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**SPECIAL YOUTH NUMBER**

**The**

# **Elim Evangel**

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

VOL. XL. No. 37

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Photos by

**NATIONAL YOUTH RALLY (Inset: P. S. Brewster, T. W. Walker and Elim Crusader)**

Julian Dinsell

# THE YOKE OF YOUTH

(Lamentations 3:27)

by Leon C. Quest

**D**ARTMOOR ponies! I was born and bred among them, at a moorland village called Lee Moor. My grandfather had some forty or more and bred from them to be sold annually at the various fairs, such as Brent and others. One of the thrills of my boyhood days was to be on the back of one of these ponies. No harness, no saddle, no bridle, just a halter, but I carry on my body the marks of punishment because of my disobedience. I found, like the horse I rode, the yoke or harness hard to bear. This story is secret to me, because I must honour my dear mother (eighty-two years old), who is still alive, and admit I deserved the rod. As a young man I would be out late without tea, helping my father-in-law or a firm of horse-breakers, known as Partridge and Son, to break in horses, as we called it. First the bridle, then the collar, then the light harness with long reins flapping against the sides of the pony, then to the trap or cart. I recall an amusing incident sitting in the small trap with Dandy (the pony) harnessed in the shafts with kicking straps attached, my father-in-law and brother-in-law holding the head and making for the country lane. It was a common sight in those days for a stream to burst its banks and overflow into the lane. Dandy would make for the off side of the lane and lie in the stream. We tried everything we knew, but no, it finished up with Dandy lying in the water with my brother-in-law underneath. Finally we had to release the pony while I led her home, the others pulling the trap behind us. This pony would not bear the yoke of youth. Nothing pleased me better than to be helping Partridge and Son with their large, high, heavy, rattling wagon, drawn by two horses, the younger attached to the older horse. I have seen them jib, jump, kick, lie down, and the old experienced mare doing her best to take the load and help the untrained pony along. It was great fun, but of course much was done by coaxing a little now and again with another part of the harness, the whip.

All this brings to mind the words of Jesus, who had the eastern farmer and the untrained oxen in mind. "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Jesus often watched the eastern farmer

with the old ox ploughing the land and a younger one attached to its side in training. It was much better and quicker and easier for the younger to work with the older, to bear its yoke.

Saul of Tarsus found it very hard to fight against God before his conversion. Endeavouring to carry out his youthful ambition and wipe out the Church, he fell under the goad of conviction, the goad being a part of the harness used by the farmer. Jesus said in answer to Saul's inquiry: "It is hard for thee to kick against the pricks" (in better words, "the goads"). How young people seek to get away from the yoke of youth. We hear people say, "Let the youth have their fling, give them their heads, let them have their flight." I have heard it said many times that "they are only young once." Yes, this is true, very true, a great responsibility, only young once. How one has often wished one could be young again. This is not the cry of a martyr, or of one who has failed, but the cry of one who would give anything for those early opportunities, to recapture those privileges, to use them to the glory of God. "It is good for a man that he bear the yoke in his youth."

### *The Yoke of Parental Respect.*

Young Christian, do not be caught up in the branches of disobedience to parents. Absalom was; so were the sons of Eli; they all died young. The Ten Commandments have a twofold direction; the first four are toward God, the last six are toward our fellow men. The fifth commandment is "Honour



*An Elim Crusader feeds Dartmoor ponies.*

thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." A commandment with a promise! This commandment is recorded by the apostle Paul in Ephesians 6:2,3. The promise still stands: long life. Are you a victim of the spirit of this generation? "Disobedience to parents" (2 Timothy 3:2). One of many signs, yes, and signs of the times. Why not do unto others as you would have others do unto you? You may be a parent one day!

Someone has said, "It must come as a shock to most mothers when after struggling years to civilise a son a little five-foot girl with a sweet face tames him in a week." This may be true, but what weakness of manhood. May it not be you!

### *The Yoke of Mental Training*

We may call this education, and yet all are not cut out to be scholars. (I would not over-emphasise the subject of education, or learning as Paul calls it, having in mind the signs of the times. "Ever learning, and never able to come to the knowledge of the truth.") Oftentimes, to learn of Him we have to unlearn, as Moses and Paul did. It is a very hard thing to believe that faith comes before reason. I may be sticking my chin out here, but many of our young people attend night schools, maybe they have to, but how much they miss the prayer meeting and the Bible study. Educating the mind is imperative to one's job or profession, but are we becoming people of a one-track mind? Dr. Pyke in his book *Caught Unawares* points out clearly the wonders and blessings of science, but he also points out some other very serious truths. The study of history, philosophy, theology and art is neglected in favour of technology and science. We are so absorbed in knowledge for making power over environment. Students are being trained in a philosophy of materialism. How true the title of that book *Caught Unawares*. Paul's advice to the younger generation was "Avoid oppositions of science falsely so called." Remember, theology is the science of God! What is your mind taking in as your eye watches the television eye? What is your mind taking in as your ears take in the radio voice? That book, what is it all about? Is it all at the expense of something more profitable to the mind? It is easier to watch or to listen than to bear the yoke of some good hard reading. Our libraries tell the story of what young people are reading. Those biographies, those missionary books and the like, they are neatly and dustily packed away in the library. What a heritage! What these people can tell us and teach us! Certainly to read and study such is a yoke to be borne by many.

### *The Yoke of Spiritual Growth*

This means reading the Bible, seeking Christian fellowship, doing Christian service. Two of the most important epistles young people ought to read are those written to Timothy and Titus.

Paul had respect as well as tears for young people (2 Timothy 1:1-9). He wrote to Timothy saying: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine" (1 Timothy 4:12,13). It just means this, that right thinking and holy living are pillars of the Christian character, but there can only be holy living when there is holy thinking. The Bible says (Proverbs 23:7), "As [a man] thinketh in his heart, so is he." There is far more dogmatism than doctrine. Dogmatism is often self-assertive, just man's opinion about truth, but doctrine is truth from God, and about God. The word doctrine comes from the word "teaching." Timothy was advised to take up, follow after, sound teaching (1 Timothy 1:10; 2 Timothy 4:2). The very word "sound" means healthy, wholesome, life-giving. Doctrine makes you spiritually healthy. It helps you to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18). Do you find it hard to endure parental correction to train the mind wisely, and to make spiritual progress? When a boy, my grandmother chased me across the moors and caught me to give me a double dose of sulphur as a preventive against diphtheria. I shall never forget how she blew it down my dry throat. It was good for me she said truly. But what a yoke it was to bear!

