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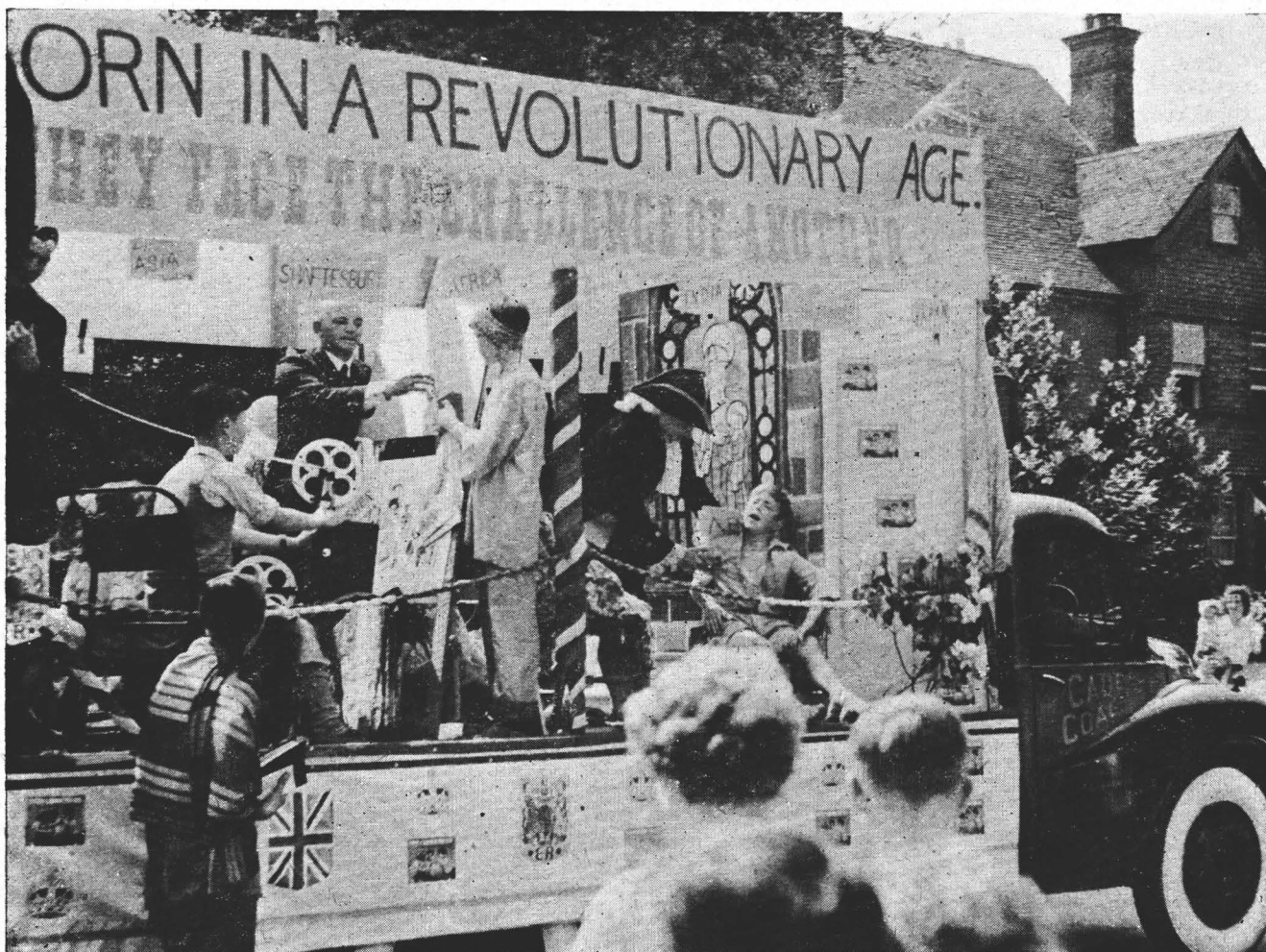
THE

Elim Evangel

Vol. XXXIV. No. 30.

THREEPENCE

JULY 25TH, 1953.



The Watford Elim Sunday School wins the Shield in the Whitsun parade. This picture shows the splendid tableau which paraded the streets of the town and created a great impression. It presents the work of the Sunday School, both ancient and modern, with a scene of Robert Raikes attending to the poor children, and one of an up-to-date minister (Pastor L. C. Quest in this instance) demonstrating modern visual aid equipment.

TEXT FOR THE TIMES

“Better is little with the fear of the Lord, than great treasure and trouble therewith” (Prov. xv. 16).



Holiness our Debt

and Duty

(Romans xii. 1, 2)

By Pastor H. Dawson - (Elim Church, Briton Ferry)

ONE of the predominant themes in the Old Testament is the subject of holiness, and on turning the pages from the Old to the New Testament we are again immediately reminded of the subject, first in the Gospels, and then in the epistles. On reading Moffatt's translation of Romans viii. 12, we see how very personal is the subject: "Well then my brothers we owe a duty—but it is not to live by the flesh." What is our duty? It is to put to death the motions of sins which work in our members by an act of our own will, and to walk in newness of life.

As Christians we are faced with two alternatives, either to walk after the flesh, which really means running our own lives; or to walk in the Spirit. This means yielding ourselves without reserve to God. Paul sums up this thought in the words on which we base our study: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I. THE PLEA FOR HOLINESS.

Dr. Moule says, "We are bound, every one of us who name the name of Christ, to be holy, to be separate from evil, to walk by the spirit." Paul appeals—he does not command—yet this appeal for Christian holiness is very forceful. It is a threefold appeal:

(a) **The Presenting of our Body.**—Someone has pointed out that the body is the vehicle of temptation, it is subject to the lusts of the flesh, the lust of the eyes, and the pride of life. What Paul means is explained by reading Romans vi. 13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God." The presenting of our bodies implies a complete abandonment to the will of God. It is the presenting of our whole being without reserve, to give all that we have, all that we are, and all that we hope to be; to yield it to God that in His service it may become a channel of holiness.

What a contrast! The vehicle of temptation yielded to God becomes the vehicle of holiness.

The body, biblical psychology tells us, is important because it makes us world-conscious, and it makes the world conscious of us. The body of the Christian should be glorifying to God, hence it is important that our actions should be controlled by God, that men seeing our actions might know of our change of heart—one knows a worldling by the actions of his body, what he does, what he says, where he goes. The opposite ought to be said of a Christian: he is known by what he does not do, what he does not say, where he does not go.

