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The *Elim Evangel*

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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Photo by

ENTRANCE TO EARL OF ANTRIM'S ESTATE

J. B. McClelland

“ A safe stronghold our God is still ”

A letter to the elder saints of the churches known as the Open Brethren

By William F. P. Burton (*Congo Evangelistic Mission*)

AFFECTIONATE and respectful greetings to you from one who was brought up under the precious influence of "Brethren" teaching, whose grandfather, Col. Charles Burton, was one of the early pillars of the "Brethren" movement.

As I near my seventy-fifth birthday anniversary I look back upon the scriptural teaching of such men as the Saltaus, Boyd (of Cholmondeley Hall), Anderson Berry, Col. Van Someren and Sir R. Anderson as among the most blessed influences in my life. How can I thank God sufficiently for the little Shrewsbury Hall (Redhill, Surrey), and later for the help given to me in the Word by the Tapps of Leeds, Gilchrists (then of Bradford), etc. There is hardly an outstanding Bible teacher of the last century (Campbell Morgan, Bishop Handley-Moule, Spurgeon, Moody, R. A. Torrey and the rest) who does not owe you a debt of gratitude for teaching on grace, eternal security, the second coming of the Lord, the typical teaching of the tabernacle, offerings, feasts, etc.

You yourselves have been far from static. Fresh truths have come to light and, loyal to the Word, you have embraced them; e.g. in my younger days we were told that the Church is at present in so chaotic a condition that we cannot expect God-appointed elders or overseers. Yet later you came to recognise a definite even if somewhat loosely appointed "oversight"—"those that are over you in the Lord." Under the circumstances it has been a matter of profound surprise and sadness to many that you deliberately shut yourselves off by an entirely imaginary dispensational barrier from many of the blessings enjoyed by the early Church. Your influence, which in time past has been all for loyalty to God's Word, is now (forgive me if I say it frankly) exerted more and still more earnestly in suppressing certain truths which are so evident, so simple, that your opposition to them is utterly inexcusable.

In my younger days of Christian experience, how I revelled in those round-the-table weekly Bible studies which were such a wholesome feature of every "Brethren" assembly. Today these are absolutely suppressed in most places in favour of an "address." We are told: "Ye may prophesy one by one, that all may learn, and all may be comforted" (1

Corinthians 14:31); "exhorting one another" (Hebrews 10:25); "compacted by that which every joint supplieth" (Ephesians 4:16). We could ask questions, make suggestions and carry away a rich harvest of truth from the experience of our older brethren. Today you hesitate to face such meetings. There would be awkward questions concerning the gifts of the Spirit, healings, etc., which you cannot honestly answer and so you "sit on the safety valve" while hundreds of your best and most earnest folk drift away to other denominations. It is not necessary. You have so much truth that it is with regret that some of your finest are obliged to leave you. I personally could cite many who have been shown the door because they believe in tongues, Divine healing, etc. Yet these are in the Word. Indeed, they are in the very chapter to which you so frequently appeal for details of church order and discipline.

Again and again I have heard your missionaries and missionary secretaries quote Mark 16:15: "Go ye into all the world, and preach the gospel to every creature . . ." Yet if challenged to finish the quotation—"These signs shall follow them that believe . . ."—they will "doubt if these verses were in the original" despite the fact that Ivan Panin's research has put the matter on a firm foundation, beyond any doubt. The sad thing about it is that you are unwittingly dishonest in your dealings with Scripture and argue yourselves out of blessing.

Here is a frank, simple question asked of the Ephesian disciples: "Have ye received the Holy Ghost since ye believed?" or "Did ye receive the Holy Ghost when ye believed?" The difference does not matter a bit. Obviously there was another experience for them after conversion. Some of your teachers have declared that being John's disciples they were not yet properly saved. But come down to the river and see them baptised in the name of the Lord Jesus. Would they baptise unsaved souls? Are they saved now? Of course they are! Well, Paul next lays his hands upon them, "the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6). Paul, what are you doing? According to good Brethren doctrine they got all that was to come to them when they were saved. But

no! There was clearly another experience subsequent to their conversion. "After that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13). How long after, an hour or a year, does not matter. It was another distinct experience, and if ever a group of people needed that experience you do, so why argue yourselves out of it? Britain is ripe for the mightiest revival she has ever seen, so why remain like Samson without his hair, shorn of your power, when you should be in the forefront of the blessing.

Look at the Samaritans in Acts 8:15-17, baptised believers. Yet Peter and John "prayed for them, that they might receive the Holy Ghost." Oh Peter, stop that! You are wrong in your doctrine. According to J.N.D. they received the Holy Spirit when they were saved. But who are right—the apostles or Darby? Do you not see that there is a definite experience after and distinct from the new birth? An endowment with power to witness (Acts 1:8).

In Acts 10:45,46 how did the Jews recognise that the Gentiles had received the Holy Spirit? "For they heard them speak with tongues, and magnify God." Brethren be honest! Is that the way in which you recognise conversion, or is it something quite distinct, following conversion?

Beloved, you constantly lament the powerlessness of the present churches, yet you reject the power that is for you in receiving the Holy Spirit and blind your assemblies by the most palpable sophistries, instead of claiming your inheritance. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). The full-sized picture which He has given us of the New Testament Church is in the Acts of the Apostles. We have glimpses, of course, in the epistles, but there is nothing given beyond that picture. That is the kind of church which should be persisting today. Thank God there are places where it does persist. But instead of lamenting your unlikeness to it you have made excuses. You have invented the "not for today" theory, thus making the Word of God of no effect by your tradition. Do you realise, brethren, that "to every creature," "into all the world and unto the end of the age," we are to pass on to the disciples precisely what Christ gave to His disciples at the beginning? "Make disciples of all the nations, baptising them . . . teaching them . . . all things whatsoever I commanded you" (Matthew 28:19,20—R.V.).

You dare to tamper with Christ's commands even more subtly than the modernists and higher critics. They say "This is not God's Word" or "It only contains God's words." You say "Yes! It is

God's Word, but it is not for today." On what authority is this change? Only your own. If a woman dares to speak or pray in a meeting, even with her head covered, you silence her with 1 Corinthians 14:34, but if a man dares to speak in tongues, or even to express his belief in tongues, you excommunicate him despite all that Paul writes in that same chapter—"I would that ye all spake with tongues"; "Forbid not to speak with tongues"; "I speak with tongues more than you all."

