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The

Elim Evangel

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

Vol. XLI. No. 32

PRICE 5d.

AUGUST 6th, 1960



photo by

Brian Garrard

LONGTON SUNDAY SCHOOL ANNIVERSARY
(See page 503)

The problem of the second generation

By R. B. Chapman (Minister of Elim Church, Sheffield)

SOME little time ago I was in the company of a number of fellow ministers. We were discussing current problems, and one stated: "Our real difficulty today is that we are dealing with the second generation of Pentecostals!" On another occasion I was in conversation with a missionary who had seen many years' service abroad, and he expressed the opinion: "What we are constantly having to remember nowadays is that we are coping with second generation Christians overseas!"

These statements were but an echo of certain sensitive feelings deep down in my own heart, and consequently I turned afresh to the Book to examine the position there and I was forced to the conclusion that there, too, the problems oft arose with the second generation.

There are many examples, but a few will suffice.

1. **The sons of Eli.** Eli was a priest in Shiloh, quite a godly old man of gentle manners and condescending ways. The second generation was, however, different. "The sons of Eli . . . knew not the Lord" (1 Samuel 2:12). They are revealed as selfish, immoral, profane and familiar, and yet they were priests in the service of the Lord (1 Samuel 1:3). Their hypocrisy and impurity caused the people to transgress and to abhor the futility of such worship. These sons were slain in one day as a judgment.

2. **The sons of Samuel.** There was never a finer and grander Old Testament servant of God than Samuel—obedient, faithful, trusted, conscientious and fearless. The second generation was different. "The name of his firstborn was Joel; and the name of his second, Abiah; they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (1 Samuel 8:2, 3). They were materialistic, given to compromise, unreliable, and were the cause of Israel turning from theocracy, rejecting God as their leader and clamouring for an earthly monarch (v. 5).

3. **The son of David.** We are all aware of David's great love for God. In spite of his grievous failures he was still "a man after God's own heart" and ever contrite in his repentance, but it was not so with his succeeding son, Solomon. This son showed great potential at first, but he was responsible for the sad break-up in the nation of Israel and for the erection of numberless idolatrous shrines which led the people away from God. His own heart was not

right; he did not fully follow the Lord, neither did he repent when warned of his sin. He thought more of his many wives and carnal appetites than he did of God. His own material comfort was more to him than the pure worship of God—how significant that he spent only seven years on building the house of God but took thirteen years to build his own private palace. The second generation was once again in a deteriorated and reduced state.

4. **The son of Hezekiah.** Hezekiah was one of the most godly kings that Judah ever had; he abolished idolatry, kept the commandments and saw a wonderful victory over Sennacherib in answer to prayer. His prayer life was such that he was restored from the very doors of death and even caused a ten-degree deflection upon the dial of time. The picture of the second generation is a much more sordid spectacle, for Manasseh, that evil and abominable son born during that fifteen years of prolonged life, led the nation into sin of grossest immensity and caused the streets of Jerusalem to flow with rivers of innocent blood.

The New Testament does not give us much opportunity to judge the second generation of the early Church, unless we recognise in the rather lamentable history of the seven churches of Asia (Revelation 1-3) a picture of the second generation churches some half-century or so after the crucifixion.

Is it possible to discover the *cause* of these past failures and thence learn to apply a possible remedy? I am prepared to venture three suggestions.

(a) **Parental fidelity and example.** This was surely where Eli failed, in so far that he was not faithful in rightly disciplining his wayward boys. A spineless and watery query like "Why do ye such things?" is no suitable remonstrance for gross iniquity. The firm hand that did not spare the rod had been absent through the years in this home with its over-indulgent father. Similarly David had failed to rule his own life, and therefore how could he expect to rule his household properly. His example had been sadly wanting at times. Could it be that the second generation today is presenting problems because of failure on this point? Have parents been faithful to God, God's house, God's servants, God's truth and God's entrustments? Or has the first generation failed its progeny in these vital issues and hence the problems of today?

(b) **Persistent familiarity and exercise.** The first

Christians were grasped as "brands from the burning," rescued from the yawning chasm of the world, transformed from lives of sin and passion and brought into fresh truth which was captivating, enlightening and radiant in resplendent newness. They were *saved* from a life of waste and wickedness, idolatry and indolence. The second generation has grown up amid all the familiar talk, the regular exercise, the constant practice, the daily ministration of spiritual things, and somehow things do not seem so vital. To them there has not come the same change; life has not been radically altered; no fresh truth has been revealed—they have had it all since childhood. It must have been thus with Samuel's lads; they had always been accustomed to the priestly functions of their father, always heard the teaching about Jehovah, and consequently there was not the same conviction about things and they began to compromise and become materialistic. Solomon, too, grew up among the temple stones which were being prepared for the great house of God, and as a result they did not mean the same to him. Perhaps he played with them as a lad, and a few more stones for a few more shrines meant little to him when he was older.

(c) **Personal faith and experience.** The tragedy of Eli's home was that his boys "knew not the Lord"—they were in office but out of relationship. They were there because they were Eli's children, not because they were God's children. It was just the same with Samuel's family; they walked not in God's ways. They had not come face to face with God and heard the voice of God as their father had, and his experience was no help to them; they needed their own, but it was absent. Hezekiah knew personally God's power to heal and to answer prayer, but that did not make Jehovah real to Manasseh and he went his own way because God was a stranger to him. Relationship to God is a personal matter; God must be known personally; nobody else can know God for us.

The problem and the peril of the second generation is that so often there is no vital personal experience but just a caricatured familiarity fostered by a poor example. There are exceptions, and glorious ones, for which we thank God; but, alas, too often it is the other way and we find ourselves struggling against the uneven odds of the problem of the second generation. Christian parents, especially of the first generation, should be challenged by these moving facts and a new determination should arise in every heart to discharge our responsibilities rightly, not only to God, but also to the second generation.

For sisters only . . .

By **GLADYS GORTON**

ARE YOU DISCOURAGED ?

DR. BARBARA MOORE has achieved what she set out to do, crossing the 3,000-odd miles from San Francisco to New York, and now she is contemplating traversing Australia. Grit and sheer determination were hers. Whether she is dubbed a crank or fanatic, people everywhere admire her tenacity of purpose. At one part of her journey she was knocked down by a woman motorist but not knocked out! But this did not discourage her, she tramped on.