Is there evidence of a changed heart in the actions of your body? It ought to be so, "If any man be in Christ

he is a new creation, old things have passed away, behold all things have become new." Christians are new men living a new life, doing new things in a new way.

(b) **The Presenting of a living Sacrifice.**—This presenting of our bodies is a voluntary matter, we are not compelled to make this presentation. In a sense we can, if we so desire, refuse to make this dedication and live as we please; yet in reality we owe it to God to present our bodies to Him. Yes, we are under obligation to do so.

There are many Christians who have never made this sacrifice; they have made a partial surrender, but they still hold back pet habits and sins which they should have yielded. If we love God as we profess, then we, like Christ, should be able to say, "I delight to do Thy will, O my God." Our love of God can be measured by our surrender.

Note, it is to be a living sacrifice. This is in contrast to the dead sacrifices offered under the old dispensation. We, however, are not under the old economy, not under law, but under grace, and our altar offering must be living. Matthew Henry says, "A body sincerely devoted to God is a living sacrifice." Dead things are no use to God, He wants bodies that are alive, bodies that He can use in the war against sin and iniquity. The forces arrayed against holiness are very much alive as is seen by their activities, and if we are to be triumphant we must be very much alive to God. Oh, that spiritual fires might burn within our souls, quickening and enflaming us to do valiantly for God.

(c) **The Presenting of a Holy Body.**—Not only must this sacrifice be living, it must also be holy. The root meaning of the word "holy" is "devoted to the use of" or "set apart unto." In presenting our bodies to God we must set apart our whole life to His service—no half-hearted consecration, no partial dedication, but an unreserved surrender. Yield yourselves unto God as those that are alive from the dead; live as though you were resurrected from amongst the dead. Romans vi. 6 exhorts, "Henceforth we should not serve sin." Dead to sin, alive to God, and our bodies holy vessels.

II. ARGUMENTS FOR HOLINESS.

There are three arguments or motives:

(a) **The mercies of God.**—This takes us back to the preceding chapters of the epistle, where we find embodied in the Gospel the mercy and the goodness of God. In our sin and degradation God loved us, when our walk was worldly, our conversation unholy, and we were by nature the children of wrath, "God who is rich in mercy for His

great love wherewith He hath loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ." The insinuation being, Christ gave His body that we might be saved. This fact ought to be sufficient argument for our giving back to God what is rightly His.

(b) **It is acceptable to God.**—Surely this is a great inducement, it is a wonderful thing that we in some measure may pay back to God the debt we owe, and bring pleasure to the lover of our souls. O beloved, seek to please, and labour that you might be accepted of God.

(c) **It is our reasonable service.**—In view of all that God has done for us, and in view of the fact that we rightly belong to Him, for we are not our own, purchased at great price of the blood of Jesus, Christ not only bought our souls' liberty at Calvary, but He purchased our bodies to be the temples of the Holy Ghost. "What know ye not that your bodies are the temples of the Holy Ghost?" asks the apostle Paul. It is only right and reasonable in the light of these facts, that we meet our obligations, and give back to God what is His.

III. THE MEANING OF HOLINESS.

Many and varied are the views as to the true meaning of holiness, but I believe from a study of the Scripture that it consists of three things :

(a) **A Transformed Life.**—This is effected by the renewing of the mind : "And be ye transformed by the renewing of your mind." Turning to the Ephesian epistle we read, "Be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness." It is the putting on of the new nature, and implies a complete change.

(1) The putting off of the sins of the flesh. Lying, stealing, corrupt communication, these things grieve the Holy Spirit of God. But this does not complete the list. Paul goes on, "Put away all bitterness, backbiting, anger, clamour, evil speaking and malice." Each of these evils is worse than the first. If we are to be anything for God these things must be rooted out and put to death.

(2) The putting on of the fruits of holiness. "Be ye kind to one another, tender-hearted, forgiving one another," exhorts the apostles. We must learn the lesson taught in the thirteenth chapter of first Corinthians, that love is the most desired trait for the Christian character. If the love of God floods our heart then our lives will be beautiful and attractive.

(b) **A Separated Life.**—Be not conformed to this world, or as John says in his epistle, "Love not the world, neither the things that are in the world." If our lives are to please God we must crucify the flesh, for they that are of the flesh cannot please God. John says, "If any man love the world, the love of the Father is not in him." The implication being that we cannot live a dual life : either we satisfy the fleshly lusts by pleasing ourselves, or we deny ourselves and walk in the Spirit, and so please God. Let us not indulge in doubtful things, either in business or pleasure. Have nothing to do with those things which incite and inflame fleshly appetites. All that is worldly comes under the heading—Lusts of the flesh.

Material gains, wealth and riches are a great snare to the unwary Christian, things which please the eye, soothe the ego, and make us feel good, are under the heading—Lust of the flesh.

But by far the most subtle of all temptations is the Pride of Life. Let us not glory in ourselves, nor seek the praise of others, for we are what we are only through His grace. Nay, rather, let us glory in the Cross of our Saviour.

In the Cross of Christ I glory,
Towering o'er the wrecks of time ;
All the light of sacred story
Gathers round its head sublime.

(c) **A Godly Life.**—This means knowing the will of God. Moffatt says, "Have your mind renewed and so be transformed in nature, able to make out what the will of God is, namely what is good and acceptable unto Him." Can one add more to this? I feel not. It remains for us to heed the appeal of Paul and to dedicate our lives, our bodies too, and having made our dedication we can then join with C. P. Jones in the hymn of consecration and sing :

I am all on Jesus' side
On the altar sanctified,
To the world and sin I've died,
Hallelujah to the Lamb.

◀ BOOK REVIEW ▶

GERMANIC CLAY. By James Mullan. Obtainable from Elim Publishing Co., Ltd. (2/-, by post 2/2).

This book is written with the view to stimulate the much neglected study of prophecy. If it does this the book will justify itself. Mr. Mullan does not follow the extreme views of any of the main schools of prophetic thought and in a broad sense, may be termed a harmonist. He believes in the appearance of a personal Antichrist as well as in the progressive historical fulfilment of the Revelation. In the latter he believes in the development of the Roman Empire through the Latin Cæsars to the Germano-Roman Empire under the German Cæsars. This theory is rather novel, but is supported by quite a number of historical references. The arguments used seem more logical than those usually produced by the Historical School. A topical flavour is introduced by the observing of the rapid fulfilment of prophecy in the Near East. The author has a tilt at both Historicists and Futurists—not without cause, one thinks, but he makes the same mistake as many other critics of these schools in judging sensation-mongers to be representative of the whole. He should also know that no Futurist, holds a gap theory in connection with the fulfilment of prophecy referring to the Gentile nations. If Mr. Mullan is correct then the present movements in Germany are invested with significance and we may expect developments of startling nature in that direction in the future. Whatever views on prophecy one holds, this book will stimulate and interest.

