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The

Elim Evangel

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

Vol. XXXV. No. 30.

THREEPENCE

JULY 24TH, 1954.



Top: United Baptismal Service at Langley, Birmingham, when candidates from Worcester and West Bromwich were baptised.
Bottom: West Bromwich Sunday School Anniversary Service.

Missionary Tour on the South Coast

By Pastor E. Cyril Jones

THE churches of the Portsmouth and district Presbytery were recently favoured with a visit by Pastor Leslie Wigglesworth, from the Congo. Although the lighter evenings were upon us, several of the churches were able to "black-out" their premises, and consequently enjoy the two films of the mission work. The following are a few brief extracts from reports received from the churches:

Hove.—The visit of Pastor Wigglesworth was very much appreciated. There was a good congregation, and all were very delighted to meet Mr. Wigglesworth, many for the first time. His talk on the work in Congoland was most interesting, and the showing of the film of his work gave many a new understanding of the fine work for God being done in that land. The entire offering was devoted to the work of the Elim Missionary Society.

Worthing.—In spite of the fact that we could not have the film owing to electric-current difficulties, the visit was much blessed, a good company gathered to hear his story of God's wonderful dealings in the Congo.

Romsey.—The presence of the Lord was felt in the Romsey Church during the visit of Mr. Wigglesworth, as he conveyed to us a little of the results of missionary work in the Belgian Congo. Everyone was convinced of the need of continual intensified prayer and for greater financial support of our missionaries while the door is still open in Africa.

Southampton.—At the Whitsun Convention, under the ministry of Pastor Wigglesworth, a greater love was kindled for our brethren overseas as we listened to the way God is blessing the work out there. We also enjoyed the anointed ministry of Pastor Shering from the local Pentecostal Mission. On the Tuesday evening Pastor Wigglesworth showed the films he had taken on the Mission Field, and the Convention closed with a deeper zeal and determination to serve the Lord.

Portsmouth.—The week-end visit of Pastor Leslie Wigglesworth will long be remembered. On Monday evening a "Sunday evening" congregation gathered. When one sister was going to obtain a photograph of Pastor Wigglesworth and his family after the meeting she exclaimed, "Oh, I'm sorry, I haven't any money—I was so blessed in seeing the work of God, that when the offering was taken I just EMPTIED MY PURSE INTO THE OFFERTORY." Needless to say she was not deprived of a photograph. During the visit there was one decision for Christ and twenty re-consecrations.

Ryde.—Pastor Wigglesworth's visit was a great inspiration to our faith, a challenge to our prayer life, and a source of encouragement. During the service one of the Sunday School scholars presented Mr. Wigglesworth with a gift of £3 from the Sunday School Farthing Fund for the work of overseas missions.

Eastleigh, Canada, Preston Park and Petersfield.—The visit of Pastor Wigglesworth was helpful and encouraging and warmed our hearts.

For this Missionary Itinerary we say "Thank you, Pastor Wigglesworth," for it has enriched the life and fellowship of the churches of the Presbytery.

Lowestoft "Lone Wolf" is Lone no More

"Tonight we have heard many congratulatory speeches," said Dr. David Watson at the Elim Church, Lowestoft, "but all our celebrations will be in vain unless this Church continues to stand, as it has stood through the years, for bringing souls to God."

Dr. Watson was one of the speakers from many denominations who expressed their good wishes to Pastor George N. Backhouse on the completion of twenty-one years in the ministry.

The Rev. P. R. Southgate recalled that Mr. Backhouse had been very much of a "lone wolf" when he came to Lowestoft, but he had won the friendship of people of all denominations through his sincerity and brotherliness.

Among other speakers at the tea-table conference, which was presided over by the veteran Methodist local preacher, Mr. William Browne, of Oulton Broad, were the Revs. Harry Sutton (of Blackpool and formerly of Christ Church), Peter E. Street (Vicar of Christ Church), A. A. F. Lock (South Cliff Congregational Church), W. H. Clark and A. E. Clucas Moore (Methodist), Mr. F. Weavers, Commodore Mission, Oulton Broad, Pastor G. Croft (Elim Church, Great Yarmouth), and Superintendent McCandlish (of the Mission to Deep Sea Fishermen).

Letters read from many friends unable to be present included good wishes from the Rev. G. Dickson Black (Baptist), Pastor R. Rivett (Methodist), Sister Nell Peplow (Kirkley Run Mission), and Mr. R. B. Stirling (County Councillor), of Barnby.

The greetings were concluded with a few words from Pastor Samuel Gorman, who was conducting a week's special services at the Elim Church before leaving for a tour of Canada and the U.S.A.

About two hundred people sat down to tea. Among many representatives of other denominations present who did not speak was the Rev. Stanley Pert, Rector of Oulton.

Sheffield Sunday School

Another milestone has been reached in the Sheffield Sunday School. A delightful week-end has just been spent in the Elim Church, Howard Street, when the Sunday School anniversary services were conducted by Pastor S. Penney.

The theme of the whole of the services was "The Good

Shepherd" and the recitations, solos, all the hymns and the anthem centred around this wonderful theme.

The speaker, Pastor L. V. Tiller (Liverpool), dressed as an Eastern shepherd, vividly portrayed in every service the Lord Jesus Christ as "The Shepherd."

On the Sunday evening, when the building was crowded, the Lord placed His seal on the efforts by the conversion of a youth.

The children excelled in their contributions and the Sunday School teachers and Bible class helped to form a grand choir.

Mansfield's New Minister

Pastor K. Banks, from Beeston, visited Mansfield to perform the induction of Pastor R. Hunstan (from Sunderland) as Mansfield's new minister.

