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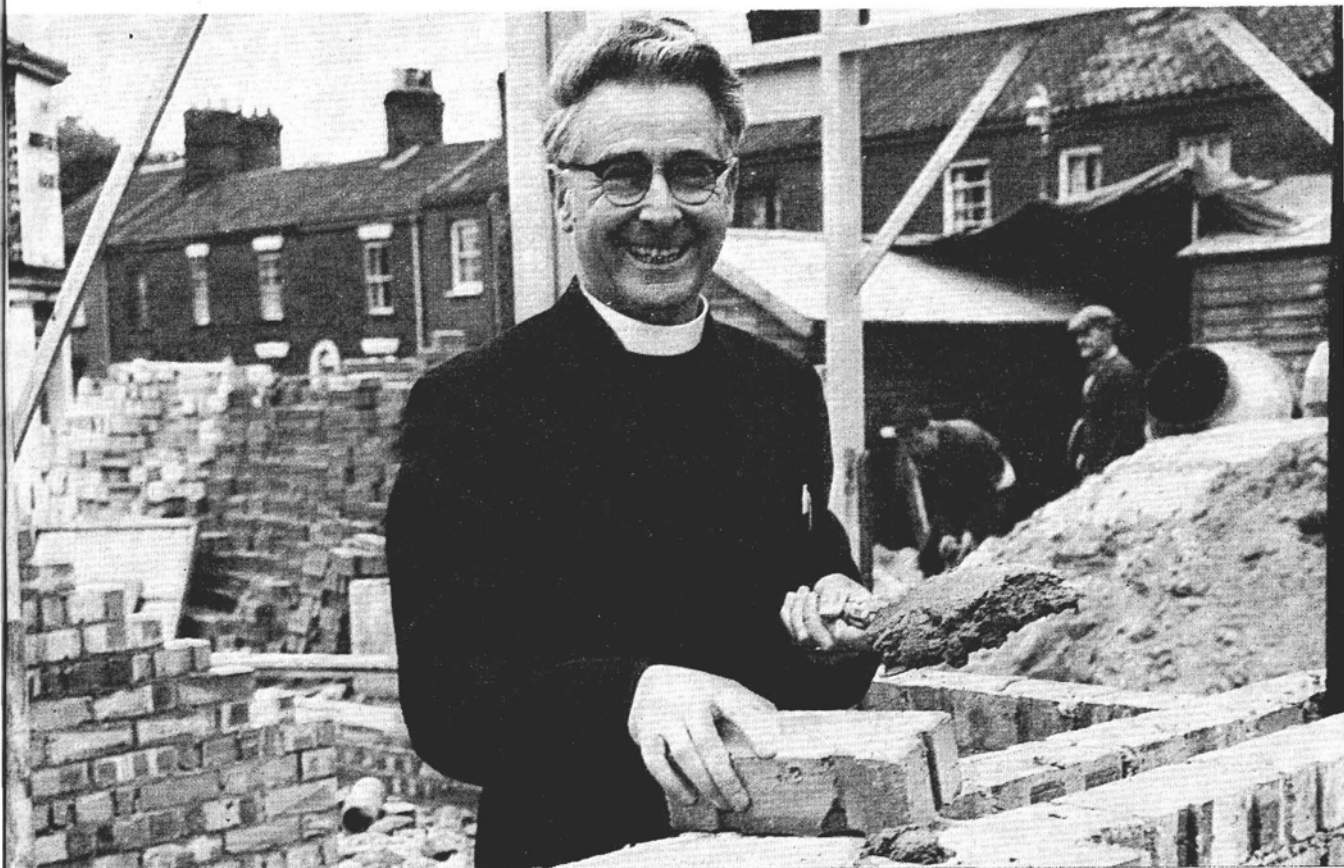
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# THE ELIM EVANGEL



Vol. XLIV No. 28 JULY 13th 1963 6d

PASTOR L. REEVES LAYS A BRICK ON THE  
SITE OF NEW NORWICH CHURCH (see page 441)

Proclaiming the Truths of Pentecost

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"And they came to Elim,  
where were twelve wells of  
water, and three-score and  
ten palm trees: and they en-  
camped there by the waters"  
(Exodus 15:27).

THE PROFUMO story has lifted the lid off the sordid life that exists at the top of the society scale, and brought before the public the sad decline in moral standards that characterises this second half of the twentieth century. Of course such scandals are nothing new—our newspapers are only too full of such cases—nor are they confined to any one class in society. It is the added possibility of a security risk, together with the former minister's lying denial of allegations, that has brought this particular case into prominence.

We will not concern ourselves with the political aspect, for we suspect an element of opportunism in the motives behind the attack on the government, besides the sense of moral outrage. Nor should we suppose that a change of party would ensure a change of moral standards throughout the country. The trouble goes far deeper than party politics.

History provides us with many parallels to our day. Great empires of the past have come into being, risen to a zenith of power and influence, then, entering upon an era of ease and plenty, have succumbed to the vices that ensue, leading to moral decay and the inevitable conclusion of destruction. Rome was just such a case. Rising from a small beginning, she became mistress of the mightiest empire the world had known, yet fell, a victim of the rot that attacked from within. The Roman populace, once the core of an invincible army, came, in the hour of ease and indolence, to desire merely *panem et circenses*—in modern parlance, social security and unlimited entertainment. How like our times! But so few heed the lessons of history. How true the comment of a recent speaker in Parliament who referred to the topsy-turvy standards of a society which pays a harlot twenty-five times as much as a prime minister and 500 times as much as many ministers of religion! That, presumably, is society's judgment of their relative worth! What an indictment on society, as also is the relative value placed on those in the entertainment world, who for a few inane remarks, a bar or two of a tune or the possession of an unusually proportioned figure can earn fabulous sums!

Is there a solution? We believe there is, and it is not to be found in any political manoeuvres. Britain was saved from the terrors of a bloody revolution by the revival under the Wesleys. Britain can be saved again by the same Divine intervention. The answer will come when, with bended knee, we seek the Lord, and when the resultant revival brings multitudes into the kingdom, and the fear of Divine wrath and retribution sweeps away the worthless baubles that consume the time and interest of so many. This alone can stem the rot, and make Britain once again truly great.

Will all correspondents and advertisers kindly note the important announcement on page 436? Please help us to help you.

# PRAYER IN THE CHURCH

By J. H. SAINSBURY, MINISTER OF ELIM CHURCH, NEATH

THE SUBJECT on which I have been asked to speak this morning is so extensive, and the time available so limited, that I intend to draw your attention to just three aspects of this important theme.

In approaching the subject it is hard to exclude from one's mind the memory of humorous and unusual prayers we have heard in church. One sister, I remember, prayed for "all who are sick of this church!" A brother I heard praying for souls, to my great astonishment, cried, "Smack 'em down, Lord!"

Some prayers I have heard have been so anonymous in character that they invite one to engage in a mental "voyage of discovery." On the other hand, some have been a mine of information, and still others have been a lecture to the congregation and sometimes to the pastor also.

Turning to the Scriptures I find in the first place that church prayer should be

## A LIBERAL EXERCISE

During His second cleansing of the temple, recorded for us in Mark 11, Christ made this significant statement, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves." The word here translated "prayer" means "pouring out." The temple then was to be a place of pouring out of liberal exercise towards God.