—John Dyke.

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EDITORIAL

THE CHURCH NEEDS FRESH AIR

The new President of the Methodist Conference has been quick to lead his followers out into the open air. While we do not agree with Dr. Soper's theology we cannot help feeling challenged by his vigorous policy of getting the message we preach to the people who need it. His work on the open air platform is unique and his ability to deal with hecklers masterly. With a ready wit and a sharp repartee, he has often pressed his points upon his hearers and discomfited opponents.

Methodism had good lungs in the early days of its growth, as a reference to the activities of Wesley and Whitfield will soon prove, but it has developed a somewhat asthmatical tendency with its preference for more cloistered refinements. This, of course, is true of other sections of the Christian Church. Academic improvement sometimes tends to a comfortable religious attitude, a settling within the walls of our beautiful buildings to listen to clever sermons, which, while they please the man-in-the-pew, have little influence on the man-in-the-street.

It might be argued that open air preaching has had its day, as can be observed around any Salvation Army meeting or mission hall effort. This is a partial truth, it most certainly is not the whole truth. Let it be admitted that some open air demonstrations only serve to demonstrate the weakness of the performers' brains, or the oddity of a particular company of over-zealous cranks whose enthusiasm inspires contempt rather than admiration. The world admires a martyr who dies for his faith, but the man we saw in Hyde Park recently, standing in the pouring rain at Speakers' Corner, and holding forth to what must have been an invisible audience, must have made the passers-by in the buses feel that that brand of religion was not the kind to get enthusiastic about. Yet for all these efforts of our open air die-hards, it must also be admitted that the

open air arena still provides a powerful ministry for those with ability and willingness to exploit this avenue of witness for the glory of God and the salvation of the lost.

The large demonstration type of open air meeting with its planned programme and special speakers has been used to great effect by our politicians: used by the Christian Church, it provides an opportunity for those not able to take the platform but who are willing to stand as a witness to share in the efforts to reach the outsider with the Gospel of Jesus Christ. A happy demeanour, a bright participation in community singing, a prayerful interest, and a careful attention to the speaker on the platform can give invaluable assistance.

Another form of open air witness has been that developed with some success by some of our own ministers of approaching a controversial subject to get the interest of the crowd. By provoking certain political partisans a crowd will soon gather to see and hear the fun, only to be caught by the forceful presentation of the Gospel when the speaker sees his opportunity. Men have been saved by this method and it is not to be despised, although, of course, it does require a technique which is suitable to certain personalities.

Then we cannot overlook the method employed by Pastors J. Smith and C. J. E. Kingston and others, of telling the message along the cinema queues. Here the audience is waiting, and if approached graciously and with words that command interest, is ready to receive the speaker's words. If not undertaken in the right spirit or with prayerful regard for the delicacy of the operation, it can be a source of irritation ; but with sincerity and prayer, it can prove a work of great effectiveness.

AVOIDING TEMPTATION

Avoiding temptation is next in importance to resisting temptation. For the lust of the eye is fearfully apt to begin the lust of the flesh. Matthew Henry's commentary has the following : " Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying : " If you do not wish to trade with the Devil, keep out of his shop."

The Sunday School teacher asked Bobby why he was late.

" I was gonna go fishing," said Bobby, " but Daddy wouldn't let me."

" You're a very fortunate boy to have a father like that," said the teacher. " And did your father make it clear to you why you shouldn't go fishing on Sunday ?"

" Oh, sure. He said there wasn't enough bait for both of us."

Thought for the Week

" Many an Alleluia

That rings through the Father's home
Sobbed out its first rehearsal

In the shades of a darkened room."

OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .



AFRICA

Encouraging Progress

Less than three years ago Pastor and Mrs. W. H. Francis commenced their work in Pretoria and district. Formerly they had laboured at Pilgrim's Rest, Transvaal, where they had built up a work including a number of outstations and meeting places. That they are helping to meet a real need in this new sphere of labour is evident from the number of outstations and meeting places that have been opened up, and for which they are responsible. These vary from farms employing numbers of Africans, to large Compounds and Townships housing many thousands. Some of these meeting places are many miles from Pretoria and are regularly visited by the missionaries in their work of supervision. It is not possible to give a detailed report of each of these African assemblies, but Pastor and Mrs. Francis are responsible for at least fourteen of these groups



Pastor W. H. Francis preaching in the open air at Boekenhoudkloof. The church building could not hold the crowd which gathered.

of believers. They are helped in this work by a band of African workers including five honorary evangelists, fifteen unpaid Local Preachers and Elders and three unpaid Bible-Women. Not all the groups have their own meeting place, while some are fortunate enough to have their own buildings, others meet in borrowed halls or on farms as circumstances permit. Conversions take place from time to time, and Pastor Francis reports seventy-five decisions for Christ during the year, fifty-two baptised in water, and several baptised in the Holy Spirit.

Reporting on these outstations Pastor Francis writes: "The work at **Boekenhoudkloof** continues to make encouraging progress under the zealous care of Evangelist Mshwile

and his wife. The assembly is growing despite the setbacks received since the death of the owner of the farm, and the subsequent scattering of some of the people. The erection of a church building was begun but difficulties have hindered its progress. Evangelist Mshwile desires to enter Bible School with the view to taking up full-time work for the Lord.

"At **Eersterust** difficulties have been overcome and a new church building has just been opened. This work being the result entirely of the labours and gifts of the Christians themselves and their friends. I made the seats, etc., but the materials were paid for by their gifts.

"We have a Day School at this place with more than 130 children under the supervision of two teachers. I have applied for a Government grant for this school and it has been inspected by the Divisional Inspector who commented very favourably upon it. It may be some time before a grant is given—if ever—since there is a waiting list of applications for grants for Day Schools. The children are taught up to Standard IV, and Scripture is included in the curriculum.

