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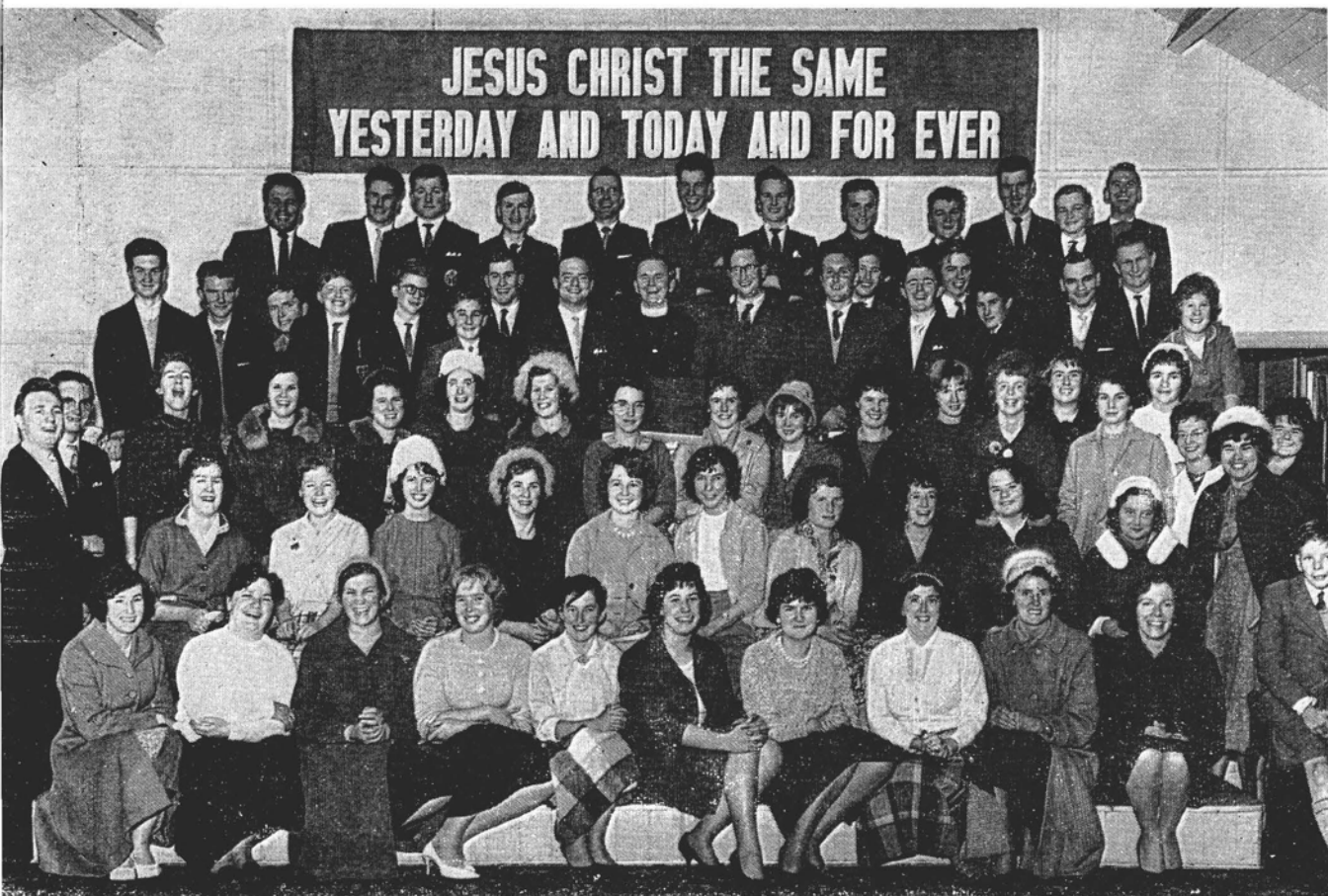
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THE ELIM EVANGEL



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YEOVIL'S FINE CRUSADER BAND

SPECIAL YOUTH NUMBER

THE ELIM EVANGEL

EDITORIAL COMMENT

Action stations!

Official Organ of the
Elim Foursquare Gospel Alliance

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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).

YOUTH is notoriously restive. It wants to be up and doing. It is unwilling to stay at home, ever reaching out to the "far country." It is fidgety and often intolerant of the resignation of old age. It offers to get all the jobs done at once. Nothing is more galling to young people than inaction; perhaps it is this that makes them easy targets for criticism.

But our blessed Saviour, who has become the Captain of our salvation, is able to take this very aspect of our lives and integrate it into the pattern of useful service. Just as He took the logic of Paul, the impetuosity of Peter, the imperiousness of James, and the clinging tenderness of John, so He can absorb the enthusiasms of youth. Indeed, the need of this apathetic age is for a band of people who can force their way ahead against the indifference which is so chilling to the average church worker.

We live in a world where youth is being called upon to provide the energy and instruments of Armageddon: the atom and space race is on, nerves are being strained to gain a mastery in a lunatic universe; we must not shirk the bigger job of providing the moral stamina required to build the kingdom of God. The maximum effort is the very least we can offer to our Lord.

"Do your best and you will never rue it;
Lay out more than you can do, and do it;
You are wiser than you seem,
You are stronger than you dream,
Bite off more than you can chew, and chew it."

The immensity of the task before us should not deter us in any way but stir us to greater effort. An eminent general once said: "In time of war it is the worst mistake to underrate your enemy." We face powerful foes. Sordid vested interests batten on the excitement of youth to make commercial gain; pleasurable pursuits such as gambling, drinking and smoking have assumed astronomical proportions; promiscuity has become a problem of major acceptance, with an appalling increase in venereal disease of forty-five per cent within the past ten years, and a situation where two out of every three babies born to girls under twenty are conceived outside marriage; a rot in high circles, where corrupt practices and perjury are the recognised norm, has undermined the very foundations of society.

Action stations! That is the order for young people today. On a modern battleship this order sends a thrill tingling through the veins of every member of the crew. It is a call to be ready for duty. Every man is at his appointed place. Danger is near; but so also is victory!

Can we hear those same orders from our Captain? There is no time for resting or waiting. The enemy has set in motion enormous forces of evil. The danger emphasises the proximity of victory. Now is the time for youth to take up the challenge and advance against the powers of darkness. We must "Go to it," with all our might.

H.W.G.

Elim Crusaders in Transvaal

By D. L. NORTON, ELIM MISSIONARY

TEN MILES to walk, rough stones, thorns, the heat of the day: are these the things to encourage you to a youth meeting? Would you go to a youth meeting if this was your lot? Most unlikely. If your church is too far for you to walk, you can take a bus or some other means of public transport. All these make life easier, but what about youth in other parts of the world? I can only speak of Phalaborwa district, yet I know that in spite of many difficulties the young people are getting more and more enthusiastic about their meetings.

If you could come with me and see the district, you would agree there is a real need for youth work here; young people are sold to sin at a very early age. Take the young girl, about sixteen years (she did not know her age, her parents could never remember); her hair is matted with red clay, spoiling her beauty. Does this matter? No, she is sold to witchcraft, to bring gain to her parents, and certainly to the Devil a daughter. Or another girl of fifteen, a member of our Sunday school, very regular and hungry for the things of God. One week she is missing from her place; two weeks, three weeks, this is too much, where is she? Answer: gone to her "husband"; her father had received a sum of money and the girl was "sold," in native custom—married to a man many years older than herself, taken from her home to live with a number of other wives, with no knowledge of love.

