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The
Elim Evangel

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

Vol. XXXVI. No. 2.

THREEPENCE

JANUARY 8TH, 1955.



Gloucester Elim Male Voice Choir, with Pastor and Mrs. G. Canty and lady pianist, outside Gloucester Prison on the occasion of their fourth visit in September last.

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

SPEAKING IN OTHER TONGUES

The following is taken from a recent issue of the *Methodist Recorder*, a question and a reply.

In discussion of the "speaking in other tongues" in Acts ii. a member of our Fellowship reported an instance of a German missionary affirming she had been given the power, in speaking for the first time to an African tribe. Are there authenticated instances of this power of speaking a language without learning it? If Acts ii. is unique and unrepeatable, what relevance has it for our faith today?—(H. Bilsby, Ilkley).

The Rev. Dr. J. Alexander Findlay: "All things are possible with God," and I should not presume to question the word of the lady quoted here, though I should be inclined to ask for rather more precise details before accepting the story as it stands. All I can say is that I have yet to meet anyone who possesses, or has possessed, this gift, and I am quite sure it was not necessary at Pentecost.

"The fact is often ignored that the audience at Pentecost was composed of devout Jews and proselytes (or Gentile converts to Judaism) from overseas, who would be accustomed to using Hellenistic Greek, which was far more truly a world-language than English is today. Later on (in the Second and Third Centuries) Latin began to encroach upon it in the West and Syriac in the East, but just then it was what is called a *lingua franca*, understood by all educated people; even those who could not read or write Greek (like Peter and John, see Acts iv. 13) could understand it when it was spoken. Of course, other languages were used, like Aramaic in Palestine and Lycaonian in parts of Asia Minor (Acts xiv. 11), but a vast mass of popular literature from the countries round the Mediterranean proves conclusively that Greek was the language of commerce, though another language was often used for religious purposes; in fact, Greek was boycotted by strict nationalists in Jerusalem, as the use of English is discouraged in some circles in Wales today.

"The supernatural gift which was bestowed on the apostle was that of speaking good Hellenistic Greek which could be understood by people from any part of the Roman Empire. What he would be accustomed to would be the pidgin Greek spoken on the docks at Bethsaida and Capernaum, but he was set free from the limitations of dialect. That this gift has not become extinct has been proved from my own experience. When I went to my first circuit (Crook, in County Durham) I was met at the station (Waterhouses, in the Deerness Valley) by an ex-miner, and he talked to me all the way to my lodgings without my being able to make out a single word he said. On the Sunday night following he prayed in the after-meeting, and he poured forth a flood of some of the most perfect English I have ever heard, and without a trace of dialect. After several experiences of this sort, I asked him once to write down one of his prayers, or let me copy it. I was sure that, if his prayers could be published, they would become a classic of devotion. But he could not do it. He knew his Bible and hymn-book well, but it was not just a cento of quotations from either. It was incomparably finer in its choice of words than ninety-nine per cent of the prayers I hear from myself or anybody else, but the most unexplainable thing was that he was lifted out of the dialect from which he could not escape, try as he might, in ordinary conversation. Since I met that man, Isaac Hewitson, I have never for one moment doubted the essential truth of Acts ii."

Following is copy of a letter sent to the Editor of the *Methodist Recorder*, by Pastor G. L. W. Ladlow of Guernsey:

Dear Sir,

The answer given by Dr. J. Alexander Findlay on the question of "Speaking in tongues," in your issue of Nov. 18th, does not, in the light of other Scriptures, satisfy the case. The Apostle Paul tells us, that to understand the things of the Spirit we are to compare spiritual things with spiritual (I. Cor. ii. 12, 13). Any sound method of exegesis will, therefore, compare scripture with scripture and will never seek to formulate a belief or build a doctrine on an isolated passage.

Dr. Findlay has endeavoured to explain the phenomenon of tongues in Acts ii. from his knowledge of conditions existing in Jerusalem at the time. He therefore tells us that in order to be understood by all the strangers and visitors to the feast of Pentecost, the Apostle Peter was enabled by the Spirit "to speak in good Hellenistic Greek which could be understood by people from any part of the Roman Empire."

In Acts, chapter x., we have a repetition of the tongues phenomenon. Whilst Peter preached in the house of Cornelius "the Holy Ghost fell on all of them that heard the word" and the evidence to Peter that they had received the Holy Ghost was, "they heard them speak with tongues and magnify God" (v. 46). Dr. Findlay tells us that "the Jews and proselytes from overseas would be accustomed to using Hellenistic Greek, which was far more truly a world language than English is today." That being so, Cornelius, a Roman officer in charge of a cohort on foreign soil, would also be accustomed to using Hellenistic Greek. Thus, when he interrupted Peter's sermon by "speaking in tongues" it is evident he was not just speaking Hellenistic Greek. Furthermore, it was not necessary for him or his household to speak in another dialect or language for Peter to understand them. This time it was the congregation and not the preacher who used the gift, so it was not for the purpose of making God's message plain to men and women as Dr. Findlay suggests was the purpose on the day of Pentecost.

The next recorded instance is in Acts xix. Here we read of "about twelve men" at Ephesus who, "after the Holy Ghost came on them, spake with tongues and prophesied." Ephesus was the Capital of the Roman Colony of Asia and therefore, according to Dr. Findlay, the language spoken was Hellenistic Greek. Thus it is evident that these men spoke in some other tongue, not Hellenistic Greek, when the Holy Ghost came on them. But what? And to what purpose? For, once more, there is no audience to be influenced by their words.

Now let us turn to the First Epistle to the Corinthians. In chapter xii. is a list of gifts of the Spirit and amongst those gifts is "divers kinds of tongues," note the word "divers." These tongues must be languages not understood either by the speaker or the hearer for we are told the Spirit also gives "the interpretation of tongues." In chapter xiv. we have a lengthy exposition of this subject. It will be clearly seen that these tongues were not understood, either by speaker or hearer, from the following verses:

Verse 2. "No man understandeth him."

Verse 13. "Let him that speaketh in an unknown tongue pray that he may interpret."

Verse 14. "If I pray in an unknown tongue, my understanding is unfruitful."

Verse 16. "The unlearned . . . understandeth not what thou sayest."

Verse 28. "If there be no interpreter let him keep silence in the Church."