A very common move with those who can no longer gainsay the scriptural teaching about the gift of the Holy Spirit is to turn the guns of their criticism upon those who profess and enjoy this blessing. Brethren, you have raked up isolated cases, real or imaginary, where some have fallen and done foolish or sinful things. These have been whispered from one to another with the usual additions. We deplore such things. But would you like me to publish similar or even worse things that are far from rare in your own assemblies? Love covers. Love hides. Love thinks no evil.

You do not, however, reject the Psalms because David had a very bad fall with Bathsheba. You do not condemn Paul's or Peter's teachings because the one had a quarrel with Barnabas and the other was double-faced (Galatians 2:12,13). You condemn some who are at full stretch to do and to be their best for God, but are you not in danger of smug self-complacency, of saying "Of course we are the people; we are rich and increased with goods and have need of nothing; thank God we're not as other men are"?

I never yet heard any of your teachers expounding the letters to the churches in Revelation 2 and 3 who did not infer that Philadelphia is "our little flock." As for the "poor, blind, wretched, miserable, naked"—well, Laodicea is that other church down the road. May I draw aside the coat just a very little bit, but reveal the rags beneath? I hate to do it. Paul declared: "My preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4). "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (1 Thessalonians 1:5). He writes in 1 Corinthians 4:19,20: "I will know, not the speech of them which are puffed up, but the power." Tell me! Are your own meetings so characterised by power that you can afford to dispense with that Divine equipment of "power from on high"?

God still waits to attest to His ambassadors "both with signs and wonders, and with divers miracles,

(Continued on page 438)

EDITORIAL

THE challenge of modern youth, which forms the subject of the excellent article by our Youth Director, the last instalment of which is found on another page, has engaged the attention of other bodies besides our own. Addressing a rally of several thousand people from forty different countries recently, Rev. Victor Trimmer, of the American Assemblies of God, warned his audience that American Sunday schools are losing three out of every four enrolled. "A recent survey by the Baptists," he said, "indicates that seventy-five per cent of our teenage girls and sixty-five per cent of our teenage boys leave our Protestant Sunday schools and never return to the church."

However, even more disturbing was the report given by the President of the Yorkshire Association of Baptist Churches, which indicated that over the past thirty years they had lost forty per cent of their membership, and that they seemed to be making little impression on those not born into a church-attending family. He revealed that only one to two per cent each year of all the children passing through Sunday school were taken into church membership.

One newspaper, commenting on this fact, asked why it was that ninety-eight out of every 100 children strayed from the church after sound and sincere teaching received in the Sunday school. Here I quote: "It is not a case of good seed falling on stony ground. The seed falls on good ground. The children are receptive. The fault lies with the parents. The children return from Sunday school to find little or no interest in the home, with neither father nor mother attending church. Without parental encouragement they stray from the path and are lost. Religion is not a matter which can be accepted for an hour on Sunday and thrown away during the rest of the week. Belief must be wholehearted and the believers must go all out to spread the word."

Two per cent received into the church is scant return indeed for the seed which has been sown. In the face of such facts as these the subject of the challenge of modern youth is of vital importance to

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us all. As we read this stirring article and ponder on it, may we be led to a better understanding of modern youth and their problems. However, we should realise that the serious decline in this branch of Christian work is not evenly spread. In this very issue of the ELIM EVANGEL there are reports of great numbers attending youth services.

The influence of home is today mostly opposed, or at best indifferent, to church and Sunday school. The influence of day school too is often adverse, with its emphasis on the evolutionary origin of the race. There is left the waning influence of the Sunday school. Only the clear and evident witness that the way of life presented in Sunday school is *the way, the only way*, that Christ is the answer, that our claims concerning the Christian life are indeed true, will convince today's teenager.

"The fault lies with the parents," says the writer quoted above. May it not sometimes also be that the fault lies with the church? Is the experience of older believers so vital and dynamic that youngsters are led to covet the same? Is their joy infectious, their salvation so obviously soul-satisfying? A live church will tend to have a live Sunday school.

PS. Letters on this subject will be welcomed.

You have written:

A UNIQUE PLANET

Dear Sir,

A great man of God once said that God not only created man in His own image, but also patterned His dwelling place after His (God's) own home—heaven. The wrath of God occasioned by man's fall threw the whole creation out of orbit, thus accounting for many of man's ills. But when, by His grace, we have a new heaven and a new earth we should be able to look up and see all the universe in a perfect symmetry.

WILL HEBDIGE.

Dear Sir,

During the past few months some of us have been appalled at the amount of violence, killing, drinking and gambling that is televised under the heading of entertainment. No doubt many people will say "If you do not like that kind of thing you can switch it off," but the fact remains that it is still being televised and that there are hundreds of viewers who do not switch off on these occasions.

When one considers the flexibility of the young mind and the viewing of these things during their most impressionable years, one wonders what effect all this will have upon the younger generation. It might be well if Sunday school teachers and youth leaders and those in charge of Crusader sections were alerted to this moral danger among children and teenagers. God's Word is ever true when it says "Train up a child in the way he should go: and when he is old, he will not depart from it."

WILL E. SAMPSON.

From my Diary



By T. H. Stevenson

THERE are distinct differences between the forms of worship in the free churches and Anglican churches. Some, particularly Anglicans, declare the main difference to be that the free churches emphasise the minister's sermon while the Anglicans emphasise the congregational worship. In our Elim churches we believe we come nearest to a combination of both. Now a college of preachers is to be opened by the Church of England as part of a drive for better sermons. The clergy will take courses on preaching technique and sermon structure. Seemingly the Anglican Church is beginning to realise the importance of the Word. Christ certainly set His disciples apart to be ministers of the Word above all else.

☆ ☆ ☆

Another difference, and within the free churches themselves, is the question of water baptism. A report presented to the Presbyterian Church in Ireland declares: "Pouring or sprinkling is the normal practice of baptism, but immersion is also a valid method." Professor J. E. Davey said that a number of Presbyterians had been "seeking the satisfaction of conscientious scruples by total immersion," and added that any wishing total immersion should know that there was nothing to prevent a kirk session making the necessary arrangement. But the crux of the question is not only the difference between sprinkling and immersion; it is the issue of infant or adult baptism.