"**Kromkuil**.—On this farm we have a small assembly but a large number attend the meetings. We have no building of our own yet and this seems to hold back the numbers of would-be members; but whenever I go there for services we always have a large gathering of adults and children in the nearby African church, lent to us on such occasions. We have a zealous local preacher and his wife resident here as well as a faithful Bible-woman. They are desirous of obtaining land on which to build a church, and we feel that when this is realised the numbers attending the meetings will greatly increase.

"**Lady Selborne** is a very needy and large township housing about 40,000 people. Since the departure of the leader to another outstation the work has not been so encouraging as formerly. A building of our own would help the situation considerably. At present the meetings are held in the room of a house, and this is found to be trying. Plots alone for building purposes cost about £700, so building presents a problem.

"**Springfontein**.—This is a farm about five miles from Fairfield, where the owners are most helpful. Unfortunately we have no resident preacher since the departure of

(Continued on page 359)

PEOPLE, looking at the distresses of the world today, are always asking "Why doesn't God intervene?"

Many who ask this question are sincere; yet if they would only consider the facts they would discover that He is constantly overruling in international, national and personal affairs. Men do not appreciate what He is doing because they do not see the dramatic appearance of angelic hosts, nor do they see the Divine lightnings or hear the awful thunderings of Sinai. The effect upon men if a host of angels did appear, or the voice of God was heard from heaven, is debatable. If the Lord spoke from heaven men would probably say "It thundered" as they did when He spoke on another occasion! Yet the Lord does intervene though men fail to recognise it. He is Alpha and Omega before whom and beyond whom there is none other; He is the almighty God whose power is infinite; He is King of eternity reigning over a kingdom which the storms of earth cannot destroy, seated upon a throne which the vapourings of the militant atheist cannot cast down; He is the Lord of history who has fashioned the ages (Heb. i. 3, R.V.), and who has ordained the rise and fall of nations according to His foreknowledge (Deut. xxxii. 8; Dan. iv. 32; Acts xvii. 26, esp. R.V.). All the ragings of men will not prevent the fulfilling of His plan.

Consider first some of His interventions in international affairs. The Bible is full of such instances—the Flood, the confusing of languages at the Tower of Babel, the destruction of Sodom and Gomorrah to mention but a few. Consider particularly the Assyrian invasion of Judah in the days of Hezekiah. Sennacherib, king of Assyria, was the rod chosen by the Lord to chastise His backslidden people (Isa. x. 5) and an axe to cut down corrupt nations (Isa. x. 15). His heart became lifted up with pride, and he boastfully declared that even as he had destroyed other nations so he would destroy Jerusalem and Judah; and that as the gods of these nations had been unable to deliver them from his hand, even so Hezekiah's God would be unable to deliver him (Isa. xxxvi. and xxxvii.). The rod was threatening the One who wielded it, and the axe was revolting against the One who used it! So the Lord declared that He would turn Sennacherib back from his purpose, the destruction of Jerusalem, and in one night He eliminated the Assyrian host.

How similar is this incident to more recent movings of the Divine hand against proud dictators! Napoleon seemed invincible. After sweeping aside Continental opposition he prepared for the invasion of Britain. But he had reached the limit permitted by the Lord, and was turned back by His hand. Although we were taught that Napoleon was defeated at the battle of Waterloo, that was in fact but the final blow; Napoleon was not defeated by man but by nature, when his great army perished in the snows of Russia. Less than a hundred and fifty years later Hitler's boastful dreams were crushed by a similar mad exploit. We have seen how both small and great have combined to rob the Lord of the glory, yet it is clear that the German Army was destroyed by the snow of Russia and not by the unaided Russian Army nor the

Western invasion of Europe. To many onlookers in those terrible days it appeared that suddenly, unaccountably, the German host turned away from the channel coasts and rushed headlong to disaster in Russia; those with spiritual insight saw this from the Divine point of view—the Lord put a hook in their nose, a bridle in their lips, madness in their heart, and destruction in their path; He had said, "Thus far and no further," and another dictator perished.

*"Because thy rage against Me, and thy tum
in thy nose, and My bridle in thy lips, and I*

DIVINE IN

By Pastor F. LAVEND

The Lord also overrules in national affairs, and most evidently in His dealings with Israel. His hand is clearly seen in the redemption of Israel on the Passover night, in their subsequent wanderings in the wilderness, and in their conquest of the land of Canaan. On the reverse side His working is surely traced in the ultimate dispersion of Israel as a result of the Assyrian and Babylonian invasions of the northern and southern kingdoms. By the mouths of His prophets the Lord had given consistent warning that they would be delivered into the hands of their enemies if they persisted in idolatry and rebellion. Further, in the history of Israel we see instances of Divine life arising from out of seeming death, and flashes of heavenly light from apparent darkness. In the days of both Hezekiah and Josiah, kings of Judah, the nation had sunken into idolatry and evil baffling description, so that revival seemed the most unlikely of events. Yet revival did come, the idols were cast down, wicked practices forsaken, and temporarily the nation turned back to righteousness and the fear of the Lord. Just such a hopeless situation existed in England in the eighteenth century; as one has said, "With the upper classes it was fashionable to be irreligious and immoral, while the lower classes were plunged in the grossest ignorance and sin. The clergy were, with few exceptions, no better than the people, literature was atheistic and impure, drunkenness was considered no disgrace, violence and crime were rampant. The effort to restrain crime and preserve property by savage punishments increased recklessness, the conditions of prisons were abominable, the oppression of the poor and helpless was without mercy." In this hopeless state of affairs, which brought our land to the verge of revolution, the Lord acted. Upon the scene came John and Charles Wesley, and George Whitfield, to be followed by

others possessed of the same spirit, and a glorious revival swept this land with a force that has not entirely spent itself even today. As we again see the darkness of indifference and irreligion enveloping our land, let those who know the Lord seek His face for a sin-shattering God-glorifying revival. I believe with all my heart that He is preparing to do a work in our day which will be greater than anything our nation has ever known before. One further act of national intervention is before us today in

was born! Yes, a tiny bundle of flesh and blood as utterly dependent upon His mother as ever a child was; yet in the mystery of that little life was bound up all the plans of God and all the hopes and yearnings of mankind. He is called "Immanuel"—God with us; for in Him dwells all the fulness of the Godhead in bodily form. By His life, death, resurrection and ascension, the Lord Jesus has made it possible for every child of Adam to be saved from sin through faith in Himself. The natural result of our sin was death and judgment, but by a mighty act of grace the Lord has cleansed the believer from sin, given to him eternal life, and removed the terror of the Judgment Day.

