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THE ELIM EVANGEL



Vol. XLIV No. 40 OCT. 5th, 1963 6d

Town Hall, Birmingham, crowded to capacity during the crusade by Rev. Alex Tee during August

Proclaiming the Truths of Pentecost

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips.

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

EDITORIAL

Once again!

WITH this issue of your magazine we meet again as Editor and Readers. Circumstances have fallen upon us that unfortunately bring farewell from your former Editor who, during the five years of his work, has done a magnificent job in his handling of the production of the paper. Those same circumstances bring me again into the picture at the request of the Executive Council as your present Editor.

This will be my third occupation of the Editorial chair. The first goes back to the early thirties and the second to the early fifties. Now early in the sixties I am to join you in a partnership which I trust will be stimulating to you as readers as well as to me as your Editor, I hope I shall be as successful in the task as my predecessor, but I value your prayers that I may be a faithful witness of Him who is declared to be The Faithful Witness (Revelation 1:5).

Our pulpit is the largest in Elim; our congregation vast and varied. God helping us, it shall not be said in our day that "Truth is fallen in the street." Of preachers from the pulpit of our pages there will be many, but we shall endeavour to bring you the best. They will counsel you, instruct you, and feed you upon the Word of God. They will challenge your thinking, dispel your doubtings if you have any, and lift your eyes to the Saviour who not only died once for us and rose again from the dead, but who will break again into human life and into our poor world by the miracle of His Return when the heavens will glow with the splendour of that glorious Advent.

If you love this our co-operative witness of Him—this piece of literature that comes to you week by week, come storm or come sunshine, year in and year out—then treat it as your paper, your fellowship with us, your means of spreading abroad the truth, by telling your friends of its message and ministry. It will brighten your home, lighten your burden, heighten your courage, and tighten your grip on the things that matter most in this life and in the next. Do not let it ever become stale to you, let its message always be fresh to your eyes, to your mind, to your heart, and we shall make progress together in our work for God.

Every week we shall have something fresh to tell you. News of the revival among us, of the fuller outpouring that we pray for, and of the gracious work of the Holy Spirit in our churches and in our evangelistic crusades. There will always be something to lead to Christ those who seek Him, and to satisfy Christians who are looking for more of God. Remember us in prayer each day.

W. G. HATHAWAY

Birmingham City-wide Crusade

By F. SHADLOCK, MINISTER OF SELLY OAK ELIM CHURCH

Thrilling conversions !

Marvellous healings !

Record-breaking crowds !

IT IS NEARLY two years since the Birmingham Presbytery planned this city-wide campaign. Then it seemed so far away—now it has come and what great blessings it has brought only eternity will reveal—and at the final meeting—but I must not get ahead of my report !

Special prayer sessions were organised in all our churches, choir practices were arranged and counsel meetings were set in progress, until members and friends of all our churches were looking forward to the great day. The first night saw great crowds lined up outside the town hall waiting with joyful anticipation for the doors to open. What a joy it was to see the auditorium full. After the splendid singing of the united choir and the anointed solos of Mrs. Mair Jones Perkins, campaigner Alex Tee welcomed everybody and then announced his text, "Wilt thou be made whole?" (John 5 : 6). We sensed again the lowly Nazarene was in the midst, not to make one man whole, but all who were willing in the crowded audience. The appeal was made and hands were raised from the ground floor, the lower balcony and now the upper balcony. The campaigner lost count, but what did numbers matter when young and old were now standing to their feet in their sincerity to accept Christ as Saviour? With counsellors they came to the front and on to the counselling room.

The Sunday night after-church rally found the town hall full again. The writer remarked to a colleague on the platform, "What a good crowd!" He replied: "It is the most we have had for an after-church rally." As the crusade proceeded we were thrilled to witness decisions registered for Christ every night. This is a remarkable answer to prayer for which we give God the glory. Several fellow ministers told me that many new converts had found their way to their churches; a family of four, a lady bereaved of her husband, several converted beatniks, and so we could go on. Let me tell you of a nameless young lady bank clerk, who felt a deep yearning for the souls of the young people known as beatniks. She purchased clothes identical to theirs, made their acquaintance and brought them to the crusade, where many of them made a decision

for Jesus Christ. Did it make any difference? A good question, one which Mr. Tee can answer. One night in the town hall foyer a nicely dressed young woman came to him and asked him if he knew who she was. He replied in the negative. She then told him: "I was one of those beatniks who decided for Christ the other night." She was now living at home and was dressed like any other respectable young woman. No wonder Alex Tee did not recognise her! A great work has begun among this class of young people, for at least fifteen have made a decision for Christ. Most of them have returned to their homes, have had their long hair cut, dress in a conventional style, are either seeking or have found work and are becoming New Testament Christians and good citizens. What a change from beer drinking, smoking of drugs, living immoral lives and revelling in their shame. The coming of Christ into their hearts has changed all this. Praise the Lord! Another happening in the inquiry room—a lady found Christ and was rejoicing when she saw her estranged husband, who had also found Christ. They were reconciled to God and each other. Hallelujah!

Pastor Tee announced that he would speak to Christians on Thursday nights. Some were disappointed and thought he should just preach to the lost, but on one Thursday approximately 150 stood to their feet and rededicated their lives to Christ, in addition fourteen were converted, although the message was for Christians. Isn't that wonderful? Who can measure what these messages will accomplish in Christ's church in Birmingham?

Each night the sick were ministered to, and then the testimonies began to come in. A minister's wife healed of that distressing complaint, asthma; many testified of pains disappearing; a wee baby of 2½ years was healed of internal trouble; a lady was healed instantly of thrombo-phlebitis; another when prayed for felt God's power run through her like an electric current and she was healed. This lady wrote saying she thought she was going to be crippled for the rest of her life with stiffening joints caused through arthritis—God completely healed her. Since writing this report another remarkable healing testimony

was told to me. The secretary of my church had been suffering for many months pain in the leg, which kept him awake at nights, spinal trouble, weak heart and loss of appetite, and from fourteen stone he came down to nine stone. He was taking five tablets several times a day. God healed him ; he has taken no tablets, his appetite is restored, he sleeps well now and is putting on weight.

Mention must be made of the "men's night." What a thrill it was when Pastor Tee asked them to stand and sing the last verse of "Only a sinner saved by grace." It is estimated that out of a congregation of 1,450, 700 were men, and this was a mid-week service ! A good number of men surrendered to Christ throughout the crusade.

Wednesday night was youth-ful night—the emphasis was, of course, on youth. The last Wednesday of the crusade was remarkable when Mr. Tee preached on "The tragedy of a diverted life." At the close of the meeting many reconsecrated their lives to Christ and then God broke in with prophecy. Pastor Tee remarked that he does not ever remember prophesying in a crusade before. Bless God, He confirmed His Word.