☆ ☆ ☆

The International Wheat Council has declared that the soaring wheat production is the world's biggest farming problem. In North America sufficient is already stored for the world's needs for two years. Improved methods, seeds and fertilisers have enabled farmers nearly to double their yield per acre. And British farmers achieved a yield among the best in

the world; more than double the average per acre in the United States, and three times that in Russia. Acreage in Britain is scarce, so the British farmer concentrates his efforts, intensifies his methods and increases his results. With a minister, and indeed any Christian, the smallness of his field of service may seemingly present less opportunity, but this also presents the greater challenge.

☆ ☆ ☆

A vicar in my vicinity gained national newspaper publicity when he circularised all his parishioners with ten questions asking why people do not go to church. There was widespread publicity but not widespread response. Only forty people replied: thirty-nine from throughout the country and only one from his parish. This lack of response would seem to give the clearest answer to his questions—people are not concerned or interested. Churches have faults, but this is not the explanation why people do not come. After all, it is often only those who attend church who know the faults—and they continue to come, despite the faults.

☆ ☆ ☆

I know, of course, that even Christians are aghast when they discover the faults of a church, and specially any differences or disputes between believers. Nothing is more regrettable, but there is hardly anything so old. Abraham and Lot did not see eye to eye, nor did Moses and Aaron, nor the disciples. Paul differed with Barnabas, and also with Peter. The New Testament churches obviously were far from perfect, as the epistles plainly reveal. But differences must be tempered by tolerance and charitableness.

☆ ☆ ☆

While visiting in Yorkshire I heard an American preacher say he was glad that nearly fifty years ago he received the baptism in the Holy Spirit before he learned that this experience was hard to get. The congregation smiled and laughed at this, for the inference was pointed, and at heart sobering. The only barriers are those of our own making, and for many they seem to multiply the longer they are without this wonderful experience.

☆ ☆ ☆

The same preacher talked about Paul and his missionary visits. Paul was so used to imprisonments that on entry to a new town he would not be likely to ask about the class of hotels, but rather about local prison conditions! And there he might sing "Home, sweet home." We certainly know that at least Paul did sing when cruelly imprisoned. Often it is those whose conditions are of "home, sweet home" who never have a song.

ELIM ON THE AIR . . .

from the City Temple, Bristol

It was the Friday night before the Sunday half-hour of community hymn singing broadcast on the B.B.C. Light Programme. How fervent were the prayers from the lips of young and old alike that God would undertake in a mighty way. There was an overwhelming longing that the glorious anointing of the Holy Spirit should rest upon the whole event.

Sunday came, a day of mixtures: joy and tension, delight and anxiety. Everything had to be ordered to split-second timing. The hymns had been carefully chosen to cover the whole tremendous expanse of those truths that we treasure. Jesus saves! The Cross of Christ! The Pentecostal experience of the Holy Ghost! The joy of "simply trusting every day." The majestic truth of "the King who is coming to reign." We were thrilled when the B.B.C. accepted this varied selection. Now it was our joy and privilege to sing them. The London Crusader Choir could never have sung them better—at least, that is our considered opinion in Bristol. Under the leadership of our own one and only Douglas Gray it led the vast congregation in soul-stirring singing that has brought blessing and joy and new hope into many lives and homes. You ask, "Who says so?" For the answer we give tiny extracts from the large number of letters received since the broadcast.

"Your singing was such a help to one outside the fold, far away from Christ. I long to know the true way of life."

Romford, Essex.

"We are an old couple, eighty-three and eighty, and my wife has to go into hospital this week with eye trouble, but oh, how we were thrilled by that wonderful hymn 'Simply trusting every day.'"

Potters Bar, Middlesex.

"Thank you for giving us such a thrilling time. My wife has been ill for many years, but how that singing helped her! We are looking forward to your being on the air again soon."

Sidcup, Kent.

"I was highly inspired by the community hymn singing on the radio. Please send me copies of the hymns that I may teach them to the people here."

Accra, Ghana.

And so they come in—from Wales, Eire, Cornwall, Lancashire, Yorkshire, etc.

One phrase from a letter has greatly rejoiced our hearts. Here it is: "As we listened we were blessed in our souls, as we felt that the singing was not only from the lips but also from the heart."

And so another thrilling page has been written in the exciting and soul-stirring history of Elim's church in the City of Bristol. Thanks to you all for praying for us.

W. RONALD JONES (Minister).

¶ *Photographs on opposite page*

A Letter to the Elder Saints

(continued)

and gifts of the Holy Ghost" (Hebrews 2:4). Paul preached Christ "through mighty signs and wonders, by the power of the Spirit of God" (Romans 15:19). You have as much right to expect such accompaniments as Paul had. Praise God for your faithfulness to the Word, but do you not realise a lack? I know you do, for I have often heard you deplore it. You are thirsty, yet you will not humble yourselves to stoop and drink.

Again, since you rightly plead for love as the great criterion, are your gatherings characterised by that love, or are there dissensions, wranglings, strife, party spirit and lack of humility? Dear brethren, it hurts me to write thus, as it will hurt you to be reminded of it.

Is it out of love, for example, that you circulate utter untruths against the despised "Pentecostal" people, saying that they turn out the lights and indulge in mad orgies? I myself have been associated with them for forty-five years, but have never yet seen what some of you are supposed to have seen. I have seen men tremble and fall down under con-

viction of sin. I have seen our gospel preachers weep as they pleaded with the lost, or laugh and cry out with joy over the triumphs of the Gosepl, but surely this is not a sin. "But why dost thou judge thy brother? Why dost thou set at nought thy brother?" Remember that "the Lord is the avenger of all such" (1 Thessalonians 4:6). Do you not realise how such false, unbrotherly scandal must grieve the Holy Spirit?

My precious brethren, we all make mistakes. You have certainly erred in resisting the outpouring of the Spirit. It is pre-eminently for today. Peter quoted Joel's prophecy, "In the last days I will pour out of my Spirit upon all flesh," and commented "This is that" (Acts 2:16). If even then they were in the last days, we must now be in the last of the last days. Cry to God to pour out His Spirit upon you as on those at the beginning (Acts 11:15), and do not be content until you too are endued with power from on high.

