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THE ELIM EVANGEL



Vol. XLIV No. 30 JULY 27th 1963 6d

The work of Mary Slessor was the theme of the Elim tableau at Rotherham's annual Sunday school pageant. This tableau was highly commended.

Proclaiming the Truths of Pentecost

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Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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

THIS summer, while millions are thinking only of leisure and basking on the beaches, 1,000 young people are engaged in one of the greatest literature crusades Europe has known. The aim is to reach the 100,000 villages in Austria, France, Belgium, Italy and Spain with gospel literature, which is being supplied by the Moody Literature Mission, the Back to the Bible Broadcast, the British and Foreign Bible Society and other groups.

Heading this great venture is a twenty-three-year-old American, George Verwer, who has been tackling similar projects, though on a smaller scale, for the past two years. Two years ago, through his efforts in Spain, 900,000 people were contacted with the offer of a free correspondence course, which brought a response from 20,000 people. Then, last year, he launched the first "Operation mobilisation," in which some 300 young people co-operated. Twenty-five million portions of Scripture and other gospel leaflets were distributed, and 21,000 inquirers were followed up by co-operating churches. There are also teams of literature evangelists currently working in Turkey and Algeria.

This is no joy trip or opportunity for tourism, for students have been advised that cameras should be left at home, and only a minimum of baggage brought, including, however, a good pair of walking shoes. The reason: there will be much walking, climbing of stairs, etc., to face in accomplishing the task. No dating will be allowed, and the utmost dedication to the cause is expected.

The crusade commenced with a one-week orientation session at Bible conference grounds near Paris, where the students were housed in tents. Thence the students are travelling to various parts of Europe in teams of up to thirty, in large vans stocked with literature. The organisation of such an endeavour is truly a herculean task, but this does not daunt Mr. Verwer, who is a man of great faith. By the time they have been finished, it is estimated that over 200 tons of literature will have been distributed, using a fleet of 100 trucks, fifty cars and many bicycles.

Readers will be interested to know that a number of students from the Elim Bible College, and some from our churches, are joining in this great effort. We wish them every success in this challenging venture. It is good to know that there are Christian young people who are prepared to make great sacrifices in order to do service for the Master, so matching the enthusiasm of Communists, and those dedicated to false cults.

Maybe the time will come for Mr. Verwer to turn his attention to this country too. The need is certainly great. Meanwhile, we can all extend our efforts to reach the great multitude within our shores who are today almost entirely ignorant of the first principles of the Christian faith. "Cast thy bread upon the waters: for thou shalt find it after many days."

If you were a member of the church in Ephesus

By JOSEPH SMITH

SUPPOSE YOUR pastor received a letter from the Lord Jesus Christ containing the message which He actually did send to the angel (messenger) of the church of Ephesus, saying: "I know thy works, and thy labours, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:2-5).

What would be your reaction to such a message, considering the One from whom the message came, considering His power and His ability to carry out the threat which the letter contained, and knowing full well that He had good reason to write as He did? Would you not be deeply moved? Would you not get down before God in deep humility, beseeching the Lord that your church might not be removed out of its place before God, but that it might repent of its coldness and return to its first love?

You would expect your minister to give some searching messages to the people to counteract this deplorable condition in the church. You would expect him to deal with it in almost every meeting, including the Sunday evening service, because that is the meeting when most of the church members are present—about nineteen out of every twenty present in some churches claiming to be saved. "But," someone says, "that is the gospel service when you must preach to sinners." What is the purpose of preaching to sinners? Is it not that they might be convicted by the Holy Spirit, and be born again? But if the Holy Spirit sees the need of preaching to the sinning saints that they might get back to their first love, what is the good in trying to by-pass the express will of God and preach to sinners? How much result do you expect? How much of the real convicting power of the Holy Spirit do you expect to have in your meeting under such circumstances?

The Church is the body of Christ: the instrument through which He works; and it is essential that

the instrument He uses be rightly adjusted to His requirements in order that He may use it effectually.

I remember an occasion several years ago, when a large-scale revival campaign was organized in one of our churches. I went along to see the evangelist a few weeks after the campaign had commenced. I asked him how the meetings were progressing. He said: "I have lost the first two weeks of my campaign; when I began to preach I found the church in such a state that I had to turn from preaching to the sinners in order to get the Christians right with God and with one another."

You may upbraid that harvester who stops in the middle of the field to sharpen his scythe. You may tell him how much ripe corn he could have cut while he stands there ringing out those notes on the blade of his scythe. But who will cut the most grain in a day? The man who takes time to sharpen his scythe, or the man who keeps on cutting, or rather trying to cut, with a blunt blade? I know full well that there are many in our churches who, on Sunday evening, want the pastor always to fire over their heads at the few hardened sinners in the back seat. But I say: "Men, lower the guns." I personally prefer to use a double-barrel gun on Sunday night.

What was the sin of the church in Ephesus? They had left their first love. They had not left off working for God, they had not compromised the truth, they were fundamentalists to the core. They had no time for hypocrites running around professing themselves to be apostles, but in reality only carrying an apostolic label. They sent them and their labels flying, and the Lord of truth and righteousness said: "Well done." They had patience: steadfast, constant endurance, forbearance, resignation and long-suffering. They were not the fainting class, always listening for the bugle to sound a retreat. They had laboured for the sake of Christ, and had not fainted.

But why such a sharp rebuke for what some would consider, in this day of lukewarmness, as not a grave sin? The Lord judges not as man judges. He looks on the heart and sees that something has gone wrong, which if not checked will end in death. You may be a very busy man, working hard every day, feeling on the whole pretty fit, but you are troubled with a slight cough. After a time you go to your doctor, who sounds you and looks serious. "What is the

matter, doctor?" you ask, feeling rather concerned because of the serious look on his face. The doctor looks grim as he says: "There is a shadow on your lung, and if you neglect it you will finish up in the cemetery." That is where a church will finish up which has left its first love, unless it gets back to God. Spiritual diseases, like natural diseases, once they get settled in, run their course unless they are checked, and the end of that course is death.

As a matter of fact, although the church of Ephesus did continue for some years after this, yet the inevitable occurred: the church was removed because they did not get back to, and continue in, their first love. The church which has left its first love is on its way out. Therefore this should be a matter of deep concern to any minister or oversight in any church. The spiritual state of the church should have priority number one.

