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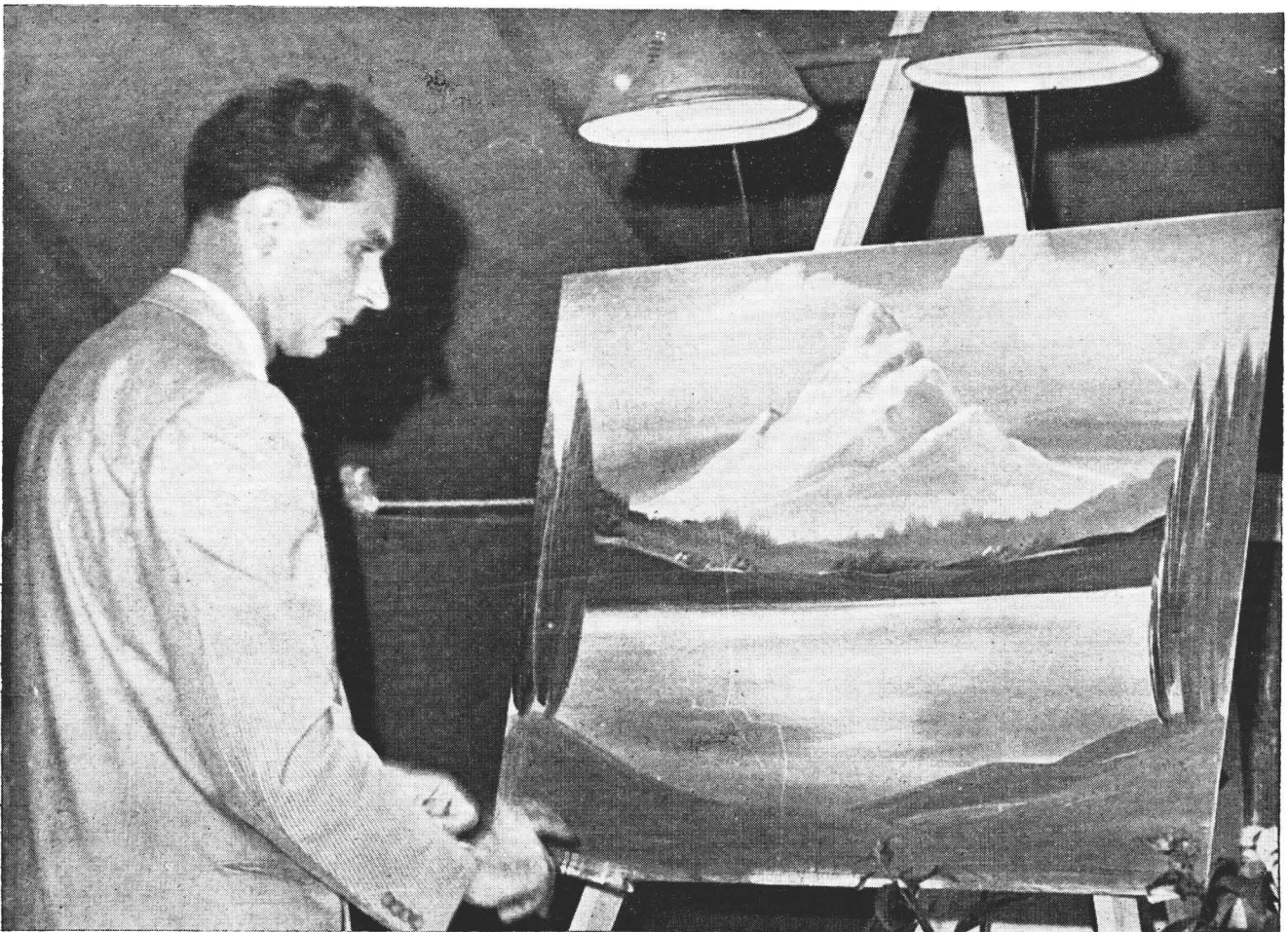
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Elim Evangel

Vol. XXXIV. No. 39.

THREEPENCE

SEPTEMBER 26TH, 1953.



Paul Cantelon, American evangelist, rapidly paints one of his pictures during the Hove campaign. Report will appear later.

TEXT FOR THE TIMES

“Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (I. Peter i. 13).

Who is the Greatest?

Matt. xviii. 1-4

***** By Pastor F. LAVENDER *****
(Elim Church, Warrington)

IT IS EVIDENT from the attitude of the Lord Jesus that there will be positions in the kingdom of heaven! When James and John came to seek authority to sit at His right hand and left hand in the kingdom, He did not say that there would not be position, but that it was not in His power to grant them. Nor did the Lord Jesus condemn the idea of positions in relation to the kingdom, but He did rebuke sternly the worldly spirit of the disciples when they grasped after position. Jesus Himself set us an example in this respect, for although He had been eternally one with the Father, yet He counted not this equality a thing to be grasped, but He made Himself of no reputation, took upon Himself the form of a servant, and was made in the likeness of men. He was willing to lay aside His glory, to come to the world which He made, and to be denied and rejected by His own creatures, in order that the will of His Father might be done. We ought not to seek after position, as did James and John, but we should rather enquire "On what basis will God grant position in the kingdom?"—for I believe such an enquiry will keep us sober and humble in heart.

If we ask "Who is the greatest?" it is probable that we shall immediately think of those of whom we read so much in the Bible. Perhaps we shall consider Peter for the supreme honour—the man who, when emboldened by his pentecostal baptism, became a great preacher and won many for the Lord Jesus; or perhaps James, the brother of John, who was the first of the apostles to die for his Lord: some may have a preference for John, the beloved disciple, who when in exile was granted such a mighty revelation of Jesus Christ; while undoubtedly many will prefer Paul, who endured such great hardship and peril in his service for Christ, who was wonderfully used and finally gave his life for his Lord. These and many other noble names come before our minds, all holding claims to supremacy.

It is evident to me, however, that what is forgotten in such discussion is that there is a question of principle involved. Why is it supposed that those who have seen the greatest results in this life will also obtain the biggest rewards hereafter? Or why do we assume that the persons who have wonderful visions are necessarily the most spiritual? If results are simply the achievements of our own righteousness then this would be true, but the fact of the matter is that the obtaining of spiritual results is far more than the labours of our own hands. It is not the method of God but the way of the world to give great rewards to the obviously successful. Great soldiers and statesmen are awarded the freedom of the city: wealthy men who give to charities are made peers, etc. Let us hear again the words of Paul in regard to this matter, and his

words should be carefully pondered: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I. Cor. iii. 5-7).

