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The

Elim Evangel

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

VOL. XXXIX. No. 8

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FEBRUARY 22nd, 1958

NATIONAL YOUTH CONFERENCE AT CARDIFF



Photo by Roy Thomas, Cardiff

The full company of ministers who attended the conference, with the President (sixth from right) seated centre. Seated alongside the President are the District Superintendents; standing are the Youth Commissioners, with the five members of the Elim Youth Committee directly behind the President. (Reports and pictures on pages 120-122.)

A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

By R. B. Chapman (*Minister of Elim Church, Sheffield*)

(7) The Epistles to the Thessalonians

IN this our final study we hold to the same outline, viz. 1 The Place. 2 The People. 3 The Church. 4 The Epistles. 5 The Themes.

1. **THE PLACE.** Thessalonica was a city and seaport of great importance in Macedonia; it was situated at the head of the Thermaic Gulf, where the Ignatian Way—that renowned overland route from Italy to the East—reached the sea. It was possessed of a magnificent harbour, which made it the most popular port in that western section of Europe. Its original name was Therma, meaning “hot springs,” of which there were several, but this name was changed by Cassander in about 315 B.C. in favour of his wife, who was a sister of Alexander the Great. Thessalonica was the military station of the Roman governor and his questor, and was made a free city in A.D. 42. It is one of the few cities that has preserved its ancient fortifications, walls and turrets, which are reputed to date back to the days of the Greek emperors. It possessed an amphitheatre for gladiatorial displays and a circus for the Olympic Games. It was conquered by the Saracens in A.D. 904 and captured by the Turks in A.D. 1430, and not until the nineteenth century, with British help, was its independence regained. Today it is known as Salonika, an important Greek commercial town.

In Acts 17:6 we read about “the rulers of the city,” and in the original is found the word “politarchs.” This term occurs in no other New Testament writing, and yet we are told that this very word can be seen inscribed upon the ancient Roman triumphal arch which still spans the main street of the city. Truly this is an irrefutable witness in stone to the truth and exactness of the New Testament writings.

2. **THE PEOPLE.** The city was mainly inhabited by Greeks, Romans and Jews, of which the latter formed about one third of the population. It was the strongest Jewish populated area in the whole of Greece and possessed its synagogue. The remainder of the people were pagan, worshipping many gods, but in particular Jupiter. The citizens, especially the women, held the reputation for being dissolute and degraded, and Lucian said “the place was selected as the scene of the wanton fancies of the Satirist.”

3. **THE CHURCH.** This was clearly founded by Paul on his second missionary itinerary (Acts 17), when customarily he visited the synagogue to tell of the risen Christ. There was a great response to his ministry, but the envy of the Jews succeeded in effecting his speedy exodus. From the commencement this was a church with great missionary enterprise, possessed of a passion to witness and an exemplary mode of life. These traits helped to make it one of the most important churches of the early Christian era and caused Thessalonica to be spoken of as the *orthodox city*. Timothy evidently took charge of the church in its infancy (1 Thessalonians 3:2).

4. **THE EPISTLES.** It is generally acknowledged that these two letters rank as the very earliest among the existent writings of Paul; many years earlier than some of those dealt with in previous studies. In fact, it is believed that only the Epistle of James preceded these in date. We could well call them the *Epistles of the Second Advent* because of the frequent mention of this event in each of them.

(A) **The First Epistle.** The date is about A.D. 51 or 52, or within about twelve months of the establishment of the church. The key words are found in chapter 1:9, 10: *turning, serving, waiting*. We can never serve until first we have turned, but having turned we must serve, thence we wait for Christ's appearing to complete our redemption, but while we wait we must serve. It is most significant to note that each chapter concludes with a reference to the Second Advent. This epistle holds a unique position of importance because of it being Paul's first letter that we have, and it can be well assumed that he wrote it from Corinth.

(B) **The Second Epistle.** This epistle was written shortly after the first and was, in fact, a complement to it and sought to correct a possible misunderstanding derived from the first. It was likely written within a year after the first epistle. Though short, it is nevertheless profound and forms an essential balancing point in matters prophetic. It is of considerable dispensational value and refutes for all time, with apostolic authority, the dreadful error of foolish date-fixing and other fanatical features in connection with the Lord's return.

5. THE THEMES. (A) The First Epistle. The theme of this letter is well summed up in chapter 1:3 and the teaching of the epistle can be clustered under these headings:

- (a) The work of faith—they turned to God.
- (b) The labour of love—they served the living God.
- (c) The patience of hope—they waited for the Son of God.

Upon the gravestones of the ancient Thessalonians has been found the expression of the hopelessness of their heathen creed in the following words:

“ After death no reviving,
After grave no meeting.”

What glorious hope the Gospel with its Second Advent message must have brought to these needy people.

(B) The Second Epistle. The theme throughout this brief letter is clearly a refuting of error associated with the Second Coming. Paul in the first letter had stressed the “suddenness” of Christ’s return, and it would appear that the Thessalonians had misinterpreted this as meaning “immediate nearness.” Chapter 2:2 suggests there was a three-fold attempt to infiltrate this error into the church, and so Paul repudiates all methods.

(a) “By spirit”—by pretended counterfeit or fleshly exercises such as supposed gifts or revelations of the Spirit.

(b) “By word”—by teaching or preaching, plausibly designed to lead away from truth and simplicity.