An atmosphere of Christian liberty and friendliness prevailed. Mr. Banks, welcoming the new minister to the Presbytery, paid tribute to the fellowship and unity among the Presbytery team. Pastor D. Green, the temporary minister, and Mr. G. A. Cupit, Church Secretary, also gave a warm welcome to Mr. Hunstan, who replied with his testimony in song. It was a time of rich blessing for all.

Baptisms at Cheltenham

Great blessing rested on the Baptismal Service held recently at Cheltenham in the Portland Tabernacle (by kind permission). Pastor G. Canty, assisted by Mr. J. Yates, conducted the service when six candidates followed the Lord through the waters.

Items by the Gloucester Elim Male Voice Choir, a duet by two of the choir and a solo by Mrs. Canty were much enjoyed by the congregation of over 150.

Pastor Canty's message on the Four Ordinances was a great blessing. We do praise the Lord for the way that He is blessing under the ministry of Mr. Yates and Party who come from Gloucester each week.

WELCOME RETURN VISIT

Yardley (Birmingham) Elim Church owes its beginning to the Sunday School, started more than ten years ago by Pastor T. E. Francis, as a branch of the Sparkbrook Church, and for the Sunday School anniversary the church was pleased to welcome back Pastor Francis, paying his first return visit to the school.

The anniversary services, all well attended by parents, were carried over two Sundays, and on the second Sunday, Pastor F. G. Evans, resident minister, gave two illustrated talks.

The children's singing at all services was much appreciated. It reached its peak on the final night when Mr. Parish, superintendent, led them in favourite choruses.

THINK CAREFULLY

It is not what you put into your pocket, but what you take out, that will make you rich.

A Letter to the Editor

To the Editor, *The Elim Evangel*.

62, Dyke Road Avenue,
Brighton 5.

29/6/54.

Sir,

Despite claims in various quarters to the contrary, all churches are **not** preaching "The same message" as Dr. Billy Graham. For he explained clearly the great dangers waiting to engulf us all, and God's wrath and judgments to come. He declared the necessity of repentance and confession to God of all remembered sin; stressed the need for changing one's way of life from breaking, to keeping, God's Ten Commandments, and the *sine qua non* of accepting the atoning work of Christ for the forgiveness of all past sins. He told of the power of the Holy Spirit to keep from further sin those that let Christ rule their lives entirely. He made it clear that by faith each must receive Christ into their inmost being, surrender his all to Him and thereafter be continually filled with the Holy Spirit. He showed all who heard him their true position in the sight of God, so that many at long last came to realise that they were still walking the broad road to eternal destruction. The shock of this discovery mentally stunned them and they wisely ran to Christ—the only Name given us under heaven whereby we may be saved—for forgiveness, safety and blessing. Nor, moved as they were by the Holy Spirit, would they be denied. It was profoundly correct to record them as "decisions for Christ." Dr. Graham did not by-pass the works of Satan or the torments of hell; he warned that God's Spirit would not always strive with anyone, and that any rejection of His call made acceptance of a later call—if any—more unlikely. No wonder it pleased God to remember His promise to confirm such "God-says," "Jesus-said," "the-Bible-says," preaching with demonstrations of the Holy Spirit and of power.

And now one hopes and prays that these said demonstrations of God's presence and approval will give our preachers of all denominations pause; and that henceforth they will remember the shock which that master in Israel, Nicodemus, had, when he was told by our Lord that he could **neither see nor enter** God's kingdom unless he was born again, that is born of the Spirit, that is "turned into another man" by the manifested power of the Holy Spirit upon him (I. Sam. x. 6-10).

Yours faithfully,

P. ST. G. KIRKE.

Anonymous Gifts

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

Elim Missionary Society: Swansea, £3; per Pastor Shadlock, £2; from one who loves the Lord, £2 10s.; Brixton, £3; Swansea, £3; Coventry, £2; from a Croydon believer, £2.

Campaigns: Swansea, £2; from one who loves the Lord, £2 10s.

Work in General: Walthamstow, £10.

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

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EDITORIAL

Reformation in Reverse

Once again the spokesmen of Methodism are outspoken in their criticism of the things that mean so much to most of us. One wonders if these folk have really experienced the new birth. Even Dr. Soper, this year's President of the Conference has come out again in open criticism of Billy Graham and the Harringay Crusade.

In *The Methodist Recorder* of July 1st, Dr. Soper is reported to have said: "Our faith must be world embracing, instead of world renouncing." How does this square up to the writings of the Apostle John who declared: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world . . . is not of the Father . . . and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Plainly the statement of Dr. Soper and the writings of John are in conflict. They are irreconcilable. We take sides with John and against Dr. Soper.

Again he tilts at those who have been to Harringay. They have told him in his open air meetings that he ought to be converted. He says he liked them much better "before it happened." Such youthful champions of the Gospel are to be commended on their courage in challenging him and his modernism. Speaking of the Billy Graham Crusade, he says: "Not a single reputable theologian supports this form of evangelism," and complains that: "These young people have been climbing on to the band wagon." But is his bandwagon, as he terms it, a closed shop to all who do not subscribe to his theologies?

We once heard a famous Methodist preacher, now an ex-President, say that it was the Church's task to Christianise the world. When asked how long he thought it would take, rubbing his chin with his hand, he said: "It's difficult to say, but I should say it would take about five thousand years." What a hope! We would rather belong to those whom Dr. Soper described as: "The Protestant underworld (that) awaits the Second Coming of our Lord."

