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The

# Elim Evangel

Voice of the Elim Churches in the British Isles  
Fundamental, Pentecostal, Evangelical

VOL. XXXVIII No. 46

FOURPENCE

NOVEMBER 16th, 1957

## LOOKING AHEAD



**SPECIAL YOUTH NUMBER**



Hywel J. Davies

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We do not want—

# Critics on the Hearth or Angry old men

Says J. Hywel Davies (*National Youth Secretary*)

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**I**F you reckon yourself old, please keep to your seat. No offence meant, just a twisted modern label. You see, we have heard a lot about the Angry Young Men of late. They are the product of a disillusioned generation, irritated by humbug and frustrated by their own weaknesses. Of course, they will learn, one day, that the world cannot be set right by employing brute frankness with a complete disregard of other people's feelings.

Now let us return to our title. This is a brief plea for the support of the generation of yesterday for the generation of today. This is the age of power and speed. Life, activity and progress are the symbols of youth of any generation—but life today is lived at a greater pace than that of yesterday. In addition to and above all that, Christian youth are constantly reminded by their elders that the time is short. The proximity of our Lord's return is narrowing fast. This is highly inflammable fuel thrown on to an already passionate fire. The result? Youth rush in where angels fear to tread.

We ask that you do not allow the brashness of modern youth in their helter-skelter manner of living to move your hand to brake their enthusiasm. It is not difficult to find fault, and that is why there are many more people who know how a job should be done than there are those who can do it. There are many churches capable of greater youth output, or (if you prefer) income, but for fear of disturbing the critic who toasts his toes on the hearth, the Angry Old Men who raise arched eyebrows of disapproval, the need of winning youth for Christ is toned down to a deathly whisper.

*Looking ahead* is the theme of this Youth Number. Youth desires the future, where all its ambitions and achievements lie. Will you help us guide them aright?

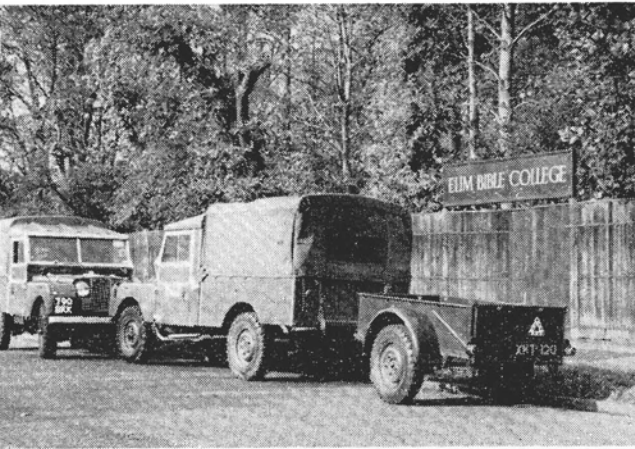
*Looking back* is sometimes necessary to provide an incentive for the way ahead. We have the finest

cross-section of youth in the United Kingdom, but it would be folly to imagine that they are perfect. In a little more than twelve months Elim youth have saved up £2,000 in only one of the missionary schemes; there are others to which they also contribute. Two Land-Rover trucks with their trailers have been equipped and purchased, insured, taxed, and transported thousands of miles at great expense. Elim youth met this expense with an enthusiasm and cheerfulness that has astounded hardened newspaper reporters. This has had a stimulating effect upon our missionaries, in addition to the youth.

You should have been with me at St. Pancras station, London, when Elim missionaries Arthur and Peggy Tate arrived home after eleven years in Tanganyika. I met him with the Lend-a-Hand Land-Rover No. 2. You know what he did. Immediately he saw it, he fell on his knees and kissed it. The pennies of little boys and girls, the shillings from the first pay packets of our teenagers, made that sight possible. Arthur Tate has gone back to Tanganyika, and in the ship *Warwick Castle* goes one of the best

*Elim Missionary Arthur Tate and the National Youth Secretary discuss the value of good transport on the mission field (Land-Rover No. 2).*





*The two "Lend-a-Hand" Land-Rovers snatch a tête-à-tête outside the E.B.C. before leaving for Rhodesia and Tanganyika.*

equipped Land-Rovers in East Africa. He told me before he left: "The Africans will think our Movement as important as the Government, because our Land-Rover has more extras than the one used by the Government officer." So it should be. Arthur Tate has a more important job, and represents the Government.

This year Elim youth have made our previous records for the Elim National Sunday School Scripture Examination look silly. Why? Nearly 3,000 scholars entered for the examination. I could not help thinking of the remark one person made to me three years ago. He said: "The Scripture Examination is now on its way out. You've reached the peak." That year 1,113 scholars entered. Our youth provided the answer this year.

In the summer months more than 100 Elim youth went to Austria. They travelled under arrangements made by Elim Youth Headquarters. They went on holiday, but what actually happened? They conducted open air meetings in a country ninety-seven per cent Roman Catholic, until the police stopped them (apologetically) on the instructions of the priest; an Austrian girl, eighteen years old, was converted; a student teacher and university undergraduate travelled twelve miles to inquire more about the Gospel; a Roman Catholic girl travelled five hours by coach with one of the parties to Salzburg just to learn more about Jesus; they conducted services in displaced persons camps, and left a very good impression wherever they went. The Baroness of the fourteenth-century castle wrote to me expressing her pleasure at having such "a wonderful party

of young people" with her. Graham Lange, a missionary to Austria, who provided valuable help as interpreter and adviser, wrote: "It was grand to have the fellowship of these young people. They sang so wonderfully and their earnest spirit was a joy to me. As you will surely have heard by now, we had some wonderful open air meetings at which the singing attracted many people in the romantic setting of the village square. This gave me an opportunity for preaching the Gospel in a way quite impossible otherwise. Fortunately we held such open air meetings before the inevitable police interdict. But even this proved a testimony to the police, as they had been forced by the priest to take up the matter and were more than embarrassed at having to do so."

The hundreds of our young people at camps and in our rallies, especially at the Royal Albert Hall, have played their indispensable parts.

