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The

Elim Evangel

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

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THE SUN LOUNGE, HARROGATE, WHERE SOME OF THE CONFERENCE SESSIONS WERE HELD, AND BEHIND IT THE GRAND HOTEL, WHERE DELEGATES AND VISITORS WERE ACCOMMODATED.

An address given by Rev. J. Hywel Davies (National Youth Director) at the Annual Conference of the Elim Church Incorporated, held at Harrogate on Wednesday, May 25th, 1960.

The challenge of modern youth

WITH such a subject as "The Challenge of Modern Youth" before us, I felt the need for a suitable text of Scripture which would at least emphasise the theme of this address and serve as a memory aid for youth work every time we hear it quoted, irrespective of its context.

The text is found in 1 Kings 20:40: "As thy servant was busy here and there, he was gone." We have so much to do, so many demands upon our time, that we are reluctant to stop and study the young people we are working to win for Christ. The text is the story of much of youth work; we turn our attention but for a moment, and the teenager has gone.

The purpose of this address is to serve as one of the introductions to the seven subjects which are for our discussion.

In my opinion, our best approach in meeting this challenge is to try to understand those we are striving to reach, which is what every good missionary has to do when approaching a new field.

Following the preacher's well-worn but still useful custom, I intend to divide this address into three parts:

1. The importance of understanding
2. The importance of understanding youth
3. The importance of understanding modern youth

What I have to say under point one will take little time, as you will be well versed in this already. To understand a person or situation enables one to make an intelligent approach to the subject. To understand does not mean compromise, it does not call for the lowering of one's position, neither does it automatically follow that you will agree with those whom you have come to understand. However, it does mean that you have the opportunity of viewing their circumstances from their situation in life, why they react to a given situation in the way they do, and then making an intelligent approach to them just where they are. For example, because a child in the primary class wriggles it does not necessarily follow that it is not listening. One youth leader writing on this subject chose this novel title to emphasise the point: God said "wriggle," but the teacher said "don't." The child's wriggle is a natural process of growth. To oppose it is to meet with frustration sooner or later, with the possibility of leaving a wrong impression in the child's mind. One little boy was told "Johnny, don't do that" so many times that when he was asked for his name he replied: "Johnny Don't." Or can you imagine the confusion existing in the mind of the boy who was heard to say: "If I'm noisy they give me a spanking, and if I'm quiet they take my temperature"?

There is also great importance in understanding from the viewpoint of youth itself. To be understood immediately strikes a sympathetic link between the young person and you. Many young people feel isolated from their leaders because they know they are not understood. The apex of this understanding of another was achieved by our Master, of whom it is written: "For we have no superhuman high priest to whom our weaknesses are unintelligible—He Himself has shared fully in all our experience . . ." (Hebrews 4:15—Phillips). How often



The Youth Director addresses the conference.

have we thought, though we may never have uttered the words: "Though all misunderstand me, He understands."

And now to point number two: *the importance of understanding youth*. There are certain characteristics that youth of every generation have alike, and having understood them once they are always valuable. For the purpose of this address I am confining my remarks mainly to the adolescent periods, and even so I can only refer to a few features. Of course, we must be careful how we apply the knowledge we gain in our study. This was painfully emphasised to me when convening open Sunday school one day. I had a problem boy on my hands and I thought, "To keep him quiet, I must enlist his help." So I approached the boy with the suggestion that he act as my lieutenant and by his example help me to keep order in school. This worked well until this open school, when I had to speak to a boy standing immediately in front of my lieutenant who had not joined in the singing of the hymns. He still refused to sing, whereupon my young lieutenant leaned across the seat and hit the other boy with the back of his hand, saying, "You 'eard what 'e said; sing up!"

The predominant word for the adolescent is *change*. All sorts of changes are taking place in his life, physically, mentally, socially and religiously. This is indeed the period of transition. Here are four contrast shots of the child alongside the man, given by Clarence Benson:

Physically the child is a framework, the adult a building.

Mentally the child is a pupil, the adult a personality.

Socially the child is a playmate, the adult a partner.

Religiously the child is an inquirer, the adult a believer.

An adolescent, or teenager as he is now called, is somewhere in between. He wants to believe as a child but be treated as a gentleman! He is neither child nor man, has a mixture of both, and so is a complex of contradictions.

The period of adolescence is divided into two parts: thirteen to sixteen, and seventeen to twenty, although for some it may continue beyond twenty! However, development is now taking place earlier in life (maturity for girls is now reached by thirteen years instead of seventeen as in the last century).

During this period of adolescence young people not only become conscious of physical growth but enter what is described as the storm and stress period through awakened emotional and sexual desires. The

child is becoming an adult, but it does not take place overnight. From the world of childhood with its toys and fantasies he moves into a world of cold facts and figures. It is in this channel between the extremes that he finds the air most turbulent. To quote Benson again: "Until we realise that complexities and self-contradictory traits are the natural order of youth, we are not prepared to deal intelligently and charitably with its eccentricities. . . . It is not strange that they [teenagers] are misunderstood; still less can we expect them to understand themselves."

He not only experiences a change in body, but also in pursuits. For him to become enthusiastic about some new venture and then almost as quickly cast it aside is but a sign of his change. He may frequently attempt the impracticable and occasionally the impossible because of his inexperience, with the inevitable failure ending in frustration. "Happy is the youth who may now find a sympathising friend in his father or teacher to awaken him from his dream without that manifestation of impatience that leaves in its wake a sense of regretful disillusionment" (Benson). Many teenagers who have been harshly treated during this period have had their confidence in their elders seriously impaired if not completely destroyed.

This is the beginning of independence. School now loses its interest, and there is in its place a strong urge to press out into the world. This is the time when the great majority of our Sunday school scholars are lost to the church. The Free Church Federal Council, reporting this loss, says: "Nearly all children at eleven years are transferred from a primary school to a secondary school. This transference becomes of considerable importance in the mental and social development of the children, who now at eleven begin to regard themselves as superior to children of a lower age who are still at primary day school." This causes many to think of Sunday school as being concerned only with younger children. From 100 children who had left Sunday school at the age of eleven and who were asked for the reasons why they had left the average replies were: "Classes were too young for children over ten years"; "The teaching seemed infantile"; "Everybody said I was a sissy." We must beware of childish choruses, of compelling older scholars to do action choruses, of humiliating them in front of younger scholars; these are sure ways of discouraging the teenager from attending youth meetings.

It is during this period of adolescence that we notice extremes in the teenager's behaviour, and he is often labelled "moody" by his unthinking seniors.