God be praised for the "underworld" of Protestantism that accepts God's Word and is "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Mr. H. Guy Chester, the Conference Vice-President, follows the drift away from the Cross, and sails in dangerous waters. He is reported in the *News Chronicle* of July 6th, to have said about Charles Wesley's hymns: "No one questions his amazing spiritual experience . . . yet too frequently he and other hymn-writers express a theology which many people find difficult to understand, and at times are unwilling to accept. 'He died that we might be forgiven' is just not true." If these words express the true sentiment of Mr. Chester, then there is a danger that he may be ranked among those whom the Bible declares to be "enemies of the cross of Christ."

It is time that Methodism turned back again to the preaching of John Wesley who, with his brother Charles, indelibly stamped upon the minds of those who became converts to Christ under their ministry—as many have done in the preaching of Billy Graham—the Bible truths of the Reformation.

From what one can observe today, we are seeing the Reformation in Reverse, a movement led by those who appear to be blind leaders of the blind, and who are in danger of falling into the ditch. "How would my faith stand up to a new discovery if it disproved something in the Gospels? Wouldn't the Bible-punchers be in the ditch!" says Dr. Soper. Over nineteen centuries have not disproved the Gospels, and if all the scientific discoveries of the present day only prove the Gospels, as will certainly be the case, then it will be the other people who will land in the ditch, not the "Bible-punchers" as he calls them.

So—"Hold the fort" you Bible-punchers! Keep the old Banner of the Cross flying in the breeze. "He died that we might be forgiven" will still be the anthem of all true Crusaders of the Cross, in spite of what these modernists say.

In Lighter Vein

Three boys were boasting, as boys sometimes do, about their fathers, who were a doctor, a lawyer and a parson.

The doctor's son said "When my father does a big operation he may get a hundred guineas." The lawyer's son said "That's nothing, when my father has had a successful case and gets someone off, they may give him two hundred guineas."

The parson's son was silent for a while, then he said "I'll tell you what. When my father preaches a good sermon they need six men to take up the collection!"

School Howlers always cause much mirth. Did you know that—

"Contralto is a low sort of music that is only sung by women."

"Syntax is the duty they put upon intoxicating liquor."

"A spa is a place where people drink their bathwater."

Opening of New Nuneaton Church

The new Full Gospel Sunday School room at the corner of Queen's Road and Marlborough Road, Nuneaton, was officially opened on Saturday by the Rev. Dr. Fred Squire, principal of the International Bible Training Institute.

Funds for the building have been raised over many years by a band of church members headed by Pastor A. R. Smith, who has been minister at Nuneaton for the past nine years.

The schoolroom, including furnishings, has cost in the region of £10,000, and when the new Full Gospel Church is eventually built alongside the schoolroom it will cost another £15,000.

Before unlocking the front door of the schoolroom, Dr. Squire said it was a lovely building. He recalled his visit to Nuneaton twenty-one years ago to conduct a campaign. After seven nights of meetings he found a queue of people at St. George's Hall, and that was the start of the Full Gospel Church in Nuneaton.

Dr. Squire praised the efforts of Pastor Smith and his helpers who had made the building of the schoolroom possible.

A service of thanksgiving in the schoolroom followed the opening ceremony. The Rev. E. J. Phillips, General Secretary of the Elim Foursquare Gospel Alliance, who presided, said that at the present time there were more Elim churches being built than ever before. This was the sixth church to be erected in the past year. There were twelve in the process of erection or planned for erection, and it was a healthy sign.

The new schoolroom was dedicated by Pastor G. News-holme, of Coventry. The Rev. E. Hadlett Kingswood led in prayer.

Pastor Smith said that a number of people converted when Dr. Squire paid his visit to the town twenty-one years ago were present. One of them had contributed over £1,000 to the fund. The congregation of the Full Gospel Church must be the most generous in the town.

The Rev. John Dyke, President-elect of the Elim Movement, gave the address. During the week-end more than £400 was given to the new church fund.

On Tuesday a fellowship tea was held at which a progress report on the building fund was given by Pastor Smith. He said that £7,655 had been received and just over



£4,000 of deeds had been deposited for the fund. During the months since building started last October, £5,665 had been given, and none of that had been raised by whist drives, bazaars or similar functions. It had all been free gifts.

The new primary school was the next important need, and work on it was expected to begin in the near future. Tributes were paid to Pastor Smith for the work he had helped to accomplish.

—Reprinted from "Nuneaton Observer."

IN THE FURNACE

In the furnace of affliction
I have chosen thee, behold
That for iron I'll give thee silver,
And for brass I'll bring thee gold.

When thou passeth through the waters
And the rivers deep and wide,
They shall not o'erflow thee ever ;
I am always at thy side.

Though My face for one small moment
Shall be hidden from thy view,
Yet with tender lovingkindness
I will gather thee anew.

Beauty I will give for ashes,
A garment, too, of holy praise ;
The oil of joy I'll give for mourning ;
I will bless thee all thy days.

On my palms thou art engraven,
I will forsake thee never ;
I am the first, I am the last,
I am thy God for ever.

—Lillie Buffum.

The Ministry of Angels

"The Angel of the Lord encampeth round about those that fear Him, and delivereth them" (Psalm xxxiv. 7).

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14).

MEDITATION ON THIS SUBJECT should provide a degree of comfort to the Lord's people, as it assures them of the reality of God's care, in providing for their needs, and guidance through a troubled world, making it possible for all the saints to abide under His protecting shadow, enabling them to live above all the anxieties and perplexities existing in this troubled world. We find no tranquillity, confidence, or peace, but disturbing influences existing, which create discord and chaos throughout the world.

There is no peace for the wicked, but God's elect have been richly endowed with His wonderful peace, surpassing human intellectual knowledge, and He has ordained that His children should walk calmly through a world of sin and strife, surmounting every obstacle that would tend to impede their progress heavenwards.