There are two important facts stated in the chapter. The first is that the speaking in tongues is of great spiritual value in the private devotions of the one who exercises the gift. So much so, that the Apostle says: "I thank my God I speak with tongues more than you all." The second is, that the speaking in tongues is of no value in public worship except it be interpreted (verse 5).

The correspondent who asked the question, also asked "if Acts ii. is unique and unrepeatable what relevance has it for our faith today?" Obviously, if the experience cannot be repeated it has little relevance to our faith today. If, however, the experience can be repeated, it can be of untold worth in our spiritual life. There are at least five great uses for the gift in our private devotions enumerated in the chapter:

1. Communion with God—"he speaketh unto God" (v. 2).
2. Self-edification—"he that speaketh in an unknown tongue edifieth himself" (v. 4).
3. Prayer—"My spirit prayeth" (v. 14).
4. Praise—"I will sing with the spirit and with the understanding also" (verse 15).
5. Thanksgiving—"When thou shalt bless with the spirit, thou givest thanks well" (verse 17).

Dr. Findlay says he has yet to meet anyone who possesses or has possessed this gift. I am sorry that Dr. Findlay has not been privileged to meet such folk. In the beginning of this century God began to pour out His Spirit simultaneously on groups of believers who had no connection with each other, in many parts of the world and they "spoke with tongues, as the Spirit gave utterance." Today, the World Pentecostal Movement claims a membership of almost 10,000,000, and can be found firmly established in almost every country. In the U.S.A. there are upwards of 15,000 Pentecostal churches, in many Latin American countries the Pentecostal churches are the largest Protestant groups, as is also the case in Sweden, where the churches have their own daily newspaper "Dagen."

Even behind the "Iron Curtain" there are known to be at least 600,000 Pentecostal believers. In Russia, in 1944, the Baptists and the Evangelical Christians formed an association called "The All-Soviet Council of Evangelical Christian Baptists," and since then have admitted the Pentecostal Church into membership of the Council and acknowledged the validity of "speaking in other tongues." Amongst the great body of born-again Christians who belong to the Pentecostal Movement are multitudes who have experienced the blessedness of worshipping God in other tongues. John Huxtable wrote in the *British Weekly* some time ago, "Whatever we make of their theology, we cannot long remain blind to the fact that they are the only Christian groups who are making anything like visible progress today."

It must not be thought that "speaking in tongues" is some strange cult of a modern sect. There is ample proof in history that there have been men and women of God in almost every century who have had this experience. The *Encyclopaedia Britannica* (Vol. XXII, p. 283) tells of tongues in evidence "among the Jensenists and early Quakers, the converts of Wesley and Whitfield, the persecuted Protestants of the Cevennes and the Irvingites." John Wesley wrote in protest against the statement of Dr. Middleton that the gift had never been exercised since Apostolic times. In *Wesley's Works*, Vol. V. p. 744, we read: "Sir, your memory fails you again . . . It has been heard more than once no further off than the valleys of Dauphiny." There are recorded instances of this phenomenon in some of D. L. Moody's meetings, see *Trials and Triumphs of Faith*, p. 402, by Rev. R. Boyd, D.D., published in 1875. Whilst the late Dr. F. B. Meyer told how on his visit to Esthonia he heard the gift of tongues exercised in the Baptist Churches there.

There is much more that could be written on this great subject, but I believe I have written sufficient to prove that the gift is more than the ability to speak "out of our own dialect" and is in evidence today.

Yours sincerely,

(Signed) G. L. W. LADLOW.

Farewell Meeting of the I.B.T.I. International Quartet

Over a thousand people gathered for the Farewell Meeting of this well-known and well loved Quartet early in December in the Friends' Meeting House, Euston, London, when they made their last public appearance in the Metropolis.

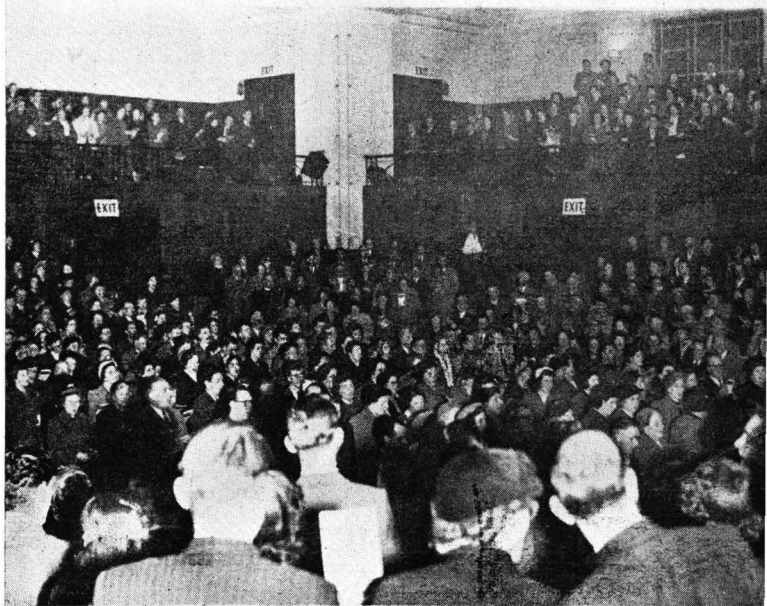
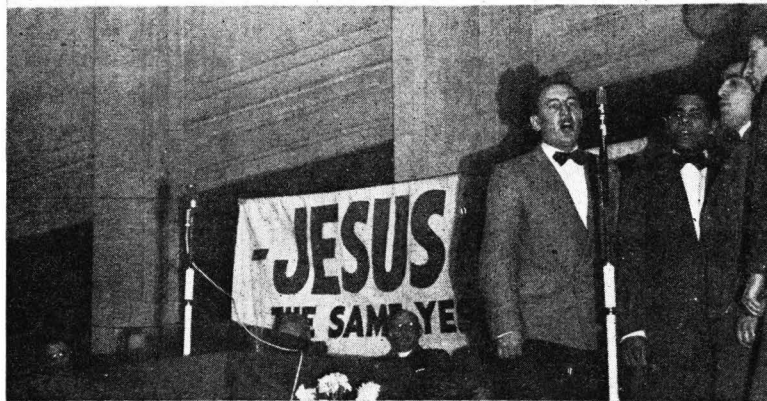
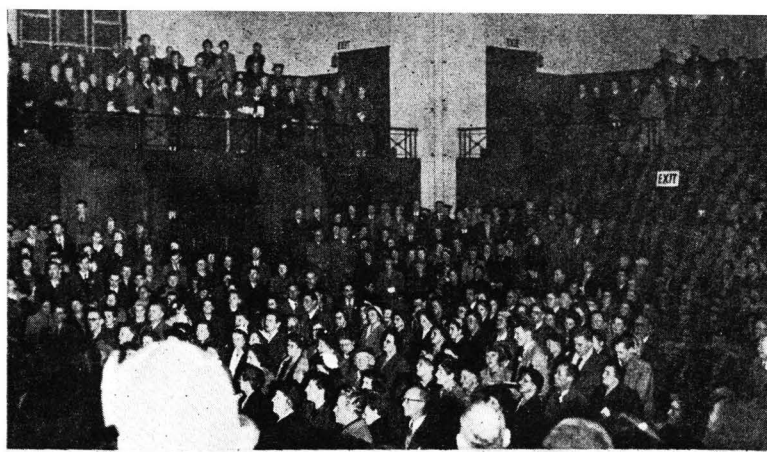
The programme of song and testimony presented by the Quartet was listened to with rapt attention. Many leaders of the Pentecostal Movement were present to share in this event. The chair was taken by Pastor W. G. Hathaway, and the chief speaker was Pastor F. H. Squire of the International Bible Training Institute, Burgess Hill, Sussex, who was responsible for the whole arrangement of the meeting.