We must keep in mind that Christianity is essentially a walk by faith and not by sight. Visible results can never determine an eternal position, for in the very nature of our calling it is essential that some toil without visible results. Some must plough the fallow ground; others must sow the seed; yet others must water the seed sown; and some are called to reap the harvest that is in fact the fruition of the labour of all. The word of our Lord is as true today as ever, "Other men laboured, and ye have entered into their labours." Consider further that after such experiences and revelations as Paul and John had, it would have been more difficult for them to doubt than to believe. The Lord Jesus pronounced a special blessing on those who had not seen and yet had believed (John xx. 29). I remember a dear old brother in the Lord approaching the end of his appointed course, and as I was speaking to his son one day he said concerning his father, "You know, Pastor, Dad has never seen a lot of wonderful answers to prayer as some have, nor has he seen down here very many won for the Lord through his testimony; yet he has gone faithfully on year after year, always happy in his Lord and bearing a constant testimony before all men." He was a man who had not seen, yet had believed with a childlike resolution that was thrilling, and his influence upon others was profound; one joy that he did have was to see his family saved through the living testimony of himself and his wife. Surely, as we study the Word, it is clear that what will determine position is our devotion, or lack of it, to Jesus Christ our Lord; yet even so, those who are most devoted to Him are normally unaware that they are in any way distinguished above another. So it is possible that Mary or Martha (and there are many of them!) or Daddy S—, mentioned above, will one day find themselves occupying a position of supremacy, and will probably be more surprised than any at their exaltation! "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (Luke xiv. 11; I. Pet. v. 6).

Thought for the Week

Many saints in prayer ask God to do something, which a mere mortal would consider unworthy to do.

The 1953 Elim Induction Service

By Pastor J. H. DAVIES (*Elim Church, Bolton*)

FROM the back row on the ground floor of the Bloomsbury Central Church, we looked over the broad shoulders of hundreds of men. Flanking these men was a mixed congregation of old and not-so-old, with scores of youths occupying the gallery. It was the song service, conducted by Pastor H. W. Greenway, preceding the opening meeting of the 1953 Elim Conference, and the voices of all were employed in the singing of that regularly requested chorus, "If you want joy, real joy, wonderful joy, let Jesus come into your heart." The evening was warm and the sun shone delightfully outside. Everyone sang "Heavenly Sunshine" and there was a spiritual warmth present in keeping with the song. We continued to sing and the singing was even better, "Showers of blessing are falling," yet the sun took no offence and continued to shine. There was an "atmosphere" here. That indefinable quality indispensable to an inspiring meeting pervaded the place. The happy fellowship of kindred minds in the presence of their Lord found its expression in voluminous song compelling the most casual attender to "sit up" and expect no ordinary meeting.

The dominating thoughts of the early moments were on the note of expectancy. This spirit infected the newcomers as they found their seats and held us all captive as we looked toward the induction of Pastor J. J. Morgan as our President and the ordination of six new Elim ministers. Pentecostal people are not infrequently looked upon as peculiar people. Our meetings are also peculiar our neighbours often remark. The retiring President, Pastor P. S. Brewster, drew attention to this peculiarity when he led us from the rapturous notes of "Songs of Praises" in the tune *Cwm Rhondda* to the solemn tones of "Breathe on me Breath of God." Peculiar to a pentecostal meeting is the combination of joy and solemnity, Mr. Brewster remarked, but it is a peculiarity we treasure and an avenue of blessing from God.

Following the reading of II. Timothy iv. by Pastor E. C. W. Boulton and a prayer for our blessing by Pastor S. Gorman, the retiring President introduced his successor to the presidential office. Addressing Pastor Morgan he said, "To my mind there is none who more richly deserves this honour that the ministers and members of the Elim Conference have conferred upon you by electing you as their President, than yourself." Mr. Brewster then briefly reviewed his activities during his year as President during which he paid tribute to his fellow evangelists for their zealous labours in the extension of God's kingdom. Mr. Brewster had pledged himself to a year of evangelism when he took office, for he had looked upon his election as an honour to himself as an evangelist. Now he had the joy of reporting that some 5,000 men and women had passed through the enquiry rooms of our campaigns during the last 12 months. "I have found during my busy year that the work is passing through a time of spiritual blessing,

and there are signs on every hand of a spiritual awakening and a move," added Mr. Brewster. "I feel I am not exaggerating when I say there is a 'move' on in the country. I believe God is going to do something big this year. I cannot explain why I feel this, but this is what I believe." Concluding his remarks and turning again to Pastor Morgan he said, "I hand you this Bible with the sincere prayers and best wishes for a great year from the whole Conference."

After briefly thanking the Ministers and Members of the Conference for the honour conferred upon him, the President began his address. (This is to be published in a later issue of the *ELIM EVANGEL*). The message was a challenge to the hearers, in particular the ministers and especially the ordinands. An appreciation of Pastor Morgan's address was well given in the testimony of one of the six ministers ordained that evening. Said Pastor C. J. Watkins, a Welshman from Cornwall, "Pastor Morgan, let me thank you for your inspiring message to us in a word which every Cornishman here tonight will recognise as full of meaning. It was a 'handsome' message."

Pastor J. T. Bradley, Dean of the Elim Bible College, on the invitation of Pastor Morgan, presented prizes to Pastors C. J. Watkins and E. R. Corsie for gaining first places in the Probationers' examinations of their respective years. Pastor Wynne Lewis also gained first place of his year, but he was not present to receive the prize awarded; it is being forwarded to him by the Dean.

The solemn moments of consecration at our annual ordination service are always charged with unfathomable depths of silent power. It is impossible to convey to you through the cold face of metallic print the deep feelings of one's soul and the keen awareness of the presence of Almighty God accepting the complete surrender of body and soul, will and passions, ambitions and energy, of each new minister to His people, as they kneel in humble submission. These men dedicated themselves by the singing of words well known to all present: "All my days and all my hours, all my will and all my powers, all the passions of my soul, not a fragment but the whole, shall be Thine, dear Lord." The President prayed and the Executive Council laid their hands upon the ordinands as did the apostles of old. It was a different setting and they were to enter a world as strangely removed from the early disciples as that of travel by an eastern camel compared with the record-breaking flight of the Hawker Hunter, but the same promise remains for their comfort and confidence, "Lo, I am with you alway." Softly we sang, "Take my life and let it be consecrated Lord to Thee," and the following Elim Ministers received their ordination certificates:

(Continued on page 464)

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EDITORIAL

FANGS OF DEATH

The voice of Rome in Protestant countries is smooth and conciliatory : there is a surface appearance of loyalty and good will. But when the scarlet robed priests are in power, then the same persecuting principles are put into practice as those which animated the inquisitors of the dark ages. News comes to hand that Pastor Florentino Tornadijo of Valencia, has been thrown into prison for fifteen days and fined £33 for preaching Protestantism. From South America we also learn that Protestant schools are being closed by the authorities, and that ministers and their charges are being hounded to the death. Liberty is suppressed where Roman Catholics have any control, a lesson we do well to take to heart in our own beloved land.

