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The

Elim Evangel

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

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Photo by

YORK SUNDAY SCHOOL ANNIVERSARY

Charles Bear

¶ *A message to those who have recently come to Christ*

After your decision - what?

By Alexander Tee, F.R.G.S.

"Son, go work to day in my vineyard. . . He answered and said, I go, sir : and went not"

(Matthew 21: 28, 30)

"I will arise and go to my father. . . And he arose and came to his father"

(Luke 15: 18, 20)

MANY of you have listened recently to sermons delivered by men who have put their best into their work for the Lord. At the close of the address you were invited to make a definite decision in your life, to leave your sins and begin to live for God. What a thrill it has been to see young men and women, and older people too, make their choice for Christ.

All over our nation it is understood that those who have made their decision have done so as their act of surrender to Christ and to acknowledge Him as their Saviour.

THE IMPORTANCE OF THIS GREAT ACT

cannot be emphasised enough! However, the implications in the decision that was made must not only be clearly understood but fulfilled in a practical way if the act of decision is to be of any value at all. If I say I am willing to make a decision to serve Christ as my Saviour and then do not begin to serve Him it is obvious that there is something wrong somewhere.

Recently my heart was grieved as I heard a very godly minister tell how he had been asked to address a body of university students, many of whom had "made their decision." During the service one of these splendid young people challenged the minister by saying: "Sir, I have made what you call a 'decision,' and there is nothing in it." My colleague was startled by this bold remark, but I was thrilled with his reply. He told the student that there might have been nothing in his decision, but there is everything in making a real decision to surrender one's life to Christ and begin a life of Christian service. It was this incident that made me think on the two texts of Holy Scripture which I have quoted. I feel that there might be many others who have gone forward and been counselled by Christian workers in similar crusades and yet cannot say that it has meant a glorious and vast change in their lives. They are still every bit as sincere and desirous to do right, but they can-

not genuinely say that since the hour that they made their decision there has been a mighty and major change in their way of life. The two young men in our texts will be a great help to us, I am sure.

The first young man was clearly shown by his father what he wanted him to do. Being either an impetuous type of person or one just easily moved by, perhaps, a strong personality or emotion, this young son instantly replied to the father by saying: "I go, sir." His decision was made instantly. Now many people hear the facts of the Gospel of Jesus Christ. They have clearly put to them just what is the will of God for their eternal souls. They know what the Father wants them to do. Their reply is sincere. It is instant and right on the spot. They make their decision by saying: "I am going to be a Christian." They go forward, receive good counsel, and leave the service feeling grand about what they have done. But the honest facts are that there is

NO REAL DIFFERENCE

in their lives.

There is little or no hunger for prayer and for the study of God's Word. There is no urge to testify to all and sundry that they are now delivered from the sins they had committed in times past. Their thoughts are still on the same things and places, pastimes and associations as they were before. They cannot really say, like Paul, "Old things are passed away; behold, all things are become new" (2 Corinthians 5:17). It is obvious that they did not grasp *the full implications* of making a decision to become converted.

There was once an old stable which was in a terrible mess inside, but it did have a good brick shell and a sound roof. A young couple, who could not get a house anywhere, bought the place, cleaned out all the rubble and rubbish and transformed the whole of the interior at a heavy cost. In the end the place was absolutely converted. It became a home for them.

Jesus Christ comes to a man's life. He sees a good

body in which He could dwell. He is willing to come right in and cleanse away the rubble of sin. But much more than that—praise be to His name—He is willing to transform the whole of a man's life. He will transform or convert it until, like the old stable, you scarcely recognise it as the same place. To make a decision at the close of an evangelist's sermon—or at any other time or in any other place for that matter—there must be a clear understanding of what is involved. The full implications must be considered, and after the full truth has been made clear a person must intelligently and knowingly come to Jesus Christ and allow Him to enter his or her life as

A TRANSFORMING, CONVERTING FORCE

The young man in our first text did not consider what was involved in saying "I go, sir." It meant leaving off what he was doing, getting out into the vineyard, and beginning to work really hard for his father. Is he like you?

Our second young man, whom we know as the prodigal son, thought over the matter. He knew the full implications not only of going back to his father, but also of failing to return. How important is the application of this truth! His was no impetuous idea. He thought it over well and, after making a decision, went all the way with it.

Some time ago a young couple sat together in their home and, after a long talk, decided they would emigrate to Canada. However, the days and weeks passed, and somehow they just did not go to the emigration officer, nor yet to a shipping company. They are still in this country. Their decision was quite sincere, and in their case it was a wise one, but it came to nothing. What has become of *your* decision? Did you make a decision for Christ at one time; well, then, what has become of it?

Let me sum up. You can never make a proper decision as far as your soul is concerned without a clear knowledge of Bible truth and of what is going to be involved in becoming a real born-again Christian. That is, you must grasp fully the fact that you are a guilty sinner in the eyes of a holy God; that the only way to have sins forgiven is by realising that the blood of the Lord Jesus was shed on Calvary for you, and by asking Jesus to forgive your past sins. Then, after the cleansing act of Divine mercy, there must be a complete break with all that is sinful and evil. All of worldliness must pass out of your life (old things passed away), then the positive side of conversion must begin to evidence itself. New habits, new companions, new desires, which are

spiritual, must begin in your daily way of life (all things become new). Spiritual emigration from the old country (of sin and worldly ways) to the new country (of salvation and discipleship) needs more than a decision. It needs a

DECISION FOLLOWED BY ACTION

and action which goes all the way. A decision without action is a delusion!

Jesus said to Peter one day: "Lovest thou Me more than these?" Our Lord meant "Do you love Me more than the things which make you rich materially, the things which you love to go after?" Then He added that he was to feed His lambs, that is seek to do His will and His work.

Let me close with a practical question: What definite difference has there been in your life since you made that great decision? Are you a new man or a new woman (new creatures) in Christ Jesus? (2 Corinthians 5:17). Have you put your energy into a real live church, where men and women are being converted under the preaching of the Gospel? Is your whole life now being lived in happy service for your wonderful Saviour? If so, I know you are thrilled that you made your decision. If not, I can only lovingly ask you to look at the dying love of Jesus on the Cross, and then ask yourself what kind of decision you should make in the light of your needy soul and its eternal destiny.

Does Jesus deserve words only, or does He deserve your *life*, your *love*, and your *loyalty* in service? Remember, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

THE SPAN OF LIFE

"What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

The earth is cold,
Bare as stones.
These icy blasts
Freeze my bones.