Discouragement is a tremendous and subtle snare; it saps vitality and enthusiasm, it undermines good intentions, it emphasises and pampers the self-life, and it certainly is one of Satan's most deadly major weapons of attack. How often he urges the Christian to wallow in self-pity. Beware of discouragement. The apostle Paul knew much about this. Read 2 Corinthians 4:7-12. I quote J. B. Phillips: "We are puzzled, but never in despair. We are persecuted, but we never have to stand alone: **we may be knocked down but we are never knocked out.**" Consider Paul's life and as a contrast yours. Take heart and rejoice—knocked down but not knocked out!

David, a fugitive, fleeing from the face of his enemies, cried: "Why art thou cast down, O my soul? . . . Hope thou in God" (Psalm 42:11). Thank God his depression was only temporary, for he continued: "I shall yet praise Him." Every phase, in this sense, which momentarily masters us is completely understood by Jesus, "to whom our weaknesses are not unintelligible because He has shared fully in all our experience of temptation, yet without sin." Jesus never allowed discouragement to conquer Him. He triumphantly fulfilled the Divine purpose for which He was born in His vicarious sacrifice and death. Utter loneliness possessed His heart, while poisonous arrows of discouragement shot from the bows of the demons in hell thickly smote His soul, causing Him to cry, "My God, my God, why hast Thou forsaken Me?" Yet again, He cried in triumph, "It is finished." He has conquered gloriously for you and me, and now He is able to deliver from the jaws of discouragement.

D. L. Moody was at one time very discouraged and, locked in his study, he could not keep back the tears. A Sunday school teacher called to see him, asked how he was and Moody told him. He advised him to study the life of Noah. Moody did so and the thought occurred to him that here was a man who laboured and talked for 100 years and did not get a convert, yet was never discouraged.

"The most cowardly of all temptations is that of discouragement. When the enemy has made us lose courage for making progress in goodness he has easy work with us, and soon pushes us towards the precipice of evil. Have patience with everybody, but especially with yourself. Do not trouble yourself about your imperfections, but always have the courage to rise out of them. It is right that you should begin again every day. There is no better way to finish the spiritual life than to be ever beginning it over again and never to think you have done enough" (St. Francis De Sales).

SILENCE—ON EARTH!

"SILENCE in heaven about the space of half an hour" was often the subject of interpretation and speculation as students of a variety of prophetic schools delivered their studies upon the book of Revelation to enraptured and enthusiastic audiences. Today, as far as prophecy is concerned, it is more often silence upon earth!

It is true of course that some of the prognostications of well-meaning, if ill-advised, interpreters of the scriptural mysteries have proved to be but the wildest of dreams, and that the hard facts of history have disproved the theories, however feasible at the time, which they propagated. The life-size image of Mussolini, the one-time candidate for the office of anti-Christ, has disappeared into thin air. Even if Hitler's name, in some language or other, could be made to add up to 666 this did not save him from the grotesque twilight of his exit in Berlin's bunker. Even the erstwhile inhabitant of the Kremlin died, whether peacefully or not we shall probably never know, in his bed, only to be followed by other tyrants scarcely less inhuman. Together with other denizens of the anti-Christian jungle, such as Napoleon and the Kaiser, these great colossi that strode across the scene of history, striking fear into many a heart, are now almost forgotten. However, the books on prophetic interpretation of earlier days, dug out of the dim recesses of some secondhand bookshop, are an eloquent testimony to the truth of Scripture that "now we see through a glass, darkly"; and again that "of that day and hour knoweth no man."

The mistakes of earlier days have undoubtedly frightened many would-be interpreters of the mysteries of Daniel and Revelation. If there are fewer candidates for the throne of the anti-Christ and less fanciful interpretations of other scriptures we do not think that the Christian Church will be any the poorer. We are more concerned with Christ than with the anti-Christ, more concerned with the salvation of souls now than with any ethereal chance that survivors may have after the rapture, more concerned with our own witness and that of God's people today than with that of the witnesses that some tell us will appear after we are all gone. There has been far too much hair-splitting on matters that at best are only of academic interest and of no vital importance to us in our work of bringing men to

Christ, and which, moreover, cannot possibly concern the people of God at any time in the future!

However, let us not be guilty of dismissing, together with these vain attempts at the speculative interpretation of prophetic details, the grand certainty of the great prophetic message, namely the imminent and glorious return of our Lord and Saviour to take away His waiting people, and to bring peace to this warring earth—and the final day of judgment for those who reject His only way of salvation.

The post-war era has seen more remarkable fulfilment of the prophetic scriptures than any other comparable period since the fall of Jerusalem: the return of the Jews to their own land and the establishment of the state of Israel after nearly 2,000 years; the immense increase in scientific discovery and man's outreach beyond this planet; the discovery of the hydrogen bomb, which reveals for the first time the possibility, if not the probability, of the total destruction of civilisation, once so secure and sure of progress according to men's thought; the grouping of the nations in preparation for the world's greatest and final conflict; and the vast explosion of population now looming large on the horizon which may well bring mankind to the long-foretold famine of world-wide proportions.

Let us sound forth the message as never before that Christ is coming, and that He is this world's only hope. The growing despair of the human race in the face of the inevitable climax to the world's history may yet prove to be the greatest incentive to men to turn to Christ and accept the Gospel. Man's extremity may once again, as so often in the past, prove to be God's opportunity.

May we hope—I believe we may—that as the great day approaches the barriers between the various prophetic schools will become less and less in the face of the overwhelming evidence that Christ is coming, and coming soon.

Forgetting the intricacies, let us concentrate on the certainties, for these are indeed glorious.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: J. Woodhead (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.
Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Interruptions by Elva M. Johnson

MOST of us live such busy lives that unexpected delays, a cancelled reservation, or other minor interruptions in our precision-planned days tend to irritate us to the point where we cannot possibly see any good in them. But interruptions, whether cataclysmic or trifling, may actually be a part of God's overall plan for us. The Bible is full of stories of the most unlikely sorts of interruptions which were actually opportunities in disguise.

The jealous brothers of Joseph interrupted his life quite drastically when they sold him into slavery. From his enviable position as favourite son of a doting father, Joseph found himself demoted to the life of a slave in Potiphar's house. And more interruptions were ahead before he would realise his boyhood dreams of bowing sheaves. Even when he had managed to advance under adverse circumstances, a scheming woman rudely interrupted his progress towards God's ultimate plan for him. But though the route to his success led through a dungeon Joseph's attitude towards every interruption was expressed years later to his brothers when from his seat of honour in Egypt he could say with confidence, "So now, it was not you that sent me hither, but God."

The routine of the young statesman Isaiah's life was painfully interrupted by the death of the king whom he greatly admired. But the interruption proved fruitful, for later Isaiah testified that "in the year that king Uzziah died, I saw also the Lord. . . ." An interruption of this sort removes a prop we are hardly aware of, and brings a new revelation of God to us.