He has promised never to desert us, but has given the assurance of His abiding presence. He has laid it down that "In quietness and confidence shall be our strength." The world demonstrates with great pomp and array, but God's way is the very reverse.

His Word through the Apostle Paul demonstrated strength through weakness, riches through poverty, possessing all things through Christ, treasure in heaven, because of sonship with the Father, who owns the vast riches of the whole universe.

We must never forget that we share these blessings because of God's wonderful love to us, in that He gave His own Son to be a propitiation for our sins.

It hath not entered into the heart of man what God hath prepared for them that love Him. He has a wonderful surprise in store for us one of these days. We have no real conception of God's plan for us, in the new order to be ushered in by the King of Kings.

There will be a super-abundance of commissions created for God's people, who will then reign as kings and priests, under the authority of the Wonderful, Counsellor, Everlasting Father, and Prince of Peace.

A Professor of Astronomy, giving a lecture, remarked that what we know as the Milky Way really consists of myriads of countless stars beyond our comprehension, and he stated that these stars were so numerous, as to be capable of providing one for everyone that had been born, or ever would be born into this world of ours, and it would appear to be one of the provisions God has planned in His infinite wisdom, to give us a duty to perform hereafter.

There seems to be a prevalent idea that in the great beyond, we shall have a time of rest, but I think this will not be so.

When we reach the Heavenly City, we shall find no night there, and our glorified bodies will not be earthbound, subject to the law of gravity, nor be in need of rest or sleep to restore lost vitality.

The promise of God's Angel encamping round about His people, gives them encouragement, and the consolation to acclaim Him as the Great Shepherd of their souls.

In the ministry of Angels, the Lord has appointed a work for them to do, and we may be happy to know that the Guardian Angel stands near at hand, to shield from harm and danger.

There comes under some conditions the Angel of rebuke, as in the case of Elijah, after he had experienced a great time of victory, and had performed many miracles. He had proved the power of Almighty God over the prophets of Baal.

The fire came down and consumed the sacrifice that Elijah had prepared on the altar, after it had been drenched with water several times.

The prophets of Baal tried to do the same, but were powerless, and what happened afterwards caused that wicked woman Jezebel to threaten Elijah, and he fled for safety into the wilderness. Elijah sought to hide himself, and got very despondent, even asking God to take away his life, and in deep humility told the Lord that he was no better than his fathers. This attitude pleased God, who always makes allowances for our shortcomings, as He knoweth our frame, and remembereth that we are dust.

Elijah slept under a juniper tree, and an Angel touched him, commanding him to rise and eat, which he did, and laid down to sleep again.

The Angel woke him the second time, and advised him to refresh himself as the journey was too great for him.

He again partook of the meal provided, and went in the strength of that meat forty days and nights; why? Because it was Angels' food.

God had some further service for His faithful servant to perform, and gave him fresh instructions and inspiration, with a renewal of power for the task committed.

Whilst he was hiding in the cave the Word of the Lord came to him: "What doest thou here, Elijah?" and God gave him definite orders He wished carried out.

An Angel occasionally troubled the waters of the Pool

els

BY
R. WALDEN

(Secretary of the Elim Church, Ilford)

He took my sins and my sorrows
He made them His very own.
He bore the burden to Calvary
And suffered and died alone.

of Siloam, so that all who sought, obtained healing, as they dipped into the pool every time this occurred.

An Angel was sent to Lot to bring him out of Sodom, the city of destruction, to ensure his safety.

God's Angel unloosed the chains of Peter, and released him from the prison wherein he was incarcerated.

God's Angel also guarded the Apostle John whilst imprisoned on the Isle of Patmos, and inspired him to write the Revelation of Jesus Christ that we have recorded in the last book of the Bible.

There was the Avenging Angel sent to destroy the first-born in Egypt.

The Israelites were commanded to sprinkle their door-posts with the blood of a lamb that had to be slain, in token of the great redemptive work on Calvary, that was instituted before the foundation of the world.

When God's Angel saw the sprinkled blood, he knew the sacrifice had been made, and he passed over that house, leaving the eldest son safe within.

In like manner God the Father looks down at us, and when He sees the blood of the everlasting covenant applied to our hearts, He is satisfied, and passes over us without condemnation.

An Angel was sent to the Virgin Mary to tell her of the wonderful birth that was to take place of the Child Jesus, and when He was born the event was heralded by Angels to shepherds abiding in the field; and they sang "Glory to the New Born King," and further on in the life of our Lord in the Garden of Gethsemane, at the time of His deepest agony, left alone, deserted by His disciples, an Angel came and ministered to Him.

His burden seemed too great. He was so overcome with grief, that He asked the Father to let this cup pass from Him.

He was suffering such intense agony, that we can never fully understand what He had to bear.

No wonder that the prophet saw the vision of His agony down the ages of time, and declared beforehand that there was no sorrow like unto His sorrow, and Handel gets the inspiration in his oratorio, set in music, "Come and see if there was any sorrow, like unto His sorrow."

He was indeed a "man of sorrows and acquainted with grief," and the hymn-writer conveys a similar message—

For me it was in the garden
He prayed "Not My will but Thine."
He had no tears for His own griefs
But sweat drops of blood for mine.

In pity Angels beheld Him
And came from the world of light
To comfort Him in the sorrows
He bore for my soul that night.

We read that Angels ministered to Him in the garden of Gethsemane, and strengthened Him, and it was through the assistance He thus obtained, that enabled Him to proceed all the way to Calvary, to pour out His life's blood for the sins of the world, for you and for me, giving His perfect spotless life a sacrifice for us, that could be accepted by the Father as a perfect atonement.