(c) “By letter”—by forged epistles purporting to be from Paul or other apostles of the faith.

Paul’s message is “Let none of these means deceive you.”

(End of series)

SPECIAL APPEAL

Our readers will know that we have opened an Elim Eventide Home for the aged members of Elim. There is great need of an Aga cooker on the premises and we would be very grateful if interested friends would help us to purchase this for the home. Please send your gifts to: The Secretary, 363 Norton Way South, Letchworth.

Photo news of the opening of the new church building at Kingstanding



Top: the builder (Mr. A. E. Jones) presents key of church to Pastor J. Dyke. Middle: platform view of Pastor Morrison, trustees and deacons of church, together with Pastors I. Moore and J. Dyke. Bottom: section of congregation inside new building.

EDITORIAL

“The Bible is not enough”

THIS statement was made recently by a well-known preacher, who went on to say, “At the same time it [the Bible] is a most serious embarrassment, because it is a library of unequal books, containing, through many translations, a crop of errors.” People, irrespective of denomination, who, without the slightest embarrassment to themselves, love and accept the Bible as the inspired and all-sufficient Word of God will absolutely disagree with such a reflection upon the inspiration, reliability and infallibility of the Bible.

It is always a cause for great concern when people, religious leaders in particular, cast doubt upon the authenticity and inspiration of any part of the Bible. Their so-called elucidation of certain parts of the Word is in reality mutilation of it. The tragic use of Jehoiakim's penknife by the so-called “higher critics” is very evident today. The king cut out the parts of the roll of prophecy not convenient for him to accept (Jeremiah 36), and figuratively speaking so do the critics of the Bible. They impiously put *revelation*, the revelation of God's Word, at the bar, and reason, mere intellectualism, on the bench as judge. They treat revelation as if it were only an *opinion* expressed and not given by the inspiration and authority of God. If the truths revealed commend themselves to the reason of the critics they are accepted as authentic and reliable. If, however, any part of the Bible does not appeal to their reason they dissent from it or only receive it with certain modifications and mental reservations. In this way, whether the higher critics are aware of it or not, they make their judgment the criterion of the truth of the Bible, instead of submitting their opinions to the authoritative judgment of the inspired Word.

When the position of the higher critics regarding the Bible is considered carefully, the farcical element of it is clearly evidenced, for they are very *divided* in their opinions as to what is and is not inspired. It is not only a farcical but a dangerous position to assume, for once they admit partial inspiration of the Word every man is at liberty to choose his own Bible, consisting only of those portions he considers authentic and reliable. How unlike the Lord Jesus these religious critics are, for unhesitatingly He accepted and testified to the veracity of the prophecies concerning Himself prior to His advent into the world as the Saviour of men. In fact He permitted

Himself to be tested by them, for He claimed that their predictions concerning Him were true and literally fulfilled in Himself. The fulfilment of those numerous prophecies in Jesus was the incontestable truth that He was the Son of God in the flesh, and that the prophecies themselves were inspired by God. The Saviour witnessed to their Divine authority and reliability.

In spite of the aspersions cast upon certain parts of the Bible, the truth is not confuted that in it God has given a complete, infallible and final revelation. Paul wrote, “All scripture is given by inspiration of God” (2 Timothy 3:16), which literally means “is God-breathed,” and John was inspired to write, “The scriptures cannot be broken” (John 10:35), literally “broken up.” “The heaveniness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style, and the scope and completeness of its design” (*Westminster Confession*) all indicate the divinity of its origin. Undoubtedly men unaided by the Spirit of God never could have conceived and put together the Bible. The supernatural character of its contents, its phenomenal unity, the literal fulfilment of its prophecies with such amazing accuracy to the minutest detail and, by no means the least of the many other attestations to its authenticity, the magnitude of its accomplishments in the lives of men and nations, all combine to prove its Divine authority.

It is a cause for deep gratitude to God that our Elim Movement, in company with many other evangelical denominations, uncompromisingly stands for the Bible as the inspired Word of God. We unreservedly believe that the Bible is enough.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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A TAPE-RECORDER—AND YOUR CHURCH

By Bernard H. Norris

JUST a year ago I decided to purchase a tape-recorder, mainly for the purpose of evangelism among young people. The Heavenly Gate Trio had caught the vision of making sound tracks on tapes to accompany filmstrips, and we had used the method to hold a children's crusade.

Now I knew exactly what I wanted from the tape-recorder. It had to play at $7\frac{1}{2}$ inches per second to record and reproduce Hammond organ music; I wanted two speeds so that for speech only I could get twice as much on the tape, as it would run at half speed— $3\frac{1}{2}$ i.p.s.; it had to have enough volume to fill a hall and be light enough to carry around (I had no car); and it had to be simple to operate and reliable. It had to take a full-size spool, and yet be compact for carrying. One last thing, I wanted the speaker to be separate from the machine, so that I

could put it behind the screen and then operate the recorder and filmstrip projector from the rear of the hall. Oh, yes, and I couldn't afford more than about £50.

I obtained all the brochures I could about all the various machines available and I did not spare myself in making a thorough investigation. Finally, I made my choice—a *WyndSOR Regent*. I rang the firm, and they were extremely helpful and most courteous (and have been so ever since).

I tested the machine thoroughly once I had it. Just what I wanted, *but* I found that I have more uses for it than I had first considered—and I can do things with it that other machines, even more expensive machines, cannot do.