A young man comes to mind whose father and mother are witch-doctors; he wants to make a break and leave it all; he finds work away from home and hears the Gospel, accepts Christ as Saviour, and begins the Christian life. The parents hear, send word that he must return home immediately; he refuses, but the father comes and forces the boy home—to witchcraft. We pray continually, "Lord, keep him in Thy love."

Is there a need? Most definitely it is necessary to reach youth. We are setting about this task with the help of a number of African ministers and workers. There are difficulties though: my opening words are the experience of many of our young people. Some walk distances of up to ten miles, not in good solid shoes, but with bare feet, walking over rough roads in the heat of the day, and Phalaborwa can be hot—in summer we have temperatures

of over 100 degrees F. in the shade for days on end.

There are heathen parents who will do everything possible to prevent their children attending the meetings. There are many heathen practices to attract them, many lustful desires to be overcome, everything to make it difficult for them—do they come? Joyfully they come, singing as they walk along the paths, their voices being heard long before they reach the mission or the venue of the meeting. This gives us a thrill, a thrill that we belong to Jesus and can bring the good news of His salvation to fellow young people (we are not old yet!). They may have a different colour skin, but they have the same heart need; they may not all have a Bible but they trea-



Donald Norton, one of our faithful band of missionary workers on the Transvaal field, writes this article on a far-flung branch of the Elim Crusader movement.

sure the Gospel of St. John we give to them; they do not have fine clothes, yet they come in the best they have. We baptised about twelve at our last baptismal service—accepted of the Saviour who died for them and clothed in His righteousness. They love to sing the songs of Zion as they sit on the hard benches or squat on the floor when the benches are full, eyes and ears wide open to take in everything said or done, hungry for a better way of life, hungry for more of God.

Young folk at home, remember Phalaborwa youth in your prayers. You may not be able to come out to help, but you can pray and give that the work may go on in His name for His glory. God bless you all richly.

MY CRUSADER BADGE

By P. S. BREWSTER

Pastor P. S. Brewster has been a Crusader since 1925. He became the Crusader president and has been twenty-three years in the City Temple, Cowbridge Road, Cardiff, where there is a virile youth work with seven Junior Crusader branches. One hundred and thirty Crusaders meet every Wednesday—and a Sunday school of almost 600 is on the roll. He has a son in the Elim ministry and also a daughter, Ruth, married to an Elim minister. His daughter Anne is a Sunday school teacher, and Lynda, the youngest daughter, has just been baptised in water and is an Elim Crusader. He sits on various committees in the movement and is a member of the Executive Council.

IT ALWAYS was an honour and a privilege to work with my friend and colleague, Douglas B. Gray, in one of the first Crusader branches in the Elim movement. In those early days in the East End of London Pastor Gray was the Crusader leader in Barking and I was the Crusader leader in the neighbouring town of East Ham, and we were only about two miles apart. This was way back in the year 1925. They were very wonderful days, and Pastor James McWhirter was the Crusader president. We were all very thrilled to be Christians, and the joy of our first love to Christ was very much with us, and we were all so very proud of our *Crusader badge*. Furthermore, it was emphatically taught and pressed home that the badge meant something—it was intended to convey a definite meaning—we were *Crusader pioneers* for Jesus Christ. The main condition of Crusader membership was that we should be saved, separated from the world, and anxious to serve Christ and the Elim movement.

The Crusader meeting was, and intentionally so, a training ground for those who wished to work for Christ and equip themselves for active service. The meetings were thrilling and well attended, and the fellowship was of the highest calibre. Some who now are senior ministers were with us in those early Crusader days—Pastor Edward Cole and his brother, Pastor Arthur Gorton and his wife, Gladys, Pastor Bert Thorne and Pastor Jimmy Gorham. Other outstanding ministers who have pioneered in this and other countries were only a few hundred yards down the road in our neighbouring Ilford church.

We were told when we purchased our badge that it was not really our own, but that it still belonged to the movement, and if the unhappy day ever came that we were caught by any other Crusader in a compromising position, indulging in worldly pleasures or questionable practices, we would lose our badge. The standards were high, but we gladly accepted them, and in this early enthusiasm the power

of God was outstanding. This statement above may not have been in the constitution, but that is how it was explained to me in the East Ham church.

When I first joined this Elim movement the *badge* represented revival and Pentecostal truth—it represented a virile revival movement just being commenced by our early pioneers, George and Stephen Jeffreys. I personally accepted this position gladly and felt it an honour to be a member of this Pentecostal youth work. It involved a complete separation from worldly amusements and questionable recreations, and it was a happy position.

I went to work with my father a few days after being converted, and I told all the workmen, carpenters, bricklayers, painters, polishers and office staff—and I told them openly—that I had been converted and that from henceforth I was going to live for God and this would mean an outward change in my mode of living. There would be no more smoking, no more cinemas, no more sweepstakes and, by the grace of God, a change of language. I can still hear the loud laughter that went up when I told all the men this and they raucously and laughingly said, "*It is only a bubble. Brewster has been converted, and it will soon burst.*" They blew smoke into my face, cursed and swore at me, called me all the vile and blasphemous names they could think of to try and make me retaliate; filthy jokes and cartoons were placed on my bench. I felt that perhaps I was a little unwise in rushing in to announce my conversion to these ungodly men, but in a moment of time I had burnt all my bridges behind me. There was no going back—I had to go forward, for now all eyes were upon me. I thank God that I did this, for my personal testimony to Christ was now an open fact and everyone knew about it. I had pledged my truth to Christ and it was now open for all to watch. Although it may have been extreme and to some a little fanatical, it was a source of

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SAVE YOURSELVES

By T. W. WALKER, EDITOR OF ELIM SUNDAY SCHOOL HANDBOOK

ALL TEXT BOOKS on the subject, and certainly all teachers, declare in concert that every sermon or address needs an application. The introduction is very necessary and the large bit which goes between is also vital (!), but on no account must we miss out the application.

I did not realise until the other day that the Bible does not give the full application to Peter's great sermon on the day of Pentecost; it summarises it in the most pointed manner. Here is what it says. "Save yourselves from this untoward generation." You can read this in Acts 2: 40, a verse which shows that not by any means all Peter's address reaches us in the Inspired Record, but that the gist, the thrust of Peter's application is contained in the words we have quoted. We had better get at what Peter was trying to say. The New English rendering is "Save yourselves from this crooked age." Weymouth gives as his version "Escape from this crooked generation," but in his notes adds that "escape" really means "secure your salvation, literally be saved." Moffat is very similar to the New English, as is the Revised Standard Version, the Revised Version agreeing.

What was Peter trying to say? We must go back to the beginning of his application, which is found in verse 38: "Repent!" cried Peter, ". . . and be baptised . . . and ye shall receive the gift of the Holy Ghost!" Lest we harbour any doubt in the matter, we should also refer to verse 39, which makes it perfectly clear that Peter addressed the Church of all ages through the early Church, then only in embryo. That the generation then was wicked, perverse and crooked is a matter of history. The pagan influences had rendered religion a thing of disgust in many places and even the Jewish religious leaders could not escape blame, since they were either of the group which earned Christ's label of "hypocrites" or else of the high priestly clan of Sadducees, who denied most things spiritual. A reading of the letters to the Corinthians will soon indicate that the early Church faced terrifying odds. The newly converted faced almost overwhelming problems when they took up the pathway of discipleship. It really was a demanding thing to be an out-and-out Christian.