Instead of it being used, however, as a place of pouring out to God, it had been made, in the words of Christ, "a den of thieves"; a place, in fact, where men were gathering to themselves in personal gain, not pouring out themselves liberally to God. Those to whom Christ addressed His words had completely reversed God's plan for His house.

It may be that some here this morning will not consider these words of Jesus relating to the temple to have much application to the Church of Christ. It is significant, however, that in the first united church meeting recorded in Acts the same word for prayer used by Christ in relation to the temple was used in respect of the Church. They engaged in prayer, "in pouring out" to God (Acts 2 : 42). Paul exhorted the Colossians and the Romans to pray in this manner also.

## PAUSE AND PONDER

*If Moses had been on a committee, Israel would still be in Egypt!*

While agreeing wholeheartedly with the scriptural injunction that things should be done decently and in order, it would appear that *excessive* emphasis on fanaticism tends to produce the character of the cemetery and makes us—as we hug the middle of the road—*dead centre!*

It is already true to a point that many Pentecostal churches have become places not of pouring out but of keeping in. The result has been an eruption in that some being unable to pour out in our midst have boiled over and joined extremist groups. In achieving liberty in church prayer life we all have a responsibility

*This article is the substance of an address given by Pastor J. H. Sainsbury at one of the morning devotional sessions given in the Y.M.C.A. Holiday Centre during the week of the annual Elim Conference.*



—the minister to create the opportunity and encourage such liberty and the people to respond with scriptural decorum. An illustration of this pouring out in the prayer life of the early Church is found in Acts 4 : 23-31. They poured out to God, who responded with an infilling which helped them to pour out to the world!

From the pages of history also we learn of the liberty in early church prayer. Justin Martyr, writing about the Christian breaking of bread service, declared that after the ministry of the Word: "We then all rise up together and address prayers to God." What pourings out they must have known! One sometimes wonders if we today are not confused about confusion!

The second point I wish to make is that prayer in the church can be

## A DANGEROUS EXERCISE

After what I have just said this may seem a strange proposition. I am speaking now of special concentrated church prayer. Such prayer can have a depressing effect on church life and individual faith.

In Acts 12 we find the people of God interceding for the release of Peter from Herod's prison, but when

their prayers were answered they would not believe it. They had prayed long and earnestly but nothing had happened and as a consequence their faith had been affected.

God, however, delivered Peter in spite of the unbelief of the Church; which shows they were praying, aware of it or not, in harmony with the will of God. The result, no doubt, was that their faith was restored and increased. Had they been praying in this issue at variance with God's will the result would have been exactly the opposite.

I am not suggesting that we should discourage concentrated church prayer but only that we should use care in respect of it, to prevent the unnecessary creation of an even greater core of disappointed believers. Many of our people have been encouraged to engage in concentrated prayer on heart-moving issues to the point where they imagine their will must be God's will. Many of these requests have gone unanswered, which has had a depressing effect on church life and individual faith.

The situation we see in embryo in Acts 12 we have seen fully developed in our assemblies. In encouraging our people to engage in this form of concentrated prayer we should do so along lines we know to be in harmony with the will of God. This is sometimes difficult, for the emotions of saints are often more deeply stirred—to use an example—for someone physically sick than for thousands dying in sin. This is particularly a Pentecostal problem which needs to be corrected by stronger emphasis on greater issues.

Finally, prayer in the church should be

#### A VARIED EXERCISE

Paul, in his letter to the Ephesians, wrote: "Pray at all times . . . with all manner of prayer" (Amp. N.T. Ephesians 6 : 8).

In Solomon's prayer of dedication in respect of the temple he said: "Let Thine ears be attent unto the prayer that is made in this place" (2 Chronicles 6 : 40). The word "prayer" here means "song of praise." Such prayer should certainly be heard in the church (Hebrews 13 : 15). Isaiah, speaking of the reaction of God's people in chastening, declared "They poured out a prayer," or as the word means

"a whisper." Conscious of corporate guilt and need, in humility they approached God. Who would deny that such an attitude would benefit the Church today? Paul, acknowledging the prayers of the Philippians, used a word which meant beseeching or supplication (Philippians 1 : 19). There should be a variety of expression in church prayer life. There should be the prayer of praise, the whisper of repentance, the passionate entreaty on behalf of the needy and, of course, much more besides.

Church prayer is often so deeply embedded in the rut of request that it is robbed of its vital variety. It is important to correct this situation by encouraging a more varied prayer life, for this produces a greater sense of the reality of prayer and promotes liberty in worship.

A Roman general attributed his victory to the idea that the gods favoured him because he begged for success with his drawn sword in his hand and fought while he cried to heaven for help. The same may be said of the Church. We can stand with the sword in our hand and be unsuccessful, but if we enter the conflict backed by an effective church prayer life we shall be victorious.

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## BOOK REVIEW

*The Normal Christian Life*, by Watchman Nee, Victory Press. 6/- (by post 6/10).

WE WELCOME this cheaper paper-back edition of Watchman Nee's classic. Were the life of victory and overcoming of which he writes so clearly the normal life of every believer, the Church would be in a far happier state than at present. However, we trust that perusal of these pages will bring many a reader out of the doubt and uncertainty, the constant defeat and discouragement that dog the footsteps of so many would-be followers of the Master, into the life of glorious triumph which these pages reveal to be possible. Some may disagree with his exegesis in relation to the relative effects of the Blood of Christ and the Cross of Christ, where maybe the "dividing" aspect of scriptural interpretation may be a little overdone, yet this does not detract seriously from the value of the teaching that follows. Again, some Pentecostals may not accept in its entirety his chapter on the Holy Spirit, though his arguments are worthy of serious consideration. In spite of these reservations, however, we would heartily commend this book, especially to those younger in the faith.

A.D.H.

### SPECIAL ANNOUNCEMENT

The Editorial and Advertising Departments will be closed for holidays from July 26th to August 16th. We would be grateful if correspondents and advertisers would avoid writing during this period, as there are no facilities for forwarding mail.

## Bible study page

# STUDIES IN BIBLICAL BIOGRAPHY AND AUTOBIOGRAPHY

By LEON C. QUEST, MINISTER OF ELIM CHURCH, ERDINGTON

IN OUR last series we dealt with Biblical biography and the spiritual profit obtained by its study. This series of studies takes us into a very interesting, and perhaps mysterious, study of Bible personalities.

There are two questions to be answered: (1) What is biography? and (2) What is autobiography? *Biography* is the history of the life and character of a particular person, written by one who has known, read or heard about such a person. A book just published called *The Decline and Fall of David Lloyd George*, by Lord Beaverbrook, has brought much criticism. Nevertheless, Lord Beaverbrook obtained his information from various sources, personal knowledge and contacts, diaries, publications and other records; but one is not sure whether Lord Beaverbrook meant to show the best or the worst in this statesman, for surely it is not very becoming to write of Lloyd George so often as "L.G." One is thankful to God that such abbreviations are not used in the Bible—Simon Peter is not referred to as "S.P." *Autobiography* is a biography of oneself by oneself—the writing of one's own life story, or part of it.