A rift in the clouds;
A watery sun;
Transformation
Has begun.

The earth will warm,
The flowers bud;
Youth will feel
Fire in the blood.

Then will arise
The harvest moon.
The cycle complete
All too soon.

GORDON WRIGHT.

EDITORIAL —

DANGER — FIRE !

TONGUES of flame, billowing clouds of smoke, fire escapes erected, victims rescued—few scenes disturb the peaceful routine of life like a large fire. The fearful holocaust at a Liverpool store a few weeks ago became headline news, and provoked the sorrow and sympathy of a whole nation. Fire, especially on such a scale, is hot news. I was reminded of a report some while ago in an American newspaper. A Methodist church incorporated a fire drill into a worship service. According to the report, "it took less than two minutes to evacuate over 100 persons in the drill." A commentator in *Christian Century* remarked that when he showed this report to a neighbouring pastor the minister said: "That is nothing; one of my sermons can evacuate 400 people in less than thirty seconds. I've done it again and again!" However commendable this fire drill may be, we feel that the greatest need in most churches is not a fire brigade to put out the fire, but a company of people on fire for God, and ready to fan the smouldering embers into a blaze.

The Church began in the fire—cloven tongues as of fire—on the day of Pentecost, and when the Holy Spirit has His way the fire will begin to fall. Christ Himself said: "I have come to throw fire on earth. Would it were kindled already!" (Luke 12:49—Moffatt).

There was a time when churches had another kind of fire drill—for the preachers would warn, in no uncertain tone, of the dangers of hell-fire until, it is said, men and women would grasp the very pillars of the church, fearful of being cast into those awful flames. Such preaching has become rather unpopular today, and too often a sickly sentimentalism has taken the place of the mighty thunderings that emanated from the pulpit.

Woe betide the preacher today in many churches who dares to suggest that the Christian life may be attended by dangers, persecution, tribulation and the

like. He must promise them instead comfortable seats, soothing hymns and a philosophy that convinces that nothing will disturb the even tenor of their way. Yet what dangers there were in the early Church—people were likely to be "cut to the quick" by the preaching of the Word, and then to be scourged, imprisoned and even put to death for their new-found faith. Yet in those days "the Lord added to the church daily such as should be saved," while today it is sometimes difficult to find those who have been added annually.

Fire has a strange fascination for young and old; from the child who plays with matches or secretly lights a bonfire to the crowds that gather, even to the point of obstruction, when a house or shop is on fire. We recall the awesome sight of a riverside warehouse, its interior a great raging inferno, with firemen bravely perched on its caving walls, silhouetted against the flames and pouring down water from their hoses into a veritable hell of flames during one of London's worst blitzes; yet the strange attraction drew two or three of us back on to a bridge to watch, though enemy planes were waiting to drop their high explosives on the target.

Only the life that is on fire for God will really count—only the church that is on fire will witness the spreading flames. Nero's tragic fireworks brought death and martyrdom to many a saint, but the flames of that fire spread until an empire was set ablaze for Christ.

Our Pentecostal churches were often accused of wildfire in the early days, and sometimes perhaps the flames did get a bit out of hand. But we wonder whether the fire watchers have been too keen in their self-appointed task, and whether they have at times succeeded in quenching the Spirit.

Better the problems of the Corinthian church than the coldness of the Laodicean, "From the glory of Thy presence let the Pentecostal fire descend."

This week's cover picture —

YORK ANNIVERSARY SERVICES

A good congregation gathered to hear the children present their song service entitled "The heavenly aeroplane," which put forth the message of the second coming of Jesus. Many expressed their appreciation of the children's efforts, and the work was counted well worth while, as one soul was won for the Lord. Our minister, Pastor Woodhead, was unable to be present, as he had begun his presidential tour. We were happy to have Mrs. Woodhead with us to hold the fort in her husband's absence.

On the Sunday previous, our primary department had its anniversary service. The little ones did well in presenting the message of the Gospel.

A. LAWRENCE, Superintendent.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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Rotherham

Elim Sunday school tableau wins silver cup

AT 6.30 a.m. on Whit-Monday a team of workers led by the Rev. Leon C. Quest assembled outside the Elim Church, Rotherham, and soon awakened neighbours with the sound of hammering as they commenced the task of building, on a twenty-four-foot lorry, a tableau entitled "The Royal Law of the Road." The team had previously met in the church to pray for God's blessing on the day.

When the preparations were completed, teachers and scholars took their places in the tableau to depict the Bible truths applied to everyday life in a road scene staged in the present-day fashion. The central figures were the "Hog brothers" (two male teachers), sitting smugly on a motor-cycle. Standing nearby were two more teachers, one a police officer and the other a children's patrol officer, while two children walked over a zebra crossing. "Keep us safe on the roads" was the prayer of a Sunday school scholar as she knelt beside a bed which was placed near the end of the lorry. Slogans in the form of safety-first signs, which read "The Bible way is the best way," "Life is meant to be lived," and "For highways and all ways the Bible," were carried by children who walked beside the display, while one young scholar carried a large wooden Bible.

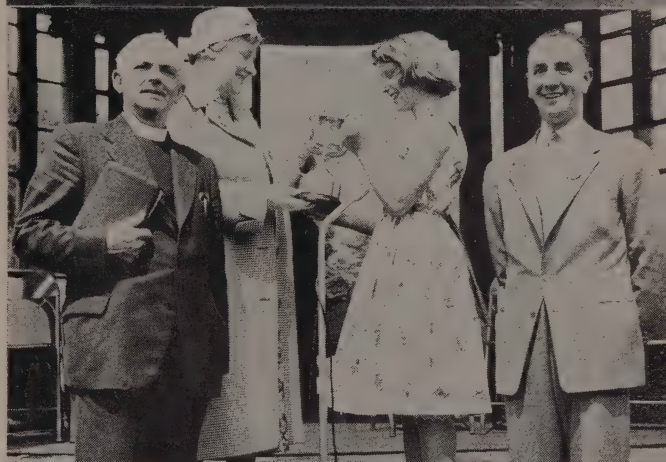
The judges had no difficulty in making their decision, although eighteen Sunday schools from the Rotherham district and over 1,800 children and teachers had taken part in the Whit-Monday procession to Clifton Park. It was a great moment when the president of the Rotherham and District Sunday School Union announced that the Elim Sunday school tableau was outstanding and deserved the silver cup which the Union was presenting, and a shout went up from the four local Elim schools.