Next year a further venture will be made under the slogan "Send the Light" (this is not to be confused with the excellent missionary project of the Assemblies of God known as "Speed the Light"), but more of this will be announced shortly.

Looking ahead, I would say, "Elim youth have a magnificent opportunity. They have some of the best leaders, a committee of ministers possessing the finest talents one would desire. With the support of every minister, member and worker in the Elim Church, greater things than we can imagine can be accomplished during the year which is ahead of us."

*Looking ahead, let us go ahead nothing daunted.*

*Rev. E. J. Phillips watched and encouraged the "Lend-a-Hand" scheme with great interest. Here he carefully watches departure preparations.*



PHOTOS FOR THIS ISSUE HAVE BEEN KINDLY PROVIDED AS FOLLOWS: COVER PICTURE, BY GEORGE STORMONT; PAGES 722, 723, 724, 725, BY H. W. GREENWAY; PAGE 730, BY TED KINGHAM AND JULIAN BINSSELL.

## EDITORIAL

### A challenge to Christian youth

**I**N Britain today there are masses of young people who manifest a cold indifference to spiritual things and a devil-may-care attitude to life in general, and inside the Christian churches there are many others who rightly could be termed mere religionists. They attend church fairly regularly, but they ignorantly worship God as did the people of Athens—that is as far as a saving knowledge of Him through His Son, Jesus Christ, is concerned. This tremendous and tragic fact constitutes a serious challenge to the Christian youth of our land. Crusaders, how are you reacting to it? Does it stir within you a compassionate longing to see them enlightened by the truth of God's Word and converted to Christianity? If you are really keen for the cause of the great Crusader, the Lord Jesus, you will be unable to behold the awful conditions around you without experiencing deep feelings of sorrow and concern for the future well-being of the unconverted youth of your village, town or city.

When the Apostle Paul beheld the great need of men and women in Athens his spirit was so stirred within him that he went into action straight away. What he did breathes the spirit of an aggressive evangelism which could well be emulated by Christians everywhere. He disputed with the Jews of Athens, and with devout persons (probably proselytes) who attended the Jewish services, and he went every day to the market place, where he reasoned with men and women concerning the kingdom of God. He was a great crusader and a bold and fearless witness for Christ. Gradually his wit-

ness made itself felt, until one day some philosophers of the Epicureans and Stoics met and had an encounter with him, which led to Paul going to Mars Hill to preach the Gospel to the great thinkers who were the intellectuals of that day, and to the people of Athens. Crusaders, like Paul, you must boldly and wisely witness to the unsaved youth around you of the things pertaining to the kingdom of God. There must be no tendency to keep silent and to compromise with the spirit of the age.

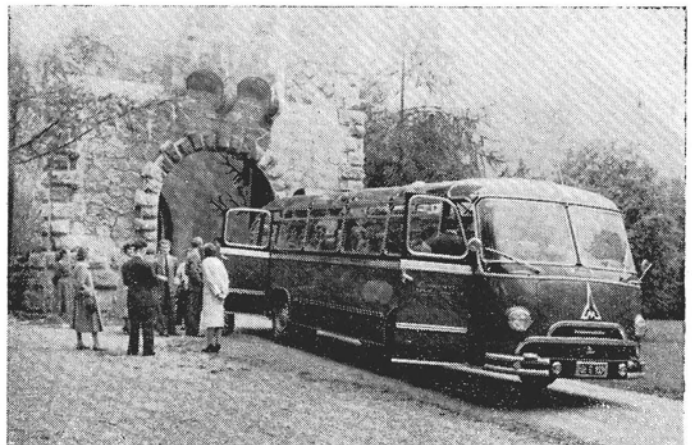
It is the gigantic task of Elim youth, and in fact of the whole of the Christian Church, to present to, and impress upon, all branches of society that Christianity is workable in the everyday life of men and women, and that Christianity is something to be enjoyed and not endured. A prevalent belief of multitudes of people is that Christianity is a thing apart from the everyday social routine, and must be divorced from the experiences and events of the ordinary occupations and pursuits of life. The teaching and activity of the Lord Jesus when upon the earth reveals and refutes the falsity of such a belief, for He always associated Himself with the simple phases of ordinary life in order to help men and women. He went among people for their spiritual, moral and social well-being. In all this His primary motive was to bring them into vital relationship with God.

There lies upon all Christians a responsibility that cannot be exaggerated—to be true to the principles the Lord Jesus expounded and exemplified, and with all the power they possess to bring them to bear upon every aspect of the life of the community of which they constitute a part. May the youth of Elim seek to make an effective contribution to the great work of reaching and winning the young for Christ.



*Lurgan S.S. Supt. Wesley Watson (in Tyrolean hat) outside Kammer Guest House, Austria, venue of parties 1 and 2.*

*Party No. 3 in their excursion coach outside their fourteenth-century castle.*



# CRUSADERS

## ON THE CONTINENT

KAMMER, ATTERSEE

**M**R. LANGE, the interpreter to the Crusader house party staying at Kammer, Attersee, Austria, is a missionary among the miners of Ampfewang colliery, twenty miles away. Pastor Tetchner offered to take the Crusaders over for a meeting.

On arrival the young people sang in the open air to attract the mining community's attention and many people came along to the small hall provided. The various individual and group singing items, testimonies and the final talk by Pastor Tetchner were well received in spite of everything having to be translated.

The New Testaments offered that night went like "hot cakes," mainly to young people, and Mr. Lange was greatly encouraged.

In this ninety-seven per cent Roman Catholic country we have been shown at first hand the sacrifices all our missionaries are making to spread the Gospel. We pray a real work of grace may have been done in many lives.

PAUL MORGAN (Sparkbrook).



SCHLOSS LEOPOLDSTEIN

**T**HE situation of our hotel, a fourteenth-century castle in Styria, was perfect; the mountains and lake, where we passed many happy hours boating, bathing or just walking, were only minutes away. Towering 2,000 feet above the cool lake was the "Lake Wall," up whose near-vertical face, on one occasion, the more ardent climbers trudged their weary way.