We must also say how much the soloists were enjoyed. What blessings they brought on the meetings with their consecrated talent. Mrs. Mair Jones Perkins was really outstanding. Our brethren Don Evans and John Mitchell contributed no mean service to the crusade, while the young ladies' trio from Coventry was much enjoyed and the united choir was a great source of blessing. Our pianist, Peter Jackson, thrilled us with the masterly way

he played throughout the crusade and the unforgettable musical items, so beautifully rendered by him. How few knew Peter is blind until Pastor Tee mentioned it in thanking our brother. The organist, Geoffrey Smales, did a wonderful job, and the local ministers' support night after night was a source of great encouragement and help to the campaigner.

The final Saturday was a great night and the huge auditorium was full ; it was a great Pentecostal meeting. Pastor Tee prayed for the sick folk or those who would stand for some loved one or friend, and out of the congregation of 2,000 approximately 1,600 stood for prayer. At the close about thirty decisions were registered for Christ.

We have just sung the last hymn of this great crusade. One of our ministers said, "It was the biggest crusade since Principal George Jeffreys held his campaign in this city." For the last night this crowded congregation sang with reverence "O Jesus, I have promised to serve Thee to the end," and I believe that in all sincerity thousands of voices were expressing what was in their hearts.

What a great crusade ; 300 souls decided for Christ and hundreds of lives influenced for God and for good.

Birmingham will long remember the challenging, dynamic and forthright addresses of Pastor Tee, who made sinner, backslider and saint squirm uncomfortably, to be shaken out of lethargy, self-complacency and slackness into full surrender to Christ and into a deeper consecration for His Lord, whom he exalted and lifted up throughout his ministry in the crusade.

Summer Crusading by the London Crusader Choir

RELAXATION is something somewhat unknown to the London Crusader Choir and the recent weeks have seen this vigorous band of Elim travelling evangelists in full tempo. Epping Open Prison and a fine open-air service in Valentines Park, Ilford, provided opportunities for witness to many who would not normally be challenged with the Christian evangel. Then to the south coast and the first stop, being Eastbourne. Leaving London early the choir arrived in time to worship in the crowded Elim church in the morning service. Throughout the day the fellowship with the local members as well as with many holiday visitors from scattered parts of Britain made the day one of rich and uplifting benefit. The choir finished off the day by ministering in the town hall,

to a fine gathering met for the annual British Youth for Christ conference. The weekend following there were journeys to Brighton, two meetings in the Dome supporting and singing at the crowded audiences with the renowned missionary Gladys Aylward—a thrilling experience. Next day was a day of happy reunion with many friends as two services were conducted by Pastor Douglas Gray and the choir in the Elim Church, The Lanes, Brighton. Record crowds gathered despite the inclement weather. At all these venues the choir have given of their best and created no little interest and received warm appreciation from people and press, in their zeal and consistent presenting of "Music with the Message."



W. R. Jones, Alan Caple and Neville West, who conducted the Bournemouth crusade.

Opening of the Bournemouth Crusade

Reported by W. G. HATHAWAY

SPLASHING and dashing on the roadways of this holiday town, the rain came down in torrents. Pattering on the rooftops, cascading over the gutterings, squelching the footsteps on the pavements, flooding the roads, until it seemed it would never stop. After the wettest August of the century here on the South Coast September began with the same deluge of rain on this opening night of the Bournemouth Crusade. Drivers trying to squeeze their cars into the few remaining spaces, passengers racing across in the rain to the inviting glow of warmth and shelter in the wide entrance to the Town Hall; then, shedding our dripping macs, we too were soon inside the already well-filled auditorium and entranced by the music and melody coming from the loud-speakers as the Crusade Party opened this their *première* on a most uninviting night.

But revival was in the air! The Bournemouth Crusade was ON! Prayers of months were to find their fulfilment in these meetings. Expectation was running high as the people settled in to enjoy the wonderful singing and to hear the Word of God and also to see during these days the evidences of the Holy Ghost at work. In spite of the lateness of the hour at this after-church service the meeting soon got into its stride under the able leadership of those on the platform.

The teamed-up talents of the party with a seven-year background of campaigns in various parts of the country behind them ensured right from the start a crusade bringing a combined ministry of instrumental and vocal melody coupled with the dynamic preaching of the vital message of the gospel by the Campaigner himself. Alan Caple's singing was an inspiration, and the singing of Mrs. Mair Jones Perkins brought into the meetings a lovely sense of the wonder of the love of God. The Campaigner, the

Rev. Ron Jones, presented the challenge of Christ to the unsaved, convincingly, pointedly and fervently, with the unction of the Spirit upon him as he gave the message. As he made his final appeal for surrender to Christ it was no surprise to the expectant congregation to see hands going up all over the building. In every one of these first three services it was a joy to see the converts streaming out to the front to make their confession of Christ and to be instructed by the counsellors in the way of the Lord.

Healings, too, have followed the preaching of the Word. One woman who sent a handkerchief for prayer was immediately healed as prayer was offered for her in the service that night, though she herself was at home. Another who had been seriously ill and suffering from severe loss of balance and accompanying sickness was marvellously healed while sitting in the service.

On the third night, the last one covered by this brief preliminary report, the Town Hall was well filled right to the back with local people plus those holidaymakers who had been fortunate enough to be able to arrange their holidays to coincide with the crusade. Every service brought a great sense of the presence of the Lord and already there is a "sound of abundance of rain" in heavenly showers falling upon the people and matching the downpour of rain that ushered in the first opening phase of the campaign.

THOUSANDS FLOCK TO BOURNEMOUTH CRUSADE

From the *Bournemouth Evening Echo*,
September 10th

By the end of last week, over 3,000 people had attended the Bournemouth Crusade at the Town Hall. It has been such a success it seems certain that

this number will have been doubled by the time the crusade ends on Sunday.

The largest crowds were seen over the weekend. In fact, Saturday's special youth night proved so popular, another is to be held this Friday.

The Rev. Ronald Jones and his team have been encouraged by the results of their revival services. There have been good congregations and on some evening the Town Hall has been packed.

Mr. Jones has outlined his aims very simply . . . "We believe the answer to the world's problems is a real revival of faith in God," he said. "We are alarmed at the increase in juvenile delinquency, social disease and violence. The answer cannot merely be law and legislation, it must be spiritual.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Watch and pray

Christians have been gathered into assemblies not only for fellowship, but that we may be companies of soldiers of Jesus Christ.

We are exhorted to be strong in the Lord and continually watching unto prayer. Each soldier has to do his turn of sentry duty. It is a great shame to be asleep at the sentry post and the punishment for such neglect of duty can be severe indeed.

