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The
Elim Evangel

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

VOL. XXXV. No. 38.

THREEPENCE

SEPTEMBER 18TH, 1954.



Photo by |

| D. W. Davenport

PEACEFUL WATERS

"In quietness and in confidence shall be your strength" (Isaiah xxx. 15).

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Tent Campaigns in Birmingham and Ipswich

THE "Great Tent Crusade" at Langley, Birmingham, in a marquee pitched on a site opposite one of the largest public



Tent Campaign at Langley

houses in the district, was the centre of tremendous interest.

Months before, workers had been holding weekly prayer meetings, delivering handbills, and making sure it was well advertised generally. On each evening, before the services, workers, with sandwich boards and a loudspeaker van toured the streets.

The evangelist was Mr. Adam Chambers of the Evangelisation Society. Soloists and visiting choirs were an added attraction.

Although the weather was squally during the day, the sun usually managed to shine, and the tent was packed most evenings.

Before the adult meeting there was a special 1½ hours children's meeting, at which an average of 200 children attended each evening, a total of twenty children's decisions for Christ was recorded.

For the adult meetings, Mr. Chambers took a main theme which ran through the messages each week. During the second week, there was the added attraction of a flannelgraph accompanying each message.

The last week was a time of harvest, for the Gospel was proclaimed in heart-searching terms. By the end of the week ten more adults had yielded to Christ.

Before Mr. Chambers left for a short while, he spent three days concluding the Crusade in the Mount Pleasant Church. He said he regretted having to leave, but promised to return for another week's campaign in September, during which it is hoped to have a baptismal service for the converts of the tent.

Not only have souls been saved, but the Church as a whole has been uplifted and invigorated, and it will be a long time before Langley Green forgets the Great Tent Crusade.

Answered Prayer

When it was announced that a tent campaign was to be held in Ipswich, there was no lack of enthusiasm as Pastor Granville Davies organised prayer on a large scale. Hundreds of handbills were delivered at street doors, together with verbal invitations to the meetings.

Into this atmosphere came the visiting speakers, Pastor G. W. Wood, from Walton-on-Naze, and Pastor F. F. Frost from Clacton. God's anointing was truly upon these two brethren as they gave forth the Word. Pastor and Mrs. Granville Davies also ministered night after night and the presence of God was very real. The Singing

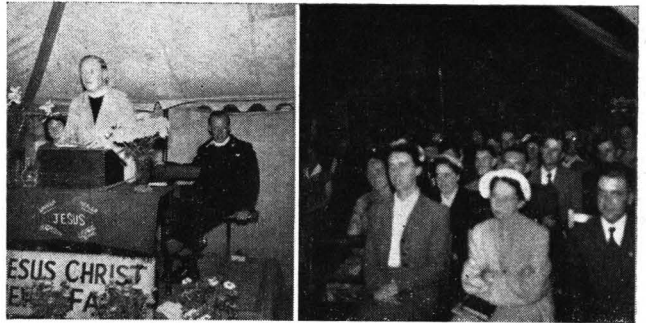
Band, under the leadership of Mr. and Mrs. Isbill (U.S.A.), sang the Gospel message beautifully, and solos, duets, testimonies and lantern slides were a source of much blessing.

One outstanding meeting was when Pastor Davies preached a powerful sermon on "Divine Healing." One brother from a local church said he had received blessing he had never seen before in God's Word. Opportunity was given for the sick to be prayed for. The large numbers of strangers being reached by Elim in this town is thrilling. Night after night, as Mrs. Isbill tested the meeting, hands would go up signifying that they were in the tent for the first time. Revival fervour increased and souls were won for the Master.

The climax to the campaign was on the Saturday, when a party from Braintree ministered in song. One brother from the U.S.A. told how he had consecrated himself afresh to God while in England, and a sister gave a wonderful testimony of healing.

The crowning point of the meeting was when Pastor W. Turney (Braintree) gave the message. One young soldier took Christ as his Saviour.

Sunday saw the tent packed to overflowing. Ipswich people are praising God for answered prayer and blessing, certain that great things are going to be done in the days ahead.



The Tent at Ipswich

Into Full-Time Service

Wrenthorpe (Wakefield) Bible Class meeting recently took the form of a Presentation Service, for it was with great pleasure that the Wrenthorpe Church presented two of its own young men with brief cases on the occasion of their entering full-time Elim work.

Paul Dyson and Donald Hemingway were both dedicated to the Lord as infants at Wrenthorpe, and it has been a source of great encouragement for many to see them both grow up through the Sunday School, accept Christ as Saviour, launch out into service, and then enter full-time ministry.

Before the presentation, both spoke of their experiences in the Bible College and their activities in the London area.

Afterwards, Pastors W. Dearnley and G. Truswell gave brief addresses.

(Continued on page 448)

"BUSY-NESS"

BY PASTOR J. A. WRIGHT
(SOUTHEND - ON - SEA)

"As thy servant was busy here and there, he was gone."—I. Kings xx. 40

NO WORDS ARE TOO STRONG to condemn an unfaithful guard. This has always been a grave offence. But in so readily condemning the guard of the prophet's parable, King Ahab was pronouncing sentence of death upon himself, since he was really the subject of the parable, having just permitted a valuable royal prisoner to escape.

We are the guardsmen of Jesus Christ, and to our keeping certain precious things have been committed.

"A charge to keep have I, a God to glorify,
A never-dying soul to fit for mansions in the sky."

"**Maintain the spiritual glow**" (Rom. xii. 11 (Moffatt)). We must guard the heavenly flame within. Mildred Cable tells of the Gobi desert camelman's amusement at the helplessness of motor cars when, for any cause, they failed in the desert. To him the most vital thing of all possessions and life was the spark-enkindling flintstone. Possessing that he felt immeasurably superior to the Westerners with all their gadgets. It was to him life's irreducible minimum.