What is your first love? The Lord here uses an expression which most men have experienced. In the natural realm what is the first love of any man? Is it not that time in your life when you fell deeply in love with someone? When you were in her company did not the time fly past almost unnoticed? To go and see her was not a duty—it was a pleasure. She was much in your thoughts even when you were occupied with other things. When her name was mentioned your face lit up, and you found it difficult to conceal the fact of your love for her. You looked

forward with great delight to the wedding day.

Now apply all this spiritually. Is this how you feel about the Lord: your heavenly Bridegroom, who loved you so much as to die for you, and who has now gone away to get the home ready, and is returning one of these days to take you to Himself as His bride? Think of how you once enjoyed meeting with the Lord, it was a pleasure to go to meetings, to enjoy fellowship with those who shared with you the same love for your glorious Lord. You did not sit watching the clock in those days. I know we have been warned by our Lord Himself that in these days "because iniquity shall abound, the love of many shall wax cold." You need not be included in the "many," but in the few. We know that a thing cannot get cold unless it has been at some time either warm or hot. So this scripture must be intended as a warning to that class.

I cannot think of anything which would cause more concern in the heart of any man than to see a cooling off in the affections of the one whom he is going to take to himself as a bride—and that in a very short space of time. Therefore the state of many professing Christians must be a matter of grave concern to the heart of the Lord Jesus Christ. Therefore let us individually endeavour by every means to bring joy and rejoicing to that great heart of love.

"To wait on God no time is lost—wait on,
To talk with God no breath is lost—talk on.
To walk with God no strength is lost—walk on."

Melody Corner

Selections by W. G. Hathaway

This chorus, sung in the Royal Albert Hall on Easter Monday last year, was written three years ago by Miss Grace Clement specially for a Pentecostal convention in Bristol. Here is her original manuscript reproduced for your benefit.

G.C.

I WAS FAR AWAY

Grace Clement



I was far a way, just a wandering sheep, from the fold of God a stray,
'Till my blessed Lord came to rescue me, oh it was a happy day! and now I'm
looking for His coming, working for His kingdom, living for His glory, day by day
walking in His foot steps, happy to be near Him, in this 'Hal-le-lu-jah' Why."

Copyright by Miss Grace Clement.

STUDIES IN BIBLICAL BIOGRAPHY AND AUTOBIOGRAPHY

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

ONE OF my favourite Bible characters is Jeremiah. Had it not been for him I might have failed to answer the call of God to the ministry in 1925. That night (I was working night-shift, stripped to the waist, attending to massive fires at the kiln at a place called Lee Moor, Dartmoor), struggling with the holy urge to the ministry and the mingling voices of prospects, marriage and perhaps some day a smallholding of my own, I halted, took up my Bible from a shelf nearby and opening it at the book of Jeremiah, chapter 1, I read "Then said I, Ah, Lord God, behold I cannot speak; for I am a child" (my education had to be cut short for work at the age of twelve, being one of a large family with father out of work), but I read on, "Be not afraid of their faces . . . Then the Lord put forth His hand and touched my mouth." It happened! I could doubt no longer. I found Jeremiah nice to know, and have lived with him ever since. I would like to say "thank you" to him in the glory-land.

Despite the reality of that experience, there was an occasion late in 1927 when I was told to take morning prayer in the college (it was in the days when we had "all things common," and the late Principal George Jeffreys and Mr. Darragh and party lived and dined together with the students). I made the terrible mistake that all Devonshire people make in their articulation and sounded the "h" in the word "honour." I knew I was wrong—my speech betrayed me. I knew also that this meant standing before the dean and having my usual lecture on the subject, being told to take my dictionary and read words aloud to myself in the college grounds. As I ascended the stairs from the dining room to the main hall that morning, a strong arm rested on my shoulders and I heard that fine Welsh voice saying: "Don't worry boy, preachers are not made, they are born." I recalled that night on Dartmoor, and thanked Principal George Jeffreys and Jeremiah.

TWO WAYS TO STUDY AUTOBIOGRAPHY

I would rather study autobiography than biography, because the former is more mysterious and fascinating. We have what I would call (1) direct autobiography, like that of Nehemiah, and (2) indirect autobiography, like that of Amos, Daniel, Jonah, and other books of the New Testament. By

"indirect autobiography" I mean that the lives and characters of men and women seem to emerge either in outline or in detail because writer and writings are so bound together.

I have given up studying and preaching about the book of Daniel because of various schools of interpretation. Many a man has gone adrift with his interpretation of Daniel's prophecy. It would have been more profitable had such got to know the prophet better. The hymn we sing in Sunday school, "Dare to be a Daniel, dare to stand alone," has done more good to some students than their interpretation of the book. Here then is a study of the prophet himself:

DANIEL.—THE DARING

1. Daniel had triumph in the trial of the flesh (chapter 1).
2. Daniel had triumph over environment and intellect (chapter 2).
3. Daniel had triumph over the spirit (chapter 6).

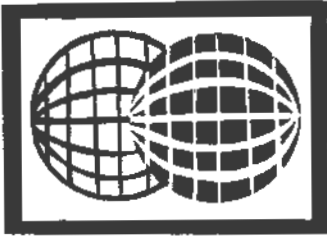
The three great enemies of the Christian are (1) the world, the external enemy, (2) the flesh, the internal enemy, (3) the devil, the infernal enemy. Daniel triumphed over these. He somewhat resembles Joseph: no failure of any kind is recorded in him, although he lived in the high position of a foreign, heathen court. This is an illustration of the scripture in 1 Samuel 2:30: "For them that honour Me I will honour, and they that despise Me shall be lightly esteemed." While the book of Daniel has to do with Israel and the "times of the Gentiles," do not miss the study of the man and his courage, or you may miss the beauty of both prophet and prophecy.

Time and space will not permit us to study more of the major and minor prophets, but look carefully for the messenger and his message.

(To be continued)

EVANGELICAL RADIO ALLIANCE

THE Evangelical Radio Alliance have arranged their annual public meeting, "E.R.A. Day, 1963," for Saturday, September 28th, from 2.30 p.m. onwards in Church House, Westminster. Further details will be announced in due course, but all those interested in the work of missionary radio are asked to keep this date free.



This Changing World

CLIPPINGS AND COMMENTS

By W. G. HATHAWAY

Jewish population

The American Jewish Year Book, just published, estimates Jewish population in the United States at the close of 1961 at 5,510,000.