Miss Dorothy Squire, who has been pianist for the Quartet throughout their entire public programmes, presided at the piano on this occasion.

The Chairman and Pastor Douglas B. Gray both paid splendid tributes to the Quartet and referred to the excellent opportunities afforded to them by Pastor F. H. Squire in the work of the I.B.T.I. and on his campaigns.

The warmth of the meeting and of the victorious "send-off" was an inspiration to all present, while the message by Pastor Squire brought several decisions for Christ at the close.

Pictures on the Right reading from Top to Bottom are : (1) Section of the congregation. (2) The Quartet at the microphone on the platform. (3) Another section of the vast audience. (4) Platform (left to right), H. Jessup, John Carter, H. W. Greenway, Douglas B. Gray, W. G. Hathaway, Fred H. Squire, R. J. Peake, M.B.E., Mrs. Peake and the Quartet.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. C. Hathaway, J. T. Morgan, E. J. Phillips, J. Smith.

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EDITORIAL

Praying to Change Things

An excellent title for a book, undoubtedly, but better still, an excellent plan of campaign for a militant Christian.

Too often Christians feel that submission to the will of God necessarily means a negative experience, and that they must be content to be buffeted by wind and wave. But there is such a thing as an aggressive faith which girds on its armour and goes into battle in the name of the Lord.

Prayer then, to be at its best for God and for His Kingdom is not a request for grace to submit to every ill and to bear it willingly for Him, but is a faith which takes God's promises at their face value and rises up to possess its possessions. We labour in prayer. We travail in the tremendous effort put forth.

What an opportunity then, is there for a militant faith to be exercised in this our Year of Prayer. Power for the Hour is the motto, and by consistent and persistent prayer many things can and must be changed. Let us each one take the burden of the task upon our hearts that we may pray to change things for the better for God during 1955.

Day of Prayer—January 30th.

The British Pentecostal Fellowship at its Annual Meeting in October last, decided to call for a Day of Prayer to be held in all the churches of the Fellowship on Sunday, January 30th. It is also recommended that Prayer Rallies should be held on the previous day, Saturday, Jan. 29th.

Will ministers and church leaders please make this widely known in their churches.

Open Churches

A Correspondent laments the fact that when seeking a place for private prayer when on holiday, he could never find a Pentecostal church open for this purpose during the daytime. It would be good if Pentecostal churches were open for prayer during the day, if only for an hour or so.

THE COMING YEAR

What shall I wish thee for the coming year?

From toil—surcease?

*A bliss unmingled? From all care and fear
A sweet release?*

*No path on earth is but with flowers strewn;
No human heart, secure upon its throne,
Holds perfect peace.*

What shall I wish thee for the coming days?

Friends, loyal and true,

*Who ne'er will fail thee in the devious ways
Thou travellest through?*

*On these we may not count, for it may be,
With tomorrow's sun that sets on thee,
These vanish too.*

What shall I wish thee for the coming days?

Wealth? Honour? Fame?

*The tribute, dear to most, of well-earned praise,
A lauded name?*

*Ah! these are fleeting treasures, and their worth
Must perish with the perishable earth,
From whence they came.*

What shall I wish thee for the coming year?

A spirit strong,

*A faithful heart, a conscience light, and clear
From sense of wrong,*

*A hope that soars beyond the bounds of time,
That finds its fruitage in a purer clime
The ages long.*

—FRANCES RIDLEY HAVERGAL.

THIS IS LIFE

Our 15 minute radio service

bringing
the Gospel to the unsaved
blessing to the shut-ins
healing to the sick
hope to the downcast
and encouragement to God's children

Listen on

Thursday, January 13th, at 10.35 p.m.
to RADIO MONTE CARLO

(205 metres medium wave, 40.8 and 49.7 short wave)

when we INTRODUCE our new guest singer
EINAR WARNO, the Swedish tenor,
who sings "There is a balm in Gilead"

This week's favourite hymn is "There is a fountain,"
sung by the London Crusader Choir.

Pastor H. W. Greenway speaks on "So near—yet so far."

(Next week's programme will include the
MOODY CHORALE)

PLEASE WRITE to us—ask for the leaflet
"How you can help"—tell us what you like
most—even criticise the programmes!—
but PLEASE WRITE

This is Life,
20 Clarence Avenue, Clapham Park, London, S.W.4

Pastors P .S. Brewster & Alex Tee in Canada & U.S.A.

From Rev. C. B. Smith, Pastor, Glad Tidings Tabernacle, Victoria, B.C.

On Sunday, October 24th, Rev. Percy S. Brewster and Rev. Alexander Tee, ministers of the Elim Foursquare Church in Britain, opened a series of evangelistic meetings in Glad Tidings Tabernacle, Victoria, B.C., which continued for two weeks.

These brethren captivated the hearts of the people in the first service, and every meeting was full of spiritual life and interest. The brethren preached with authority, for the anointing of the Holy Spirit was upon them. Their messages were evangelistically given, but packed with Bible truth.