And what have we without the fire of God in our hearts? To be baptised with the Holy Ghost and fire and to live in the fulness thereof is surely everything! Day and night Israel's priests were to zealously tend the God-given altar-fire so that "It shall never go out." Let us keep the inward fire of God brightly burning.

"**Keep thyself pure**" (I. Tim. v. 22). We must attend to our personal sanctification, and in days of lax moral standards guard our Christian standards of life and conduct. As Christ, for our sakes, sanctified Himself, let us, for others' sakes, sanctify ourselves. The means are given to us. As the priests of old washed themselves outwardly in the laver (Exod. xxx. 18), so the words of Jesus Christ are to His people a laver wherein they may purge themselves from all defilement (Eph. v. 26, R.V. marg.). The pure man is the powerful man, and remember this, "No heart is pure that is not passionate, and no virtue is safe that is not enthusiastic" (Seely). Let us keep mind, heart, and body pure for the Lord Jesus.

Guard the Christian Faith (II. Tim. i. 14). We are guardians of a spiritual revelation based on the great historic facts of Bethlehem, Calvary, and Pentecost. The Incarnation of God in Christ, the Atonement made for sin on the Cross, the Resurrection, and the Gift of the Holy Spirit, these are the Truth, the Saving Revelation. The emphases today are on materialism, economics, politics. Let us steadfastly insist that spiritual truth is paramount, and never waver in our stand.

"**Keep the Unity of the Spirit**" (Eph. iv. 3.). We are not told to strive for unity, but rather to zealously guard the unity of the Spirit's creating, for by one Spirit are we all baptised into one body. Guard this unity with much

force of a reason, for our neglect of the things of God. "So much to do, and so little time to do it." "Life is all rush these days." Are not these mere platitudes and shop-worn phrases with a good many of us, to cover our spiritual slackness? I question whether our predecessors of "other days" did not get more into their live-long days than we, with all our protestation of "busy-ness." I am sure they did. The literature of all ages shows that the same excuse is used in every generation.

It is just here that our weakness and failure lie. Immersion in the "many" things to the exclusion of the vital things. A poor life is this indeed, if we have neither time nor inclination to set our affections on things above. Oh! it is one thing to proclaim your attachment to Jesus Christ, and another to devote your time, money, and energy to His Person and service. Here is the ultimate and real test of our sincerity and discipleship.

"No time?" For what? We can always find time for what we value most. What are these things which are so important that they leave us no time for the things that really matter?

One of the biggest temptations ministers face is this sin of "busy-ness." How easy it is, brethren, to allow our days to be occupied in trivialities, while the things that matter, prayer, the study of God's Word, and the culture of mind and heart are let go by.

"What is this life if, full of care,
We have no time for praise or prayer?
No time at dawn to kneel and pray
For guidance through the coming day.
No time, when duties crowd, to ask
The needed strength for every task.
No time at noon amid the throng,
To breathe a silent, grateful song.
No time to sit beside the brook!
And read a chapter from the Book.
No time when evening comes, to bring
Our 'Thank You, God, for everything.'
No time to look up in His face
And ask forgiveness and more grace.
A poor life this if, dull and clod,
We have no time to walk with God."

What poor soldiers of Jesus Christ are we, if on any pretext of "busy-ness," we let slip the precious things committed to our care.

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Delegates from many countries will be in attendance.

Everyone is welcome to attend. Watch for further particulars and plan to come.

Fares from £17 10s. return. Accommodation £1 per day.

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EDITORIAL

Elim Conference in London

Momentous days for the Elim fraternity are always the experience of those who gather for the Annual Conference in London. Early on Monday afternoon the first session met to confirm the acceptance of ministers into the fellowship as accredited ministers of Elim, and to authorise their ordination at the great public meeting in the evening in the Friends Meeting House, Euston Road, London.

With glorious sunshine to welcome them, delegates met in happy concourse in and about Elim Woodlands, and in the Conference Hall. Handshakes and hearty greetings were the order of the day, and smiles and good fellowship abounded.

Ronald Reid, minister of Portadown Elim Church in Ireland, writes on the opposite page of the wonderful spirit that prevailed in the public ordination of those newly-accepted ministers, and the induction of the new President.

Next week we shall give full details of the Conference sessions, with interesting pictures of the delegates and of the public meetings.

It is at times like these that the real Elim family fellowship shows up at its best. Even the intense concentration and close following of the debates—which at times can become very hot—do not break that happy sense of the fellowship, and when some witty saying, or some spark of humour bursts on the assembly, the hearty laughter dispels all sense of strain and tension, and an atmosphere of warmth and well-being prevails.

Look out for full details of the Conference in our next issue.

The Experience of One "Evangel."

The following is an extract from a letter received from Pastor John Woodhead, now in U.S.A. on a preaching tour:

"As I left Elim Woodlands on the morning of August 19th, the National Youth Secretary gave me his copy of the ELIM EVANGEL to read on the train. Owing to the rush of events that day, the ELIM EVANGEL never left my pocket, but the next day when I was sitting in the library lounge of the R.M.S. *Queen Mary*, I began to read it. I had not been reading very long when the gong went for lunch, and in my hurry I left the ELIM EVANGEL on the table. It was after lunch that I went back to get it, and I found a gentleman was deeply interested in its contents. I waited in vain for my ELIM EVANGEL, and a few moments later I noticed the gentleman had left, but now a lady was reading it. For hours I failed to get hold of my ELIM EVANGEL, but counted no less than twenty-four people deeply interested. At the end of the voyage it was claimed by its last reader, and I never got it back.

"Why not leave your ELIM EVANGELS in trains and buses when you have read them? When I revealed that I was an Elim Pentecostal Minister at the Sunday evening service which I conducted aboard the *Queen Mary*, quite a few of the congregation said, 'Oh, we read of your Movement in a paper in the lounge.' It opened a door of witness to many. So don't destroy your ELIM EVANGELS."