Before the meeting on a Sunday evening I place
(Continued on page 122)

LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE

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MANY WAYS TO LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE

THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE MANY WAYS TO LOOK AT IT * THERE ARE



Women's Column

By Gladys Gorton

HOME

DO you often think that you would like to know the reason for the names people give to their houses? I do. I have stayed in a house named "Dunrovin," which explains itself—the people have decided to stay put. The same meaning is obvious in the name of a house named "Omega," which I was told was the last move. A young married couple who are buying their house have called it "Alpha," the first. "High Trees" is the name given to a bungalow because at the bottom of the garden are some

tall pines. Did you hear about the young couple who named their house "The Rhubarbs"? When asked why they simply replied that houses along their road had names such as "The Oaks," but there were no oaks; "The Pines," but there were no pines; "The Firs," but there were no firs, so they decided to call theirs "The Rhubarbs" because they *grew* rhubarb!

Anyhow, I pass a house almost every day which simply announces itself to be "Home." What a lovely word home is. I often wonder whether the beautiful houses we see are homes. You may not have a home, just a room or a caravan, but with the hymnist you can sing:

"In cottage or in mansion fair,
Where Jesus is 'tis heaven there."

And so it is.

After all, we are only "pilgrims and strangers here." God understood so much the longing for home, the longing to be settled and secure from their enemies, the longing for quiet dwelling places which the children of Israel had in their hearts as they journeyed through the wilderness that he told them through Moses *He* was their *Home*. "God eternal is your *home*, and underneath *you* are the everlasting arms" (Deuteronomy 33:27, Moffatt).

Are you weary with the strain and stress of your life? Here is rest for you: God is your home. In the word home is incorporated restfulness, being relaxed, sympathy, understanding, comfort, unity and fellowship. Flee to the Rock of Ages; in Him is your refuge, your home.

"He that dwelleth in the secret place of the most High shall abide [be at home] under the shadow of the Almighty" (Psalm 91:1).

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“They must be Prayed in”

By George Stormont (Superintendent Elim Pentecostal Churches)

“Other sheep I have . . . them also I must bring.”

THESSE words of the Good Shepherd are a never-ceasing challenge. These other sheep must be found and brought if the Shepherd's heart is to be satisfied, and He counts on those already found to be His partners in the work of saving others.

How many “other sheep” there are! I heard Leonard Steiner, of Basel, say: “There are 400 millions more on earth today that have not been reached with the Gospel than there were one generation ago. During the last generation alone, 750 million went into eternity who had never once heard one word about Christ and His salvation.” Small wonder he went on to say: “Brethren, with what force therefore the commission of our Lord must grip and move us all afresh! The world begins at our door, and it reaches to the ends of the earth. Today we can no longer differentiate between a *Christian* and a *heathen* world. We find shocking heathenism right before our very doors; alarming ignorance of God, ungodly ways of living, a modern kind of idolatry in many forms.”

These people must be reached, and it is the responsibility of every Christian to help in reaching them. There are methods of evangelism and missionary endeavour in which we all can participate; other methods will be used by those specially called and fitted. But whatever the method one thing is basic to the whole task of reaching the lost: it is prayer. Whatever else is done, no successful and stable work can be done apart from prayer. The “other sheep” can be made ready for every other Gospel ministry by prayer. *They must be prayed in!*

The spearhead of any evangelistic effort is not the evangelist. It is the prayer-warrior. He attacks first, and on the success of his labours in prayer hangs the success of the direct work of evangelism. What a thrilling possibility, to be in the first rank of assault,

the place of honour on the field, the place where blood is spilt and renown is won. It is all yours!

THEY MUST BE PRAYED IN! Could not this truth bring a fresh stimulus to our prayer meetings? It seems sad indeed that so many church members never, or hardly ever, go to the prayer meetings of their churches. Is it because they think that praying is futile? Or is it because they are indifferent to the world's pressing spiritual needs? We do not like to think so, but what conclusion can we draw from their absence? How do their “reasons” look in the light of Calvary? The perishing multitude *must* be prayed in. Thousands of them *can* be prayed in. They *will be* prayed in if all who can will unite every week, and press on till victory comes.

THEY MUST BE PRAYED IN! Is not this a help as well as a challenge to our private praying? In some matters “we know not what we should pray for as we ought,” but in this matter of the salvation of sinners we suffer from no such disability. We can ask with confidence, because we know we are praying according to the will of God. We must not be vague. Let us take definite people on our hearts, pray for them daily, witness to them as we can, invite them to church, and persist in grace, wisdom, and dependence on God until they are won for Christ.

THEY MUST BE PRAYED IN! Here is a ministry in which we can co-operate with others who are serving Christ. “Though sundered far, by faith we meet around one common mercy seat.” We can cultivate an alertness to the needs of the work of God at home and abroad; pray for our missionaries and evangelists and pray for special efforts as we learn of them. Then when we hear of souls redeemed our joy will be full.

(Continued on page 126)

HAVE YOU PRAYED

FOR OUR EASTER
MEETINGS IN THE
ROYAL ALBERT HALL



The PRESIDENT (J. Craig Kennedy) describes for you—

THE NATIONAL YOUTH CONFERENCE AT CARDIFF, JANUARY 20th—23rd, 1958

IT was my privilege on January 20th to travel to Cardiff and attend a youth conference, which I believe is the only occasion when such a large and fully attended youth conference has been held in the history of the Elim Movement.