The pastor of Glad Tidings Tabernacle had visited Brother Brewster's home in Cardiff, and had the pleasure of ministering in Cardiff City Temple. He and his family were looking forward to the coming of these brethren, Brother Brewster and Brother Tee. It gave the pastor much pleasure to see how heartily the congregation accepted the brethren and how enthusiastically they attended the meetings.

Each meeting was a spiritual feast. The second Sunday afternoon a special healing service was conducted. The attendance was excellent. Brother Brewster preached the Word of God with power, and, then, without any fanfare, the sick were called forward and prayed over, with the laying on of hands. Testimonies were given voluntarily. No priming was necessary. Oh, how wholesome and God honouring!

Brother Tee's kilts attracted some attention. When he appeared in regular clothing the people thought he didn't look properly dressed. They loved the kilts.

We have many old-country people in this assembly. Victoria is supposed to be more English than England.

Both Brother Brewster and Brother Tee won the hearts of the congregation and the many others who attended the services. They have an invitation to return at the first opportunity. The people are testifying in the services of great blessings received during the evangelistic meetings. The expressions of appreciation are general; everyone loves them and will be praying for them, trusting that the Lord may bless their labours in other places as He has in Victoria.

From the Rev. Watson Argue, Pastor, Calvary Temple, Seattle, Washington, U.S.A.

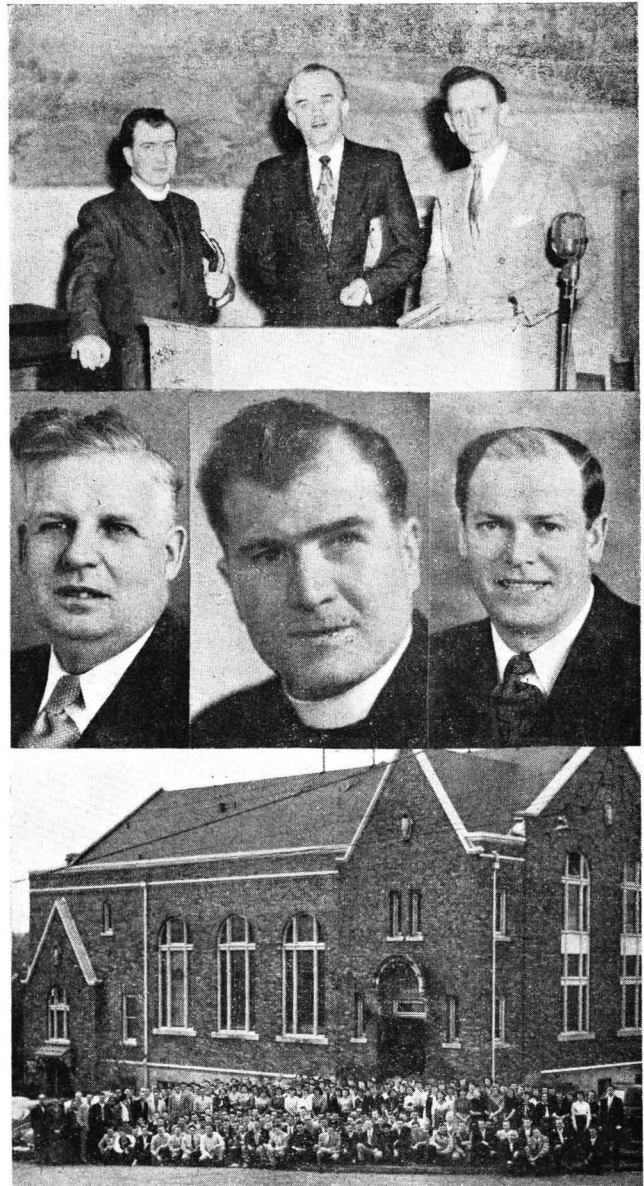
Pastor Percy Brewster of City Temple, Cardiff, Wales, and Pastor Alexander Tee of Scotland have been with us for a series of special meetings in Calvary Temple.

For several weeks before they came we had special prayer for the success of the meetings. The Evangelists came to us in the power of the Holy Spirit and their services were some of the most successful we have had.

The blessing of the Lord was present in every meeting. Our congregation has been greatly strengthened by the strong Bible preaching of these brethren. The attendance was good during the campaign and there were some en-

couraging results. Quite a number accepted Christ as their Saviour and many received a spiritual touch from the Lord.

In addition to ministering in our church both brethren addressed the 220 students in Northwest Bible College which occupies our former building across the street from our new church. Brother Brewster also gave a message one day on the radio programme of the Christian Businessmen's Committee. Calvary Temple will always be glad to welcome them.



TOP—P. S. Brewster and Alex. Tee with Rev. Butterworth, President of the North West Bible School. LEFT CENTRE—Rev. C. B. Smith, Executive Member of Pentecostal Churches of Canada. CENTRE—Rev. P. S. Brewster. RIGHT CENTRE—Dr. Watson Argue, Pastor of the largest Pentecostal Church in North West America. BOTTOM—Group of 220 Students of the North West Pentecostal Bible School, to whom Mr. Brewster and Mr. Tee ministered.

Pastor G. Canty, District Superintendent introduces Bristol City Temple—

Elim's Most Modern Church



I AM A PHILISTINE on the subject of church architecture. I consider that the very worst possible type of building for an Elim church is the kind which we describe as "looking like a church."

If heaven is built in Gothic, then one of my strongest inducements to live a good life is going to suffer a setback. Talk about stones crying out—well they might, considering the kind of house of God made out of them still.

These opinions are perhaps worthless in themselves, but I mention them because it will help to make clear what a really ideal building I saw in Bristol, for I have nothing but congratulations to offer to everybody concerned on everything to do with this City Temple.

Everything, that is, except the name, which I think is always a mistake because of the queer associations "Temple" has in modern minds.

I have often tried to think up designs for a modern Elim centre, but so far have not settled on anything definite except that it should have plate glass doors. And Bristol says "There you are, then." To be truthful I found one snag—I had to feel to make sure the door was open.

The main hall is contemporary, sincere and unpretentious. From the sheer expanse of peach-coloured walls and sensible square windows and blue roof principles of the body of the hall, to the silver-grey paint and white-pointed rustic brickwork, futuristic curtaining, unpolished mahogany and frontless rostrum of the platform end, everything in the Temple cries "Glory!"