In addition, we went on three excursions in an ultra-modern Austrian coach. The first was to Vienna, visiting the royal palace and a monastery; another was to Mariazell, where our hopes soared to great heights with the aid of a cable-car; and the third was a cleverly disguised shopping expedition to Groz.

On one occasion also we visited a nearby refugee camp where some Hungarians had lived for over ten years. Few had heard the Gospel, but we sang the 23rd Psalm to some of them. Throughout Austria, a Roman Catholic country, the Bible is a closed book, and Pastor Pokorny, our Austrian leader, who founded the Austrian Bible Mission, urged us all to pray for his work there.

Thus it was that many times during the daily morning and evening prayers, in our own quiet times, and at the Sunday services, we remembered the great need of this beautiful land.

It was in Austria that we saw, as one Crusader put it, "Roman Catholicism with the kid gloves off"; there that we viewed a countryside rich with rugged grandeur; and there that we spent a holiday which we shall never, never forget.

PETER KINGSTON (Coulsdon).



Photos: Parties at Kammer, Attersee (bottom left—Rev. J. Tetchner centre) and Schloss Leopoldstein (top right—inside excursion coach).

## NEXT YEAR'S HOUSE PARTY—SWITZERLAND

SEE NEXT WEEK'S YOUTH PAGE FOR PHOTOS AND DETAILS

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# DIRECTIVE for ELIM YOUTH

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From  
Pioneer  
Evangelist  
**P. S.  
Brewster**  
Elim  
Youth  
Committee

**T**HE Crusader section of our great Movement is of vital importance and has always played a very important part in our progress and evangelism.

This age group (14 to 35) constitutes a splendid variety of youth. It includes teen-agers, with all their impulse, drive and aggression, and the older section, with their maturity and depth.

The Crusader leader would be very wise always to use as many as possible in every service. This would mean that some of the younger ones, fresh from school and very much in love with life, could contribute something to the services. It would also allow some of those who have been crusading for Christ for a greater time to add their experiences to the meetings. It would be unwise for any Crusader branch to concentrate on one particular type of meeting. We must cater for the whole section rather than just a few. Wise leadership in this matter will go a long way.

In observing our Crusaders and their activities, it is not impossible for us to double our numbers in the space of one year. If every Crusader branch, no matter how small or how large, went all out for our special target, I am certain it could be achieved in many cases. If every member in each group took up our Movement's slogan of winning one soul to Christ in a year our numbers would double by the end of 1958! Even the smallest branch could be doubled. The large groups of perhaps 100 or 150 could reach the fantastic number of 300 in a year's time! I do not say you will reach such a high target, but never-

theless it is within the bounds of possibility if every Crusader will go all out to be fruitful in this sphere of service. We are reminded time and time again in the teaching of our Lord that He is always on the look-out for fruit from His children. Wherever there is barrenness or deadness in our Christian lives

decay must follow. These basic principles apply to all youth activity.

I ask all Crusader leaders to read this article carefully, to talk about it in Crusader meetings and group activity, to make it a matter of prayer and to go all out for it. Every teen-ager should seek to win another teen-ager, every married couple another married couple, and every schoolgirl another school-girl.

Many of our branches are inundated with work and activity. It might be wise to consider whether your activity is of the character which is useful, evangelical and sound in policy. The Bible says that when Jesus looked at the fig-tree for fruit He found nothing but leaves. There was plenty of foliage but no real fruit! So it is in some of our lives; we can be engaged in much activity which takes us out every evening but which does not bear fruit for Christ. This is well worth discussion and observation. Are your life and activity and your Crusader branch bearing real fruit?

Crusading for Christ is a long-term policy. There are no quick methods or results. This is why I have said one soul per year. Let your plans be over a long period. Let your increase be scheduled for a certain length of time. Remember that the boys and girls you win at eleven, twelve and thirteen are going to be the life of your Crusader meetings in two or three years' time.

Large numbers are always important, but in all youth work, including junior and senior Crusaders, quality is to be considered as well as quantity. Direct personal supervision and enthusiasm among the few are as important as revival among the crowd.

*(Continued on page 734)*



# Two Inspiring Stories

## Student-teacher Carol Gibbons tells HER STORY

AS a child I could never find a Sunday school that was interesting and had a happy atmosphere, until I was dragged along to Elim. I say dragged because by this time I was twelve and had come to the conclusion that no Sunday schools were worth going to, consequently it took a great deal of persuasion to get me there. I found to my surprise that it was more than interesting and I wanted to go again.

Gradually I stayed to evening services, and then, unwittingly, to Communion. It was during that service that I realised how different I was from those worshipping around me and how much I needed to do something about it. There followed a month of procrastination, but the Lord mercifully kept me and at the next Communion service I was able to take of the emblems as a sign to God and to men that I realised my need of a Saviour, and accepted the Lord Jesus Christ. I do not advise others to put off the decision as I did. Now I know one can accept Christ anywhere and at any time.

There was so much that I did not understand when I was converted, but He knew that and it did not matter. I accepted Him in faith and by faith have been learning ever since. He has taught me that He has His own time-table, and that it is perfect. I could not understand at one time why my mother should be ill almost the whole time. That illness, however, has kept me closer to Him, and He has led me, first to a wonderful student-teacher's post and now to Salisbury Training College to train for teaching. He has taken care of barriers that would have prevented me coming here, and has opened up the way before my eyes.

I have much more to learn, but while I'm learning He is abiding. He filled me with His Holy Spirit and thereby gave me a wonderful assurance of His continual presence.

One great tower of strength on this earth has been our Bible class, and it is lovely to see it grow each time I go back. The Elim Youth Camps have been such a help to me spiritually that I could write pages about them. If you have never been, make sure of going to the next one and you will get more blessing from it than I can attempt to tell you.