After the Resurrection, Angels appeared at the tomb; one had already rolled away the stone at the door of the sepulchre, and sat upon it, as if to prove that God's purposes would surely be unfolded.

Mary had come along expecting to find the body of her Lord, a dead Christ, but the Angels questioned her "Why seek ye the living among the dead? He is not here, but is risen." We can all rejoice because we worship and possess a Living Saviour, who not only lives in our hearts, but who is now exalted, and sitting in the place of authority and power at the right hand of God the Father in heaven, interceding for us, because He carried out His Father's will and purpose in the redemption of mankind.

He has set us gloriously free and made us possessors of the "Blessed Hope" within, that will one day be brought to fruition.

Because He lives, we shall live also. He gained a glorious victory over the powers of darkness, and destroyed death.

Hebrews ii. 7 tells us that God made Jesus a little lower than the Angels, but crowned Him with glory and honour, and didst set Him over the work of His hands.

He died for man that He might lift us into His own sphere above the Angels into the family of God, for in 1. Corinthians vi. 3 it tells us that we shall not only judge the world, but also the Angels.

For verily Jesus took not on Himself the nature of Angels but came right down to our level and took on Himself the seed of Abraham.

He was made like unto us that He might be a merciful high priest in things pertaining to God to make reconciliation for the sins of the people.

The two Angels in white apparel described in Acts i. 10 witnessed the Ascension of our Lord, and definitely declared to the men of Galilee, as they stood dumbfounded, gazing upwards into heaven, that this same Jesus shall come again in like manner as ye have seen Him go into heaven.

And the disciples remembered the promise of the Lord that they should receive power after the Holy Ghost is come; as they met together in the upper room to tarry for its fulfilment.

We can be happy to know that although we may not be able to see by the natural eye, nevertheless, it is surely true that the Angel of the Lord encampeth round about them that fear Him, to protect against visible or invisible dangers.

GOD'S GREATEST GIFT

(John iii. 16)

*How wonderful beyond all human thought!
That God had for this rebel world a love
So great and overflowing that it brought
His best and choicest gift from heaven above!*



"NOT EVEN FIRE ME," GASPED THE GUILTY CHAP

CHANGING SEATS

By James A. Sanaker

"I sat where they sat" (Ezek. iii. 15).

THERE IS A FINE STORY about an employer who sent for a young man who had been stealing money from the firm.

"Yes," confessed the bookkeeper. "I—I did steal, I'm guilty. Better send for the police and have it over with right away."

"But I'm not going to have you arrested," said the wealthy man. "I'm going to forgive you. I'm going to let you have one more chance."

"Not even fire me?" gasped the guilty chap.

"No, not even fire you. If you give me your solemn word not to steal again, I will give you more pay and forget about the money you took."

"Why?" asked the young employee. "Why do you do this?"

The older man sighed heavily.

"I did the same once—years ago," he finally replied. "And the man I worked for was so kind, helpful, and forgiving, he gave me another chance. Once I sat over there where you sat. I know what you've been through."

Ezekiel was a prophet. God picked him out for a special task, a difficult task. But before he was able to carry out the mission, Ezekiel had to know first-hand, what the Israelites were going through.

The Spirit of the Lord lifted him up, he said, and took him to the captives who dwelt by the river Chebar.

"And I sat where they sat, and remained there astonished among them seven days" (Ezek. iii. 15).

Would the happy, healthy man of affairs be astonished if he had to sit where the poor man sits for seven days? The man with little money and much misery?

Would the complaining wife be astonished if she followed her husband around for a week and sat where he sat, heard what he heard, did what he did, worked as he worked?

Would a husband who lacked complete understanding of home problems be more helpful if he changed seats for a week with his wife? If he saw how she had to handle each

*His own beloved Son—what wealth outpoured!
The utmost did it cost that there might be
A world of lost and sinful men restored
To fellowship with God: Mount Calvary's Tree
Became the altar where God's Lamb was laid.
There, as an offering for our sins, He shed
His precious blood and full atonement made.
Eternal death was ours—He died instead.
Now all may take the gift that God did give,
And, through believing, perish not, but live.
—F. D. Walker.*

child and every difficulty, answer the 'phone, the doorbell, front and back, while keeping house, washing, baking, ironing, and still trying to have meals on time all the time, like the army schedule itself?

If we only could exchange jobs, duties, incomes, responsibilities, how much more understanding we would have, how much more sympathy, how much more tolerance!

So it would be a fine thing, if in our hearts and in our imaginations, we could change seats. The member who criticises the minister could sit in the pulpit for a few Sundays, and go visiting the sick, the shut-in, the old and feeble, the cranky and dissatisfied, the chronic gossip, the lonely ones, the misfits, the bereaved, the under-privileged.

The preacher, too, could have a better understanding if he lived on little or nothing with ten children to take care of, sickness in the family, an alcoholic or two in the same dwelling, an unbeliever to blaspheme now and then, and constant temptation to forget Christianity and let circumstances take their natural course.

But no. We may sit where others sit, God helping us, for a purpose. We must try to see what others see and feel sorry enough to help them do something about it.

Especially, first of all, to implant hope and good cheer in heavy hearts. There is only one method. Introduce the unhappy ones to Jesus. No other way is worth even a slight consideration.

Genuine love for God, sincere desire to do His will, total dependence on Him, these will overcome all criticism and wipe out all the evils of environment or miserable depths of degradation.

Did not John Newton sink as low as the lowest? And climb to holy heights where he could write the never-to-be-forgotten, "How sweet the Name of Jesus Sounds." When he sat where the pirates sat, where the drinkers and brawlers sat, he saw no hope, no joy, no peace, no escape.