Five hundred people sat with breathing space and leg-comfort in front of the preacher, and a choir of 60 behind.

And I had a surprise—Mr. Hinton was there. Mr. Hinton is Elim's genius organ builder, and he had invented, produced, installed and was there playing in the opening services a super electronic organ, more than adequate to carry the musical demands of the robust Pentecostal community singing, or accompany the softest solo voice.

There is not much need to say what the opening services were like. From the beginning of creation until now it has always rained on an opening day. But Jamaica Street was jammed with people rain could not dampen. Led by trumpeters, they sent the strains of "All Hail the Power

of Jesus' Name" ringing over the roof tops. The event demanded the song.

As far as ever God's power could be evident in a building project it was so in Bristol. Twenty-seven months ago there was no Elim supporter in the city. Today a scheme involving nearly £20,000 has been carried through by local support entirely, and this dream church filled with hundreds of eager loving members is concrete evidence that God is not dead.

If anybody thinks Elim is of little account in Britain, let them tell me what other religious body can match this Pentecostal achievement in Bristol.

The acoustics of the hall proved to be a triumph, so we sang and sang, and then sang some more. But there was more than singing—anybody could sing in there—there was giving.

Having given and given, the folk gave some more, streaming forward in hundreds to lay gifts on the open Bible after the church departments had given their united "opening-day" gifts, £45 from the Sisterhood, £35 from the Crusaders, and even £5 from the two dozen Sunday School scholars.

And everybody clapped with delight when Pastor and Mrs. W. R. Jones were presented with watches to acknowledge their work and leadership which made the opening of such a church possible.

The first sermon was preached by Pastor E. J. Phillips—and none deserved the privilege more than he. Everybody

was really thrilled to hear his fine address on the words "Praise ye the Lord." Pastor Greenway congratulated the architect on a modern building, but thanked God the pastor was not Modernistic.

Our Field Superintendent in the evening gave a meaty address, salted with humour, and served with epigrammatic style on "Press toward the Mark," and the choir of the Bristol church sang well in their new home, while Pastor Plowright and Mrs. Canty were at their best singing their solos with organ background.

The first Sunday evening service saw the church crowded, despite extra seating being brought in, and ten decisions made for Christ. I rejoice with those who do rejoice.

The "Bristol Evening World" printed this report of the first baptismal service in the new church—

Thirty men and women, dressed in white gowns, ducked beneath the water of a yellow and black tiled pool in a Bristol church last night.

A congregation of over 600 watched from the body of the modern church. They saw a mass baptism staged at the City Temple in Jamaica Street by the Elim Four-square Gospel Alliance.

The Alliance is a fervent evangelical force that has a growing following in the city. Its campaign in Bristol began two years ago with a series of meetings in Colston Hall.

Its approach is unorthodox. Its service last night was advertised with phases like "Great Water Baptismal Service . . . This Thrilling and Unique Rally."

During the last two years the Alliance has been holding its main Sunday services in the Corn Exchange.

Now it has its own £20,000 building in Jamaica Street. The main church hall was opened last week. Already the Alliance has raised £15,000 in cash and promises towards the cost of the church.

Gospel on a Tape-Recorder in the Rhondda

From the "Rhondda Leader" comes this report of Pastor R. W. Smith's ministry with a tape-recorder.

THE CHURCH IS BROUGHT TO THEIR BEDSIDE

If you are too ill to go to church, then let the church come to you! That is the way the Rev. Reginald W. Smith brings evangelism up to date. Heaving a heavy portable tape-recorder on his rounds, the short, stocky pastor of Elim Temple, Tonypany, brings that practical approach to religion that is appreciated by those too sick to leave their homes.

Some of them have been unable to visit their church for many years. To them the recorded voices of a full and hearty congregation singing at an Elim rally bring fresh

hope. And famous preachers are brought to their bedsides via the cream-coloured box that Mr. Smith carries into their homes.

Those temporarily sick are kept in touch with their friends at the Temple in this way. Sunday sermons and Saturday evening rallies are reproduced from the magnetised plastic tape.

Tremendous Scope

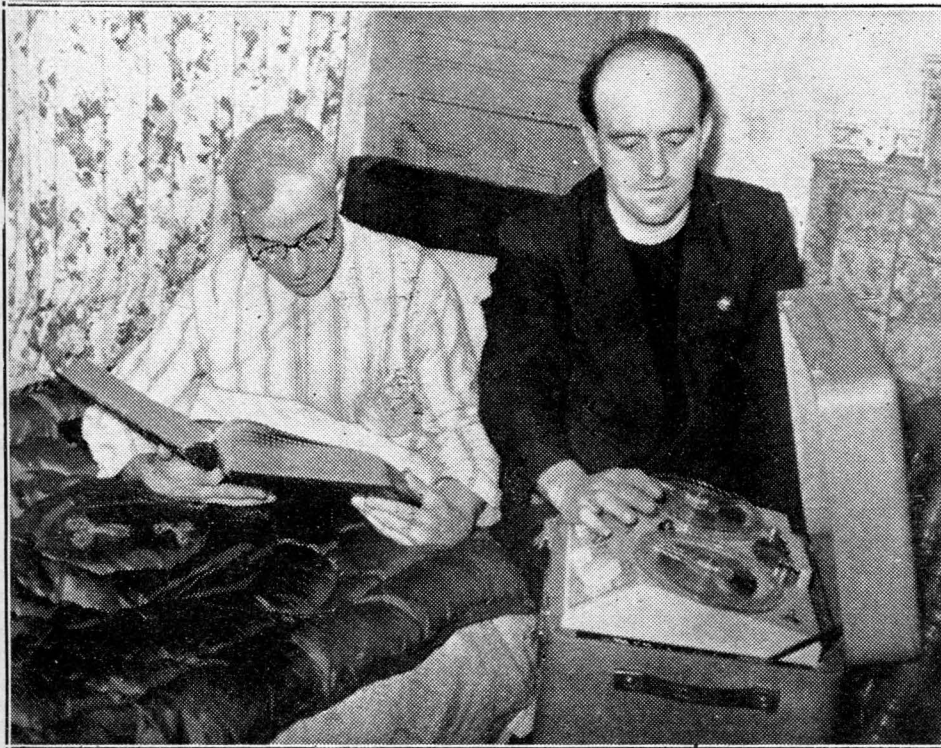
Although he has only been using the device since Easter, the pastor is enthusiastic about its many uses. "Its scope in church life is tremendous," he declares.