(Continued on page 422)

EDITORIAL

"It will not be possible to write the church history of the twentieth century without reference to the growth of the Pentecostal churches," says Robert Odcombe, writing in the *Congregational Monthly*. He refers to the rapid growth of the Pentecostal movement, which is opening one new church a month in Britain and one every day in America, and pays tribute to its emphasis on the work of the Holy Spirit and to "the note of rapture or uninhibited joy" that is found in our services. "A world movement of this kind," he says, "cannot be dismissed as an expression of fanaticism. It represents a real work of God. It may have a permanent contribution to make to the 'coming great church.'" He continues: "Is it being reckless to prophesy that the twentieth century will see the Elim pastors sitting down with us in the Free Church Federal Council?"

There are undoubtedly signs that the barriers are going down, and that those in the older denominations are more ready to acknowledge and accept us, and even to appreciate the value of our distinctive doctrines.

It is remarkable that, in a pamphlet put out by the World Council of Churches Commission on Faith and Order, churches are exhorted to "remember the significance of the unusual and extraordinary in the Christian Church as opposed to the normal and mediocre . . . of 'speakers in tongues' who continually challenge and disturb the Church which all too easily becomes complacent and self-satisfied and contented to remain as it is."

Rev. John Garrett, Director of the Department of Information of the World Council of Churches, in an article on "Pentecost, the Forgotten Festival," says concerning us: "Is it not possible that they have a central truth of the Christian religion at the heart of their success story? Is it not true that since Pentecost every Christian is called to be a 'Pentecostalist'?"

These statements are typical of many that have been made recently and which indicate a growing change of opinion concerning the Pentecostal movement and its message. Our brother David du Plessis has spent much time in meeting with officials of the various denominations, and reports that there is "a Pentecostal revival sweeping on in the ranks of the very churches that offered the strongest opposition to the Pentecostal revival at the turn of this century and caused tens of thousands to leave their churches to go out to develop what is now known as the world-wide Pentecostal movement."

We rejoice as we hear of the breaking down of barriers, and the growing awareness of the need for the enduement of power, for Pentecost is wider than Pentecostalism, and we know that God's purpose is to pour out of His Spirit on all flesh. We have no monopoly of the Holy Ghost and His power, but long that every true believer in every denomination may be filled with the Holy Ghost and begin to speak with other tongues as the Spirit gives him utterance.

Meanwhile let us remember that such recognition that is accorded to us is not by virtue of our compromise, but by reason of our emphasis on these glorious truths we proclaim and the manifest blessing of God which has attended our evangelistic enterprise. It is our prayer that the present Pentecostal movement may be the forerunner of a great outpouring of the Holy Spirit which will bring the whole Church into a state of revival preparatory to the return of our Lord for His waiting bride.



A break for coffee during the conference—Mr. Underwood, Miss Kennedy and Mrs. Gorman.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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CONFERENCE EVANGELISTIC SERVICE

By Eldin Corsie (Minister of West London Christian Fellowship)

EVANGELISM is the life-blood of Elim. The annual conference bears potent testimony to this fact. Year after year new churches are added to the list of thriving assemblies, most of which have been commenced by special evangelistic services.

Incorporated in the conference programme is a special evangelistic feature; for Thursday night is the evangelists' night. It is in this meeting that the spirit of the Elim Church is most clearly demonstrated. The majestic Royal Hall, Harrogate, became the venue of virile evangelism.

The restful, subdued tones of the piano provided a tranquil preparation for the meeting. The keyboard responded pleasantly to the deft, delicate fingers of the pianist, Rev. T. W. Walker. But the congregation wanted to sing, and so the compelling personality of Rev. J. J. Way nurtured a reticent audience to the ecstasy of revival singing.

Wesley's desire for a thousand tongues to sing has set thousands of tongues singing; and this occasion was no exception. This rousing hymn of the famous evangelist was ideal for the theme of the service.

Rev. Charles Kingston, who, as a member of the Evangelistic Committee has helped to launch many pioneer campaigns, was at hand to launch the meeting in prayer.

It is true that ministers, when together, gravitate toward their *raison d'être*—talking. The conference afforded ample opportunity to exercise this faculty. However, it was a pleasant change of mood to hear a group of them singing under the directorship of Rev. D. B. Gray. This able conductor, with his colourful interpretation of gospel music, evoked the best from a group of men who sing together only at conferences.

Mrs. G. Canty stepped forward to exalt the name

of Jesus. "I know a Name"—the message was borne along on the wings of a sweet melody and a dedicated voice.

After the announcements and an offering for evangelism Rev. William Evans presented a solo: "When Jesus comes the tempter's power is broken." The quality of voice and Spirit-anointed words left an indelible impression of God's presence upon the congregation.

Some men are renowned for their versatility, and Rev. George Canty is unique even among talented men. As a preacher, writer, musician and artist he is a man of outstanding ability.

The preacher began his message by graphically depicting, in modern style, the testimony of Cornelius. With the aid of the artful dramatics of imagination Cornelius was invited to the platform to give his testimony. His story (enriched by the slight Yorkshire accent of the preacher) was enveloped in glory and power. The Pentecostal climax to the history of the centurion became a pinnacle from which to present the message of the supernatural. From the inspired chapters of the book of Acts and the up-to-date experience of numberless people the message of the supernatural was irrefutably set forth.

As the male voice choir sang a devotional hymn the people came forward to register decisions for Christ and to seek healing for their bodies.

Rev. John Woodhead, President of the Elim Churches and veteran evangelist, concluded the meeting in prayer.

Some scenes at the hotel between conference sessions.

Photos: H. W. Greenway.





THE CHALLENGE OF MODERN YOUTH (Continued)

One moment he is on top of the world and the next very much under it; active then apathetic, generous then greedy, sacrificial then selfish, aggressive then timid, virtuous then vicious. These extremes are also seen in his likes and dislikes. Something is either fabulous or beastly, he is one of the "rocks" or he is one of the "squares." "The appetite seeks what is stimulating to the taste, the muscles cry out for strenuous exertion, and the mind for a story with an exciting plot. Hence intemperance is apt to show itself, and unless checked fixes itself as a life habit" (Tracy). These extremes and weaknesses should receive understanding treatment from parents and leaders, who should never be tempted to assess an adolescent's desires on one day's behaviour. If we try to assess teenagers by adult standards we will not understand them, but be left puzzled. On the other hand, if they receive from us wise and sympathetic counsel we shall be more likely to win them. We must lead, but not drive. When they lose control we must retain control; and this quality which they desire so much, when it is seen in us, they will admire.