But when he sought the God of his mother, and sat where the penitent sinner sits, he became a new creature, old habits and evil desires fled, he began to sit where saints are seated, and also became a soul-winner whose zeal was an inspiration.

Have you ever sat down in the mercy seat? It is a great place for any sinner.

Have you tried to sit near the throne of God and watch the world go by? Has it occurred to you that God is very patient, very kind, longsuffering, merciful, tender-hearted, always eager and anxious to help humanity out of their distress and despair?

Ezekiel was willing to suffer. We must do the same. Ezekiel was not too proud to work, to tell the truth, he had no fear of what man can do, he defied a royal prince, and thereby lost his life according to tradition.

"Would God that all the Lord's people were prophets," cried Moses, when Joshua complained that two young men were making prophecies.

We need prophets today. Not to foretell the events of the future as much as to lead men to God here and now. To be preachers, soul-winners, watchmen, to gaze out on a field ripened and ready for harvest.

If we sit where they sit we shall more surely feel the need of God's grace and understand better how to help men and women find the joy of salvation and the peace that passes comprehension and yet may be a daily experience of all who trust and obey.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

IT'S YOUR MONEY AGAIN !

A lively letter from Yorkshire—

"I admire Pastor Lambert for his forthright article about money, and I endorse his opening remarks and his principles, but when we come to his advice I cannot help but disagree with his application.

First Point. Just because Peter (?), Luke, Joseph of Arimathea were quite well off, and also a few modern Christians, it does not justify that it would do all good even to try to achieve this end. To 'accumulate all you can' would be very dangerous to many types of Christians. To some it is a continual hard struggle not to be taken up with this world's goods, and to say that every Christian could resist the great majority of evil in business would be asking for trouble.

"I have a personal friend who is in business (printing), and over a thing which needed to be brought to light he was threatened by Company No. 1 which gave him practically all his business, that if he informed Company No. 2 of the grave error it would be finish for him. Would all be able to turn a blind eye, or would all be able to choose, whatever the cost, that they would inform No. 2 Company of the gross mistake for which this Company had wrongly paid?

"One thing is certain, that no sincere Christian will get rich quickly, charge excess profit, for his duty is to his fellow-man as well as to God. What about charging the new prices for old stock, for which most do (when there is an increase in prices, etc.)?

"So 'the accumulate all you can' is not too good a suggestion. It is, perhaps, easier to give when you have got it than when you are getting it.

Second point. Don't waste money. I quite agree that this is a thing which we all must watch, but if a Crusader spends £20 on an outfit and only 2s. 6d. to the Missionary cause, it is a waste. Perhaps it is, but what about the man who spends £1,000, or £1,500 on a car and only puts 5s. or £5 for the Missionary cause. We must be temperate in all things.

Third point. Give all you can. Not all Crusaders (early teenagers and those in ungodly homes) can understand this, for to say such are not worthy of the name Crusaders is very harsh. Are we going to make a 'closed shop' on this case? If so, the idea behind it is all wrong.

"To sum up and to be brief. It is very hard to bring down to the last letter on this subject in Pastor Lambert's generalisation. I agree, but to start making examples is a never ending job.

"Christ taught the real spirit behind it all. To give and not to count the cost, to give, not letting your left hand know what your right hand doeth, irrespective of whether anyone else cheats, steal, lies, has a suit costing £20, or a posh car.

"Let us preach the principles, but beware of factorising."

(Signed) G. Pease.

Question: Name some early Christians who got rich **after** Christ met them.

Pastor Laurence Lambert, District Youth Commissioner for the North-West Presbytery, replies as follows:

"I am happy that Mr. Pease has taken the trouble to write regarding my article on 'Money.' It reveals his interest in the ELIM EVANGEL, and in young people.

"Though his letter is fairly long, it expresses only two points of disagreement with my point of view. I will try to reply briefly.

"Mr. Pease says that it is wrong to gain all we can because of the dangers involved. This is enunciating a principle that we should not attempt the good because of the possibility of evil creeping in. If this is carried to its logical conclusion it will paralyse all effort made either for the good of men, or the glory of God. Prosperity in Old Testament days was taken as a token of the blessing of God.

"Christian businessmen in America, and in this and other countries, have done untold good through the right use of money gained by honest effort. In my article I included a strong qualification for this paragraph which I still think is a sufficient safeguard against the dangers Mr. Pease fears." (Pastor Lambert's article reads, "Yes, be ambitious, progressive, get all you can. BUT without harming your body, marring your mind and conscience, without neglecting your spiritual life.") "Remember, 'Whatsoever thy hand findeth to do, do it with all thy might', 'Be not slothful in business, fervent in spirit, serving the Lord.'

"Secondly, does Mr. Pease really suggest that young Crusaders, or Crusaders in ungodly homes cannot understand the Bible teaching of Tithing, or does he mean cannot afford to abide by that teaching? I hold that neither is true. I have Crusaders of both classes mentioned in my church. I find they both understand and abide. If, after having the teaching of tithing explained, Crusaders

do not give accordingly, it is because they will not. I believe that by far the majority of Crusaders tithe, and more.

“Yours, Crusading for Christ,”

(Signed) Laurence E. Lambert.

Footnote by the National Youth Secretary.

Mr. A. G. B. Owen, the prominent and wealthy industrialist who owns the B.R.M., granted an interview to me early this month and I called at his large steel works. The questions and answers of this interview are to be published in the next issue of the E.Y.M. YOUTH CHALLENGE which will be on sale in September.