The number of interruptions in the life and ministry of Jesus was simply amazing, but because He turned each of them into an opportunity we scarcely recognise them as interruptions.

He was teaching in a synagogue when, in the course of His message, a man with a need so great he could not keep still suddenly cried out. And Jesus delivered him out of his trouble.

A few days later He was preaching the Word to a packed house when the roof was actually lifted off and the sick man was let down before Jesus. Quite an interruption! But He saved and healed the man.

Jesus interrupted other lives too, and they were the richer for it. He interrupted a despondent fisherman as he washed his nets beside the sea after a

night of fruitless toil. Then He took him out to catch his greatest haul of fish where fish were not supposed to be. And though the interruption made Peter late for breakfast, it started him on a brand-new career. "From henceforth thou shalt catch men."

Zacchæus considered himself an anonymous spectator of an impromptu procession, but Jesus interrupted his whole way of life that day by simply inviting Himself to dine with the wealthy little publican. Zacchæus was never the same again.

A Samaritan woman, bent on the monotonous task of drawing a daily supply of water from an ancient well, was interrupted by a weary Jew who asked for a drink of water. After she had recovered from the shock of the interruption she accepted His offer of living water. And significantly, she went back to the village to interrupt the lives of her neighbours and friends with the wonderful news and the invitation: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Are we interrupting anyone to share the good news that Jesus saves?)

In the book of Acts we see interruptions of a different sort. The life of the promising young deacon Stephen was brutally interrupted by death—but it gave us Paul.

The revival at Samaria was interrupted by the disappearance of Philip—but by this means a gospel witness was planted in high places in Ethiopia.

Paul's logical plan to go into Bythynia was interrupted by the Macedonian call—but thereby Europe received the Gospel.

Time after time Paul endured persecution and imprisonment, which were calculated to interrupt the spread of the Gospel, but he could joyfully report that "the things which happened unto me have fallen out rather unto the furtherance of the gospel."

The fact that God has used almost every conceivable kind of interruption to forward His work as a whole, as well as in individual lives, should encourage us to consider their possible significance when they happen to us. Let us accept even the small daily interruptions as opportunities for victorious living and the development of patience. Such an attitude will discipline us to recognise the larger interruptions allowed by our loving heavenly Father as part of His continuous plan for our lives and for His kingdom. *Pentecostal Evangel.*

NEWS AND VIEWS FROM HERE AND THERE

BURTON-ON-TRENT

Do you remember the press report which appeared in the *ELIM EVANGEL* three months ago giving details of the renovation of the interior of the Elim Church, Burton-on-Trent?

The work was completed by Whitsuntide, and a convention brought great blessing. The speakers were Pastors R. B. Chapman (district superintendent), John Sainsbury (former minister) and D. C. Lewis (Elim missionary from India).

The church now has upholstered seating and overhead heating, and over 1,600 square feet of hardboard and six gallons of paint were used in the renovations. Plans are now afoot to improve the outside of the corrugated-iron building, and it is hoped to erect a frontage on the building next year.

C. E. DANKS,
Church Secretary.

A novel feature at this year's Sunday school anniversary at the Elim Church, Burton-on-Trent, was the use of a ventriloquist's doll by Pastor R. Morrell, of Sandiacre. The children and the adults listened intently to his



Pastor R. Morrell with the children and his doll at Burton anniversary.



Pastor K. Smith receives gifts for the church renovation.

ministry, complete with doll, flannelgraphs and cut-out illustrations. His ministry to the believers was also appreciated. The usual items by the children were given, proving the means of bringing many parents to this annual event.

BERYL ACTON,
S.S. Superintendent.

BAPTISMS AT YORK

At a recent baptismal service we had the joy of seeing nine candidates—five women and four men—follow our Lord through the waters of baptism. Pastor John Woodhead, our resident minister, baptised them. Four of them were young teenagers who had passed through our Sunday school, this being an encouragement for all our



Pastor Woodhead baptises candidates at York.

Sunday school teachers to press on in the work among the children.

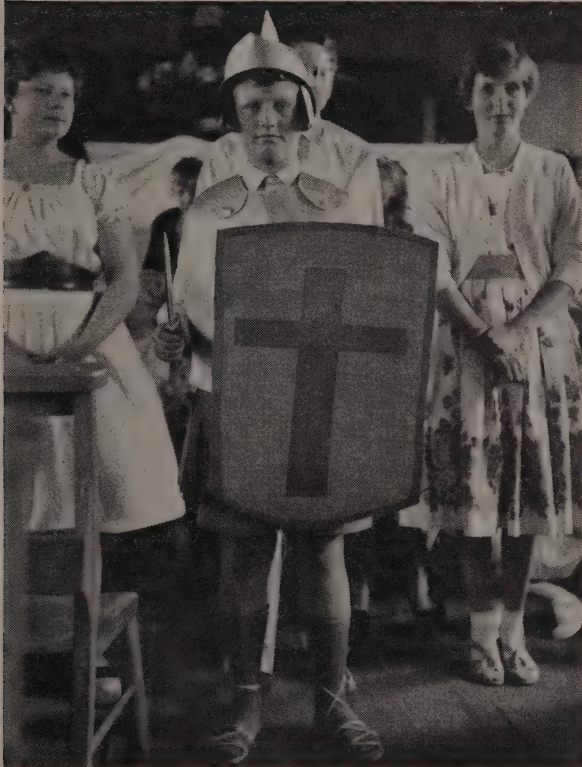
We have just had a three-day visit from Rev. Broun, of the U.S.A., whose ministry was enjoyed by all. Our minor hall was full each evening. We are looking forward to another visit from him on his return from the Continent.

L. LAURENCE.

LONGTON ANNIVERSARY

The Sunday school anniversary weekend at the Elim Church, Longton, was a great success in every way. On the Saturday evening a youth conference was held. The subject of "The teen-ager" was dealt with by Rev. Graham Ball (A.O.G.). "Sunday school work" was the topic of Rev. Brian Garrard (Winson Green Elim Church). A profitable question time followed.

Sunday morning was the time for the procession of witness. At the head marched the Boys' Brigade band



"A soldier of the Cross"—Sunday school demonstration at Longton.

and the Salvation Army bandmen accompanied the singing.

Our anniversary theme was "Soldiers of the Cross." Songs and recitations were concerned with the military aspect of the Christian life. After reading Ephesians 6:13-17, a number of children gave an excellent demonstration entitled "The whole armour of God." As each piece of armour was mentioned in poem form the appropriate garment was fitted on to one of the scholars, the result being a completely clad soldier of New Testament days.