Rev. P. S. Brewster and the City Temple were our hosts for the four days, and how well they looked after us. Many thanks for a very warm welcome and generous hospitality; we enjoyed every minute of it.

The conference was sponsored by the National Youth Committee, of which there are five members: J. Hywel Davies (National Youth Secretary), H. W. Greenway, T. W. Walker, K. J. Matthew and P. S. Brewster. They prepared the agenda and introduced each subject, and what a good job they made of it. We as a Movement are blessed to have such keen, able and enthusiastic leaders of our youth work. Each subject was introduced with such evident enthusiasm and masterly skill that one was convinced that here were men who were specialists in this fruitful field, and knew how to convince us of its importance and show us the way also to reap in this bountiful harvest.

Let me try to describe to you the atmosphere of the conference. Had you been privileged to attend you would have been struck by the evident blessing of God that rested on the gathering from the very commencement. Every presbytery, except one, was represented, which in itself indicated the growing concern about youth work and the interest in knowing how to set about the task. The fact of such a beautiful harmony existing throughout the conference enabled a great coverage of youth subjects during the six sessions.

The purpose of the conference can be clearly stated:

1. To discuss important issues relating to the future of the youth work.
2. To promote a fresh drive to capture the unconverted teenager, and to retain the older Sunday school scholar.
3. To forge a closer link between the National Youth Committee and the youth work in the presbyteries.

You can get some idea of the value of the subjects discussed if I state what was on the agenda:

1. Duties and method of appointment of District Youth Commissioners.
2. The place and purpose of Elim Junior Crusaders in the church.
3. The value, organisation and effect of the Sunday school in church life.
4. What is the purpose in our planning? Where is our Senior Crusader work leading us?
5. Co-ordination of youth activities—review of each activity in the Elim Youth Movement.
6. The place of visual aids in youth work: demonstrations and practical helps.

One could hear running through all the discussions the emphasis on such essentials as leadership, loyalty, a long-term-policy, the co-ordination of departmental effort, having a "youth charter," and so on. By these you can understand how "down-to-earth" the purpose was.

As to the extent of the conference, this cannot be measured at this stage. Delegates testified that their youth vision had been greatly enlarged. Others resolved to promote the youth work in their presbyteries to a greater extent. Practical propositions were considered for not only the extension of our youth work, but the training of our present personnel for improved quality.

It would please me immensely if my presidential year were to be marked out by these decisions to advance our youth work, because this is a work for the future of our Movement and for the kingdom of God.

I am sure all of us realise that such a vision as was seen by the delegates to this youth conference is born of God, and we will pray that youth leaders in our churches will catch the vision too, so that all the purposing and planning by the National Youth Committee will be abundantly repaid by the increased numbers of young people in our churches, and to the great glory of God.



Top: Youth Committee, District Superintendents and District Youth Commissioners in discussion; H. W. Greenway (Secretary-General and Committee Chairman) opened the conference; evidence of the cold weather (outside Cardiff City Temple) with J. Gardiner well prepared. Middle: the President with the Committee; National Youth Secretary speaks on co-ordination in youth work; Ken Hathaway contributes to the discussion. Bottom: (inset) P. S. Brewster made complete arrangements for accommodation and hospitality; one of the gallant Cardiff workers who provided for the physical needs; tea-time gave opportunity for further discussion, W. Ron Jones talks to George Canty, and W. J. Maybin has something to say to the President (J. Craig Kennedy).

MY IMPRESSIONS OF THE NATIONAL YOUTH CONFERENCE

By George Stormont

(Superintendent, Elim Pentecostal Churches)

THREE things impressed me during the conference of District Superintendents and Youth Commissioners recently held in Cardiff. They were good fellowship, zeal for youth, and practicality.

The fellowship from the beginning was real. It was warm and spiritual, and based on a definite sense of the Lord's presence. Whether we were at prayer, in discussion, at meals, or in conversation, we were at all times "one in Christ Jesus." In such an atmosphere God was able to lead us in every aspect of the conference.

One point stressed by more than one speaker was that youth leaders did not necessarily have to be young themselves. That was just as well! Our ages varied greatly, and a good proportion of the delegates were men of long experience, but two things we had in common—a great enthusiasm for the work among young people and a love for the young people themselves. It was clear that this quality of zeal would be a vital element in the forward move among the young.

All this sounds very nice, yet it would have been little good if it had not been matched by practicality. The danger of what someone called "airy-fairy" ideas was faced squarely, and those who were present are convinced that the results of the discussions and decisions will be of practical help to everyone throughout our Movement who is engaged in work among children and young people.

It remains to add a sincere word of appreciation to the Youth Committee and the National Youth Secretary for the vision that inspired this conference and the efficiency with which it was organised; and to Rev. P. S. Brewster and the friends of Cardiff City Temple who gave us such a welcome, both in their church and in their homes.

NATIONAL YOUTH CONFERENCE PUBLIC MEETINGS

By W. M. E. Plowright

THE new extension premises of the Cardiff City Temple became the rendezvous on Monday evening, January 20th, for Elim's District Superintendents and Youth Commissioners with the Elim Youth Committee. After a buffet meal we assembled for prayer, praying that God's blessing would rest upon the forthcoming days of conference relating to youth work in our Elim churches.