When Mr. Owen was in his early twenties his father died and Alfred Owen left Cambridge and took over his father's position. He called his employees together and told them that the Companies he controlled would be run as a Christian business (there were five companies under his

control at that time—1929). He announced that “corruption would cease; sharp practice would no longer be condoned, and nothing that could not be done with clear conscience would be permitted; those who did not wish to work on those terms might leave.” His father's right-hand man warned him of ruin, and so did his friends. Today he controls thirty-six companies scattered throughout the British Empire and is expanding further as other factories are being erected. Be sure to order your copy of the E.Y.M. YOUTH CHALLENGE now for the full details of the great work this Christian business man of God is doing.—J. H. D.

As a point of interest—DON'T FORGET TO SEE NEXT WEEK'S YOUTH PAGE. An unusual presentation of the answer to:—

IS TITHING FOR THE CHRISTIAN?



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, July 25th. Matthew ix. 1-13.

“Why eateth your Master with . . . sinners?” (v. 11).

Holiness never makes a hermit. Consecration never builds convent walls.

Sanctification does not lead to seclusion. Jesus was holy, undefiled and separate from sinners, but He was found amongst them. He was eating with them for a specific purpose. He came as a physician to the sin-sick soul and as a physician He came personally to deal with each case on its merits. He “sounds” the soul, gives His true diagnosis and then supplies the right medicine. The Lord Jesus didn't have a surgery, He sought the needy and “practised” what He preached.

MONDAY, July 26th. Matthew ix. 14-26.

“And they laughed Him to scorn” (v. 24).

The declarations of Christ Jesus and His Gospel go beyond the reasoning of mere mortals, taking in the realm of the miraculous.

They laughed scornfully at your Lord—they will do the same to you.

The Lord was also branded as mad. “He is . . . mad” (John x. 20). Apostle Paul likewise “Thou art . . . mad” (Acts xxvi. 24).

But notice that it was the scorned and mad who were proved right and made others right. Jesus met the man with a legion of demons and left him “In his right mind.” Nobody is right minded who scorns and calls Jesus and His followers mad.

TUESDAY, July 27th. Matthew ix. 27-38.

“According to your faith be it unto you” (v. 29).

“Believe ye that I am able?” Do you? Do you believe the Great Creator, the Victor over death and hell is able? Then, if you do, answer with the absolute fully believing “Yea Lord” just as those blind men in our reading. No “ifs” and “buts” and wondering, but the positive of belief without reservation. Said a sister, as she came for prayer, “The doctor has told me he can do no more for me.” Immediately I declared “The Lord can.” She came fully believing, her faith was “Yea”, so according to her faith Jesus healed her immediately.

WEDNESDAY, July 28th. Matthew x. 1-15.

“And as ye go, preach, . . . heal the sick” (vv. 7, 8).

No matter where you read in the New Testament it's not the word of the preacher only.

There is always the manifestation of the miraculous. The wonderful ministry of our Lord which He used as a challenge against unbelief “believe the work.”

The twelve in our reading, and the seventy, were all given miraculous power.

The Acts of the Apostles witnesses to the continuance of this powerful ministry, they prayed to that end.

Acts iv. 29, 30 : “Speak Thy word, by stretching forth Thine hand to heal.”

The Gifts of the Holy Spirit given to the Church in I. Corinthians xii. and xiv. witness to the will of God that our ministry is linked to the miraculous

THURSDAY, July 29th. Matthew x. 16-33.

“I send you forth as sheep in the midst of wolves” (v. 16).

No one who has followed the Lord has been offered a pleasing ministry to the world, nor that popularity gained through compromise.

Wolves hunt to devour; they are against you. “They will deliver you up, they will scourge you.” Your message by lip and life will cause them to hate you. However, use wisdom, but be quite harmless as a dove. The worst they can do is to kill the body, but your eternal, precious soul is in His safe keeping. Wolves will hunt, but He will hold.

The Lord who sees the odd sparrow reminds you that ye are of more value than many sparrows.

FRIDAY, July 30th. Matthew x. 34-42.

“I am come to set a man at variance against his father.”

Doesn't sound like words from the loving Lord, but Love will never hide facts. One of the heaviest crosses to bear will take the form of persecution within one's home through standing for Jesus. The Lord Jesus Christ claims priority for your soul's sake and for His Name's sake. Many are refusing salvation lest it would upset others in the home.

They lose their own souls; the possibility of winning their loved ones, and relegate Calvary love to below the love for others. But others are manfully bearing their cross—and praying for a household salvation.

“God setteth the solitary in families” (Psa. lxxviii. 6).

SATURDAY, July 31st. Matthew xi. 1-19.

“Blessed is he, whosoever shall not be offended in Me” (v. 6).

It is a word to one in prison. John the Baptist must have suffered a reaction. A fiery evangelist doing a great work for God and having the great honour to be the forerunner of the Messiah, is now shut away.

It is the active, believing saints who feel it most when the prison of sickness or the unacceptable receives them.

It might have seemed so unreasonable to John to be imprisoned seeing Christ was so powerful. But John, remember you said, “I must decrease,” you've done your work, don't doubt.

You believed God in service, believe Him in seclusion.

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor J. J. Morgan, the President, will visit the following churches: July 21, Hornsey, 24, Liverpool (Rally), 23, Liverpool, 26, Warrington, 27, Blackpool, 28, Wigan.

August 1, 2, Southend-on-Sea, 28-30, Exeter.

BERMONDSEY. Aug. 8. Elim Church, Dunton Road. Special visit of London Crusader Choir. Sun. 6.30 p.m.

BIRMINGHAM. Commencing July 27. Elim Church, Graham Street. Evangelistic meetings conducted by Pastor Len Jones.