The speaker was Mr. Brian Garrard, who faithfully presented the Gospel to old and young.

CALLING BOYS AND GIRLS

By Bernard H. Norris

Hello there!

You know Benny usually comes to see me each week. Well, this week I went to see him. When I got to his home his mother began to tell me about his holiday with his cousin in the country (actually on the Isle of Wight). His cousin's a Christian, by the way. Later on Benny told me about it himself.

"Well, akshully, Uncle Bernard, it wasn't my fault at all. Y'see I jumped over the ditch, an' so did Bill, but when Bert tried he slipped an' fell in." (William is about Benny's age, and Wilbert is about eight or nine, so it is not surprising he fell in!) "An' then y'see Bill said he'd fix up the hose an' wash Bert down. Well, we did that all right. We fixed the hose to the kitchen tap an' ran the hose out of the window down the yard, cos it's t'rific long y'see. Well, when we went back in the kitchen, we turned off the tap, an' took off the hose, an' water shot out of it all up on the ceiling an' everywhere. So y'see it wasn't our fault, not really."

Apparently they'd forgotten there would be a lot of water left in the hosepipe, and this had just shot back at them. It had even squirted water into dad's hat, his shoes, and the pockets of his coat hanging inside the kitchen door!

Anyway, Benny's mother wants me to tell Benny plenty of Bible stories, hoping it will do some good! So this week I went back to the serial again.

"How much can you remember about David, Benny?"

"Crumbs, I rekkern I can remember a jolly lot. I rekkern I could easy write a book or two on all I know. I rekkern—"

But here I interrupted before Benny got into his stride, for once he starts he just goes on and on and on.

"From where I left off then. Abigail was on her way to David with the food he'd requested. She made a great appeal to him. What would be his reply? Do you remember Benny?"

He nodded.

"Well, David looked at her and said 'Bless you. I accept your gifts and your advice.' Abigail sighed with relief, and returned to her home. *But she was in for a surprise the very next day.*

"And that's all for now, Benny my lad. See you next week."

Cheerio, and God bless you,

UNCLE BERNARD.

IMPORTANT ANNOUNCEMENT

Kindly note that from August 13th items for insertion under "Coming Events," together with all church news reports, should be sent to "News Editor," 20 Clarence Avenue, Clapham Park, London, S.W.4. Classified advertisements should continue to be sent to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4. Manuscripts for publication, letters to the Editor, photographs, etc., should be addressed to The Editor, 66 Denbrook Avenue, Bradford 4, Yorks.

Your kind attention and correct addressing will help us and will also ensure that matters are dealt with promptly.

SOMEONE once coined the phrase "Prayer changes things," and the Scriptures and human history down the ages bear witness to the truth of this. God *does* honour the prayer of faith. Yet a careful survey of the Scriptures will show that godly praise too is sometimes a mountain-remover, a powerful force that, as history shows, has sometimes produced effects beyond those wrought by prayer; and that upon occasion the tide of adverse circumstances that has not swerved one iota before the weight of much and mighty prayer from saintly lips has nevertheless turned with surprising suddenness as the sounds of praise have arisen to God.

Why should this be? You could fall back upon the words of our text, and reply that it was because praise glorifies God. But that is not all the answer. Our text crystallises the matter; it does not explain *why* true praise is in some cases so potent and God-glorifying, and why sometimes it prevails where prayer does not. And, in passing, in speaking of praise we are to understand from the Scriptures that not the mere mouthing of words, nor simply the emitting of musical sounds, however melodious, nor a meaningless exercise of the vocal powers, is praise, but that which constitutes a sincere tribute to the Almighty. And this, the Word of God shows us, may take a variety of forms: oral or instrumental. Here are a few instances where praise changed a situation.

1. The collapse of a city (Joshua 6 : 1-20)

The Lord's instructions to Joshua were to the effect that, in attacking Jericho, Israel, far from employing the ordinary tactics of warfare, were to do nothing more lethal than march once daily around the city for six days, and on the seventh day seven times, the priests blowing their trumpets meanwhile—a course of procedure so strange and so seemingly ridiculous that Israel's compliance with the Divine command is in itself a minor miracle. Israel could with justification have asked the Lord whether He was determined to make them as a nation a laughing-stock among the Canaanitish peoples, or whether this routine was to set the pattern for all future combat between them and their foes.

However, with the priests, each blowing a trumpet of ram's horn, preceding the ark of the Lord, the rank and file of Israel daily encircled the city.

Not a human sound, as of threat or derision or boasting, escaped the lips of the marching hosts. Obediently they remained silent; not a man among their warriors brandished a sword or uttered a menacing cry or shook a clenched fist. Merely the priests (the priests, mark you, not the men of war) blew the trumpets: those horns which, rather symbolically, were obtained from animals specified by

God for "an offering of consecration" (Leviticus 8:22).

The story moves to its climax. On the seventh day, at the final encirclement of the walled city, as the notes of the priestly trumpets rang out, the people of Israel obediently shouted, *And the wall fell down flat, and they took the city. Wonderful!*

What did they shout? While no clue is given from the Scriptures, it is reasonable to suppose that that utterance embodied a joyous ascription of praise to Jehovah such as burst from triumphant Israel from the farther shore of the Red Sea (Exodus 15:1), or a jubilant acclamation such as that later voiced by David, king of Israel: "The Lord strong and mighty, the Lord mighty in battle" (Psalm 24:8).

The sound of the trumpets and the shouting of the people represented two things: the *sacrifice* of their own tried and tested methods of armed combat and the *substitution* of that unheard-of form of psychological warfare enjoined by the Lord. In

PRAISE CHA

"Whoso offereth praise g

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one word, their praise represented *consecration*. Therefore He was *glorified* by their vocal and instrumental performance, and they *gained* the first portion of their inheritance.

2. The catastrophic confusion of a foe (2 Chronicles 20 : 23-25)

Jehoshaphat, godly king of Judah, was in sore distress, for his enemies had leagued themselves together with this object—to subdue and to take possession of his realm. A vast hostile multitude was approaching. Upon hearing the dread news, Jehoshaphat set himself to seek the Lord and His help; and the king organised a period of national intercession.

Now, in passing, Jehoshaphat's prayer might well serve as a model for us all. He commenced with a reverent acknowledgment of the sovereignty and omnipotence of God (vv. 6, 7), he went on to remind God of His covenant with His people (vv. 8, 9), he cited Israel's right to their God-given inheritance (v. 11), he concluded with a humble confession of helplessness.