### THE ONLY BIBLICAL AUTOBIOGRAPHY

It is suggested that the only autobiographical book in the Bible is the book of Nehemiah—the last historical book in the Old Testament. Be it far from anyone to think that Nehemiah wrote this history of himself to show himself forth as someone important. He was important, so important that he could not write about his work and co-workers without writing about himself. One cannot read about such leadership without coming face to face with the leader—the real man and his character. Here is a simple outline on

### NEHEMIAH—MODEL OF PRAYER AND WORKS

1. A man of leisure in comfort, aroused to prayer and tears by the news of the state of his own country folk (1:4).
2. A man with a resolution to find out the truth of the report brought to him by his friends (2:12).
3. A man of sincere and directive prayer, brief and pointed (1:5-11; 2:4; 4:4-9; 5:19; 6:9-14; 13:14-22; 19:31). The book begins and ends with prayer.
4. A man who worked himself and encouraged others to do the same (4:23; 2:17, 18).

5. A man who dealt with his enemies with no compromise, and prayer (2:19, 20; 4:1-6; 6:10-14; 13:28-31).

6. A man who believed he was doing the biggest job on earth (6:3).

7. A man of deep conviction and generosity (8:9, 10). Like Barnabas (Acts 4:36).

In this autobiography there is no sign of self-centredness, lack of faith, fear, worry or anxiety. All anger, resentment and hate is kept under control by prayer and spiritual fortification, rooting out that which creates both moral and spiritual disharmony. All negative and inferior attitudes are defeated by one glorious vision—to build, to restore and revive the work of God. Undoubtedly, Nehemiah began the right way—"with God and prayer." He related himself to himself by prayer, confession and contrition. He related himself to things that mattered, to God and his fellow men. Nehemiah is worth knowing for his warm heart, his strong will and his firm hand. Yes, he's nice to know. Christian worker, take heed of the man who wrote his own memoirs for the glory of God!

### SEMI-AUTOBIOGRAPHICAL BOOKS

There are other books in the Bible which may be called "semi-autobiographical," wherein the writers seem to emerge unconsciously. In these books the writers have not written with a view to presenting themselves, but message and messenger, writer and writings are so beautifully interwoven. This is seen in both the Old and New Testaments. One of the loveliest is the book of Amos. Here is an outline of this book and the writer:

### AMOS—THE "NOBODY" OR "ORDINARY MAN"

1. A herdsman and gatherer of wild "figs" (7:14).
2. A man of moral greatness and courage (chapter 7).
3. A man whose private life brought him into communion with God and nature. He used his everyday life and surroundings as illustrations for spiritual truths (study chapters 7 and 8:1, 2).
4. A man with a message from God—not from a university. "Thus saith the Lord" is mentioned many times.
5. A man of no great everyday task. "A pincher  
(Continued on page 438)

# SOUND AND AROUND

The London Crusader Choir ministers to many

BOUND for the north on wings of song, Pastor Douglas B. Gray, with the London Crusader Choir, travelled to Bradford, Leeds and Halifax. The great Saturday rally at Bradford packed to capacity the spacious Elim church. Massed choirs from Elim churches in the presbytery were in fine form and were conducted by Pastors Leslie Wigglesworth and D. B. Gray, the latter concluding this inspiring rally with a timely epilogue.

Following Sunday morning at Bradford the choir journeyed to Armley jail, Leeds. The chapel was filled in every part. Hundreds of men listened with great interest and respect, prison officials specially commenting on this keen reception and paying great tribute to the choir's musical and spiritual ministry. With swift timing the choir moved on to Halifax for the evening service. At this church, as at all others visited during this crowded weekend, the great kindness of pastors and people was greatly appreciated. It was the choir's first visit to Halifax and rounded off a most enjoyable and uplifting weekend both to choir and the many people who enjoyed and shared its ministry.

Dawn was almost breaking when these weary ministers of music arrived back in the metropolis just a few hours before resuming their day-to-day occupations. Next weekend the choir headed for the West Country, through glorious countryside to the fine new Elim church at Yeovil. Wonderful friendship and fellowship were experienced and meetings with capacity crowds, rich in spiritual fervour and musical finesse.

The third great weekend in succession found the

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## BIBLE STUDY PAGE (continued)

of figs" means "a 'nipper' or 'tickler' of the sycamore fruit," which ripened by puncturing it. He was no tickler of the ear—he made for the conscience of the people (study chapter 3 with 2 Timothy 4:1-4).

The reason why the book of Amos may be called an autobiography is that although the character of Amos is somewhat hidden, by careful reading and study, gradually the man and prophet come to light, giving every encouragement to ordinary folk like you and me to be just what God wants us to be—no one else. When God gets hold of a "nobody" He makes a "somebody"!

(To be continued)

choir bound for Bristol. Meanwhile Pastor Douglas Gray enjoyed ministry with Elim ministers and members at Gloucester, Swindon, Wells and Bath, joining the London Crusader Choir at Bristol. Colston Hall was the venue, and a good four-figure audience welcomed the choir and its guests, including the Crusader Trio from the U.S.A. and talented musicians Geoffrey and Mary Smales, from the Elim Bible College. The massed choir items were thrilling and some new and attractive numbers were rendered by the Crusader Choir.

Between these "journeys oft" the choir has been busy recording for its new 12in. L.P. records. The month of June commenced with visits to Maidstone and Holloway prisons. At the latter centre the choir was welcomed by the new chaplain-general of H.M. prisons, who spoke in gracious and glowing terms of the work and service given at H.M. prisons and Borstal institutions during the past thirty years.

Although the holiday season has arrived the choir maintains a steady ministry during the summer months, and prepares for another great programme commencing in the autumn. Weekend visits to the end of the year include Derby, Birmingham, Portsmouth, Lowestoft, etc. To all who have welcomed and received the London Crusader Choir during the past twelve months during its national music crusade a word of deep gratitude is expressed. In blessing others, we, too, have been more than blessed by your kindness and fellowship in the Lord.

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## CHRIST IS MINE

"My Beloved is Mine and I am His"

Song of Solomon 2:16.

"Christ is mine." Oh, what a treasure  
Wealth of earth cannot buy;  
Joy springs forth in fullest measure,  
The heart to satisfy.

"Christ is mine" and none can sever,  
His heart and mine entwined;  
Held secure and that for ever,  
His promised Word Divine.

"Christ is mine" in hours of leisure,  
Or when life's duties call;  
Sweetest comfort—unbroken pleasure,  
Possessing Him, I've all.

"Christ is mine." His love has conquered,  
Broken every bond that bound;

"Christ is mine," in Him I'm anchored,  
Safe from the storms around.

E. A. FLETCHER.

## Spotlight on Evangelism

By P. S. BREWSTER

### THE GREAT COMMISSION

IN THE GREAT commission that Jesus Christ gave we are commanded to go into all the world and preach, teach and baptise. Baptism is not optional, and no real, sincere believer dare take a please-yourself attitude. I certainly would not like to meet the Lord Jesus Christ without being baptised. He Himself humbly but firmly offered Himself for baptism to John in the River Jordan, to be totally immersed in water. Surely no one could attempt to describe the thoughts of Christ as the water flooded over His head. He was baptised in the attitude of prayer, and supernatural events attended His baptism.