## Artist-designer Alan Bowdery tells HIS STORY

TWO years ago I went to church for the first time of my own free will. As a small boy I was sent to Sunday school, but most Sundays, in fact every Sunday when I thought I could get away with it, I played truant and went walking by the river bank. In later years while evacuated with the grammar school I was compelled to attend morning service, and as the house where I stayed was two miles from the village you can guess how enthusiastic I was—I never did like walking far. How then did I become a Christian? Well, it all began early in 1955. Three of my friends invited me to join them as a co-driver touring Spain in a new car. I was a keen driver, so I jumped at the opportunity. There was only one difficulty—money! So I became a week-end barman. Late one Saturday night I was involved in an accident and ended up in hospital with a broken leg. By the time I was fit again Spain was just a memory. I went to Jersey. I faced an island filled with holiday-makers and having an inadequate bus service; so because of my sick leg I hired a car. I spent the days driving round the island or lying on the beaches, the evenings in dance halls. After a couple of days I was tired of my own company and started to look around earnestly for someone who, like myself, was there alone. I knew there must be someone.

*(Continued on page 733)*

*Alan in his T.R.2*





“Let no man despise thy youth” (1 Tim. 4 : 12)

COMING as they do from the pen of a famous veteran of the Faith, these words bring encouragement to many ambitious young people who chafe under the restrictions imposed by well-meaning elders. Paul is writing to Timothy, his “own son in the faith.” He knows the harsh, dispiriting treatment so often directed against young ministers, and writes this word to stiffen the spine: “Let no man despise thy youth,” warning him against the obstructionists who had through age accumulated envies, suspicions, and calloused opinions; senile seniors whose outlook had become as regular as a macadamised road.

It was in the same mood that the great apostle wrote to the Corinthian church, “Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him.” Paul knew the peril of staunching the fresh urge of a young man on fire for God, and feared lest years of fruitful ministry should be lost to the Church. He therefore takes the trouble to strengthen Timothy’s purpose and warn those among whom he is called to preach.

These references are also a reminder that the controversy around the merits and demerits of youth is no mere outcrop from our twentieth-century immaturity, but has its roots in the ancient past; as long as men have argued they have debated this problem.

Of course, some of the criticism is justified (young folk must not close their eyes to their faults), but much of it comes from those who should be offering a helping hand rather than a barb of disapproval. Spurgeon seems to have had this type in mind when he said, “In our churches we have an immense number of crab-tree Christians, who have mixed such a vast amount of vinegar and such a tremendous quantity of gall in their constitutions that they are like isolated icebergs, no one cares to go near them.”

Perhaps it may be looked upon as an open question by some: “If youth is not quite right in its opinions,” remarks R. L. Stevenson, “there is a strong probability that age is not much more so.”

One thing is certainly as clear as daylight: we are dealing with that dimension in human experience which presents a challenge to the Christian Church she cannot ignore. We are living in days without parallel. “Civilisation has progressed so far,” says one writer, “that it will have to begin again, though how and with what we don’t know; not yet.” It may be true to say we are without full knowledge of the scientific or political material with which the

New Order must be constructed, but the human material will always remain a constant factor. The young of today must have a place in any reconstruction—if they live to see it, and if there is anything left to reconstruct!

Now youth has a habit of pitching in or pitching out: it is creative and critical. Here is a typical letter published some years ago in a popular magazine: “The primary aim that we have before us is to make the spirit of youth a power in the world—the spirit that is in revolt against the present state of the world, its social conditions, political creeds, religious dogmas, sexual humbug, materialism, hypocrisy, blindness, cowardice, and ugliness.” That is a big programme and suggests confidence enough to promote revolutions and revivals.

It will be seen by a reference to the Elim Youth Charter that our young people have dedicated themselves to the “task of winning youth for Christ,” that “it sets out to promote spiritual revival and aims at producing sound, strong, scriptural character



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by training them for effective Christian citizenship,” and that in order to lay a sure moral and mental foundation our belief is in the veracity of God’s inspired Word and the fundamental truths taught therein.

The bewilderment of our generation springs from its lack of faith. The dark shadow of doubt has fallen across the simple codes of our forefathers and a tragic drift from the truths once held dear has brought us to the brink of the abyss. The active antagonism of the eighteenth century between atheism and religion gave place to a flaccid agnosticism as scientists placed their new hypotheses in the hands of our church leaders. Now, to quote Lecky, we have churches that “have gone dumb . . . and only mumble delirium prior to dissolution.” Their fear of a robust dogmatic faith is revealed in the weak platitudes so often bleated in their pulpits week by week. Well have they earned the cynical lines:

“ is such a scrupulously good man—  
 Yes—you may catch him tripping if you can.  
 He would not, with peremptory tone.  
 Assert the nose upon his face his own ;  
 With hesitation admirably slow,  
 He humbly hopes, presumes it may be so.  
 Through constant dread of giving Truth offence.  
 He ties up all his hearers in suspense.  
 Knows what he knows as if he knew it not,  
 What he remembers seems to have forgot.  
 His sole opinion, whatsoe’er befall,  
 Centring at last in having none at all.”

Having lost God, men seek to fill their vacant sanctuaries with strange gods of their own choice, gods which exercise a tyranny more terrible than that of the cruel despots whose dark deeds have stained the pages of history. To the altars of the Goddess of Pleasure they bring hard-won earnings in a fanatical devotion ; to the shrine of Mammon they offer tributes of sweat and blood ; at the throne

# YOUTH

By **H. W. Greenway** (*Secretary-General*)  
 Chairman, Eilm Youth Committee

of deified man they fawn in an admiration that projects their own miserable self-love on the pattern of a degenerating social order.

If men are to be restored to a faith that will retain its merit in the day of trial, we must direct them to the fundamental theology of former days, even at the cost of being dubbed “narrow-minded.” Christ said His way was a “narrow way,” and though men have sought to widen it into a modern highway and give it the speed of an autobahn we must return to His truth, for it is the truth that makes men free. “Christianity,” writes Bernard Ackworth, “with a rebirth of an absolute creed, must return to the rock of the biblical revelations of the Old as well as the New Testament, and desert the slippery slope of evolutionary Christianity down which the churches have violently run into a Gadara of confusion, cross purposes and recriminations.” The man who stands in a pulpit as a perpetual note

of interrogation to disseminate doubt will drive congregations away in disgust and derision. “Ask for the old paths,” cried Jeremiah to a backslidden nation. “where is the good way, and walk therein.” With Bible in hand and heart our young people have a wonderful opportunity to take a lead in this modern world.