Another predominant characteristic of the teenager is criticism. This is the period when he feels he has the answers to life's problems—well, at least ninety per cent. He begins to find fault with the way his father handles his affairs, and is ready to offer advice, even without invitation. Of course, this will pass, although the teenager may not recognise its passing, like the young fellow who was heard to say on his 21st birthday to one of his chums: "Do you know, during my teens I found my father a fearful chump, almost an ignoramus, but during these last few months he seems to have learned an awful lot." According to Burr, "Not only does the adolescent assert his own ideas with great freedom, but he challenges those of others. To some anxious adults he seems to have no respect for God or man. He is ready to take a shot with his critical pop-gun at

Left to right: J. Kennedy and Mrs. F. B. Phillips break for coffee; group of students from the Bible College; D. House and R. D. Bradley discuss a point.

time-honoured creeds or well-established social customs." What is the answer? This is his period of mental growth, he is undergoing natural changes, so why not give him plenty of exercise? Take the offensive by hurling a few questions his way and observe how he tackles them. You are not obliged to act on his answers. Admittedly, this may call for diplomacy, and of course you will know what that is. It has been described by someone as "the art of letting someone have your way."

According to Benson, "It is criticism in adolescence that leads to conviction in adult life. . . . Truth will only be strengthened by criticism. . . ." We must not be afraid of it.

Another characteristic of the teenager is his increasing desire for companionship—that of his own sex, and also of the opposite sex. He begins to seek out others of his age, not as playmates but as companions, and more time is spent out of the home than in it. The fact that the home is the primary social unit, often comprising persons with the widest disparity of age, experience, ability and wisdom, is advanced by some who oppose segregation of youth in church as an argument against segregation. But while it is true that the home is the primary social unit, experience proves that as soon as boys and girls begin their teenage steps to manhood and womanhood they spend more and more time with those of their own age. They are socially gregarious and want to meet those of their own age. Home reminds them of their childhood, and that is something they are striving to forget. This change may be deplored by some of their elders, but it will not alter the position. We must recognise the change, and exploit it for the kingdom of God. "The young lad who now feels the vigour of manhood cannot tolerate being treated as a child. This is not the time for scolding or nagging,

and pious advice and petty punishment are worse than useless" (Benson).

Here again we can look for a lesson. In the first place, age is of great importance. Twelve months can be an eternity to a young man in his teens. A fifteen-year-old can be very much a junior to a seventeen-year-old. Secondly, the thought of companionship. We speak of our meetings offering fellowship, but is it of sufficient quantity for our youth? Are they satisfied with only sitting in the same row, and if they exchange greetings to receive the frowns of their elders, and then at the close of the meeting to be told to go straight home and not to talk or they might lose the blessing? This is what one Christian youth worker had to say on this matter: "The reason that the majority of our boys and girls drop out of Sunday school during early adolescence is undoubtedly due . . . to inadequate provision for their social contacts. As long as the church refuses to take the leadership in providing for the social life of its young people, so long may we expect the less desirable contacts with school and gang to shape and sear these impressionable lives."

Here in this age group greater possibilities exist for conversion than will ever exist again. This is the church's last large opportunity. In fact, statistics state that seven times as many are converted at the age of sixteen years as ten years later. It has been estimated that less time and effort are necessary for the winning of twenty children to Christ than one adult. One Christian writer laid this charge against the church, and I will read it for you to decide if it is true: "Evangelistic effort among adults is really an attempt to correct the church's blunder in not holding its young people through the strategic teen age" (Benson).

The possibilities before us in youth work are certainly tremendous, and most exciting to the imagination. Listen to this story. Some years ago an old man seated in a conference on Sunday school work attracted the attention of the chairman by his ques-

tions. This led to him being asked, "What was the most joy-rewarding experience you ever had?"

The old man replied, "Many years ago, as a young man, I came into the town of Ohio a stranger. Being interested in the work of the Sunday school, I offered my services to the superintendent of one Sunday school. He did not have a class for me, but was willing to provide me a place if I would go out and get a class. And so I did. I had only gone a few blocks before I spied a gang of four boys. I invited them to become members of my new Sunday school class. They consented and I had that class for five years," continued the old man reminiscently. "Now each year on my birthday, without fail, those four boys write me a letter of cheer."

He paused, and the chairman asked the old man who the boys were.

"One of them," said the old man, "is now in Central Africa serving as a missionary. His name is Charles Conway. Another, 'Dick' Crissinger, is Comptroller of the United States Currency. The third is George B. Christian, secretary to the late president of the United States. And the fourth"—he paused for a moment—"the fourth was Warren G. Harding, president of the United States."

While it seems that early adolescence is the time for making Christians, statistics show that it is also the time for making criminals. One report of American crime says that more than two-thirds of all delinquent boys brought into court are from twelve to fifteen years of age. On the other hand, the first crime is seldom, if ever, committed after sixteen. And in our own country, of the total number of persons found guilty of indictable offences in 1957 roughly one half were under twenty-one years of age.

The third point, the importance of understanding modern youth, will be published in our next issue.

Left to right: Conference signpost; the President applauds W. G. Hathaway; J. Smith in contemplative mood; E. J. Phillips and A. Tee confer.

Photos on this and previous page by H. W. Greenway.



THERE is now no argument against the statement that evangelism is the most important work of the Christian Church. No matter how splendid her achievements in other ways, if she fails to manifest a vital and vigorous evangelism she fails in her ultimate mission.

Evangelism is not so much a method as a *message—a message delivered with a flaming passion*—heaven's emancipation proclamation for a sin-enslaved world. Organised Christianity through the past has constantly moved towards a state of complacency, with a form of godliness without the power thereof. In these days the consciousness of God is lacking—there has been a loss of the sense of the reality of the supernatural. The life of our Lord was all the time full of the unusual and supernatural, and when leaving the world He said to His followers: "Greater works than these shall [ye] do; because I go unto My Father."

The supreme need of the world today is a revival of old-time religion; this need is evident in the condition of our present civilisation. The world is filled with hatred, violence and bloodshed. The nations are again looking at each other over instruments of war; civilisation is threatened. A bewildered world, with fear in its heart and darkness in its mind, cries out: "Is there no hope?" To this cry of despair we must answer that there is hope. The Gospel speaks its timely message to man's eternal hunger; Christ, and Christ alone, is the answer. Our small hands will never stop the rushing flood of juvenile crime; our weakness will never be able to cope with the tide of sin in these days; our strength will never be able to stay the flow of unbelief; *but God can do it*. Nothing can break this up and give to the Church of Jesus Christ new zest and new enthusiasm but a revival of soul-stirring, soul-awakening, life-redeeming Christianity. We cannot hope to correct the situation except by God's almighty power; but in this darkened day *God can do it—if we allow him the opportunity*.