One who looks forward most to the pastor's visits is Mr. G. W. Britton, a silicotic ex-miner who has been unable

to attend a place of worship for seven years. When Mr. Smith calls round at 147, Ynyscynon Road, Trealaw, they not only play back recent services, but settle down to a chat about Mr. Britton's son, Bill, who, at 22, is pastor at Elim Temple, Old Hill, Birmingham.

The recording apparatus also serves to bring the Temple at Treherbert closer to its parent Temple in Tonypany.

But Mr. Smith has many other plans in view. He intends keeping some tapes as mementos of landmarks in Elim Temple's history. Also he hopes to exchange reels with a friend who is a pastor in Yorkshire. He envisages eventually a record-interchange fellowship.



Pastor Reginald W. Smith plays over a tape-recorded service for Mr. George Britton
Picture by courtesy of the "Rhondda Leader."

Pentecostal Youth of America

By Pastor Alex Tee, (Elim Church, Motherwell)

[Pastor Tee writes from America his impressions of the Youth work he has seen. You will enjoy this article.—Ed.]

IT IS EVER INTERESTING to see how the Youth work of another country is approached, and what deficiencies we can find in our own methods when comparing them with those we find among our Pentecostal brethren across the seas. The first thing that would impress any visitor is the number of fine charactered young people our American churches have. Especially is it noticable on a Sunday morning.

Adult Sunday Schools Before Church

It almost seems impossible for we British people to think that the largest service in the Pentecostal churches in America is the Sunday morning service. Yet even before the 11 a.m. service the Sunday School is held. By 9.45 a.m. every Sunday hundreds of people will be seen driving to Sunday School. For any children whose parents do not attend, or whose parents do not drive them to church in their cars, special Sunday School buses will drive all over the city and collect the children and adolescents and later drive them home again. In one church no less than five fine buses were owned by the church.

A great spirit of competition is constantly alive in every church we have visited. A huge board is displayed showing the total number in Sunday School this Sunday, last Sunday, and one year ago. The total offering of the Sunday School for each of these three days is also displayed. How good it has been to notice that in every school we have attended the number has shown a definite increase. It is a great mistake for us to think that when we become fourteen, we are too old for Sunday School and that we must soft pedal our attendance and then ultimately drop out altogether. Now in order constructively to meet this difficult situation, the American churches have made it a definite aim to encourage everybody of every age to attend Sunday school. Every church member who is interested in the welfare of the church see to it that they have perfect attendance. There is not much good of telling an adolescent young person these days that they should keep going to the Sunday School when they know full well that they are likely to be the oldest scholar there when they arrive. We would do better to get every adult and young person of every age to attend and thus kill this grown-up complex which so often has caused us not only to lose these fine young people to our Sunday School, but also to our church. The result of these morning Sunday Schools has been that a greater percentage of the young people remain to the morning service, and thus are moulded the more into the Christian life.

Although I do not think we might be able very easily to transfer all of our British Sunday Schools to 9.45 a.m. on Sunday mornings, I would suggest that a strong youth and adult class be commenced one hour or so before the morning service, and that great emphasis be put upon its

being attended by everyone from about eleven years of age and over. In one church the men's class commenced with about fifteen men, however, it had so grown that on the Sunday morning when we were there there were no less than 110 men attended the men's Sunday School class. These were all over twenty years of age.

Bible School Enthusiasm

Another great feature over in America which commands our highest compliment is the number of excellent young people from eighteen years of age and upwards who go to the Bible Schools for training. I think there are about eight such schools in one section of the Pentecostal people here, whilst other groups have a number of others. This week we had the joy of lecturing in the Northwest Bible school to the 220 students. What a thrill to see all these young lives on the altar. In the Central Bible School this year there are no less than 700 students. Think of it! Here in the North-West School the studies are so arranged that most of the students have the afternoons off so that they almost all take up part-time employment in order to pay their way through their studies. For those who choose to go all the way they are able to take their B.A. degree right here in a Pentecostal Bible School. That so many young people should leave their employment and come for two, or three, or four years in the Bible School is outstanding, for, after all their training is over, many of them simply return to their churches to help the local pastor in their church, oftentimes taking a strong lead in Sunday School and Youth work.

For those who feel the call of God to go into the ministry the position is not that there is a church awaiting you as soon as you have graduated. On the contrary, the usual procedure is for these young people to talk with the District Superintendent and together select an area where there is a definite need with possibilities of opening a new assembly. In some cases the Superintendent will allow a small amount to be given, then they go right into the town which has been designated to them and find some kind of employment. Then they will look out for some suitable premises where they can commence either a Sunday School or regular adult services, but usually both. The area will then be advertised and canvassed as best it can be done and thus a start is made. As soon as the work has grown enough the pastor will leave his employment and seek for part-time employment. Then as soon as the church has grown a bit more he will leave off working altogether and become a full-time minister. This is indeed the hard way, but it carries no slackers, and makes the young men value every member in his congregation. When speaking to the Principal of the School on the subject he explained that that was what Paul did, for he made tents as well as

(Continued on page 23)

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

YOUTH PROGRESS AT BURNLEY AND NELSON

Inspiring news from the North tells us: As soon as Pastor D. J. Green arrived in Nelson and met Pastor K. Kingston who had just arrived at Burnley, notes were exchanged and Children's Campaigns arranged for both churches. Burnley had their turn first and to the shout of "Sunshine Corner—Oh, It's Jolly Fine!" about 150 children gathered each night to hear the Gospel; a number of decisions recorded amongst the older children crowned the first campaign, and good numbers of children attended the weekly meetings. Pastor Kingston has since had the joy of seeing more young people surrender to Christ.

On the first night in Nelson, with Pastor Kingston and Pastor Green again taking a combined campaign, 110 children packed the small church, and a "Church Full" notice was placed outside. On the second evening, with rearranged seating, and children cramming into every available space—even standing in the porch—158 children were accommodated before the "Church Full" notice went up again.

These services have also left a large weekly meeting and the Sunday School has increased almost 100 per cent with nine young people attending the "Teenagers Bible Class" on its first day, and in the evening four young boys responded to the appeal for salvation.

We have—but have no room, unfortunately, to print—two excellent newspaper reports of these meetings. The *Burnley Express* gives front page prominence to a double column report headed, "THEY'VE HAD TO PUT UP 'CHURCH FULL' NOTICES," and the *Nelson Leader* also announced "CHURCH FULL."