COULSDON. July 4-25. Evangelistic and Divine Healing Crusade in Marquee at junction of The Mount and Grove Lane, conducted by Pastor C. J. E. Kingston and Party. Suns. 6.30. Week-nights (except Friday) 7.30. Sats. 7.

FINCHLEY. July 24-Aug. 8. Opening of New Elim Church, King Street, off High Road, E. Finchley. Sat. 3 and 6.30 (tea provided). Services conducted by the Field Superintendent and Pastor J. J. Way. Revival and Divine Healing Campaign following, conducted by Pastor Ludovic Barrie (Scottish Evangelist). Services nightly at 7.30. Suns. 11 and 6.30.

LOWESTOFT. August 7-9. Elim Church, Milton Road. Return visit of Pastor David Lewis. Sat. and Mon. 7.30. Sun. 11 and 6.30.

SALISBURY. July 24-26. Scotts Lane. Special visit of Pastor Len. Jones of Sydney, Australia. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30.

AUGUST BANK HOLIDAY CONVENTIONS

BARNSELY. July 31-Aug. 2. Annual August Convention. Sat. and Mon. 3 and 6.30 (Cups of tea between services). Sun. 11 and 6.30. Special speaker: Pastor L. Green (Hull).

BIRMINGHAM. July 31-Aug. 3. Elim Church, Graham Street. Annual Convention. Speakers include: Pastors G. Carty and Len Jones. Sat. and Tues. 7.30. Sun. 11 and 6.30; Mon. 11, 3 and 7.

BRIDLINGTON. August 2. Congregational Church, The Promenade. Great Bank Holiday Pentecostal Rally, 3.30 and 6.30. Special speaker: Pastor A. Wilson, Belfast, supported by team of ministers of North-East Presbytery.

NEWQUAY. July 31-Aug. 5. Elim Church, Marcus Hill. August Convention. Speakers: Pastors J. Way, L. E. Lambert, Mr. and Mrs. J. H. Hunt. Sat. 7.30. Mon. 3 and 6.30. Week-nights 7.30. (Tea between meetings on Mon.)

PONTYPRIDD. July 31-Aug. 8. Annual August Convention, Elim Church, Thurston Road. Speakers: Pastors H. W. Greenway, J. McBurney, L. P. Cowdery. Convener: Pastor Ken Matthew. Soloist: Mr. J. Roberson (Leeds) Sat. 7.15, Sun. 11, 6. August Monday 11 (Peniel Chapel Town Centre, 3, 6.30), Tues., 3, 6.30, Wed. 7.15, Thurs. 3 (Divine Healing) and 7.15. Refreshments moderate charges. Cups of tea free.

ROMSEY. July 31-Aug. 1. Elim Church, Middlebridge Street. 27th Annual Convention. Sat. 7. Sun. 6.30. Mon. (in the Baptist Church), 3 and 6.30. Speakers include: Pastors H. Burton Haynes and Digby Matthew. Tea provided on Mon.

SOUTHPORT. July 31-Aug. 4. Annual Convention at the Elim Church, Manchester Road. Speakers: Pastors H. Palliser and T. W. Walker. Special singing by members of the Sparkbrook Choir. Services: Week-nights 7.30. Sun. 10.45 and 6.30. (Cups of tea provided between services on Mon.)

FIELD SUPERINTENDENT'S TOUR

Pastor H. W. Greenway will visit the following churches in a ministry and fellowship tour:

July 31-Aug. 3, Pontypridd, 4, Hereford, 5, Ashbourne, 6, Macclesfield, 7, Bolton, 8, Wigan, 9, Accrington, 10, Salford, 11, Glasgow, 12, Greenock, 14-15, Aberdeen, 16, Harrogate, 17, Scarborough, 18, Malton, 19, Hull (City Temple), 22, York.

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GREAT AFTER-CHURCH RALLY - 8 p.m.

WEEK-NIGHTS - - - - 7.30 p.m.

WEDNESDAY - - - - 3 p.m.

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ILFORD, Elim Church, Srafton Road

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July 24th—August 8th

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The Rope Walk, Ipswich

Saturday, July 3rd, to Sunday, July 25th

Suns. 6.30. - Mon. to Thurs. 7.30. - Sats. 7.

SOUTHEND-ON-SEA

July 31st to August 2nd

AUGUST BANK HOLIDAY CONVENTION

ELIM CHURCH, SEAVIEW ROAD

Sat. 7. - Sun. 11 and 6.30. - Mon. 3 and 6.30.

(Tea provided on Mon.)

Speakers:

The President, Pastor J. J. Morgan, and

Pastor Robert Fairney (A.O.G., Norwich)

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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 5 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.

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SITUATION VACANT

Copy-Typist required for Elim Headquarters. Apply in own handwriting, stating age and office experience, to the Secretary, 20, Clarence Avenue, London, S.W.4.

MISCELLANEOUS

For Sale.—Twenty-one odd volumes in Old and New Testaments, of The Pulpit Commentary; in good condition. What offers? Reply to Box 752, "Elim Evangel" Office. C.95

DEDICATION

Dickenson.—On June 27th, Mary Hazel Dickenson, daughter of Mr. and Mrs. D. Dickenson, was dedicated by Pastor W. W. Kirkby, at Elim Church, Mason Street, Hull. C.97

WITH CHRIST

Andrew.—On June 25th, Mrs. Mary Ellen Andrew, of Bolton, went to be with her Lord. She loved much and was much loved. Funeral conducted by Pastor T. W. Walker.

Kirker.—On June 27th, Mr. R. Kirker, aged 79, a faithful member of Elim Church, Ballysillan, passed peacefully into the presence of the Lord. Funeral conducted by Pastor C. Yates. C.96

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