Having caught the enthusiasm for Bible study we need further to catch the flame of evangelism, to obey the “Go” in the “Gospel.” Our aim must be to bring our acquaintances into contact with Christ, to launch an offensive against sin, to rescue the lost and perishing. Some years ago off the coast of New England distress signals were seen from a liner in grave danger and the coastguard went to the rescue under the captaincy of an old seaman, but with some young men in the crew. One of them, when he saw the fearful situation, turned deathly pale and said to the captain, “Sir, the wind is off-shore and the tide is running out—we shall never get back!” The only reply of the old salt was an order: “Launch the boat. We have got to go out. We don’t have to come back!” That high sense of duty must be our goad if we are to achieve great things for God ; we shall never accomplish anything if we place security before sacrifice.

The Church must expand or expire, and the secret of future growth depends on the zeal of our young folk today. It was that zealot C. T. Studd who once wrote: “We should go crusading for Christ. We have the men, the means, and the ways—steam and electricity and iron have levelled the lands and bridged the seas. The doors of the world have been opened wide for us by our God. We pray and preach ; we bow the knee ; we receive, we administer the Holy Communion of the Passion of Christ ; we recite the Creed triumphantly ; we are optimists every one ; we shout ‘Onward, Christian soldiers, marching on to war,’ and then? . . . and then? . . . we whisper, ‘I pray Thee have me excused!’ What glorious humbugs we are!”

There are in our land millions who have never considered the Christian faith as a working proposition for their lives ; their outlook is carnal, their future is terrifying with awful forebodings of doom. If the need is the call, then the call is ringing in our ears every day.

“ Dear Lord, I ask for the eyes that see  
 Deep down to the world’s sore need.  
 I ask for a love that holds not back,  
 But pours out itself indeed.”

The retarding hand of age may have its irritations,  
 (Continued on page 734)



*Photonews—National Youth Rally Day in Hyde Park and Camberwell. Cut-out action shots at Hyde Park show 1956/7 President Joseph Smith who preached, H. W. Greenway leading the singing, and Elim student Alan Brewster testifying. Top: Ken Matthew and organist Pierre van Woerden ; middle: Camberwell congregation (capacity crowd), five men converted ; bottom: the crowds at Hyde Park.*

**Elim Youth Committee member**

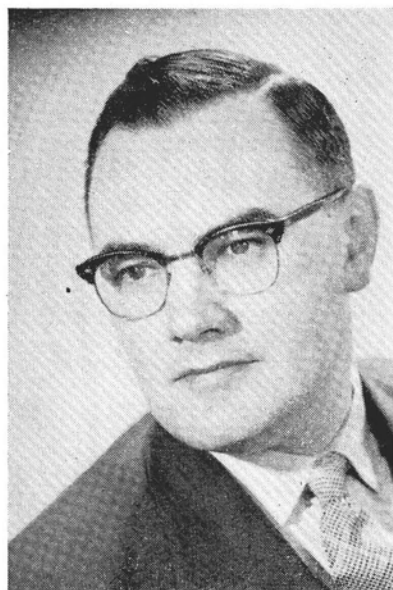
**T. W. Walker gives**

## THE ANSWER

**H**OW can we get people to church? Ministers, deacons, Crusader leaders, church members—all are exercised by this baffling question. The indifference of many people today is harder to combat than the active opposition of bygone times. It can have the dread effect of causing the reaction "If they don't care, it is hard for me to care." While there is no simple formula which will completely deal with our worry and anxiety to reach outsiders, as we call them, for Christ, none the less there is a marvellous opportunity right at hand. We can very definitely build up our churches and find a most fruitful and enduring field of evangelism in the Sunday school. For many years something of a Cinderella in the Pentecostal Movement, we are now beginning to appreciate all the possibilities of work among the children. Our Youth Committee is convinced that, good as the achievement is so far, we are still on the fringe of what can be done.

Sunday school can teach citizenship, courtesy, thoughtfulness for others and respect for parents and elders; but, most important of all, it can win the young for Christ and, even in the hearts of those who may not make a decision, it can lay a foundation for the future which can lead to converts later. How many times do we hear in testimonies that the person concerned had a Sunday school background? Our evangelists are the first to acknowledge the debt we owe to the background of Bible knowledge gained in childhood. When we pause to consider that we have the chance to teach the inspiration of the Bible, the truth of salvation through the blood of Christ, the facts of Pentecost and Divine healing, can we afford to miss the privilege of reaching as many as possible through Sunday school?

We should prayerfully seek out the best superintendents and teachers, for they, under God, can largely decide the future of our local church. It is true that in many cases we have to be grateful—as indeed we are—for those who, though they do not feel the real burden of Sunday school work, undertake teaching because there is no one else. We certainly should not allow the old notion to prevail



*Editor,  
Elim S.S.  
Teachers'  
Handbook*

that we make someone a Sunday school teacher just to give him or her a job to do. It means working to a long-term policy, but we should carefully seek the guidance of the Holy Spirit that we might have Spirit-filled, zealous men and women for the grandest task in the world, being Sunday school teachers or superintendents.

Think of the potential of Sunday school. By means of the children we can reach a constituency perhaps four times as big as the number of scholars on our books—parents, aunts, uncles, grandparents, other members of the family. If we really win the children we cannot fail to have a sympathetic hearing at least, for it is obvious that parents and relatives will be grateful for good that is done to the children of their family.

Our desire must be to do the best we can in our Sunday school and we must pay particular regard to the lesson. We need thorough Bible study and the anointing of the Holy Ghost. Nothing can take the place of these. We also have the great help of our own *Elim Sunday School Teachers' Handbook*. Based on a three-year curriculum, which is revised and renewed at the end of each period so that extra attention is given to parts of the Bible which have received less notice in the previous period, the handbook gives a very comprehensive approach to the study of the Bible. Intended as a help to the teacher, an aid to the private study which is so vital, the handbook is fundamentalist and fully pentecostal. It can be used, unlike other handbooks on the market, with absolute certainty as to its stand for the

*(Continued on next page)*



# THE FAMILY ALTAR (AND) ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. Lavender  
(Minister of Elim Church, Loughborough)

**Sunday, November 17th.** 1 Samuel 20 : 27-42.

“ He was grieved for David ” (v. 34).