Always, behind the scenes, sinister forces are at work plotting to exploit any international disturbances. Now that Communism has become the bogey of the Western world, Rome presses to the fore as the chief antagonist of this political monster. Said the Pope : All Christians must unite under one banner against the stormy assaults of the infernal enemy. Who is not horrified by the hatred and ferocity with which the enemies of God, in many countries of the world, threaten to destroy or uproot all that there is of divine and Christian? . . . Divided and dispersed, Christians cannot continue to lose time against the combined hosts of their enemies. . . . All those . . . who because of the iniquity of the times are separated from the bosom and the unity of the Church, should render without hesitation the due, reverent homage to this primacy, following the example of the footsteps of their fathers." Thus the Communist threat is used to boost the Pope as the spokesman of Christendom. The one banner to which the Pope refers is undoubtedly the flag that flies over the Vatican.

United Evangelical Action issued this warning in 1951 : "America and Protestantism in America now face one of

the most serious crises in the history of the fight for religious freedom. If Rome and the present administration in Washington can get away with this (the appointment of an ambassador to the Court of the Pope in Rome), the days of our liberty are numbered and finished."

The surest way to protect our liberties is to "preach the Word." Negative attitudes of protest, while they may have their usefulness at times, must never become our chief preoccupation : we must tell forth the message which has been proved as God's way to freedom and prosperity.

When we hear such words as those of Cardinal Spellman of New York, "The very existence of any other Church is opposed to the command of Christ," we feel it is time for Protestants to heed Paul's injunction : "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1). We must declare with all the power we have that "there is **one** Mediator between God and men, the man Christ Jesus" (I. Tim. ii. 5) ; and that we are justified by faith, and being justified, we have peace with God.

No saint-worship, idol, or priest must intrude between the believer and his Lord. We have boldness to enter into the holiest by the blood of Jesus. Oh, blessed privilege. Let no man snatch that prize from our possession.

Anonymous Gifts

To those anonymous donors who have helped the work of God by their gifts, we express our grateful thanks :

Elim Missionary Society : Croydon, £1 ; "From a Grateful Donor," Aldershot, £2 2s. ; "Ex-Clapham Crusader," £1 ; "In the Name of Jesus," Anchor Stroud, Glos., £2 10s. ; "Hopeful," Lurgan, £5 ; "Old Pensioner," Stowmarket, 5s. ; Swindon, £1 15s. ; "A Croydon Believer," £1.

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Work in General : "F.L." Hackney, £10 ; "M.P.A.E.," Worthing, £1.

N.B. Will readers kindly note that Gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

NEXT WEEK'S "ELIM EVANGEL"

will contain the

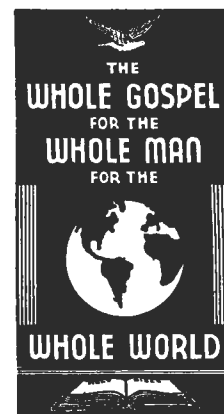
PRESIDENTIAL ADDRESS

delivered by **Pastor J. J. Morgan** in the Bloomsbury Central Church on his induction as President of the Elim Churches.

OVERSEAS MISSIONS

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

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



KIKUYU TRIBESMEN ACCEPT CHRIST

Mr. and Mrs. T. Johnston (Kenya).

It is with a sense of thankfulness to God that we pass on to our readers some news from Mr. and Mrs. T. Johnston, Elim missionaries in Kenya, and to realise that they are able to continue their work among the Africans there. They earnestly ask for the prayer-support of the friends at home so that the work shall go on unhindered. Mr. Johnston writes:

"We are glad to say that God is wonderfully blessing His Word in this part of Kenya. A Kikuyu Instructor in the Post and Telegraph School has come out for Jesus. Previously he was a Post-Master and greatly addicted to drinking and smoking, but what a change God has wrought in him! As he gave his testimony last Sunday morning, our hearts rejoiced to hear such a clear-cut witness to the grace of God in breaking all the bands of sin in this life. He said he thanked God for bringing us in contact with him, so that he was enabled to hear the message of salvation. Our joy was full as we gave glory to God for ever calling us to His work. Do remember this brother in prayer. As mentioned above, he belongs to the Kikuyu tribe who are greatly despised as the majority of them are in the Mau Mau.

"It has also been our joy to procure Coronation Bibles for students in the Post and Telegraph School. Requests for these Bibles have also come in from the Kabete Technical School, but we have to wait for the arrival of a fresh supply from the British and Foreign Bible Society, as the demand has been so great and stocks are completely sold out.

"I was able to attend the special Court set up for the trial of those accused of taking part in the Lari murders. It was with a heavy heart that I looked on at fifty of the accused in the first Court and twenty-five in the second Court. They were handcuffed to each other and surrounded by European and African guards. The saddest sight to me was that of a father and son together, both accused of murder. What trouble these people have brought to others. The atrocities committed on that night of terror are almost unbelievable. We certainly believe that much could be, and should be done to help the dear African people, but in their bewilderment they have also used un-

lawful methods and as a result the clock for them has been put back about fifty years. Do pray for these people that above everything else they may seek Jesus as Saviour, for as in the case of the Kikuyu Instructor mentioned above, and others also, we have seen lives completely transformed by the power of the Gospel. Certainly, Jesus Christ is the answer to the troubles in Kenya.

"In travelling to our Sunday services we have to go right through Kikuyu country, not without a little fear of the terrorists who may be lurking in the forests, but our God has kept us from all harm. It is also our joy to see many of the Kikuyu people in our services, among them many who are really born again.

"Mrs. Johnston has been asked to set the Scripture exams for the end of the term in the African Day School, where she has two classes. After much thought and hard work this has been completed and the results were amazing, which shows the interest the African children have taken week by week in the Scripture lessons.

"There are quite a number of Roman Catholic children in the school this term, so please pray that many may be won to our Lord Jesus. My wife has been very ill again with dysentery, but as we obeyed the Scripture in James v. 14, we had the joy of seeing her make a complete recovery. All praise to our precious Jesus!

"Owing to the great nervous strain and extra Government work brought on by the emergency, we are very tired and long for a much-needed rest, so we ask for your prayers that we may be kept in health, but above all, that we may know the continual endowment of the power of God, so that as fit channels we may have the greatest of all joys, that of leading dear Africans to the feet of Jesus.