But it was not this admirable prayer which created

the amazing, utter and disastrous chaos in the enemy ranks and which wiped out a huge military force; for had Judah, even after so moving a supplication, and their own petitions, remained hopefully standing before the Lord after He had issued instructions as to how they were to proceed, their enemies would have overrun the land and seized possession of it.

The Lord's answer was truly remarkable. Bidding Judah not to fear, because it was His battle and not theirs, He declared that they had no need to fight, but were merely to go out against the foe and to leave the matter in His hands.

Now, on the face of it, it seemed a sheer waste of time to set the men of war in battle array, and to go out against a foe with whom they would not engage in combat. Nevertheless, the people praised the Lord for His answering of their cry, and they obeyed His command. Early on the morrow they arose and went out to confront the foe. And how did they go forth? The king arranged that the

GES THINGS

Me" (Psalm 50:23)

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praisers that should praise the Lord in the beauty of holiness should precede the army (v. 21) and that they should sing and praise the Lord, exalting His name and extolling His mercy.

And when they began to do this the Lord set ambushments, His unseen armies, against the enemy, and wrought indescribable confusion among their ranks so that they fell to slaughtering one another; and they continued until the entirety of the hostile armies was extinct, leaving vast spoils, the gathering up of which occupied Judah three days.

Judah and the king had prayed. But it was neither their prayers nor the king's mighty petition which wrought this sweeping victory. It was when they began to sing and to *praise the Lord* that heaven moved in upon the scene and gloriously and greatly enriched the people of God.

Jehoshaphat had prayed "Our eyes are upon Thee"—meaning, of course, that their trust was in God. But it is one thing to *say* so, and, often, quite another to prove it. Their praying proved little more than that they *hoped* in God and for His delivering mercy.

Their *praise* of Him and their obediently going forth, pointlessly it must have seemed, against the enemy evidenced their utter *confidence* in Him, for only a people possessed of such confidence would or could have ventured out against such formidable odds, and gone out *singing*. It seems safe to say that had they stopped at merely praying and declaring their faith in God they would have been overwhelmed and possibly utterly destroyed by the invaders. Faith is *active*; so they set themselves in battle formation, they went out to face the opposing host, the king (deliberately, mark you) appointed vocalists to exalt the Lord, and they *sang*.

And it happened! As the Lord had promised, so it came to pass.

So, in this instance, *praise* of God and His enduring mercy was the evidence of their *confidence* in Him. Therefore He was *glorified* by their praise, and they *gathered* the spoil of a vanquished foe.

3. The conversion of a jailer (Acts 16 : 25-34)

Paul and Silas, two of the Lord Christ's earliest missionaries, had been thrust into prison on a trumped-up charge revengefully fabricated by some men whose ill-gotten livelihood had vanished through the deliverance from demon possession (through Paul's ministry in the name of Jesus) of their female fortune-teller.

Though innocent of religious and civic offence alike, they were scourged, and now they lie within an inner cell of a prison in the city of Philippi, their feet held fast in the stocks, their bodies lacerated, sore and bleeding. What are they doing? Examining their wounds? Pitying themselves? Or bemoaning the fact that the Christly compassion in Paul which had led to the *woman's* liberation had resulted in *their* incarceration in this jail? Are they asking themselves whether the preaching of the Gospel was not likely to be a costly business for them? Or are they rebelliously declaring to each other that if they had known that following Christ would entail this kind of thing they never would have forsaken all in order to become His disciples?

Not a bit of it. They pray. For what? Probably for grace to endure the present circumstance, and to be extricated from prison in order to continue their ministry. Oh yes, they pray. But they do something else. They *sing praises to God!* *At midnight!* And one can imagine the utter amazement of the other prisoners as they listen to those triumphant strains filling the dark and comfortless prison. Probably they think to themselves that here is a phenomenon. These fellow prisoners ought really to be sunk in an uneasy stupor, or else be mouthing curses against whoever had connived their imprison-

ment. But they *sing!* Here are two men different from the common run of humanity; men who are possessed of some inward strength, or who possess some secret more valuable by far than rubies, if it enables them to surmount circumstances like these.

Comes the earthquake, doors fly open, the prisoners' shackles no longer hold them fettered. The jailer, seeing the open doors and assuming that his captives have fled, prepares to kill himself, knowing full well that if his prisoners have escaped his own life is forfeit.

The apostle Paul's loud cry that all the prisoners are here arrests him. Here is a miracle! What has kept these other captives in their cells? Why did they not run for their lives when so golden an opportunity presented itself?

We may ask ourselves these questions, as he cer-

tainly must have done. There seems to be but one answer. Those *praises* from the lips of the two apostles must have immobilised the other prisoners. Those praises, therefore, virtually preserved the jailer's life and, indirectly, saved his soul; for, recognising that this forceful personality could have led a mass escape, but instead had elected to remain where he was, he inquired of the Lord's servants concerning the doctrine which they had been proclaiming in Philippi. So this pagan and his entire household were that night turned to the living God.

In this case *praise* to God betokened the *courage* of these men of God and their *contentment* with the will of God. Therefore the Lord was *glorified* by their praise, and theirs was the felicity of *guiding* a whole heathen family into the liberty of the children of God, Hallelujah!

PRAYING MOTHERS

By S. D. Gordon

A GOOD while ago in smoky, foggy, lovely London there was a fully surrendered, consecrated woman—grey-haired, bent-backed (she spent many hours a day over the washtub and the ironing board). She had a boy. He ran away to sea in his teens and for years she did not know where he was. And she prayed, of course. These praying mothers! And prayer never slips! Many a time the dew of her eyes mingled with the suds as she prayed for John on the high seas, she knew not where. And the prayer was answered, of course. No real, simple prayer ever slipped yet. It cannot. John came to Jesus. And then he began telling others about Jesus, and he became known as "the sailor preacher" of London. And John Newton, London's sailor preacher, was the means of turning men—I will use a big word thoughtfully—by the *thousands* to Jesus.

Among the many that John Newton touched, there was one man, Thomas Scott—cultured, scholarly, moral, "didn't need a Saviour." Scott came to Jesus; and then Scott, as many of you know, by tongue and by pen—again I will use that big word—swayed *thousands* for Jesus.

Among the many that Scott touched there was one man the very reverse of Scott—young, dyspeptic, melancholy, "too bad" for God to save. But Scott touched Cowper, and Cowper found out about a fountain filled with blood. And he was cleansed in the flood of blood. He wrote down his hymn "There is a fountain filled with blood." Some folk do not like that hymn today. Some of the new hymn-book

makers are leaving it out. But the old hymn was sung, and saved people by the *thousands*.