TENT CAMPAIGNS—Continued.

Mr. Dyson goes to Belfast and Pastor Hemingway is awaiting arrangements to be completed for his missionary work.

As they go out into the work, Wrenthorpe's prayer is that God's richest blessing may rest upon their ministry.

ELIM ON THE AIR

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And tell your friends to LISTEN IN

To our weekly radio programme

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FIRST BROADCAST

THURSDAY, OCTOBER 7th, 10.35 p.m.

PRESIDENTIAL INDUCTION

By Pastor Ronald Reid
(Portadown)

and Ordination of Ministers

THIS MOST IMPRESSIVE SERVICE was held this year for the first time in the Friends Meeting House, Euston Road, London, a most beautiful modern building with spacious accommodation for 1,250 people.

With Pastor J. J. Morgan, the retiring President in the chair, the meeting was soon well under way to the singing of "How marvellous, how wonderful is my Saviour's love

to me." This song was a revelation that for the most part the vast congregation knew from experience the marvellous love of Jesus Christ.

The service was opened in prayer by Pastor John Carter, General Secretary of the Assemblies of God, whose prayer for a deep consciousness of the Divine presence was immediately answered, for we all became aware that God was certainly in the place.

The Scriptures were

read from Acts x. 34-44, by Pastor F. Squire, Principal of the I.B.T.I. and International Evangelist.

With Ron. Cooper at the organ and L. J. Prentice at the piano, the London Crusader Choir, under their conductor, Pastor D. B. Gray, ministered effectively in song, messages that were a real stimulus to every heart, and which will not easily be forgotten.

Then came the induction of Pastor John Dyke as President of the Elim Churches for the ensuing year. In presenting the presidential Bible to Pastor Dyke, as a token of his office, Pastor J. J. Morgan, the retiring President wished the new President much blessing in his year of office as he tours the Elim Churches.

Pastor John Dyke then thanked the conference for their confidence in placing him in this honoured position, and then unfolded his subject: "The Mechanics of the Holy Ghost." Basing his remarks on the story of Peter's visit to the house of Cornelius, we listened to a message that was truly Pentecostal and anointed by the Holy Ghost. The need for another outpouring of the Holy Ghost was forcefully put to us. The desperate need of the hour was power. We need, said the preacher, an invasion of the Holy Ghost. Peter was a prepared pastor and so, also, were those to whom he ministered—a prepared congregation. With preparation there comes power. Peter was not afraid nor

yet amazed at what took place. We need never be afraid of the power of God. The President went on to say that when God stepped in, Peter stood back. With a closing appeal for simplicity and more faith, we felt that our souls were refreshed and invigorated by a message that had, in its entirety, been pentecostal, and was indeed a word in season.

Prizes were then distributed by Pastor J. T. Bradley, Dean of the Elim Bible College, to probationary ministers who had been successful in their examinations. D. W. Cartwright received 100 marks for a thesis on "The Person and Work of Christ." K. Smith also received 100 marks for a similar thesis. A. B. Dennison received the highest marks for his thesis on "The Gifts of the Spirit." E. R. Corsie received highest marks for his able thesis on "The Trinity."

After another beautiful selection by the London Crusader Choir, came the sacred moment when Pastor J. T. Bradley introduced seven candidates for ordination into the Elim ministry: D. J. Ayling, T. J. Broomhill, E. R. Corsie, A. T. Harries, A. T. Pople, P. Watson and H. Woodward. Pastor G. H. Thomas, Missionary Secretary, then introduced for ordination, Pastor A. Bull, Tanganyika; J. Troke, India; and S. W. Law, India.

As all these brethren knelt around the large platform, the Executive Council laid hands upon them in the name of the Lord and commended them to the Lord for the work of the ministry to which they had been called.

It was a surprise and a delight when it was announced that Elim was going "on the air." "THIS IS LIFE", an entirely Elim programme, will be broadcast over Radio Monte Carlo on 205 metres (Medium wave), commencing on Thursday, October 7th, at 10.35 p.m., continuing every week at the same time. It was earnestly requested that the Elim fraternity throughout the land would remember this new venture in evangelism by their gifts and prayers.

The closing hymn, "When the roll is called up yonder," was sung with great joy and enthusiasm. As we jostled among the great dispersing crowd, it was heartily agreed all round that it was really good to be there. And so it was!

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equalled David for poetry, nor Isaiah for vision, nor Jesus for His moral and ethical teachings, nor Peter for holy zeal, nor Apollon for fiery oratory, nor Paul for logic, nor John for descriptions of the sanctified love.

How ridiculous it is to say the study of the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its sacred pages.

THE DEVIL is an adept at correct timing. His all-out offensive against the Christ was launched at the strategic moment.

He could find nothing of sin in the holy Jesus; it was a hopeless task to approach Him with any temptation to moral evil. No doubt, he had tried his cunning many times during the youth and early manhood of our Lord, during that time known as the "silent years." Always his attacks had been without success, always the Christ had emerged from the conflict in the shining brightness of perfect holiness.

Now His public ministry was about to begin. The revealing had taken place at the waters of baptism. John the Baptist had recognised Him as He walked among the people

how few; and those few how imperfectly, were ready to accept Him as their great Saviour from sin.

And, of course, He was the Messiah, the promised King, the Son of God. He did come to set up a kingdom. It was desirable that men recognise His office and mission. What great things of social and moral reform might be accomplished if a great all-powerful ruler should reign in righteousness over the earth?

In these conditions, with that consummate subtlety which has received so many, the Devil was ready for the great attack.

Taking the order as given in the fourth chapter of Matthew, the first attempt was to induce Jesus to make

TOTAL WAR By A. M. Quick

"Christian Warfare" is not an empty phrase for total war has been declared by Satan against every Christian, just as it was against Christ.

assembled on Jordan's banks and pointing Him out had announced with dramatic emphasis: "Behold the Lamb of God, which taketh (beareth) away the sin of the world!"