The fact that we are to go into all the world and preach the Gospel has given to many minds an overseas glamour. Priority seems to be given in thought and prayer to everything thousands of miles away. There is a halo, there is a glamour, there seems to be a soul-satisfaction in working, praying and giving to save souls thousands of miles away. In this unfortunate presentation, the homeland, and the towns, cities and neighbourhoods of our own country have

become almost unevangelised. There are tens of thousands of young children and teenagers of this land who know far more about the pop songs than they do about the hymns. They know the names of the pop singers and film stars better than they do the names of the twelve apostles. In fact millions of pounds are being spent by our teenagers today as fans to record buying. In this atmosphere and false presentation there has come upon the minds of some people the desire only to donate large sums of money to the preaching of the Gospel thousands of miles from home, while so little care, so little prayer and so little giving is spared for souls around us.

Britain today is in a sad plight with so few going to church. It surely is wonderful that in spite of this atmosphere in this generation in most of our Elim churches precious souls are being won for Christ almost every weekend. Souls are being added to the Church daily.

Our theme this week is a revaluation of precious souls. We must consider that a soul won in the slums of a British town or city is equally as important as a soul won in a heathen country. We cannot overvalue the conversion of one soul in any part of the world. God loves them all and Jesus died for all. We are commissioned to reach all. Our valuation on the salvation of souls must be God's valuation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"



## Women's column

By GLADYS GORTON

### A ROBE AND CROWN

WE KNELT to pray. As the lady with whom I stayed prayed (I was the speaker at her Baptist church) I thought of her dear aged mother who lived to be ninety-five, because she lay for some time on her bed in this room before she died. She was a radiant, beautiful Christian and a great soul-winner.

"I thought of your precious little mother," I said as we arose from our knees.

"We often listened to her prayers and praising," she recalled joyously. "'Dear Jesus, I do love you. You are a wonderful Saviour to me. You are so precious, the altogether lovely One,' she would say.

"One morning when I went in, her face was beaming. 'Oh Evelyn!' she exclaimed animatedly.

'I've had a wonderful dream! What do you think Evelyn? The Lord came to me and He had a large box' (peculiar to those used in Guernsey; she came from there). 'What's in that box, Lord?' I asked. 'Your robe,' He said. 'My robe, Lord.' 'Yes,' He said, and He took out a robe and showed me. 'But this one isn't yours,' and He brought out another. 'This is not yours.' Then He showed me the third one. It was magnificent, you should have seen it! 'This is yours. My child,' He said. 'Mine, Lord?' 'Yes, but you must wait a little longer before you can wear it.' 'But I am not worthy,' I cried. 'Oh, Evelyn, I am not worthy, it's too wonderful for ever the likes of me to wear.'"

I sat enthralled and humbled, and my hostess continued: "A little later she had another dream. The Lord came to her in a similar way with the same kind of box. This time He showed her a crown. The same process. The first wasn't for her or the second, but the third. 'This is your crown,' He told her. 'My crown, Lord? But I'm not worthy.' 'You have a robe and a crown and you shall wear them in a very little while now.' Within six weeks she died in hospital. I

(Continued on page 445)



# ELIM! PLEASE WAKE UP!

By ALEXANDER TEE

**D**EARLY BELOVED, the news is good! For many years we as a people have been looked down upon by many other sections of the Christian Church. We were termed extremists, emotionalists and fanatics. People were warned to avoid us, as it was thought our doctrine came from the Devil. However, a new day has dawned, the tide has turned and no longer are these unkind remarks whispered about us. There are a few reasons and we do well to know them and let them be made known wherever we can.

More than ever we are careful not to allow excesses, or to permit mistaken people to take undue prominence. All things must be done decently and in order (1 Corinthians 14:40). True Pentecost can never blossom forth in all its fragrance and beauty unless all that is fanatical and of the flesh is graciously but firmly dealt with.

Secondly, men have risen up among us with strong theological ability. They are proving in a clear intelligent way that full New Testament Christianity is without question for us in this day and age. Chapter and verse can substantiate every aspect of Pentecostal doctrines. In the hands of capable writers, teachers and evangelists Pentecost is making vast inroads into sections of the Christian Church where sincere seeking people are anxious for reality.

The third vital reason why our whole standing is changing in the eyes of so many sincere evangelical people is simply that the Holy Spirit is being out-poured right in their own gatherings. Many people are being mightily baptised in the Spirit and speaking with other tongues without any Pentecostal background. The Spirit of God is falling upon assemblies of believers all over the world. Recently a missionary who had been in India for many years came to me asking about the baptism in the Holy Spirit. A few weeks later I received word that both he and his daughter had received an upper room experience. This sort of thing is happening all over Britain right now. University students are becoming Pentecostal, so are numbers of Anglicans, Baptists, Brethren, and so on. I know of a Baptist church in Scotland where the gift of tongues and interpretation is now being

enjoyed. It all started very recently when some of the people began to hold half nights of prayer. Similar reports are coming to us from overseas.

The fourth reason why a new day has dawned is that Pentecostal churches are being built all over our country worthy of the name of Pentecost. Recently I attended the opening of a new Pentecostal church in Scotland valued at £45,000. You see, the day for back street missions is gone and in this aspect we must move with the times. We commend the spirit of enterprise which is slowly but surely making itself felt even though in many cases it is at the price of real sacrifice.

Fifth, another telling reason why the eyes of so many are on us at the moment is that they can see how, under God, we are being enabled to conduct outstanding crusades and even found new congregations in areas where other sections of the Christian Church are having to close down. People can see we are a go-ahead people; but in such an hour as this, when so many dear Christians are seeking reality and many more are already receiving the baptism in the Holy Spirit.

## ELIM MUST BEWARE

Here is the first reason. Many of these godly and good people are finding their way into our meetings. They know we are Pentecostal and they are full of a fresh Pentecostal experience from God. They are not all being welcomed among their own people and so the first place they turn to is a Pentecostal church. Now, if when they do come among us they do not find a glorious and virile Pentecostal atmosphere full of the blessing of the Lord, what will be the reaction of these dear people? These golden opportunities will come but once, and if we miss them we are going to bitterly disappoint seeking people and cause them to turn away deeply upset and mystified. I therefore want to contend strongly for a deep seeking after God in our own ranks, so that God will pour out demonstrations of Holy Ghost power by granting signs and wonders, and diverse gifts of the Holy Spirit, especially to our God-ordained leaders. Seeking people want a positive New Testament atmos-

phere. I am contending with all my might for a revival of the gifts of the Spirit, coupled with the fruits of the Spirit, in every one of our assemblies!

The second reason why we must grasp the importance of this current situation is that God is very likely to bypass us if we are going to become slack. God has been very long-suffering with us through these many years. He has waited long for us to rise and lead His Church forward to the very gates of hell. God gave us power from on high for a purpose! Now there are signs that He is pouring out His Spirit on others. Is He now turning to seek for Himself another people who will stand in the gap? In this respect, beloved, I am deeply perturbed and I say that sincerely. I submit one thought to you very prayerfully: "Woe unto them that are at ease in Zion."