I turn to Him who died when men began to live, Jesus Christ, and I read concerning Him: "And He went down with them [his parents], and came to Nazareth, and was subject unto them . . . and Jesus increased in wisdom, and stature, and in favour with God and man."

Young man, bear your yoke!

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## **IBRA RADIO**

**Radio Africa, Tangier**

**"This is Life" programme presented by the Elim Church**

**WEDNESDAY, NOVEMBER 4th, 1959, at 9.15 p.m.**

(Short wave: 19.6, 25.00 and 30.8 metres)

Programme produced and announced by  
**DOUGLAS B. GRAY (Director of Music)**

Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

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## Editorial

*WE are very happy to have the co-operation of Pastor J. Hywel Davies in producing this Special Youth Number. Mr. Davies has been responsible for preparing most of the material for this issue.*

*Coinciding happily with the great "Operation Extension" of our Elim Crusader Movement, we trust that these challenging articles and features will stir our younger readers especially to go forth with renewed enthusiasm to serve their Lord and lead others to Him. We are saved to serve—and it is in this service for the Master that we shall find our truest joy and deepest satisfaction. The Crusaders of the Middle Ages were stirred by holy passion to fight for the Holy Land. May each Elim Crusader of these later days be fired with equal zeal to fight the good fight of faith and, under our mighty Captain, go on to certain victory.*



## Calling Boys and Girls

By Bernard Norris

Hello again!

*Introducing Benny*

"Hello, Uncle Bernard!" A red-faced, bright-eyed boy of ten or eleven years of age rushed into the room. It was Benny.

"Hello, Benny. What do you want?"

"The Rusherns have dunnit again. There's another spudnet gone into orbit. I rekkon I'll be travelling to the stars when I'm as old as you."

"Benny, listen. If you could travel 35,000 times faster than a Russian rocket it would take you five years to reach the nearest star."

"Coo, would it really?"

"It sure would. *And*, listen to this, if you travelled to the nearest star at the same speed as a Russian rocket, by the time you got there you would be about 140,000 years old!"

Benny's mouth flew open in amazement, and he sat in silence—an unusual condition for this restless, chunky British schoolboy. At last he said, "You know, Uncle, the stars must be a long way away."

"They certainly are, Benny, and the God who put them there is far cleverer than any Russians, or any other man. God's planets are far bigger than man's, and they have been there for a long time."

Benny began to fidget. He wasn't keen on "religious stuff" as he called it. "I've got some super rockets for Thursday. I rekkon they'll go a jolly long way." Benny could almost see the rockets zooming through the air.

"Well, as long as you haven't any bangers!"

"Oh, Uncle, they're the best ones."

"I don't think so, Benny, and when I tell you the trouble they cause I don't think you will either. You see, every year animals are killed on November 5th because they are terrified by bangs. Then many little children are frightened by the noise. And that's not all; many elderly people are upset by all the explosions. *And* what about many whose nerves were shattered during the war? They are made ill by the bangs."

Benny looked sad. "I hadn't thought of all that, Uncle."

He didn't look very happy when he left me, but he did look determined, and later on I saw him resolutely putting all his bangers into a bucket of water. I think he did the right thing.

Cheerio for now, and God bless you.

BERNARD.

*This is another reminder of the*

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# Raymond E. Castro

(secretary of the G.L.Y.C. Council and N.Y.L.C. campaigns organiser) writes about the

## GREATER LONDON YOUTH CRUSADE

"**C**ALLING youth." That slogan is one which it is hoped will soon be ringing London in connection with a great effort to reach London's youth with the message of the Gospel. The vision of the Greater London Youth Crusade was born in the hearts of a group of members of the National Young Life Campaign in London. A very successful campaign among youth had been held in Croydon (in which, incidentally, the Elim Church in Stanley Road, Croydon, warmly co-operated), and it was felt that the methods used there could be employed and extended in a venture which would cover the whole Greater London area. The target was a staggering one, for there are over 8,000,000 people in the area, and that represents a very large number of young people. However, the vision began to take shape as Christians in the borough of Ealing felt the burden for their young folk and linked this with the N.Y.L.C. members. Out of this and a conference held later in the House of Commons the Greater London Youth Crusade was born and a representative council and committee were formed. Your own Rev. J. Hywel Davies is on the council.

The plan is to sponsor youth campaigns similar to the one held in Croydon in a number of London boroughs between now and 1961. Then a central effort will be held in London in 1961 as a target for all the youth evangelism of the preceding years. Already campaigns have been held in Ealing and Battersea, and when you read this another one will be under way in Wimbledon. Further ones are arranged for Fulham, Uxbridge, Epsom and Islington, and plans are going ahead for many others. Boroughs such as Stoke Newington, Wandsworth, East Ham, Enfield, Woolwich, Willesden and many others are being investigated.

The general method of each campaign is to train young Christians in special youth witness work and then to form them into youth witness teams. Then, for a period before the campaign proper, these teams will visit youth clubs, cafes and other places where youth congregates. In Croydon about 150 such places were visited. During the main campaign the team of full-time evangelists first spend a week in various areas of the borough, conducting informal youth events, such as squashes, etc., and then in the next fortnight they join together to conduct meetings in a large central building (in Ealing the Town Hall was

used). During the day the evangelists visit schools, factories, etc., to present the Gospel and to invite the young people to the meetings.

These campaigns have already been greatly used to reach many young people not connected with churches. They have also inspired many young Christians in witness among their friends and the young people in their borough. What about you being in on this great venture? Here is how you can help:

1. Enrol as a prayer partner.
2. Ask if your church could appoint a crusade representative so that all crusade news goes to your church.
3. Pray about your own borough.
4. If it is not possible for a full-scale campaign to be held in your borough you could inspire your Crusaders or youth group to engage in informal youth evangelism. You can obtain suggestions for doing this from the crusade office. Remember that this is the ideal time for you to do this work, for two reasons: (i) many Christians will be praying for London's youth, and your effort would benefit from this wide prayer burden; (ii) the central efforts in London will give you a target for your local work and something to which to invite your contacts after your work among them.