A vision of God and a clear understanding of His Word must be the background of every revival. The fire that kindles revival in our movement must come down from the altar in heaven. Only a vision of God can stir the soul; only the voice of God can quicken our understanding. One power and only one can arrest the decline that has set in towards paganism. We need a spiritual revival to revitalise our churches and put them in the place of power and influence.

The world is waiting for the Gospel of Jesus Christ. The hungry hearts of men are famished for the Bread of Life. If our churches would help a

sin-sick world they must be evangels of the Cross, messengers of mercy with the Gospel of salvation. They must be centres of influence and power. This means we must have a spiritual awakening that will give our churches contact with Christ and power with men—the two go together.

THIS REVIVAL WILL MAKE CHRIST REAL TO US

Revivals do not come by chance or accident; they are the result of obedience to the laws of God's grace. The promise is "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Many churches desire revival, but are not willing to pay the price. They want the results without the effort, the fruit without the toil.

The great object of every preacher should be that

¶ *The presidential address given at the Elim Co*

THE NEED

(Scripture reading)

By John Woodhead, F.R.C.

the experience of those to whom he ministers should not stand in the wisdom of men, but in the power of God. When Paul came to Corinth he came to a city full of sin and full of intellectual ability as well; he knew very well that the believers there could only maintain their integrity for the Saviour if their experience stood on a foundation that was more solid and real than that which was arrived at by human wisdom or theories. Nothing but the miracle of a life transformed by the power of the Holy Spirit could stand the test of those days; the world was too clever and sinful for them and they would be blown like chaff before the wind unless their experience could stand in God's power. If that was true then, it is even more so today.

If the professed church is to survive at all, let alone live victoriously, a mere theoretical knowledge of God's Word—no matter how correct—is absolutely insufficient. Harrogate, Yorkshire, the United Kingdom or any other place is far too clever and far too sinful for that. If we have nothing but heads full of theory, no matter how good and sound it may be, if we have no real, vital, transforming experi-

ence of the Holy Spirit in our lives we shall be swept away by the tide of the enemy's power. What a wonderful thing it would be for this island home of ours if it began to feel the impact of an experience like that which was enjoyed by those early Pentecostal people—an experience that spread from that upper room into the city and country outside, where miracles of Divine power wrought conviction in the hearts of the people, changed lives, transformed communities and revolutionised the whole situation. An experience such as they had stands firm and true no matter what the circumstances may be.

When I visited a friend's home on one occasion the boy had one of those electric shocking machines; when you held the handles you became charged with electric current, and anyone who came near and touched you also got a shock. It was like that with

complete overwhelming of the power of sin, slavery and Satan and the emancipation of the souls of mankind, in the conviction that what Jesus said was true: "And I, if I be lifted up from the earth, will draw all men unto Me." The man was willing to be hid, his personality concealed, giving all the glory to Jesus. The result was that he could say that his preaching was in demonstration of the Spirit and of power.

If we want this anointing upon our preaching there is a price to pay; we shall not be popular with everyone, for when you preach the Cross, when you declare the whole counsel of God, when you present the Gospel of full deliverance, some will be moved to surrender, but others will be stirred in opposition. The sleep of the believer will be disturbed, the deadness of formalism will be aroused and Christians will realise the need of a complete surrender to Jesus Christ in order that He may make them victors where previously they have been vanquished, masters where previously they have been slaves.

It is upon the completely surrendered life that the hand and anointing of the Lord rest. Many today are in the position of the folk in Paul's day, seeking only for the spectacular. "The Jews require a sign, and the Greeks seek after wisdom." But the apostle's reply was "We preach Christ crucified." God is wanting to speak to His people in these days and convince us that all the alternatives which have been tried in place of preaching—the preaching of the Cross—are being exposed for the empty and useless things they are. "It pleased God by the foolishness of preaching to save them that believe."

There are many things being recommended today that will take out of the preacher's life the blood, the sweat, the tears and the travail of Calvary. But those with vision realise that what today is looked upon as progress and modernisation is going along side by side with spiritual declension. There has never been a time when religion has been so helpless to meet the need of a dying civilisation. But I see a ray of light—a silver lining to the dark clouds. Not only does the Word of God promise that God will pour out of His Spirit in the last days and that during that period whosoever shall call upon the Lord shall be saved; but many of God's men are looking to God in desperation, realising their inability to meet the need in their own strength, praying for a new anointing of God's Holy Spirit.

If we are to have revival there is going to be a revolution: revolutionised lives, a deeper personal experience of Christ on the part of every believer. If revival tarries, it is because God cannot take us

e in Harrogate

F THE HOUR

Corinthians 2:1-5)

resident of the Elim Church)

those early Christians. People were charged with power and filled with the Holy Spirit; when others came near them they got a shock, the shock of a life filled with the power of God. Before people can dismiss Christianity they have got to answer the miracle of lives transformed by the power of the Holy Spirit. Let the great object of our preaching be that men will not only make a decision, a profession of salvation, but that they will be miraculously delivered from the power and tyranny of sin. Oh that Britain might face the reality of

A MOVEMENT FILLED WITH THE HOLY GHOST

To achieve this there is one evangel that must be published abroad. Paul's theme was: "For I am determined not to know anything among you, save Jesus Christ, and Him crucified." This must be our theme also—it must be the principle of our experience if we are to stand against the forces of evil.

The apostle did not face the people and waste words in just reasoning and arguing. He would present the Cross with all its wonderful message of the

seriously, because our experience is too shallow. Oh that we may realise that unless we allow God to break in upon us and give us a new anointing we are helpless.

THE MESSAGE OF THE CROSS

will not meet the desires of an entertainment-crazy generation, but it does meet the desperate need of human hearts as nothing else in the world can. Remember that when Jesus was asked for a sign to prove His authority He replied: "There shall no sign be given, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The Cross was the only sign. If that was enough then it is enough now.

We need to preach the message that will go straight to the heart of the need, brushing aside the superficial, exposing sin for what it is, challenging the will, claiming a verdict. People have suggested of late (and from recent letters to our Editor I find others have the same experience): "Don't you think it would be good sometimes if you preached to believers on Sunday night? Then perhaps you could mention the unsaved at the end!" How subtle—a sermon to make us all feel good, something to give us a good time; anything to avoid making a definite decision. We need to preach so as to bring everyone face to face with what is meant by a complete surrender to Christ and His Lordship. This will be costly. God is wanting to get us to the place where He can fashion, mould and make us people whose experience will stand in His power.