Yet there is a strange comfort in all this when the

matter is given some thought. One of our Elim ministers gave a fine testimony in the Royal Albert Hall a few years ago, but it was different from what many expected. Such acts of witness often comprise accounts of release from gross sins and deliverance from enslaving habits. No one would despise these testimonies in the very least; they are tremendously moving and wonderfully used of God. Our minister friend, however, began his statement by saying that it is grand to be saved out of a fire, but he would prefer to be saved from a fire! He went on to show that he was brought up in a Christian home and that the habits from which others had found liberation in Christ had never been his; not that he claimed any glory; it was simply the goodness of God. He went on to show that he realised that other needs were certainly in his life, but he gave God glory that he had never tasted of the things of the world. He had been able to give to Christ our Lord his heart and almost the whole years of his life. He had been saved in a sense from a wicked generation.

The times in which we now live have many aspects which commend them, but it would be readily conceded by those who are against the Gospel that these days have their own special claim to fame as days of wickedness and lawlessness. They are every bit as demanding as the days of the early Church, and some would think more so.

You do not need to experience the horror of being burned to know that it is a marvellous thing to be saved from fire. Let us face the parallel truth that we do not need to know all the indulgence of sin to know that it is wonderful to be saved from sin. Young folk, by God's grace resist the temptation to conform, to be like the others. Read again the first two verses of Romans 12, underlining "and be not conformed to this world, but be ye transformed by the renewing of your mind," letting the two words "conformed" and "transformed" repeat themselves in your heart again and again.

Do you feel content to stick to the party line of this world, or are you prepared to be an individual for Christ, to refuse when others acquiesce and to acknowledge when others deny? Will you save yourself from this untoward generation? We need your service, witness and energy; your prayer, wor-

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Danger! A kleptomaniac is attacking our youth

says ALEXANDER TEE, NATIONAL YOUTH DIRECTOR

(Young parents, be on your guard; our juniors are among the victims)

HIS FRIENDLINESS is almost overwhelming, and his willingness either to speak softly or even remain silent only enhances his charm.

It all started one evening when we met in the home of one of my closest friends. He introduced himself in such a polished way that I could easily discern that here was intelligence and education. Before long, however, I noticed that he was having more to say than anyone else in the room. In fact some of the things were so enlightening and others so exciting that everyone kept perfectly quiet for most of the evening. During one of his lighter moments he slipped in a few words which introduced a rather smutty story. At this I'm afraid I turned away my head. My friend noticed this and quite sharply cut him off. One of the children, actually a twelve-year-old, was so enthralled with the visitor that she demanded that he be allowed to continue, and he did continue, but on an entirely different line of thought.

At length I felt I wanted to probe a little and see where he got all the education and where he managed to get so much money. I was utterly amazed when I found that he had a chain of agents in almost every country in the world who would telephone to him, tipping him off with all the latest facts, figures, scandal, politics, and a host of other things. I wanted to know where he got the money to pay such a host of agents, for he was quite open about the fact that he paid every one of them handsomely. Bit by bit it came out that he was a business magnate of the first magnitude. He had connections with distilleries, and tobacco plantations fed his fortune more than his face. Later I learned that he combed a very high percentage of the profits from almost every enterprising combine throughout the entire nation. He amazed me when he told me he went through millions of pounds every year.

Very soon I realised that here, sitting in front of me, was more than a genius: and I was convinced that it took a number of geniuses scheming and planning in the background to put him where he was. Quite honestly, before I knew it, he had so enthralled me that about all I could do was just sit there and listen to this super-genius. There were times when he told us that he would actually give away hundreds of pounds, and on occasions he would even give

away a motor-car. Honestly, friends, I did not know what to make of him.

A few days later I had occasion to visit the home of another friend of mine, and lo and behold, sitting there with all the family around him, was this same fellow, talking in the same fascinating way. He looked neat and smart sitting there. His legs were obviously slim, but everything he had on was of the best and spoke of quality. There was nothing shoddy about him, although he did not have much colour. Strangely enough, his manners were appalling, for when I stood for a moment at the door he never even stopped talking, nor did he as much as acknowledge that I was there. His ability to captivate the children was unsurpassed. Sitting right between his legs and looking right up into his face was a little lad of about nine years old. This genius knew how to get this little fellow to laugh and the others in the room were enjoying his jokes too. I have never met a more clever entertainer in all my life.

About a month later I was invited to a youth conference, where a number of deacons as well as Crusader secretaries were gathered. I was alarmed to find that they were finding it increasingly difficult to get young folk to come out to their regular services. One of the deacons said that in his church they were noticing a steady decline at the prayer meeting. There was a godly pastor there, and after the meeting was over when chatting over this problem we decided that we would try to investigate the matter behind the scenes. He too had this problem. I went to his church for some meetings and I must say the attendances were not too bad. However, here is what we did.

One night he noticed one of his Crusaders was absent, so he took me in his car round to their house. What a surprise I got when the front room door was opened and we were asked to go right in. There he was, sitting in all his glory, this self-same visitor, captivating this young Crusader. On seeing the National Youth Director walk in the Crusader quietened this other fellow, for I must confess I did stand a bit on my dignity as soon as my eyes met his. The Crusader did feel a bit embarrassed when the pastor and I told him how good the meeting was. He told us how a boy had put a piece of paper

under the door and on it he had read that this fellow was going to come up and let him see something which was of exceptional interest to him. Alarming as it may sound, this after-church visiting revealed that this polished, educated visitor was up to the same tactics in almost every home, and unfortunately he was actually thieving not only from our children and Crusaders, but even from our older members too! So clever was this cheerful, well-groomed genius that not one of his victims had even noticed he had stolen a number of the most valuable things they possessed; his velvet touch and his charming approach had so distracted them from even thinking he was a thief. He did not use hypnotism, but he did get you to do some of the things a hypnotist asks you to do. Even before you knew it, he got you to sit down and relax. Before long he had you so engrossed in his carry-on that even while you sat there fully conscious he was busy robbing you!

Our Sunday school teachers are beginning to rea-

lise he is more than a wealthy gentleman. Children simply love his company, and one of his favourite times to have fun with the boys and girls is on a Sunday afternoon. Poor children, little do they know that this fellow will mould their lives and rob them of lots more than just money. Some of you will have met him on a number of occasions, I am sure, and no doubt some of you will have given him a welcome into your own home too! I take it, of course, that you know his name without my telling you. If you don't, all I can say is that it is not Tony Vassall, but his initials are the same as Tony's.

Tell me, dear reader, has this fellow stolen your prayer meeting? Has he robbed you of your private time on your knees? Do you spend as much time looking at your Bible as you do into his square face? Yes, I know he can produce some clever stuff which may be good and give you knowledge. However, I warn you that this fellow has taken the keen edge off the spiritual life of many Christians who don't think so. Do you or do you not spend more time with this fellow than with your Saviour?

MY CRUSADER BADGE *(continued)*

great help to me personally. Later I learned that behind my back they respected me for my views and my convictions, sudden though they may have been.