Watching and praying is never pleasant work. It is likened to sentry duty, but the work of the sentry is most important. Napoleon the Great realised this. There is a story which illustrates this. It was the custom of the Emperor to steal out in the darkness of the night in disguise to see if the sentries were all at their posts. One night he found a sentry asleep at a post of danger. Napoleon took the rifle without awakening the soldier, and took his place as the sentry until he awoke. The story says the soldier awoke at the coming of the dawn. Then he saw the martial figure standing close beside him. "My God!" he cried in horror. "It is the Emperor!" And he knew that with such a witness to his faithlessness he could look forward to nothing but the penalty of death for being found sleeping at his post.

Christian, seek not yet repose;
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray!

Principalities and powers,
Must'ring their unseen array,
Wait for thy unguarded hours:
Watch and pray!

Gird thy heavenly armour on;
Wear it ever, night and day;
Ambushed lies the evil one:
Watch and pray!

Prayer is requested for

An outpouring of God's Spirit upon Britain.
For an unsaved woman suffering from a nervous breakdown.

Thought for the week

Watchfulness in prayer.

We want to reach the man in the street, the teenager and the person who never goes to church at all."

No magical power

About the special prayer that is being offered for sick people, Mr. Jones said: "I don't claim any magical power to heal, I simply believe that God is powerful and is able to meet the need of men and women in body, soul and spirit.

"This has nothing in common with 'faith healing,' spiritualism and 'mind over matter.' It is simply based on the glorious fact that God hears and answers prayers . . . In Bournemouth there have been those in the very first week who have returned to tell us of the miraculous way in which God has answered prayers for bodily healing."

THE E.M.S. AND ITS NATIONAL WORKERS

(continued from page 631)

missionary enterprise and service is growing increasingly difficult. Missionaries are faced with frustrations of all kinds, and there are indications of the cessation of missionary work in the near future.

The present aim of the Elim Missionary Society is to train these Christian nationals on the indigenous principle; not only to bring about their spiritual development and train them to be preachers of the Gospel, but also to teach them to be self-sufficient and eventually self-supporting, so that they will be able to carry on the missionaries' work if and when they are compelled to withdraw. However, in the meantime these nationals must be trained and supported by the society and this can only be done by the intensified giving of our people; not by the diverting of one's regular giving through the missionary boxes, but by an extra gift or a covenant to give a regular extra contribution, however small, over and above one's present giving. The income from the missionary boxes is already stretched to the limit in meeting the support and maintenance of our missionaries, mission stations and present national workers.

If this appeal receives a response from your heart will you please fill in the form on the opposite page and send it to me at

20 Clarence Avenue,
Clapham Park,
London, S.W.4.

"ELIM'S YEAR OF PRAYER"

From September 30th, midnight, until October 7th, midnight, the following churches participated:

Bristol, Mountain Ash, Cardiff, Neath, Pontypridd, Tony-pandy, Porth, Hereford Blackburn, Aberdare, Bournemouth, (Springborne), Falmouth, Hove, Brecon, Merthyr Tydfil, Old Hill (Birmingham), Englefield Green.

The Elim Missionary Society and its national workers

An appeal for increased support

By SAMUEL GORMAN, MISSIONARY SECRETARY

FOR SOME time it has been felt by the members of the Elim Missionary Council that the many Elim church members and friends, who so faithfully contribute to the financial support of the work of the Elim Missionary Society should be given a fuller understanding regarding the distribution of the funds received. Of course it is already known by contributors that the society is responsible for the financial support of our missionaries, including the heavy and ever-increasing costs of running and maintaining the various mission stations and numerous outstations. However, it is probably not generally known that the Elim Missionary Society also meets the salaries of about sixty-five full-time and part-time national pastors, evangelists and workers. The cost to train and fully support one of these differs on the various fields according to cost of living, etc., but it averages from £60 to £100 per annum. An example of the calibre of these workers is Samuel Johnson (see photo) who works with Pastor D. C. Lewis at our Rihand station in India. Mr. Lewis speaks most highly of him and the grand service he has rendered in assisting him to establish the work in Rihand. He refers to him as a most faithful worker who has stood loyally by him in the work of the Lord.

We hope to publish photographs of and short write-ups about our national pastors, evangelists and workers as they become available from our missionaries.

Every year, early in October, our missionaries send to the Missionary Secretary an estimated budget,

apart from their own salaries, covering the potential expenses of their stations for the coming year. This is carefully considered by the members of the Missionary Council, who take into consideration the income and expenditure of the financial year ending October 31st and decide on the allowance the society is able to make. This includes the salaries of all the national workers connected with the various stations.

To meet all this in addition to paying the salaries of missionaries and the many other station expenses that constantly occur, such as fees for medical and dental treatment for our missionaries, assistance towards boarding-school fees for missionaries' children, repairs to motor vehicles, etc., the society depends entirely upon the generous and consistent giving of its supporters. Most of this is contributed through the Elim World Mission boxes supplied to members and friends in our churches. These are made, as you know, in the form of an African church. The money from these boxes is the society's main source of income; support from any outside source is practically negligible.

There are many fine young converted nationals longing to be trained and sent into full-time ministry as pastors, evangelists and workers. Time and opportunity to prepare and equip these potential missionaries to carry the Gospel to their own people is fast running out. The situation in certain territories which have long been recognized as great spheres for

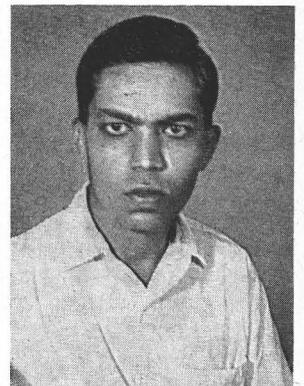
(Continued on previous page)

I enclose herewith my gift of towards support of national workers.

I promise to send the sum of each towards the support of national workers.

Name

Address



Samuel Johnson

ELIM'S YEAR OF PRAYER !

“ Power for the hour ”

By L. W. GREEN,

MINISTER OF THE ELIM CHURCH, CAERPHELLY

MIDNIGHT on September 30th, 1963, was the moment for commencing a year of prayer for revival.

Through the recommendation of our Executive Council, the Elim Foursquare Gospel Alliance Conference most enthusiastically desired to resume continuous prayer through our Elim churches for another year.

HOW DID IT ALL BEGIN ?

WHY DO IT AGAIN ?

HOW CAN IT BE DONE ?

WHERE WILL IT END ?

● **HOW DID IT ALL BEGIN ?**

It all began several years ago when a pastor from South Africa visited this country and suggested that a session of fifty hours continuous prayer should be held in his home church. The result was such a manifestation of the power of God in the salvation of souls that it was decided that there should be a month of continuous prayer throughout Wales. Obvious blessing abounded, resulting in a year of prayer throughout the Elim churches and mission stations in 1955. Because of the remarkable results, 1957 was also a year of continuous prayer. Now we are faced with the challenge of a revival of prayer for revival, so that 366 days and nights (1964 will be leap year) of unbroken intercession commenced at midnight on September 30th, 1963.