This is the day of urgent need for evangelism which will reach out to unreached youth. Masses of London's youth are untouched with the Gospel. Will you join hands with us in this effort to reach them? We need every young Christian so as to make the maximum impact. We need you.

All details, prayer cards, etc., from the Organising Secretary, Greater London Youth Crusade, 51 Gloucester Road, London, S.W.7.

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### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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**George Canty**

**tells us about PENTECOST and  
the SOFA ACROBATS!**

I HAVE my own natural teeth. I do not wear spectacles. I still have to use a hairbrush. That will be evidence enough to prove that senility has not blurred my understanding of the modern age.

Now I can announce that "I remember the old days" without anybody classifying me for the pre-Cambrian section of the Geological Museum.

Yes, Elim was only eight years old when I became a member. So I saw all the old days in nearly all the churches. I witnessed the birth of churches like Glasgow, Birmingham, Cardiff and the rest. We prayed for the great campaigns while they were being conducted. I attended a whole campaign by Mrs. Aimée Semple McPherson, and was at the first demonstration in the Royal Albert Hall.

From the first I made up my mind to remember. I carefully filed, in my diaries and my brain, not only the events, but also all the features and phases of thirty-six years of Pentecost and my own reactions and sensations at the time. I look back not through the mellowing mists of sentiment, for my yesterdays contained little to be sentimental about.

Experience over these years has given me a standard of judgment to "prove all things." At least when people tell me that this pastor or that evangelist has meetings just like the old days I know whether they really are or not. And anyway that might not be a recommendation. They were not all good old days, and I have to point out that some meetings now are only like the *bad* old days—days which damaged the Pentecostal witness almost fatally.

We had the "sofa acrobats" in those days. I call them that, although the kind of people I mean did not all operate with sofas. But one old Pentecostal lady testified to us that she had demonstrated the power of God to the man from the Prudential. She had fallen on the parlour floor and come to under the sofa, she said, with the insurance man looking amazed and saying "Wonderful!" Sometimes "the anointing" was considered to affect men like it did Samson. To break chairs or to jump till the platform went through showed how good the meeting was. One man proved the same thing by boasting he had gone round and round the room with a sofa on his back while he praised the Lord.

Before anybody begins a movement to bring back

the old days he should find out first what they were like. If one thing astonishes me it is the way some people approach the task. Apparently, having first glamorised, glorified and romanticised the past beyond my recognition, they adopt methods which we certainly never had any need to use. I recall times of peak power and glory, when we were too moved to sing choruses or anything at all except break our hearts for love of Jesus. But then have I not experienced the same thing even this year?

What were the old days like? It is a long and complicated story of course. There were the great campaigns; we lived on them. They almost *were* Elim. That one dominating feature shed a happy lustre over all we did. In some of these original pioneer efforts (though certainly not all) truly remarkable things were done. God tilted His pitchers and the results have not faded in impressiveness this hour. Jesus Himself passed by, with all the effects we would expect. I have closely questioned leaders, but not one of them knows why it happened. There appears to be no set formula which God honours—except faith.

But one thing is certain—not one of these amazing visitations was produced by "sofa acrobatics." A recent traveller described how fire-walkers and other necromantic societies achieve the right state of mind, which enables them to walk through pits of fire unharmed, by prolonged rhythmic chanting. Other marvels and magic effects of self-hypnosis in primitive jungle tribes depend upon the same kind of thing. But the glory and marvel of the power of God is that no such methods are necessary. Peter and John healed people in the street as they simply passed by. None of the campaigns of the 'twenties that achieved vast things for God resembled an African dervish's dance. What excitement there was originated not from the platform but from heaven. The results produced excitement. Today it is upside down—excitement produces the results. There is a blurring of the glory of God, for His power has always manifested its infinite superiority to heathen wonders by operating without a surrounding haze of incantation.

Now the only snag about what I have said so far is that it will suit the embalmed. And I personally

would rather live with the dervishes than with the dead. During my first years as an Elimite I never once heard the clock ticking. We had meetings galore that bored me out of blessing, I must admit. To my mind they were stodgy and lacking in variety. The choice of hymns and the manner in which they were rendered affected me like stale ground-rice cheesecakes. We often heard the same sermons repeated—by different preachers! Prayers and testimonies held my interest only because, frequently, they were so curious. We were offered big slices of this for our spiritual diet in the old days. But—we did not hear the clock tick!

May Elim never be reigned over by the dynasty of Din. But that is not as ghastly as the Ice Age. It may not be reverent to push the chairs back and run a service on the lines of a Christmas party, but it is a shockingly irreverent attitude not to praise the Lord at all. How can we say we reverence God when we are silent in the face of the ceaseless activities of His love? Many younger Elim people have had educational opportunities some of us would have given our right hand to have, yet they seem less capable and less confident of standing up and leading in praise and prayer than we simpler ones of thirty years ago. Their response and praise are so timid that the voice of them does not reach the next pew.

The most maddeningly unfair thing, as the ordinary pastor sees it, is that the Crusader who can be persuaded to say scarcely a little Amen in a meeting will often be the worst critic of deadness! He makes a considerable contribution towards the prevailing chill and then complains of the cold! Then the same individual, just to show the world how inconsistent he really can be, will go off to some "hallelujah" party and march round clapping his hands above his head. Nobody has put any restriction upon him in his proper church, so why does he not respond a little more to his own pastor's appeals for prayer and praise? He is not dumb, so why does he act dumb?

It is urgently necessary that such young folk (and plenty of older ones) sort themselves out. I wish I could express in one line my devouring conviction that God means everyone to know the continual burnings and urgings of the Holy Spirit. So neither a frozen silence nor a fanatical orgy of choruses is excusable. Thirty-six years' experience tells me that within our own movement is boundless opportunity for real Holy Ghost blessing and service of the finest quality and calibre. If it were not so I would be out of it. I have found it so, and do now, more than ever before. For *what you are, Elim is*. Make Elim fervent!

¶ *F. H. Coleman, returned from an 8,000-mile tour, writes about the*

## **PENTECOSTAL YOUTH OF NORTH AMERICA**

**I**T was my privilege to visit and speak at many youth branches of Pentecostal churches in the United States of America and in Canada recently. As in our own land, I found some branches more alive and eager to extend their work than others.