Having found Him morally invulnerable, now the enemy would concentrate his forces for a three-pronged attack in an endeavour to give the wrong slant to the Messianic ministry right at its inception.

In the minds of the people was the thought of the Messiah, the coming King, the great promised Deliverer of Israel. They saw a glorious earthly kingdom in which they would share, overshadowing all others in fame and power. They saw the highlights of prophecy, but refused to see the shadows. Many closed their minds to the implications of that message which thundered along the Jordan valley: "Repent ye: for the kingdom of heaven is at hand!"

We do not like to face the thought of our own sinning, of our need of repentance. We are distressed by the light that would reveal the sinwardness of our hearts. We turn away from such a revelation. How much more difficult it must have been for those who stood on the dark side of Calvary to grasp the meaning of John when he cried, not "Behold the promised King," but rather "Behold the Lamb of God!" For the Lamb suggested suffering, out-poured blood, travail, anguish, atonement.

Multitudes were ready to accept Him as the Messiah;

His ministry one of social betterment, to be a provider of earthly bread rather than a Deliverer from sin.

Jesus was hungry. After long fasting His flesh cried out for food. Out in the wilderness where no food was He fellowshipped with all those who had cried out in suffering for lack of bread, with all the poverty-stricken of earth. "If Thou be the Son of God," was He not to be the Shepherd, the provider? Could not the mere word of Divine power change stones into bread—bread that would satisfy not only His own, but all the hunger of the world? And if freed from the daily anxiety and heart-breaking toil for food, would not the multitudes follow Him?

How simple and feasible it sounded! Here was no mention of shed blood or broken body, here was no anguished cry of atoning sacrifice. Feed the multitude and win the world! But here, too, was no mention of deliverance from sin, of fellowship with the Holy God. A bread-giver would be acceptable, the Lamb of God who desired to reconcile sinful man to the Father was not wanted.

Jesus reached into His armoury and drew forth the mighty weapon which defeated the first wave of the enemy's attack:

"It is written, men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

A social gospel might be easier, more popular. Jesus

rejected it for the way of the Cross, for only by way of atoning blood can man come into fellowship with the Father.

The Devil can quote Scripture, too, and the next assault takes a different line of approach. This time the temptation is to a presumptuous spectacularism.

A pinnacle of the temple, the dizzy depths beneath, the multitude at the feast gathered from all Jewry, perhaps, too, the thought of Malachi's prophecy: "The Lord, whom ye seek, shall suddenly come to His temple." What a setting for a dramatic appearance that would focus the eyes of all people upon Him! What a cloud of witnesses would be there!

Then the old deceiver takes the very phrase Jesus had used just before: "It is written." As if to say, You believe in the Scripture, you base your stand upon what is written, now listen to this: "If Thou be the son of God"—again the taunt, the dare, the needling to prove His claim—"cast Thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

Jesus never performed a miracle to PROVE He was the Messiah. He healed the sick, raised the dead, and walked upon the waves out of pure compassion because He WAS the Messiah. To cast Himself down in the sight of the crowd would have accomplished nothing for their salvation, would not have brought them into fellowship with God. No; the Son of God must also be the Lamb of God.

The same temptation in another form was hurled at Him in the very hour of His supreme sacrifice: "If Thou be the Son of God, come down from the cross."

Jesus said: "It is written again, Thou shalt not tempt the Lord thy God."

Not for His own exaltation, not to prove His Messiahship, not for anything which would be touched with the faintest tinge of self did Jesus come, but the passionate cry of His holy heart was: "I come to do Thy will, O God!"

O holy Christ, O wondrous Son of God, O Thou pure and perfect sacrifice atoning for my sin! Give me, O give me, Lord, a heart like Thine! Give me that love which chooses the holy way of the Cross rather than the favour of the crowd! Give me that fellowship in thought and passion which cries with Thee: "I come to do Thy will!"

In his third attempt to cause the ministry of Christ to fall short of its purpose, the Devil drops his insinuation against our Lord's sonship. In fact, it is on the very basis of this relationship that he makes this attack.

It is a temptation to compromise, to avoid total war, to obtain rule over earth's kingdoms—what a wonderful, beneficent reign that would be!—by one formal act which need not be repeated, one little nod of worship in the direction of him who was the *de facto* prince of this world! What a wonderful victory could thus be obtained, without conflict, without the Cross, without blood!

But the Devil could not promise a kingdom wherein is deliverance from sin, a kingdom of holiness, a kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost." And with sin still existent the kingdom would still be the Devil's, and the great central principle of the eternal conflict would remain unsettled. Our Lord saw the vision of a different kingdom, one which reaches beyond the realms of earth into the regions of eternal glory and to the throne of the Eternal: a kingdom wherein dwelleth righteousness.

Jesus in His reply recognised the existence of irreconcilable enmity between holiness and sin, between God and Satan.

The Christian Church has a ministry to forever oppose, without compromise or reservation, everything that is of the Devil. Souls are in bondage to him and bound for eternal burnings. It is our duty to awaken them whether they or the Devil and his minions like it or not. The friendship of the world over which Satan rules is still enmity with God. There is no way of compromise by which the kingdom may be won.

"Get thee hence, Satan," cried Jesus, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve!"

Promising social reform, alluring spectacularism, attractive earthly power—these are the temptations that Jesus refused, but with which the Church has been continually faced through the centuries. The enemy would countenance and be at peace with anything that would still allow sin in the life, sin in the heart; for this allowed and the victory would still be his. He would protect sin, hide sin, camouflage sin, make sin look respectable, make sin appear attractive, give sin new and confusing names, if only he might retain for it a place in the hearts of men. He would have granted Jesus almost anything if the Christ would have chosen some other way than the way of the Cross, some other way than the blood atonement for sin, some other character than that of the Lamb of God.