I made a terrible slip once when a young carpenter—a huge fellow, at least 6ft. tall—called me a hideous foul name and he also called the Lord Jesus Christ a terrible name. I asked him quietly but slowly to withdraw that statement or else! He repeated it loudly again in the presence of all the men. I was blind with rage and, I thought, righteously indignant, and I let out one terrific punch which laid him completely out—and he was out for some time. I surprised him, all the men around were astounded, and I was myself surprised more than anyone else. An Elim Crusader had dared attack another with physical force. I was broken and unhappy, and I sought the forgiveness of Christ and also the forgiveness of the young man I hit and the forgiveness of the men who saw the deed. I need not have done this, for the young man apologised to me, and it seemed as though all the men from that day had a healthy respect for me. Many times I heard them whispering behind my back, "Don't try him too far, for you know what it might mean." I was fearless and did not care for man, God or Devil in my unconverted days, and some of that spirit was transferred to my converted life. I did

not really care what men thought of me, Jesus Christ was my Saviour, my Hero, my Leader, and my Lord. There was an absolute, immediate, clean cut from the world, and many people, looking back, might be inclined to say it was too severe. That may be so, but I can only testify that Jesus Christ and the things of the kingdom—prayer, Bible study and public witness—were real and wonderful. It was easy to pray, to read the Bible in front of the workmen became easy and almost an accepted fact by them; and many times I was asked to read the Scriptures to all the men during the lunch hour. They were wonderful days.

In my spare time from the services at the church I attended prayer meetings and open-air meetings, and the father of Pastor Steven Squire was saved in one of these early open-air meetings. Looking back I realise those early days were but a preparation for a fuller life in the ministry. Going around the hospitals, taking fruit to the sick and aged, visiting London's lodging houses each Sunday for five years, including Christmas Day: we could never seem to do too much for Christ. He was our all in all. He controlled and dominated our thinking, our friendships and our courtships, and also our earning and income. The will of God was the highest prize, nothing was ever done without seeking the face of God in earnest prayer.

SPOTLIGHT

ON JUNIOR CRUSADERS

BY P. S. BREWSTER, MEMBER OF TEEN YOUTH COMMITTEE

THE MAIN PURPOSE of our Junior Crusader work is to lead teenagers to Jesus Christ, to equip them for future service, and to lead them into the service of the church. Junior Crusaders is the newest section of our work and we have to consider what we have been enabled to do under the hand of God during the last five years.

I suppose one of the key men would be the district superintendent, who must constantly sell this idea of winning the teenager to the members of his presbytery. There are many ways of doing this. There is no slick, easy answer to teenager work, and sometimes changes merely for the sake of experimenting can prove fatal. We must launch out on every legitimate idea to win and hold our young people: we have to be careful about merely discussing a theory. Ideas have to be tried, and only after looking back can we say the idea is good.

1. ALL TEENAGE WORK MUST BE CLOSELY TIED TO THE LOCAL CHURCH AND NO LEADER APPOINTED WHO IS NOT SPIRITUAL AND ELM-MINDED.

The Junior Crusader work involves a long-term policy and we cannot look for immediate results or an abundant harvest, but in the years to come, if the Lord spares us, we shall thank God that we ever began a Junior Crusader branch.

2. NATURAL, WARM, EASY FRIENDSHIP BETWEEN LEADERS AND TEENAGERS IS IMPORTANT.

The leaders must be reliable men—men who will not start for a few days and give up—men who will not easily be discouraged—men who will not influence the teenager with their own idiosyncrasies, one track minds or isolation policy. They must be

men of deep spirituality and good character. We must remember that these years are the tender and formative years of our young people and what they learn during the few years in Junior Crusaders could remain with them right through their Christian life, either for good or otherwise. It is wise to watch the age group and be specially strict on this matter.

3. THERE WILL BE A GREAT DEAL OF WASTAGE IN YOUTH WORK, BUT IT IS UNAVOIDABLE.

I do not use the word wastage callously, or without deep thought, but in some measure we have got to accept the inevitable.

History records the fact that a large number who come to church and enter the activities of the church do not finally make the grade. Our Lord taught something of this in His parable of the sower, and even among the adults in the days of Christ some began to leave Him for apparently no reason, although there must have been a reason. There is no room for discouragement, disappointment or frustration; we must accept the triumphs and rejoice in our successes and ignore our losses. We must always seek, if it lies within our power, carefully to watch our leakages and prevent them if at all possible.

4. EVANGELISM MUST BE AGGRESSIVELY CONDUCTED IN EVERY DEPARTMENT OF CHURCH LIFE.

Jesus used very striking words. He said, "Compel them to come in." This does not mean force or prejudice, but by reason, logic, argument, tears, by persuasion and example, we must go into the highways and the byways, and even seek tramps in the hedges. Every meeting held, for whatever section of life, is a potential source of evangelism. It is fatal to attempt to gear all our meetings to reach only one type of teenager; it would be unkind, ungracious and unscriptural. Some ministers, alas, seek only to get merely the cream, the better type of young people. This may be all right as a section of our work, but not the whole. Jesus said, "*Whosoever will* may come," and that involves all classes.

PAUSE AND PONDER

"Remember now thy Creator in the days of thy youth."

Ecclesiastes 12:1

5. IN OUR ATTEMPTS TO MODERNISE AND ACCEPT SOME OF THE WINDS OF CHANGE, WE MUST NOT WEAKEN OUR TEACHING ON SEPARATION.

It is wise to analyse carefully and to make a difference between custom and doctrine. Doctrine will never change because it is for ever set out in the Word of God. Its message is for every generation, and all peoples of the world. But customs are liable to change, and sometimes frequently and radically. We cannot dogmatise too much on custom and practice.

I personally have found that recreation and games are not as valuable as we at first thought. After all, the schools cater a great deal for this and I am finding it is wise to spend a large proportion of our time on the spiritual.

6. YOUNG PEOPLE MUST BE FACED WITH A CHALLENGE.

The type of meeting we provide must be realistic and teenagers need to be jolted. We must not be afraid to come right out on their ground—talk openly about their friendships, their schools, their courtship and their habits. Young people like to have plain, straight language. The Gospel needs to be made very plain to them. Christian living needs to be set out so that it is easy to grasp and what is expected of them can be stated. It is most unwise to keep on appealing for them to get saved every week; they will get used to it and very quickly tire, and we might lose them for ever.

7. A GREAT DEAL OF ATTENTION, RESEARCH AND SKILL IS GIVEN TO NATURAL BIRTH, BUT SO LITTLE TO THE SECOND, SPIRITUAL BIRTH.

Jesus Christ was the master soul-winner, and we need to give a great deal of attention, prayer and study of the Scriptures to find out the success of winning this age group.

8. IN YOUTH LEADERSHIP THERE MUST BE GUIDANCE AND TRUE FRIENDSHIP.

All young people should be able to go to their leaders and discuss most things with them.

9. TEENAGERS WORRY A GREAT DEAL OVER THEIR HOMES AND OFTEN DO STRANGE THINGS IN THEIR INSECURITY.

Youth needs a great deal of sympathy and understanding; at times they are entirely unpredictable. Moods can change in a flash, in a moment of time. If we understood some of the background of their lives we would excuse many of their actions.