There was a time when the blaze of enthusiasm for a full-orbed Pentecost enveloped our whole sense of vocation. We wanted to be in every possible meeting; only exceptional circumstances which were utterly insurmountable kept us back. A great thrill filled us as meeting time drew near. The sense of God in the services was heaven upon earth. Tell me, beloved, has prosperous comfort damaged that keen edge in our consecration? Does the television have any pull whatsoever on prayer-meeting night? Carnal comforts can crush consecration. Think back, my friends, and be truly honest; is your own personal life brimming with a holy fire and zeal for God more than ever? One thing is certain, we will have to do a lot more than just sing "O for a new anointing."

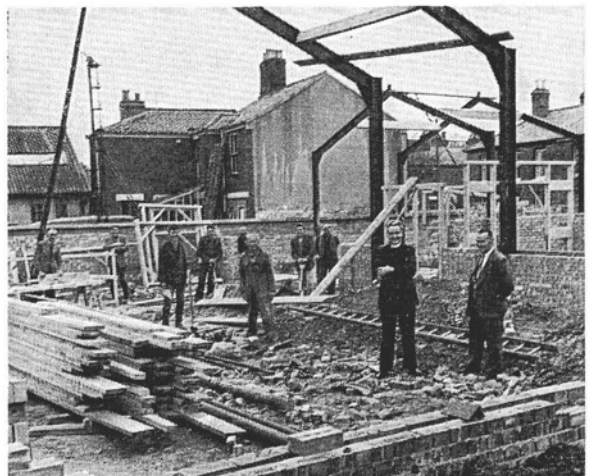
My heart is burdened, beloved, and I am trying with all my might to blow the trumpet in Zion and sound an alarm. I am really alarmed, I assure you! May I therefore ask for a true humbling of spirit among every one of us, ministers as well, until we are thoroughly broken at the Master's feet? We do want to see real Pentecost manifest in our services. I for one want to hear of our young men seeing visions, and of our young handmaidens prophesying. Young daughters of Elim, think not of dress and fashion, seek to excel in the things of God. Let your lips become fountains of Canaan's wine; yea, let the milk and honey of the promised land come forth from your soul as you become the handmaid of the Lord, inspiring every soul. Let the hush of heaven fall as you, in your brokenness of spirit, pour forth heavenly prophecies straight from the throne. And you, young man, disturb your soul until under the inspired burden of your being you become a prayer warrior who can move the heavens and God begins

to break into the midst of His people once again. If non-pentecostal people are having half nights of prayer, what can we expect God to do if we lie back in prayerless ease? Do we want to be put on the shelf? I beg of you, beloved, in this golden hour when so many eyes are turning towards us, rise to the situation. See to it that your contribution in the things of the Spirit is helping to make your assembly a balanced but powerful, full-orbed, Pentecostal place of refreshing.

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## "NORWICH COMMENCES TO BUILD"

AT THE RECENTLY held Norwich convention large congregations received great blessing. Guest speakers Alf Missen (A.o.G., Bristol) and Elim evangelist Alan Cagle expounded the Word faithfully and brilliantly, and the beautifully rendered solos of the latter were an added joy. The Chelmsford choir and the Walton and Norwich singing groups all contributed to a memorable weekend. Many friends from other churches in East Anglia were included in the 300 guests at tea on the Saturday, and at the evening meeting an announcement that, after five years of delay and frustration because of legal difficulties connected with the site, the building of our new church had actually commenced was received with acclamation. There are still certain financial difficulties to overcome, but we trust that the Lord will continue to undertake for us in the same wonderful way as hitherto. Unsaved souls seeking the Saviour and Christians reconsecrating their lives to the Master's service completed this joyous occasion. To Him be all the glory!



*The steel framework of Norwich Elim Church goes up.*



## Family Affairs

By J. J. MORGAN

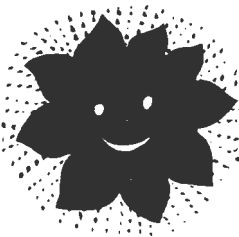
WE CONGRATULATE the following brethren on their ordination at conference: S. C. Cain, D. M. Evans, T. G. Hills, T. T. Hodge, C. E. Lamb, J. C. Quinn, H. C. O. Bawtree and F. Waite.

Brother Birkett hoped to attend the conference, but has had to have further hospital treatment and is in need of our prayers. Mrs. A. Chuter has returned home from hospital, but needs to rest for some time yet. Brother W. J. Martin, of Delancey, has had to undergo an operation and needs prayer for his recovery. On his way to conference Pastor J. Gardiner was summoned home again, as Mrs. Gardiner had been taken to hospital for slipped disc trouble and she now has to lie completely flat on wooden boards for six weeks. Continued prayer on her behalf is requested. We tender to Mr. W. S. Morrison, the secretary of our church in Dundee, our sincere sympathy on the home-call of his dear wife.

A big gap has been made in the Sheffield church by the passing into glory of the church treasurer, Mr. Chas. Edgar Marsh, at the age of fifty-nine years. He was well loved by all and had a big heart and ministry in the church, which was far-reaching. He had been teacher in the Sunday school, and how well he nourished the boys in his care. Through the thirty-two years he spent in the Elim Church, Sheffield, he laboured for the Master in a way beyond description. His ministry in song will be greatly missed and the shut-in and sick ones will miss his kindly visits. He always had a jolly smile and word for all and was a little happy man. The funeral service was conducted by Pastor L. Knipe, and about eighty people attended. Truly it will be said of him, "He being dead, yet speaketh."

We offer our congratulations to Jack Newman, who has had the Bachelor of Theology degree (grade A) conferred on him by the American Divinity School.

A number of ministerial changes have taken place: L. Hughes is following up the campaign at Wrexham. Also C. E. Lamb has gone to Trealar, G. Thomas to Caterham, R. Williams to Ebbw Vale, P. Smith to Alloa, Robin Rees to Mansfield, A. Caple to Barnsley, and R. Hughes to Shrewsbury.



## SUNSHINE CORNER

HELLO SUNBEAMS.

I never did find out what it was all about but the boys who were fighting outside the school gate seemed in deadly earnest. There were the two in the battle and a small group looking on and two others who must have been seconds or whatever it is they are called. It started as a boxing match and then to my horror I noticed that feet and hands were freely used. Finally, it developed into a wrestling match and both boys rolled in the dust over and over each other.

The wrestling match must have decided the question because two very dirty, scruffy-looking boys finally shook hands and walked proudly back into school. One of them wore a shirt that had once been Persil white but was now streaked with grey and badly torn; it flapped in the breeze and he wore it proudly to show off his battle scars. The other

had more dirt on his person (or was it bruises); I couldn't tell from where I was but he seemed no less proud than the other. The small group separated eagerly, talking about the battle; it had evidently been a very exciting one by the way they were talking together.

Boys do seem to love to wrestle, and they did in Bible days. I expect Jacob and Esau often wrestled together. Jacob thought he was very good at wrestling until he tried to wrestle with God. See if you can find the story in your Bible. Lots of people have tried to wrestle with God but He is the great Champion of all and can never be overthrown.

The apostle Paul was a great fighter. In Ephesians 6:12 he tells us that we wrestle not against flesh and blood but against the power of Satan. Jesus has conquered Satan, so we shall always win if He is with us and teaches us how to fight against Satan and sin. Paul tried to fight against God but he soon changed sides when he found that Jesus was stronger than he was. You can read about the great battle in Acts, chapter 9. It was a wonderful wrestling match, with two great fighters, but Jesus triumphed and won Paul to Himself. 'Bye now, sunbeams, God bless you all, and make you great fighters for Him.