The greatest enthusiasm lies mainly in extending the Sunday school and in missionary giving. The American Sunday school is usually held on Sunday mornings at 9.30. The school is for all ages and one would estimate that at least fifty per cent attending would be young people. One Pentecostal denomination claims 925,000 persons enrolled in its Sunday schools.

Concerning missionary giving. The increase in giving by youth, especially in California, is remarkable when we remember so many of the young people are at college and have no income except what father gives them. One side of this enthusiasm is the way many of the teenagers and even many who are younger raise money for the missionary work. The schools close down for the summer holidays at the end of June and do not reopen until September. It is amazing to see, after the schools close, so many boys in big cities like New York with shoe-shine stands. Their prices are usually lower than the ones at the hairdressers, but in spite of this I did not notice that business was brisk. Many Pentecostal boys set up shoe-shine stands and all the profits from their hard work go to the missionary funds in their own churches.

I could not but admire many young men who after spending two to four years in a Bible school went to a town without a Pentecostal witness and in a few months had got a fine work established. It was a privilege to minister at such a place one Sunday just twelve months after the work had been started. They commenced in a hired hall and the Sunday I preached for them was the last in that hall. The following Sunday they were opening a new church building. The young pastor and his wife both went out to work and would do so until the church could support them.

Many of the weekly youth activities were very ordinary services with a guest speaker, and I often thought how much they could learn from our Elim Crusader meeting.

I felt that there was a great potential among American youth and the Pentecostals were doing much to reach them for Christ.



# A Luminous

By H. W. GREENWAY (Secretary-General)

**S**TRANGE that a sneeze can mean so much! Way down in the dark-green depths of the ocean the monster amphibian slowly glided forward, out of sight of the mariner's eye, away from the blaze of the noonday sun. The surface of the vast deep was calm and unruffled.

But the beast could not stay there—it was a mammal, it must breathe to live. And so the waters suddenly burst asunder and a mighty fountain spurted into the clear air from the nostrils of the now active leviathian. The vast power had unleashed itself—the flashing eye appeared again—the monster was ready for battle. With a poetic sneeze, light had come.

Thus in the language of the ancient book is provided another strange picture of somnolent power breaking into life again, the calm concealed under an easy existence broken to reveal latent natural forces. Call it revival, call it reformation, call it regeneration; but light had come.

Many of our young people today are in the mood to enjoy prosperity or comfort; they seek the shelter of placid depths away from the stress and strain and the rough and tumble of life. But youth was not made to live in an element like that; he must needs rise to a purer atmosphere for breath. The beast leviathian lives in two worlds—the surface and the depths. Its true environment is above, but it is tempted to go below, away from storm and danger, away from the demand to live.

Cynical remarks have been made about our modern teenage population, in fact about the whole of our younger generation, remarks that are not altogether unrelated to facts. Writing in the *Listener*, one such critic sneers: "They marry young partly because of the appeal of interior decorating; they are knowledgeable about sex because they have read books and have been in the Army; having studied a handful of Pelicans they are nourished by scientific scholarship; they accept the security of the 'Welfare State,' but on the one hand are bitter about the levelling of living standards and on the other are largely indifferent to the poverty of old-age pensioners; . . . they find escape from their frustrations in jazz, novels and the *foreign* cinema; they laugh at the 'Goon Show,' but with a sense of guilt because they are thereby succumbing to the tempta-

tions of nationalism; and, finally, they consider that this mass of muddled reactions proves that they are predominantly rational." These are indeed the depths of unreality.

But youth was not made to live in this state of selfish stagnation; there is too much of the adventurous bred in the nature, and there are times when the burstings forth on the calm surface—the "neerings" of leviathian—are an indication that light has come.

An interesting case has been recorded in the Ohio State Penitentiary, where a group of fifty-three con-

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**J. HYWEL DAVIES**

(National Youth Director) writes about

## **PENTECOSTA ON THE "NE**

**W**ELL, is that what you are trying to find? And I would be one of the last to blame you if you are. Today's society is a product of your elders, so, whether they like it or not, they must bear their share of the responsibility. Even so, you carry your own share and that is why I am writing right now. I am desperately tired of the get-rich-quick spirit of today. It leads many to dishonesty, trickery and even crime. The easy way out never produces a man with character and a backbone capable of carrying weight. So to Christian youth today I say: Don't allow society to frame your thoughts, fabricate your future, or formulate your plan for success.

What sort of society surrounds you?

If you want the latest pepped-up motor cycle, ten per cent of the purchase price is all that it costs. For a record player it is even less—just the first instalment. Why, you can even spend a holiday in a millionaire's paradise isle in the Mediterranean for a fraction of the real price, and suffer the remainder

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# sneeze

"By his sneezings\* a light doth shine"

(Job 41:18)

\* Sneezings.

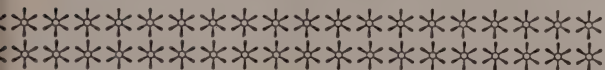
victs, listed as killers and embezzlers, gave themselves over to a remarkable experiment. In the darkness of the underworld they had followed their life of crime, a life broken only by prison sentences, away from the light of clean society and the friendliness of honest men. But every man became a volunteer: every man bared his arm to receive a hypodermic injection of deadly cancer cells. A dangerous experiment was being carried out by Dr. Chester Southam, of Manhattan's Sloan-Kettering Institute, in order to determine whether a healthy body would build up an immunity and reject implanted cancer

cells. The prisoners became human guinea-pigs. As one writer puts it: "Here was a brave and even noble gesture from men considered by some as social misfits, human trash, morons, and degenerates. Here in the gloomy prison twilight a light was kindled." True manhood had come to the surface in the service of suffering humanity. The light had come.

Surely it must never be said that the young people in Pentecost are indifferent to the needs of men, that they are content to enjoy our luxuries and leave the rest of the world to drift to its doom. When General Booth saw the appalling conditions in "darkest England" he stirred good men everywhere to a sense of responsibility and the Salvation Army was born—light had come. The serene surface of church life was disturbed by this firebrand preaching blood and fire, but by his imperative voice a light had come. Taking up the case of the sinfulness around him and the complacency of the churches, he wrote: "What a satire it is upon our Christianity and our civilisation that the existence of these colonies of heathens and savages in the heart of our capital should attract so little attention! It is no better than a ghastly mockery—theologians might use a stronger word—to call by the name of One who came to seek and to save that which was lost those churches which in the midst of lost multitudes either sleep in apathy or display a fitful interest in a chasuble."