The estimate would indicate a decrease of 20,000 from the population estimate for 1960. "The lowered estimate," the Year Book said, "is due primarily to a lowered estimate of the number of Jews in Greater New York City, based upon current data."

Published jointly by the American Jewish Committee and the Jewish Publication Society of America, the Year Book reported a projected Jewish population of 12,500,000 in all countries. The population of Israel is given as approximately 1,936,000 Jews and 243,000 non-Jews.

Some 3,750,000 Jews were reported living in Europe, while Asia has approximately 2,000,000. In other parts of the Western Hemisphere outside the U.S., the Year Book reported about 935,000 Jews. Some 500,000 live in Africa and about 70,000 in Australia and New Zealand.

Of the European Jewish population, between two and three million were estimated to be in the Soviet Union and its satellites.

* * *

Colombian persecutions

An avalanche of stones pelted a police-escorted car driven by evangelicals en route to Bogota in September last. The stones were hurled at World-wide Evangelisation Crusade missionary Kenneth Chapman and his party by citizens shouting: "We have an order from the priest to stone these heretics who have come to take away our peace! Down with the Communists! Long live the Virgin Mary!"

Chapman, stationed in Bogota, started gospel services in Sjachoque last May. Three visits were made and two men publicly accepted Christ. At the fourth visit there were three more professions of faith.

Early the following morning, as the missionary and his party prepared to return to Bogota, a new convert warned them of the road block and the planned attack. An appeal was made to the mayor, who

dispatched a policeman to accompany the group as it left the town. The mob ignored the policeman's request that they respect the mayor's order and carried out the attack.

The situation in this Central American republic is still very tense, and organised attacks on evangelicals by the Catholics are frequent.

* * *

Religious leaders protest

Writers for *Religious News Service* here have reported that local heads of Methodist, Presbyterian and Anglican churches have sent a joint memorandum to the Ministry of Education strongly protesting against a decree from the ruling Convention People's Party that "cells" of a "Marxist" youth movement must be established in all public and private schools in Ghana.

Religious leaders see the directive to set up branches of the Young Pioneer Movement as an attempt by the government to control the church in this West African republic. They believe the movement threatens to become a hard-core of Communist infiltration in Ghana in years to come. Churchmen have seen its entrance into the schools as the thin end of the wedge and have decided to take a firm stand now, regardless of the consequences.

In support of their fears they point to parts of the Young Pioneer "catechism" which reads: "Who gives us our clothes?" and "Who gives us our daily bread?" The answer to both questions is "Osagyefo Dr. Nkrumah. Osagyefo will never die." "Osagyefo" is the traditional title meaning "Redeemer, Messiah, Saviour."

Courageous action by the religious leaders may prevent the spread of this attempt to indoctrinate the youth of Ghana with Communism and "Nkrumahism" — the new idolatry.

* * *

Chapel construction interrupted in spite of government permission

Colorado, Bolivar, Colombia. In spite of sweeping guarantees given by the central government, evangelicals here have once more become the victims of bigotry and violence. The new chapel, under construction

with the approval of national government officials and the local mayor, was destroyed by a fanatical mob. The attack occurred about 8.30 p.m., as a mob set itself to the destruction of the building with stones, crowbars and other weapons.

Having destroyed the work that had been done on the chapel, the attackers proceeded to the manse, threatening to burn it and kill the pastor. As they swarmed around the house their leader shouted: "Surround the house! Break the doors down! Kill that man [the pastor]! Don't let him get away!"

Pastor Murcia managed to escape, and when the men discovered he was gone they discontinued their efforts, but he is still a refugee, feeling it unsafe to return to town. The authorities have taken no action against the attackers.

The church at Colorado is related to the Inter-American Mission, the Latin American branch of the Oriental Missionary Society.

No doubt the Devil and his confederates hate the evangelicals and their message and will do all they can to stop their work for God.

* * *

Minority groups seek recognition

Four of Denmark's minor religious groups—the Unitarians, the Mormons, the Liberal Catholic Church and Islam Denmark—have made an official application to the government for recognition.

If granted, they would be given the right to carry out religious ceremonies in connection with the naming of children and to conduct legally valid weddings. In their application they also asked the right to tax exemption for contributions made to their groups and the right to teach their religious beliefs in the state schools.

The granting of state recognition to religious groups is determined by certain conditions, including size, fixed organisation and a permanent ministry. Only members of the Lutheran National Church have the legal right to teach religion in the state schools.

No comment—and no sympathy from us! Our advice? Keep them out!



Women's column

By GLADYS GORTON

ROMANS 8 : 28

"AND WE KNOW that all things work together for good to them that love God." This is a favourite verse of mine because it incorporates all the other promises of God to His child. Sometimes through life's fitful and frustrating circumstances one finds it difficult to realise this, but happy is the child of God who believes in spite of . . . !

I was looking through some evangelical magazines which a friend had sent me and read about a woman, a wife of a minister, who lived around 300 years ago. Her husband was one of the Cornish ministers ejected in 1662, and she had a large family to provide for and often they were in dire need. When her children were so hungry and cried for something to eat, she comforted them by saying: "Be quiet children, our God liveth." But alas, there came a day when she was quite destitute, without food or money, and she broke down and wept bitterly when her children were crying and pleading

for something to eat. Seeing his mother weeping, one of her small children came and pulled her apron. "Mother," he said, "why are you weeping? Is God dead now?" How true to each of God's children, I thought. There are times when one is in utter darkness, and God indeed seems dead.

With that the doorbell rang, and I tripped downstairs to answer it. A man unknown to me stood there, who asked if my husband was in. He wasn't, but could I help him? I felt a little dubious, thinking he might be begging, but he didn't look that type. The house next door to us is empty and someone had told him that we might be able to help. I gave him all the information I could and the phone number of the owners, and said that I believed it was sold.

"Just my luck," he said. "I'm always too late." Then I thought of the story I had read and Romans 8 : 28. "There's a text in the Bible which says 'all things work together for good to them that love God,' but everybody doesn't love Him." Then I explained salvation simply, and told him that it was a wonderful thing to trust God for the things that we need and that God is no man's debtor.

Yes, our God *lives* and all things *do* work together for good to them that love Him. Even if you can't feel it or see it, believe it because it's true.