10. THE QUESTION OF TEENAGE COFFEE BARS AND CAFES BRINGS UP THE QUESTION—SHOULD WE PROVIDE A SOCIAL HOUR?

Undoubtedly a large number of our teenagers are

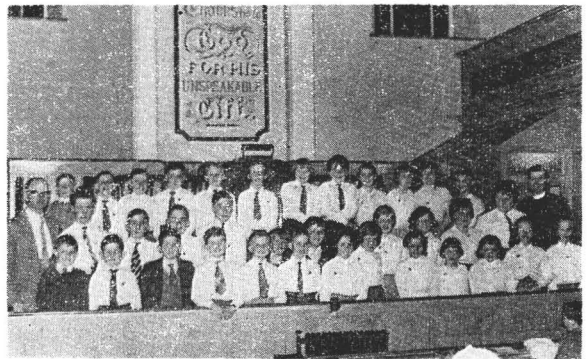
spending a lot of time in coffee bars. Is it within our reach to provide more of the social activities in our churches? This would, of course, involve the discussion of whether the segregation of youth is permissible or desirable.

11. RECREATION, ALTHOUGH RECOGNISED AS ESSENTIAL, MUST TAKE A SUBSIDIARY PLACE.

I am definitely not against clubs and extra recreational activity, but am finding that over the years I am drifting to a minimum of recreation and culture, and pressing home more the spiritual. After all, we have got to investigate the overall position of gains and losses, and I find that I am holding as many young people with the spiritual side only as with the recreational. I do not press this point, I merely state it.

12. A RECOGNITION OF PHASES.

Most boys and girls in the growing-up period pass through shy and awkward experiences. Our Master, Jesus Christ, who is always our great example, had



Junior Crusader group at Dowlais.

no phases. He was about His Father's business as a teenager. Psychologists tell us today, and spiritual leaders also state the same, that all teenagers must pass through these various phases. There are times when the laws of psychology fail and God is pleased to reveal Himself. 'You cannot organise the Holy Spirit. If the Lord Jesus gets hold of a life in the early stages, this power and experience can eliminate many of the well-known lapses of our teenagers.

13. IT IS ESSENTIAL TO KEEP A REGISTER WITH NAMES AND ADDRESSES, AND AS MUCH INFORMATION AS POSSIBLE OF EVERY BOY AND GIRL. MEETINGS SHOULD BE KEPT ENTIRELY SEPARATE FROM ALL OTHER MEETINGS.

I would not like to make too many hard and fast rules on procedure; it is a spiritual work and one of the most difficult and challenging age groups of our ministry. It is wise sometimes to go out after the crowds, but at others to specialise on individuals.

SPOTLIGHT

on national evangelists

By M. O. THOMAS, CRUSADER MISSIONARY

HE WAS but a young man. He was on fire for God, a fine example of Elim youth in Tanganyika. He knew little of theology and doctrine but he was someone with his Gospel facts on fire!

Many times we had travelled together, taking the Gospel to unreached places. Many times he had stood before crowds of people, living deep in the African bush, who had never heard of Jesus, and with deep conviction he told how Jesus came and died and rose again. Folk were held spellbound as they heard one of their own race, one of their own colour, tell what Jesus could do for them. In village after village, miracles were wrought in the lives of those who were heathen, without Christ. Lives were changed and transformed as the simple Gospel message was proclaimed by this national evangelist.

Many times he had prayed for the sick and the Lord had touched pain-filled bodies. In the mighty name of Jesus, miracles of healing had taken place. On other occasions he had prayed for new converts and they had begun to speak in other tongues as the Spirit gave them utterance. God had His hand upon this young man. The Holy Spirit was using him as a channel through which the power of the risen Christ could reach devil-tortured souls. I well remember meeting him for the first time. He was unclean with just a piece of cloth wrapped around his loins. He was shy and unable to hold a normal conversation but he was a Christian, saved by the power of the blood of Jesus. In his heart was a burning desire to reach his own people—the multitudes bound by witchcraft and fear—and to win them for Christ. He had seen them cut themselves, burn themselves and do all manner of evil and horrible acts in order to worship the evil spirits that controlled their lives. Christ had set him free from all this—now they, too, must hear.

It was the opening day of the Bible Training Centre. Along the road he came; he carried his rough bed on his head and his few belongings. This was the day he had longed for—to enter training to be an evangelist. On the first day of studies, along with the other students, he was unable to find Genesis or Matthew in his Bible—he knew so little—but as the days went by, the Holy Ghost moved upon him and a change began to take place.

How they sang and prayed.

What an unforgettable day that was, when, along with others, he was literally “slain.” and lay prostrate on the dusty ground, speaking with other tongues as the Spirit gave him utterance. Oh, hallelujah! God had visited him! He was on fire for God! All too soon the studies were over. Evangelists were urgently needed and he was sent to an unevangelised area. But a new “missionary” had been born—not a white one but a coloured national messenger of the Cross.

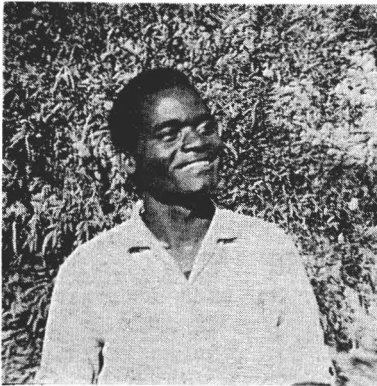
Into villages where the Gospel had never been preached he went. Souls were saved, people were healed, demons were cast out, and folk were filled with the Spirit under his ministry. Yes, when missionary days are over, *this* “missionary” will remain behind as a leader in the work of God.

This story is being repeated over and over again in the lives of other national workers. Their cost of living is cheaper. They do not need to learn the language and customs. They need no furlough. In short the national worker, on fire for God, filled with the Holy Ghost, is the answer to the unfinished task—that of reaching those who have never heard of Jesus even *once*.

Here then is something for *all* Elim youth to do. In the past Land-Rovers, generators, etc., have been bought by your united efforts. Now you can support national workers, help to build national churches, help to buy medical equipment, literature, Bibles, and Bible school materials. Time is short. Doors are closing, and what is left to be done must be done with all urgency. Pray for the national workers and pastors as well as your own missionaries. Write to your missionaries. The National Youth Director will gladly send names and addresses upon request. Write *today* and begin to be a missionary-Crusader, concerned about the souls on the mission fields of the world who have yet to hear of Jesus.

A GLIMPSE AT THE MEDICAL SIDE OF
MISSION LIFE

It has been said that no phase of mission work has done more to bring understanding and co-operation than medical work. With one doctor for every 20,000 people in Africa, medical help is a means by which thousands of people are contacted for Christ.



Photographs show (left to right) : a national evangelist in Tanganyika; a Moslem crowd listening to the Gospel in Kondoa; Sheila Thomas treating a youth.

Every disease common in England is intensified and made worse on the foreign field, by superstition, and more so by witchcraft and tribal customs. Deep cutting and intense burning are methods employed in order to release the demons that are supposed to be causing the sickness.

Just before we left Tanganyika, a woman was brought for treatment. Her back was severely burnt. She had had difficulty in childbirth and in order to help her bear her child a spade, after having been placed in a fire, had been placed upon her back by the old women of her village. Such are the methods employed.

Medicine is given not only to help the person, but to do it in Jesus' name and in a such a way as to lead that soul to Christ. It is not an *end* but a *means* to win souls to Jesus. Pray that the Lord will help and guide in this outreach for souls on every field of the Elim Missionary Society.

So young man and young lady, Elim Crusaders and youth, remember there is no greater work in the world than reaching those who have *never* heard of Jesus. Three things you can do. You can *pray* for the work and the workers, the pastors and evangelists. You can *give* to help support national workers, build churches, buy materials, reach un-reached areas. You can *go!* Seek God's will for your life. Find your place in God's plan to reach this our generation for Christ.