Praying that you may accept this exhortation in the spirit of affectionate concern with which I pen it,

I am, your brother in Christ,

WILLIAM F. P. BURTON.

BORN IN THE WEST

A new kind of service has been brought to birth in the West of England which had its greatest success on May 27th in the Bristol Colston Hall. Read this thrilling report by George Canty.

"The kind of presbytery rally we want is one that will fill this church," said a presbytery delegate with a nod to the 850 seats of the Elim church in which we sat.

That challenge produced an idea which did fill that church twice in one day, and in three successive years has drawn hundreds of people even for afternoon services in different West Country towns. The germ of the idea was to mass singers of all ages (not youth only) into a well-drilled choir, and to use the best contributions from each church in a great feast of musical evangelism.

This year in March the Bristol City Temple was crowded to its utmost capacity for two glorious meetings which brought heaven several degrees nearer the earth! But stepping from that success, within two months we have gone to a much greater effort, with the aid of Elim's Musical Director, Rev. Douglas B. Gray. The great and famous Colston Hall was booked, and Mr. Gray organised a Symphony of Praise, with the London Crusader Choir as the core of things. Once more the choirs massed—this time some 300 people, including over 100 men, faced the conductor, at the centre the fine array of the London Crusader Choir, backed immediately behind by the sixty voices of the Gloucester choir, and flanked by scores of fine singers from many Elim, Assemblies of God and even Baptist churches. Elim support came from as far afield as Caerphilly. At the organ was no less an Elim celebrity than Ronald Cooper, and the platform contained a full percussion outfit played by a recent convert of the Elim Church, Bristol.

The guest musician was from the Salvation Army, and had been chief trombonist of the world-famous Hallé Orchestra—Maisie Ringham. The happy comments of the chairman and preacher, Rev. Ronald Jones, and the easy, homely and charming introductions given by Mr. Gray, produced the typical Elim atmosphere. Nearly 2,000 people felt the touch of God upon them in that ultra-modern auditorium.

One need not describe the music. It was all one could have expected. Maisie Ringham's tremendous skill created a sensation among hundreds of Pentecostals who had never encountered musicianship of that level before. The rich colour of the Gospel presentations by the London Crusader Choir has certainly established the choir's reputation in Bristol. The ten-minute "spot" by the Gloucester Male Voices, with Terry Sharp as soloist, and Chopin's *Fantasia Impromptu* by a young pianist of the Gloucester Church were typical of the variety and talent used to God's glory and praise in this tremendous and thrilling service. The united male voice pieces alone would normally deserve a packed house.

Mr. Jones ended this two and a quarter hours of music with a pointed epilogue, and though no hand-raising appeal was made thirteen people came after the close to accept Christ as Saviour.

That an entirely successful experiment had been conducted was so obvious to all that it was announced that there would be another such great festival in 1961 (D.V.) in the same hall, in addition to a similar effort conducted entirely by the West of England Presbytery in March 1961 at Swindon. I think other areas could greatly benefit by similar undertakings.

Photos : London Crusader Choir and congregation at service broadcast from Bristol City Temple ; united choirs and congregation at Colston Hall Symphony of Praise.



THIS leads me to my third point: *the importance of understanding modern youth.*

I wish to bring certain facts before you which have come to light in recent youth reports published by the Government and other bodies to provide a background for us in dealing with modern youth and which constitute the challenge of modern youth.

We speak of changes in the life of the adolescent, but now he has also to contend with a world passing through changes of every category. Reports on young people only three or four years old are now considered out of date in many respects, so rapid are the changes in our national life. A recent national report outlines the changes as follows: the industrial situation is unusually fluid (an industry can become redundant overnight—this contributes to a feeling of insecurity), new towns and new estates are springing up, uprooting families and transplanting them into entirely new environments with new neighbours (this

If adults are confused by international crisis following international crisis in this period of restless peace where the sense of insecurity has eaten its way into the whole of society, what of the teenager as he looks into the future? He is in the hands of the adults who are themselves gripped by uncertainty. In addition, we have the big business interests that have been largely responsible for isolating the teenagers into a separate group, and by their nation-wide publicity drives are maintaining that isolation, in order to exploit them commercially.

The teenage spirit of this age is: "Let's live it up while we can." Their objectives in life are to consume as much as possible (this gives status), and to get to the top by the quickest route. And so it is that young men like Tommy Steele and those who have followed him become significant figures to them. Today a ship's steward, and tomorrow he's worth £200 a minute!

The first part of this address, given by Rev. J. Hywel Davies (National Youth Director) at the Annual Conference of the Elim Church Incorporated in Harrogate on Wednesday, May 25th, 1960, was published in the previous issue of this magazine.

The challenge of *modern youth (Part Two)*

tends to instability, and again insecurity), changes in society are taking place—old habits, old customs, old freedoms, old responsibilities are now called into question. In the midst of these changes the young try to find their direction without the customary signposts, for moral standards are all at sea among adults. One young man in a television interview expressed no confidence in our marriage system, yet he was not out of his teens—he quoted the breakdown of his parents' marriage and that of his elder sister. Adolescents of every age pass through the period in which their energies and growing needs come into conflict with the customs of society as a whole, but this is increasingly so today. This was one opinion expressed to me by a producer of television religious programmes for youth: "There's a note of rebellion among the youth of today—they like rock and roll because their elders don't."

What are the habits of today's teenager? Here are some significant facts. The teenage group represents the largest free income group in society, hence the interest of big business in the teenager. They are mainly unmarried, which means they have no home commitments. According to a recent research, the average boy spends 50/- a week on himself, saves 12/-, and gives 15/- for board and keep. At this month's conference (May) of the Institute for the Study and Treatment of Delinquency it was said: "Little wonder that dad becomes resentful and antagonistic towards the children. His son may be earning only a couple of pounds a week less than he, with no responsibilities and vastly more spending money." Teenagers spend something like £3,000,000 a day, about £900,000,000 a year. A third of all cosmetics sold in this country go to teenagers, and between a third and a half of the total sales of gramo-

phone records. Their money largely goes on clothes, snacks, drinks, cigarettes, cheap literature and entertainment. It has been said that it now costs more to amuse a child than it once did to educate his father.

Their reading habits. One in every two of all young people turn to the *Daily Mirror* during the week and to the *News of the World* on Sunday for their reading. Even among school children aged

all teenagers live in households with sets able to receive both B.B.C. and I.T.V. transmissions. Only sixteen per cent are in families without any television set, but well over one-third of these have access to television at least once a week.