VAZON YOUTH WEEK

Olive Le Prevost reports:

This year at our Annual Youth Week we were privileged to have Pastor J. Gardiner as guest speaker. His forthright preaching and happy personality made the effort one which will long be remembered. The Crusaders from the Eldad and Delancey Churches gave us their support and on two nights supplied items in song and testimony. At

IN THE NEWS AND OUT OF THE MAIL BAG

the other services the Vazon Crusaders rendered supporting items.

The final Sunday saw two grand Gospel services. At the first, in our own hall it was our joy to see our prayers answered by the conversion of a young married woman, and at the second, in the Eldad Church, it was

inspiring to see the large crowd of young people from the three Guernsey Elim Churches supporting this Presbytery Youth Rally.

We in "Sunny Guernsey" certainly experienced Heavenly Sunshine in this special series of Youth meetings.

We continue to receive blessings as we gather each Friday, under the leadership of Mr. Maurice Guille.

DEWSBURY MORE THAN DOUBLES ITS NUMBERS

From the local paper we quote:

Smallest Church Has Many Young People

One of the smallest churches in Dewsbury has one of the largest organisations for young people.

Last year the people of Elim Church began a "Sunshine Corner" which now has a membership of over 100 children. It is not confined to those of any age group, nor to any denomination, but is open to all. The idea is to attract young people who have no other religious affiliation rather than those already attached to some church or Sunday school:

Thirty new members were enrolled at the first meeting of the year in Dewsbury Liberal Club and the group is now about a hundred strong.

Looking after such a large number of young people means much hard work for Mr. W. Dyson and his helpers, among whom are Mr. Dyson and his future daughter-in-law, Miss Shirley Pinches, but they are happy in the success they have achieved and that makes up for all the toil.

Meetings last for about an hour and the children sing choruses from the Elim Chorus Book, see Biblical films and read passages from the Bible.

IN BATH WITH A NEW RECORD!

How glad we are to hear:

Sunday, November 14th, was a great day in the history

of the Bath Sunday School. It was prize-giving day and the scholars had surpassed all previous records in the number of awards for their year's work. The school and young people's Bible Classes gained fifty-seven first-class prizes, ten second-class and two third-class out of a total membership of eighty-three. Of this total thirty-two had gained 100 per cent marks.

This year the demand for Bibles and Testaments as prizes gave great cause for rejoicing and inspiration for more fervent prayer.

Many scholars took part in the afternoon service at which the prizes were distributed by the minister, Pastor A. D. Hathaway. The evening Gospel service was taken largely by the Sunday School Staff.

BISHOP AUCKLAND

The following is a report on our Youth Week-end held the 4th and 5th December :

The young people in Bishop Auckland have just spent a very happy week-end. On Saturday evening Pastor Kirkby (Hull) gave us a very encouraging message, and

our newly-formed Youth Choir, under the leadership of Pastor Lowman, sang.

Sunday afternoon was the Sunday-School prize giving, and Pastor Kirkby told a most interesting story. (Parents who were invited enjoyed it as much as the children). Mr. R. Hall who has been on missionary work in India, presented the prizes.

At the close of the service, Pastor Lowman surprised us by playing over a recording of the service which he had recorded unknown to the boys and girls.

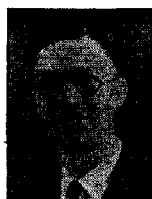
Pastor Kirkby was the speaker for the evening service, and a supporting programme was given by the Crusaders and Youth Choir.

It was a time of refreshing for both young and old and in spite of the many difficulties which beset us in these dark days we know that God is still on the Throne !

RYDE SUNDAY SCHOOL HELPS THE CHURCH

At the Church Anniversary the scholars of the Ryde Elim Sunday School presented a song-service entitled, "Heart of Harvest." In the centre of the produce was an attractive illuminated "heart" made by Mr. Peter Rowe.

BOOK NOW FOR THE CRUSADER HOUSE PARTIES



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor H. Burton Haynes.

SUNDAY, January 9th. Genesis vi. 5-22.

"Noah found grace in the eyes of the Lord" (v. 8).

Amid the prevailing corruption and spiritual darkness there was a man whose ways brought pleasure to the heart of the Eternal. Noah walked with God. In this respect he was a type of Christ, a Man God could delight in. Furthermore, Noah was the beginning of a new line, he had a house, he begat sons. Christ is the Head of a new generation. The only way to escape judgment is by being kindred with Him.

MONDAY, January 10th. Genesis vii. 1-12.

"The Lord said unto Noah" (v. 1).

"Thus saith the Lord"—this settles everything to the trusting heart. It was the Word of the Lord which Noah preached before the Flood; this same word guided him to prepare the ark against the day of judgment; it also sustained him during his long life. Without God's Word all is dark uncertainty; with it, all is light and peace. Take the Word of God today, meditate in it, and live according to its principles and Divine light will shine upon your pathway and direct your service.

TUESDAY, January 11th. Genesis vii. 13-24.

"The Lord shut him in" (v. 16).

The hand that opened the sluice-gates of judgment was the hand that shut Noah in. Who could open what God had shut? None. Noah and his family were as safe as God could make them. No power in heaven, on earth, or under the earth could break through that door and expose the inmates to the waters of judgment. In Christ the believer is perfectly secure. We shelter in the Ark of Refuge and behind this Door we can look up through the window (Gen. vi. 16) for the dawning of God's day. We are heirs and expectants of coming glory.

WEDNESDAY, January 12th. Genesis viii. 1-12.

"God remembered Noah" (v. 1).

How could God forget him? Had He not entered into covenant with him? By virtue of this covenant Noah's family participated in all its privileges and blessings. The world has forgotten Christ; it has no idea that Christ and His family are going to be brought in, and that they will fill the earth with all that will glorify God. God has not forgotten His Son and shortly, at the appointed time, we shall rejoice with our Covenant-Head in all the universal blessings of the New Covenant. The Breaking of Bread service is an occasion when God and the Church particularly remember the promises of the New Covenant.

THURSDAY, January 13th. Genesis viii. 13-22.

"Noah builded an altar unto the Lord" (v. 20).