We can lie content in our smug experience of Pentecost, clapping our hands and singing our choruses and even speaking in tongues, and yet still be out of our true environment. When the Holy Spirit first quickened the Church they left the seclusion of the upper room and burst upon the world to trouble it—they turned it upside down—but also to save the sinners for whom Jesus died.

Light will come when we leave the comfortable depths to move in a troubled world—to fight the warfare of faith. Where is the old fire, the vision of the early conversion years? Let us beware, therefore, the satisfaction born of apparent success when we sit down with the spoils of ambition: a home, a wife, a dog, a house and car with payments running smoothly, a garden, and a suburban society. We are in the dark; we must come up to breathe the atmosphere of evangelism, and light will come.



## BLESSINGS ER-NEVER"



of the burden through a drawn-out winter. And so the conception of what a thing really costs is watered down to the "never-never" level. The advertisers scream at you: "Why wait while you save? Enjoy as you buy, and—who knows?—something may happen to save you paying the lot." What a soul-destroying philosophy, and we've got it!

Now consider this in direct contrast.

"Tarry ye until . . ." said Christ during his last hours with His disciples. He had promised them power for a superman-size job—power to transform a handful of insignificant men into a working group capable of turning towns upside down, exposing wickedness and vice, and propagating a new religion opposed by Jew and Gentile in Jerusalem and in Rome, in Egypt and in Greece. What they had to say struck at the root of man's ego, crucified his pride, and they possessed no psychological props to get it across. Their success? It could only be

(Continued on page 588)



# Pamela's Problems

is the subject of Gladys Gorton's page for young women

PAMELA called to see me. "I'm fed up these days. Nothing seems to go right," she said desperately as she pulled off her gloves and sank into the armchair.

"Get it off your chest and tell me," I urged.

"It's Florrie Fletcher. I hate her. I do really," Pam said quickly. "I can't forgive her. She's a snake in the grass. Yet she professes to be a Christian!"

Young Fletcher, I knew, had been the cause of young Pam leaving a good situation. Pam had not been exactly accused of a misdemeanour, but through Florrie's sly insinuations she had been made to look the guilty party.

"It's here, the resentment," Pam admitted, placing her hand upon her heart.

"You cannot forgive her in your own power. You must ask the Lord to take the bitterness from your heart. He will give you His love and peace and show you how to treat her the next time she comes your way."

Pam little knew that I needed to swallow the same medicine myself. I too was smarting inwardly, resenting something which had happened to me a day or two before. Pam was only a Christian of six months. I was a Christian of many years' standing and should have known better than to wallow in the mire of bitterness.

I picked up my Bible and opened it to Hebrews 12:15. "This is what the Word says, Pam. 'Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you.' Let's see what J. B. Phillips's translation is. 'Be careful that none of you fails to respond to the grace which God gives, for if he does there can very easily spring up in him a bitter spirit which is not only bad in itself but can poison the lives of many others.' God will give you grace to forgive and forget Florrie Fletcher's meanness. Pam, this is something which you must try to learn in the beginning of your Christian life. Never allow bitterness to take root in your soul. It will spoil your life. Many things happen in life which are unfair and unjust. It's so easy to let bitterness remain in the heart. Many folk I know have spoiled a life that seemed to be so promising in the beginning through harbouring bitterness."

"Right!" answered Pam. "I'll try with God's help. But I've only been a Christian for a few months and I find the old temptations coming back

again. I'm failing all the time. What's the use of going on? I think I'll give it all up!" And she flung her hands out despairingly.

"Let's get this sorted out. One minute you are going to try to forget the Florrie Fletcher incident, the next you fling it all up."

"Fire away." Pam leaned back with her elbow on the arm of the chair and cupped her chin in her hand.

"Before you accepted Christ to be your Saviour the Devil didn't bother about where you went or what you did. You were dead to the things of God. But he knows that it's different now. You have the spirit of Christ within you. The Devil doesn't like this. He wants you to give up Christ, so he makes things harder for you and tempts you in very subtle and seductive ways. He gets at you in your weakest spots. Remember Christ is in your heart—'Christ in you the hope of glory,' 'Greater is He that is in you than He that is in the world.' Pray much for His strength. Read the Word and try to memorise a verse a day. God's Word is your weapon of attack and defence. You can't use a sword until you know how, neither can the Bible help you unless you read it. A baby has to grow, but it does not grow all at once. It takes years before it becomes an adult. Pam, you can't expect to be a full-grown Christian in a moment. We grow gradually, learning from our failures and mistakes, blossoming with the blessings of salvation. We go on step by step becoming more like our Saviour. This is a little sermonette especially for you, Pam."

Pam chuckled. "Not a bad one either. Could you give me some verses to help me?"

"Yes." I wrote these on a slip of paper and hand them to her: 1 John 1:9; Luke 4:4, 8, 12; 2 Corinthians 3:18.

"Thanks. H'm, it sounds all right, but it doesn't help me at the moment." Pam sounded exasperated. "When I was converted I had such a wonderful joy. I had the feeling of walking on air. Now all that's gone. I don't even *feel* I'm saved." And she looked at me hopelessly.

"I understand, Pam. I remember feeling the very same a short time after I was converted," I soothed sympathetically. "It's faith always before feelings, Pam."

Pam puckered her brows. "Does that mean then

that the joy never comes again?"

"No, Pam, *no!* It will return in greater fulness. You see, when the first flush of salvation lifts you feel a 'let down' sensation. The Lord has given you so much that your emotions have been stirred and satisfied. Now the time has come in your Christian life for Him to see whether you *really* love Him. He's done so much for you, now He wants you to live for Him, to know the joy of service, to give to Him your will, your love, your life, your all. The secret of a joyful Christian life is being 'in love with Jesus.' Your wi——"

"But I do love Him," Pam interrupted. Her eyes glistened with tears.

"I know you do, Pam, Let your will be surrendered to His. That is the crux of a successful life. Doing what Jesus would have you do will fill you with unspeakable joy. That is what consecration means, Pam."