● **WHY DO IT AGAIN ?**

BECAUSE we are commanded to pray.

The Lord Jesus Christ said : “ Men ought always to pray and not to faint ” (Luke 18 : 1).

BECAUSE the Bible sets the pattern for unceasing intercession.

“ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor

night : ye that make mention of the Lord, keep not silence,

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth ” (Isaiah 62 : 6, 7).

The marginal rendering for “ Ye that make mention of the Lord ” is “ Ye that are the Lord's remembrancers.”

Does God need us to remind Him to send revival ? Have we to persuade Him to manifest His power ? Have we to talk God into it ? Prayer is not moving God's reluctance—it is claiming His promises. God longs to revive His people. No human father would like to see his children healthy for only a few days in the year. Revival should be the continuous supernatural natural condition of the Church.

The seed of prevailing prayer grows in the soil of self-dissatisfaction. God says : “ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place ” (2 Chronicles 7 : 14, 15).

BECAUSE prayerlessness is a sin.

If we do not pray we disobey the command of God.

If we do not pray we forfeit the promises of God offered to those who do pray.

If we do not pray we refuse the opportunity of drawing near to God.

If we do not pray we lose the sense of God's presence.

If we do not pray we prevent God from revealing His will to us.

BECAUSE it is profitable to pray.

Think what prayer has done :

Through prayer seas have been divided, rocks have

poured forth waters, lions' mouths have been muzzled, iron gates have swung open, demons have been cast out, proud armies have been defeated, infidels have become believers. It pays to pray.

BECAUSE prayer is a prelude to revival.

The old adage was that "Praying breath is never wasted," but the Old Book says "If I regard iniquity in my heart the Lord will not hear me"; so may the Lord cleanse us from our sin, that our prayers be not hindered.

BECAUSE private prayer is the secret of public power.

The perfect example of this is found in the Master's own prayer life. We read concerning Him: "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6: 12).

Observe the results the next day.

The twelve apostles were ordained.

The whole multitude sought to touch Him, for there went virtue out to Him, and He healed them all (Luke 6: 19).

The virtue flowed in all night, and the virtue flowed out all day.

When the apostles found that their prayer life was impeded by so much time being occupied with waiting at tables, they apportioned out the work, and gave themselves continually to prayer and to the ministry of the Word (Acts 6: 4).

Immediately Stephen ministered with great power.

Philip was used in a great evangelistic campaign in Samaria.

Saul of Tarsus was converted on the Damascus road.

BECAUSE though it is costly to pray, it is more costly not to pray.

Certainly prayer is not easy, but it is worth while.

The wise man said: "If the axe is blunt and its edge unwhetted, more strength must be put into the blow" (Ecclesiastes 10: 10, Moffatt). If the axe of service has become blunt by coming into contact with hardened hearts, prayer will sharpen it. If the axe has become rusty through inactivity, prayer will once again renew its cutting edge.

BECAUSE of the urgent need.

"Truth is fallen in the street . . . and the Lord saw it, and wondered that there was no intercessor" (Isaiah 59: 14-16).

● HOW CAN IT BE DONE ?

It can be done by every Elim church being a o-o-o-link-o-o-o-in-o-o-o-the-o-o-o-chain-o-o-o.

Individual prayer is as a twine that pulls a small

weight, but united prayer turns the twine into cord, and the cord into rope, and the rope into a cable that lifts that which would otherwise sink into a lost eternity.

Pray that you may be able to pray, for prayer is a battle. The adversary of your souls is the prince of the power of the air: and long enough has he withstood your prayers. But in answer to your prayers the Holy Spirit will come as a mighty rushing wind, and will cleanse the very atmosphere with the blood of Christ and the way will be clear; and instead of an adversary against you, there will be an advocate for you, and your prayers will ascend and the blessing will descend and the praise will ascend.

For those not acquainted with this "PRAYER FORCE," we mention the following:

1. THE OBJECT: That commencing on October 1st, 1963, there shall be a year of continuous prayer for revival.

2. THE SLOGAN: "Power for the Hour."

3. THE METHOD: Ministers or church leaders promise to arrange for non-stop prayer during the periods allotted.

Members of the congregation agree to pray for revival for one hour, or half an hour, consecutively covering the times mentioned.

4. THE REASONS: Many people, who otherwise would not do so, set aside an hour for prayer and experience tremendous blessing through it.

While we fully realise we are not heard for our much speaking, yet we know that "men ought always to pray," and God does honour much sincere prayer. As someone has wisely said, "prayer is not moving God's reluctance, it is claiming God's willingness." Prayer creates prayer, and through a session of continuous intercession the spirit of prayer can fall upon a congregation and grip a community.

Prayer is always a prelude to power, and is the road that leads to revival.

● WHERE WILL IT END ?

We saw how it all began: but where will it end?

Two ministers from Sweden witnessed the visitation of God in answer to the continuous prayer period in Swansea. They commenced a similar "Prayer Force" in Sweden, and God moved in a mighty way there.

We cannot calculate or tabulate the immeasurable results of the 366 days and nights of continuous prayer, but we know that the outcome will certainly be world-wide and eternity-long. When revival comes we continue in prayer—plus praise.



Women's column

By GLADYS GORTON

SEEING SPOTS!

AS I WRITE to you this week the Bournemouth crusade is in progress. There are meetings every night. At the beginning of the week, like most women, I did the weekly wash intending to iron and get it all out of the way, but it didn't work out at all. I found there was no plug on the iron. The man of the house had borrowed it, having needed a plug in a hurry for the projector which he was requested to get on arrival at the Christchurch rally. (Those who were there will remember the incident!)

I told him about it when he came in later that morning and he soon fixed it for me, but with one thing after another I wasn't able to get the ironing done. It wasn't until the end of the week, after returning from the meeting, that I was able to start on it and had almost finished when I happened to go out of the room for about a minute. I came back and began ironing a pillow-slip and was horrified to notice three large yellow spots. I looked at another and then a shirt and saw that they too were stained. The polythene bowl into which I had put some of the dampened washing was yellow so I presumed that the things had been stained by it, though it had never happened before.

"I can't finish my ironing," I called to my husband. "It's got yellow stains from the bowl." He came into the room. "I can't see any yellow spots," he said. "You can. Look!" I replied, convinced. "No," he said, "you can't." We both looked, and do you know I couldn't see any yellow spots either! "You're right. It must have been my eyes when I came back into the lightened room," I acknowledged.

As I finished the ironing I thought of the woman to whom I had listened at the close of the meeting. Her mind was greatly distraught over an incident which had happened three years ago. She was a hotelier and had made a wrong decision which she could not blot from her mind. It became an imaginary "spot" which spoils her mental outlook. It dominated her thinking; it had caused her to isolate herself from her family.