There will soon be one more act of Divine intervention, when the same Lord Jesus who was rejected by man will come again in power and great glory so that every eye shall see Him. He will destroy the godless, deliver those who are oppressed, emancipate even creation from the bondage of corruption and death, and set up His kingdom upon earth. To this day of His appearing all creation is hastening, for the glory of His kingdom every Christian heart yearns, while a war-torn world cries out for the reign of the Prince of Peace—the King who will rule in righteousness.

If you who read this message will accept Jesus Christ as your Saviour from sin, acknowledge Him as your Lord, and crown Him as King of your life you will prove that He is interested in you personally, for He will intervene in your life by saving you from sin, and you will be born again into His family.



This settler in the new State of Israel personifies the spirit of the nation on its Festival of Freedom—Independence Day.

[Picture by courtesy of "United Israel Appeal."]

*up into Mine ears, therefore will I put My hook
back by the way which thou camest."*

Isaiah xxxvii. 29

INTERVENTION

(in Church, Warrington)

the regathering of Israel. The Lord declared that Israel would be regathered and showed the means by which this act would be accomplished (Jer. xvi. 16); we have had the privilege of living in the days of the accomplishing of this word, even the last days.

Nor are personal affairs outside the scope of Divine activity. The conceited Nebuchadnezzar was humbled until he had learned that he was but a man, and that "the most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 31, 32). Belshazzar, grandson of Nebuchadnezzar, also discovered that God would not be mocked by any man; he was weighed in the scales and found wanting, and was slain in the same night that he lifted up his hand against the Lord (Dan. v.).

The Lord intervenes finally in the life of every man and woman, and as we have been recently reminded, even the greatest of dictators cannot elude the last enemy, death! Men may live their lives as they will, and can spend their lives in blasphemy and atheism, but ultimately the Lord has the last word; the fact that men have denied His existence will not prevent Him from calling them to give account in the last great Day.

Finally, let us consider the most glorious of the Lord's interventions—the plan of Redemption! Immediately after the fall of Adam the Lord gave the first promise of a Redeemer, for He declared that the enmity between the Serpent and the woman's Seed would find ultimate expression when the Seed crushed the Serpent's head and Himself received a wound in the heel. That is, the Lord would send a Deliverer who would suffer to accomplish man's redemption. Thousands of years later the Lord made His most glorious intervention in all human history—a Baby

Focus

on the Churches

WELSH NEWS

(Presbytery Reporter)

Attention all Youth leaders! Preliminary announcement. It was decided at a recent meeting of the Welsh Presbytery to hold a Youth Conference Luncheon for Youth Leaders throughout Wales. The Conference to take place the first Saturday in March, 1954 (D.V.), with Crusaders, Cadets, Sunshine Corner and Sunday School officers and committees invited. After the luncheon and a business agenda thoroughly discussed, there will be a great Rally in Cardiff City Temple. Youth Headquarters will be asked to send their ministerial representatives for this occasion.

Caerphilly. Pastor L. Reeves and the Caerphilly Church are experiencing revival blessing. Five converts decided for Christ this week-end, including an Indian and his wife. An outstanding healing has taken place. Brother Ridout suffered from diabetes for 18 months and during the last six weeks lost 2½ stones. In spite of treatment his condition became worse. He was anointed and prayed for, and a few days later appeared before a medical board. The doctors are mystified, all trace of sugar has gone, he is pronounced fit and well. Each week souls are accepting the Lord Jesus.

Aberdare. Pastor C. T. Robinson recently took charge of this church and already there is a rallying around the enthusiastic minister. Mr. Robinson has removed some very inconvenient and awkward looking pews which faced toward the congregation, and now the pulpit has been redesigned and a modern platform built; a new piano and an organ have been installed. News from Aberdare is very encouraging.

Merthyr Tydfil has been chosen as the rallying centre for the Welsh Annual Women's Rally next year. Sisterhoods will want to note the date, Wednesday, May 5th, 1954.



Pastor Ken Matthew

Pastor Ken Matthew was elected Youth Commissioner for Wales at a meeting of the Welsh Presbytery. He takes the place of Pastor E. Scrivens who recently took over the pastorate at Oxford. Mr. Matthew hopes to visit each Crusader Branch in the Welsh Area before next March.

CHURCH OPENING AT WINSON GREEN

By D. Evans

"I now declare this church open for the proclamation of the Gospel." With these words Pastor J. Dyke opened the door of the new building recently purchased by the Winson Green (Birmingham) assembly.

The opening was a culmination of much co-operation in work and prayer, and tribute must be paid to Pastor Dyke for his assistance in procuring the building.

In the afternoon Pastor F. G. Evans, former minister of Winson Green, preached the Word. In response to the evening message, proclaimed by Pastor Dyke, a soul accepted salvation, and several believers were filled with the Spirit.

CAMBERWELL ANNIVERSARY

By J. G. Evans

We celebrated the fourth anniversary of the opening of our church by holding our Annual Convention. Meetings were in true pentecostal style, and our speakers, Pastors H. Burton Haynes and J. Osman, faithfully ministered.

The Friday following the convention we held our annual fellowship meeting, when encouraging reports of progress were given from those serving in the various branches of the Church. The Sunday School especially shows good increase. The service closed with a message from Pastor W. Plowright based on the Lord's command to Israel that they "Go Forward."

CONVERSIONS AND HEALINGS AT HOVE

The campaign conducted by Pastor Fred Squire and his team of students from the International Bible Training Institute has left behind a deep sense of thankfulness to God for the blessings received.

Right from the first meeting the campaign got well under way. With a fine congregation attending, and the obvious anointing of the Spirit upon Pastor Squire and the Male Voice Team assisting him, it was no surprise to see many hands raised at the conclusion of the meeting.

Meetings were continued in the church every night without a break, with special meetings on Wednesday afternoons for Divine healing. At almost every meeting hands were raised and some splendid conversions were witnessed. Some afterwards testified to God's healing power.

At the concluding week-end, on the Saturday and the Sunday evenings, as well as at other times during the campaign, the Hove Church building was filled with a happy and enthusiastic crowd of folk who enjoyed to the full the blessing of the Lord on the meetings.

The church has been greatly blessed and a wonderful spirit is in the meetings. We are grateful to Pastor Squire, the Male Voice Party, and the students who took part, not forgetting Miss D. H. Peake, Secretary of the I.B.T.I., who worked untiringly to make the meetings a success. A bond of affection has been strengthened between the Hove Church and Pastor Squire by this successful campaign.