Rev. L. C. Quest gave the closing address in Clifton Park to over 20,000 people when he spoke of the Bible and everyday life and concluded: "The Bible has been passed on to you; you must pass it on to others."

(See also report on page 477)

Photographs :

1. The Sunday school float.
2. Presentation of silver cup to Elim Sunday school.
3. Rev. L. Quest addresses crowds in Clifton Park.
4. A section of the crowd at the Sunday school rally.



From my Diary



By T. H. Stevenson

THE esteemed editor of *Pentecost* makes reference to the supernatural and the spectacular, and to the failure of many to differentiate between them. Many are more concerned to see fireworks than fire and works. The supernatural may often be spectacular, but even in religion there can be the spectacular that is far short of the supernatural. Akin to this is the failure to distinguish between revivalism and revival. Also, how often we have met those who think that liberty and licence are synonymous.

☆ ☆ ☆

In a letter to me, Rev. David du Plessis mentions that in July he will be in Switzerland at the invitation of the World Council of Churches for consultation on evangelism. About fifty leaders from North America, Latin America, Europe, Africa and Asia will gather for these meetings. In August, again at the invitation of the W.C.C., our brother will be in Glasgow for the commission on faith and order. Described as "summit meetings," one of the main topics will be the Holy Spirit. There is a resurgence of interest in the historic churches on the doctrine of the Holy Spirit. We pray that Mr. du Plessis will be used of God in the contributions he may make in these important councils.

☆ ☆ ☆

A young evangelist intimates that later this year he will leave this country to visit Nigeria, where, he writes, 50,000 are expected to attend some meetings and 25,000 decisions are being claimed for Christ. The evangelist will be on radio and television. A Bible deliverance training school will be founded. Old churches will be strengthened; new ones opened. A special sound and colour film will be taken of the meetings; miracles will be shot just

as they happen. People will see multiplied thousands turning to Christ. I would think that even in evangelism charity begins at home, and home is the place for evangelists to prove such great ministry first. Evangelisation need not spell exaggeration, or even imagination. The Word says: "Let not him that girdeth on his harness boast himself as he that putteth it off."

☆ ☆ ☆

Headed by Lord Attlee, twenty-nine of the sixty Labour peers and 164 of the 257 Labour M.P.s have signified their wish that world government should be made an official objective of their party: "We believe that the real problem of our time is to substitute a system of law enforced by a world government for the present anarchy between national governments." What kind of government would this be? Khrushchev is pretty certain: "The whole world would march behind communism tomorrow—the communists could afford to wait." Meanwhile, the Church works and waits until "the kingdoms of this world are become the kingdom of our Lord, and of His Christ."

☆ ☆ ☆

How shall we work for God and His kingdom? Brian Cooper writes well in the *British Weekly* on "The Church is afraid of too much commitment." "There are," he writes, "broadly speaking, three types of Christian. Some see their calling as essentially in the world, witnessing and interpreting Christianity to it wherever they are; others are totally absorbed in the church; a third group consists of those who at worst only attend worship, at best merely do an occasional job in the church, neither absorbed in the church nor in 'Christian worldliness.'" I think the third group is numerically strong; those who are not committed to the community, nor the church, but seem confined to their homes.

☆ ☆ ☆

At the assembly of the Baptist Union another decrease in the number of Sunday school scholars was reported. Methodist Sunday schools report a decrease of 34,000 at the end of 1959 compared with 1958. East Ham Methodist Central Hall, after changing from afternoon to morning, declares a very considerable increase in its Sunday school—now about 400. That is good news, but even here there was a time when four times that number attended. In 1900 the approximate attendance at Sunday schools in this country was 3,300,000. Today, with a greatly increased population, it is estimated at 1,500,000.



Women's Column

By Gladys Gorton

WHAT IS YOUR DELIGHT ?

A SUN-BAKED day. The country bus drew alongside a quaint inn set amid a "picture postcard" little village. Two women, each wearing a cream suit and a cream-brimmed panama hat, entered and sat behind me. I noticed that they each wore a plastic skirt to shield the outfit from the dirt. Evidently they were accustomed to such rides in these buses I thought—I had noticed how dirty the seats were and hoped my suit wouldn't get badly marked.

The bus started and the women behind me began to talk. They were going to a bowls tournament at Camberley. Enthusiasts, that's what they were. We have all done the same thing as they—talked above the roar of the engine, oblivious to the fact that the persons in front hear all we say.

They talked bowls and *nothing but bowls!* I imagined that at their kitchen sinks they dreamed of bowling. "Jacks," "bias," "woods"—they knew what they were talking about all right. A game of bowls to these two women was of paramount importance. It was their main interest, their delight, their joy. And they talked about it one to the other.

Housework, the children, clothes, money problems—all these occupy thought and talk, but we do not talk enough about the Lord and His goodness to us. Above the demands of our everyday life, is loving and serving Him our chief joy and interest? It should be, it *must* be. *Then* we will overflow to others; we will speak of Him one to the other—even in a crowded bus! "Out of the abundance of the heart the mouth speaketh". (Matthew 12:34). These two women were like-minded and had a common delight. When we meet other Christians let us delight ourselves in talking of the salvation and goodness of the Lord. Who knows, someone may hear and it could be a means by which he or she will finally decide for Christ.

As I was contemplating writing about this my husband came in and said, "I've met a man tonight who said he'd had a most wonderful evening. He had

taken part in a ceremony that had made his acquaintance a mason. He was thrilled and delighted." We ought to talk more about our delights and joys. "Jesus, our only joy be Thou, as Thou our prize wilt be."

"As [a man] thinketh in his heart, so is he" (Proverbs 23:7). "Human words, remember, do more than convey bare facts, they convey the tone of the mind from which they come." Let us talk about Jesus—more and more.



Another Christian warrior lays down his arms

Pastor George Truswell, of Wrenthorpe, passed peacefully into the presence of the King on June 4th, 1960.

He was a great soldier of the Cross. As an evangelist in the 1920s he held many successful campaigns in chapels and mission halls in and around Leeds. It was a joy to be in those services, when men and women would stagger, under deep conviction of sin, to the communion rail or the old-fashioned penitent form. Sometimes a man would join his wife, sometimes a grown-up family would weep their way to Calvary together, embracing each other in their new-found faith in the Lord Jesus Christ. I well remember an occasion when before taking the pulpit he knelt in the vestry and asked the Lord for thirteen young men "and no women tonight, Lord," and to my amazement thirteen young men made their way to the communion rail and found Jesus Christ as Lord and Saviour.