When we come face to face with the great privilege and tremendous responsibility of winning men

for Christ, what a comfort it is to know that God has not left us to fight the battle alone. He has promised never to leave us. In fact we have the life of God within us. We have access to One in whom are hid all the treasures of wisdom and knowledge, One in whom dwells all the fulness of the Godhead bodily. Of the early Church we read: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). These are the resources that God promises to the man who preaches the Cross, the man whose preaching will be in demonstration of the Holy Spirit and of power and by the goodness of God will produce miracles of lives that will stand in the power of God.

Let us set our sails to catch the breeze that comes from heaven.

"Oh for a new anointing,
Oh for a heavenly flame,
Oh for a new anointing
To magnify His name."

This means dropping confidence in everything except Calvary. It means a complete surrender, absolute faithfulness to our commission and a determination to know nothing but Christ and Him crucified and in knowing Him to be possessed by Him and filled with His Spirit.

Let us give ourselves to prayer that God will take us as a movement and use us to bring about the accomplishment of His perfect will in our land; and I believe His will is revival, and the dynamic force behind revival is prayer. Chrysostom reminds us that the potency of prayer has subdued the strength of strife, it has bridled the rage of lions, it has hushed anarchy to rest, it has extinguished wars, appeased the elements, burst the chains of death, expanded the gates of heaven and rescued millions from destruction. Prayer is an all-sufficient panoply, a treasure undiminished, a mine which is never exhausted. Because of the inability of man, the responsibility of prayer is great upon the hearts of those who live in communion with Jesus Christ and proclaim the message of His Cross. Anyone who has a vision of the need of the day will become a man of prayer. Prayer transforms mere men into giants.

Man has the need—

GOD HAS THE ANSWER

Prayer is the link which brings the two together. By faith we pray and by power He answers.

Let me appeal to any who have not accepted Jesus Christ as their personal Saviour to accept the good news of salvation and believe the Gospel. Some may



The President and his family with the retiring President.

ask: "But what is the real Gospel?" Listen to the Bible answer in 1 Corinthians 15:1-4. The Bible says that if we believe the Gospel and trust in Jesus Christ, the One who died, was buried and rose again, the One who triumphed over sin, the Devil, death and hell when He cried "It is finished," if we believe in Him as our personal Saviour, all that He accomplished at Calvary will be realised and experienced by us.

I am happy to be able to say that no matter who you are, God is willing, anxious and waiting to give you all the blessing that Jesus provided at the Cross

and save you *now* if only you will let Him. If I asked you to join my church or subscribe to my creed you might hesitate. But all I ask is for you to look to the Cross, to the shed blood of Jesus who died and rose again and lives today. Many have said to me: "I would like to be a Christian, but I'm afraid I could never hold out." I know you could never hold out, neither can I; but I know someone who can hold us through life and death, through time and eternity. His name is Jesus. Will you trust Him as your Saviour? Will you let Him come into your heart? Do it now.

CAMPAIGNING IN LETCWORTH

It was a Tuesday evening in April 1959 when some forty men and women met in the minor hall of the Letchworth Elim Church. This meeting had been especially convened so that the evangelist could tell of his plans for the proposed campaign in the town. It was emphasised that night that *real* prayer was essential, and that this real heaven-moving prayer could not be possible apart from a burning, blazing passion for the dying souls of men. There must be prayer born out of a vital vision of the lost.

It was made clear, too, that such an effort demanded sacrificial giving. There must be press advertising, there must be posters on the hoardings, there must be announcement notices in the buses, there must be attractive handbills for the homes. All these would prove expensive items and the money must be found. There was a ready and willing response.

Twelve months had come and gone. Much prayer had been made and money had been given. All was now ready. The twelve months of prayerful preparation had come to an end and on the last Sunday in April 1960 the Letchworth Revival and Divine Healing Crusade commenced. God undertook in a marvellous way. It was a thrill night after night to see many coming into the church for the first time ever. During the sixteen days of campaign meetings many Christians caught a new vision and many backsliders were restored. There was a wonderful sense of His presence, and many have told us of the way that God met them in their bodies. There was the lady who had suffered with gall-stones until the pain had become almost unbearable; a fortnight after prayer she returned to tell us that there had not been the slightest trace of pain since. There was the little boy who moved his arms freely above his head for the first time. There was the man whose eyesight had so greatly improved that he told his own thrilling story to the press reporter, so that almost the first we knew of it was when we opened our newspaper one morning.

Yes, the sacrificial giving had been worth while; God was moving and answering prayer as Christians rededicated their lives, backsliders came back to the Lord and the great Physician put forth His own healing hand. *But these were not the greatest miracles.* Night after night

with Rev.
W. Ronald Jones
and Party

men and women surrendered their lives to Christ: some fine young men and young ladies, fathers and mothers, people with a religious background, some even with a spiritist background, a young man and his wife—and so it went on until over eighty had made their peace with God. This was a church campaign that never dragged; no public hall could be obtained, and so every service was held in the local Elim Church, yet we were amazed at the excellent numbers that came along night after night; and as the campaign continued so the crowds increased. There was joy, there was blessing, but most important of all there was conviction of sin. Perhaps it could be summed up in the words of one of the older converts: "I have not known anything like this for over twenty-five years."

It all began over twelve months ago, and now our hearts rejoice.

(Continued overleaf)



The crusade party at Letchworth.

An open letter to all Elim members from the evangelist.

Dear friend,

Thank you most sincerely for your prayers for our Letchworth campaign. Now we can rejoice together in what God has done. But oh the desperate need of the hour in which we live. We must evangelise, we must seek the lost for the Master; we have very little time left.

In the month of September the same party will be conducting a pioneer campaign in the town of Shrewsbury. With me will be Pastors Neville West and Alan Cagle. Will you stand by us in prayer, and begin right now? At Letchworth there was a band of faithful local Elim members who prayed; at Shrewsbury we have no Elim members. *We are relying on you to pray.* At Letchworth there was the sacrificial giving of the local members that covered the cost of the campaign before I had even preached the first sermon. But Shrewsbury is new territory for Elim; there are no local members to give towards this effort. We are relying on you to help us. The work must go on, but it cannot without you. Please, dear Elim friend, take Shrewsbury on your heart and pray that God will give a mighty visitation to that town; and do your utmost to send us some gift towards yet another Elim pioneer effort. Our Secretary-General, Rev. H. W. Greenway, will be delighted to hear from you,



Letchworth church with crusade banner.

telling him that your gift is for the Shrewsbury campaign.
God bless you.