"The doors at the moment are open, but for how long we do not know. While the opportunity is ours, we will by God's grace burn out for Him and bring great glory to His precious name. Thank you dear people for your prayers, without them we could not go on, but we are assured you will not give up. God will richly reward your faithfulness."

A big Missionary Rally was held on the Wednesday evening of Conference Week in the Elim Church, Camberwell, when ten Elim missionaries, home on furlough, took

(Continued on page 464)

SINCE ministering here a fortnight ago I have visited Stuttgart and Berlin. I thought it worth while to tell you some of the things I saw in Germany, to link them with the Word of God, and make this our message for this evening.

In Berlin and Stuttgart I found 1,200 people in a tent at 9.30 in the morning, and gathering three times on Sunday and six days in the week, plus every afternoon. In a large ruined furniture storehouse, practically 800 people, hungry and thirsty, were desirous of hearing the Gospel. One third of the congregation had crept over the border from the Russian Zone to hear the Gospel.

Pentecostal churches have been closed down in the Russian Zone, but not to be put off and not to be deprived, they come over to the meetings, and many of them found Christ as their Saviour.

I preached in Berlin where many of the converts had come over at the risk of losing their homes, but they had come over into West Berlin in order to hear the Gospel. In our own country we value lightly and cheaply the things of God, and we do not give our best. The Germans have been deprived of their churches, and they longed after them. There are very few churches standing in East Berlin. Just acres and acres of ruin, and congregations have to meet where they can. There is no such thing as having a church spire, organ, altar, or pew; they have to meet wherever they can, in store or shop, shed or air-raid shelter. Under the Hitler regime, all pentecostal churches were closed in Germany. I met a high-ranking officer who told me that every pentecostal church was closed, and they preached under severe penalty; but they did preach. They did meet and pray for the sick, although forbidden. They still carried on under tremendous difficulties.

May I say too, that the East Berliners are extremely poor, very scantily clothed, and looking very hungry and lined with suffering. Yet they took the risk to come across—they wanted the Word of God. There are not many people who would leave their homes and walk miles in order to hear a Gospel service. There are people around our corners who would not walk fifty yards to hear the Gospel. Last Sunday I was amazed to see the people going into the prayer meeting before the Gospel meeting in order to pray that God would save souls. I do not like making comparisons, but I longed that our people would also have strong desires for the prayer meetings, to make contact and intercession with God before and after the meeting. In one service, so many people came to the prayer room, that they sat outside for an hour waiting to get in. Willard Cantelon is working hard out there preaching the Gospel. He has seen 1,200 souls find the Saviour in a few months—he is pouring out his soul on behalf of those German people for Christ. Alfred Garr, who was a Colonel in the American Army, and was one of the first that took part in the Invasion during the war, was singing the Gospel to those German people. What an amazing contrast!

Very little pressure is brought to bear upon the people to be saved. I did not urge, but the moment

the appeal was given people were standing to their feet and running to the enquiry room. In spite of the difficulty of preaching through an interpreter, people were running to make their peace with God. No doubt there is a spiritual awakening taking place now in Germany. After all their suffering, I believe Germany is giving birth to another spiritual awakening, which might even be greater than the Reformation. I can assure you of this, the only thing that is going to save the soul of the German people is a revival,

GERMANY

By Pastor P. S. BREWSTER

Sermon preached on the return of Pastor P. S. Br

a mighty outpouring of God's blessed Spirit. Germany is the mother of the Protestant Faith. It was she who gave birth to the Reformation which broke the tyranny of Rome. Germany was the mother of the Reformation, and Britain and Germany, two of the greatest Protestant nations in the world, should never have gone to war. I believe that they were the victims of Satanic leaders. Believe it or not, we prayed that the German people would lose the war, said some leaders, because we felt that our whole nation was corrupt with Nazism. In spite of the prayers of the people, there is a great darkness in Germany today which is the harvest of years of Nazi and Communistic teaching. There is great darkness in Germany, both East and West, and only the Gospel can help them. It is a terrible thing when darkness has come to a nation: "If the light that is within thee is darkness, how great is that darkness." There is nothing worse than spiritual darkness, and it has descended on Germany with great power.

I cannot describe to you the tragic remains of the air raids which took place during the latter part of the war. The Russian Army came down and fought the Battle of Berlin, and there is now miles of utter ruin, rubble and dust. I saw old people and married women, and even grandmothers, with pick and shovels working in the streets in order to get food. Although the war has been over for so many years, little has been done. It is just a ghost-like city. I turned to my guide, after I had received permission to go behind the Iron Curtain into the Russian Zone, and I said, "This is a city of no laughter." A city of suffering and tears—acres and acres, miles and miles, and no people, no buildings—a result of war and sin, and the result of what we have passed through and seen in our day. The women work because they get extra rations. This is still taking place in East Berlin tonight. If only the methods of the German Government were used for the right purpose, what a great country it would be today. If only the gifts

of Hitler and his followers had been used for the good of the country, what a different story we would have this evening.

I went into East Berlin—it is quite a common thing and quite a number go over—and the first thing I saw after being searched, was this, right across the main street, perhaps a 100 ft. long and 4 ft. wide, was a huge propaganda slogan: “The Teachings of Karl Marx are ALMIGHTY Because they are Always Right” (The word

been re-built, and re-named Stalin Allie. That was the only street we were allowed to take photographs of. I called it “Propaganda Alley.” They urged us to take photographs to show the world they were rebuilding. These buildings and homes were given only to the good Communists. All the shops are owned by the State, and you could buy what you liked, even ration goods, in those shops, if you had the money. It is State Black Market.

The German money was abolished over night, and those who had savings or any money, lost its value, and everybody was given a few marks each, and thus became level.

I slept in a German home on a couch in order that I might know the people. My hostess was a war widow whose husband had never seen his lovely daughter, now about eleven years of age. She had no resentment or bitterness against the British people because she was a Christian. I thought of my own church bombed, and my own mother and sister hurt during the war. I realised that these people were but victims of Satanic leaders. How careful we should be when we put a man or party into office. We should make sure that his principles are Christian. I would never give my vote to a man who would not stand for Christian principles, which ever side he was on. The German people gave their vote to Hitler, who ultimately brought Germany to the state it is in today.

The Germans take religion very seriously. I never found one German woman with her hair short. Even the young girls did not have their hair short. There was no make-up on the faces of the German Christians. They took it very seriously; the Word of God is revered as is prayer and preaching, as I have never seen it in my days in this country. How they rush to the prayer room before and after the service. I give this information for your interest, to show that the spiritual awakening taking place is tremendous and might ultimately become a real revival.