On the three succeeding evenings public services were held, and in spite of the bad weather conditions prevailing splendid attendances were recorded. These services were convened by the National Youth Secretary, our President being the first speaker. We were blessed by his ministry of the Word of God, and by that of the other brethren who so ably presented truths that warmed and challenged our hearts. We were made aware of the difficulties that confront the Christian worker, and also of the great need to find a solution with which to face them. There was, of course, the great fact that consecration to duty brings us into the place of victory, as is so fully exemplified by the Saviour on the Cross.

Mention must be made of the vocal items that were contributed by Caerphilly Male Voice Party and Dowlais Young Ladies' Quartet, also a vocal and musical item from Bristol.

On two occasions the members of the Youth Committee formed a panel to answer any questions submitted from the congregation. Naturally the questions were largely in the category of "What would you do?" and just as naturally it was obvious that there are times when we all do things differently. As I listened to the questions and answers on the ever pressing problem of what to do with the persistently unruly boy, I wondered if we wished there was a ruling that said, "If anyone enters your meeting, and will not hear you, you should knock the dust from the seat of his pants." However, prayer, patience and perseverance work wonders in some cases, and many a good man was a rascal as a boy.

Much blessing was derived from these gatherings, and surely much fruit will be reaped in coming days as a result.

A Tape-recorder—and your Church (continued)

the speaker at the end of the road, with the recorder in the church. I play a tape of music, turn a knob, and I can announce the meeting! I can record direct from the radio through the special socket or plug in a record-player and use the recorder as an amplifier. With its own built-in mixing panel I can even make my own sound tracks.

A tape, spare tape, the lead, mike and loud-speaker—the whole lot are put together and I only have the one thing to carry. I have carried it all over London. It has been pushed, squashed, tripped over—yet I've never had any trouble with it after nearly a year's hard work. It is used at the church three days a week. And the price? 54 guineas.

There are, of course, numerous other uses, including home evangelism and a ministry to the sick.

CHILDREN'S

STRIP

Conducted by Bernard H. Norris

Hello again!

Now to continue our story from last week.

"There's only one hope now sir," called the driver, "one of the horses." The rich man shuddered, looked at his daughter, and sadly said "All right driver." As the pack of wolves came up again, the driver cut loose one of the two leading horses. It galloped madly into the forest, with the wolves in hot pursuit. All too soon the poor animal was overtaken. The rich man sighed as he heard his daughter begin to cry. What an awful journey. Would they ever reach the town? Outside, the guard, who was one of the rich man's oldest servants, was straining every nerve to catch sight of the wolves again, hoping they would not appear—but they did.

The taste of the blood of the first horse must have made the savage beasts more ravenous, for up to the coach they came again. "Right, driver" called the rich man, and the other leading horse was cut loose. The poor creature was terrified, and made off across

the country into the woods to share the same fate as his fellow. At last, at long last, the lights of the town came in sight, but the guard—the rich man's faithful servant for so many years—could already see the wolves coming again. The loss of two horses had slowed the coach down, and the wolves were stronger. "We'll do it," shouted the rich man. "Yes sir," said the servant, but he thought, "The wolves will be here before we are safe, and one horse could never get us there." There was only one hope for his master. The servant made up his mind. Suddenly he stood up and leapt off the coach. He had run about 100 yards when the first wolf reached him.

When the coach arrived the rich man looked for his servant, and the driver had to tell him. The next day they went back, and to mark the place of the servant's great sacrifice a pillar was set up on which were the words, "Greater love hath no man than this, that a man lay down his life for his friends."

* * *

Here's the competition. Who said those last words, and to whom were they said? Give me the scripture reference and also find a scripture about a wolf. Send your answers to me by next Tuesday, February 25th. There'll be prizes for the first boy and girl.

Cheerio for now, and God bless you.

BERNARD.

At this year's ROYAL ALBERT HALL rallies a special period is being devoted to

DIVINE HEALING

at which one of Elim's outstanding evangelists

REV. KEN MATTHEW

will pray for the sick

BRING YOUR SICK

FOR PRAYER-BELIEVING

Supporting features

Rev. René Robert (soloist and violinist, Switzerland)
Rev. Ken McGillivray (from the shadow of the Bamboo Curtain)

Rev. T. W. Walker and the microphone

E.B.C. Students' Quartet

"Voices from the mission field"—via electronics

Unique "Send the Light" feature and the
London Crusader Choir with 1,000-voice Youth Choir



EASTER MONDAY

11 a.m. 3 p.m. 6.30 p.m.

**TRAFALGAR SQUARE
and**

**ROYAL ALBERT HALL
APRIL 7**

ADMISSION FREE. Reserved seats available, 1/6, 2/6, 3/6

Conducted by
National Youth
Secretary

youth page



ONLY 15 DAYS TO "G" DAY

EVERY week brings new stories of "Send-the-Light" targets being broken, set higher, and yet freshly broken. If every Crusader branch (Senior and Junior), Cadets and Sunshine Corner, Boys' Guild and Sunday school, responds like those of whom we have heard, our Missionary Society will receive one mighty avalanche of financial support on "G" Day. There is no need for me to remind you that "G" Day is GIFT Day, and Gift Day is Sunday, March 9th.

Scunthorpe Elim Sunday school sent us this brief message: "Target achieved *first* week. Have raised target—sending more light."