Lots of love,

AUNTY DOROTHY.

# CHURCH NEWS FLASH

## Welsh Presbytery Sisterhood Rally

"A good day spent in the presence of the Lord"—that was how we summed up the events of the Welsh Presbytery Sisterhood rally. The excellent convening of Mrs. Magee (Swansea), the short but sweet ministry of Miss S. Beardwell (India) and all the other items, readings, testimonies, choir pieces; it was indeed all done for His glory. We were all thrilled with the messages from Mrs. G. Steele (West Bromwich), who encouraged us in our wilderness experiences by pointing out that our Lord goes *through* the wilderness and that He is always with us, whatever our experience may be. In the evening the challenge of a new name—is your name written in the Lamb's book of life? We must not, of course, forget our dear sisters from Mountain Ash and Abercynon, who catered so efficiently. Thank you everyone for a wonderful day!

## Pontypridd

The church anniversary this year at Pontypridd was one long to be remembered. Just as the first service was due to commence the guest speaker, Dr. John Wesley White, arrived after returning that day from France, where he had been campaigning with Dr. Billy Graham. With him came Mr. T. Legg, who assisted Rev. Derek J. Green in the convening of the services, and Mr. White's family. His three eldest sons, ten, nine and seven years old, thrilled the congregation with their cornet trios and lusty singing. Dr. White gave inspiring messages to good congregations drawn from many denominations.

## Grimsby

Much blessing rested upon the saints gathered in the Elim Church, Grimsby, through the refreshing ministries of Pastors J. T. Bradley and I. W. Lewis over the annual convention at Whitsuntide. Through the thought-provoking sermons of Mr. Bradley and the well-illustrated messages of Mr. Lewis the congregations were much blessed. An after meeting was arranged for the teenagers on the Sunday evening and Pastor Lewis gave a short topical address which was entitled "Living it up." It was a joy to witness three young people decide for Christ. On Monday we were joined by friends from Scunthorpe, Lincoln and Barnsley and from other local churches and

God's presence was felt. One lady, who once attended the assembly, came in uninvited. She confessed that she had lost her simple faith because of heavy grief and sudden sorrow. She was dealt with by Mr. Bradley. We trust that the Father of mercies and God of all comfort has bound up her broken heart. All the services were ably convened by our own minister.

## Clapham

"The army of the Lord." This was the rousing title of an evening's demonstration given by the children of Clapham's Sunshine Corner, under the able leadership of Mrs. D. Pearce. All the items told in one way or another of old-time warriors of God who had marched with and fought for their Divine Captain, and many of the musical pieces called for those who would be Christian soldiers to answer the call to fight in the Lord's army. There were solo items and recitations, all beautifully given, and perhaps special mention should be made of a solo com-



*Photographs show children who took part in Clapham's Sunshine Corner demonstration.*

prising the names of all the books of the Bible given by a child only eight years old. A girls' choir of about fifteen voices sang (in parts) some grand pieces in keeping with the theme of the evening, and even the "tinies" did their share with two choruses, one of which was "I'm in the Lord's army." One and all must have realised that no one is too young to enlist in this wonderful army.

#### Tamworth

Our Sunday school anniversary services were well attended by parents and friends. A large number of Sunday school children were also present and thirty of them took individual parts. The guest speaker was Mr. R. Halls, of Sutton Coldfield, who gave illustrated addresses. During the evening Mr. Halls sang a Gospel song written by a Russian composer. Miss Marion Harsent gave two Scripture recitations. The Sunday school superintendent, Mr. Harold Bailey, welcomed



*Tamworth Sunday school anniversary.*

the visitors and the guest speaker. Birmingham children who have come to live in Tamworth took part in the services for the first time.

*Tamworth Herald.*

## NEW CHURCH PREMISES OPENED AT BOGNOR

April 6th, just one year from the crusade and induction of its minister, Rev. Neville West, marked a further phase in the Elim witness in Bognor Regis. In warm sunshine and a gentle sea breeze the new premises were opened by Rev. J. J. Morgan, field superintendent. Waterloo Square, opposite the pier and summer marquee, now resounds with the praises of God's people.

The new church is housed in former shop premises which had lain empty for three years. It was a great step of faith but God has met our needs.

Since the crusade last year with Pastors Ron Jones, Alan Caple and Neville West, conducted in the theatre, all services have been held over a restaurant. We had extreme difficulties, especially during the season, as the restaurant was in use downstairs and the Elim folk had to push their way through to reach the upstairs hall. Very often both minister and members had to clear tables and sweep the fragments of food from the floor before the service. The varied aromas of food and coffee have now been changed for fresh sea breezes.

The downstairs part of the premises has been tastefully decorated in oyster blue and white, the paint being given. The blue chairs, also a gift, add to the effect. The piano and curtains were also given, and Mr. West has utilised his talent by an eight feet by four feet mural of the Calvary scene, placed on the stone papered front wall. The only article of furniture we paid for was the small pulpit

and platform. All the carpentry, painting, etc., was voluntary work by members and friends.

Also attending the opening services were the district superintendent, Rev. J. J. Way, and the Elim ministers from Newhaven and Chichester. The after-  
*(Continued on page 447)*



*Photographs show Pastor J. J. Morgan opening the new church and the service outside the building.*



Conducted by the National  
Youth Director

Our Youth Director speaks out

# Modest although modern

THE TREND of modern fashion is getting to such a place that one feels it is one's duty to give a loving word to our young people, particularly as the summer season draws near. It will not be my purpose nor is it my province to say how low should a "neck-line" or a "knee-line" be. However, every self-respecting Christian will want to draw the line very differently from the loud fashions which almost cause some of us to blush. At the turn of the century it was a shocking thing if a young lady allowed her ankles to be seen. In the year 1935 the Elim Conference came out strongly against mixed bathing. Many of the original Crusaders in the early days of Elim wore black stockings, with their hair ever so long, and usually done up in a "bun" at the back. None of us would advocate a return to the Victorian ways of sixty years ago, but some are asking just how far the other way a young Christian should go.

No one will ever discourage either a young man or a young lady from being neat, tidy, clean and smart. We wholly endorse this at all times! However, when we deliberately seek to draw attention to ourselves by means of dressing in an outlandish way, or by showing ourselves off with a measure of immodesty, we introduce an entirely different situation.

One writer gave sound advice when he wrote to the effect that Christians should dress in such a way that no one will be arrested by the manner in which they dress. They will not be ancient, odd or quaint, nor will they be over-done in any ultra-modern fashion which is obviously worn to attract attention.

I think the word over-done could be easily substituted by the word under-done as it seems that this is the modern trend of events (but not to the glory of God). Is our aim as Christian young people to glorify God in all things? Peter writes some forthright words on these things: ". . . They behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of

putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:2-4).

Chastity and modesty are words which seem to have been forgotten in certain quarters. Let every one of us who are Bible-loving young people put our emphasis where the Bible puts it: adorning our spiritual life with an outstanding and obvious godly consecration. Young people, can I encourage you to excel in things spiritual? Aim to be used by the Holy Ghost in the gifts of the Spirit, having a conversation which impresses people who rub against you on the road of life. "Your young men shall see visions . . . and upon the handmaids in those days will I pour out My Spirit" (Joel 2:28, 29).