" Oh God, the world is lost in sin,
 And so few there seem to care.
 Many who profess Thy name
 No burden will help to share.
 We need a passion, Lord, for souls,
 To bring the lost back to Thee.
 Our hearts must be stirred
 Till all have heard
 At least once of Calvary."

May your prayer be, " Let me burn out for Thee, dear Lord."

FESTIVAL OF GOSPEL SONG

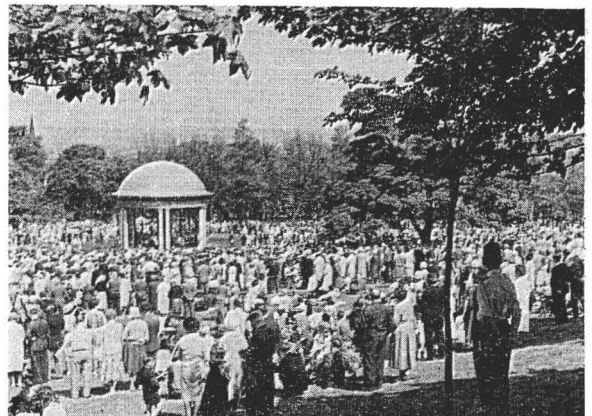
in the

TOWN HALL, BIRMINGHAM

Saturday, October 5th, 1963

at 7 p.m.

presented by the
LONDON CRUSADER CHOIR
 The Coventry Trio
 Geoffrey and Mary Smales
 Peter Jackson
MASSED CHOIRS from the
 Birmingham Presbytery
 directed by the
REV. DOUGLAS B. GRAY

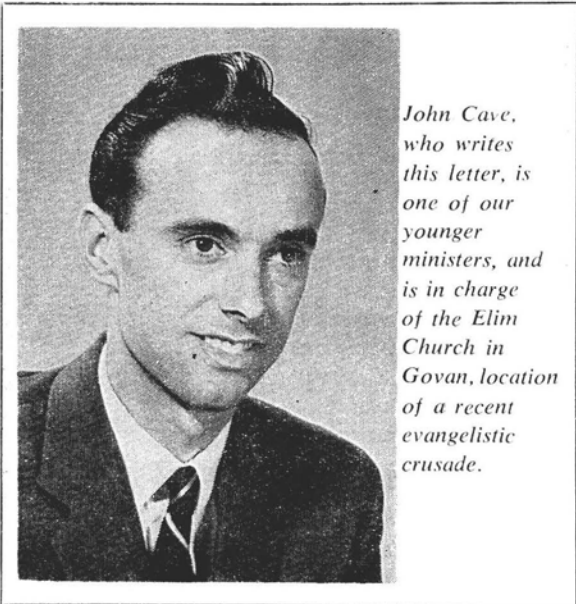


Elim is well represented at Rotherham's annual Sunday school pageant. This photograph shows the service in Clifton Park, Whit-Monday, 1963.

An open letter . . . to all primary Sunday school teachers

DEAR TEACHER OF THE TINY TOTS,

Christian greetings! It gives me great pleasure to write to you today and to encourage you in the grand work you are doing for the Master. You have one of the most important jobs in the Sunday school and often the most difficult. However, there are certain ways of making this occupation most enjoyable and I do trust that the few hints and friendly words of advice written below will help you with the boys and girls.



John Cave, who writes this letter, is one of our younger ministers, and is in charge of the Elim Church in Govan, location of a recent evangelistic crusade.

First of all, be absolutely natural. Whatever you do, don't be stiff and starchy! Set out to win the confidence of the children; when you have done that you are half-way to success.

Second, talk to infants in words easy to be understood. They don't understand what the long word redemption means, so tell a story to illustrate it. The Lord was an expert at this. Remember how He spoke so much in parables to explain what the kingdom of heaven was like.

Many teachers of the primary section have difficulty in keeping the children quiet. There are several methods of doing this besides using sticky tape!

For instance, you must keep them busy and not give them a chance to talk. Choruses can be sung in such a way as to get the children quiet before prayer, etc. Start off by singing normally; the second time, hum it, then just do the actions and it's surprising how well it works. When talking to the boys and girls, if they are noisy, don't shout louder to make yourself heard above them but try lowering your voice right down to a whisper. This will cause them to stop talking and listen; you just try it!

Now then a most important point: whatever you do, be interesting. If necessary even be dramatic, they love it, and the message sinks deep into their young hearts. Don't be afraid to do actions. If you talk about Gideon, put your hand to your mouth and make a noise like a trumpet! And go through the motions of breaking a pitcher. If you do this sort of thing you will enjoy the story as much as the children under your care.

Visual aids are a tremendous asset; use them all you can. Some of them can be rather expensive, so if you cannot afford such things as a flannel-graph then buy yourself a piece of chalk and use a blackboard. Any teacher can use this method regardless of how poor an artist he may be. You don't have to be a Leonardo da Vinci to draw graphic sketches for children! Children have a wonderful imagination and it is good to let them use it, even if it is in an attempt to figure out your drawings!

Remember, it doesn't matter if the children laugh at your drawings as long as they get the point.

Finally, and this goes for every Sunday school teacher, never forget your aim must be to win that child for Christ. The hour the children spend in Sunday school is, sad to say, in many cases the only biblical instruction they get. It is a great responsibility and a wide open opportunity to win complete lives for Jesus Christ.

Many are preaching the Word of God today who were converted before reaching the age of seven; our own National Youth Director is one and I am another. So keep on and take encouragement from Paul in 1 Corinthians 15:58 and Galatians 6:9.

Yours in the Saviour's precious name.

JOHN CAVE.



Conducted by the National Youth Director

To help your local youth evangelism and door-to-door Sunday school recruiting drive the following is in the form of a

RELIGIOUS QUESTIONNAIRE

Introduction : Good afternoon, we are from the Elim church in street. Can you spare me a few minutes to answer ten questions ?

1. Do you think it is a good thing to send children to a Sunday school ?
2. Do you have any children who do not attend a Sunday school ?
 - (a) If so, would you be willing for a worker from our church to call and take them next Sunday ?
 - (b) Do your children attend any midweek activities in any church ?
3. Do you attend any church ? Regularly or rarely ?
4. Do you believe the Bible is the Word of God ?
5. Do you read the Bible often, seldom or never ?
6. Do you think there is anything after death ?
7. Why did Christ die on the cross ?
8. What do you think a person must do to receive forgiveness of sin ?
9. What preparation have you made for the future of your soul ?
10. Would you be willing for our minister or other church worker to call if he should ever be visiting in this area ?

From the above you will be able to do three things :

1. Recruit new scholars for both the Sunday school and midweek activities.
2. Open up the way to a spiritual conversation and an invitation to come to the church next Sunday.
3. Open up the way for the pastor or another church worker to call again.

PERSISTENCY PAYS

In a certain Methodist church near Birmingham the minister enrolled a team of workers who agreed to do door-to-door work one night per week for three years. At each door they sought to gain an entrance and they explained what their church was doing. Their great point was to get the people to agree for another of their workers to call in three months time. This worker made the same point, and the idea was repeated. By the end of the first year very little increase was seen in the church. By the end of the second year the workers had called at many homes about eight times and a number of new people were beginning to attend. In the third year, however, things began to move, for on the ninth, tenth and eleventh visits to these homes there was a response from almost every home. By the end of the third year the congregation had more than doubled and the offerings increased by £50 per week.