WHIT CONVENTION AT SALISBURY

By R. E. Dallimore

Much blessing was experienced at Salisbury during the Whitsun Convention, and the presence of God was very real.

Speakers included Mrs. Thompson—sister of Pastor Slemming—Pastor E. Scrivens, and Pastor J. Williams, (Rhodesia). Mrs. Thompson's ministry, both in word and song, was stirring and refreshing to our souls.

Whit Monday was, of course, the day when visitors from churches round about joined with us in the praise of our Lord, and we were particularly glad to have Pastor Scrivens with a good number of members of the new Oxford Church. The testimonies from those who had been healed during this initial campaign were grand to hear and we rejoiced with those who had so much to tell.

For the remaining time of the convention, Pastor J. Williams was with us to talk of his work in Rhodesia, and to show film-strips and slides of what has been and is still being accomplished.

Since this time we have been, and still are, experiencing much blessing, and are proving daily what a wonderful Lord we have.

DUNMOW CONVENTION

By L. J. Withams

It was with great joy that the saints at Dunmow welcomed the large crowds that gathered for our second annual convention on a warm summer evening and listened to the anointed ministry of God's servants.

The speakers, Pastors G. Hillman and C. Brookes, were supported by the singing of the Chelmsford Choir. We were conscious of the presence of God moving upon the meeting, resulting in the conversion of two precious souls. We covet prayer as we seek fresh accommodation for the continuance of our meetings in this needy town.



ELIM YOUTH PAGE

conducted by

Pastor D. B. GRAY (National Youth Secretary)

"Fight the good fight of faith" (I. Tim. vi. 12).

NATIONAL YOUTH WEEK

The dates proposed for the annual Elim National Youth week are from 17th to 25th October next. Leaders will already be considering this annual event and commencing to pray for and plan the programme. It is hoped to arrange an All-Britain Youth Rally to coincide with this national crusade. Details will be announced as soon as plans are confirmed. Meanwhile, Youth Commissioners, ministers and Youth leaders everywhere will be considering arrangements covering each presbytery and local church.

SCANDINAVIAN TOUR

On Saturday, 5th September (D.V.), the London Crusader Choir sails for Scandinavia on a musical evangelistic crusade. This will be the choir's fifth overseas tour since the war. This itinerary is the biggest yet undertaken. Norway, Denmark and Sweden are the countries to be visited, and the tour includes, amongst several towns and cities, the three capitals—Oslo, Stockholm and Copenhagen. Prayer is requested for this strenuous programme, that many will be blessed, and that the link of International Pentecostal fellowship will be strengthened and enriched by these ambassadors from Elim in Britain.

HOME NEWS

The Sunday School anniversary at LANGLEY GREEN, Birmingham, again went well. Visitors included Pastors C. Latham and C. Hopla, also Mr. W. Pethbridge. The annual outing followed and was a delightful occasion.



A report from the GLASGOW Sunday School says the first anniversary services held in the new church was a time of great encouragement to Superintendent and teachers. Brother McNab presented prizes for attendance. The Sunday School has largely been built up by personal contacts in visiting homes and children.



It is good to learn that Crusader meetings are again operating at ROCHESTER. Although numbers are yet small, we pray for increasing blessing and encouragement.



Mrs. Timbrell writes us from ABERDEEN and says the Cadet work is going ahead with good attendances and a real keen spirit. Some fine programmes are arranged and splendid ideas have been introduced, proving of great value to the local cause.



Hundreds of men packed the spacious chapel in WANDSWORTH PRISON to receive the message of redeeming grace by the London Crusader Choir. It was said the congregation was one of the toughest one could assemble. The appreciation and rapt attention left us in no doubt as to the effect such visits are making. The Choir has now completed over twenty years of prison evangelism, recording more than 700 services during those years.



An extension programme in Sunday School is worthy of the consideration and attention of everyone. We are glad to know that commencing next month Sunday School services will be held in the New School Hall on a new Housing Estate near SALISBURY. This is the result of a tent campaign conducted by Pastor F. J. Slemming some time ago. Let us pray for this fine endeavour. Others, too, can consider some extension programme in other districts.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Hilliard.

SUNDAY, August 2nd. Luke viii. 40-56.

“Who touched Me?” (v. 45).

Although the crowds were pressing around Him Jesus detected one touch that was different from all others: it was the touch of faith. To the surprised ejaculation of the disciples Jesus replied, “I perceive that virtue has gone out of Me.” The moment the woman touched the border of His garment her body was filled with new life—“She felt in her body that she was healed of that plague.” Very necessary to the woman was that further word in verse 48. Her disease had made her ceremonially unclean, she was isolated from fellowship. This final word gave her assurance, peace of mind, and restored her to fellowship. If your need is great, remember, you, too, can touch **Him**—it may mean a pressing through to do it.

MONDAY, August 3rd. Luke ix. 1-17.

“He blessed them” (v. 16).

How great was the company, how frugal were the means! You may feel your needs to be many and great as you begin this week; comforting, therefore, is the thought that these are known to God. “I know their sorrows” were His words spoken of the slave-tortured people of God in Egypt. Commensurate with His knowledge is His love and power to help. Bring your needs to Him in prayer. “Little is much when God is in it”—only five loaves and two fishes, but “He blessed them” and a multitude was fed. It was while Jesus blessed His disciples that He was carried up into heaven. That last sight of the Lord Jesus, with His hands outstretched in blessing, must have remained with the disciples through their years of witness and service. Do not look down, but up—and in faith for His blessing.

TUESDAY, August 4th. Luke ix. 18-27.

The question beginning today’s lesson was but the prelude to the more direct one in verse 20—“But whom say ye that I am?” In Christ’s all-wisdom the time had come for the unfolding of further revelations to His followers. In the same verse there is Peter’s answer—with this you should read, Matthew xvi. 16-19. The revelation of Himself is followed by the revelation of His Cross (v. 22). It was as the Christ on the Cross that He was challenged by the leaders of the people when He was lifted up on the Hill of Calvary. As you begin this day meditate deeply, not only on His Cross—remembering that “He died that we might be forgiven,” but also on the words in verse 23.

WEDNESDAY, August 5th. Luke ix. 28-45.

“This is My beloved Son: hear HIM” (v. 35).