Shortly after the foundation of the church in Wrenthorpe he settled down to regular ministry, and we have laboured for the Lord together for these past thirty years.

His Bible lectures which he gave each Tuesday at Wrenthorpe were an inspiration and an education to all who were privileged to profit thereby. The strength of this small village church owes much to the teaching of Mr. Truswell.

His popular Sunday evening messages were of strong evangelical appeal, but never lacked doctrinal depth. He had a complex seldom found in the pulpit of today: he could thunder out the judgments of God like an erupting Sinai, but thence he would quickly move to Calvary, and would climax his message with outstretched arms and penetrating eyes as he presented the plea of an agonising God expiring on a tree with a tenderness which would literally lift the stoutest resister from his seat to the foot of the Cross.

To souls in distress, whether a sinner seeking a way out of the tangles of sin or some grief-stricken believer bereft of a loved one, he had an aptitude for bringing help in a way which was unique. His comforting words have lifted the load from many as they have stood around the open grave. In the open air he has helped many a soul, hopelessly and helplessly bound by vice and sin, to make a new start with Christ within. The memory of his great open-air witness at the Leeds Corn Exchange will linger with many, both workers and onlookers, who witnessed many mighty works of God there over a long period of years.

To him to live was Christ, therefore to die must be his gain. May God give grace to his sorrowing wife and fill the gap in this bereft assembly.

W. DEARNLEY.

The Sunday and the



MAY I first of all make the position clear? We are not here to present you with a series of ideas; we are rather here to raise topics for discussion. For that reason, we shall try to cover as much ground as we can under the headings given, seeking to raise questions and give some comment. The idea is to provoke discussion. Talks like this bring the comment, "That is the counsel of perfection. It would never work in my situation." It is, however, a good thing to aim higher, for in attempting to gain new heights we shall at least gain something. I have been specially asked to deal with the following topics:

1. BRANCH SUNDAY SCHOOLS VERSUS THE SUNDAY SCHOOL BUS

This has been raised because of the serious problem facing quite a number of Sunday schools and churches in larger industrial cities and older established assemblies. We recognise that much of the fluctuation in numbers supporting Sunday school has been caused by movement of population. Some schools have been much larger in bygone days than they are now because families have been moved to outlying estates. Every area is different, but we must face the problem in general outline in our discussion.

(i) **Branch Sunday schools.** It is sometimes difficult to feed into the central Sunday school from the branch, as the latter is geographically distant. Branches tend to become entities in themselves and contribute little to the work of the local church. This difficulty has been met in some areas by having very strong mid-week activity in the central church, which draws children from the branches to the church.

Because branches can become beings in their own right some brethren have found that the net results viewed in the long term have been small. We are generally interested in Sunday school work in labouring for the future, and a shifting congregation

of children is not so much our desire as the winning of children for the Lord and for the church. In facing the danger of branches hiving off from the central church careful planning and thought are needed before establishing branches. It is essential that those in charge of branches are absolutely 100 per cent loyal to their minister and church. Their aim should be to build the central church and not to create a work of their own.

We must, however, face the fact that there will be a number of places where we must see that commencing a branch Sunday school will be the forerunner of a new church. It is not always possible to make a branch school feed into the central church. Some argue that a branch church will cause division of the central church, but those lost will surely not be lost to Christ and the kingdom. A new centre of evangelical activity will be formed. This is fraught with financial problems and the very real problems of town and country planning (especially on council estates), but it will be best in such cases to realise the possibilities for a new church right from the commencement.

It can be said strongly in favour of branch Sunday schools that they go to where the children are. In some districts they are the only answer and each area must seek its own best means, always keeping in mind the need to win boys and girls for Christ.

(ii) **The Sunday school bus.** This has the obvious advantage that it feeds the central Sunday school. Whether the bus is the possession of the school or of members, or whether it is a hired corporation bus, it brings the children to the church. The first objection is the cost, which varies in different areas, a double-decker costing £2 to £2/5/- per week more or less. These things are easy to launch but difficult to continue for a length of time, Penny-a-week funds tend to lose their attraction! We must see that where financially possible the central church must be willing to contribute to the expense even if sacrifice is involved.

School Church

By T. W. Walker (Member of Elim Youth Committee)

The bus is open to the serious charge that it leads to a changing congregation of children. A nucleus of regulars is attracted, but many others lose interest when the novelty has worn off. It is good to have children in Sunday school even for a short period, but we must weigh against this the cost and the long-term aim.

It is also subject to the difficulty that if anyone opens a live school in the area served by the bus there is a tendency for the children to attend the new school. We must, however, face the challenge of the modern migration to the suburbs with careful thought, planning and prayer.

2. IS THE AFTERNOON THE BEST TIME FOR HOLDING SUNDAY SCHOOL ?

We face the problem these days of an almost universal lack of parental co-operation. Parents say, "If the children wish to attend Sunday school I will not stop them, but I will not force them as I was forced." In a number of churches, support from members' children predominates, but many battle with the problem of the almost complete indifference of unconverted parents.

The greatest problem is during the summer. There is some truth in many places in the saying "You never had it so good"! Sundays have become the time for family outings, not to auntie's or grandma's for tea, but in the family car, or by coach or train to the seaside. Sunday is far and away the busiest day of the week on the beach at Scarborough. Many brethren are asking whether the afternoon is the best time for Sunday school. The thought is in its infancy among us, but some are wondering if the morning is not the best time. Some areas have a predominantly Methodist background, and in these and in other districts where there is a tradition of morning Sunday school it may be worth while to transfer to the morning. This has the advantage of feeding into the Sunday morning service. I think it would be a correct observation to say that, while the Sun-

day evening figures are the ones most quoted, the morning figures represent the real strength of the church. The evening service could suggest an evangelical church, but the morning service is our Pentecostal shop window. Morning school establishes the habit of morning attendance and may lead to a considerable strengthening of our morning services. We must beware of the danger of cutting off the afternoon school in favour of morning school without very thoughtful prayer and consideration, as it may be very difficult to re-establish afternoon school once it has been discontinued should the morning school prove unsatisfactory.

A strong objection to morning school has been raised in that it goes along with the modern idea that once church has been attended in the morning the rest of Sunday is free for secular pursuits. It is thought that it is not always wise to cater too readily for modern irreligion. Better quality might be gained by making Sunday school an effort and a sacrifice by keeping it to the afternoon. The Youth Committee will be very pleased to hear various views on this subject.