I suppose most of us at times, through the happenings of life, "see spots," some colourful, some black,

and it is good to have somebody in whom we can confide, who can show us that the "spots" do not always exist.

Best of all, the Lord Himself can open our eyes to see—without spots, that is why the scriptures advise to look to Jesus. He always gives a clear vision in wisdom and understanding. Read Matthew 7: 1-5.



Family affairs

By J. J. MORGAN

Pastor and Mrs. L. C. Quest.

WE CONGRATULATE brother and sister G. L. Taylor, of Newquay, on the birth of their son Alastair Mark, and brother and sister Ken Smith, of Burton-on-Trent, on the safe arrival of their son Mark.

The following ministerial appointments have recently taken place and we wish our brethren every joy and blessing in their new spheres of service: J. J. Way to Bath, E. J. Jarvis to Bradford, J. C. Quinn to Aberdeen, A. S. Brewster to Hove, C. L. Edwards to Hereford, D. E. Dean to Nuneaton. Mr. R. J. Niles commenced as honorary pastor at Bermondsey on September 15th. In Ireland, our brother S. Shaw has been appointed to Lisburn, H. McGowan to Apsley Street, Belfast.

Pastor E. J. Phillips recently had a period of treatment in hospital but is now home again and steadily improving. Mr. J. McInnes has had an operation for varicose veins in both legs but is home again. Miss A. Kennedy is still improving after her recent illness, and we hear from Mrs. S. Homer that her husband is slightly improved. We thank one and all for their prayerful remembrance of our sick friends and thank God for His touch upon these dear ones.

Our brother and sister Mr. and Mrs. T. Johnston returned from Kenya in August. Our brother is retiring from his government position and will be settling down in Northern Ireland. Pastor and Mrs. Ken McGillivray have recently arrived home from Formosa on furlough, and we wish our brother every blessing as he visits the home churches to tell of his work in that country.



HELLO SUNBEAMS.

I love having visitors, especially little girls who pop in to see me when I have a day off. Sometimes if I happen to be very busy myself I have to find them something to do. That happened last week when Georgina and Anne came to see me and I was busy with housework.

First of all I sent them into the garden with a pile of books and two deck chairs. I took them tea and biscuits too and they had a lovely time until it started to rain. Then I had to do some quick thinking because if I didn't give them something to do I knew that I wouldn't get through my work in time to cook the dinner.

Suddenly I thought of my old jewel box and the necklace that had been broken for so long. It was four strings of different coloured pearls, blue, mauve, green, white, and it had been a very beautiful necklace until the strings had broken and some of the pearls had been lost. I had always meant to rethread

them but somehow the broken necklace had lain in the box for weeks and I had almost forgotten it.

I found two strong pieces of thread and two needles. We took the pearls off the broken strings and mixed them all together, then Anne and Georgina had a lovely time making a new necklace for themselves from the pearls in the box. It took a long time but how lovely they looked when they were finished. Georgina and Anne were so proud of their handiwork and we all admired them too.

The necklace made me think of the lives of men and women and boys and girls bound together by love. Sometimes the cords of love get broken by sin and sorrow and the pearls are scattered. It is then that Jesus takes the lost and broken pearls and binds them together with His own love, cords of love that just cannot be broken. Just as the two girls took the necklace to show Mummy and Daddy, Jesus will take us to show to His heavenly Father. Every boy and girl who comes to Jesus and is saved is like another pearl added to His great jewels.

I'm glad my two little visitors came; they taught me quite a lot. I'm glad I'm like the pearls already on the new necklace and not one that is still forgotten in the box, are you?

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

BANGOR MISSIONARY CONVENTION

SINCE its inception in 1937 by the indefatigable Mr. "Herbie" Mateer, the Bangor World-wide Missionary Convention has grown in significance and size. Last year a record offering of £5,563 was achieved, and this was distributed among 180 different missionary societies. Of the twenty-one speakers at this year's convention, held from August 24th to September 1st, nearly twenty were there for the first time and eleven of the missions had never been represented at Bangor before.

Pentecostal groups were fairly well represented this year. Among those taking part were a team from the International Bible Training Institute, Burgess Hill, including Jean Jacques Zbinden, the Swiss tenor, and the Elim Ulster Temple mixed choir and quintet from Belfast. The Bangor Elim minister (Pastor Cuthbert) was among the local ministers who brought greetings to the convention delegates at the opening rally in the King's Hall, and Rev. T. Stevenson, formerly President of the Elim Church, spoke at the open-air meeting at Pickie Pool on the first Sunday afternoon.

"That man's ministry is anointed," Mr. Mateer

said to me, referring to Rev. David McKee, of the Irish Presbyterian Foreign Mission in India. Mr. McKee, who testifies to the baptism of the Holy Spirit, told one packed congregation that Ulster stood in need of "an enlargement of the Holy Ghost." Christians needed a new experience of the Spirit, he said, and they should stop saying—of those who testified of one—"it's of the devil," merely because they did not understand it.

At another meeting, Mr. McKee spoke of Divine healing on the mission fields. If a sick person came for treatment it was no good telling him that "healing finished with the apostles" but, rather, to call on God to heal now as He did then.

Other speakers included Mr. Gordon Bayliss (European Missionary Fellowship), who was converted at the Full Gospel Tabernacle, Birmingham, Mr. Kenneth Johnston (New Tribes Mission), Mr. Clarence Jones (World Radio Missionary Fellowship), Mr. Harry Liu (Pocket Testament League), Miss Joy Ridderhof (Gospel Recordings) and Mr. Paul Shen (Evangelise China Fellowship).

It was a memorable convention in many ways.

MICHAEL FLEMING.



Former Crusader takes up missionary work

D. A. Jones goes to British Guiana

Truly the Lord is no disappointment.

I HAVE been asked to give you my testimony and to incorporate with that my impressions of the Elim work here in British Guiana. That is quite a task, besides being somewhat of a mixture.

My conversion, broadly speaking, I owe to the youth work, although in an indirect way. It was as a result of the Rev. A. Tee's venture to form E.Y.M. branches at Cardiff; at that time he was the assistant minister there.

One of these branches was situated in the next street to my home. The branch had quite a strong following of young men, a few of whom are now in the Elim ministry. One of the lads from the Mynachdy branch was instrumental in my conversion. He pointed me to Christ while at a street corner. I was so impressed by this young man's talk about Christ and His Return that I felt obliged to visit his church the following Sunday. That church was the City Temple, Cardiff.

Only a few weeks after my conversion I began to read the story of a man who became a missionary to India. After reading that book I felt a real tug at my heart to preach the Gospel as that missionary did.

I only confided in one man regarding this secret, and he was our Crusader secretary.

In 1958 I enrolled at the Elim Bible College. Some time after this I was sent to my first church, which was in Lincoln. I was very happy ministering there.