Yours in Jesus and for lost souls,
W. RONALD JONES.

CHURCH NEWS FLASH

OLDHAM'S YOUTH REVIVAL TIME ANNIVERSARY

For one year the young people of the church in Oldham have been conducting youth meetings on Sunday nights at 8.30. After the Gospel service the young people have a short time of prayer and then go into the neighbouring park or on to the High Street to invite others along.

God has blessed this work in previous months, about twenty young people having been counselled for salvation during the year.

At the anniversary service over sixty young people were present.

The first guest to take part was a young man from Glossop, a brilliant guitarist and soloist. He sang "Tempted and tried, we're oft made to wonder." This item was followed by three brief testimonies, one from a convert through Youth Revival Time. After our guest soloist had sung "Just a closer walk with Thee," Pastor Eddie Smith, the guest speaker, preached about Zacchæus.

When the appeal was made, seven young people indicated that they wanted to accept Christ as their Saviour.

STEPHEN C. SQUIRE.

RUGBY

Pastor C. Kingston, from Croydon, was the guest speaker at Rugby during last weekend. The general theme of his messages was the signs of the times and the imminent return of our Lord. Even though only

one decision was made publicly, undoubtedly our brother would feel that his visit to Rugby had been worth while. Pastor Kingston's visit coincided with the Sunday school anniversary, and he spoke to the children at their service on Sunday afternoon. This service was well attended by the parents of the scholars. The training of the scholars reflects great credit upon Mrs. White, the superintendent, and her staff of teachers.

JOHN GAMBLE.

LONGTON

The last weekend in May was the occasion of the annual sisterhood weekend at the Elim Church, Longton. Great blessing was experienced under the ministry of Mrs. H. W. Fardell, who, with her husband, held the pastorate in Longton some years ago. The services were convened by our esteemed sisterhood president, Mrs. M. O'Keefe. The attendances at the services on Saturday and Sunday were very good and the messages proved to be challenging. Monday evening was the time for the great rally of sisterhoods and we were delighted to have a full church. Once again the people were blessed as Mrs. Fardell ministered in word and song. Musical items were contributed by members of the sisterhood, and it was also a privilege to welcome the Home League Singers from the Hanley Salvation Army Corps. Friends from all denominations shared in "the feast of good things." We feel that this was the best sisterhood weekend yet, and we look to the future in anticipation of even greater blessing.

(MRS.) P. A. COLEMAN.

THE HAPPY MAN OF THE PSALMS

Psalm thirty-two

By J. McAvoy

(Minister of Elim Church, Grimsby)

THE FORGIVEN MAN

THE happy man is the forgiven man. In this psalm we have a king's recipe for happiness. No other Old Testament character that we know of could have written it, except David.

The opening verses represent a penitent man mourning for his personal sins. In it we observe the history of a soul which had been deeply stained by sin expressing his intense joy because of pardon and forgiveness which he freely received.

What is the prescription for this agreeable possession? Here it is: "Blessed is he whose transgression is forgiven . . . blessed is the man unto whom the Lord imputeth not iniquity." This God-appointed monarch is relating his own joyous experience after his depraved and miserable lapse had been confessed and forgiven.

He could not live sleek and smiling after the prophet of God, Nathan, had courageously stirred the king's guilty conscience in relation to his adulterous association with Bath-Sheba, Uriah's wife, and his successful plot to kill her husband, who was his very faithful soldier.

He became deeply convicted of his grave sins: "My bones waxed old . . . day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." Such were his miserable moods; he was tortured by remorseless pain. He had lost the joy of living and his very features bore the marks of his mental anguish. Indeed, his soul was in a spiritual fever until he acknowledged his sin to God.

This great transgressor became a great penitent and consequently he received, joyously, the unailing forgiveness and mercy of God.

David, wishing to express in song the happy condition of those who have received multiplied pardon, gives his formula for blessedness.

St. Augustine often used to read this psalm with weeping eyes and before his death had it written on the wall in his sick-room. He too knew by experience the joy of conscious Divine forgiveness.

"Who is a pardoning God like Thee, and who has grace so rich and free?" David could say heartily "I believe in the forgiveness of sins" because he had a spiritual encounter, a holy transaction, with "Him that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello there!

Come and sit down. I am afraid my study-cum-sitting-room is in a bit of a muddle because we are trying to do some decorating, but there's room for you here on the floor—where Benny usually sits. Oh yes, he's still on holiday. In fact he's staying for three weeks now instead of two.

I'm glad you've come to see me, because I was just having a miserable think. Do you ever have any?

Oh no, I wasn't having a miserable think because Benny was on holiday! Whatever made you think that? As a matter of fact, it's a relief to have some peace and quiet. Have you ever read Ephesians chapter 6, verse 15? Well, Benny's shoes must be "accident and misfortune," because he never means to do anything wrong—but things just happen when he's around. Ah, but I'm not really serious about Benny. I do miss him really.

No, actually a friend of mine has just gone to Canada. But of course some of you have heard the Heavenly Gate Trio, haven't you? Well, I was one of the members, and so were Maurice and Geoff Cooper. Now Maurice has gone to Canada, and so the trio has been broken up.

Then there is one of Elim's leading ministers with whom I used to have some wonderful talks. I no longer see him.

Ho hum! What a miserable think I've been having.

But do you know, it tells me one thing, to value friendships. Friends mean a lot, you know. I still meet young people who say "I haven't any friends." Very often girls say that about boys. There often seem to be lots of girls in a church but not many boys. I think the Brixton church, which I attend, is one of the few where there are more boys than girls in the Sunday school and Cadets, and where the numbers are about equal in Junior Crusaders. Now do you know what the Bible says about friends, and how to get them? Just you read Proverbs chapter 18, verse 24. Go on, read it now. And now just get hold of a piece of paper and a pencil and write down all the friendships you can think of in the Bible, like David and Jonathan.

Yet here's one thing to remember—Jesus is our Friend *if* . . . If what? Read it for yourself in John chapter 15, verse 14. And isn't it wonderful to know Matthew 28:20 and Hebrews 13:5?

Thank you, wonderful Jesus.

Cheerio for now (see, even I have to go).

UNCLE BERNARD.

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, July 4th. 1 Corinthians 15 : 50-58.

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (vv. 55, 57).