One evidence of our conversion is that we become concerned for others. In the plan of God, men and women of different races and colours have been brought together and made one body in Christ; if, therefore, one Christian suffers we all suffer. Let us, today, remember other believers who suffer because of sorrow, sickness, loneliness, poverty, persecution, and let us with loving compassion help to bear their burdens.

**Monday, November 18th.** 1 Samuel 22 : 1-16.

“ There is none of you that is sorry for me ” (v. 8).

This is a pathetic picture of a once great man drinking the poison of self-pity! The Lord Jesus, the sinless One, committed Himself in His unjust sufferings to a faithful and just Judge, confident of final vindication. He has left us an example concerning our attitude toward suffering wrongfully—we are to take it patiently, blessing those who curse us, doing good to those who hurt us (1 Peter 2 : 19-25).

**Tuesday, November 19th.** 1 Samuel 23 : 1-13.

“ The Lord said . . . David's men said ” (vv. 2, 3).

Divine and human wisdom do not always agree! Men looked to the king's palace for the birth of the Son of God, but He was born in a stable. They expected the Messiah to come with sword in hand to conduct a war of extermination, but He died on a cross to give life to many. They look now to great leaders to solve the world's problems, but they will be solved by the Lord Jesus at His coming.

**Wednesday, November 20th.** 1 Samuel 23 : 14-29.

“ Fear not ” (v. 17).

These were not idle, empty words, but were based solidly upon the promise of God to David. David's position seemed most precarious, but the word of his faithful God could not fail. When we build our lives firmly upon the Word of God we need not fear the storm, for no tempest can overthrow us. In the darkest, most hopeless circumstances we can still hear His voice saying: “ Fear not, I am with thee.”

**Thursday, November 21st.** 1 Samuel 24 : 1-15.

“ Wherefore hearest thou men's words ” (v. 9).

An elementary principle of justice is that a man should be allowed to speak in his own defence. Saul did not observe it because he wanted to think evil of David. We should not believe rumours about another, but should seek the whole truth; prejudice must not be allowed to blind our judgment. Our God is just and loves righteousness; His children should reveal His character in their dealings with one another and all men.

**Friday, November 22nd.** 1 Samuel 24 : 16-22; 25 : 1.

“ I know well ” (v. 20).

Here is a terrible confession! Saul knew that God purposed to set David on the throne, yet he wilfully and relentlessly sought to destroy him. Saul of Tarsus persecuted the Church, but he did it in ignorance and God had mercy upon

him. When we know what is the will of God in a matter, let us be sure that we do it; to fight against God brings bitter sorrow in the end.

**Saturday, November 23rd.** 1 Samuel 26 : 1-12.

“ The Ziphites came unto Saul ” (v. 1).

Why do some people delight to stir up trouble and prolong enmity? The Word says: “ Where there is no talebearer, the strife ceaseth ” (Proverbs 26 : 20); and maybe the strife between Saul and David would have ceased but for these interfering busy-bodies. The Lord Jesus said: “ Blessed are the peacemakers: for they shall be called the children of God ”; so let it be our business to make peace, not to provoke strife.

**The Answer** (continued from previous page)

inspiration of the Scriptures and the other doctrines we hold dear.

A system of teaching is necessary because otherwise we tend to deal again and again with the lessons we like teaching and the subjects which appeal most to us. We believe the Bible to be wholly inspired, so we must seek to teach as much of it as we can to the children in our schools. Some teachers make the mistake of thinking that the handbook is intended to be read verbatim to the classes. This is not the case. It is geared to help the teacher in his own thought and study. It seeks to give an idea of background material, relevant illustrations, Bible doctrines and the like which the teacher can best fit to the particular needs of the individuals in the class. Nothing can take the place of this essential teacher-child relationship, but the handbook can assist the teacher to prepare his own mind and heart for his very important ministry.

We put Sunday school to you as a means of evangelism. It is not advisable continually to be pressing children to make a decision, of course, but it is amazing how many do! We have only to hear the testimonies of our own beloved ministers to realise how many were saved in Sunday school. Many of the leaders of the Church through the years have made their decision in the greatest school in the world—Sunday school. May this Youth Number inspire us all to a greater effort, a deeper spirituality, a nobler vision, so that we may have the joy of seeing our children's department, and ultimately, as a result, our churches, growing through the blessing of God upon our Sunday schools. We must have a Sunday school in every church and we must make every Sunday school produce the maximum for the glory of the Saviour who loved children and bade them come unto Him.

If you do not take the *Elim Sunday School Teachers' Handbook*, send 1/6 to the National Youth Secretary at headquarters and he will forward a copy of the current edition.

## His Story (continued from page 727)

One morning while I sat in the parked car overlooking a beautiful bay I saw a girl climbing up the path from the bay towards the road. Here, it seemed at last, was my chance. So I did something I have never done in my life before: I asked a girl, a complete stranger to me, if she wanted a lift. As we drove along I asked her many questions. She was alone on holiday and I thought that at last I'd found someone to go places with and take dancing. I was soon to be disillusioned—she neither went dancing nor to the pictures. I asked what she did at home in the evenings and she said she went to church meetings most evenings. She was an Elim Crusader. I couldn't help thinking it was a curious way to spend one's evenings. We spent the afternoon together and talked a lot, finding out something of each other. She asked me if I was a Christian. What a strange question. I thought, No one before had ever asked me this, and she seemed quite troubled when I said I led a perfectly good life, but I didn't believe in God, nor did I go to church. I had always been fair and honest with people and had done no harm in my life. That evening she was going to church, so I drove back to town, asked if I might see her the next day, then went off once more driving alone. The next day we spent together, and as we sat on the cliff tops and by the beaches she would talk about Jesus and the Bible. I argued with her and tried to disprove all she said by scientific reason. I listened at first out of politeness, then with some curiosity. One thing was very clear to me, she was certainly happy in her faith.