And in the day of final triumph of the Son of God over Satan and his hosts, those who will stand with Him in the final hour of victory are those "which follow the Lamb." Hallelujah!

—Church of God Evangel.

A Clapham Common "Gang"

Jottings of the Elim Bible College Students' activities

MUCH HAS BEEN SAID RECENTLY about the Clapham Common and Brixton gangs. We hear little about one "gang" which operates in that area, a soul-saving "gang." Here, Mr. Mervyn Thomas, of Cardiff gives a brief outline of one Thursday evening's activities.

It is Thursday evening. The students have just returned after being out on the most thrilling work in the world, that of winning souls to the Master. To give you just a glimpse of what really goes on during our personal witnessing let us listen to the students as they tell their own story.

Here is Keith Harris from Birmingham. "I contacted first a middle-aged man who was a Roman Catholic. He had never read his Bible, but I pointed him to Christ as his Saviour, only to receive a hurried goodbye as he stepped into a cinema queue. I then proceeded to a notorious gambling den in Brixton, which used to be a real den of iniquity, but successive visits of the students are beginning to reap results. I spoke to a young man who seemed to be a thoughtful person, and he told me he was a Christian, but obviously a babe in Christ."

"My experience was not one of great ingathering of souls, but of seed sowing," says Donald Norton of Knottingly. "I met an old man who refused to take a tract, saying he had no time for Christ. Later I met a Roman Catholic and many others who were personally dealt with."

Ashley Rowse, from Cornwall, had the joy of leading a soul to Christ. He says, "In a back street in Brixton I met a young man walking aimlessly along to whom I gave a tract. After a short talk he readily accepted the message of the Cross, and it was my great joy to lead him to Christ."

Here is Joan Caven, from Sunderland, who sums up her evening's work like this: "This lady has a bias against religion—church-going, and sewing parties exempt her from it. Here is a girl, puzzled by life, who has never given eternal life a thought. Here is one who has thought, but does not want to think again. Here is someone who doesn't believe in THAT! So the work of witnessing went on until, all too soon, I had to return to the College."

John Bowden, of Wimbledon, went immediately to a gambling den in Brixton where he spoke to two young men who were Roman Catholics. They began laughing at his message, but did listen eventually.

"I made many contacts during the evening," says Donald Hemingway, of Guernsey. "I stopped a boy and girl about eleven years of age with an enquiry about a Sunday School, and I received the reply that they attended a spiritist Sunday School and that they believed in spirits. I spoke to them for some time and the boy decided for Christ. At the corner of the street he openly and audibly asked Jesus to save his soul."

Here is Raymond Jobling who comes from Rochester. "In Brixton I met a group of young people obviously on

a cycle ride who had stopped by the roadside for a breather. I gave them tracts and spoke to them, but in a few seconds they had become rather uncomfortable and sped away. Then I met a young Romanist, three boys aged sixteen, two young servicemen and a bunch of Edwardian youths in turn, but they all adopted the 'couldn't-care-less' attitude. I then entered a gambling den in Brixton and witnessed to an ex-serviceman, to a girl of seventeen and to one about fifteen. I then witnessed to a young man of about twenty-three who boasted that he had done 'a stretch of eighteen months in Wormwood Scrubs'."

There are many other stories to tell, but here is one from Keith Kingston of Croydon. "I met a man about thirty years of age who was not saved, but he rejected the offer of salvation. I went to a gambling den shortly afterwards and spoke to a number of people. The staff member, who decided for Christ, was more cheerful, and was anxious for the local minister to visit him."

This is just a glimpse of our personal work which goes on weekly. Pray for us and for the people who need salvation. Young people of Elim, the fields are white unto harvest. Obey His command and go forth day by day and seek to point sinners to Jesus before it is too late.



PICTURE NEWS.—Top: Annual Cyclists' Rally open air at York. Bottom: Pastor R. B. Chapman giving the message at the Rally.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)



**HERE'S NEWS
FOR YOU!**

AND PICTURES TOO!

them in some of our branches. Will you kindly send yours to the National Youth Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

The first delivery of nine-and-a-half-dozen badges has been exhausted and several orders cannot be supplied. If a sufficient number of orders are received we will obtain a further nine-and-a-half dozen from our manufacturers. As soon as we are satisfied that this quantity is required by our young people an order will be placed with the makers, who require two months to effect delivery.

What is the badge like? Here, again, is the badge concerned.

The letters E Y M are in a gold colour silk; the flame is red with a white flash worked in silk on a light blue cotton background; the background to the E and M is a dark blue felt, and the whole is surrounded with a narrow circle in white silk and a wide circle in dark blue felt. Can you understand all that? Well, those who have received these badges are delighted, and many have told us so.



Please note this: The earlier we receive your orders the sooner will we place our order with the makers.

An idea from Blackpool: Pastor F. J. Jones has written suggesting that the badge be sewn to a sash for use with youth choirs. The badges could also be fixed to white shirts by means of press-stud fasteners.

Pastor F. W. Jones writes, "I have suggested that we make sashes of royal blue material, edged with gold, and place the EYM badge in the centre-front. This has been enthusiastically accepted by the young ladies of my choir, and the young men are going to work the emblem in silk templates on to blue neckties."

Appeal. If any ex-Crusaders hold the old Crusaders' sashes which they no longer require, a use can be found for



**BARNSELY
SUNDAY
SCHOOL
FROM
TWO
POINTS
OF
VIEW**

**PASTOR
L. W. TRANTER
COMMANDS
THE
PROCESSION**



Mr. R. H. Bamford, the Sunday School Superintendent, writes, "These (photographs) were taken at the Sunday School Anniversary and of the procession of witness through Barnsley. As you will see from the photographs, we have a school of future promise, and for this we give God the glory. Some have professed conversion and been baptised with the Holy Ghost."