While there I heard of the Rev. J. MacInnes in British Guiana, who was not able to come home as he was unable to find someone to take over his work full time. After realizing the immense experience to be had from such a venture, I offered my services, trusting that the Lord would continue to lead from there. It was quite some time after this that I was

able to help the position.

After nearly a month of sailing the Atlantic we finally reached Bee Gee, as it is called here. I was most surprised to see such a beautiful church and then a real fruitful work for Elim here.

The opportunity has arisen in B.G. for ministers to preach in the day schools. This is a golden opportunity which we take when it comes our way. At present I lead a meeting each fortnight in a day school. Thirty-odd gather there, mostly unconverted. These young folk come of their own accord. We give out ELIM EVANGELS and other Christian literature to every child and adult that attends the meetings at Elim. Over 50,000 copies were given out last year.

The Communists are busy giving out their material, so we must be busy too. We need so much in the line of literature that it becomes a headache. If you are able to send Christian literature please make sure to send it to us at printed paper rate postage. We especially welcome ELIM EVANGELS in good condition, and remember to leave ends of the parcel open.

We visit the leper colony here twice a month, a most moving experience indeed to watch these dear people as they listen to the preaching of the Word.

Yes, the Elim Church in B.G. is an active one. Each week we usually find people coming forward to receive the Lord: that is indeed a healthy sign of the Lord's presence. Crusaders, please be prayer partners. We need your co-operation.

TONY JONES.

"ELIM'S YEAR OF PRAYER"

October 7th, midnight, to October 14th, midnight, the following churches participating:

Englefield Green, Malvern, Warrington, Sheffield, Paignton, Barking, Hull (Mason Street), Cheltenham, Briton Ferry, Holyhead, Cogleton, Newport, Pontlottyn, Macclesfield, Hayes, Lydney, Nuneaton, Yardley (Birmingham), High Wycombe, High Wycombe (Moor Common), Beeston, Ilford, Wigan, Islington and Winson Green (Birmingham).



Conducted by the National
Youth Director

Is "Junior Crusaders" worth while?

By L. McKENDRICK, Cardiff

Junior Crusader leader for twelve years

IT IS impossible to assess fully the advantages and results of youth work. Statistics fail here, for how can cold figures or estimates reveal the real results? Youth work is essentially a SOWING TIME, and eternity alone will reveal the true harvest. Some seeds spring forth rapidly and yield a rich harvest. Others germinate for many years ere they spring to fruition.

But, as the years pass by, they unveil some of the results of the work the Holy Spirit has been doing in young hearts through the Junior Crusader branches.

Our hearts re-echo with joy: "It is worth it all," and we humbly give God the glory as we see evidence of the work that has been done. From the ranks of the Cardiff City Temple Junior Crusaders alone, a number of young people have gone forth to various parts of God's harvest field.

Pastor and Mrs. Mervyn Thomas have just returned to Tanganyika for their second term as Elim missionaries. They were among some of the original Junior Crusaders in Wales when this department of the Elim Youth Movement was launched. In one of the youth branches a young lad named Alan Cople joined our Junior Crusaders. Today he is not only pastoring a thriving Elim church in Barnsley but is a member of one of our foremost revival parties as the soloist. He sang in one of our youth rallies in the Royal Albert Hall. He in turn met a young teenager standing at a street corner and led him to Christ and to joining the same Junior Crusader branch. That young lad ultimately went through the Elim Bible College and today he is serving as an Elim missionary in British Guiana. His name . . . Tony Jones. Following one of our recent major pioneer crusades another ex-Junior Crusader took over the converts and established a fine new Elim church in the Potteries. He and his wife have done a great job. His name . . . John Cooper. Time and space do not permit me to tell of all the others who are today serving God in full-time ministry.

Here also in the City Temple some vital workers, Sunday school teachers, youth leaders, members and

Crusaders have become such an integral part of the work of the Church that one is apt to forget that but for the work of the branch Junior Crusaders they might never have entered the Church.

Yes, there is ample evidence in young lives saved and consecrated to God's service to prove that youth work is possibly the most worth-while work of all. The Church of Jesus Christ, the local church, reaps such a rich harvest. It does not end with young people being saved: it goes on and on in ever-widening circles as these lives in willing service reach out to others.

Without doubt the most vital investment of a church with vision is to concentrate on winning the youth for Christ. With the evidence of a rich harvest before our eyes, and the knowledge of much yet to be revealed, we say: "Be not weary in this work." Sometimes discouragements and difficulties will arise, results may appear nil. But time proves otherwise. God's promise will be proved: "We shall reap if we faint not."

Another worth-while aspect of the Junior Crusaders' work is the avenue it provides for challenging service for young men and women. It helps to keep them spiritually healthy and leads to a closer walk with God and a richer fellowship with Him. Vital qualities, such as love for souls, patience, grace and vision are so necessary in this work. Thus it has proved a useful training ground for wider service. Many in full-time service today would gladly testify to the lessons learned and help received while labouring among the young people.

Yes, it is worth while. We praise God for what is past and trust Him for ever greater results in the future.

ELIM YEAR BOOK. NOW AVAILABLE.

Every Elim member should order a copy.

Addresses of ministers, missionaries and churches, together with other interesting information.

Send at once for your copy to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4, enclosing remittance for 2/10 to cover cost and postage.



THE FAMILY ALTAR

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

Monday, October 7th. Luke 21 : 1-19.

Vv. 1-4: the comment at the treasury. V. 4: "abundance" = "surplus," "penury" = "poverty." In the sight of God the value of our giving is governed by what we have left. This woman gave everything. What do we give? Vv. 5-19: the discourse on Olivet. The three accounts of this discourse (Matt. 24, Mk. 13, Lk. 21 : 5-36) should be compared and Luke's particular slant noted (v. 7). V. 5: Herod's temple was accounted one of the wonders of the world. It was built of white marble, while the eastern front and a large part of the side walls were covered with gold. The disciples (Matt. 24 : 1), being provincial Jews and only visiting Jerusalem on festive occasions, would be deeply impressed by its splendour. V. 6: the transience of everything human. Cf. 1 Jn. 2 : 17, Lk. 21 : 33. Vv. 8, 9 refer to the immediate present as far as the disciples were concerned. "I am Christ" means that men will arise claiming to be Messiah. Barcochba (A.D. 132) is the first person after the time of our Lord who is definitely known to have claimed to be Messiah. Vv. 10, 11 refer to the end time.

Tuesday, October 8th. Luke 21 : 20-38.