Happy is the Christian, for when he is face to face with death itself he will be calm, cool and collected. The believer is no longer afraid of death, nor does the thought of the grave trouble him. He looks at both death and the grave, for the one is linked with the other, and asks death where is its sting, for it has no sting with which to smite him. He asks the grave where is its power to claim and hold him prisoner. The sinner saved by grace supplies the answer to his own question. Says he, "The sting of death is sin," but Christ has removed the sting for him in removing his sin, so he now faces death in which there is no sting. The grave cannot hold him down and make him its prey, for the grave must yield up all "the dead in Christ" in the great resurrection at His coming. He faces death victoriously, and then gives praise and glory to God for the victory that will be his through the Lord Jesus Christ, once the Victim, now the Victor.

Tuesday, July 5th. 1 Corinthians 16 : 1-24.

"Concerning the collection . . . I send to bring your liberality unto Jerusalem . . . a great door and effectual is opened unto me" (vv. 1, 3, 9).

Paul had pulled aside the curtain and had given the believers just a glimpse of the glories in store for them. The prospect of their Lord's return in great power and majesty must have thrilled them. Then with a dramatic swiftness, almost abruptly, he called upon them to take up the collection in their church, and to have it ready for him when he arrived to collect it. He had just urged them (last verse of previous chapter) to let nothing move them from their position in the Lord's work, and to work on untiringly and unceasingly for Him. Their expectation of the Lord's return must not be allowed to affect their service for Him, but the nearness of it called for greater zeal than ever before. Christian, the time is so short; there still remains so much to be done. Do all you possibly can while you can, so that, whenever the Lord calls or comes for you, you will be found just where God has placed you, always abounding in the work which "is not in vain."

Wednesday, July 6th. Genesis 27 : 1-14.

"I am old, I know not the day of my death . . . that my soul may bless thee before I die" (vv. 2, 4).

At this time Isaac was about 137 years old, the same age as his brother was when he died, and perhaps that made him wonder how much longer he had to live. He was getting on in years, and he knew he must expect to die some day, and death might take him away suddenly. There was something he badly wanted to do before he died, and that was to pass on the blessing he had received to the son he dearly loved. Many of us are not in the position to make out a will and bequeath a fortune to those we love, but there are things which we can do and ought to do for our friends, and they must be done while we are still alive. We can pass on the blessing to them which will make them rich without sorrow entailed; something they can keep and yet pass on in their turn. Get the blessing from the Lord and pass it on, no matter who you are, or where.

Thursday, July 7th. Genesis 27 : 15-29.

"Rebekah took the goodly raiment of her eldest son Esau . . . and put them upon Jacob her younger son" (v. 15).

Rebekah, as the mother, had a good motive but adopted a sinful method. The end did not justify the means! Nobody could have blamed that woman for wanting to obtain that blessing, but she was absolutely wrong when she tried to get it by deceiving her blind husband, and in influencing her lad to defraud and cheat in order to achieve her ends. She succeeded in wrecking her home, ruining the happiness of the son she had tried to make happy and branding his conscience for the rest of his life. There is a worthwhile blessing for all who want it badly enough, but it must be sought for in God's way if ever it is to be enjoyed.

Friday, July 8th. Genesis 27 : 30-40.

"When Esau heard . . . he cried with a great and exceeding bitter cry . . . Jacob . . . took away my birthright . . . now he hath taken away my blessing" (vv. 34, 36).

Esau is not precise when he said Jacob had taken away his birthright, for although Jacob desperately wanted to get it at least he did buy it from Esau, and in the Epistle to the Hebrews Esau is blamed for actually selling his birthright. He let it go for a mere trifle, which showed so clearly that he despised it or did not set a high value upon it at the time. His position in the family entitled him to special rights and privileges, so that when he sold his birthright it was as good as giving up his position or vacating it. He was not forced to do what he did; he could have refused to sell or part with the birthright, but he did do it of his own free will. Afterwards he saw his folly, repented and broke his heart, but he never regained his position and privileges. When Esau so lightly let his position go, God allowed him to lose his blessing as well. Be on your guard; you cannot place too high a value on your rights and privileges connected with your spiritual position; do not let them go at any price, or you will lose your blessing too.

Saturday, July 9th. Genesis 27 : 41-46; 28 : 1-5.

"And Esau hated Jacob because of the blessing . . . and Esau said in his heart . . . then will I slay my brother" (v. 41).

Whenever sin gets the mastery there is bound to be misery. Rebekah's sinful scheme was successful as far as it went, but she gained nothing by it in the end. How her son Esau would hate her, just as he now hated his brother Jacob, for the part she had played to bring about his ruin; probably he left home. A wife who deceives her husband humbles herself and cannot hope to keep his trust and respect. Her favourite son, her all, she had to hustle into exile in face of his brother's threat to kill him; apparently she never saw him again. Her last recorded words were "I am weary of life." She is never mentioned after this; perhaps she went and hid herself in shame and remorse where nobody could find her. The pleasure gained by wrongdoing is never permanent, and when God takes away the pleasure nothing but pain is left behind.

Sunday, July 10th. Genesis 28 : 6-22.

"Jacob . . . said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (vv. 16, 17).

Had Jacob known, he would have avoided the place, for the last person Jacob felt like meeting was God. Where the saint will find comfort and consolation in the realization of God's presence, the sinner will be confounded and utterly confused. Jacob was at the very gate of heaven, yet he was most unhappy and wanted to fly away from it; how strange! Even the gate of heaven itself will be a place of unbearable torment for anyone who has a guilty conscience. Jacob had run away from his home and the scene of his wrongdoing, but God had overtaken him. Jacob had good cause to be afraid when he came face to face with God. Those who try to escape from God and avoid His house are really their own enemies, because He is there waiting to be merciful, gracious and exceedingly kind. That is exactly what Jacob discovered.

COMING EVENTS

(Please pray for these services)

BURTON-ON-TRENT. July 2-10. Elim Church, Moor Street. Convention services. Speakers: P. J. Brewer (Macclesfield); Sat. July 2, 7.30, Sun. July 3, 11 and 6.30; K. Banks (Beeston); Sat. July 9, 7.30, Sun. July 10, 11 and 6.30.

CANNING TOWN. July 9-11. Elim Church, Bethell Avenue. East London Revival Rally. Guest speaker: E. R. Corsie. Special singing and testimonies and surprise items from various churches. Saturday 3 and 6.30, Sunday 11 and 6.30, Monday 7.30.