3. CAN WE MAKE OUR CHURCH SUNDAY-SCHOOL MINDED ?

Youth workers tend to think that youth work is the only answer to our problems, just as evangelists support evangelism and Bible teachers doctrine. We do not say that if we make our churches Sunday-school minded we shall meet all our difficulties, but the Youth Committee does affirm that it would be excellent if our Sunday schools had a greater place in the thought, prayer and interest of our ministers, church sessions and churches. It is not often that sessions discuss Sunday-school work or that prayer meetings pray for its needs. Few announcements are made about Sunday school in church—indeed, in many places the church hears about the school only when it is asked to pay for the summer outing and the Christmas treat! We must work on the long term and keep on until we have the whole-hearted support of the whole church.

Some have tried a parent/teacher organisation in Sunday school, along the lines of similar associations in weekday school. This enlists the interest and help of some parents and has succeeded in bringing new people into the church.

4. CAN WE MAKE OUR SUNDAY SCHOOL CHURCH-MINDED ?

It has been said that youth would be an ideal state if only it came later in life! We declare that the Sunday school is definitely and positively part of the

church. To paraphrase the well-known quotation, "Church is church and Sunday school is Sunday school, and never the twain shall meet." Such is unfortunately an all-too-common attitude. Some say that the church does not care; making the church Sunday-school minded will meet this. Others say that the Sunday school is not their province or interest, and in any case if they try to show concern the staff regard this as an intrusion. If the Sunday school is not an integral part of the church our object is largely defeated. We must do away with the idea that children do us a favour in attending school. We must make it clear that we confer upon them a privilege. Our one hour per week must be used to save them, to teach them the whole counsel of God as declared in the inspired Word, and to win them for Christ and the church. The Gospel is sometimes made too simple. We tend to say that to be saved one must simply believe. I would bring this into some question. Christ said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32). It is true that the gift of eternal life is received as we repentantly believe, but we must stress the need for discipleship. We must seek to save and to teach—but we must also win the children for the future, to make them realise that we hope to lead them to the privilege of church membership, the honour of partaking in the communion service and the joy of Christian fellowship. We must do away with the notion that they leave Sunday school and therefore church at twelve or thirteen. Sunday school is part of the church—the primary school from which we graduate to the higher sphere of church activity, the privilege of Christian service, the nobility of taking up the Cross and following Christ.

Sunday school has its own set-up, its own hymns and choruses, and the gap between school and church is too large. We should teach the grand old hymns in Sunday school and try to obviate the completely different environment of school and church which so often exists. The church should be an extension of the Sunday school to which the children will gladly be promoted. It is good to demonstrate in school some of the normal church activities. The communion service can be simply illustrated by showing the children the actual emblems all set up for the church communion service, the meaning being explained. Baptism in water and Divine healing can be taught similarly. The children can be told that the Bible promises power for Christian service and that when the children are truly saved and enter into the worship on Sunday morning they will find

that some people are inspired by God to speak with new tongues and to interpret. Let us do all we can to let the children know that they are members of a Pentecostal school so that they expect Pentecost in the church and long for the same grand experience in order that their worship and service may be fuller and more blessed.

Let us make our Sunday schools church-minded. Let us disabuse our minds of the idea that Sunday school is enough. It is really a means to an end. Let us seek to win the boys and girls for Christ!

CALLING BOYS AND GIRLS

By Bernard H. Norris

Hello there !

I didn't tell you about my holiday, did I? Benny got so interested in it that he forgot about the serial. You see, I visited a lot of castles. Here, I'll switch on my tape recorder and you can hear me telling Benny.

"An' did you really go *inside* a castle?" Benny asked.

"I certainly did. At Richborough I saw the base of a big heavy monument erected by the Romans in about A.D. 85."

"Crumbs, 1,875 years old!" exclaimed Benny, his arithmetical mind translating everything into years.

"At Deal," I continued, "Joy and I saw one of the three castles built by King Henry VIII to prevent the Pope from forcing the Roman Catholic faith upon this country. The other two were built at Sandwich (though this has now gone) and at Walmer. This one at Deal had 145 gun emplacements. It was terrific. It was built over 400 years ago."

"Coo, before 1560" muttered Benny.

"Yes, and there was a super corridor inside the castle at the foot of the moat, which ran all the way around in the thickness of the wall, with fifty-four gun ports. Then we went on to the castle at Walmer, which was smaller. Here there were about sixty gun places, but the castle seemed only to be manned by eighteen men! We saw some guns there dating from the time of Napoleon. A lot of famous people have lived at the castle, including William Pitt —."

"Crumbs!" interrupted Benny. "He was Prime Minister when he was twenty-one wasn't he?"

"That's right. Another person who lived there was the Duke of Wellington twenty-three years later in 1829. The Prince of Wales who later became King George V also lived there. It has always been the

(continued on page 477)

**GEORGE
CANTY'S**

*"And without a parable spake He not unto the
people."*

Parable of the Loft

THIS age is like unto a man which builded himself a bungalow and digged a garden.

Behold, the house was well pleasing to the eye. His wife made all things beautiful within, while his gardener set prize plants in the borders of his lawns. He fared sumptuously every day on the best entertainment that television could provide.

And it came to pass after many days, that he said unto his wife, "Wife, when I was young I had no shoes to my feet, and oft no seat to my trousers, yet was not my heart cold as it is this day."

He said moreover, "The place of my father's abode was but a two-up-and-two-down, while I dwell in a desirable residence with two recep., garage and all mod. cons., yet my father's house was a home, whereas my home is only a house."

So it was in him as bitterness that though he had everything he lacked something; and he remembered that his father had nothing, yet had something which was everything; and he questioned much within himself, saying, "What lack I yet?"

Then said his wife unto him, "Why art thou so troubled? Are not all the goods which were your father's even now yours? Hast thou not bestowed every stick of his in thy loft? Search and see. For that which didst bring thy father life and contentment must verily be hid among the stuff."

Therefore put he on his old tweeds, and did as he was bidden.

Now the man had stored away the portion of goods that fell to his inheritance because he knew it belonged not to this age, and his soul loathed fretwork, cheap china cats and mirrors in velvet frames anyway.

But because he was a wise man, and knew his wife, he nevertheless looked upon them again, but found not any object to gladden his heart, so he returned and was silent.

And as he mused he considered within himself that his father possessed not two ha'pennies to rub together, so it was verily not in the abundance of things that his life consisted.

So he returned to the loft, and looked once more on the knick-knacks, what-nots and bric-à-brac. Sud-

denly he perceived and understood that truly many possessions in the loft bore the marks of religion. And his heart was smitten.