A recent report on the effect of newspaper and television advertising directed towards the teenager had this to say: "The commercial exploitation of



Photo by courtesy of the B.B.C.

twelve to fifteen the *Daily Mirror* reaches one-third of the total potential audience. New periodicals specifically designed for youth have been successfully marketed; for example *Weekend Reveille* is now read by one out of every three teenagers in the country.

Television. It is estimated that they spend more time watching television than on any other single form of leisure-time activity. Seventy-one per cent of

sex for the purpose of selling goods is now a major feature of contemporary life. The romantic stories which take up so large a space in women's papers are just a form of day-dreaming. Hollywood has long projected upon the screen false images of life and human relationships. These agencies can hardly be relied upon to provide the young with models for their own conduct."

Delinquency. During a period of ten years following the last war the following increases were recorded. Drink offences for the seventeen-to-twenty age group increased fivefold, incidences of violence trebled, sexual offences doubled, and the suicide rate more than doubled. The Albemarle report gave the opinion that increase in suicides suggested that the "crimes reflected personal tensions rather than social wants . . ."

Today's teenagers, when they are properly understood, will arouse sympathetic desires in us rather than condemnation. They are sceptical because they see so much failure about them, and as a result of their awareness that so many are trying to sell so much to them (in particular the television soap specialists) they tend to be cynical towards all approaches to them, and rebel against everything that has the appearance of being "cut and dried." Today's youth clubs, with attractions of every kind, only succeed in attracting twenty-five per cent of today's teenagers. They are strongly opposed to regimentation, as can be seen by their informal dress and behaviour. They prefer the coffee bar to the well-run youth club.

Every picture presented by the numerous reports on today's teenagers shows a pathetic figure in search of security, satisfaction and sense in life. Theirs is a weary trek to the oasis in the desert which turns out to be but a mirage.

Marriage. Statistics relating to teenage marriage lend emphasis to this point. Today one in four of all young women marry at nineteen or earlier, and in the year 1957 no less than half of that number gave birth within six months of marriage, and this in addition to the 7,000 illegitimate births recorded to teenage mothers that year. And here is the heart-breaking postscript to these figures: twenty per cent of these teenage girls who marry end in a divorce court.

What is the answer to this tremendous need of modern youth? Even the Albemarle report admits that the increase of delinquency, marriage failure and the rebellion of modern youth have been a shattering blow to reformers who confidently expected that improvements in social conditions would progressively reduce the incidence of every sort of crime. The reverse is now the case. This suggests that these things do not arise from social wants, but from something much deeper. On May 9th the *Daily Telegraph*, reporting the conference on juvenile delinquency already referred to, made this sad admission: "But by the end of the weekend none of the magistrates, social workers, teachers and others present had managed to suggest any practical measures for prevention beyond the rebuilding of the shattered morale of the parents."

The present situation presents a serious challenge to the Church. Within a few years there will be 5,000,000 instead of 4,000,000 teenagers in this country, and some towns will see an increase of five to one where congestion occurs. What constitutes a danger to the community presents an opportunity to the Church.

My task has been to present the challenge of modern youth and the need for understanding young people in the conditions that exist today, but I cannot end without presenting, in general terms, some conclusions.

First, we know that we have the answer for modern youth which is ignored by the majority. It is the redeeming power of the death and resurrection of the Lord Jesus Christ. Today's youth needs a new heart, a new life, and a real hope for the future. How are we to reach it with this message? is the vital question.

Secondly, this is a spiritual work first and foremost, and in this we must recognise the sovereignty of God. Prayer is an indispensable beginning, but what should be the nature of our work? We are cautioned by the scripture that "faith without works is dead."

Thirdly, we must be positive in our approach to youth. If we do not know the answer it is better to say so, and not try to cover up our inability to answer. We must be completely frank. Even momentary hesitation can provoke suspicion. But what we know based on scriptural truth we must teach with conviction. In an age of uncertainty we must demonstrate certainty.

Fourthly, while our answer is spiritual we must be ready to employ every modern method which can help us in our work without involving us in a compromise with the world in matters of principle.

My task is not to set down a blueprint of answers, but only to introduce the discussion, and so in closing I would once again like to refer to the Countess of Albemarle. Addressing youth leaders in London recently, she expressed the opinion that in youth work one was constantly meeting fresh problems because no two persons were identical, and as a consequence, with the present changing pattern of behaviour in society, the most experienced youth leaders were always learning new things. She said that what was required was the co-ordination of knowledge to meet the problems confronting us.

And so I conclude by saying again that this is but an introduction to a subject so vital that the future of our movement depends on the attitude we adopt towards it as we attempt to understand those whose souls we covet for Christ.



Women's Column

By Gladys Gorton

BOYS GALORE

I SAT in the waiting room of a maternity home.

The sweet young mother seated opposite looked exasperated. Her small son of about seventeen months kept wandering into the corridor. Running after him and bringing him back, she shook him and said "Stop it, stop it." A battle of wills here, I thought; I wonder who will win. "He is so strong-willed," she said. "That shows that he can be a character for good or bad," I answered. At that moment the nurse appeared holding a "dinky dinkums" of a baby in her arms. Looking at me she asked, "Are you waiting to see Mrs. —? This is her baby. Isn't she sweet? I'm not supposed to do this, but you've come just as she's been fed."

"I've seen the baby," I said as I greeted the mother on entering the ward. "She's perfect, so compact." All the other women in the ward had given birth to boys. "There seem to be more boys than girls born nowadays," one said. "At least I think that is true."

Look around the next time you go out of doors and I am certain you will notice boys everywhere! In shop doorways, waking along in groups or gangs—boys galore. Yet there is a tremendous shortage in the Christian realm. (It is reckoned that more boys are born than girls, but by the time of manhood and womanhood the balance is evened out. More boys died before reaching manhood.)

One boy won for Christ is of inestimable value. Take for instance the conversion of Robert Moffat of Kuruman, the pioneer missionary of South Africa. "The earnest teachings of his minister, combined with his mother's counsels and prayers, left recollections which could never be effaced." Two people at least were all out to win him for Christ—his mother and his minister. And what better combination and co-operation could there be than a mother whose supreme desire is that her son shall be converted at an early age and his life and talent be dedicated to God and a minister who prays and plans?