I prayed for one girl last Sunday, and I asked her what her trouble was. She said, that she had been shot in the back during the battle of Berlin and was paralysed. I prayed that God would touch her.

I mentioned in my sermon that Britain and Germany, two of the greatest Protestant nations, should never have gone into battle. My interpreter, as I said that, moaned and burst into tears. Two of the greatest Bible-loving people should never have gone to war. In spite of the signs and the many things that are taking place, Germany as a whole is in a great darkness.

I spoke last night in Oxford, and a German lady said to me after the meeting, “Do not say my country is in darkness.” She was the wife of a very eminent physician, and could not realise her country was in darkness. Some years ago I went down a coal mine. When I was at the bottom of the mine the men played a joke on me and put out every light. I can never, never tell you the darkness I felt just for those few moments, even the light which I carried went out. The darkness I felt was something you could almost touch. After having the light and then to go into darkness, it was a **great darkness**. Jesus said, “If thine eye be single, thy whole body is full of light.” This is the

TODAY

- (City Temple, Cardiff)



the close of the meeting 10 souls found the Saviour.

“Almighty” was in capital letters). Similar slogans are repeated hundreds of times across the whole of the city. The teaching of Communism is relayed in the streets and libraries, and the next generation is going to be absolutely full of Communistic propaganda. There will be no turning to Communism for the present generation, for they know too much, but I am terrified, if the Lord tarries, for the generation now growing up in such circumstances. Papers and wireless all pour out their poison. May I say furthermore, I do not believe for one moment that the bulk of the Germans are turning Communists. The land of the Reformation still holds a place for the deep things of God. I have never yet seen a town or a city responding to the Gospel as they are in Germany. The people are hungry and crying out for the Gospel. Is not this but a pointer that we are nearing the coming of our Lord?

I thought of all those men who terrified us during the war—Hitler, Goering and Goebbels—I saw their homes and palaces, and they have now gone to face an angry God. Yet the old Bible still lives on! Leaders may come and go, but the Word lives on! Our wealth and possessions, even our health might go overnight; the only things which are durable are the Word of God and the Throne of God. Neither will perish.

Russian soldiers were parading the streets in threes and fours. They looked but boys of 17- and 18 years of age. God will have mercy upon some of those young lives. They are being pressed into service.

There is a vast memorial covering acres of land, built in solid granite. The Russians made the Germans build a memorial to commemorate the death of Russian soldiers, costing hundreds of thousands of pounds, yet they had no homes or food. We can only assume what the Germans must have felt when they built that memorial to the Russians who died in the war.

The streets have all been re-named and one street has

teaching of the Lord Jesus Christ Himself, when He refers to the eye, He does not say about the ear—not what you hear—but what you see, what you read, what you value, that you treasure. The Lord laid down a principle that the eye is a gateway to the soul. “If the light that is within thee is darkness, how great is that darkness!” A nation had the light, but lost the light, and now it is in darkness. I know of many denominations that in the past had revival, had fire, had light, had blessing, but modernism has crept in, and today the light has turned to darkness. How great is that darkness! There are people in our city and may be in the congregation tonight, and you know the time and the day when your soul had the light of the Gospel, but the light has gone out, and in its place has come a great, terrible darkness.

I am going back some time to Germany for a campaign. I feel there is a darkness in that country that only the light of the Gospel of Christ can penetrate, and there are many towns and cities in our own country where it is “great darkness.” There are many hearts and homes where there is darkness in the place of light. I close on this point, repeating the words of Jesus, “If the light that is within thee is darkness, how great is that darkness.” If the light that you have has turned to darkness, then you are suffering not merely from a black-out, but from what Jesus said is a “great darkness,” a great catastrophe. Your heart that once had light now has darkness—a terrible state.

I have told you some of the stories around Germany ; some of their spiritual difficulties and some of their home life. Jesus Christ is appealing tonight to **you**, to let the Gospel light come into your heart. Let the Gospel shine through your life until you have a new life.

The 1953 Elim Induction Service—Continued.

- Pastor W. J. Allen (West Bromwich).
- Pastor J. E. Burston (Marlborough).
- Pastor A. P. Johnston (Lurgan).
- Pastor E. Scrivens (Nuneaton).
- Pastor J. H. Sainsbury (Salisbury).
- Pastor C. J. Watkins (Pontypridd).

No other hymn could have been more fitting for the close of such a service as we had enjoyed. The hymn I shall always associate with my days in the Elim Bible College, and superimposed upon that mental picture would be the firm contours of the Dean's face, as when a lecturer he gravely led us in the singing of Hymn No. 255 (as it used to be)—

“O Thou who camest from above
The pure celestial fire to impart ;
Kindle a flame of sacred love
On the mean altar of my heart !”

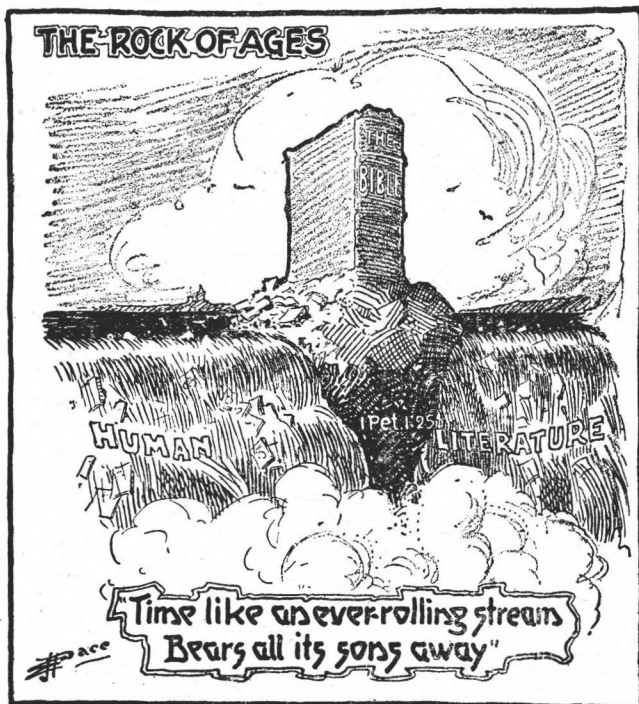
So ended the 1953 Presidential Induction and Ministerial Ordination Service.

OVERSEAS MISSIONS—Continued.

part. The meeting was convened by Elim's new President, Pastor J. J. Morgan.

A missionary farewell meeting was held in the Camberwell Church on September 16, to bid God speed to Miss. Elsie Wriglesworth who is returning to India for her second term of service. Miss Wriglesworth embarked on the 18th.