They also sent us this inspiring report:

It was with mixed feelings that the target for our "Send-the-Light" effort was viewed in this Sunday school where the weekly offering was never more than a few shillings. However, we had reckoned without the enthusiasm of our scholars. Our target

was achieved in the first week. In the second week it was nearly doubled and we are still pressing on for greater light. The results were obtained in a number of novel ways mentioned here. Our superintendent made small official collecting cards and invited the children to go out and do small tasks for parents, friends or neighbours and request that any reward be entered on this card as a gift to the missionary cause. In this way a good amount was earned—one little girl got more than 10/- for her efforts. Another little girl made and painted plaster cast models, which she gave to anyone making a donation entry on her card; she has to date collected 21/-. Many are the lovely little stories the children have to tell of how they have helped in this work ("His work").

To stimulate interest a model was made of what we supposed a missionary hospital looks like, and finished in black and white. This model was made from off-cuts

of hardboard, ceiling paper and a small cardboard box. In the base was fixed an electric light bulb and holder connected to a switch. Nine windows were cut in the box and made to swivel inwards; these were painted black and sealed in the closed position. Eight of the windows were given ward names and the last window was the operating theatre. Each window represented one ninth of our target, and as each amount was reached the window was opened to allow the light from the electric bulb to shine out (light sent). One can well imagine the excitement of our children when the last window was opened—the operating theatre of course—and the whole model hospital was now flooded with light. How lovely it is to find our children so keen to help others in this way.



Youth Committee. Top row: T. W. Walker and K. Matthew. Front row: P. S. Brewster, J. Hywel Davies (N.Y.S.) and H. W. Greenway (chairman).

Here is another idea. It comes from the Barking Elim Sunday school.

I have communicated the contents of your letter to the school and you will be glad to know that at the rate of giving to date I am quite confident that we shall more than treble the target figure you have set us.

Each class has a box with the shape and appearance of a book (to remind them of *the Book*), into which they put with great excitement their half-pennies, pennies and in some cases sixpences. On the inside of the cover (lid) there is provision for their weekly amounts to be recorded and the class target is also shown. Already, in *two* weeks, some classes have exceeded their target for the whole nine weeks! I pass this information on to you as an encouragement. The offering of one Sunday school by itself cannot be very substantial, but it has its significance as part of the great collective effort. May your head be full of worthy causes that can capture the imagination of the young and make them feel their importance in the contribution they can make to the furtherance of the Gospel. In the main, it is only a tangible thing that can move them to endeavour.

Let us make one great final effort during the next two weeks and not only reach but pass our targets in every Elim Church.

A personal note from the N.Y.S. to every Elim Crusader—

LET US BANISH THE "I COULDN'T CARE LESS" CLAN!

I AM appealing to every Elim Crusader to join my crusade against this devilish apathy which has the majority of modern youth in its grip—the "I couldn't care less" disease. We are within a few weeks of the most important item in our Elim calendar for public meetings, and nothing less than our best is needed for its success. The Royal Albert Hall rallies are an integral part of Elim's life by virtue of their part in Elim's history. In addition, and even above that, is their unique presentation of Elim evangelism as an irresistible spiritual force in the largest city in the world, a world which is being

OUR WORD OF APPRECIATION TO CARDIFF

We wish to place on record our most grateful thanks to Rev. P. S. Brewster, the City Temple Church Session and members for their generous hospitality in receiving the delegates to the National Youth Conference in their homes and at their church from January 20th to 23rd. They did this freely and at great expense to themselves. Each day a staff of City Temple sisters prepared and served meals at the City Temple for the delegates, and the full freedom of the magnificent new premises was granted to the visitors. We feel that this contribution to our youth work has been of inestimable value.

NATIONAL YOUTH SECRETARY.

brought to a standstill by the creeping paralysis of secularism.

This is an emergency hour. Every Elim Crusader free on Easter Monday is conscripted for Christian service. We need every single one for the massed youth choirs presenting a united front of youth for Christ. Any complaints? Every thought which discourages you from this service on Easter Monday is the Devil's attempt to keep you out of the fray. However, I am persuaded better things of you, Crusader for Christ.

We must not only be willing, but ready! We must live up to our motto: "Our *best* for God." Obtain your music (*Evangelical Songster*) and practise your part. The pieces are not difficult, but the way to efficiency is to practise and practise; then when you have done that just practise again. I was about to suggest that you know your part backwards, but perhaps you had better not—it sounds better the other way!

PS. Just for the boys. Don't sing the girls' part, fellows. It sounds better when you sing your own—you can do it if you try.

God bless you all as you join in this invaluable service. We need you *all*.

Elim youth movement CRUSADING FOR CHRIST



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. A. Gordon
(Minister of Caterham and Coulsdon Elim Churches)

Sunday, February 23rd. John 6 : 15-27.

“It is I; be not afraid” (v. 19).

Millions of people must have received comfort and hope from these words and the story in which they are set. Darkness, wind-storm, tossing waves, loneliness, and a long perilous journey ahead to the other side. Have not you been there also? But Jesus came—and still comes—walking on the sea, drawing nigh. His loving and assuring words are a peaceful benediction allaying our fears, subduing the wind and waves, and miraculously shortening the journey, so that we know the wonder of the “immediately” (v. 21) of the episode. Take a look at Nahum 1 : 3. Jesus is Lord!

Monday, February 24th. John 6 : 28-40.

“This is the work of God, that ye believe on Him whom He hath sent” (v. 28).