I have the idea that the boy Robert Moffat was the only conversion that his minister ever saw

in his labours. He was much discouraged—only a boy! If he had realised the potentialities in the life of *that* boy, how he would have rejoiced.

A sizeable proportion of girls who were converted thirty years ago or more are now mothers or grand-mothers whose children are now in the Church. But there are numbers who still remain in single bliss—unclaimed treasures! What a splendid contribution they have made by their faithfulness and devotion. Some have remained single because of duties to parents and home and the missionary call, but others have had enforced spinsterhood because there have been no Christian young men in the church. If more boys had been converted, the present-day situation could have been so vitally different; more Christian homes, training and influence.

From this article you will realise how concerned I am for the conversion of boys and young men. Why not unite with me in praying for such a harvest of souls? Jesus, looking at the rich young ruler, loved him. May he fill us with His love until we are burdened in prayer and action for the boys of Britain.

Testimony Corner

WHY DID IT HAPPEN? A MODERN PHILIP

We were going to take the meeting one Sunday evening, and as it was some distance my friend and I decided to use our motor-cycle. We set off in good time, but alas for our plans! As we rounded a sharp bend we came into collision with a van going in the opposite direction. It was driven by a young man, and we all got out to survey the damage, fortunately slight. We told him where we were going and he expressed surprise that our Master should allow such a thing to happen to His servants, especially when on the Master's service. We explained to him that we were subject to the circumstances around us, and that although our Lord watched over us and cared for us He had a perfect plan for us all.

We told him the story of Philip and the eunuch (Acts 8), and suggested that perhaps it was the Lord's will that we should meet in this way, and opened up to him the way of salvation. Praise God, there by the roadside that young man was truly saved. Although our meeting may have lacked a speaker, a soul was born into the kingdom and today, no longer young, he is witnessing for his Master in a foreign clime. Such are the mysterious and sure ways of our God.

WILL HEBDIGE.

NEXT WEEK—

SPECIAL EVANGELISTIC
NUMBER

Record attendances Souls saved Sick ones healed Believers filled with the Spirit

PROGRESS AT GRIMSBY

A four-day evangelical crusade conducted by Pastor E. J. Thomas was a great time of blessing. The ministry of the Welsh singing evangelist, with his instruments, was greatly appreciated. There were several decisions for Christ and a number of Christians rededicated themselves to their Lord and Master. There was a grand climax on Sunday, May 22nd, when Mr. Thomas spoke on the fact of hell which is the destiny of all who reject the Saviour; several wept their way to the Cross.



Pastor E. J. Thomas, singing evangelist.

This was followed by an after-church rally, when numbers from other evangelical churches were present. At this service the evangelist related how he was brought to Christ. When Pastor McAvoy made an appeal for fresh consecrations a number came forward.

Further blessings were received at the Whitsuntide convention. The speakers were Pastors R. R. Taylor and J. A. Jones. The messages given were powerful and effective, creating a greater sense of need for the presence and power of the Holy Ghost. During the campaign and the convention several were divinely touched by Jehovah Ropheca.

DIANNE BEAUCHAMP.

SOUTH AFRICA

Those wishing to keep in touch with the Pentecostal work in Southern Africa should subscribe to "Fellowship." Send British P.O. for 7/- to Fellowship, Box 7, Nelspruit, E. Transvaal, South Africa, for one year's subscription.

SALFORD

The May convention of the Elim Church, Pendleton, opened with a united rally at which were gathered friends from many of the Lancashire Elim churches as well as neighbouring Assemblies of God, and the pastors of these churches were also present.

Musical items were presented by the Singspiration Sextet from Bethshan Tabernacle (A.O.G.), Manchester, the highlight being a thrilling new anthem composed by Pastor Robert Barrie, of Bethshan, depicting scenes from the life of Elijah, the man of God.

The special speaker for the weekend was the Irish Superintendent, Pastor T. W. Thomson.

The convention concluded with a united baptismal service on the Tuesday evening, when eleven candidates were immersed by Pastor J. T. Glass, of Chorlton-cum-Hardy, whence most of the candidates came, including one family of three.

A. MOORE.

RECORD ATTENDANCE AT EALING

We at Ealing were glad to welcome Pastor H. W. Greenway into our midst on a recent Sunday. The evening meeting took the form of a family service, when special efforts were made to bring in relatives and friends, and so successful was this that it resulted in a record attendance for the church of 215. Twenty-nine members were received into fellowship during the evening. Pastor Greenway compared the apprehension in the world today with the sure and certain near return of Christ, to which message thirteen persons responded by accepting Christ as Saviour.

Then came our Whitsun convention, when we welcomed Pastor Brian Garrard as the speaker. At the opening meeting on the Saturday we were joined by friends from Holland Park church. Pastor E. Corsie convened this meeting, at which Pastor and Mrs. J. Hunt rendered duets. On Sunday evening another precious soul found Christ. Whit-Monday afternoon was spent in fellowship with the Holland Park friends in the nearby Holland Park, followed by an evening meeting in the church, at which both Pastors Garrard and Hunt ministered the Word. At the conclusion of this service and after the meetings on Tuesday and Wednesday many of the young people tarried before the Lord, seeking the baptism in the Holy Spirit, and two or three spoke in other tongues as the Spirit gave them utterance, thus setting His seal to this convention.



Young men's Bible class at Preston Park, Brighton.

THE HAPPY MAN OF THE PSALMS

Psalm 112:1

By J. McAvoy

(Minister of Elim Church, Grimsby)

The God-fearing or Reverent Man

ANOTHER aspect of the man who is happy is that he is one who has a right attitude to God. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments" (Psalm 112:1).

These poems set to music not only set forth the excellence of the Divine law; they meet the needs of our human hearts.

The meaning of the word "fear" is not terror or frightfulness, like the dread that overcame the keepers, who were gripped and paralysed on the resurrection morning and became as dead men. This is a godly, reverential trust, accompanied by a hatred for evil. It is not a slavish intimidation at meeting the holy eternal God. This reverence is illustrated in the life of Joseph when he said to the wicked designing woman of high rank: "How can I do this great wickedness, and sin against God?"