How difficult it is to select one brief thought or line

from this, the most glorious scene in the life of the Lord Jesus on earth! II. Peter i. 17, 18, suggests that it “lived” with Peter in the course of his life. To him it was the holy mount. Moses and Elijah appeared in glory, it was, however, HIS glory and majesty about which he wrote. “Such a voice!” reveals the awe that filled his soul when following his thoughtless cry (the placing of “The Beloved” with Moses and Elijah) there came the voice from heaven, “Hear HIM.” “I am the Lord . . . and My glory will I not give to another.” The honour and glory that Peter names in his epistle are His alone. Now, and ever, ascribe them to Him.

THURSDAY, August 6th. Luke ix. 46-62.

“He that is least among you all, the same shall be great” (v. 48).

With His hand lovingly on the child beside Him, Jesus quietly rebuked His disciples for their thoughts and behaviour. They were ambitious and self-seeking (vv. 46, 47). Had they been conscious of the lack of spiritual understanding, mentioned in verse 45, this rebuke might not have been necessary. The lesson of the child is one of simplicity and humility—“How rarely is the essential greatness of childhood carried over into maturity!” When Jesus divested Himself of His outer garment, put around Him the towel and washed the disciples’ feet, He was Himself taking the lowly place and becoming the servant of all. “I have given you an example, that ye should do as I have done to you.” “By love serve one another” (Gal. v. 13).

FRIDAY, August 7th. Luke x. 1-12.

“Other seventy also” (v. 1).

These seventy, appointed by the Lord Jesus for special service, did not include the Twelve. Whilst we are told the names of His immediate followers, the names of the seventy are not given—it is sufficient to know that they were commissioned by Him to a work that was urgent and in a field that was wide (vv. 1, 2). It matters not whether we are known or unknown, named or overlooked, provided we are in His will and share His vision and sorrow (vv. 1, 2). By sending them forth two by two Jesus laid stress on the need for fellowship in service. This must include sympathy, practical support and grace—grace to work happily together.

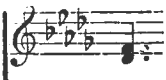
SATURDAY, August 8th. Luke x. 13-24.

“In that hour Jesus rejoiced in spirit” (v. 21).

The exultant joy that filled the soul of Jesus, finding expression in the prayer of thanksgiving that followed, is a reminder that Jesus was joyful. No one could have finished that prince of parables with the words in Luke xv. 32, as Jesus did, without a smile on the face and laughter in the voice—“It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.” Jesus was joyful. And this joy can be ours—it is our heritage in Him, “that My joy might remain in you, and that your joy might be full.” It is a joy that is both spiritual and pure. In Galatians v. 22 it is preceded only by love. Is this joy yours?

WEEKLY WORSHIP

The Hymns we sing—
the Tunes we love
MUSIC IN THE CHURCH



By Pastor D. B. Gray.

THE TUNE OF "RACHI"

This is a great tune and was composed by Dr. Caradog Roberts during the first world war. It is used twice in REDEMPTION HYMNAL. Although usually used in connection with the hymn "Who is on the Lord's side?" other suitable words are grouped with "Rachi" in our own hymn-book.

The tune had a unique beginning. Dr. Caradog Roberts records that the committee of the Resolven (South Wales) Music Festival requested him to write a new tune for their festival. For this he wrote two tunes the same morning. He says, "I rejected No. 1 and sent No. 2. The following year, the same committee sent me a similar request for a new tune, and said how much they had enjoyed the tune I had sent them the previous year. I was extremely busy then and had no time to compose, so looked up some old manuscripts of mine, and found 'Rachi', the tune I had rejected the previous year, I sent it simply to oblige the friends at Resolven. 'Rachi'—notwithstanding the fact that it had been turned down by me—turned out to be the most popular of my tunes. It is named after the daughter—then a child—of the Pastor of the Congregational Church at Resolven, and is pronounced 'Ray-chee', which is short for Rachel."

Dr. Roberts was a most distinguished musician. He was born at Rhos Llanerchrugog, North Wales, and at an early age showed a strong talent for music. In 1899 he secured the A.R.C.O. diploma, in 1900 the F.R.C.O., in 1901 the A.R.C.M., and the following year the L.R.A.M. In 1911, he passed his final Mus.Doc., being the youngest Welshman ever to attain this distinction at Oxford. Dr. Caradog Roberts passed away a few years ago. Meanwhile "Rachi" will resound with greater splendour and understanding in our times of worship and praise.

OVERSEAS MISSIONS—Continued.

the one who was at Fairfield. However, we hold services here from time to time and the local people attend fairly well. The owner desires to build a school-church building at his own expense as soon as convenient, and a grant has already been made for a school as soon as the buildings are up. Land is also to be granted us by the farmer for the use of the Mission. There is a great need in this distant place which is about fifty miles from Pretoria.

"**Bon Accord.**—Here we visit a large stone-crushing concern and have been given full permission to minister whenever possible. There is a most needy Compound on this property, peopled mostly by men and their wives from Central Africa and Nyasaland. These men are mainly well educated, but many are backslidden and living in sin.

COMING EVENTS

BIRMINGHAM. Aug. 8-14. Elim Church, Graham Street. Revival and Divine Healing Campaign conducted by Dr. Philip Green (U.S.A.). Sun., 11 and 6.30. Week-nights, 7.30. Tues., Wed. and Thurs. afternoons, 3.

BODMIN. July 13-26. Elim Church, Turf Stret. Revival and Divine Healing Campaign conducted by Pastor W. George. Sun. 6.30. Week-nights (except Fri.), 7.30.

BOURNEMOUTH. Aug. 2. Elim Church, Victoria Place. Springbourne. Pastor L. Wigglesworth (Congo). 11 and 6.30.

BRIDLINGTON. Aug. 3. Congregational Church, The Promenade. Special Rally. Speaker: Pastor P. S. Brewster supported by ministers and churches of N.E. area. 3.30 and 6.30.

BRISTOL. July 29. Grand Opening Celebrations of City Temple Minor Hall, Jamaica Street, by Pastor P. S. Brewster. 3.30.

CAMBERWELL. Aug. 2-6. Elim Church, Benhill Road. Series of Illustrated addresses on The High Priest, by Pastor L. Tiller. Sun., 11 and 6.30. Mon., 7. Tues. to Thurs., 7.30.

CANNING TOWN. July 21-27. Elim Church, Bethell Avenue. Illustrated Bible talks in Eastern Dress by Pastor L. V. Tiller. Sat., 7. Sun., 11 and 6.30. Week-nights, 7.30.