Thought. If our circumstances find us in God, we shall find God in all our circumstances.



SUNSHINE CORNER

WHAT'S THE TIME, MR. WOLF?

HELLO SUNBEAMS.

What sort of games do you play on the way to school? Our favourite game was called Mr. Wolf and we played it on the way to school because the pavement was just right. For a long stretch it was all lines instead of squares. The squares were all right for hopscotch and such things but Mr. Wolf needed lines set far apart.

One of us would walk in front and he or she was Mr. Wolf. The rest followed behind calling "What's the time, Mr. Wolf?" Mr. Wolf would answer, saying, "One o'clock" or "Two o'clock," but if he said "Dinner time" then we would all run back as fast as we could. If Mr. Wolf caught us before we were safely on the line then we were Mr. Wolf's

dinner and we would have to join him. The winner was the last one to be caught. As you can guess we found it very exciting. Mr. Wolf would let us creep up as near as possible before he shouted "Dinner time."

Thinking of this game reminded me of the chapter about the good Shepherd. It is John, chapter 10. In verses 3 and 4 we read how the Shepherd would walk in front of the sheep and call to them. They knew His voice and would follow him. Verse 5 tells of a stranger who pretends to be the shepherd but he is just like Mr. Wolf, out to catch the sheep. When he calls, the sheep must run away. Many people follow after Satan and think that they will have time to escape. Satan will only trick them because he is out to catch them. Those who follow the Lord Jesus know that they will always be safe. They know His voice and will never have to run from Him. I wonder whom you are following. Do make sure that you follow Jesus, then you will always be safe.

Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

WHAT DID OUR LORD PRAY FOR ?

An examination of ecumenicalism

By R. J. GEORGE

MINISTER OF ELIM CHURCH, MONEYSLANE

YOU CAN'T misunderstand that "U keep out" warning displayed by building contractors. Nor does that hint unduly offend you. A different matter, altogether, is the exclusion from the European Common Market of Great Britain, "an island off the Dutch coast which is responsible for the happiness of fully one-quarter of the human race." Granted that the tail has wagged the dog somewhat, the fact is that we have been kept out by nations which include Belgium, "a country created by scraps of paper," and Luxembourg, "the historical curiosity." No, we didn't expect it. So a good reason for our dropping, for the time being, urgent consideration of the Common Market is the simple one that we have been dropped. Whether it is a cancellation or merely a postponement we may soon know, and after well and truly using the microscope on the market we can concentrate more on other aspects of the rapidly changing prophetic scene.

We are apt to forget that, from the viewpoint of the kingdom of God, the political and economic are subordinate and subservient to the religious and spiritual. What Oswald Chambers said of Job—"God and Satan used him for a battlefield without consulting him"—is true of mankind. We are now approaching the climax of the age-long struggle for mastery between heaven and hell. The significant fact is that all authoritarian moves today are but the preliminary skirmishing before the last showdown, when Divine intervention, to end, not mend matters, will suddenly make the conflict ludicrously one-sided. This is precisely why we can't afford to ignore the spiritual and religious trends. We won't, indeed, be allowed to, for cautious expressions of opinion, and tentative explorations, are growing into an impatient and imperious demand for unity—including, of course, union with Rome.

Rome holds a key position. Our attitude to the Vatican provides a useful criterion of just to what extent we are prepared to compromise: for those

who recommend an alliance with her will draw the line nowhere. So the full implications of her ruinous overtures, and Protestant flirtations with her, must not be misunderstood or overlooked. Look at her hopeless inability to understand the truth in the very Bible that she translates, prints, publishes and handles. Nor will it do to say that all this is somehow rectified by the priest's death-bed ministrations. That is childish talk. Rome is insistent and adamant that no man can know he is saved. Bible-based assurance is necessarily cancelled for all. Protestant or Roman Catholic, who rely for salvation on the principle of good works. First, you have absolutely no means of knowing when you have wrought enough, and so must live and die in uncertainty. Second, you are taking the very road that God insists you need not and must not take. This is to travel hopefully to the destination at which you are doomed not to arrive. This tragic apostasy from saving truth of a nominally Christian Church is too well-entrenched and well-seated to be affected by anything but the grace of God. One was forcibly reminded of this a few months ago at Speakers' Corner, London. An Irishman, from Limerick, reminded the Catholic Guild lecturer that he needn't expect to fool him, as he "had been pickled in popery." And he did know all the answers, and questions. Yet his sallies did not prove to be devastating, but pathetic—able, but so inadequate! Unless, too, he did more than "turn his coat" he would suffer the same fate as the Pope he had discarded. (And it didn't take another Irishman long, after a tactful approach, to tell him so.)

A vitriolic writer has made fun of a Portadown Protestant's artistic tilt at the Pope. Leaning over the top of his garden wall, fronting the railway line, with brush in hand, he had grimly printed what he intended to be a favourite slogan ("No Pope here"). The authoress, however, from her seat in the train read, "On pop here." As Rome continues the take-over she can afford to smile indulgently at the use

against her of clumsy, carnal weapons.

We now leave Rome and her inability rightly to understand and apply the doctrines of redemption which, unlike the modernists, she undoubtedly holds, and consider a situation even more fantastic and tragic. Look next at the Reformed Church. While Rome fails to get the truth, the Protestant denominations are determined to lose what truth they have, as witness their desire to unite with Rome, and share her uncertainty.

The Church's Divine commission to proclaim how man, estranged and separated from God by sin, can by grace be reunited to God is being arbitrarily exchanged by the churches for a human programme. Ignoring entirely the terms of that commission they fasten eagerly on one single by-product of the very Gospel about which they are not over-enthusiastic. ("If you believe what you like in the Gospel, and reject what you dislike," said Augustine, "it is not the Gospel you believe, but yourself.")

This insistence on unity reminds one of those who see, in Acts 4, authentic Marxist communism. Of it Dr. J. H. Gerstner says: "It is ironic and tragic that one point of similarity often leads people to overlook the many differences." The church unity envisaged today is about as apostolic as is the Communism of Khrushchev. Expounding John 17, Dr. C. F. H. Henry says: "It is Jesus' most specific statement on unity, one far different from some modern pleas for ecclesiastical unity in disregard of apostolic beliefs."

This is, of course, verified by a superficial reading of the chapter. The baseless and intolerant assumption that the high priestly prayer provides a mandate for achieving unity at any price is not exposition but imposition. Mark well these religious N.C.O.s. They are well described in Jeremiah 23:21: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."