OTHER POINTS OF PROGRESS

Abercynon. From Wales comes news of progress. Mr. Taylor, who is in charge of this work, writes, "The progress report on our Children's work is very encouraging. Within the last twelve months our Sunday School has increased from an average attendance of ten to thirty children." A Sunshine Corner meeting has been commenced following a Children's campaign, and now an average of twenty-five children gather for the weekly meetings.

Lydney. Mr. W. H. Townsend reports, "July 17th will be remembered for a long time by the scholars of the Elim Sunday School at Lydney. Meeting at the planned time for the first Sunday School Summer Treat, groans were heard as the rain poured down! However, it wasn't

long before laughing came from the Hall, as 'nothing can separate us from the love of God.' All joined in the games which were quickly organised by Pastor R. Clarke and others, making it a wonderful day. A hymn was sung to close the party and all returned to their homes determined to bring many other youths to Christ."

IN THE NEWSPAPER

Cutting from the Lowestoft Journal, July, 1954—

"Christians' Choice" at Elim Church

As an alternative to "Housewives' Choice," a programme of music on gramophone records entitled "Christians' Choice," was given at the Elim Church on Wednesday last.

Requests ranged from pieces from Handel's "Messiah" to items by George Beverley Shea, the soloist of the Billy Graham mission. The records, which were supplied by Morlings, were played by Miss M. Morling, who was welcomed by the Rev. George Backhouse and thanked by Mr. Harold Jones. Prayer was offered by Mrs. D. Godwin. The service was organised by the Elim Crusaders, and records were selected by members of Elim Church.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. J. Way.

SUNDAY, September 19th. Matthew xxviii. 1-10.

"They . . . held Him by the feet, and worshipped" (v. 9).
He is risen! behold the empty tomb. Then comes the greatest thrill of all, "Jesus met them."

Their reaction is truly that of hearts which belong to Him, "they held Him." It is evident they were low at His feet for them to hold Him thus, also to prevent Him leaving them. In this lowly attitude they worshipped Him. No questions, no asking or pleading—but worship—taken up with Him alone. Only the saved sanctified soul can worship the Risen Lord. It calls for Spirit and Truth (John iv.), and for the beauty of holiness (Psa. xcvi.).

MONDAY, September 20th. Matthew xxviii. 11-20.

"Go . . . lo I am with you always" (vv. 19, 20).
"All things are now ready," a world lost in sin must hear the word of salvation. The Lord gives the word to start. "Go."

It is a breath-taking commission, it could have sounded almost impossible to the Apostles. The Lord showed them why it is possible, "all power is given unto me in heaven and in earth" (v. 18). "Lo I am with you always." He sent the Holy Spirit at Pentecost to give power to witness and put the Church on the offensive for souls. Our going for Jesus, means His coming with us.

TUESDAY, September 21st. Nehemiah i. 1-11.

"Wept . . . mourned . . . fasted . . . prayed" (v. 4).
The introduction in this book shows a Jew, Nehemiah, in a very favoured place in a foreign kingdom (v. 11) receiving demoralising news of this people and city, and the reaction upon his soul. Israel should have been the first nation and Jerusalem a glory unto God, but Israel is in affliction and reproach, Jerusalem is broken down. Nehemiah could have bemoaned his people's distress and left it there, in the knowledge that he couldn't do much about it.

He did what we can all do, prepare ourselves before God and pray. He laid the reproach of his people in his own heart and then poured out his heart before God in intercession.

WEDNESDAY, September 22nd. Nehemiah ii. 1-10.

"And the King granted" (v. 8).
God places His own in privileged positions to further His own will.

Only Nehemiah the King's cupbearer had such a contact with the King, and, under the good hand of His God was highly esteemed. (Prov. xvi. 13).

The same happened with Joseph, Esther, Daniel; placed by God in a position under the ruler to be effective for God and His people.

The Lord doesn't lower needs from the sky, but we see God's men under God's guidance being provided with their needs. Nehemiah testified to "the good hand of my God upon me" (v. 8). He is just the same

THURSDAY, September 23rd. Nehemiah ii. 11-20.

"Let us rise up and build . . . but" (vv. 18, 19).
The testimony of Nehemiah finds a ready response in the heart of the afflicted brethren. Only the night before, Nehemiah had viewed the awful desolation of the city, it presented a great challenge.

A motto comes to my mind, "Don't doubt in the dark what God hath spoken in the light."

God-given tasks are not free of dark, faith challenging experiences. Then comes the sound of revival—"Let us rise and build," "but!" Sure enough the enemy rises up as well to laugh, scorn and discourage. I like Nehemiah's reply. "The God of heaven, He will prosper us." Amen!

FRIDAY, September 24th. Nehemiah iv. 1-14.

"The people had a mind to work" (v. 6).
The task of building goes ahead in spite of the rising tide of opposition. God's work has always flourished in the atmosphere of opposition. Much has been accomplished through God-given leadership, but leaders alone can't do much. In the end it rests with the people. Give me a people who know the will of God, are sure of His help, and I will show you what can be done for God. What do these feeble Jews? They built for God under the good hand of God. Their secret? "Nevertheless we made our prayer unto our God" (v. 9).

To be a worker you must be a pray-er.

SATURDAY, September 25th. Nehemiah iv. 15-23.

"Our God shall fight for us" (v. 20).
To be the weaker power in a threatening conflict is to—
1. Stop and surrender.
2. Fight a losing battle.
3. Ally with a greater power than your opponent. God's people can always take the last course. Nehemiah knew his God to be the God of David (I. Sam. xvii. 47) and of Judah (II. Chron. xx. 15). "For the battle is not yours, but the Lord's."
The Psalmist declares "The Lord is on my side" (Psa. cxviii.). For us in this age "If God be for us, who can be against us?" "We are more than conquerors through Him" (Rom. viii.). "Strong in the Lord and in the power of His might" (Eph. vi. 10).