And Cowper touched a man among the many: Wilberforce—clever, a Christian statesman, who was a lay preacher of the old school. And Wilberforce touched *thousands* of the middle class of England and inspired the empire to free its slaves.

And Wilberforce, among the many, touched one man, a vicar of the Church of England, in the Channel Isles, namely Richmond. He was changed. And Richmond knew the story of the daughter of a milkman in an adjoining parish. She had an unusual touch of the power of God. He wrote down her story. He called the little bit of a book *The Dairyman's Daughter*. And *The Dairyman's Daughter* went into forty-odd foreign translations (a remarkable thing in that day). The little bit of a book went into peasants' huts and kings' palaces and all between, everywhere burning like a soft, intense flame. And untold *thousands* of lives were touched and changed.

The centre of the whole thing, an old woman—grey hair, bent back, stubby fingers—bending over the washing and ironing as she prayed for her boy, John, and praying until John came. I am very clear about this: the Man on the throne yonder, who came from the throne to the Cross and back, would say: "This woman, she was My friend. Through her prayer I could loosen out the power that touched untold thousands."

The Challenger.

Leaves from a Minister's Diary

By T. H. Stevenson

"WE were allowed of God to be put in trust with the gospel." Paul's words to the Thesalonians have impressed me greatly. It is a great privilege and responsibility to be a minister of the Gospel. And God has shown us great grace: "Having been found worthy by God to be entrusted with the good news" (20th Cent. N.T.); "approved by God" (Young); "God has attested our fitness" (Moffatt). No calling could be greater than God's call to this ministry.

☆ ☆ ☆

"The decline in the number of our scholars has become a landslide in the last five years." This depressing statement given at a conference of Free Church leaders was heightened by the disclosure that the Methodist, Baptist and Congregational churches have lost scholars at the rate of 1,000 each week over the last three years. The overall picture of all the churches in our country may scarcely be much brighter. We must acknowledge that the situation exists; but must we accept that it shall continue?

☆ ☆ ☆

A great challenge confronts the Church of Christ today. In our own lands, youth is largely attracted to other things than the Gospel. In mission fields, gigantic changes are taking place; many such being seemingly adverse to the progress of the cause of Christ. Meanwhile, Mr. Khrushchev boasts that in his own lifetime he hopes to see with his own eyes the Red Flag flying over the whole planet. It shall never be so. We are not defeatists, being assured of ultimate triumph by the coming of Christ. Yet this confidence must not mean complacency. We must occupy till Jesus comes.

☆ ☆ ☆

Do I seem alarmist, or despondent? I neither think that the future is entirely dark nor that the past has been wholly bright. A hundred years ago,

according to a citation, religious interest in London was about nil. Two hundred years ago religion in England could scarcely have been at a lower ebb. It is no darker now than then. Both those periods gave way to great spiritual awakenings: the Wesleyan revival and the 1859. Remembering the words of William Carey, let us "expect great things from God; attempt great things for God." We can still affirm that "God's in His heaven," even if we hesitate to add "all's right with the world."

☆ ☆ ☆

The elderly Lord Stansgate welcomed an Israel parliamentary delegation at the House of Commons, and spoke of his meeting with Mr. Ben-Gurion, Israel's prime minister, "one of the great men of the world." He saw on the table in Mr. Ben-Gurion's office "a Bible—the Old Testament. Not a Bible with a mat on it and an aspidistra on top as with us. This Bible was as much in daily use as a telephone directory." These words prompt us to query: How many of our statesmen study the Bible daily? How many offices might we find with a Bible in evidence? How many homes still use the Bible as something ornamental?

☆ ☆ ☆

The Roman Catholic Mayor of Chester's attendance at a civic service in an Anglican church brought severe criticism from the Roman Catholic Bishop of Shrewsbury, who in turn received criticism from the Anglican Bishop of Chester, the latter contending that in this Protestant land, if a Roman Catholic accepts public office he should fit in with the scheme of things or otherwise stand aside from such an office. I agree, but would feel happier if Anglicans themselves acted otherwise than they do sometimes. Very recently, on the word of a minister present, at a communion service in Geneva, where ministers from many denominations and countries were met in conference, Anglican ministers refused to partake, though this was done by all others, including ministers of the Lutheran and Greek Orthodox Churches.

☆ ☆ ☆

To be just, I should say that the Anglicans I refer to were not from England. They were from Canada, America and, I believe, Wales. But if this removes undue reflection from those in our midst, it also emphasises more strongly that, the world over, the Anglican or Episcopal Church is far from disposed to fellowship with other Christian groups. To be able to gather to remember the Lord's death is the sincerest evidence of oneness with Christ and with His people.

Conducted by
National Youth
Secretary

youth page



... always two ways of looking at a thing

A FEW years ago I was standing in one of Bourne-mouth's luxury stores patiently waiting as a dutiful husband. It was a magnificent day, the sun shining almost too brilliantly. Before me was a delightful scene: the gorgeous array of colour in the town centre gardens, the light blue waters of the sea receding into the distance, forming an exotic background. It was springtime, and the thrill of new life bursting with vitality inspired me. Suddenly I was aware of a conversation between two people very near to me. A customer was talking to one of the salesladies, "Isn't it glorious today," the customer was saying, "and aren't you a fortunate young lady to work with this delightful view before you?" "Fortunate!" the girl exclaimed, and I could recognise a little bitterness in her voice. "I think it's aggravating." The customer could stand and admire the view, then leave the store at her will and walk right into the scene which pleased her. The assistant

had the same view, but she was confined to the store, and that made all the difference.

How do you look at the Christian life? It presents an inspiring view to those who look at it as Christ presented it. Too often we have been misled by our preconceived ideas about it, and these ideas are frequently the result of incorrect instruction from others. But I would not be too hasty in your condemnation of the "others," because you have the remedy for the malady in your hands. It is the *good old Book*. We must get back to sound Bible study. There used to be a slogan on the lips of many Elim people in the early days of this Movement. It was "*Back to the Bible*." We should resurrect that slogan. Throw aside the trash that you find on today's bookstalls and get back to the Bible. Study it for yourself; God has given you the ability to chew your own food, and it is more enjoyable that way. This will give you the proper view of the Christian life, and that will be much more attractive to you.