Sunday school scholars at Coney Hill, Gloucester.

SAVE YOURSELVES (continued)

ship and loyalty. If you have not received Christ, repent and receive Him now. If you have not been baptised in water, see your pastor and discuss this important step. If you have not received the baptism of the Holy Spirit, seek the Lord now.

You will know what is coming now! Yes, that's right—the application!—but *you do that!* Over to you . . .



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, September 30th. Luke 18 : 18-30.

Vv. 18-27: the ruler's question. "Inheriting eternal life," "having treasure in heaven," "entering the kingdom of God" are synonymous phrases (cf. vv. 18, 22, 24, 25). V. 19: the ruler regarded Jesus only as an outstanding teacher: the design of Jesus' question was to elevate the man's thoughts concerning His person. V. 20: cf. "do" (v. 18). In common with the Pharisees he held that salvation was by works; Jesus answered him accordingly with the object of showing that this was impossible. See Lev. 18 : 5 (R.V. margin); Rom. 10 : 5 : 3 : 19, 20. Vv. 22, 23: the thing lacking was obedience to the whole law—his reaction to Christ's command revealed covetousness and love of self (Ex. 20 : 17; Lev. 19 : 18; Matt. 19 : 19; Jas. 2 : 10). V. 25: "A camel," etc., is a proverbial expression that denotes the thing to be extremely difficult (cf. Matt. 27 : 57; Jn. 19 : 38). V. 26: in the O.T. there are two main attitudes to riches: one regarding them as a sign of God's favour, a reward for goodness, the other identifying the poor with the pious, the rich with the ungodly. The disciples evidently held the former view, hence their amazement.

Tuesday, October 1st. Luke 18 : 31-43.

Vv. 31-34: the prediction of Christ's death and resurrection. The death of Christ was no mistake (vv. 31-33)! V. 31: the Lord reveals truth to His disciples when they need it and as they can bear it (cf. Mk. 4 : 33). In v. 34 the same thought is thrice repeated—the disciples failed to grasp the meaning of Christ's words. Remembering their expectation of the setting up of the Messianic kingdom this is not surprising. See Matt. 20 : 20, 21; 1 k. 19 : 11 and cf. Lk. 24 : 25-27; 44-46 with their context. The Pharisees emphasised the glories of Messiah but ignored His sufferings. We must receive the whole counsel of God (Acts 20 : 27). Vv. 35-43: the healing of the blind man. V. 38: "Son of David" was a recognised Messianic title (Matt. 21 : 42). V. 39: when we seek God opposition will be experienced, but we must not be discouraged. Vv. 39, 40: persistent prayer is prevailing prayer. Vv. 41, 42: "Thy faith." Restoration of sight to the blind was one of the signs of Messiah (Is. 35 : 5).

Wednesday, October 2nd. Luke 19 : 1-10.

V. 2: "chief—publicans." The Romans had found it convenient to farm direct taxes and customs to capitalists who undertook to pay a certain sum into the treasury. Frequently these contracts went beyond the means of the individual capitalist and a company was formed with an agent appointed by the partners acting as managing director. Under him were the sub-magistri living in the provinces and under them the publicans, who were often nationals. Because of their contact with Gentiles they were regarded as unclean, hence they are linked with sinners and harlots (Lk. 15 : 1; Matt. 21 : 31). Zaccheus was apparently one of the sub-magistri. The system was open to extortion (vv. 2, 8). V. 4: "sycamore" must not be confused with the European sycamore. It was a kind of fig tree which grew to a height of 30-40 feet. It had a short trunk and wide-spreading branches. V. 5: cf. Jn. 10 : 3; vv. 8, 9. A transformed life is the only concrete evidence of salvation (2 Cor. 5 : 17; Jas. 2 : 14, R.V.).

Thursday, October 3rd. Luke 19 : 11-27.

The object of the parable is stated in v. 11. The establishment of the visible kingdom awaits Christ's second advent (v. 12). The disciples had understood Jesus' teaching about the mystery of the spiritual form of the kingdom (Matt. 13 : 51), but still expected the manifestation of the visible kingdom in the near future. Christ's words in vv. 9, 10 no doubt reminded them of Ez. 34 : 11-31, esp. vv. 11-16, 23, 24, 28, and this together with the fact that they were near Jerusalem and were accompanied by a crowd (on other visits Jesus had been alone) led them to believe that their expectations were about to be realised.

Friday, October 4th. Luke 19 : 28-48.

With v. 28 cf. 17 : 11; 9 : 51; 18 : 31. A comparison of these verses shows that after the statement of 9 : 51 Jesus did not proceed directly to Jerusalem but continued to itinerate. Jerusalem was His ultimate goal. 18 : 31 marks the commencement of the final stage of the journey. Vv. 29-35: the procuring of the colt. Two explanations are possible: (i) the owners of the colt were friends of Jesus; (ii) they were not acquainted with Jesus but were so affected by the disciples' "the Lord hath need" that they did not object to the taking of the colt. Either view demonstrates Jesus' supernatural knowledge. Vv. 35-44: the entry in Jerusalem. This is the only offer of Jesus to the Jewish nation as their king (cf. Zec. 9 : 9; Dan. 9 : 25; Jn. 6 : 14, 15). The multitude in v. 37 must not be confused with that which cried "Crucify Him" (Matt. 27 : 20-22; see 19 : 11 note). With v. 42 cf. Rom. 11 : 25; 2 Cor. 3 : 13-16. Vv. 43, 44 are a reference to the Roman siege in A.D. 70, "Trench"—"siege-work" (N.E.B.). Vv. 45-48: the ministry in the temple. V. 45: worldly practices must never be allowed in the house of God.

Saturday, October 5th. Luke 20 : 1-18.

Vv. 1-8: the question of authority. "Chief priests," "scribes," "elders" are representative of the three divisions of the Sanhedrin. This body was responsible for public order in the temple and thus Christ's action (19 : 45) constituted a challenge to its authority. V. 3: the counter question was a method of reply common to Jewish religious discussions. Jesus' question contained the answer to that of the chief priests—His authority was "from heaven." Vv. 9-18: the parable of the vineyard. The Hebrew word "mashal" signifies both a parable and an allegory. Vv. 9-18 are an allegory. The husbandmen are the Jewish national leaders (v. 19). Cf. 1 Sam. 8 : 4-9; Acts 7 : 51-53. The vineyard is the kingdom of God (Matt. 21 : 41-43). V. 16 is a reference to the destruction of Jerusalem in A.D. 70.

Sunday, October 6th. Luke 20 : 19-47.

Opposition to Jesus is mounting. V. 19 represents a definite attempt to arrest Him, the tense of the verb in the original being different from 19 : 47. Vv. 21-26: the question of tribute. "Tribute" is a reference to a tax amounting to approximately a shilling per head levied by the Romans on the population of Judæa since A.D. 6. According to the ancient way of thinking the authority of a ruler was co-extensive with the circulation of his coinage, which was regarded as being his private property. The fact that the Jews used Caesar's money showed that they recognised his authority: surely there could be no harm in giving him what belonged to him! Vv. 27-40: the question of the resurrection. V. 28: see Deut. 25 : 5, 6. V. 36: "equal" "like" (cf. Mk. 12 : 25). V. 37: cf. Ex. 3 : 6. Abraham, Isaac and Jacob had been dead many years when God spoke to Moses at the bush, yet He was still their God, i.e. they are still existent. This verse proves the resurrection by inference only. Vv. 41-47: the question about the Messiah (cf. Matt. 22 : 41). This question was addressed to the Pharisees and its purpose was to demonstrate that the Messiah was not only the Son of David but also the Son of God (see Ps. 110 : 1; Rom. 1 : 3, 4; vv. 45-47).