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor John Dyke, the President, will visit the following churches: Lancashire Presbytery: Sept. 17-19, Blackpool. 20, Blackburn. 21, Chorlton-cum-Hardy. 22, Bolton. 23, Colne. 24, Macclesfield. 25, Glossop.

BARNESLEY. Sept. 25-26. Elim Church, Nelson Street. Harvest Thanksgiving Services. Sat. 7. Sun. 11 and 6.30. Speaker: Pastor Ludovic Barrie.

BARNESLEY. Sept. 27-Oct. 10. Elim Church, Nelson Street. Revival and Divine Healing Campaign, conducted by Pastor Ludovic Barrie. Week-nights 7. Sats. 3 and 6.30. Suns. 11 and 6.30.

BARRY. Sept. 19-20. Elim Church, Upper Pyke Street. Sunday School Anniversary services. Sun. 2.30 and 6.30. Mon. 7. Speaker: K. Barter (Cardiff).

BOURNEMOUTH. Sept. 18. Springbourne Elim Church, Victoria Place, Holdenhurst Road. Elim Churches District Rally at 7 p.m. Camp comments and testimonies. Special speaker: Pastor A. D. Bull (India).

BURTON-ON-TRENT. Commencing Sept. 4. Great Revival and Divine Healing Crusade, in the Y.M.C.A. Hall, High Street, conducted by Pastor N. J. Nelson and Revival Party. Suns. 6.30 and 8. Every night (except Fri.). 7.30.

CAMBERWELL. Sept. 23, 24. Elim Church, Benhill Road, S.E.5. Missionary meetings with slides of Mongolla and Formosa, 7.30. Speaker: Pastor Rodney Morgan.

CANNING TOWN. Sept. 25-26. Elim Hall, Bethell Avenue. Special visit of Pastor H. G. Fisher (Tibet). Sat. 7. Sun. 11 and 6.30.

CANTERBURY. Sept. 19. H.M. Prison. London Crusader Choir, 2.

COLNE. Sept. 18-21. Elim Pentecostal Church (next to Public Baths). Annual Church Convention. Speakers: Pastors L. V. Tiller (Liverpool) and O. G. Miles (Leeds). Area Rally 3 and 6.30. Open Air Witness 5.45 (cups of tea provided between services). Sun. 10.45, 6 and 7.45. Week-nights 7.15. Convener: Pastor G. J. Jones.

COLNE. Sept. 23. Elim Pentecostal Church. Special visit of Pastor J. Dyke (President). Thurs. 7.15.

COULSDON. Sept. 18. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: C. L. Parker (A.O.G.), J. Karamadzanis (Elim), A. A. Dictyopolous (Slavic and European Evangelistic Society). Singing party from Ashstead Sat. 7 p.m.

DORKING. Sept. 25. Elim Church, Willow Walk, United Pentecostal Youth Rally. Speaker: Pastor J. Hywel Davies. 7. Youth Demonstration, Dorking High Street, 6.

DOVER. Sept. 19. H.M. Prison. London Crusader Choir, 6.

GOUDHURST. Sept. 26. H.M. Prison. London Crusader Choir, 6.

HALIFAX. Sept. 25-30. Elim Church, Bond Street. Annual Church Convention. Speakers: Pastors A. J. K. Magee and A. E. Mellors. Convener: Pastor John Gardiner. Sat. 3.30 and 7 (cups of tea between services). Sun. 10.30 and 6.30. Mon. to Thurs. 7.30.

HUDDERSFIELD. Sept. 18-23. Honley Feast Convention. Speakers: Pastors C. J. E. Kingston and L. Tranter. Sat. 3 and 6.30 at Parochial Hall, Springwood Street (cups of tea between services). Sun. at Elim Church, South Street, 10.30 and 6.15. After-Church Rally 8 at Temperance Hall, Princess Street. Mon., Tues., Wed., and Thurs. 7.30, at Elim Church. Convener: Pastor G. K. Steele.

KINGSTANDING. Sept. 26. Elim Church, Warren Road. Harvest Thanksgiving Services. 11, 3 and 6.30. Speaker: Pastor R. Morrison.

KIRKINTILLOCH. Sept. 13-23. Elim Church, Alexandra Street. Revival and Divine Healing Campaign conducted by Rev. W. Bryant Baker (S. Africa). Week-nights (ex. Fri.) 7.30. Sun. 11.30 and 6.30.

MAIDSTONE. Sept. 26. H.M. Prison. London Crusader Choir, 2.

MOUNTAIN ASH. Sept. 19. Great After-Church Rally in the Workmen's Hall. Sun. 7.30. Featuring Mrs. Vera Barnes at the piano (Pontypridd); Mr. Reeves (Tonypanyd), soloist; Mr. J. Spencer (Caerphilly), accordionist, and Mr. W. Marshall (Cardiff) with his concertina. Service conducted by Pastor W. J. D. Maybin.

MOUNTAIN ASH. Sept. 25-30. Elim Church, Knight Street. Annual Convention services. Sat. 7. Sun. 11, 6 and 7.30. Mon.-Thurs. 7.30. Speakers include Pastor J. J. Way. Convener: Pastor W. J. D. Maybin.

NEATH. Sept. 18-23. Bethel Elm Church, Briton Ferry Road. Annual Pentecostal Convention. Sat. 3 and 6 (cups of tea provided between services). Sun. 11 and 6.30. Mon.-Thurs. 7. Speakers include Pastors L. P. Cowdery (Elim, Blackheath), O. Jones (Apostolic, Neath), S. Hughes (A.O.G., Pontardulais).

NOTTINGHAM. Sept. 24-26. City Temple, Halifax Place, Pilcher Gate. Annual Convention. Fri. 7.30. Sat. 3 and 7. Sun. 10.45 and 6.30. Speakers: Pastors F. A. Hodge and S. Homer. Cups of tea for visitors on Saturday.