The central theme of the Bible is the central figure of Christianity. Begin your study as you should continue, and by that I mean think of what you read in its relation to Christ. Look up these scriptures as a start to this enjoyable journey through God's Word for you today. Matthew 11:29 tells us that Christ was lowly in heart, Hebrews 2:17 that He was merciful, Matthew 27:14 that He was patient, 1 Timothy 1:16 tells of His longsuffering, in Luke 19:41 we find Him compassionate, in Matthew 8:20 He is self-denying, Luke 22:27 speaks of His humility, for His forgiveness turn to Luke 23:34, for His zeal to Luke 2:49. The character of Christ is revealed to us in these verses. And now the application: turn to Romans 8:29. You can continue this process of sound learning with the aid of a concordance and your Bible. Just use these two books to begin, and make a list of what you learn. When you meet with problems, make a list of them and

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METROPOLITAN TABERNACLE
Elephant and Castle

Saturday, September 10th, 6.30 p.m.

look out your pastor or some equally trusted elder Christian, and talk the matters over with him.

There are always two ways of looking at a thing, but be sure that you are looking with the right attitude of heart, with a sincere desire to discover the

truth for yourself, and if this applies to anything at all it certainly applies to the Christian life. There are too many Christians given over to woolly thinking, and this leads to wishy-washy living. Let us rely upon the teaching of the *good old Book*.

¶ *An article in the form of an acrostic on the word*

MUSIC

By Frances Morrison

WHAT is music? A very simple answer to the question would be "**Music is sound.**" The sounds, comprising high, low, medium, long, short, loud and soft, when properly combined, result in melody and harmony to the joy of the listeners. In this case, I refer chiefly to that which is pure and educative, having some depth of meaning, in comparison with that which is often classed as noise.

Taking the second letter of the word "music," we may now think of its **uses**, and look upon it as a means of expression, by which we may express in sound what otherwise may be expressed in word or by picture. No doubt there is also a ministry in music, whether conveyed vocally or instrumentally, to help, comfort and cheer others in need. We may also use it for recreational purposes, and pause to build up what toil, care and struggle have torn down, unbinding for a little the stiff harness of duty, relaxing the strain of responsibility. Last, but not least, it may serve as a means of praise to our Lord. We have only to read the Psalms to learn this, especially the last one, and remind ourselves that not only prayer but praise changes things.

Now we come to its **standard**. For a Christian, everything ought to be tested by the rules of purity. Christ did not frown upon that which was pure and innocent, contributing to the good of others. Nevertheless, there may be on the other hand that which is superficial, empty and distracting, and which would divert us along another line, only hindering our spiritual development and fellowship with Christ. It is thus more advisable to exclude such, a tender spiritual instinct being necessary, also keeping as a basic principle the latter half of a profitable scripture: Philippians 4:8. We are still human, and perhaps it is wiser not to condemn and cut off, leaving nothing, but rather to provide that which is pure and helpful, winning us from what may be harmful. A maxim of Napoleon's was "To replace is to conquer."

Concerning the **instruments**. This is a familiar word, even found in the Old Testament, and

although we may have new inventions in our modern age it is wonderful what can be produced when these are handled carefully. Let those of us who do handle them encourage ourselves to develop our knowledge and ability, remembering that God requires human instruments; but should we not be classed among such we may play a part by passing on at times our gratitude, appreciation and encouragement. A few drops of encouragement are a valuable tonic to everybody.

Lastly we come to the word **choice**. This includes the choice of both listener and performer. Perhaps here I could relate part of my personal testimony. Having learned music when a child, after commencing work I was faced with the things the world had to offer, and became enraptured in jazz music, to the regret of my parents and teacher. Revival took place, during which I was persuaded to go to a meeting to hear the pianist, my curiosity having been aroused. I was startled by the singing of the throng, who sang various Elim choruses, which were new to me. At the same time God was working by His Spirit, and when the appeal came I decided to follow Christ. Having confessed my sins and asked Him for cleansing, a transformation took place in my life as is described in 2 Corinthians 5:17. The love for the former things naturally left me, and although they produced joy to a certain extent I had, by taking this new step, received a greater joy, higher aims and nobler ambitions. I also chose whom I would serve, consecrating myself and what I possessed to Christ, bearing in mind Colossians 3:23 combined with our Crusader motto: "God's best for us—our best for God." A few words of F. R. Havergal also appealed to me: "Do your daily exercises as unto the Lord." I have the pleasure now not only of earning my living by teaching others, but also acting as a musical worker in His service.

In closing, may we ask ourselves the question, "What is my choice?" No doubt if we make Jesus our first choice we may rest assured that everything else will afterwards fit in properly.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman
(Minister of Elim Church, Selly Oak)

Monday, August 8th. 1 John 1:1-10.

"God is light, and in Him is no darkness at all" (v. 5). This epistle falls into two main divisions. Chapters 1 and 2 reveal that God is light. Chapters 3-5 reveal that God is love. In his Gospel John tells us that God is a Spirit. What sublime revelation! Someone has said: "Physically, light is the splendour in which all else is revealed. Intellectually, light is knowledge. Morally, light is purity." This coincides with the nature of our God. Light is His clothing: "Who coverest Thyself with light as with a garment" (Psalm 104:2). Light is His home: "Dwelling in light unapproachable." Light is His production, for He is "the Father of lights" (James 1:17). Whenever He shows Himself there is light. Whether to Paul on the Damascus road or to John on Patmos, "His brightness was as the light." Jesus said "I am the light of the world," being the express image of the person of God. Then He added "Ye are the light of the world." We are to reflect Him. Let us make sure that the image is not distorted.

Tuesday, August 9th. 1 John 2:1-17.

"These things write I unto you, that ye sin not" (v. 1). In chapter 1 we are told that the reason for writing is that our joy may be full (v. 4). In this chapter we read that these things are written in order that we should not sin. In chapter 5 John declares, "These things have I written . . . that ye may know that ye have eternal life" (v. 13). Verses 12, 13 and 14 of chapter 2 also enlarge upon this. While it is true that the phrase "I write" may refer to this epistle, and "I have written" may refer to the Gospel of John, the motives for writing are great, and are definitely related. Our joy cannot be full if we sin, or if we are unsure of our salvation. But when we are living in the victory of Christ over sin, and are enjoying the certainty and assurance of our salvation, our cups are full and running over.

Wednesday, August 10th. 1 John 2:18-29.

"It is the last time . . . even now are there many anti-christs" (v. 18).

It must now be the last of the last time, and anti-christs abound. Many sects who call themselves by Christian names are anti-Christ, because they deny the eternal Sonship of Christ. To deny the Son means that one forfeits the fellowship of the Father. This is the unfailing test of a religion. What place has Jesus Christ in their teaching and fundamentals? We need never be misled. One of the outstanding characteristics of the Christian is his love for the Lord Jesus Christ. Sunday morning services in Pentecostal churches are especially times when the Lord Jesus is worshipped, exalted, adored and magnified. We hate anything that tends to detract from Him, whether it be the blasphemous use of His name as a swear word, or the false doctrine of false teachers, or the sub-standard lives of professing Christians, or any other thing, and we shall not fail to cry out against them.