Taking full account of the co-existence among mankind of that basic unity in salvation of all believers, and solidarity in sin of all unbelievers, our Lord prayed for unity—among His own people—"that the world might believe." Believers are already one in Christ, and should behave; unbelievers are one, out of Christ, and must believe.

Take our Lord's ministry. What do we find? Certainly not a promiscuous and unconditional getting together. Writing on John's Gospel, Dr. S. D. Gordon pictures the crowds Jesus encountered parting right and left, as they were attracted to or repelled from Him. There is that well-known statement in the prologue (1:11, 12) followed by the threefold reminder (chapters 7, 9, 10) that wherever He went

"division" resulted.

Then too, besides Christian unity, there is Christian contention (Jude 3)—unity to spread and share the truth; contention to conserve it. Contention is not always contemptible, and truth is never trivial. Thomas Carlyle said that the Arian dispute was concerned with trifles, and argued that since the battle raged around two almost identical Greek words, "homousion" and "homoiousion," the Christian Church became divided over a diphthong. They were deciding (as Carlyle saw, later on) whether Jesus was like God or whether He was God. It was much ado about much. Great matters sometimes turn on small axles. An error of a millionth of an inch can cause a space rocket to miss the moon by 1,000 miles.

Let us now repeat what everybody knows—things are bad: so had that, left to take care of themselves, there won't much longer be any problem, because there won't be any people left to worry about it. But to let things drift is little worse than always to do the wrong thing. Now, to do the right thing we must understand what is wrong, what will put it right, and correctly apply the remedy.

Well, what is the matter? Is it merely the disunity, at every level of human life, which makes a modern writer say: "Man is the only living creature capable of mass movements of hostility against its kind"? It is much worse. It is disease. Man is separated from man, and man is separated from God. But back of, and causing, that separation is sin. The Bible states it thus: "Your iniquities have separated between you and your God" (Isaiah 59:2). Yes, the world is sick.

"The worst of all diseases is light compared with sin;
On every part it seizes, but rages most within;
'Tis palsy, dropsy, fever, and madness, all combined,
And none but a believer the least relief can find."

Next, we require an effective solution to the problem. Will mere unity do it? Will the uniting of a crowd of sick folk heal their diseases? Hardly! You are really treating the symptoms instead of the disease. What makes us think, then, that this principle will work in moral and spiritual matters? There was unity among the tower builders at Babel, the French revolutionaries and the German Nazis; unity between Pilate and Herod, Pharisees and Sadducees. Yes, and there will be unity—fearful unity—at the opening of the sixth seal of Revelation six.

"When men who here refused to pray,
On rocks and hills and mountains call."

Then, too, a remedy must not be misapplied. You may as well, in prescribing for a malady, ignore the disease and tackle the symptoms as, in this connection, ignore the individual. Dr. G. Scroggie said:

"Get the slum out of the man, and the man will get out of the slum." The movement is still the extension of the individual: Christianity the religion of the personal pronoun, first person singular; and, as Dr. Coggan warns:

"There is no expeditious road,
To pack and label men for God,
And save them by the barrel-load."

The world will get more sick if we continue wrongly to diagnose, prescribe and apply. How can we know "where to go from here" if we don't know where we are? Or progress along the road if we are not on it? The prime cause of our present plight is our cavalier treatment of the Word of God. Designed both to be a lamp to our feet and a light to our path, its neglect or misuse will hinder it from being either, but will not prevent it from fulfilling its fearful future function (John 12:48)—for not to hear the Word of God will be to feel it. Meanwhile, we shall be like the medieval, pre-compass and chart sailors, who navigated by the church tower, or the tree on the top of the hill, or the windmill, or even the barking of a dog, but who, once out of sight of the land, just didn't know where they were.

What will the end be, when Christendom, astray from God, is already turning into a veritable wonderland, where everything is getting curiousest and curiousest?

Consider the future of Christianity, had the apostles, for the sake of "unity," given way to the Judaizers in the mother church (Acts 15), who insisted that to be a Christian a Gentile must first become a Jew. Of the fate of this legalistic Jewish-Christian assembly, Lietzmann remarks: "The original church disappeared with the migration to Pella and the destruction of Jerusalem. At the same time it sank below the horizon of Gentile Christianity which was in progress of conquering the world . . . and thus was forgotten in the church Catholic. It sank to oblivion in the lonely deserts of east Jordan."

Had these legalists won the day the whole church might at the worst have suffered a similar fate or, at the best, divided into Judeo-Christian and Gentile-Christian sections.

Ecumenicalism! It is a problem. Our attitude to it should be no problem at all. Those three Hebrews (Daniel 3) said, in effect: "You have it all settled. So have we. We can burn if necessary, but we can't and won't bend." Those who seem uncertain about these matters should look again at our Lord's picture of His Church's proper relation to the world (John 17), which includes and provides the setting for that prayer for unity; saved out of the world; sent into it; kept in it, and not of it, but bearing responsibili-

ties towards it, to the proper discharge of which unity among believers is essential.

Some Canadians, holding out in a large building against overwhelming numbers during the war, were approached, during a lull in the firing, by a German officer with a white flag. "Now then, you English gentlemen," said he, "you had better give in. Your position is hopeless." Promptly he got his answer: "We are not Englishmen, we are not gentlemen, and we are not surrendering." Relief came before night-fall.

A recent contributor, who asked whether the Church is played out, had no doubt as to the answer. It is not fading, but functioning; not on the way out, but the way up. It would be rather a pity, and show a bad sense of timing, to look for the Church's "run-down" when we should be waiting for the "count-down," in preparation for that glorious trip skywards.

When a society lady inquired of Lord Shaftesbury whether the time had not really come to give up evangelical Christianity, he said that, frankly, he was constantly on the look-out for something better, and immediately he found it he would drop Christianity. So only when the gates of hell have really prevailed against the Church on the rock need we try to work up an interest in the world-church now rising from its sandy foundation. To a problem which—like all apostasy—is not only intractable but incurable, there is only one attitude compatible with loyalty to our Lord, love for the lost, and even our own safety; for be well assured that those entangled in the world-church will be deservedly involved in its coming collapse (Revelation 18:4).