COMING EVENTS

BARNSELEY. Commencing September 28. Elim Church, Nelson Street, Barnsley Crusade, conducted by Evangelist E. J. Thomas. Also hear Alan Cople (recording artist) and Barnsley Crusade Choir. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.15 p.m.

BIRMINGHAM. September 29–October 2. Elim Church, Alton Road, Selly Oak. Special visit of Sunny Blundell, for children's and adults' services. Sunday 11 a.m. and 6.30 p.m. Weeknights 7.30 p.m. October 12–20. Campaign. Speaker: Arthur Longley. Theme: "Deepening of the Christian life." Convener: Frank Shadlock. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Friday) 7.30 p.m.

BIRMINGHAM. October 5. Town Hall. Symphony of Praise, with Douglas B. Gray, the London Crusader Choir and united choirs from Elim Birmingham churches, guest singers and musicians. 7 p.m.

CATERHAM. September 28. Elim Church, London Road (off Chaldon Road). Visit of T. J. Broomhall and party for monthly Pentecostal Rally. 7 p.m.

CLACTON. September 28–October 6. Elim Church. Hayes Road. Evangelistic campaign conducted by Reg and Mrs. Tomlinson. Youth rallies, Saturday 7 p.m. Sundays 11 a.m. and 6.30 p.m. Children's meetings, Monday to Thursday 6 p.m. Women's meeting, Thursday 3 p.m.

CROYDON. October 6–11. Elim Church, Stanley Road. Bible expositions by C. W. Slemming, D.D. Theme: "In times like these you need the Bible." 7.30 p.m.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The value of prayer

Down through the years men whom God has used in revival have valued prayer above all else. Billy Graham is such an example. As I write his great Southern Californian Crusade is in progress. On the opening night the attendance was 38,000 with over 1,500 who came forward to decide for Christ. This was no doubt the work of God's Spirit in answer to prayer. Before the crusade commenced the evangelist appealed to Christian men and women to pray for this crusade. These are the words he used: "God has never failed to respond to the earnest cry of His people. Won't you covenant to pray daily for a great outpouring of the Holy Spirit on this Southern Californian Crusade?"

For years now we have requested those who read this little column to pray that God will give our beloved land an outpouring of the Holy Spirit in revival power and blessing. I am sure many do pray earnestly. If you who read it do not join with us, will you start today to pray that we might have our desire for revival? God is working, as I am constantly hearing of ministers and laymen in other denominations who have a hunger to be filled with the Holy Spirit and God is answering. A young man whose father is a minister of the Church of England told me the other day that his father had personally prayed with many in his denomination and these had been filled with the Spirit.

Pray on; we can see a cloud as small as a man's hand.

Prayer is requested for

An outpouring of the Spirit upon Britain.

The students and staff of the Elim Bible College.

Thought for the week

All around the world millions are praying daily.

EALING. September 29. Elim Church, Northfields Avenue. W.S. Harvest festival services. 11 a.m. and 6.30 p.m. October 5, 6. Special Youth Weekend. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. October 14–18. Ealing Town Hall. Evangelistic campaign, conducted by A. J. Chuter and party. Monday to Friday 7.30 p.m.

HALIFAX. September 28–October 6. Elim Church, Bond Street and Hopwood Lane. Annual Evangelistic Convention, conducted by Evangelist Malcolm Smith. Sundays 6.30 p.m. Weeknights (including Saturdays) 7.30 p.m. Half-night of prayer. Saturday, September 28, 9.30 p.m.

KIDDERMINSTER. September 28–30. Elim Church, Prospect Hill. Harvest thanksgiving services. Speaker: A. J. K. Magee (Swansea). Saturday and Monday 7.30 a.m. Sunday 11 a.m. and 6.30 p.m.

LONDON. October 5. Metropolitan Tabernacle, Elephant and Castle. Youth Conference of North and South London presbyteries. All superintendents, teachers, Junior Crusader and Cadet leaders, Senior Crusader secretaries and all engaged in youth work in these two presbyteries are asked to attend. 6.30 p.m.

LONDON. October 12. Kingsway Hall, Kingsway, W.C.2. Annual Symphony of Praise, with Douglas B. Gray and London Crusader Choir. Guests include Clapham Gospel Rhythm Group, Trumpet Trio, Geoff and Mary Smales, and Colin Jordan. Chairman: H. W. Greenway. Reserved seat tickets from headquarters. Limited number of unreserved seats.

SALISBURY. September 29. Elim Church, Milford Street. Visit of Douglas B. Gray and London Crusader Choir. 3 and 6.30 p.m.

SOUTHEND-ON-SEA. October 12, 13. Elim Church, Seaview Road. Special thirty-seventh anniversary services. Speakers: J. J. Morgan and A. Whittall. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

WHITEHAVEN October 12–14. Elim Church, George Street. Anniversary services. Special visit of Eric Dando. Convener: W. J. Allen. Sunday 10.45 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

YORK. October 6–13. Elim Church, Swinegate. Evangelistic campaign by E. Washington (U.S.A.). Song leader: J. Craig Kennedy. Sundays 11 a.m. and 6.30 p.m. Weeknights (except Friday) 7.30 p.m.

ITINERARIES

The President will visit the following churches: October 5, Kirkintilloch; 6, a.m. East Kilbride, p.m. Clydebank; 7, Shotts; 8, Govan; 9, Coatbridge; 10, Glasgow.

Miss Margaret Gwynne, on furlough from Southern Rhodesia, will visit the following churches: September 28, Motherwell; 29, Glasgow; 30, Paisley (rally); October 1, 2, Dundee; 3, Edinburgh.

K. McGillivray, on furlough from Formosa, will visit the following churches: September 28, Wimbledon; 29, Wimbledon (11 a.m.), Coulsdon (6.30 p.m.); October 15, Exeter; 16, Torquay; 17, Paignton; 20, Newquay; 21, Penzance; 22, Falmouth; 24, Plymouth.

John McInnes, on furlough from British Guiana, will visit the following churches: September 28, Greenock; 29, Clydebank; 30, Paisley (rally); October 1, Govan; 2, Motherwell; 3, Shotts; 4, Glenmavis; 5, 6, Coatbridge; 7, Kirkintilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

October 6, 7, Birmingham; 12, Kingsway Hall, London; 13, Wormwood Scrubs prison; 18, Letchworth; 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, 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.

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. The Elim Guest House is open all the year round, one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Wilcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE, Devon, Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

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MARRIAGES

JONES-NICHOLLS—CARLESS. On August 24th, James Jones-Nicholls to May Carless, officiating minister: Frank Shadlock.

LENTON—SNOWDEN. On August 31st, at Elim Church, Sheldfield, Dennis Lenton to Brenda Snowden, officiating minister, L. N. Keape.

ERRATUM. The date of Miss A. Stephenson's departure for Africa was wrongly given in the September 7th issue as December 24th. This should have read October 24th.

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