He beheld and saw that the pictures were engravings of Bible scenes, and the Ten Commandments were even framed to be hung as a frontlet to his eyes.

He opened the books, and the words thereof argued of truth and soberness and righteousness. And he found another little book, written within with the writings of his father's hand.

When he read the little book it was within him as honey and yet as gall, for it spake of the petitions his father brought daily before his God and the day and month and year his petition was granted. Verily this shook him, for in his thought prayer was a form of words.

Then he searched, thinking to find a Bible, but at the first he found it not, because he looked for it to shine with gold leaf edges. But his father's Bible had been much used, and the gold thereof had waxed dim.

When he had found it he saw written therein with ink and pen his father's words by the words of his God. And there fell to his notice that saying "Who-soever shall call on the name of the Lord shall be saved," by the side of which his father's writing set forth that he had indeed called and proved that the Lord saves, and the day and month and year did appear.

Moreover, he found a cunning machine, an early Edison, with ancient round wax tablets inscribed with sounds which cried out, and his soul was stirred strangely as he heard again the sounds of many voices singing in praise of Him who had redeemed them and washed them in His own blood, for behold the singers were fervent.

Then as they sang it seemed unto him that all things in the loft cried "Glory," and from the dust there blossomed red, life that shall endless be.

In the midst of these things he stood and remembered the goodly hangings of his house and all that appertained to it, and confessed to his soul that none

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CHURCH NEWS FLASH



WHIT-MONDAY IN SOUTHAMPTON (By a visitor)

Pentecost! Witnessing! Crowds! The saints at Southampton had long prepared for their annual Whit-sun convention. Now Whit-Monday had arrived and by 2.30 a great crowd had gathered for the open-air service and march of witness. What a sight to see nearly 100 people marching and singing the songs of Zion. The onlookers stared in amazement at such virile Christianity in this twentieth century.

Arriving at the lovely Elim church in Park Road, the afternoon service was soon started. What singing by congregation, united choirs and Portsmouth Male Voice Choir! Pentecost was the theme of the preachers, Rev. F. Slemming and Rev. A. Biddle.

Tea and a waiting meeting. Six received a glorious Pentecostal experience. Now the evening service was in full swing; every seat filled with happy Pentecostal Christians. More chairs were brought in as still they came for the feast. Again there was inspiring singing and preaching. The theme of the preachers, Rev. F. Coleman and Rev. F. Slemming, was the double experience of the early Church preachers, "Full of faith; full of the Holy Spirit."

Nearly three hours after the commencement of this never-to-be-forgotten service, Rev. C. Brooks, the minister at Southampton, found it so difficult to close. At last the benediction was pronounced. Goodbyes were waved to those travelling home by bus, coach and car. Yet there were those who lingered, finding it hard to leave the place of such wonderful blessing. Yes, truly it was a day of Pentecostal blessing.

SALISBURY

The Elim Church Sunday school anniversary took place on Sunday afternoon and evening. The special speaker was Rev. L. V. D. Tiller (Wells), who arrived in the costume of an eastern shepherd.

In the evening there was a large assembly of parents and friends for the presentation of the theme "The gateway of life."



Photo by T. Wakeman

Sunday school demonstration at Salisbury.

During the service Mr. Marshall Annetts sang solos, and Roy Bath and Dawn Coles contributed a duet. The senior girls sang "Saviour, like a shepherd, lead us."

At a weekend convention held in Milford Street Elim Church, the speakers were Rev. H. Shaw (East Ham) and Rev. A. S. F. Horne (Reading). Rev. W. J. Patter-son presided.

The special services began on the Saturday and continued over the Sunday; at the two services the preacher was Mr. Shaw.

The convention continued on Monday afternoon. A coach-load of people from Mr. Shaw's church at East Ham was among the congregation and contributed to the programme. Two Crusaders sang a duet, and Mr. Marshall Annetts sang a solo. The speaker was Mr. Shaw.

During the interval before the evening service the East Ham contingent was provided with tea by the ladies of the church.

In the evening Mr. Shaw and Rev. M. Ricci (Christ-church) gave addresses.

SMETHWICK NEWS

The twenty-sixth anniversary of the Smethwick Elim Sisterhood was celebrated recently. Mrs. A. Waterhouse was the speaker on Sunday and she brought us a very timely and encouraging word.

On Monday was the united rally, when thirty-two sisterhoods from neighbouring churches were represented. Mrs. R. J. Morrison was the speaker, and no one who heard the message will ever forget its searching challenge. The soloist was Mrs. T. Rainbow and recitations were given by Mrs. Pearson, Mrs. J. Phillips, leader of the sisterhood, convened the meeting.

A few weeks later our Sunday school anniversary was held. The programme was a very full one, including recitations, dialogues, solos and other singing items, and the children gave of their best. The speakers were Pastors E. G. Gilpin and F. Fisher, Mr. G. Dalton and students from the Elim Bible College.

It is good to see the "in-betweens" taking their place in the church, and a group of these young people made their contribution too during these services.

Finally, we are pleased to report that the work among the young people goes steadily forward. It has been encouraging over the past months to see the Junior Crusaders coming into the Senior Crusaders' meeting, a number of them having accepted the Lord as their personal Saviour. Our prayers are with them that they may continue in the way of life.

J. FRAME.

SISTERHOOD BIRTHDAY

Elim Pentecostal Church Sisterhood at Monks Road, Lincoln, celebrated its twenty-first birthday.

The speaker and soloist was Mrs. L. Tranter, of Barnsley, and the chairman at the meeting which preceded the tea was Miss E. Hall, of Monks Road Baptist Church. A prayer was said by the minister, Pastor D. A. Jones.



Photo by courtesy of *Lincolnshire Echo*
Lincoln sisterhood's twenty-first birthday tea.

The sisterhood president is Mrs. E. Brown and the secretary is Mrs. E. Fletcher.

About eighty people attended the birthday meeting.

20,000 CHEER ELIM!

While spending Whitsun in Rotherham I had the unusual experience of listening to an Elim minister preach to a vast crowd, estimated to be about 20,000, and hearing that same crowd cheer Elim.

The occasion was the Rotherham and district Sunday School Union procession. Eighteen Sunday schools took part in this, each one preparing a tableau mounted on a lorry witnessing to the Gospel under the general theme "God speaks to you."

The local Elim Sunday school prepared a unique tableau on the Christian attitude to road safety entitled "The royal law of the roads." In a most captivating and thought-provoking way it reminded us that in the Bible we have the answer to every problem—even road safety.