ROTHERHAM. Sept. 12-27. Revival Campaign, conducted by Pastor A. Wilson and Party. Suns. Sept. 12 and 19 at 8 in the Town Hall Assembly Rooms. Week-nights at 7 in the Elim Revival Centre, College Road.

SMETHWICK. Sept. 26. Elim Church, Oldbury Road. Harvest Festival, 3 and 6.30. Speakers: Pastor and Mrs. Frank Shadlock.

SPARKBROOK. Sept. 18-20. Elim Church, Golden Hillock Rd. Annual Choir Week-end. Guest speaker: Pastor Reginald W. Smith. Sat. 7. Sun. 11 and 6.30. Mon. 7.30.

ST. HELENS. Sept. 22. Town Hall Dr. Billy Graham in "Mr. Texas." ONE NIGHT ONLY, sponsored by Pastor K. Smith, Elim Church. Wed. 7.30.

SWANSEA. Sept. 27. Elim Tabernacle, Alexandra Road. Sisterhood Rally. Mon. 3 and 7. Speaker: Mrs. G. M. Gorton. Conveners: Mrs. M. Crocker and Mrs. Comely.

SWINDON. Sept. 18-20. Coronation Temple, Osborne Street. Annual Convention. Sat. 7. Sun. 11 and 6.30. Mon. 7.30 Missionary Film. Speakers: Pastors Leslie Wigglesworth (Congo), H. E. Ward, B.D. (Reading).

WARRINGTON. Sept. 18, 19. Elim Church, Knutsford Road. Women's Anniversary week-end. Sat. 7.30. Sun. 10.45 and 6.30. Speaker: Mrs. J. Tetchner (Accrington).

WARRINGTON. Sept. 28. Elim Church, Knutsford Road. Visit of Pastor A. Dictyopolous (Greece). 7.30.

WORTHING. Sept. 19, 20. Elim Church, Grosvenor Street. Harvest Thanksgiving services. Sun. 11 and 6.30. Mon. 7.30.

NATIONAL YOUTH SECRETARY'S ITINERARY

Pastor J. Hywel Davies will visit the following churches: Sept. 19, 20, Clapham. 26, Bermondsey.

MR. & MRS. F. B. PHILLIPS' TOUR

Mr. and Mrs. F. B. Phillips will visit the following churches in the Portsmouth Presbytery with their Missionary Film of S. Africa: Oct. 3, 4, Southampton. 5, Canada. 6, Romsey. 7, Eastleigh. 8, 9, Portsmouth. 10, 11, Petersfield. 13, Preston Park.

MISSIONARY ITINERARIES

Pastor A. D. Bull. Elim missionary on furlough from Tanganyika, will visit the following churches:

Sept. 18, Bournemouth (Springbourne), 7 p.m. (Rally). 19, Yeovil, 11 and 6.30. 21, Merriott. 22 & 24, Christchurch. 23, Winton. 25-26, Salisbury. 28, Wimborne

Pastor and Mrs. J. Troke. Elim missionaries on furlough from India, will visit the following churches in the Scottish Presbytery:

September 11, 12, Kirkintilloch. 13, Motherwell. 14, Glasgow. 16, Greenock. 16, Edinburgh. 17, Dunfermline. 18, Dundee. 19, 20, Aberdeen. 21, 22, Carlisle.

Evangelistic and Divine Healing Campaign

Elim Pentecostal Church, Westborough Road, Westcliff-on-Sea, Essex.

Commencing September 18th.

Sundays 11 and 6.30. Week-nights (Fridays ex.) 7.30

Conducted by Pastor L. Chappell

Recently returned from touring U.S.A.

ELIM BIBLE COLLEGE

Great Students' Rally and Welcome Meeting to introduce the New College Year.

Place: Clapham Church, Carfax Hall, Carfax Square, Clapham.

Speaker: Pastor H. Burton Haynes.

Time: Saturday, September 18th at 7.30 p.m.

ALL - ARE - WELCOME!

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** mornings for issue a week the following Saturday. 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 5d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions. 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid. Advertisers under "Board-Residence, etc." must send with the advertisement the name of an Elim 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.

Hastings.—Now accepting bookings; 4½ guineas per week, full board, h. and c. all rooms; 2 minutes sea and station; central for shops and all buses. Apply: Frankville Christian Hotel, 14/15 Havelock Road. Phone: Hastings 1930. C.112

Hove.—50, Rutland Gardens. Ideal holiday accommodation, full board or bed and breakfast; nice locality, near sea and shops; gas fires, h. & c. basins; moderate terms. Mrs. Gubbins; Phone 38910. C.16

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

SITUATION VACANT

Kindly person wanted in evangelical Christian home to help generally; 2 in family; bungalow; front room, some own furniture if desired, board and small wage; plenty of private time. 7, Clare Road, Ipswich, Suffolk. C.113

DEDICATIONS

Bernard.—On June 10th. to Mr. and Mrs. Lionel Bernard, God's precious gift of a son, Caleb Paul. Dedicated by Pastor Ian Moore, Elim Church, Yeovil, on August 29th. C.114

Jackman.—On August 22nd. Colin Harvey Jackman, second son of Roy and Doris Jackman. Dedicated in Elim Church, Leyton, by Pastor John J. Way. C.115

MARRIAGES

Farrimond; Lister.—On September 4th. at Elim Church, Bolton, by Pastor T. W. Walker: John Farrimond to Elizabeth Alice Lister, both members and workers.

Pratley; Renshaw.—On August 28th. at Elim Church, East Ham, by Pastor H. Haith; George Thomas Pratley to Janet Isabella Renshaw.

WITH CHRIST

Barnesley.—On September 1st, Mrs. Barnesley, of Elim Church, Smethwick. Funeral conducted by Pastor Frank Shadlock.

Hartley.—On August 21st, Mrs. E. Hartley, member of Elim Church, Smethwick. Funeral conducted by Pastor Frank Shadlock.

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