Prior to going to Jersey, by chance I had arranged to have my second week's holiday in Yorkshire. I thought I would go to her church first, to see what was so wonderful about it that made you want to go. I told no one of my intentions and arrived a few minutes late for evening service, having had some difficulty in finding the place. On entering the church I was warmly greeted and asked where I would like to sit. I took a seat near the back while everyone was singing. It was such a lovely happy hymn, not like the hymns I was used to. I looked around for the number and someone tapped me on the shoulder, told me without waiting to be asked and called me brother; brother, and here was I in a strange city knowing no one. After the hymn and a prayer—not the staid prayers I used to have to read from a book, but a sincere prayer in everyday language, and they weren't praying for themselves but for sinners—the minister read the notices in a spontaneous and almost jovial manner. I remem-

bered the drawling monotonous voices of ministers I'd heard before, and thought this is something really alive. The whole meeting seemed alive, the hymns were so bright and cheerful and were so melodic. A girl came from the congregation and sang a solo. This was something I had never even dreamed happened in church. I was very moved by this singing and listened with wonder as she sang about Jesus. How wonderful, I thought it was, that ordinary people should be allowed to take a part in the service. The sermon was given on the death of Christ and I listened for the first time with interest and amazement. I must have heard about His death as a child, but somehow this was all so new. At the end a prayer, and I heard an appeal for the first time in my life. The minister asked for those who wanted to cross over to salvation and be saved to raise their hands. Something seemed to speak to me and I was really scared. I felt I was fighting myself. I had been told I was a sinner and it seemed as though someone knew I was there and the appeal was made just for me. Needless to say, I was too frightened to do anything then.

On returning to London I went to Clapham and found the meetings there just as happy. This was something new that I had found; and it was the same everywhere, not just in one church but everywhere. For six months I rode my motor-cycle every Sunday evening the ten miles or so to church. After this time I was gloriously saved, I felt I could do anything when I was saved. I had such confidence and yet such peace of mind that I never experienced before.

Within a week the insurance claim for my accident, which had been bouncing to and fro for twelve months, was settled. I went out and bought my present motor-car.

The car has since been a great help to me. It was through a car that I found Christ, and now with my car I do more service for Him. I have very little spare time, and to get my work done and to enable me to travel around a fast car has come to be almost a necessity. It was another three months before I was really to come to know Christ and to trust in Him completely, and to have that happiness and contentment I had seen the previous year in Jersey. I had now found that which makes a Christian talk and feel that way. Advertising is my business, and without doubt the best form of advertising is personal recommendation. There is great power in advertising, and you have this power at your call, for you too can tell others of Jesus Christ, and in so doing you may bring someone to the Saviour as I was brought. Could you ask for more?

## Directive (continued from page 726)

The care of each other is a direct responsibility. The psalmist said, in a very pathetic, somewhat dramatic setting, "No man cared for my soul." The care of individual Crusaders is, of course, the responsibility of the pastor, the shepherd, but every Crusader bears some responsibility towards his brother or sister Crusader. Avoid the "clique" idea as though you were avoiding an evil spirit, because it can lead to a great deal of trouble. If two or three always sit together, work together and plan together, others are left outside. Some personalities will always come to the front quickly because of their charm, quick wit and competence in speaking, but all, whether shy, or self-conscious, or perfectly at ease, no matter who they are, have a part in this great Elim work. The very term "Crusade" speaks of being on the march and being on the attack and such we are as young people. Pentecostal youth must advance. The Crusader section of our Movement does not exist merely to train youth and to share fellowship; it should also plan for aggression. Jesus said that the gates of hell shall not prevail against the Church when it is really on the march.

Let every meeting we conduct and every act of service we offer be carried on in an atmosphere of inspiration. The touch of God must be upon them. They must carry the breath of heaven. There is no time for grumbling, doubts, recriminations, personal animosity or self-seeking. We must be all out for Christ. We must avoid complacency or resigning ourselves to a particular situation. Resignation to defeat or stagnation is a pitiful plight. I heard of a Crusader branch closing down because there were only a few. That is not the right attitude. After all, the minister, the Crusader leader and a few others can form the basis or beginning of a large branch.

In Germany there is a law called "the law of the weeds," and every person who owns a garden or land of any description is compelled by law to keep it free from weeds lest the weeds spread to other people's gardens. The Old Testament character intimated, "I have tended other vineyards, and neglected my own!" The life of every Crusader is like a garden that has to be cultivated and kept free from weeds. We all influence other people's lives. Others copy what we do and refuse what we avoid.

The opportunities are exciting. The need of the hour is challenging. But your engagement in this invigorating work must be entered into with a mind filled with determination, a clear-sighted mission, and an inextinguishable passion.

Let us march forward together winning youth for Christ.

## Vital Youth (continued from centre page)

but there is a far graver danger in the numbing apathy which seems to have dammed up the streams of youthful enthusiasm, for age has the advantage of wise counsel, but the influences of welfare stateitis and spectatoritis, the evils of having everything done for us, are robbing us of our most priceless heritage—the ability to serve and enjoy the adventures of life. Nothing can be more satisfying to the enemy of souls than the ease with which most Christians treat their religious exercises and the indifference they show as they look upon a world fast drifting to destruction. If blank despair is not to settle across the future our young people must rally to a call to arms and abandon the songs of comfort which, while giving a soothing sense of pleasure, have in the end left our souls in a vacuum of fruitlessness.

## IBRA RADIO

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London Crusader Choir

featuring:

"Hail Immanuel," "Take my life and let it be," "Creation" and "Just as I am."

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editor: Samuel Gorman.

Terms: 24/- for one year or 12/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 3/9 per doz. post free. monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co. Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 363 Norton Way South, Letchworth, Herts.

## AN APPRECIATION

The material for this Youth Number, apart from regular features, was collected and prepared for the press by our versatile National Youth Secretary.—Ed.

# COMING EVENTS

(Please pray for these services)

**BELFAST.** Nov. 2-22. Ulster Temple, Ravenhill Road. Annual Youth Week. Sundays 7, week-nights 8. Special speaker: T. W. Walker (National Youth Committee). Programme by Ulster Temple Crusaders each night.