Mr. W. P. P. Burton, years ago, had something forthright to say of a matter not comparable in spiritual significance with this end-time manifestation. Seeking humbly to speak the truth in love one would, respectfully, commend to fellow believers, in respect of the present situation, his uncompromising call: "Renounce it, and denounce it!"

FAREWELL SERVICE—Apsley Street, Belfast

How sad it was for the good folk of Apsley Street Elim Church when their beloved pastor, Stanley Shaw, preached his farewell message prior to taking over Lisburn Elim Church. From the very beginning, when fresh from the Elim Bible College, he has endeared himself to the hearts of all who know him, and more so the people around the district. While we here in Apsley Street will miss Mr. Shaw very much, we pray God will richly bless the work that must carry on both here and in Lisburn.

CHURCH NEWS FLASH

Gloucester

Pastor A. Cecil Jarvis conducted his first baptismal service since coming to Gloucester on June 16th. Eleven candidates went through the waters of baptism, including a brother and sister, and an uncle and his two nephews, the uncle being saved just three



Baptismal candidates at Gloucester.

months ago. Each candidate gave a brief testimony and as they entered the water the text inscribed on their certificate was read out. It was a special joy to see that one of the candidates was a coloured young lady from overseas. Pastor Jarvis spoke on the passage in Acts 8: "A government minister's baptism." There were several musical items, which added blessing to the service. The most joyous moment was at the conclusion, when two young people gave their hearts to Christ.

Ealing

During May a welcome but brief visit was received from the American Crusader Revival Trio. Their consecrated singing and ministry of the Word brought great blessing. There were many inquirers as a result, among whom were two genuine conversions and many rededications. On the second and final evening the pianist, Mr. Raymond Miller, gave his life story, and it was thrilling to hear of the power of the Gospel which reached him at the peak of worldly success, which he gladly renounced to consecrate his talents to his Saviour.

A coachload of members (mostly young people) enjoyed a trip to Oxford on Whit-Monday, when a wonderful reception was received from Pastor F. J. Slemming and members of the Elim church, who entertained us liberally to tea and supper. While some went swimming, a game of cricket was played, resulting in a win for Oxford. The afternoon meeting in the church consisted of contributions from Ealing Crusaders. The evening meeting, at which Pastor A. J. K. Magee ministered on a truly Pentecostal theme, brought so much blessing that it was difficult to close.

A water baptismal service was held recently, when four brothers and two sisters were immersed by Pastor A. J. Chuter. We are pleased to report that decisions for Christ are still being recorded on most Sunday evenings, and the Sunday morning meetings are times of heaven's blessing around the Lord's table.



The fine Sunday school at Old Hill.

Old Hill

Our Sunday school anniversary services were attended by record congregations. The opening service was supported by the songsters and timbrel band of the Salvation Army, Cradley Heath. The children of the Sunday school contributed to the weekend programme, presenting the Gospel message by dialogues, recitations and song. Rev. J. Newman, from Coventry, was our guest speaker and he held the children and congregation spellbound with his inspiring preaching. Object lessons and illustrated talks

(Continued on next page)

ELIM BIBLE COLLEGE OPEN DAY

By D. B. HALL

JUNE 15th was open day at Elim Bible College. As it was the first for several years it brought its problems, Special souvenir programmes lay in neat piles at the entrance to the marquee, where services were to be held. Inside the tent 350 borrowed seats seemed to be a direct test of the organisers' faith.

Refreshments were laid on for some 300 visitors. A thirty-eight-strong student choir had been tuned to perfection. Special items and speakers waited for the two services.

Only one problem remained—would anyone come?

But come they did. Almost 350 people packed the tent for both the afternoon and evening services on a day when other special services were being held in different parts of London. And it was well worth the visit. The day itself was tailor-made, glittering with sunshine—a contrast to the days of rain which sandwiched it. Despite the lateness of many of the college floral arrangements there were sufficient to give a splash of colour to the picturesque surroundings of the grounds. Neatly cut lawns, well-laid-out flower beds and water spurting from the hastily re-connected garden fountain all added to the splendour of the day.

If stiffness and starchiness are the usual accompanists to college rallies they were certainly absent on this occasion. The whole day was relaxed, free and easy, and if the services appeared "decently and in order" it was still with an air of freedom. It was in fact such a sense of liberty that caused many of the congregation to admit that "God was in it"—a real admission by people from various denominations.

In the afternoon the students had complete control of the service, which took the form of a tableau arrangement depicting "College correspondence." "In, pending, out" was the unusual three-pointed division and showed the grouping of students from all parts of the world coming in to college; students

PENDING at college, undergoing training; and those OUT in the work.

Rev. Douglas B. Gray, former President of the Elim Churches, presented speech awards and diplomas, while another presentation, made by the Principal, Rev. G. Wesley Gilpin, was to Miss Amy Allison, who retired this year after working at the college since 1927—the year the college opened. A bouquet of flowers was given to Mrs. Gilpin, matron, on behalf of the students for her work.

The service was brought to a close by an interview with Rev. T. Walker, Rev. G. W. Gilpin and Rev. G. Canty, who answered questions by Ron Broderick, a South African student.

In the evening Mr. Gilpin led the service, at which the theme was "Adventure for Christ." Short messages by students on Paul, Tyndale and C. T. Studd brought the Christian adventurers up to date and Rev. H. Palliser, of Carlisle, closed with a Spirit-moving message on the need for men and women ready to adventure for Christ in the present age.

FACT AND FAITH FILMS

SOME remarkable cases of conversion through the use of Fact and Faith films on the Continent were reported at the international conference held by that society in Ede, Holland, during the last week in June, writes our correspondent, Michael Fleming, from the Netherlands. Herr Dick van Katwijk said that 200 Dutch "Teddy-boys" had attended a film showing in Amsterdam, and three were clearly converted afterwards. On another occasion a scientist in Rotterdam came to the Lord. Other experiences were related by delegates from six countries. Herr G. Apitzch, of Germany, reported that, during the past year, there had been a total of 540 film showings to 50,000 people. Dr. Brian Tatford, working in Lille, said that many French Protestant churches were now afraid to evangelise publicly in case they were accused of proseletysing by the Roman Catholic hierarchy. The Netherlands Christian Radio Broadcasting Company has agreed to screen several Fact and Faith films over the national network, and evangelical chaplains in the German Army are co-operating so that the films can be shown to various commands. Herr Hans Fotsch, from Switzerland, told the conference that the past year had seen 398 showings of the films in German, French, Italian, Spanish and Greek.