After the impressive procession had passed, the crowds lining the route followed it to Clifton Park, where they crammed the arena surrounding the bandstand and overflowed on to the surrounding green.

CALLING BOYS AND GIRLS (continued)

official residence of the Lord Warden of the Cinque Ports, and the present one is Sir Winston Churchill. After this we saw Dover Castle. This one is smashing. We went right up on the top of the keep, and right down into the underground tunnels."

"Wow, that's terrific" said Benny, getting excited.

"Yep, and we had to take a big paraffin lantern down with us to explore, and there we saw the cunning door defence system. Then up on the ground again we saw the oldest building in the country—a Roman lighthouse dating from a few years after Jesus died. And do you know—"

"Yes?" asked Benny eagerly.

"Well, you know, right by the side of it is a church. Castles mean war, but churches mean peace."

Benny was thoughtful as he went home.

God bless you. **UNCLE BERNARD.**

What an opportunity for any preacher—and Rev. Leon C. Quest certainly made the most of it. In a powerful Pentecostal message he exalted the Lord of the Word and the Word of the Lord, "God speaks to you!" he thundered, and one can be sure that many heard His voice that day.

The chairman then announced that a trophy presented to the school providing the best tableau had been won by Elim. His subsequent words were lost in the cheering with which the crowd endorsed the judges' decision. This is the first time in over fifty years that an Elim minister has been asked to preach at this occasion, or that an Elim Sunday school has won the trophy.

I felt proud to belong to Elim. So good a witness by an Elim Sunday school, so powerful a sermon by an Elim minister, and a "Cup-final" cheer for Elim!

SWISS PROTESTANTS DECIDE IN FAVOUR OF EPI PROJECT

The General Assembly of the Swiss Federation of Protestant Churches, composed not only of the churches of the different cantons (counties) but of the free churches and the Methodist church, held its annual meeting in Sion, Valais, from June 12 to 14. The question of the erection of a radio station in Switzerland, as the EPI Association has sponsored for some years, was one of the main items on the agenda. In all the statements that were made by the delegates during the discussion stress was laid upon the great significance of such a project in relation to the spiritual state of today as well as the moral and financial responsibility that such an undertaking carries with it. The General Assembly, according to the Federation's constitution and by-laws, cannot make decisions which are binding upon its members before they have discussed the matter independently and voted upon it. The delegates then decided, by a majority of fifty-four to nil, to adopt the proposition of the council of the Federation, which stated that the Federation was fully persuaded of the importance of the EPI project, and that delegates would now study the matter with their particular church authorities, then return for a final vote, giving their firm financial commitments at that time.

PARABLE OF THE LOFT (continued)

within it spake of the Lord, and the breath of his rooms breathed not the spiritual fragrance of the airless loft. The belongings of his late father spake of heaven, but his own spake of earth.

So he spake unto his wife, and said, "Within the dust of the loft have I now found a pearl of great price. Truly there was but rubbish, but the rubbish spake better things than all we have, from the electric clock on the wall to the cocktail cabinet in the lounge."

His wife was then filled with a great joy, for she had thought about her own mother's God over many days, and of her prudence had prayed that the voice of him that was dead should speak again by the last traces of his piety gathered together in the loft beneath the roof.

So shall it be to this age.

The Family Altar and Elim Prayer Circle

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

Monday, July 25th. Genesis 42 : 1-25.

"Jacob said unto his sons . . . Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us . . . that we may live, and not die" (vv. 1, 2).

The people in Canaan were in the grip of famine and without a grain of corn, and news came that in Egypt there was plenty of corn. Jacob and his sons had heard the news, but were still without the corn they badly needed. Jacob reasoned with his sons and urged them to go and fetch the corn for themselves. It is one thing to have heard the Gospel, but until we heed it we shall never be benefited. The sons of Jacob could easily have starved to death talking about the wonderful corn supply available in Egypt, but they wisely went down to fetch it. They went prepared to pay for the corn, but found their money returned in their sacks. Joseph would not sell the corn; it was free for them. What God offers is free to all; Christ has paid the price. Humbly accept what God waits to give.

Tuesday, July 26th. Genesis 42 : 26-38.

"Jacob . . . said . . . all these things are against me" (v. 36).

Jacob really thought everything was against him, but, although it looked very much like it, this was not true. Jacob had had a chain of tragedy and sorrow; now they asked him to let Benjamin, his last treasure, go, and he was so afraid lest some harm should befall him that his heart sank like a lump of stone. However, particularly with the child of God, things are not always what they seem to be. He has to learn not to judge by appearances. When he is cast down he may look as if he is really forsaken, but he cries "but not forsaken." Paul said "No man stood by me, but the Lord stood with me." The day came when Jacob could look back and see how all those things which seemed to be against him were working together for his ultimate good. Never be deceived by appearances.

Wednesday, July 27th. Genesis 43 : 1-17.

"Judah said . . . Send the lad with me, and we will arise and go; that we may live, and not die. Their father Israel said . . . If it must be so now, do this, . . . take also your brother" (vv. 8, 11, 13).

Jacob had vowed he would never let them take Benjamin with them, but now they needed corn, and unless the father yielded Egypt's ruler would refuse to give it and they would starve to death. For their sakes Jacob yielded and did the things he felt he could not do; to save them he sacrificed himself, and how God undertook for him for his self-denial! Often Christians are pressed to do the things they shrink from doing. There are trespasses and injuries which they always said they would never forgive, but when the Holy Spirit tenderly presses them, for the sake of others and Jesus they will choose to forget the unforgettable and forgive the unforgivable too, even as God for Christ's sake has forgiven them. It really is wonderful!

Thursday, July 28th. Genesis 43 : 18-34.

"The men were afraid, because they were brought into Joseph's house. . . . And the man brought the men into Joseph's house, and gave them water, and they washed their feet . . . for they heard that they should eat bread there" (vv. 18, 24, 25).

The sons of Jacob found great kindness and courtesy where they least expected to find it. It was so totally different from what they had anticipated. What a gracious welcome, and what peace filled their troubled hearts, as the man at the door kindly spoke to them and ministered to their wants. Then the master himself made his appearance and they met him, and how at home he made them feel in his presence. The one they had dreaded to meet turned out to be their greatest friend. In the house of God the friendliness and fellowship are so very precious!

Friday, July 29th. Genesis 44 : 1-17.

"And Judah said, . . . God hath found out the iniquity of thy servants" (v. 16).