"It's beginning to dawn on me. As the hymn writer puts it, 'Love so amazing, so divine, demands my soul, my life, my all.'"

That talk with Pamela has borne fruit. She is now fully satisfied with Jesus, serving Him with gladness.

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## Teaching "Mrs. Feather"

By Dorothy M. L. Jobling

MY thirteen-year-olds were not easy to handle. They were quite sure they knew all the Bible stories that had ever been told and they were just longing to be old enough to leave Sunday school "and all that" as they had so often told me. No matter how I tried, the lessons I prepared just did not go over, and I was at my wits' end.

Perhaps it was the fact that I had been a nurse that helped me to find a solution. I had so often been faced with the task of giving patients medicine or treatment they were not prepared to take, and many and varied were the means I employed to give something that was necessary but unwelcome. Many an unsuspecting mouth was opened just long enough to receive the spoon and its contents, and many a gaze had been distracted to enable an injection to be given. I found this technique useful in teaching.

"Mrs. Feather" was the one who started it all. We dubbed her "Mrs. Feather" because of her strong resemblance to the radio character of that name. Never was there a more lovable or more exasperating teenager, and never one more unlikely to be the answer to a teacher's prayer! This girl had a passion for new clothes and jewellery and she chattered on any and every subject, non-stop! It was the necklace she wore one afternoon in Sunday school and the interest it aroused in the class that started me on Sunday school lessons with a difference.

Seeking the Lord for my next lesson, I prayed that I might find a way of using this interest as a means of getting my message across. The girls were at the experimental age and longed to be free of school and its restrictions. Clothes, jewellery, make-up and boy friends meant being grown up, but I wanted them to realise that life in Christ was not dull and un-

interesting and that the Bible had much more to offer them than the glossy magazines.

The next lesson started with a discussion on jewellery. Did I own any? Did I like it? Would I wear it if I had some? It was easy then to get them to look at Proverbs 1:9 and start asking questions myself. What sort of necklace did they think this would be, and was the ornament of grace a tiara such as the Queen may wear? We were soon engaged in a treasure hunt through the Scriptures and we found them all—necklaces, brooches, ear-rings, etc. The ninefold fruit of the Spirit we likened to a Christian's string of pearls. Soon, however, we needed clothes to match our jewellery. The robe of righteousness, the garment of praise and the garment of salvation supplied our need.

This was the beginning of my new kind of Sunday school lessons, and the Bible never failed me. Whether the interest was in make-up, hair styles or boy-friends there was always an answer. Christian girls needed to be careful how they looked in a spiritual sense and the Bible was their guide book. These lessons were partly discussion, and this gave me the opportunity of imparting much practical advice. My opinion was sought on many things, such as films, smoking and dancing. The class listened and were willing to be helped to make decisions on these matters for themselves.

Lesson-time which had been so frustrating and disappointing for me and so boring for them became a time of joy and encouragement.

My "Mrs. Feather" is much older now and may possibly be married, but as I listen to the strains of "When he cometh to make up His jewels" I remember, and pray that she, with others, may be among the "bright gems for His crown."

## ***Pentecostal Blessings on the "Never-Never" (continued)***

measured by the spread of a prairie fire. It could not be held back. This was the power for which they had waited. When we read of this first torrent of Holy Ghost power we are tempted to think that the first disciples had only to wait ten days. But that was not so. "Tarry ye *until* . . ." said their Master. *Until* was an unspecified time. But this does not appear popular with the new sect rising within modern Pentecost. Instead, amazing offers are made. Fantastic claims are hurled at the people from cranky platforms. The only down payment appears to be the singing of a jazzy chorus to the point of mental exhaustion. Now I am not against the singing of a lively, rhythmic chorus which has sound sense in the lyric, as an expression of joy and testimony of one's experience, but it is the hysteria of this new sect which seems to be their only sign of blessing. This spurious display only sickens the hearts of thinking people. It also damages the right presentation of Pentecostal truth.

What is the appeal of this blasé technique? In the first place there are too many Pentecostal churches which have lost their fire and zeal, and thereby their peculiar characteristic. They are good evangelical churches, but obviously lacking in Holy Ghost power. Into the district comes someone announcing a new freedom for all which soon becomes a free for all, where anything goes, and the freedom of the Spirit is interpreted as licence *carte blanche*. Wild emotional scenes with hysterical laughter and tears mixed together in a boiling pot are accepted as the power which permeated the early church at Pentecost. However, many who have been told that they have received their baptism in the Holy Ghost in such meetings later *grow up* in their spiritual experience and recognise that their experience was not genuine. They become disillusioned, and as a result the whole of Pentecost, both genuine and spurious, is suspect. Some even turn their heels towards the Church and leave in disgust.

What is the answer? Pentecostal blessings, the finest riches of God's grace, are not obtained on the "never-never." You must be prepared to "tarry for the Spirit," and the patience, praise and prayer which possessed the hearts of the tarrying disciples must fill your heart as well. Admittedly some people receive their baptism with unexpected suddenness as did Cornelius and his companions. But it is unwise only to think of baptism in that light.

It is not for me to suggest a period of time; Christ did not. Let me remind you of His words again:

"Tarry ye until ye be endued with power from on high."

Now let us tie up some other words of Christ with this reference to power from on high: "By their fruits ye shall know them." It is possible to babble in some unintelligible sounds and deceive even yourself that you have been baptised in the Holy Ghost if all that you are looking for is *sounds*. But you will truly know when the power of the Holy Ghost envelops you and takes possession of you, whatever may be the volume, or lack of volume, of your *sounds*. Do not rush in and think that I am minimising the value of speaking in other tongues, but I am trying to get some folk to see them in their true perspective.

See the *power* of the Holy Ghost as your object rather than the sign of tongues, and I am sure you will more likely get your full measure, pressed down and running over, than by any other means. There is no easy way to God's best. It is not obtained by the down payment of a small part of your life. God wants your all, then He will be satisfied to give you His all.

So, to close, here once again is the motto of the Elim Crusader Movement, which sums up what should be our attitude to all of God's promises:

OUR BEST FOR GOD—GOD'S BEST FOR US.

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Rev. H. W. Greenway (Secretary-General) is chairman.