Pastor W. J. Maybin, Missionary Secretary for the Irish Churches, reports much blessing on Pastor J. Williams's recent itinerary in Ireland. Over £100 was contributed to the missionary funds as the result of this visit.



“I search after, and consider parallel passages of Scripture, ‘comparing spiritual things with spiritual.’ I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then, the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.”—*Wesley.*

STUDY YOUR BIBLE

AT HOME

with the

Elim Bible College Correspondence School

Write at once for particulars to the Secretary, Elim Headquarters, 20, Clarence Avenue, London, S.W.4.

ELIM YOUTH PAGE

conducted by

Pastor D. B. GRAY

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

GOSPEL BOOGIE WOOGIE

A challenging message to all Gospel singers, written by one of the leading song writers of the day—Haldor Lillenas—for a well-known American Pentecostal magazine.

We may not entirely endorse all the sentiments expressed. There is, however, much room for thought and consideration by all engaged in "Making His Praise glorious."

NO, it was not a tap-dancing performance! A bit late in arriving, I entered the vestry and heard voices and instrumental music, but more distinctly, the tramping of feet, as the people instinctively fell into the rhythm of the tempo of the music. Where was this, you enquire? At the Church of the Nazarene, location not named.

Apparently the music of our church, and that of many other denominations as well, is being greatly influenced by the modern trend of the radio music which has been in vogue for many years. Before the day of radio, and more recently television, hillbilly singing was heard largely in the hills from whence it came and seemed to be welcomed only by those whose musical tastes required such music. Now the musical trend seems to be drifting more and more to the poorest type of music. Many of these songs are of a low grade, from a literary, theological, and musical standpoint.

Fortunately the congregational singing among Christian people has not as yet been seriously affected by this trend. We still sing a solid type of hymns and Gospel songs. It is true that many of these songs are being supplanted by the use of a great number of unrelated choruses which may have their place if properly used. But up to the present there is fortunately a feeling among Christian people that there can be no substitute for the well-written, theologically correct, and musically excellent, solid hymns and Gospel songs of the Church.

The dangerous trend toward the light and trashy, half-Gospel, half-jazz type of songs is to be found among the special singers of today. Unfortunately, the entertainment-loving public has encouraged this trend. Some years ago, I attended one of our large camp meetings. It was an afternoon service. A well-known and highly-gifted men's quartet sang a number; the people cheered loudly. Another number was given, more cheering—the atmosphere seemed to be that of a concert. Finally, announcements were made, and this was followed by a Gospel soloist who earnestly sang with the Spirit and the understanding, thus creating a spirit of worship which permitted the messenger of God to begin his sermon with some hope of having a sympathetic hearing.

I am aware of the fact that musical tastes differ. We are not pleading for a type of singing that goes far above the heads of the general public. There are those who are genuinely helped by the singing of persons who have very ordinary and untrained voices. A singer must use the

type of songs he can best sing, but surely there are songs of a worth-while character which can be sung by those of very ordinary attainments, songs that will edify the saints and bring conviction to sinners.

Regardless of what gifts and graces a singer may possess, am I not correct in saying that a Gospel singer should not sing to entertain the public? We are not commissioned to sing so as to tickle the fancy of the public, nor to present the Gospel in a "cute" or catchy manner. Our task is to present the glorious Gospel of our risen Lord through the magic means of sacred song. What you say in your song will be remembered much longer than that which is declared through the preaching ministry. Therefore, how great is your responsibility, how wonderful your opportunity! Should we waste such golden moments in singing songs that carry but a questionable message, much less numbers which border on the ridiculous? Truly it is our task to bless the saints, but can there be any lasting blessings derived from songs that carry a questionable content?

What can be the mental or spiritual reaction to a statement like, "I'm sometimes up, I'm sometimes down, comin' for to carry me home," or, "On the Jericho road there's room for just two," or, "If heaven's not my home then, Lord, what will I do?" or "Deep river, Lord, I want to cross over into campground"? Gone seem to be the days when you hear a Gospel soloist sing with a burdened heart such soul-stirring appeals as, "Where will you spend eternity?" "To be lost in the night," "Eternity is calling you," or, "I dreamed that the great judgment morning . . ." May I make a plea for a return to a better type Gospel singing, a reevaluation of the treasures you hold in your hand, a new appreciation of the opportunities you have as a Gospel singer to bring the powerful message of the Cross to the hearts of saved and unsaved alike.

The question naturally arises, What type songs should we sing in order to bring about the desired results? This must be answered by each singer for himself. The song must first grip the singer, it must become a part of him, he must feel the message with his heart and soul, and the melody must be of the type that fits his voice. This, I believe, is more important than a display of talent or training.

The matter of tempo and rhythm needs to be carefully considered. The song may be very simple but if sung reverently, and soulfully, it can be the means of great blessing. If sung in the proper tempo, a tempo suited to sacred music, it can lead souls into the very presence of God. That same number can be sung to a syncopated or other improper rhythm or exaggerated speed, and instead of being instrumental in producing a spirit of worship, it can appeal to the natural rhythmic instincts of all people, and soon may be heard the tapping of feet, and those who have formerly been habitués of the dance floor will in all probability have vivid memories of such days.

By this I mean to say that there are certain rhythmic effects that appeal, not to the spiritual, but to the sensual. We all know that it is necessary to have rhythm in all music, otherwise it could not be performed; but brothers

and sisters, let us avoid the use of exaggerated tempos that remind us of the jazz orchestras, and that bring into our services the malarial miasmas of the world. Let us, in the words of Paul, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II. Cor. vi. 17).

If we must sing about "a little prayer wheel turning" or "the round-up in the skies," or "I just got to heaven and I can't sit down," or if we must use the weird harmonies and, in many instances, meaningless words of some of the Negro spirituals, may it not be best to set these aside for use in social gatherings or in meetings dedicated purely to entertainment!

In conclusion, may I urge all who have the high calling and the exalted privilege of singing the Gospel to select from the vast store of God-inspired songs such as will edify the saints, awaken sinners to their deep needs, and bring glory to that "name which is above every name." I may be as a "voice of one crying in the wilderness" to which scant heed will be paid, but with all my heart and soul I plead with our beloved Gospel singers everywhere to sing the Gospel.

Paul's exhortation to Timothy may not be out of place, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II. Tim. iv. 1-5).



The Family Altar
and
Elim Prayer Circle
A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

SUNDAY, October 4th. II. Kings vi. 15-23.

"Lord . . . open his eyes" (v. 17).