Paul, writing to his son in the faith, timid Timothy, reminded him that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." When Chrysostom, the golden-mouthed saint, was threatened by Queen Eudoxia in the fourth century, he replied to his informers: "Go, tell her, I fear nothing but sin."

An outstanding author wrote: "The happiness of your life depends upon the quality of your thoughts." David recorded many years before that God was not in the wicked man's thoughts and the fool had said there was no God. A fool, in Scripture, is one who has cast off his reverence for holy things. Such a one is more a practical than a theoretical atheist. He lives more like an animal and endeavours to deny the inner and deeper needs of his restless nature. He, like Esau, despises his birthright.

The happy folk are not necessarily the gifted, the wealthy and the beautiful, not those who win on the pools or who are first in the beauty competition or who have the knowledge to invent a hydrogen bomb, but those who delight greatly in the will of God. The happy man looks upward and walks uprightly.

Charles Wesley sang: "Thrice happy I am, and my heart it doth dance at the sound of His name."

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Are you enjoying yourself? I mean, are you happy that you are a Christian, and do you have good meetings in your church? Do you look forward to going to Cadets, and Sunshine Corner, and Junior Crusaders, and Sunday school? I hope you do, and whenever you have time I'd like you to write and tell me about your church and what you do.

We have great times at our church at Brixton. I'd just like to tell you a little about some of our young people there.

One young lady, about ten or eleven years old, took some tracts from our church and gave one to every member of her class at school. As a result she led two of the girls to the Lord. Later they asked her to teach them to pray, and she had two half-hour prayer meetings with them. Just recently she told me about one of them, and that she was still going on with the Lord.

Two other young people, a boy and a girl, both about nine or ten years old, have held some meetings in their school. They taught the class a chorus, and asked some Bible questions, and had a testimony time when they both gave testimonies. The girl told me there were five souls saved in the first meeting. She is often bringing new ones along to our Cadet meeting.

Perhaps you have a caretaker to look after your church and keep it clean, but at our church three of our young people come along each week and clean it. The first time they did it—and it was their own idea—they washed the floor all over after sweeping it, and dusted and polished all the seats.

Now what about you? I expect you've got something you would like to tell me about your church and what you do. Well, I would love to hear from you, so do write and tell me.

Cheerio for now, and God bless you.

UNCLE BERNARD.

PS. See you at Braintree this weekend (the last date had to be altered).

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, July 11th. Genesis 29 : 1-20.

"When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother . . . Jacob went near, and rolled the stone from the well's mouth" (v. 10).

Here we have a word picture of great charm with interesting detail. Shepherds were waiting around a well with their flocks for the stone to be removed from it, so that they might draw water for their flocks. Why were the shepherds waiting for the stone to be removed? The well was not theirs, it belonged to Laban, and they had no authority to remove the stone; they were waiting for Laban or his representative to do it. The coming of Laban's daughter with her father's sheep meant that she came with the right to remove the stone and when she had drawn water the others could draw theirs also. Because of his relationship to Laban, Jacob could act on behalf of his uncle (note the repeated reference to his relationship); he removed the stone for his woman cousin and rendered her service. Jacob's act of kindness and courtesy brought rich reward, for the woman he helped became his dearly loved wife and the mother of Joseph and Benjamin, his two best loved sons. Courtesy and kindness still count; try them out today, and you will have a grand time!

Tuesday, July 12th. Genesis 31 : 14-29.

Here we have the two wives of Jacob backing him up "for all they were worth," urging and encouraging him to obey the Word of God, and, in spite of opposition, to do His will. Then God came upon the scene and helped Jacob by tying the hands of his uncle Laban his adversary, so that with the backing of the women and with the support of his God he was free to go forward to do just what God required of him. So many of earth's greatest and grandest men attribute their achievements first to the grace of God and then to the unswerving loyalty and unstinting help of their godly partners. Even the Bible pays tribute to such virtuous women, and estimates their value to exceed that of the most precious of jewels. Women, mould your men for God; in doing so you will make history, and it will mean happy hearts in happy homes, and that will all make for a happier world. Thank God for good and virtuous women!

Wednesday, July 13th. Genesis 31: 36-55.

"And Laban said . . . Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another" (vv. 48, 49).

Never did a man utter more gracious words to another than did Laban to Jacob that day. To Jacob they would be most surprising words, for they were spoken to him by one who had been most unfriendly towards him. God had had a talk with Laban, and that had made all the difference. With the help of God, Jacob had destroyed a bitter opponent by turning him into a valuable friend. It had not been easy for Jacob to take a firm stand against Laban for what he knew to be right and just, and to free himself from Laban's domination, but he did it in such a way that he won his affection and admiration. Christian meekness does not mean Christian weakness, nor is it peace at any price; but by graciousness we may convert the foe into a friend, so that when we part our newly found friend may say to us "Mizpah!"

Thursday, July 14th. Genesis 32 : 1-12.

Jacob was on the road back to his home after years of exile. He was returning a rich man, but something had happened and he was a very unhappy man. News had reached him that Esau was coming down that road to meet him, and he was greatly alarmed when he heard of the powerful force he was bringing. Esau and he had not met since Esau had vowed to murder him for having injured him. Jacob was powerless to turn back; at last he was forced to meet that brother, knowing full well that he had no defence. He sent on a present as if to try to make restitution where there could not possibly be any restoration, and then threw himself upon the mercy of God and prayed for deliverance. God, who knows the end from the beginning, knew Jacob would require His help, and that is why at the beginning of the chapter we find God's forces on the road in readiness for Jacob's benefit. So as Jacob faced Esau and his formidable host he did so with the host of God behind him. That is why the road was named Mahanaim, which means "the two forces or camps," i.e. the Lord's as well as Esau's. Remember there is always the angel of the Lord encamping round about them that fear Him.

Friday, July 15th. Genesis 32 : 13-32.

Jacob had become Israel, a man with spiritual power. Naturally weak, Jacob had become spiritually strong. The trouble that had driven him to God was a blessing in disguise. Some of the weakest men have won great victories on their knees before the Lord. What an unforgettable experience he had with the Lord that awful night! What a mighty touch he had when at Penuel, as he described it, he saw God "face to face"; but from then onwards he walked with a limp, as if the man who has risen to such heights with God needs to be continually reminded that he is still human and subject to the weaknesses of the flesh, lest he should become exalted with pride. In the thick of the battle the Lord is with the believer, that the greatest conflict may be the time of his greatest conquest. The night Jacob was left alone (v. 24) God let Jacob know he was not really alone. Where there is a need, God is on the spot to meet it.