**SATURDAY, DECEMBER 19th, 1959**

in the

**FRIENDS HOUSE** (main auditorium)  
**Euston Road, London, N.W.1, at 7 p.m.**

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

**BOOK EARLY**

# Review of some Elim Youth events

ONCE again approximately 3,000 Elim Sunday school scholars entered the National Sunday School Scripture Examinations of the Elim Youth Movement. The initial figures were far higher than any previous year, and it was estimated by many schools that if the weather had been favourable on the examination day (heavy snow fell in most places) many more hundreds of scholars would have entered the examination.

At the Royal Albert Hall Elim Easter meetings Elim youth gave a good account of themselves. A massed youth choir of several hundred young people sang not only enthusiastically but with quality, and earned the commendation of the Director of Music. The afternoon youth rally was another striking success, with its emphasis on Elim missionaries and their gallant work.

The summer months with their unusually good weather assisted our youth camps and the National Youth Director was able to visit each camp and reported success in each place. Scores of young people have been converted and baptised in the Holy Ghost and have consecrated their lives to the Lord Jesus Christ. The campers certainly enjoyed good food, excellent fellowship, spiritual ministry and plenty of good clean fun and recreation. The party of twenty-five Crusaders who went to Switzerland also enjoyed a first-class holiday and seem only to be satisfied with the promise of another.

The National Youth Rally took place at the Friends Meeting House, Euston, London, on September 19th, with approximately 800 present, mainly made up of young people, especially in their teens. From reports it appears that this was the best rally for many years and at the close many decisions were recorded. Letters have arrived from churches reporting decisions by young people on the following Sunday as a direct result of the youth rally, and many Crusaders received the baptism in the Holy Ghost.

On the following Saturday a children's rally was held at Clapham, arranged by the South London Presbytery, and was very successful. Sunday school scholars from the south London churches were present and contributed items along with scholars

*(Continued on next page)*

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1. *Rhownia boys' camp.*
  2. *Early morning ablutions.*
  3. *Camp cook Len Mallett.*
  4. *Bill Price leads evening prayers.*





# THE 'FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 2nd.** Romans 5 : 12-21

**Inheritance of sin** (v. 12). We here have emphasised the basic fundamental of all spiritual need. Adam's sin entailed the defilement of all humanity, then unborn. Before God all stand guilty beneath the condemnation of sin, resulting in indescribable spiritual death, which is eternal severance from a holy God and His habitation. Appreciating this vital truth, none can boast of merit, worth, goodness or righteousness. Every human, in the nakedness of birth, stands guilty, having inherited this shame from Adam—"in whom all have sinned" (marg.). Thus mankind stands in dire need from the moment of being born. The only hope rests in the second Adam, who came to bring grace, righteousness, justification and life through His perfect obedience which was unto death.

**Tuesday, November 3rd.** Romans 6 : 1-11

**Continuance of sin** (vv. 1, 2). Some Christians reveal an unworthy careless attitude towards sin, blaming the weakness of the flesh to justify their indulgences. After enjoying their passionate and pleasurable fling they sometimes ask casually again for mercy, but oft-times allow the incident to pass, saying that God understands their frailty. God forbid that we should thus take advantage of grace, abuse the kindness of mercy and continue in deliberate sinful practices and pleasures. Through the Cross the old life needs to be crucified so that the fresh life in Christ shall be lived unto God in glorious newness of purity and godliness. The Christian should hate sin like a plague.

**Wednesday, November 4th.** Romans 6 : 12-23

**Subservience of sin** (vv. 17, 18). Sin, that vile thing we inherit, so masters our lives by nature that we are truly its servants, yielding to its dominant reign. The great thrill of the Gospel is that sin's dictatorship can be broken and its slaves released from its dread domination. Through the power of the new life in Christ we can reject sin's reign (v. 12) and refuse to yield as its servants (v. 13). Sin, which was once our master, becomes subservient and subordinate to the Divinely empowered will of the new man in Christ who now serves God and righteousness.

**Thursday, November 5th.** Romans 7 : 1-12

**Consequence of sin** (v. 11). Sin is here revealed to be both a "deceiver" and a "destroyer." What Paul declares has been sadly proved to be true by countless multitudes. Sin entices, allures, invites, appeals and generally presents itself as a delightful companion, destined for a glorious future. Like its inspirer (Satan) it is a liar, and when it has succeeded in its total deception it destroys the poor trapped and beguiled life—"the wages of sin is death." Proverbs 5 draws the picture of the deceiving appeal of sin which terminates in death and hell. The consequences of sin are calamitous at all times.

**Friday, November 6th.** Romans 7 : 13-25

**Deliverance from sin** (vv. 24, 25). Paul refers to the relentless battle that rages between the old man and the new man. Satan does not gladly part with his slaves, but struggles

to retain his past confederates. The new life in Christ hates sin and all its associations and loves the higher things of God (v. 22). Thus the battle rages and the tussle intensifies. Satan's clutches are strong, human frailty is great and the weakening combatant cries "Who shall deliver me?" Back comes the resounding cry of victory: "I thank God there is a way out through Jesus Christ our Lord" (J. B. Phillips). Thus in the conflict remember that triumph is always possible through Jesus Christ.

**Saturday, November 7th.** Romans 8 : 1-13

**Prevalence over sin** (v. 4). Here is portrayed the life which prevails over sin and wherein righteousness is the full and regular manifestation. The secret of this continued success lies in the pursuance of a spiritual walk which does not deviate into the paths of the flesh. The unspiritual life that walks according to the carnalities of the flesh reaps the displeasure of God (v. 8), death (v. 13) and damnation (v. 1). It is possible, however, really to prevail in the Christian life if we "walk after the spirit" (v. 4), "live by the Spirit" (v. 13) and are "led of the Spirit" (v. 14).

**Sunday, November 8th.** Romans 8 : 14-27

**Residence beyond sin** (vv. 21-23). These verses look away to the glorious future when even our frail bodies will enjoy the completeness of redemption as we realise the full wonder of our sonship. Dwelling in a realm beyond the reaches of sin and released from the general travail that at present besets the whole of created life, Paul rates all present sufferings and privations as mere nothings when viewed in the staggering blaze of amazing glory in which the true children of God shall one day be manifested to the utter astonishment and bewilderment of an onlooking creation. Christian, remain faithful until that glorious day when we shall rise to reside beyond the reaches of sin.