CHURCH NEWS FLASH (continued)

never failed to create interest, but one in particular created a rather amusing scene: one of the children was asked to describe the sketch of Noah's ark which was placed before her. There was much laughter as she replied, "Please, sir, it is a shed on a boat." Looking back over the year, we thank God for His continual blessing on both the adult and children's work. The Sunday school has increased by over twenty-five, bringing our membership to eighty.



Your 1963 Youth Rally presents Pentecost

Conducted by the National
Youth Director

SATURDAY, September 7th, will again see scores of buses full of happy Elim Crusaders setting out for their National Youth Rally. To them this will be the event of the year, for hundreds of them will be meeting their with friends outside the Central Hall, Westminster, and with God when they go in. To those of you who have never been to one of these thrilling events we can only say come and sample it all for yourself. The atmosphere is electric as the party make their way on to the platform and the singing gets under way.

This year, however, it will be a rally with a difference, for we are presenting a programme surrounding the Pentecostal experience with a sincere prayer that scores of our young people will receive the baptism in the Holy Spirit. It is our burning desire to see every Elim Crusader receive a personal baptism of power from on high. Hundreds of people in various denominations are being filled with the Holy Spirit and speaking with other tongues as well! God is pouring out of His Spirit upon all flesh and we *must* be in this wave of Pentecostal blessing. I do not think that there is an Elim Crusader who wants to be put on the shelf. We all want to be getting on with the job of winning more souls to Christ.

PROGRAMME

Two very able ministers will each give a short address on the subject of Pentecost and the baptism in the Holy Spirit. They are Pastor George Stormont, who is now in charge of the largest youth work in any Pentecostal church in Britain, and Pastor L. Lambert, whose thriving church has had to build a huge extension to house the many young people who are flocking to get into it Sunday by Sunday. An excellent sextet is coming from Manchester to sing, and a Jewish convert who is utterly on fire to win souls will tell of his miraculous conversion. Then, too, we are thrilled to have the Chelmsford choir to come and sing.

There are two very important things for each Crusader to do right away. First, make sure your name is down for a seat on your coach. (If there is not one arranged yet, ask about having one right away.)

Then the second thing is also very important. No doubt you will know of some young Christians who as yet have not been filled with the Holy Spirit. Go all out to welcome them to come with you and seek to create a hunger in their hearts to be baptised with the Holy Ghost. Every Christian needs the power for service which comes with the baptism, and you are doing the kingdom of God a real service by spreading the beloved truth of Pentecost. We want to have the building filled this year again not only with young people but with a great sense of the presence of God. This can do more for us than anything else. Begin now and pray each night for an outstanding rally when people will know of a truth that God is moving among us. If it is a long time since you have been recharged with the power of the Spirit, let a deep longing well up in your heart to the Lord and come expecting a glorious infilling again from the Lord.

Announcing . . .

1963 NATIONAL YOUTH RALLY

in
WESTMINSTER CENTRAL HALL
Saturday, September 7th, at 6.30 p.m.

Theme :

“PENTECOST”

Speakers :

Rev. Geo. Stormont (Manchester)

Rev. L. Lambert (Yeovil)

Also

Converted Jewish youth
BETHSHAN SEXTET
CHELMSFORD CHOIR

★ A Pentecostal treat for every young person.



THE FAMILY ALTAR

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

Monday, July 29th. Psalm 101 : 1-8.

"I will behave myself wisely."

It is impossible to ascertain where and when this psalm was written, but it is possible to determine its spirit and teaching. It teaches praise and prayer. Beginning with himself, his heart, the centre of moral life, he would order his household wisely by cultivating purity in his feelings, intentions and motives, all natural and unnatural desires to be disciplined. What applies to the household in family life also applies to the household of faith. Be ready for the moment of highest use. Piety in the heart, in the home, in the world and in the church is a noble religion.

Tuesday, July 30th. Psalm 102 : 1-28.

"I am like . . ."

This is often said of people in trouble. Some attribute this psalm to David, others to Nehemiah, Jeremiah or Daniel. Here is a picture of human life. The metaphors are remarkable: withered grass (v. 4); relaxation of the bones (v. 5); the solitary pelican (v. 6); the lonely sparrow (v. 7). These are passing things, like passing sorrows, enduring only for a season, "But Thou, O Lord, shalt endure for ever" (v. 12). Man and his fortunes may change, earthly things appear unstable, but God will regard the prayer in His unchangeable sovereignty and mercy. "I am like . . . the passing things"; God is eternal. From His holy heights He views and speedily helps (vv. 17-20).

Wednesday, July 31st. 2 Kings 14 : 1-16.

"Come, let us look one another in the face."

A fool's lips! Amaziah, king of Judah, challenged Jehoash, king of Israel, to a duel, yet each brought armies into the field and thousands of lives on both sides must be sacrificed. What stupidity! Amaziah was proud, presumptuous and puffed up because of previous victories (v. 7). The big bully! Jehoash pleaded otherwise in a parable (v. 9), but Amaziah took no notice. He was a fool and meddled to his hurt (Proverbs 20 : 3). Wealth, prosperity, honour, position and the like give no criterion for making us duellists or aggressors. Rather to be desired is a face like Moses' (Exodus 34 : 29), or Stephen's (Acts 6 : 15)!

Thursday, August 1st. 2 Kings 14 : 17-29.

"For the Lord saw the affliction of Israel."

Their case was pitiable! Measure this against the great truth that God delights in mercy. Jeroboam II did evil in the sight of the Lord (v. 24), yet God saved Israel by his hand (v. 27). The Divine pity of the Lord does bring release and often great comfort. The prophets speak of God's bowels of mercy: "Therefore My bowels are troubled for him: I will surely have mercy upon him, saith the Lord" (Jeremiah 31 : 20). The mercy of God is taught in the New Testament: "The Father of mercies and God of all comfort" (2 Corinthians 1 : 3). We have a merciful High Priest (Hebrews 2 : 17). Jesus Christ. Tell it all to Him!

Friday, August 2nd. 2 Kings 17:1-19.