Thursday, August 11th. 1 John 3:1-12.

"We know . . ." (v. 2). This is a constantly recurring statement. The people of the world think that we are guessing, hoping or indulging in wishful thinking. But we speak what we know and testify what we have seen. The dictionary definition of knowledge

is "familiarity gained by actual experience." It is our experience with God that has made us familiar with Gospel facts. We know that our past is forgiven, for God has given to us the knowledge of salvation by the remission of our sins. We know that now we are the sons of God, for the Spirit of adoption within cries Abba, Father. Likewise the Spirit answers to the blood and tells us we are born of God. We also know that our future is assured, for we are going to be like the Lord Jesus Christ. The family resemblance will become even more pronounced. Is it traceable now?

Friday, August 12th. 1 John 3:13-24.

"Let us not love in word, neither in tongue; but in deed and in truth" (v. 18).

In other words, love is not merely sentimental, but essentially practical. Love is not real when it merely mouths platitudes or makes fine speeches. It is real when it culminates in deeds of love. We can see the love of God because it moved Him to do something for us (v. 16). It was the motivating force that brought Him to our rescue even at the cost of His life. Our love, too, should cost us something. Note well that we are not to love by feeling or inclination, but by commandment. This is a command of Christ reiterated over and over again in these verses. How challenging!

Saturday, August 13th. 1 John 4:1-11.

"For God is love" (v. 8).

This is the seed thought of the last three chapters. But it is more than that. It is the well-spring whence flow all our blessings, privileges and endowments via the Gospel of our Lord Jesus Christ. Just suppose that God were not love, or that His love could in any way alter. What a fearful prospect! Yet such a thing is not possible. The Lord has loved us with an everlasting love. Though in an isolated instance a woman may lack in love towards her own child (this is the exception that proves the rule), "yet," says God, "will I not forget thee."

"Before the throne my Surety stands,
My name is written on His hands."

Sunday, August 14th. 1 John 4:12-21.

"We love Him, because He first loved us."

We can never love without an outward cause. Something must attract us to win our love. It may be beauty of face, or winsomeness of character, or something of that sort. But we must have a reason for loving. We love Him because of His love for us, but God did not love us for such a reason. It was because He is love. This reciprocal love is the same in quality, but oh, how it differs in degree, and how conscious we are of the contrast between our love and His.

"Lord, it is my chief complaint
That my love is weak and faint."

What a contrast here, too, between Christianity and every other religion. The pagan has no thought of a God who loves him, nor has he any love for his god. He is frightened of him and seeks always to appease his seemingly constant wrath. How different is our Lord! Perfect love has cast out fear.

BRADFORD CRUSADE

Capacity crowds thronged the marquee in Bradford's Victoria Square for the closing meetings of the crusade conducted by Rev. David Hathaway and party. Throughout the sixteen days of services decisions for Christ were recorded each night, the total being 240. Great numbers have come forward for prayer at each service, and many have testified to healing. Forms were hastily brought to augment the seating for the final weekend, but these too were all filled. The power of God was manifestly present in these wonderful services which thrilled the great congregations. The crusade continues for a week in the Elim Church. Full reports and pictures will follow next week.

COMING EVENTS

(Please pray for these services)

LEYTON. August 7. Elim Church, Vicarage Road. John Smyth (Headquarters). August 21, A. Whittall (6.30 only). August 28, Mrs. Bull (Tanganyika).

ITINERARIES

Miss Vera McGillivray. 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.

BOOK THE DATES

October 14th and 15th
**ANNUAL MEETINGS OF THE BRITISH
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in the

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PRAY COME

WORLD CHRISTIAN YOUTH CONGRESS

The Bristol Pentecostal churches have been supporting the twelfth World Christian Youth Congress, which has been held in the city during the last week. The opening meeting for delegates was at the 2,300-seater Colston Hall on Saturday, July 30th, and the Dean of Bristol, the Very Rev. D. E. W. Harrison, was the preacher at the commissioning service in Bristol Cathedral on Sunday afternoon, July 31st.

It is the first time that the congress, which is sponsored by Youth for Christ International, has been held in England; last year it took place in Mexico City. About 1,000 delegates attended, some of them from Denmark, Belgium, Sweden, Holland, Germany, Italy, India, Australia, Ceylon and America. Four classes for the training of counsellors were held, and fourteen half or whole nights of prayer.

Some fifty evangelistic evening rallies were held in city churches during the congress period, including the City Temple and four Assemblies of God churches. Each day training classes for Christians took place in the Colston Hall, nearby Prince's Hall and the Y.M.C.A. In addition there were musical talent competitions and Bible knowledge contests.

In a special statement for the ELIM EVANGEL, Rev. Ron Jones, minister of the City Temple, said that he was doing everything possible to support the congress; if the Church did not win young lives for Christ the world would win them for Satan.

"This age is a most difficult and dangerous one for young people," he said. "There are so many vicious temptations that lead eventually to the spoiling of thousands of young lives—and the only real answer is found in Christ and His Gospel. Everything possible must be done by evangelicals to reach these young folk for Christ. We must work at all levels, by small efforts and by large, to impress them with the glorious Gospel message of real life."

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Thomas. On June 29th, to David and Barbara (née Kidd) Thomas, of Ealing, God's gift of a daughter, Linda Ruth. C.349

WITH CHRIST

Hunter. On June 25th, Mrs. Maisie Hunter, aged 68, of 30 Kendal Street, Newcastle (founder member of Elim Church, Newcastle), passed peacefully away in hospital. Officiating minister at funeral: John T. Bradley, St. Helens. "Safe in the arms of Jesus." C.350

Gardiner. On July 13th, Miss Christina Gardiner, aged 71, faithful and greatly beloved member of Elim Church, Thornton Heath, passed suddenly to be with Christ. "In Thy presence is fulness of joy." Officiating minister at funeral: T. J. Broomhall. C.351

Hodges. On July 8th, Mrs. Emma Hodges, beloved mother of Mrs. Boulton, Worcester. Officiating minister at funeral: W. J. Maybin. C.352

Harrison. On July 16th, George Harrison, aged 62, faithful and beloved member of the Elim Church, Melbourne Street, Belfast. Officiating minister at funeral: T. W. Thomson. C.354

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