**BRIXTON HILL.** Nov. 18-22. Elim Church, Wilstead Street, off Blenheim Gardens. Youth film-strip crusade for youth up to 15, 6.30.

**COULSDON.** Nov. 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. 7 p.m. Speaker: R. W. Down (A.O.G.). Leader: G. M. Porter (Elim). Singing party from Wallington.

**EASTBOURNE.** Commencing Nov. 10. Town Hall, Grove Road. Revival and Divine Healing Campaign. Week-nights (Fri. excepted) 7.30, Wed. 3 and 7.30. Suns. 3, 6.30 and 8. Conducted by Ken Matthew and party.

**Nov. 17.** Visit of London Crusader Choir. Conducted by Douglas B. Gray (Director of Music).

**HADLEIGH.** Nov. 21. Elim Church, Oak Road. Visit of Ian Moore (Yeovil), 7.30.

**KINGSTANDING.** Dec. 7. Warren Road. Opening of new Elim Church, 3 p.m., by John Dyke (District Superintendent). Praise service 3.30. Speaker: Ian Moore (Yeovil). Presbytery rally 7 p.m. Speaker: Ken Matthew (Worcester). Refreshments between services.

**Dec. 8.** Elim Church, Warren Road. Short campaign conducted by Ken Matthew. Sun. 11 and 6.30, week-nights 7.30. Special items by Kingstanding choirs.

**SOUTHEND-ON-SEA.** Nov. 19. Elim Church, Seaview Road. Visit of Ian Moore (Yeovil), 7.30.

## LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

Dec. 1, **Worthing** (Elim Church). 8, **Maidstone** and **Rochester** (Borstal) Prisons. 15, **Holloway** Prison and **Herne Hill** (St. Paul's Church).

## MISSIONARY TOURS

**Mervyn O. Thomas** has been appointed Elim missionary to Tanganyika and is due to sail on Dec. 11. He will visit the following churches: Nov. 16, W. Smethwick; 17, Selly Oak (a.m.); 17, Sparkbrook (p.m.); 18, Coventry; 19, Rotherham; 20, Bradford; 21, Sheffield; 24, Leeds; 25, York; 26, Hull (City Temple).

**Mrs. W. N. Hawley**, Elim missionary on furlough from the Transvaal, will visit the following churches: Nov 16, Burton-on-Trent; 17, Sandiacre; 18, Leicester; 19, Loughborough. Mrs. Hawley will be showing interesting slides of her work.

**W. H. Francis**, Elim missionary on furlough from South Africa, will visit the following churches: Nov. 16, Portsmouth; 17, Portsmouth (a.m.); 17, Petersfield (p.m.). Dec. 1, Salisbury; 2, Springbourne; 3, Winton; 4, Christchurch; 5, Weymouth; 7, Wimborne; 8, Merriott; 9, Yeovil, Southville; 10, Yeovil, Larkhill. Interesting slides will be shown.

## EVANGELIST EDDIE SMITH'S TOUR

Nov. 9—Dec. 1, Shotts; Jan. 4, U.G.Y. Rally. Reading: 5, Reading; 11-26, Driffield; Feb. 1—23, Belfast (Melbourne Street); Mar. 1-15, Coleraine; 16-30, Ballymoney.

## SUNNY BLUNDELL TOUR

Nov. 12-17, Melbourne Street, Belfast. 19-24, Saunders Street, Belfast. Nov. 26—Dec. 1, Alexandra Park Avenue, Belfast. 5-8, Lurgan. 10-22, Millisle. 28—Jan. 2, Coleraine. 4-9, Raithfriland. 11-16, Bangor. 18-23, Armagh. 25-30, Camberwell.

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### BOARD-RESIDENCE, ETC.

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

### DEDICATIONS

**Karamadzanis.**—On October 27th, at Elim Church, Bermondsey: Paul John, infant son of John and Audrey Karamadzanis; dedicated by his father.

**Thompson.**—Dedicated at Elim Church, Carlisle; Carol Ann, daughter of Mr. and Mrs. Thompson. Officiating minister: A. J. K. Magee. C.605

### WITH CHRIST

**Oldham.** On October 21st, after a short illness, Diana A. Oldham, of Elim Church, Beeston, passed peacefully into the presence of the Lord. Interred at Beeston Cemetery on October 24th after service in Elim Church. Thanks are tendered to the resident minister, K. Banks, and church members for their prayers, sympathy, and flowers, from sorrowing husband and relatives. C.606

### SITUATION VACANT

**Young lady** (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices to commence duties in December. Apply in own handwriting giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.607

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Soloist : Doris Utt, soprano ;  
Kenneth Wells, baritone

**When He shall come**  
{Pearce : Pearce, arr. Hustad}

SC104

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Negro Spiritual (arr. Wm. Dawson)  
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SC107

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{C. Elliott : W. H. Gladstone}

**His love sent Him to the Cross**  
{Phil. Kerr}  
Ladies' Chorus

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SC106

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**I will sing the wondrous story**  
{F. H. Rawley : R. H. Pritchard}

SC109

**There is a Name**  
{F. Whitchfield-Mozart}  
**Sound the battle cry**  
{W. F. Sherwin, arr. K. E. Svedlund}

SC110

**Sunrise**  
{W. C. Poole : B. D. Ackley}  
**Pass me not**  
{F. J. Crosby : W. H. Doane}

**Einar Ekberg (baritone)**

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{Harry Dixon Loes}. With piano  
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{Harry Dixon Loes}. With piano

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{Traditional}. With choir and orchestra  
**Oh, Holy Night**  
{Dwight : Adam}  
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SS204

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**It came upon a midnight clear**  
{Sears : Richard}. With orchestra

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with piano : Mair James  
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SG304

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{A. B. Simpson : A. V. Westlake}  
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Clapham Crescent, London, S.W.4

Published by Elim Publishing Company Limited, Clapham Crescent, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

Wholesale trade agents : Messrs. Horace Marshall and Son, Temple House, Temple Avenue, London, E.C.4.