Saturday, July 16th. Genesis 33 : 1-20.

After Jacob had prayed to God about the ordeal he dreaded, God said "Thou hast prevailed"; the battle was therefore won on his knees. At last the meeting! It was Esau who ran to Jacob, but not with his troops to kill his guilty brother as was his original intention, but to embrace and kiss him as if Jacob had never wronged him. God had helped stricken Esau to forgive, and helped Jacob by turning his foe into a friend. The two men, locked in each other's arms, wept and wept like two innocent boys. Oh yes, something had happened; that is the way God has often worked.

"It is no secret what God can do;

What He's done for others He'll do for you."

Sunday, July 17th. Genesis 35 : 1-15.

"God said unto Jacob, Arise, go up to Bethel . . . make there an altar unto God, that appeared unto thee when thou fleddest from the face of thy brother" (v. 1).

With the request God made to Jacob there was also a reminder. God was reminding Jacob of that occasion when as a fugitive he spent the night at Bethel. How could Jacob ever forget that night of solitude, when God came to him and made a promise always to be with him, to bless and prosper him, and then to bring him back home? He too had made a solemn promise to God that he would on that very spot erect a place exclusively for God, and devote himself to God and give back to God one tenth of all that God gave to him. Well, years had passed since that night; he was back home, preserved and prospered; God had kept His promise to Jacob; but so far Jacob had not kept his promise to God; he had not been back to Bethel to build the sanctuary. When God is making a crooked man straight He will require him to keep all his promises, whether it be to God or man. The Christian expects Christ to keep His promises; Christ expects you and me to keep ours too.

COMING EVENTS

(Please pray for these services)

BANGOR, N.I. July 10-17. Elim Church, Southwell Road. Annual Convention services. Speakers: C. W. Slemming (London), Director of Bible Testimony Fellowship and former pastor of Elim Church, Bangor, S. Cain (Belfast), W. Holohan (Cookstown) and J. Kay (Lisburn). Sun. 11.30 and 7, week-nights 7.30; July 12 and 13, convention services at 3.30 and 6.30.

CANNING TOWN. July 9-11. Elim Church, Bethell Avenue. East London Revival Rally. Guest speaker: E. R. Corsie. Special singing and testimonies and surprise items from various churches. Saturday 3 and 6.30, Sunday 11 and 6.30, Monday 7.30.

COULSDON. July 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Mr. Cocking (A.O.G.). Leader: J. Fry (Elim). Singing group from Wallington. Testimonies. 7.

EVESHAM. July 16. Birmingham Presbytery outing and rally. Speaker: H. W. Greenway. Blackheath Y.F.C. Choir. Meet in park in afternoon. Open-air meeting 6, evening rally in Public Hall 7.

GUILDFORD. July 9. Elim Church, Martyr Road. South London District Presbytery rally. Speaker: H. Burton-Haynes (Croydon). Guildford and Aldershot Crusaders will take part. Opportunity after rally for those seeking the baptism in the Holy Spirit. Business meeting, 3; Rally, 7.

LEYTON. July 24. Elim Church, Vicarage Road. Missionary Sunday. Speaker: Miss R. Simms (S. Rhodesia). 11, 3 and 6.30. August 7, John Smyth (Headquarters). August 21, A. Whittall (6.30 only). August 28, Mrs. Bull (Tanganika).

PALMERS GREEN. July 9, 10. Elim Church, Russell Road. Anniversary services and welcome home of Donald Hemingway (missionary to Samoa), who will also be guest speaker. Slides or film will be shown. Saturday 7, Sunday 6.30.

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THORNTON HEATH. July 16, 17. Elim Church, Mersham Road. Second anniversary of opening of new church building. Speaker: Samuel Gorman. Testimonies and musical items. Saturday 7, Sunday 11 and 6.30. Cups of tea after Saturday service.

WESTCLIFF. July 24. Elim Church, Electric Avenue (corner of Fairfax Drive). C. J. E. Kingston. 11 and 6.30. July 31. Arthur Bull (Tanganyika). 11 and 6.30.

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Joseph Smith. July 2-21, Guernsey.

Miss Vera McGillivray. July 10, Winton; 11, 12, Springbourne; 13, Wimborne; 14, Christchurch; 15, Salisbury; 16, 17, Yeovil; 18, Merriott; 19, 20, Weymouth.

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MARRIAGE

Ayling: Sloan. On June 18th, at Elim Central Hall, Station Road, Wigan; Rev. David Joseph Ayling (minister, Elim Church, Newcastle) to Doreen Sloan, of Elim Church, Wigan. Officiating minister: Henry W. Fardell, assisted by W. Plowright.

GOLDEN WEDDING

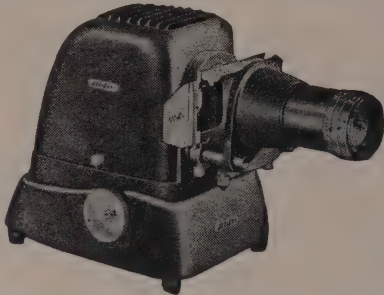
Wells. On June 18th, Mr. and Mrs. O. S. Wells celebrated their golden wedding. Mrs. Wells has been a faithful member of Elim Church, Rochester, since its beginning. C.336

WITH CHRIST

Brewster. On June 14th, Alfred Brewster, aged 41, beloved brother of Pastor P. S. Brewster. Officiating ministers at funeral: P. S. Brewster and T. H. Stevenson.

Hanna. On June 11th, Miss Elizabeth Cahoon Breaky Hanna, aged 55; faithful member of Elim Church, Ilford. Officiating minister at funeral: T. H. Stevenson.

Layton. On June 13th, Mrs. Kate Emily Layton, aged 89, the oldest member of Elim Church, Lincoln, passed away. Absent from the body, present with her Lord. Officiating minister at funeral: D. A. Jones.



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due to advanced design of convection and blower cooling.
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takes metal, card or glass slides.
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for rapid adjustment over wide area.
- * **Rotating head**
for instant change from horizontal to vertical pictures.
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—300w. model weighs only 9lb.
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