Vv. 20-23: the discourse on Olivet continued. With vv. 20-24 cf. 19 : 43, 44 and 20 : 16 and notes on these verses. According to Eusebius, on the strength of these predictions the Christians in Jerusalem fled to Pella at the approach of the Roman armies. V. 21: "countries" = "country districts." V. 24: "the times of the Gentiles" is the period in which Israel is under Gentile domination. It commenced with Nebuchadnezzar and will extend down to the second advent. It is characterised by Gentile occupation of Jerusalem (the old city is still in Arab hands). Vv. 25-33 revert again to the theme of the end time. Matt. 25 : 32: "this generation" is the generation living when the end time signs are fulfilled. V. 31 is a reference to the setting up of the visible kingdom. Vv. 34-37: vigilant watching (of our own lives as well as the world situation) and continual prayer are essential if we are to be ready for Christ's return.

Wednesday, October 9th. Luke 23 : 1-13.

Vv. 1, 2: the design of the rulers. V. 1: the explanation concerning the Passover indicates that Luke wrote principally for Gentile readers who would not understand Jewish ritual (cf. v. 7). V. 2: cf. Mk. 3 : 6, Jn. 5 : 16-18, Lk. 19 : 47. The decision to slay Jesus had been made long since but the opportunity had not presented itself. The rulers' design illustrates Jer. 17 : 9, Psa. 2 : 2. Vv. 3-6: the treachery of Judas. More harm is done to the cause of Christ by treachery within than by opposition without. V. 3: "Satan" means adversary and indicates the Devil's attitude to God. "Entered into." This is said of no one else in the Bible (cf. 1 Sam. 16 : 14, Jn. 13 : 27, Jn. 6 : 70, where the Greek is literally "one of you is devil"). Jn. 17 : 12, 2 Thess. 2 : 3 should be noted in this connection. If Christ does not fill

the life, Satan will control it! Vv. 7-13: the preparation of the Passover. V. 10 demonstrates Christ's supernatural knowledge. Water pots in the East are usually carried by women, the man therefore would be conspicuous. V. 11: "goodman" = "householder." Matt. 26 : 18 indicates that he was known personally to Jesus.

Thursday, October 10th. Luke 22 : 14-34.

Vv. 14-18: the Last Supper. V. 14: "the hour," i.e. that for eating the Passover. "With desire," etc., is a Hebraism meaning I have greatly desired. V. 16 refers to the time of the manifestation of the visible kingdom (cf. vv. 18, 30). "Thereof" (lit. "it") refers to the Passover meal, and Jesus speaks of eating this in the future (cf. Ezek. 45 : 21 "fulfilled"). The Passover is strictly a prophecy; it teaches deliverance from judgment through shed blood. It will be fulfilled in that the citizens of the kingdom will have been saved from judgment by the blood of Christ (Rev. 1 : 5-7, Zech. 12 : 10 and 13 : 1). Vv. 19, 20: the institution of the Lord's Supper. Christ instituted it; do we partake of it regularly (Acts 2 : 42)?

Friday, October 11th. Luke 22 : 35-53.

Vv. 35-38: Christ's sarcasm. It was clear to the disciples that Jesus' life was in danger and accordingly two of them are carrying swords. This is evidently known to Jesus, who pointedly yet sarcastically indicates the inconsistency of their conduct. When they were sent out preaching they had nothing yet He provided for them and protected them. Would He not do so in the hour of crisis? "It is enough" is equivalent to our colloquialism "Enough said." Vv. 39-46: Christ's supplication. The disciples followed Him to the place of prayer but not in persistence in prayer! How typical. Consequently their actions were out of line with His will. V. 53: man's hour and the power of darkness are contrasted with Christ's hour and the power of God (v. 69).

Saturday, October 12th. Luke 22 : 54-71.

Vv. 54-62: the denial of Jesus. These verses furnish an illustration of human weakness and divine grace. We cannot live for Jesus in our own strength. See 2 Cor. 12 : 9, 10. Four words, "afar off" and "sat down," explain Peter's downfall. Those who follow afar off and have company with the unsaved ultimately deny Jesus Christ. See Psa. 1 : 1. V. 62 represents Peter's turning again (cf. 22 : 32). Peter repented and was restored. Judas regretted and was ruined (Matt. 27 : 3 (N.E.B.)). V. 55: "hall" = courtyard. Vv. 63-65: the ill-treatment of Jesus. In the original the tenses of "mocked" and "smote" denote continuous action. Sin makes brutes of men. Note that the denial of Peter hurt Jesus more than the blows of the soldiers. Vv. 66-71: the condemnation of Jesus.

Sunday, October 13th. Luke 23 : 1-23.

Vv. 1-23 describe the trial of Jesus, which is the most infamous in history. (i) The charges were false (v. 25, cf. 20 : 25). True, Jesus claimed to be King but not a rival to Caesar, as Pilate well understood. See v. 3, 4. (ii) Jesus was pronounced not guilty and yet not released. Vv. 4, 14, 15. (iii) He was condemned to death not by the decree of justice but by the demand of the crowd (v. 23). Note: (i) Sooner or later men are confronted with the person and claims of Christ and are compelled to accept or reject them (vv. 6, 16-18, 20-23). (ii) If people are going to make their stand for Christ they must do what is right and not seek to please men (vv. 4, 6, 14-18, 20, 23). (iii) The opponents of Christ are more zealous in the pursuit of their objectives than the Christians are in defending their faith (vv. 2, 5, 10, 18, 23). Where were the disciples?

COMING EVENTS

BARNESLEY. Now in progress. Elim Church, Nelson Street. Barnesley Crusade, conducted by Evangelist E. J. Thomas. Also hear Alan Cagle (recording artist) and Barnesley Crusade Choir. Sundays 11 a.m., 6.30 and 8 p.m. Weeknights (except Fridays) 7.15 p.m.

BECONTREE. Oct. 10. Elim Pentecostal Church, Green Lane Sisterhood Anniversary, 3 p.m. Speaker: Mrs. L. Tuckin (Chelmsford). Soloist: Mrs. Kittle.

BIRMINGHAM. Oct. 12-20. Elim Church, Alton Road, Selly Oak. Campaign. Speaker: Arthur Longley. Theme: "Deepening of the Christian Life." Convener: Frank Shadlock. Suns. 11 and 6.30. Weeknights (except Fri.) 7.30.

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

BOLTON. Oct. 5, 6. Elim Church, Platt Street, off Bridgeman Street. Special visit of Joseph Smith. Sat. 7.30. Sun. 11 and 6.30.

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

CLAPHAM. Oct. 13-17. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Special series of lectures on "The Ministry of the Holy Spirit," by W. G. Hathaway. Sun. 11 and 6.30. Weeknights 7.30.

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

DERBY. Oct. 5. Elim Church, Curzon Street. Annual Rally, North Midland Presbytery, 3.30 and 7. Speaker: J. Lancaster.

DERBY. Oct. 17-20. Elim Church, Curzon Street. Teenage Special conducted by Rev. and Mrs. Eddie Washington (California); nightly at 7.30.