Joseph knew all those men standing before him, but they did not know him. Following his goodness to them he had brought them to the place where they admitted their sin to him. Now Joseph put their repentance to the test by seeing whether they would treat Benjamin as they had treated him; but they would not part with Benjamin at any price, and wanted to sacrifice themselves rather than cause their aged father further grief. When a man has truly repented of his sin he will always flatly refuse to repeat it. The one-time despicable sons had become the most devoted of sons. Some of the finest of God's saints were at one time some of the world's foulest sinners. Such is the work of grace!

Saturday, July 30th. Genesis 44 : 18-34.

"When he seeth that the lad is not with us . . . he will die: and thy servants shall bring down . . . our father with sorrow to the grave. . . . Therefore . . . let thy servant abide instead of the lad a bondman" (vv. 31, 33).

History abounds in records where parents have sacrificed themselves for the sake of a dearly loved child, but here we have a rare instance where a son pleads to sacrifice himself in order to save his father. Judah had helped to get rid of his brother Joseph and cause his father a wound that would not heal. He could not undo what he had done in the past, but he would never again commit the same sin. Benjamin was his father's all, all he lived for; he must go back home. Judah pleaded to be accepted in his place to be a life-long slave and made a most heart-moving appeal. What lengths Judah went to that his father might be saved! Have you loved ones still unsaved? How much would you give, and how far would you be prepared to go, in order that they might accept Christ?

Sunday, July 31st. Genesis 45 : 1-15.

"God hath made me lord of all Egypt: come down . . . tarry not: and thou shalt dwell in the land . . . thou shalt be near unto me . . . there will I nourish thee" (vv. 9, 10, 11).

The glorified Joseph gathered his family around him, and his grace was all-embracing. He who had shown mercy to those most unworthy brethren and opened up his storehouses to them now opened up for them a beautiful land, where they might come and live with him in peace and plenty. He gathered them from the tents in the land of famine to dwell in permanent houses, surrounded by that which would satisfy all their needs. Having loved his own, he loved them to the end, never showing evil for evil, always merciful and kind. He showed them how the hand of God had been working things out for their benefit throughout the years. So our Lord has opened to all believers His storehouses, and even the kingdom of heaven itself, where they will find peace, plenty, prosperity and unparalleled happiness in His presence. "Oh enter then His gates with praise!"

LATE NEWS

Word has just been received as we go to press of the safe arrival in Southern Rhodesia of our missionaries in the Belgian Congo, Miss O. Garbutt and Miss C. Picken. They will be staying for the present with Dr. and Mrs. Brien. Please continue in prayer for missionaries still in the troubled areas.

COMING EVENTS

(Please pray for these services)

HADLEY. July 23-28. Elim Pentecostal Church, Hayt ridge Road. Special visit of Ken Barter (Cardiff). Sat. 7.30, Sun. 11 and 6.30, Tues., Wed. and Thurs. 7.30.

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 (Tanganyika).

SCARBOROUGH. July 30, 31. Elim Church, Murray Street, Londesborough Road. Visit of J. H. Sainsbury. Sat. 7, Sun. 10.30 and 6.30. (Mr. Sainsbury will also speak at Bridlington Presbytery Rally on August Bank Holiday Monday.)

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.

AUGUST BANK HOLIDAY CONVENTIONS

BARKING. July 30—August 1. Elim Church, Ripple Road. Speaker: E. J. Jarvis (Bath). Convener: A. C. Jarvis. Visit of Salford Crusaders. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30 (tea provided).

BRIDLINGTON. August Bank Holiday Monday. Congregational Church, The Promenade. Youth and Revival Rallies. Speakers: G. Harpin and J. Sainsbury. 3.30 and 6.30.

HEREFORD. July 29—August 1. Elim Church, Clive Street. Speakers: A. S. F. Horne, M. Chuter and K. Hathaway. Convener: D. E. Dean. Fri. and Sat. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 6.30.

ROMSEY. July 30—August 1. Elim Church, Middlebridge Street. Speakers: L. W. Green (Caerphilly), D. Scard (Wimborne) and Mr. Ware (Southampton). Convener: W. George. Sat. 7.15, Sun. 11 and 6.30, Mon. (in Baptist Church, kindly loaned) 3 and 6.30. Tea provided between meetings on Monday.

SOUTHEND-ON-SEA. July 30—August 1. Elim Pentecostal Church, Seaview Road, off Southchurch Avenue. Speakers: Richard Bolt (A.O.G., Colchester) and Joseph Smith (Elim). Cups of tea.

SOUTHPORT. July 30—August 2. Evangel Temple, Manchester Road. Speakers: P. J. Brewer and Eddie Smith. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30 (Presbytery Rallies), Tues. 7.30.

WATFORD. July 30—August 1. Elim Church, corner Hill-rise and Douglas Avenue. Speakers: J. Craig Kennedy, Eldin Corsie and Brian Garrard. Convener: Brian Barnett. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30. Receiving meeting on Monday. Cups of tea between services.

ITINERARIES

Miss R. Simms. July 23, 24, Leyton; 30, 31, Crewe.

Miss Vera McGillivray. July 24, Southampton; 26, Portsmouth; 27, Andover; 28, Eastleigh; 29, Canada; 30, Romsey; 31, Fareham (11 a.m.), Ryde (6.30 p.m.); August 13, Delancey; 14, Eldad (a.m.), Vazon (p.m.); 16, Eldad (3 p.m.), Vazon (7.45 p.m.); 17, Eldad; 19, Vazon; 20, 21, Jersey.

A. D. Bull. August 9, Ulster Temple; 10, Apsley Street, Belfast; 11, Beersbridge Road, Belfast; 13, Brookeborough; 14, Monaghan; 15, Bangor; 16, Melbourne Street, Belfast; 17, Ballysillan; 18, Alexandra Park Avenue, Belfast; 19, Coleraine; 20, Ballymoney; 21, Ballymoney (a.m.), Ballymena (p.m.); 22, Cullybackey; 23, Randalstown; 24, Lisburn; 25, Lurgan; 26, Megaberry; 27, 28, Newtownards.

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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.

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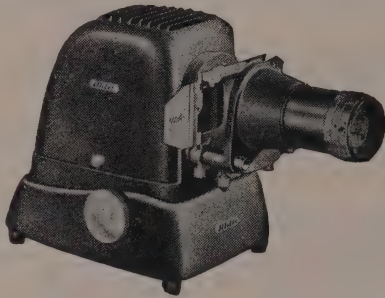
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