## REVIEW OF ELIM YOUTH EVENTS

(continued)

from the Elim Sunday school at Chelmsford, who made a special visit as invited guests.

Under way in the South Wales Presbytery is a "Crusader brains trust" on a very organised level. The subject for this inter-church quiz is "The Acts of the Apostles" and the church teams comprise four Crusaders (two under sixteen years and two of sixteen years or over). The final quiz is to be held between the two most successful church teams at the annual rally. It has been suggested that an all-Britain Elim Crusader "brains trust" be organised. Full details can be obtained from the National Youth Director.

To end the review with a view of the prospect is more satisfying.

"Operation Extension." Already an enthusiastic response has been received from a number of ministers and Crusader secretaries, and plans are being made in many places for an all-out drive to extend our Crusader work. Send us an account of your experiences. Testimonies of young people converted during "Operation Extension" would make inspiring reading in both the ELIM EVANGEL and *Youth Challenge*.

# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** November 7-12. Elim Tabernacle, Edward Street. Minister's third anniversary services. Speaker: Arnold Brooks (Salford). Convener: Keith Harris. Sun. 11.30, 3.30 and 6.30, week-nights 8.

**BELFAST.** November 8-15. Ulster Temple, Ravenhill Road. Evangelistic campaign. Speaker: Evangelist Gordon Cove. Suns. 11.30 and 7, week-nights (Friday excepted) 8.

**EAST HAM.** October 25—November 1. Elim Church, Central Park Road. Youth Week. Nightly at 7.30, Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**FINCHLEY.** November 4. Elim Church, King Street. Open-air barbecue. Refreshments 6d. Site behind church. Conducted by J. G. Cooper. 7.45. November 14. Great Finchley Special. Speakers: F. J. Turley and Youth Team. Convener: J. G. Cooper. 7.

**GUERNSEY.** October 31—November 5. Eldad Elim Church, Union Street, St. Peter Port. Convention services and J. F. Hardman's Silver Jubilee in Elim ministry. Guest speaker: W. G. Hathaway. Sat. 7; Sun. 11 and 6.30; Tues., Wed., Thurs. 7.30.

**HADLEY** (nr. Wellington, Salop). October 31. Opening of new Elim Church, Haybridge Road. Speakers: J. Dyke and J. Newman. 6. November 4-19. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, weeknights (except Fri. 13th) 7.30.

**ILFORD.** November 14. Elim Church, Scrafton Road. Monthly rally. Speaker: J. C. Kennedy. 7.30. November 21-23. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

**LETCHWORTH.** October 31. Elim Church, Norton Way North. Visit of Bedford Gospel Male Voice Choir. 7.

**LEYTON.** November 6, 7. Elim Church, Vicarage Road. Twenty-fifth Church Anniversary. Speaker: John Dyke (former minister). Sat. 7, Sun. 11 and 6.30 Cecil Jarvis. November 6-15. Inter-church campaign. Suns. 11 and 6.30, Tues., Wed. and Thurs. 7.45. Sat. 14, at 7, Norman and Eddie Lay (guitarists).

**LONGTON.** November 7. Elim Church, Five Ways, Lightwood Road. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**MANCHESTER.** October 31. Houldsworth Hall, Deansgate (10 mins. walk from Central station). Lancashire Presbytery Rally. Bible teaching session, 3.30. Speaker: S. Gorman. Evangelistic rally, 6.30. Speaker: R. Jones. Cups of tea provided between services. The sick will be prayed for after the afternoon meeting.

**SALISBURY.** October 31. Opening of new Elim Church, Milford Street, conducted by H. W. Greenway (Secretary-General). 3 and 6.30.

**SWANSEA.** November 7-9. Elim Church, New Orchard Street. Church Anniversary services. Preacher: T. Stevenson (Ilford). Sat. 7.15, Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 31, Glasgow; November 1, Motherwell; 2, Paisley; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## LONDON CRUSADER CHOIR

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

November 7, Ilford; 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison; 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, N.W.; 20, Wormwood Scrubs Prison; 27, Holloway Prison; 1960: January 2, Dollis Hill; 10, Broadmoor; 17, Clapham (31st Anniversary service); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

November 14-19, Exeter; 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

November 1, Barnsley; 2, Rotherham; 3, Sheffield; 4, Mansfield; 5, Lincoln; 7, Nottingham; 8, Giltbrook; 9, Sandiacre; 10, Long Eaton; 11, Burton; 12, Ashbourne; 14, Beeston; 15, Loughborough; 16, Leicester.

## MR. F. B. PHILLIPS'S TOUR

November 8-10, Selly Oak; 11-13, Kingstanding; 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

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**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Christmas House Party** at "Salem." You are invited to join us at the "Salem" Christian Guest House, St. Lawrence, Ventnor, I.O.W. Write for particulars to: Mr. and Mrs. S. Marsh. C.186

**Crusader Continental Holiday Party** will be led by Rev. and Mrs. G. Jeffreys Williamson (A.O.G.) first week in July 1960, again making Middelkirk (Belgian coast) venue. Comfortable accommodation; excellent food. Special rates (inclusive, London return), 10½-13 gns. Early bookings essential. S.A.E. to: 355 Rochdale Road, Bury, Lancs. (Phone 959.) C.183

**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.

**Ifracombe, 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.18

It is eight weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

### SITUATION VACANT

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

### SITUATION WANTED

**Refined young lady,** German Pentecostal Christian (English speaking), seeks post with Christian employer while furthering her study of English. Anything reasonable considered; no nursing. Full particulars to: Mrs. Doreen Göttlicher, Faurndau (14a), Wehrstrasse 39, Wttmbg., Germany. C.185

### BIRTH

**Hempstead.** On October 1st, to Yvonne (daughter of Rev. and Mrs. A. S. F. Horne) and Peter; God's precious gift of a daughter, Amanda Joy.

## WITH CHRIST

**Edwards.** On October 9th, Ellen May Edwards, aged 48, faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: John Dyke (resident minister).

**Mahy.** On September 21st, at Guernsey Town Hospital, Thomas Corbet Mahy, aged 84. Officiating minister at funeral: J. C. Mulvagh.

**White.** On October 9th, Miss Mercy White, aged 83, faithful member of Elim Church, Hove. "Faithful . . . enter thou into the joy of thy Lord." Officiating minister at funeral: J. J. Way.

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