EALING. Oct. 5. Elim Church, Northfields Avenue, W.5. Special Youth Weekend. Sat. 7. Sun. 11 and 6.30 Oct. 14-18. Ealing Town Hall, Evangelistic campaign conducted by A. J. Chuter and party. Mon. to Fri. 7.30.

GLASGOW. Now proceeding. In the Woodside Public Hall, near St. George's Cross, pioneer crusade by Alex Tee. Suns. 11 and 8. Nightly at 7.30 (except Sats.).

GREAT YARMOUTH. Oct. 19, 20. Elim Church, Albion Road. Sat. 7.30. Special visit of G. Backhouse (Westcliff-on-Sea). "Bible prophecy and world events." Sun. 11 and 6.30.

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

ILFORD. Oct. 1-29. Elim Church, Clements Road. Special Second Advent addresses by Dr. Herbert Lockyer. Every Tuesday during October at 7.45.

IPSWICH. Oct. 12-17. Elim Church, Vernon Street. Annual Convention. Speaker: A. C. Jarvis (Gloucester). Sat. 3.30 and 7 (tea provided). Sun. 11 and 6.30. Mon. to Thurs. 7.30.

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

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

MALTON. Oct. 6-20. In the Elim Church, Greengate. Revival and Divine Healing Campaign conducted by J. Woodhead and party. Suns. at 6. Weeknights (except Fridays) at 7.30.

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

THORNTON HEATH. Oct. 12-24. Elim Church, Mer-sham Road. Evangelistic campaign by Grace and Reg Tomlinson. Suns. 11 and 6.30. Mon. to Thurs. 7.30. Sat. 19, Youth Squash at 7. Junior special; weeknights (except Fri.) at 6.

THORNTON HEATH. Oct. 17. Elim Church, Mer-sham Road. (Thursday). 3. Annual Women's Rally. Full tea provided. Ministry in word and song by Grace and Reg Tomlinson.

WESTCLIFF-ON-SEA. Oct. 20. Elim Church, Electric Avenue (near Fairfax Drive). Special visit of W. West. 11 and 6.30.

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

WORCESTER. Oct. 6-9. Elim Church, Lowesmoor. Special Youth Services conducted by R. Hunston (Dowlais). Sun 11 and 6.30. Mon. to Wed. 7.30.

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

YORK. Oct. 19, 20. Elim Church, Swinegate. United North-west and North-east Presbyteries Youth Rally. Saturday 2.30 and 6.30. Guest speakers: The National Youth Committee. Cups of tea between the services. Sun. 11 and 6.30. Guest preacher: H. W. Greenway.

PRESIDENT'S ENGAGEMENTS

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

ITINERARIES

K. McGillivray, on furlough from Formosa, will visit the following churches: October 15, Exeter; 16, Torquay; 17, Paignton; 20, Newquay; 21, Penzance; 22, Falmouth; 24, Plymouth.

John McInnes, on furlough from British Guiana, will visit the following churches: October 5, 6, Coatbridge; 7, Kirkintilloch; 8, Alloa; 9, Leven; 10, Dundee; 11, Aberdeen; 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

THE LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

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

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

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

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

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.

MISCELLANEOUS

GOSPEL OBJECT LESSONS. Post free. Paper Pilot wheel, three circles, 1/9 each. Object books, ten best, 2/3. Common things, 5/-. Simple objects, 5/-. Magazine, 32/3. C.E.F., 24 St. George's Road, London, S.W.19. C.650

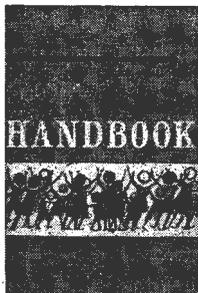
PLAN NOW WITH PROTOPLAN (Nos. 1 or 2). Original ideas for youth meetings. 2/3, to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5.

THIRTEEN-DAY TOUR TO FINLAND. Leaving London June 19th, through Holland, Germany, Denmark and Sweden; visiting Northern Capitals and World Conference at Helsinki. Fully inclusive tour at 53 guineas, led by experienced organisers, Pastor and Mrs. G. Jeffreys Williamson (A.O.G.), 355 Rochdale Road, Bury, Lancs. Send *now* for leaflet. C.660

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SUNDAY SCHOOL TEACHERS' HANDBOOK



The new issue commences in **OCTOBER 1963**

This quarter covers the Sunday school examination on Saturday, November 30th. (Order extra copies for your scholars.)

Excellent value 2/6

DEDICATION

SMITH. On September 8th, at the Elim Church, Burton-on-Trent, Mark, first-born son of Pastor and Mrs. Kenneth Smith, was dedicated to the Lord by Pastor J. J. Morgan.

MARRIAGES

CURTIS—GILES. On September 14th, at the Elim Church, Worcester, Alan Richard to June Valerie, both members of the church. Officiating minister: William J. Maybin.

ELCOCK—JOEL. On September 14th, at Clarence Road Baptist Church, Southend-on-Sea, Anthony Joseph Elcock to Valerie Ann Joel (E'im Crusader). Officiating minister: George N. Backhouse.

LENTON—SNOWDEN. On August 31st, 1963, Dennis Paul Lenton to Brenda Irene Snowden (Sheffield). Officiating minister: L. Knipe.

THURTLÉ—COUCHMAN. On September 7th, at Elim Church, Merriott, Somerset, Winifred Ann to Frederick David. Officiating ministers: J. Nicholson and B. C. Richardson.

CHAPMAN—SAMS. On August 31st, at Elim Church, Romford, John Robert Chapman to Eunice Frances Kynaston. Officiating ministers: N. H. V. West and W. R. Thornton.

WITH CHRIST

CRAIG. On September 5th, Mrs. Margaret Craig, beloved and faithful member of Elim Church, Kirkintilloch. Officiating minister at funeral: J. M. Seaman.

GARROD. On September 13th, Mrs. Garrod, faithful member of Elim Church, Bath, from the earliest days, passed into the presence of her Lord. Officiating minister at funeral: J. J. Way.

WALDEN. On September 3rd, Edith Charlotte Walden, aged 81, member of Elim Church, Iford, from the beginning. Officiating ministers at funeral: J. J. Morgan and T. H. Stevenson.

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CALL TO PRAYER

Special Prayer Rallies

will be held in

Elim Church, Graham Street, Birmingham, November 4th to 7th, 1963, at 7.30 p.m.

Monday—

Opening session

Conveners: E. F. Cole and J. Osman

Speaker: A. Tee

Tuesday, Wednesday and Thursday—

Full prayer sessions

Conveners:

J. J. Morgan, J. Lancaster and W. R. Jones

Selected Scriptures will be read by

Ministerial and Lay Brethren.

It is time to seek the Lord.

Let us humble ourselves and pray.

The following week, November 10th to 17th, will be a Week of Special Prayer throughout all Elim churches, the last day taking the form of a Day of Prayer and Fasting.