True belief in Jesus brings the soul to God. We are drawn to Him by God, and by Him to God. All who are to come shall come, and these shall be received, kept and satisfied by Him. We are led and fed by Jesus. We best work the works of God when we “live by” (believe) Jesus.

Tuesday, February 25th. John 6 : 41-59.

“My flesh . . . My blood . . . eternal life” (v. 53).

Jesus was consistent in His statements. Verses 53-56 support His later asseverations at the Last Supper: “My body . . . My blood.” The life is in the blood. The blood is in the body. Life released called for a broken body and poured-out blood. His alone could save and satisfy. By eating His flesh and drinking His blood in a spiritual sense we have eternal life in us because we dwell in Him and He dwells in us.

Wednesday, February 26th. John 6 : 60-71.

“Many . . . went back . . . to whom shall we go?” (vv. 66 and 68).

The Spirit quickens. The quickened soul becomes the saved soul. Many undoubtedly hear, but are not quickened, so they go back. There is only one thing the quickened, saved soul can do—go on! These souls say: “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure . . .” (vv. 68, 69). Maybe many so-called backsliders have never truly heard, been quickened and drawn and received. Oh for more of the Spirit’s working!

Tuesday, February 27th. John 7 : 1-13.

“My time is not yet full come” (v. 8).

The Feast of Tabernacles was the Jewish harvest home, a time of ingathering and rejoicing. This feast was their feast, but not Jesus’. Yet God and Christ are always “on time”; never a minute too soon and never a second too late. The Bible speaks about “due time” and “fulness of time”—always relating to Divine “on-timeness.” The world’s time for rejoicing is now, for tomorrow, they say, we die. It was not yet Christ’s harvest home—there had first to be Calvary and the resurrection (John 12 : 24). But “we shall come rejoicing, bringing in the sheaves.”

Friday, February 28th. John 7 : 14-24.

“How knoweth this man letters, having never learned?” (v. 15).

The fact of inspiration and revelation should be no excuse for neglect of education, but these often triumph over such when God desires to prove His superiority over the ways and means of men. It was so with Peter and John (Acts 4 : 13). John emphasised this (1 John 2 : 26). So did Jesus (v. 17). Some things (mostly Divine) cannot be taught or learned, they are just imparted and impressed by the Spirit of God. Happy is the man who is thus spiritually educated.

Saturday, March 1st. John 7 : 25-36.

“I go unto Him that sent Me . . .” (v. 33).

What a thrilling phrase this is! Those who saw Jesus saw one who had been in and come from the very presence of God, and who was soon to return there. In spite of that, and no doubt because of His humanity, they did not believe and would not receive Him. They called for and contrived to bring about His death. How blind, deaf and insensitive men are, even as God Himself comes near and passes by them!

They must be Prayed in! (continued)

THEY MUST BE PRAYED IN! This is a ministry for all—for all ages and conditions, for the active and the shut-in, for those who have other ministries, and for those who have not. They *must* be prayed in. Will you join with me and say, “By God’s good grace they *shall*”?

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The following are some of our most recent publications.
For full list please apply for catalogue.

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COMING EVENTS

(Please pray for these services)

COULSDON. Feb. 23—March 16. Elim Church, Chipstead Valley Road. Evangelistic and Healing Crusade conducted by Charles Kingston and party. Suns. 6.30, week-nights (except Fri.) 7.30. Support by your prayers and presence.

C.679

ILFORD. Mar. 3. Elim Church, Srafton Road. Missionary farewell meeting to Miss S. F. Beardwell, Elim missionary returning to India. 7.30.

KINGSTON. Mar. 1. Elim Church, Thames Street. 7 p.m. In connection with the District Presbytery, a Pentecostal Convention. Speaker: W. G. Hathaway. Special items from the churches. You will be welcome.

C.688

LONDON. Feb. 22. Bridewell Hall, Eccleston Street (near Victoria Coach Station), S.W.1. Saturday Night Special, 7. Guest speaker: J. Craig Kennedy (President). Brass ensemble with Douglas B. Gray. Personality Spotlight. Surprise item. Leader: National Youth Secretary. At the piano: Geoff Cooper (Youth Rendezvous follows 8 to 9 p.m.).

LONDON. Easter Monday, April 7. Preliminary announcement. Trafalgar Square Open Air Rally at 11; Royal Albert Hall Youth Rally at 3; Royal Albert Hall Evangelistic Meeting at 6.30.

SOUTHPORT. Feb. 22-26. Evangel Temple, Manchester Rd. Missionary Exhibition. Speakers: W. H. Francis (Transvaal), A. D. Hathaway (India), G. T. Thomas (missionary secretary). Missionary films and filmstrips. Week-nights 7.30. Sun. 6.30, missionary meeting.

MR. F. B. PHILLIPS'S TOUR

Feb. 22-24, Halifax; 25-27, Bradford; March 8-10, Motherwell; 11, Glasgow; 12-14, Kirkintilloch; 15-17, Dundee; 18-19, Aberdeen; 20, Edinburgh; 21, Dunfermline; 22-24, Alloa; 25, Shotts; 26-27, Greenock.