Would you not rather be known as a young person whose influence in the assembly and in your place of employment is one of Christ-likeness and godliness?

Do not think for a single moment that this means we cannot dress nicely or look smart and tidy; on the contrary we ought to! However, if people notice that we have sought to draw attention to ourselves by dressing in an extreme way it becomes a parade of the flesh and not an uplifting of Christ. We are encouraged by Paul to adorn the doctrine of Jesus Christ; and inspired advice is always good advice.

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## WOMEN'S COLUMN (continued)

shall never forget the expression of wonderment and realisation registered on her face, even in death. The undertaker marvelled and so did the neighbours."

Two thoughts remained with me. One was: if the Lord tarries, "let me die the death of the righteous, and let my last end be like his! (hers!)" (Numbers 23:10). The other: *could* the Lord come to me in such a way? ". . . lest I should be exalted above measure" (2 Corinthians 12:7).

These thoughts are worth meditating upon, don't you think?



# THE FAMILY ALTAR

Scripture Union Portions. Notes by L. C. Quest  
(Minister of Elim Church, Erdington).

**Monday, July 15th.** 2 Kings 6 : 1-14.

"The place is too strait for us."

Companionship and enlargement! Elisha had drawn many students around him, humble men, poor, industrious and honest. With such leadership, yearnings for enlargement and expansion were realized. These yearnings were indications of a healthy spiritual college. Such yearnings are also signs of a spiritually healthy church life, growing in grace. There is no call for a borrowed axe, or even a miracle such as "the iron did swim" (v. 6), unless there are desires for enlargement. As we enlarge our spiritual capacity, so God performs His miracles. Be deep-rooted in God, then "... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3 : 18).

**Tuesday, July 16th.** 2 Kings 6 : 15-33.

"Open his eyes that he may see."

Eyes of faith! Immediately after enlargement came the enemy. He combats any progress. The king of Syria's great force was a fearful and grievous sight. No wonder the young man cried "Alas, master!" By word and by vision Elisha let the youth into the secret of Divine protection. Those heavenly hosts who had taken Elijah into heaven were around and about Elisha, and he knew it. Are we fearful and faint-hearted? The opening of our eyes of faith will silence all our fears. "Who . . . ? Who . . . ? Who . . . ?" wrote the apostle Paul in Romans 8 : 31-35, adding the words, "We are more than conquerors through Him that loved us."

**Wednesday, July 17th.** 2 Kings 7 : 1-20.

A besieged city: a courtier's scepticism; a faithful and believing prophet; four unwanted lepers at the entering of the gates. The God who had used His heavenly host to carry Elijah into heaven protected Elisha, and caused the Syrians to hear strange and fearful noises. The lepers reasoned themselves into a resolution to "taste and see." They feasted upon the spoils of God's victory. This brought a further resolution to tell of their great discovery. Let us not be content to say that God can furnish a table in the wilderness tell the world, your neighbour, your workmate. "Come, for all things are now ready."

**Thursday, July 18th.** 2 Kings 8 : 1-15.

"Thou mayest certainly recover."

The Shunammite woman was under orders from Elisha to reside in Egypt for seven years. No miracle was granted, as at other times, to supply food, etc. Providence acts very strangely sometimes! On her return she found herself deprived of her possessions and everything confiscated. Her integrity was rewarded because of her hospitality to Elisha, and all was restored. Do any readers feel that they have lost out in some things—the Devil has confiscated almost everything? The Bible teaches that God is both a pardoning God and a God of restoration. Old blessings restored, new blessings bestowed and glorious re-establishment enjoyed.

**Friday, July 19th.** 2 Kings 9 : 1-16.

"Take this box of oil."

Let youth work—let age direct. Both the energy of youth and the experience of age are needed in the work of God.

Elisha was no doubt indisposed because of age and distance, so the young man was given this dangerous task. Into the courtyard and palace the young man delivered his message. When Jesus promised the gift of the Holy Spirit, He was saying metaphorically "Take this box of oil—go ye into all the world and preach the Gospel." Father, mother, pastor, deacons, place your experience into the energy of youth. Youth, reach out for "the box of oil" and dare for God. Be courageous, but courteous please!

**Saturday, July 20th.** 2 Kings 9 : 17-37.

"For he driveth furiously."

Driving is like the driver! There are many lessons in the reading today. Everything is done in a hurry. In a hurry Jehu delivers his message and in a hurry he slays Jehoram with the arrows through the heart because of his association with Jezebel. This was a hurried beginning to a quick end. All three of them—Jehoram, king of Israel, Ahaziah, king of Judah, and the wicked queen regent—were heart-hardened against God. When there ought to have been trembling and humbling there was scorn. The judgments of God are sure, sometimes slow and sometimes swift (compare 1 Kings 21 : 23 with 2 Kings 9 : 36).

**Sunday, July 21st.** 2 Kings 10 : 18-31.

"But Jehu took no heed."

Driving furiously! This Jehu did in more ways than one. There seems to be a collision of truth here, but no! Friendship with Jehonadab could have boosted Jehu's zeal into pride. By wile and by fraud Jehu gathers the worshippers of Baal together and slays them all. There is a word here, "howbeit," that introduces God's approbation (vv. 29-31). This reckless driver was swift and right in some things, but inwardly he was a worshipper of Baal. Jehu's sin was that he boasted and spoke as if God and man were indebted to him; inwardly he desired to be seen of men. Oh the horror of secret sin!

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The Church of Jesus Christ has had and still has today some great men and women with wonderful organizing ability. Some individual churches are themselves highly organized and this may be very necessary. What is unfortunate is that often very little prayer is offered to God for revival in such places. A minister of such a church was amazed when I told him of a weekly prayer meeting held in each Elim church. To this he answered: "I can get hundreds to a Sunday night service but not one to a weekly prayer meeting." It has been well said: "Satan laughs at our toil, mocks at our wisdom, but trembles when we pray."

The spiritual situation today calls for more than that; it demands prayer, prayer, prayer. Rarely do we find an open-air service in our streets these days. The church is closed in behind her doors and if she timidly goes out it is to find a younger generation who know nothing of Jesus Christ and His salvation. They find these ready to mock because of their ignorance of spiritual things.

I appeal to all who read this little column to covenant with God to spend some time each day in prayer that God will pour out of His Spirit upon our nation. As I write the Government is particularly embarrassed by recent happenings. One can only feel that the alternative to revival is judgment upon the church, upon the nation.

**Prayer is requested for**

A mighty outpouring of God's Spirit upon Britain.

A woman in East Ham who is seriously ill.

**Thought for the week**

"I will work, and who will reverse it" (Isaiah 43 : 13, R.V. margin).

# COMING EVENTS

**BARRY.** Elim Church, Upper Pyke Street. Minister : G. J. Jones. Visitors welcome. Sundays 11 a.m. and 6.30 p.m. Monday and Tuesday 7.30 p.m. Wednesday and Thursday 7 p.m.