Many of us, like Elisha's servant, see no further than the immediate circumstances: those whose eyes are enlightened see the Divine occupants of the mountains. The short view depresses and fills us with fear. The opened eyes give encouragement and confidence, for he who takes God into account and knows that He is for him will never be afraid at sight of the opposition (see Romans viii. 31).

MONDAY, October 5th. II. Kings vi. 24-33; vii. 1-11.

"We do not well . . . we hold our peace" (v. 9).

The old saying has it, "Silence is golden," but this is not true when God has wrought some wondrous victory for

us. When God has been gracious to us and showed His exceeding power on our behalf, it is our privilege to carry the good tidings of that deliverance to others still in need. To hug the blessing to ourselves, refusing to share it with others, is selfish and sinful. If God has blessed you, saved you, healed you, then—"Go and tell."

TUESDAY, October 6th. II. Kings vii. 12-20.

"Thou shalt see it . . . but shalt not eat thereof" (v. 19).

Scoffing unbelief said, "Might this thing me?" (v. 2). Elisha had replied, and so it turned out, "Thou shalt see it but not partake of it." Unbelief not only limits God's power, it casts a slur upon His honour. What God promises to do He does, and nothing of which He speaks fails of fulfilment. To doubt this is disloyalty and even sin. Beware the unbelief that makes us passive spectators and not active participators of God's fulfilled word!

WEDNESDAY, October 7th. II. Kings ix. 14-28.

"I will requite thee in this plat, saith the Lord" (v. 26).

Fifteen years previously Ahab had forcibly taken the vineyard of Naboth the Jezreelite. The judgment of God was pronounced against him for this crime. Because of his repentance that judgment had been delayed, but now it falls. In the very spot where the sin was committed the anger of the Lord exacts vengeance and Ahab's son, together with the whole of Ahab's household, falls before it.

The mills of God grind slowly, but they grind exceedingly small. The blood of Christ alone can preserve us from the outcome of our sin. Are you sheltering 'neath that crimson tide?

THURSDAY, October 8th. II. Kings x. 18-31.

"Because thou hast done well" (v. 30).

God's promise to Jehu was that his household to the fourth generation should sit upon the throne of Israel. We do not believe in a salvation by works but it is true that the outworking of our inworked salvation does bring the blessing of God upon the life. Godliness is not a guarantee of prosperity, but it does assure us of the favour of God, and whether this results in material advancement or not, it will certainly bring Divine assurance and peace.

FRIDAY, October 9th. II. Kings xi. 1-10.

"And he was his . . . in the house of the Lord six years" (v. 3).

Perhaps this accounts somewhat for Joash's affection for the house of God revealed in later years. Those who have tasted the blessings the Lord dispenses to those who take up their abode in His house will always have cause for great thankfulness. David likewise knew the blessedness of God's dwelling-place and could say with myriads of others with a like experience, "I was glad when they said unto me, let us go unto the house of the Lord." Is this your testimony also?

SATURDAY, October 10th. II. Kings xi. 11-21.

Verse 17 brings before us a solemn occasion in the reign of Joash. The entering into a covenant with God is always

a solemn occasion, but its very solemnity should not be a deterrent from entering into such an experience. Covenanting with God can be a milestone on our Christian pilgrimage and productive of a much richer communion with God. The covenant of Joash meant the breaking down of the idolatrous altars and images, but its result was joy and peace (v. 20). If God leads you to some point of dedication—make it, and the result will always be an enlargement of soul.

BOOK REVIEW

DIVINE HEALING. By Mrs. M. Baxter. The Christian Herald Co., Ltd. 8/10 post free.

Forty short chapters on a most important theme. The writer presents a sane, simple and sound work in a logical manner. There is a ready recognition of the supernatural power of God. Important questions are asked and answered; Does God heal today? Is God partial in His healing? What is the Will of God for us? These questions, along with others, are simply and plainly answered from the Scriptures. Medical skill is recognised and respected. The meaning of much sickness is simply explained. A strong appeal for increased faith, and a warning against reliance upon feelings, all go to make the book both interesting and helpful. A benefit to all who are seeking truth and healing. A stimulant to greater faith and abandonment to the Word and Will of God. This book is thought-provoking and will create incentive to prove God.

—Ronald Reid.

COMING EVENTS

BASSALEG. Sept. 19-28. Ebenezer Pentecostal Church, Bassaleg. Mon. Campaign conducted by Pastor F. A. Hodge (Clapham). Sun., 6.30. Week-nights (except Fri.), 7.30.

BERMONDSEY. Sept. 27. Elim Church, Dunton Road. Visit of Miss F. Grossen (Elim Missionary on furlough), 6.30.

BRAINTREE. Oct. 3, 4. Elim Pentecostal Church, Manor Street. Missionary Week-end. Speaker: Mr. F. B. Phillips. Film on Sat., 7.

BRIGHTON. Oct. 10. The Connaught Institute, Lewes Road. United Rally under the auspices of the British Pentecostal Fellowship. Speakers: Pastors A. Atkinson (A.o.G.), J. J. Way (Elim), Hugh Mitchell (Apostolic), F. H. Squire (F.G.T.), 3.30 and 6.30.

COVENTRY. Oct. 10-15. Elim Church, Stoney Stanton Road. Annual Convention. Speakers: Pastors C. J. Martin, G. Newsholme (A.o.G.), Idris Stephens. Sun., 11 and 6.30. Week-nights, 7.30.

ERDINGTON. Sept. 27-Oct. 11. Elim Church, South Road. Special Gospel Mission conducted by Evangelist Adam Chambers of the London Evangelisation Society. Sun., 11 and 6.30. Week-nights (Fri. excepted), 7.30.

HULL. Oct. 3-8. Elim Church, Mason Street. Special Jubilee Celebrations. Speakers: Pastors E. C. W. Boulton, J. Gardiner, G. Canty, and E. Jarvis. Sun., 11 and 6.30. Week-nights, 7.30.

KNOTTINGLEY. Oct. 3-5. Elim Tabernacle, Cow Lane. Presbytery Rally and Women's Fellowship Week-end. Speakers: The President, Pastor L. Tranter, and Mrs. Whalley. Sat., 3 and 6.30 (cups of tea between services). Sun., 10.45 and 6. Mon., 2.45.

LEIGH-ON-SEA. Sept. 26. Elim Pentecostal Church, Glendale Gardens. Missionary Film shown by Mr. F. B. Phillips, 7.30.

MALVERN. Sept. 26, 27. Elim Church, Cowleigh Road. Visit of South Wales Gospel Team. Sat., 7. Sun., 11 and 6.