Secret sins! We have here the reign and ruin of Hoshea, the last of the kings of Israel. If Hoshea was not as bad as some former kings, the people were as bad as those who went before them. Destruction came gradually, as it always

docs. Finally they were besieged, and then a prey. This was one of the saddest days in the life of Israel. Captivity through backsliding! What about that TV set, those books and that music? Those secret sins! "Be not deceived," wrote Paul, "God is not mocked." We reap what we sow. It is not what is in our affections, but what is in our affections.

Saturday, August 3rd. 2 Kings 17 : 20-41.

"They feared the Lord and served their own gods."

Mongrel religion! They worshipped the God of Israel for fear, and their own idols for love. Their form of living and idol worship was nauseating in God's sight (v. 23). One can see how low they fell as one reads on to verses 30 and 31. "But the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm . . ." There is a reminder here of restoration to come, but only through fire and persecution (vv. 36-41). Those insincerities, those inconsistencies! "No man can serve two masters," said Jesus.

Sunday, August 4th. 2 Kings 18 : 1-12.

". . . and he prospered."

Hezekiah has been called a second David, for he too had love for God's Word and God's house. He trusted in God and was bold to do right. There was an opening, a cleansing and a removing. This was reformation indeed! Even the thing Jesus spoke of as a type was destroyed (v. 4). Good things even, when idolised, are better parted with than kept. This may be an argument against crucifixes and the like. Hezekiah prospered because he was with God and God was with him. Let us recount! The Bible? How many times do we read it? The house of God? How often do we worship there? Let us be genuine sons of God.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

An answer to prayer

Does God answer prayer? Is He interested in the little things that happen in our daily lives? Most surely He does answer prayer and is interested even in the minute details of our life as we live it day by day.

Here is an answer to prayer sent me by a sister who lives in Yorkshire. "If you really like to hear of recent answers to prayer here is one from last autumn. I put my hand in almost boiling water and scalded three fingers. It was my left hand, but my mother is 81 and I needed my hands for so many things. I felt I had been rushing round unduly—hence the carelessness—so I asked the Lord to forgive me and order my life better. I was thankful I could ask for prayer at that night's meeting—an extra one. However, it was not necessary. During the same afternoon the pain went and the Pastor agreed prayer was not now necessary. In a little more than two days the blisters had gone too—although it peeled about a week—and I used it after one day without care except to avoid breaking the blisters till they disappeared. A chemist I showed it to said it is normally about two weeks to healing and asked where the blisters had been. The encouraging thing about this was that many prayers in my life had been answered slowly, and I had a hard winter before me had I known."

Yes, the Lord is good. He is faithful to all the promises. He has given to us in His Word. So often we are busy with many things that He uses something or other to remind us that we must continually look to Him for all that we need.

Prayer is requested for

An outpouring of His Spirit upon Britain.

All Elim youth camps to be held this summer.

A man with heart trouble.

Thought for the week

Trust in God.

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. Elim'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.

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.

AUGUST CONVENTIONS

BARKING. August 4, 5. Elim Church, Ripple Road. Speaker: W. Brinkman. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m.

BRISTOL. July 31—August 5. City Temple, Jamaica Street, off Stokes Croft. Special speakers include: Archie Biddle (Portsmouth), Alan Caple (Barnsley), Wynne Lewis (Derby) and George Miles (Leeds). Wednesday to Saturday 7.30 p.m. Sunday 11 a.m., 3, 6.30 and 8.15 p.m. Monday 11 a.m., 3 and 6.30 p.m. (light refreshments at reasonable prices). Children's convention and picnic 2.30 p.m.

HEREFORD. August 3-5. Elim Church, Clive Street. Speakers: Leslie Green and Cecil Jarvis. Convener: David E. Dean. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 11 a.m., 3 and 7 p.m. (refreshments available).

SOUTHPORT. August 3-6. Evangel Temple, Manchester Road. Speakers: George Backhouse (Westcliff) and Samuel Beresford (Blackburn). Convener: Charles Brookes. United choirs. Male voice singing. Saturday 7.30 p.m. Sunday 10.45 a.m. and 6.30 p.m. Monday 3 and 7 p.m. Tuesday 7.30 p.m.

SOUTHEND-ON-SEA. August 4, 5. Elim Church, Seaview Road. Special speakers: J. Hyde (Rochester) and A. H. Thomas (West Indies). Special singing. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. (cups of tea).

WESTCLIFF-ON-SEA. August 4. Elim Church, Electric Avenue (corner of Fairfax Drive). Speaker: John Smyth (headquarters). 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, Odiham; 27, Slough.

Spiritual holidays SOUTHPORT PENTECOSTAL CONVENTION

in
EVANGEL TEMPLE, MANCHESTER ROAD
Saturday, August 3rd, to Tuesday, August 6th

Speakers: Rev. George Backhouse (Westcliff)
Rev. Samuel Beresford (Blackburn)

Saturday 7.30 p.m. Sunday 10.45 a.m. and 6.30 p.m.
Monday 3 and 7 p.m. Tuesday 7.30 p.m.

Convener: Rev. Charles Brookes

United choirs: Male voice singing

For accommodation, write to Rev. C. Brookes,
28 Knowsley Road, Southport, Lancs

Your personal invitation to

THE GREAT

WEST OF ENGLAND PENTECOSTAL CONVENTION

AUGUST MONDAY

11 a.m., 3 p.m. (water baptismal service)
and 6.30 p.m.

(Light refreshments obtainable between services)

N.B. 2.30 p.m., children's convention and picnic

* * *

Special speakers include
REV. ARCHIE BIDDLE
REV. ALAN CAPLE
REV. WYNNE LEWIS
REV. GEORGE MILES

Also present

REV. RON JONES and DAVID HOLMES

* * *

For list of other services see coming
events column

All services to be held at

THE CITY TEMPLE

JAMAICA STREET, BRISTOL 2

(off Stokes Croft)

YOU WILL BE GLAD YOU CAME!

Notice to Advertisers

The advertising department is closed until August 16th. The next issue for which classified advertisements or notices for "Coming Events" can be received is that dated August 31st. Advertisements for insertion in this issue should reach this office by first post on August 17th.

ADVERTISEMENT MANAGER.

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.c. Phone 2790. C.512

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

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SILVER WEDDING

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IN MEMORIAM

TROUGHTON. In loving memory of my dear husband, for many years a member and deacon of Clapham Church. Called to higher service July 28th, 1961. "Till we meet at Jesus' feet."—B.H.T. C.625

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