**BIRMINGHAM.** August 10-September 1. Town Hall, Birmingham. Eim's great All-Birmingham Crusade. Crusade leader : Alexander Tee, with Mrs. Mair Jones, the Crusader Trio and J. Mitchell (Scotland). Prayer for the sick each weeknight. Sundays 8 p.m. Weeknights (except Fridays) 7.30 p.m.

**BOGNOR.** Elim Church, Waterloo Square. Minister : Neville West. Sundays 10.30 a.m. and 6.30 p.m. Tuesdays and Wednesdays 7.30 p.m. Visitors welcome.

**BRIGHTON AND HOVE.** The following Elim churches in the area extend a welcome to their Sunday services at 11 a.m. and 6.30 p.m. Brighton : Elim Church, The Lanes. Preston Park : Elim Church, Balfour Road. Hove : Elim Church, Portland Road.

**BURTON-ON-TRENT.** July 14. Elim Church, Moor Street. Visit of J. Cooper and evangelistic team from Elim Church, Hanley. 6.30 p.m.

**COULSDON :** July 20. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker : W. R. Finn (A.O.G.). Leader : R. W. Down (A.O.G.). 7 p.m.

**HULL.** July 14. City Temple, Hesse Road (corner of Madeley Street). Visit of the Secretary-General (H. W. Greenway). 10.45 a.m., 3 p.m. (United Sunday School Rally) and 6.30 p.m.

**NEWHAVEN.** July 13. Elim Church, Bridge Street. Monthly Rally. Speaker : Ivan Malyon (Brighton). 7 p.m.

**ROMFORD.** July 20-22. East London Revival Rally. Speaker : George Backhouse. Saturday, at Salem Baptist Church, Romford Road (kindly loaned). 3 and 6.30 p.m. Monday, at Elim Church, Wheatsheaf Road. Supporting items from local churches. 7.30 p.m. Tea provided between services.

**SWANSEA.** July 2-18. Y.M.C.A. (large hall). Evangelistic Crusade, conducted by George Canty and party.

## NEW CHURCH AT BOGNOR *(continued)*

noon service was shared with us by two local Baptist ministers who took part.

On Monday evening, the pioneer evangelist, Rev. Ron Jones, made a return visit. It was good for us all to renew fellowship and hear his ministry again. We are indeed grateful for the interest Mr. Jones has maintained in this work.

We feel God has given us all a great opportunity to reach the residents and visitors in this west Sussex coastal resort. We are grateful for the labours of all in Bognor and for those who have prayed for us. Above all, our gratitude is to the Lord.

Bognor is popular for holidays, and we trust we may welcome Elim friends to our church. The services on Sundays are at 10.30 a.m. and 6.30 p.m.

**WHITEHAVEN.** Visitors to the Lake District will be welcome at the Elim Church, George Street. Minister : W. J. Allen. Sunday 10.45 a.m. and 6.30 p.m. Tuesday and Thursday 7.30 p.m.

**WORCESTER.** July 28. Elim Church, Lowesmoor. R. Jobling (Weoley Castle). 11 a.m. and 6.30 p.m. August 4. G. Wesley Gilpin (Principal of Elim Bible College). 11 a.m. and 6.30 p.m.

## THE LONDON CRUSADER CHOIR (Conductor : Douglas B. Gray)

August 11, Eastbourne (Elim Church and Town Hall) ; 18, Holloway prison ; 29, Brighton (Elim Church) ; September 7, 8, Derby ; 15, Edgware ; 22, Maidstone prison and A.O.G. ; October 6, 7, Birmingham ; 12, Kingsway Hall, London ; 13, Wormwood Scrubs prison ; 18, Letchworth ; 20, Broadmoor Hospital and Slough ; 26, Odham ; 27, Slough.

## ITINERARIES

**Miss S. F. Beardwell**, on furlough from India, will visit the following churches : July 13, Barnsley ; 14, Nottingham.

**Miss M. Gwynne**, on furlough from S. Rhodesia, will visit the following churches : July 13, Hastings ; 14, Eastbourne ; 16, The Lanes, Brighton ; 18, Newhaven ; 20, Bognor ; 21, Worthing ; 23, Preston Park (Hove Sisterhood 3 p.m.) ; 24, Hove ; 25, Chichester.

**Mervyn Thomas**, on furlough from Tanganyika, will visit the following churches : July 13, Petersfield ; 14, 15, Portsmouth ; 16, Ryde ; 17, Gosport ; 18, Sholing ; 20, Cheltenham ; 21, Gloucester ; 22, Swindon ; 23, Bath ; 24, Bristol ; 25, Keynsham ; 26, Wells.

An entry for your diary . . .

" I must attend the great

**WEST OF ENGLAND  
PENTECOSTAL CONVENTION**

on August Monday at  
**THE CITY TEMPLE, BRISTOL "**

## COMING EVENTS

### An important announcement

As this office will be closed from July 26th to August 16th, all announcements for meetings for insertion in the ELIM EVANGEL dated August 10th, 17th and 24th **must** reach us not later than first post on July 25th. As there are no facilities for forwarding mail, we would request that no notices for this page be sent during the period the office is closed. Urgent notices may be sent to 20 Clarence Avenue, London, S.W.4, during this period.

THE EDITOR.



## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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

### HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

**BOURNEMOUTH.** Happy Christian hotel: good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

**COLWYN BAY.** Homely accommodation: Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

**COME TO NORTH WALES** for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

**CORNWALL,** Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

**EASTBOURNE.** A delightful holiday is assured at the Elim Guest House. One minute from sea, with views of both sea and downs; Christian fellowship and home comforts. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

### CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON  
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH  
A WARM WELCOME, FOR AN INFORMAL CAREFREE  
HOLIDAY NEAR EXMOUTH. LOVELY SANDS.  
EXCELLENT REDUCTIONS FOR MAY and EARLY JUNE.  
OPEN FOR HONEYMOONS.  
CARAVANS ALSO AVAILABLE AT SANDY BAY

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### BIRTH.

**WATKINS.** On May 27th, to Pastor and Mrs. C. J. Watkins, a son, Edward John; a brother for Mark and Susan.

### MARRIAGES

**PEARCE—PARKER.** On June 1st, at Ealing Elim Church, Alan Roy Pearce to Doris Parker. Officiating minister: A. J. Chuter.

**WARD—SINCLAIR.** On June 22nd, at Elim Church, Carlisle. Brian Ward to Patricia Sinclair. Officiating minister: H. Palliser.

**WARD—WATKINS.** On June 22nd, at Elim Church, Leyton. Roger Ward (Coventry Elim Church) to Barbara Watkins (Crusader pianist). Officiating ministers: L. N. Knipe and G. Canty.

### WITH CHRIST

**SIMMS.** On Easter Sunday (April 14th), Miss E. Simms, aged 72, faithful member of Elim Church, Tamworth. Officiating minister at funeral: K. Banks.

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## CLASSIFIED ADVERTISEMENTS

### An important announcement

As this office will be closed from July 26th to August 16th, all classified advertisements for insertion in the **ELIM EVANGEL** dated August 10th, 17th and 24th **must** reach us not later than first post on July 25th. As there are no facilities for forwarding mail, we would request that no advertisements be sent during the period the office is closed. Urgent notices only may be sent to 20 Clarence Avenue, London, S.W.4, during this period.

ADVERTISEMENT MANAGER.