MANCHESTER. Oct. 3. Houldsworth Hall, Deansgate. Youth Rally and Baptismal Service conducted by Pastor Alex Tee and Kilsyth Revival Party, Lancashire Crusader Choir. Salford Male Voice Quartet. 3.30 and 6.30.

MOUNTAIN ASH. Sept. 19-27. Elim Church, "Noddfa," Knight Street. Annual Convention. Special speakers include Pastor A. S. F. Horne. Sats., 7. Suns., 6 and 7.30. Week-nights (Fri. excepted), 7.30.

NEWQUAY. Commencing on Saturday, October 3rd. Revival and Divine Healing Campaign in Newquay Theatre, St. Michael's Road (behind car park) conducted by Pastor Ken Matthew and Party. Sun., 6.30, 8. Week-nights (Fri. excepted), 7.30.

NEWTOWNARDS. Commencing Oct. 3. Elim Church. Revival and Healing Campaign conducted by Pastor and Mrs. J. Osman and Pastor R. R. Taylor. Sun., 7 and 8.30. Week-nights, 8.

PLYMOUTH

Now proceeding. Revival and Divine Healing Campaign in Large Marquee, Union Street, City Centre, by Paul Cantelon and Party (Artist-Preacher from Canada). Sat., 7. Sun., 6.30 and 8. Week-nights (Fri. excepted), 7.30. The sick will be prayed for.

PORTADOWN. Sept. 20-27. Elim Church, Clonavon Avenue. Revival Campaign conducted by Pastor R. Reid. Reports on recent tour of Canada and U.S.A. Sun., 11.30 and 7. Week-nights (except Fri.), 8.

SOUTHPORT. Oct. 10, 11. Elim Church, Manchester Road. Visit of Idris Davies (Welsh Evangelist). Sat., 7.30. Sun., 10.45, 3 and 6.30.

SPARKBROOK. Sept. 20-Oct. 4. Elim Church, Golden Hillock Road. Revival and Divine Healing Campaign conducted by Pastor A. Wilson. Sun., 6.30. Week-nights (except Oct. 3), 7.30.

TONYPANDY. Sept. 26-Oct. 6. Elim Temple, Miskin Road, Trealaw. Annual Convention. Speakers: Pastors A. Brooks, J. C. Mulvagh, D. J. Williams (A.o.G.), H. Dawson, L. Reeves, and Pastor and Mrs. A. V. Gorton. Convener: Pastor R. W. Smith. Sats., 3 and 6.30. Week-nights, 7.15. Sun., 11, 6 and after-Church Rally, 8. (Refreshments, Sats.).

TREHERBERT. Sept. 27. Elim Revival Centre, Girls' Club, Dunraven Street. Anniversary Services. Speaker: Pastor J. C. Mulvagh. Convener: E. J. Thomas. 6 and after-Church Rally, 8.

WARRINGTON. Oct. 10-15. Elim Church, Knutsford Road. Visit of Pastor J. Hyde (Scunthorpe). Sat., 7.30. Sun., 6.30. Harvest Thanksgiving services. Mon.-Thurs., 7.30, Special Studies on the Person and Work of the Holy Spirit

WEST BROMWICH. Oct. 3. Town Hall, High Street. United Youth Rally. Speaker: Pastor G. Backhouse. Leader: Pastor F. Shadlock. 7.

YORK. Sept. 26-Oct. 4. Elim Church, Swinegate. Annual Convention. Speakers: Pastors C. J. E. Kingston and W. J. Hilliard. Sun., 11, 3 and 6.30. Week-nights (except Fri.), 7.30.

MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Southern Rhodesia (Border of Portuguese East Africa):

Sept. 26.—St. Helens. 27.—Accrington. 28.—Burnley. 29.—Colne. 30.—Bolton.

Pastor and Mrs. Wigglesworth (Belgian Congo):

Sept. 26.—Bangor. 27.—Newtownards. 28.—Markethill. 29.—Armagh. 30.—Brookeborough. Oct. 1.—Monaghan. 2.—Kilmore. 3.—Melbourne Street (Belfast). 4.—Bethesda (Belfast). 5.—Ballymoney. 6.—Ballymena. 7.—Randalstown. 8.—Saunders Street (Belfast). 9.—Millisle.

Miss Frieda Grossen, Elim missionary on furlough from the Transvaal, will visit the following churches:

Sept. 27.—Bermondsey. 29.—Ealing. Oct. 6.—Croydon.

(Continued on back page)

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 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.

Bournemouth. Christian Guest House, near sea. Now booking for Christmas. Homely Christian atmosphere. Hot & cold, all bedrooms, gas fires. Winter residents received. Reduced terms. Brown, Crosbie Hall, Florence Road, Boscombe. C.226

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. A limited number of residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone: 633.

Ireland.—Christmas House Party. Booking now at Rathmore House, Seacliffe Road, Bangor. Seafront; spacious lounge; h. & c.; spring interiors; homely atmosphere; spiritual fellowship; superior catering; coach to Belfast Convention, Boxing Day. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.229

MISCELLANEOUS

Wanted, second-hand books by Philip Mauro:—"The Church, the Churches and the Kingdom," and "The Hope of Israel." Replies to Box 744 "Elim Evangel" Office.

MARRIAGES

Baron : Cue.—On August 31st, at Sheerness, Kent; Wilfred Herbert Baron to Ivy May Cue. C.233

Moody : Bullivant.—On July 11th, at Elim Church, Selly Oak, by Pastor J. Osman; Mervyn Charles Moody to Lilian Irene Bullivant.

WITH CHRIST

Reed.—On August 14th, Mrs. Annie Jeffreys Reed, member of Elim Church, Romsey. Funeral conducted by Pastor C. St. Clair Robinson.

Isaacs.—On August 29th, Florence Emily Prentice Isaacs, faithful member of Elim Church, Ilford. Funeral conducted by Pastor A. J. K. Magee.

Green.—On September 13th, Harriet Ann Green, member of Elim Church, Woolwich. Funeral conducted by Pastor J. J. B. Hounsome.

COMING EVENTS (continued)

MISSIONARY FILM

Mr. and Mrs. F. B. Phillips will visit the following Elim Pentecostal Churches with the Transvaal Film:

Sept. 26.—Leigh-on-Sea. 27, 28.—Laindon. 29.—Chelmsford. 30.—Westcliff-on-Sea. Oct. 1.—Bowers Gifford. 3, 4.—Braintree.

WHERE WILL YOU SPEND CHRISTMAS ?

There are vacancies for Christmas at the Elim Holiday Home at Eastbourne. Application should be made to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

There are also vacancies at Elim Woodlands. Application to the Matron, Elim Woodlands, Clarence Avenue, London, S.W.4.

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