CLAPHAM. July 26. Elim Church, Carfax Square. Pastor D. B. Gray and London Crusader Choir, 6.30. (Croydon Methodist Church, 3).

HADLEIGH. Aug. 3. Hadleigh Castle and Colony. London Crusader Choir Festival. 7.

HOLLOWAY. Aug. 9. H.M. Prison. London Crusader Choir, 2.30.

ILFORD. Aug. 1, 2. Elim Church, Scrafton Road. Revival Meetings. Speaker: Pastor J. Frame. Sat., 7.30. Sun., 11 and 6.30.

LOWESTOFT. Commencing Aug. 15. The Marquee, London Road (opposite Central Police Stn.). Campaign conducted by Pastors C. Brookes and G. Backhouse. Suns., 3, 6.30 and 8. Week-nights, 7.15.

MOTHERWELL. Commencing Aug. 1. The Marquee, Merry Street, Revival Campaign conducted by Rev. Duncan Campbell (Scottish Revivalist from the Hebrides). Conveners: Pastor A. Tee and Party. Suns., 6.30. Week-nights, 7.30. All night of prayer Aug. 1, commencing 11 p.m.

REDHILL. July 19-26. Elim Church, Rees Hall, Warwick Road. Evangelistic Campaign conducted by Pastors R. A. Gordon, L. G. Hawes, and C. J. E. Kingston. Suns., 6.30. Week-nights (Fri. excepted), 7.30.

SALISBURY. Aug. 16. Elim Church, Scots Lane. Visit of Gospel Quartet. 6.30.

AUGUST CONVENTIONS

BIRMINGHAM. Aug. 1-5. Elim Church, Graham Street. Speakers: Pastor and Mrs. W. L. Bell. Sun., 11 and 6.30. Mon., 11, 3 and 7. Week-nights, 7.30.

BRISTOL. July 29-Aug. 3. Wed. and Sun. in Corn Exchange, Corn Street. Mon. at Zion Chapel, Bedminster Bridge. Other nights in the New Minor Hall, Jamaica Street. Speakers: Pastors P. S. Brewster, A. R. Boston, J. Osman, L. Reeves, and E. Scrivens. Convener: Pastor W. R. Jones. Wed. and Sun., 6.30. Mon., 3 and 6.30. Thurs. to Sat., 7.30. Sun., 11 and 3, in New Minor Hall. (Cups of tea between meetings Mon.)

GLOSSOP. Aug. 1-3. Elim Church, Ellison Street. Speakers: Pastor and Mrs. Ackroyd. Convener: Pastor W. J. Allen. Sun., 11 and 6.30. Sat. and Mon., 7.

HEREFORD. Aug. 1-9. The Marquee, The Meadow adjoining Old Worcester Road, three miles from Hereford. Panel of speakers.

PONTYPRIDD. Aug. 1-9. Elim Church, Thurston Road. Speakers: Pastors J. Dyke, Donald Gee, J. Tetchner. Convener: Pastor Ken Matthew. Soloist: Miss Mair Jones. Sats., Weds., 7.15. Sun., 11 and 6. Mon., 11 (In Penuel Chapel, Town Centre, 3 and 6.30). Tues., 3 and 6.30. Thurs., 3 and 7.15. Refreshments at Buffet. Cups of tea free. (Divine Healing Thurs. aft.)

ROMSEY. Aug. 1-3. Elim Church, Middlebridge Street. Speakers: Pastors C. St. Clair Robinson, D. Ayling, and J. Newman. Musical items. Sat., 7. Sun., 11 and 6.30. Mon. in Baptist Church, Middlebridge Street.

SOUTHEND-ON-SEA. Aug. 2, 3. Elim Church, Seaview Road. Speakers: Pastors W. G. Hathaway, C. Brookes, and W. Brinkman (Congo). Sun., 11, 3 and 6.30. Mon., 3 and 6.30. (Tea provided).

(Continued on back page)

Classified Advertisements

All advertisements should be addressed to the Advertising 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) 3s per insertion and 2d. for every additional word. Box number 6d. 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.

Hove.—50, Rutland Gardens. Ideal holiday accommodation; nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. Phone: 389101. C.193

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

MISCELLANEOUS

For Sale.—Estey Organ, with stool; 13 stops; excellent condition, mahogany case; suitable church hall; £10 or offer. C. L. Parker, 14, Ormonde Mansions, Southampton Row, London, W.C.1. C.215

BIRTHS

Hirst.—On June 30th, to Joyce and Raymond Hirst, of Sheffield, God's gift of a son, David.

Robinson.—On June 26th, to Mr. and Mrs. R. J. Robinson, Elim Crusaders of Ilford, God's gift of a son, Raymond Colin.

DEDICATION

Walker.—Kathleen June, daughter of Pastor and Mrs. T. W. Walker, Ealing. Dedicated by Pastor W. G. Hathaway at Ealing Church on July 12th.

MARRIAGE

Fitzpatrick : Pyke.—On June 27th, at Elim Church, Springbourne, Bournemouth, by Pastor W. J. Hilliard; Leonard James Fitzpatrick to June Mavis Pyke.

WITH CHRIST

Lewis.—On June 7th, Mr. Lewis, aged 65, well-known Welsh evangelist. Funeral at Penrhyncoch, nr. Aberystwyth.

AUGUST CONVENTIONS—Continued.

SOUTHPORT. Aug. 1-5. Evangel Temple, Manchester Road. Speakers: Pastors J. J. Morgan and J. McAvoy. Sun., 10.45 and 6.30. Mon., 3 and 6.30 (cups of tea between services). Week-nights, 7.30.

WORTHING. Aug. 1-5. Elim Church, Grosvenor Road (off Grafton Road). Speakers: Pastors J. Williams and J. J. Way. Sat., 7. Sun., 11 and 6.30. Mon., 3.30 and 7. Tues. and Wed., 7.30.

PRESIDENT'S ENGAGEMENTS

Pastor P. S. Brewster will make the following tour of the North-Eastern Presbytery:

Aug. 3.—Bridlington. 4.—Scarborough. 5.—Scunthorpe. 6.—Hull. 7.—Bishop Auckland. 8.—Sunderland. 9.—York. 10.—Harrogate.

The President will also visit Stuttgart and Berlin for campaigns during August.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following churches:

August 1-4.—Worthing. 5.—Hove. 6.—Preston Park. 7.—Canada. 8, 9.—Romsey. 10.—Eastleigh. 11.—Portsmouth. 12.—Petersfield.

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