ELIM BIBLE COLLEGE. July 6. Elim Central Church, Clapham Crescent. End-of-session service. Singing by student choir. Short address by the Principal, G. Wesley Gilpin. Chairman: J. Hywel Davies (National Youth Director). 7.30.

ENGLEFIELD GREEN. June 30—July 5. Elim Church, Bond Street. Evangelistic meetings. Speaker: A. R. T. Whittall (Woolwich). Sun. 6.30, weeknights 7.30. The sick will be prayed for.

GUERNSEY. July 2-7. Elim Church, Delancey. Annual Convention. Speaker: Joseph Smith. Sun. 11 and 6.30, weeknights 7.45.

GUILDFORD. July 9. Elim Church, Martyr Road. South London District Presbytery rally. Speaker: H. Burton-Haynes (Croydon). Guildford and Aldershot Crusaders will take part. Opportunity after rally for those seeking the baptism in the Holy Spirit. Business meeting, 3; Rally, 7.

PALMERS GREEN. July 9, 10. Elim Church, Russell Road. Anniversary services and welcome home of Donald Hemingway (missionary to Samoa), who will also be guest speaker. Slides or film will be shown. Saturday 7, Sunday 6.30.

THORNTON HEATH. July 16, 17. Elim Church, Mersham Road. Second anniversary of opening of new church building. Speaker: Samuel Gorman. Testimonies and musical items. Saturday 7, Sunday 11 and 6.30. Cups of tea after Saturday service.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)
July 10, Barking; 17, Dartmoor Prison.

ITINERARIES

Miss R. Simms. July 2, 3, Dundee; 4, Aberdeen; 5, Alloa; 16, 17, Englefield Green; 23, 24, Leyton; 30, 31, Crewe.

Joseph Smith. July 2-21, Guernsey.

Miss Vera McGillivray. July 10, Winton; 11, 12, Springbourne; 13, Wimborne; 14, Christchurch; 15, Salisbury; 16, 17, Yeovil; 18, Merriott; 19, 20, Weymouth.

REVIVAL AND DIVINE HEALING CRUSADE

conducted by
REV. DAVID HATHAWAY AND PARTY
in the
**GRAND MARQUEE, VICTORIA SQUARE,
BRADFORD**
Commencing Saturday, July 2nd, at 7.30 p.m.
Continuing, Sundays at 3, 6.30 and 8 p.m.,
week-nights at 7.30 p.m.
Brethren, pray for us.

Greater Birmingham Crusade

The final rally of the Greater Birmingham and Midlands Crusade takes place at Villa Park this evening. Thus this stadium, home of the Aston Villa football club, is likely to be the scene of the biggest collective evangelical witness in the British Isles since Harringay; at least 30,000 people are expected to attend.

The Crusade, which began at the Bingley Hall on June 4th, has seen a mounting tide of blessing. Not only have hundreds found the Saviour, but countless Christians have seen their need of a public rededication to God, while others have received assurance of their salvation for the first time. Nearly 450 inquirers had been counselled at the end of the first week—which drew attendances of nearly 21,000.

Mr. Eric Hutchings and his team are firm believers in faithful follow-up work; converts receive two personal letters with appropriate literature. This is followed by a simple Bible study course setting out the basic tenets of the Christian faith. The rest is left to the local minister and counsellor.

Elim churches have thrown in their lot with this Crusade from the beginning—and, as a result, they have reaped. Quite a number of inquirers have asked to be linked up with an Elim church and some of those with no church background at all—including one of Birmingham's most notorious characters—have settled down into fellowship. A young Roman Catholic teenager, converted on the first night of the Crusade, told your correspondent that he hopes to be "a Pentecostal preacher"!

Certainly Mr Eric Hutchings has been forceful and dynamic in his approach, and it is his earnest prayer that local Christians will continue "crusading for Christ" after he and his team have left the city shortly.

—Christian Press Service.

*How can you be SURE of a
REALLY GOOD Holiday?*

*Beautiful surroundings, plenty of good food,
cheerful company and a warm welcome.*

THE ELIM CAMP, WEYMOUTH

offers you all these from July 29th to August 12th, with free transport twice daily to a sunny, sandy beach.

Come with us and meet Pastors A. Seeman, L. Lambert, L. Green, D. Green and Mr. R. Ballard.

Write immediately for illustrated brochure to Mrs. D. Derham, 65 Western Avenue, Bournemouth.

ERRATUM.

We regret that the wrong picture was inadvertently inserted on page 413 of the Special Conference Number of the "Elim Evangel." The picture inserted shows Pastor J. Hywel Davies, and not Pastor E. J. Phillips.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

BOARD-RESIDENCE, ETC.

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Cardiff. Young family extend a warm welcome to visitors; homely accommodation; good food; moderate terms; easy access City Temple and seaside resorts. Harris, 1 Pantbach Avenue, Birchgrove. C.334

Cardiff. Bed and breakfast. City centre; two minutes City Temple. Porthcawl, overlooking sea, modern caravan, August-September. Mrs. Hurt, 3 Coldstream Terrace, Cardiff. C.335

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.215

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

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.

Paignton. It's not too late to book your holiday at Torbay Court, Paignton. Vacancies during the peak periods. Send your requirements today. Brochure by return. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. Tel. 57335. C.284

MISCELLANEOUS

Wanted, a copy of Stanley Frodsham's books on the Work or Gifts of the Holy Spirit, and also T. B. Barratt's "When the Fire Fell." Please quote price. Thomas Allen, 29 Devonshire Road, Colliers Wood, London, S.W.19. Telephone: CHerrywood 1741. C.327

Attention abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50-per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.304

BIRTH

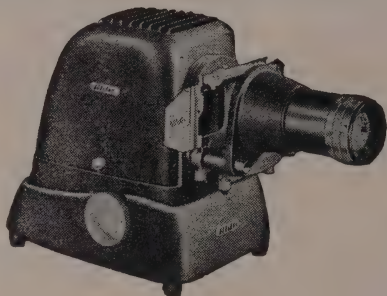
Dearlove. On April 4th, to Reginald and Lorna Dearlove, God's precious gift of a son, Jeremy Paul Lister.

ENGAGEMENT

Williams : Sparshot. Mr. and Mrs. Williams, of Yardley, have pleasure in announcing the engagement of their son John Myrvin to Jean Sparshot, of Yardley. May God's blessing be with them always. C.333

WITH CHRIST

Symonds. On May 7th, Philip William Symonds, of "Bethel," Hollow Lane, Shinfield. Officiating ministers at funeral service at Elim Church, Reading: A. S. F. Horne and J. Ferguson.



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