MISSIONARY ITINERARY

Pastor **W. H. Francis**, Elim missionary on furlough from the Transvaal, will visit the following churches: Mar. 1-2, Barnsley; 3, Sheffield; 4, Rotherham; 5, Beeston; 6, Giltbrook; 7, Chilwell; 8, Long Eaton; 9, Sandiacre; 10, Mansfield; 11, Nottingham; 12, Loughborough; 13, Leicester. Mr. Francis will be showing an interesting collection of pictures in connection with his work.

ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: Feb. 24, Hastings; 25, Hove; 26, Southampton; 27, Bournemouth (Springbourne); Mar. 5, Oxford; 10, Bristol; 11, Gloucester; 19, Birmingham (Graham Street); 20, Worcester; 26, London (East Ham); 29, Essex (Leigh-on-Sea); Apl. 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

SUNNY BLUNDELL TOUR

Feb. 22-27, Accrington; Mar. 1-6, Wells; 8-13, Liverpool; 15-20, Southport; 22-27, Banbury; 29—April 3. Leafield Baptist Church.

EVANGELIST EDDIE SMITH'S TOUR

Feb. 1-23, Belfast (Melbourne Street); Mar. 1-15, Ballymoney; 16-29, Belfast (Abbey Street); dates not yet fixed. Newtownards; Apl. 13-27, Lisburn. C.648

BOOK REVIEW

"GREAT DELIVERANCES," by Glynn Mills (Victory Press, 9/6), is a romantic novel, with strong Christian overtones, which will be acceptable to those who want light reading with plenty of Gospel interlaced with the romance. The story chiefly concerns the son of a rich widow, who with her wilful, worldly and domineering ways saps his personality and makes him, throughout most of the book, a rather spineless, too-submissive character unwilling to follow his own convictions, until after a series of near tragedies he finds Christ.

My chief criticism of the book is one which I would apply equally to most books described as Christian novels. The Christians on the whole are depicted as such wonderful, self-effacing people, willing to accept the will of God almost immediately it is revealed, irrespective of the passions and dictates of their own hearts. This novelist, in keeping with most Christian novelists, would write more realistically if he allowed his Christian characters to have more moments of rebellion and waywardness, followed by the natural consequences. But despite that, this is a book which will commend itself to many.

ELIZABETH URCH.

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When He shall come
(Pearce: Fearce, arr. Hustad)

SC104 **Ain' that good news**
Negro Spiritual (arr. Wm. Dawson)

Bryn Calfaria
(Protheroe: Owen, arr. Protheroe)

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Conductor: D. B. Gray

SC107 **Just as I am**
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(Phil. Kerr) Ladies' Chorus

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Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elin minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Austria, Switzerland, Italy, Germany, Dolomites, Venice, Paris, Vienna, Brussels, Scottish Highlands; luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central; two minutes Elin Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven, Newquay. Phone 2979. C.624

Bangor, N. Ireland. Rathmore House, Seacliffe Road; seafort; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

Blackpool South. Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

Bournemouth. Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

Bournemouth. Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

Bridlington. The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

Cornwall. Between Newquay and Pastow, unspoiled Treyarnon Bay, sandy beaches, safe pools, beautiful walks. Inexpensive holidays in luxurious four-berth caravans. Easter-October (August booked); reduced rates (early and late bookings). Mrs. J. Solomon, School House, St. Columb, Cornwall (St. Columb 60). C.680

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.637

Eastbourne. A delightful holiday is assured at the Elin 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).

Exmouth, Devon. "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June and September. "Croylands," Isca Road; Exmouth 3372. C.635

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Scarborough. The Harcourt Hotel, 45 Esplanade, South Cliff, is ideally situated to provide a first-class holiday centre for the Lord's people; large comfortable lounge, well appointed dining room, h. and c. and spring interior mattresses in all bedrooms. Brochure from Proprietors, Mr. and Mrs. J. Johnston. Phone 3930. C.674

Scarborough. "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Warters, enclosing s.a.e. Telephone: Cloughton 276. C.633

Tal-y-Bont, near Barmouth. 1957 four-berth caravans. Small site; flush sanitation; shop; safe sandy beach. Fully booked July 26 to August 9. Stanton, 79 Cooksey Lane, Birmingham, 22c. C.639

SITUATIONS VACANT

Assistant required for Elin Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

PROFESSIONAL

Two S.R.N.s required immediately for day and night duty. Please apply: Matron, Teme Court Nursing Home, Lower Wick, Worcester. C.660

Oldchurch Hospital, Romford, Essex (722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

HOUSES, FLATS, ETC. FOR SALE, TO LET AND WANTED

Wanted, to let, in or near Bournemouth, caravan or bungalow, for two weeks commencing September 29th to October 11th inclusive. To accommodate four adults and one child. Please reply to Box 4, Elin Evangel Office. C.632

MARRIAGE

Toon: Forster. On January 4th, in Elin Church, Yardley; Derek Valentine Toon to Eva Dorothy Forster. Officiating minister, B. H. Hartwell. C.687

WITH CHRIST

Allan. On January 24th, Mrs. J. Allan, for many years a member of Elin Church, Greenock. Officiating minister at funeral, W. J. Hilliard. C.683

Chaplin. On February 1st, Amelia Chaplin, aged 70, of Westcliff-on-Sea. Officiating minister at funeral, George Backhouse. C.684

MISCELLANEOUS

Easter Music. New songs of the Cross you will enjoy, "Redeemer," "Refuge," "The Way." Send 3d. and s.a.e. (business) to W. Jeffery, 108 Oxford Street, Swansea. C.685