This is the first time in Scripture that the altar is mentioned. Now that the earth had passed under judgment, purified by water, there was a clean place for its erection. In building that altar Noah claimed the earth for God. Christ by His sacrificial death—the true Burnt-Offering—has claimed the world for His Father. Many are trying to introduce the millennium by various political programmes, by seeking to improve man and social conditions, but Christ alone will usher in a kingdom of righteousness and peace. Thy kingdom come, O God!

FRIDAY, January 14th. Genesis ix. 17.

"God blessed Noah" (v. 1).

Whenever the conditions are met God is swift to bless. This is always His way. He wants to bless us. If blessing is withheld we are not occupying the ground where the blessing can be bestowed. The life that abides in Christ is standing in the place of blessing, for we are enriched with every spiritual blessing in Christ Jesus. Fruitfulness in character and service mark the abiding life. The blessing of the Lord cannot be confined within a narrow enclosure, it flows out in all directions, ever increasing, reaching out unto the uttermost parts of the earth.

SATURDAY, January 15th. Genesis xi. 1-9.

"Babel" (v. 9).

What was intended to have been a masterpiece of organisation and centralisation became Babel—confusion. It was a subtle attempt by Satan to counteract the Divine operations. When God connects His name with a city on earth, then Babylon takes the form of a city; and when God connects His name with the Church then Babylon takes the form of a corrupt religious system, called "the great whore," "the mother of abominations." But every attempt to overthrow God's purposes will end in utter loss and confusion. God always has the last word.

COMING EVENTS

PRESIDENTIAL ITINERARY

Pastor John Dyke, the President, will visit the following churches: January 8, Beersbridge Road, Belfast. 9, Ulster Temple, Belfast. 10, Newtownards. 11, Lurgan. 12, Annaghanoon. 13, Armagh. 14, Rathfriland. 15, Portadown. 16, Ballymena. 17, Ballymoney. 18, Cullybacky. 19, Bethesda, Belfast. 22, Worthing (Rally). 23-24, Preston Park. 25, Hove. 26-27, Portsmouth. 28, Ryde. 29, Southampton (Rally). 30-31, Romsey.

EALING. Jan. 8. Special showing of the Billy Graham Film "Oil Town, U.S.A." in the Elim Church, Northfield Ave. Time to start 6.45. Door open 6.15.

LOWESTOFT. Jan. 22-24. Elim Church, Milton Road. Special visit of Pastor J. Hywel Davies. Sat. and Mon. 7.30. Sun. 11, 3, and 6.30. Sunday School Prize Giving.

MANSFIELD. Jan. 15-17. Co-operative Hall, Clerkson Street. Special week-end visit of Pastor W. George.

THORNTON HEATH. Jan. 14. Elim Church, Moffat Road. Friday, 11 p.m. to 6 a.m. All night of prayer. Invitation to prayer warriors and those seeking the Baptism of the Spirit.

ELIM EASTER FESTIVAL ROYAL ALBERT HALL, LONDON

Book the Date—

EASTER MONDAY, APRIL 11th

REVIVAL CAMPAIGN BY ARTIST PREACHER— Rev. PAUL CANTELON and PARTY

CORONATION TEMPLE, OSBORNE STREET
(off Whitehouse Road), SWINDON

Commencing WEDNESDAY, DECEMBER 29th.

Every Night at 7.30 (except Fri)

Sunday, Jan. 2nd: EMPIRE THEATRE - 7.30

Sunday, Jan. 9th: CORONATION TEMPLE 7.30

FINAL SERVICE (Wed.) Jan. 12th.

REVIVAL CAMPAIGN, READING

by the
Rev. Paul Cantelon and Party
Soloist: Mr. Eddie Jeffries

Commencing Sat., 15th Jan. in the Elim Church, Waylen St.
at 7.30 p.m.

Monday, 17th to Saturday 29th Jan. in the—
PALMER HALL, WEST STREET at 7.30 p.m.

Sundays, 16th & 23rd in the—
READING TOWN HALL - at 7.45 p.m.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Churches participating for the following dates are:—

January 8th-15th.—Bayswater, Falmouth, Dundee, Selby,
Merthyr Tydfil, Birmingham (Old Hill), Englefield Green,
Malvern, Warrington, and Neath.

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PENTECOSTAL YOUTH OF AMERICA—Continued.

preached and established churches. To me this all seemed a very hard way, but it was explained that the Assemblies here are making more progress than any other protestant denomination in all of America. They claim that they have opened one new church every day, and two every Sunday during the past year.

The vision of progress and the venture of these fine young people is what is doing the job. The result has been that bigger congregations, seeing the energy and vision of these young people, have invited them to take over their churches, this in turn has made the older men keep on their toes, for they know that if they do not make their church progress, then there are fine young people who can. The whole atmosphere seems to be to make the church advance and no slackness is tolerated in any department.

After careful thought it seems that the basic factor lies in the hand of the parents of these young people. It is the great desire of all of the parents here to see their children go to one or other of these Bible Schools, and they fire their families up with the vision of making them to set the day of their entering Bible School a day of great achievement in their lives. This includes girls as well as boys. Many of them with absolutely no thought of ever entering the ministry, but rather getting training in order to do local Youth work, suddenly find that in the atmosphere of "Venturing Evangelism" which fires these Bible Schools, God calls them to a greater service than they ever dreamt they would enter. Visiting missionaries address the students, District Superintendents tell of the great need in their area, and thus desires are born in youthful hearts to step out and get on with the job for God. One short incident which happened only this year will go to show the sacrifice of some of these young people in this land of plenty:

One of the leading pastors told me this story of his own son. This pastor preaches to hundreds every Sunday and is in a prosperous assembly. His son graduated from Bible College and went to an area to evangelise. There was one week that he and his young wife had no money to buy any more food and until the Sunday came round had to eat only what food grew in the garden. Rather than write and tell his dad of the position they went on without bread or milk, but ate apples and vegetables and so on until the Sunday offerings came round and they were able to buy other foods. It almost sounded unbelievable, but whilst I have not given you all of the story, you can see from just this little part of it, that these young people have a spirit of venture in their hearts in order to see the work of the Lord prosper. We may not be able to do what America does, but I sometimes wonder are we doing all that we can in order to see our Pentecostal work grow as it ought to in these days. Young people, let me urge you to consider the value of one soul and offer yourself more than ever to the Master to be used more and more for His glory.

When we have learned to agonise in prayer we will not tell our neighbours we have learned it.—MacGregor.

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.

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 winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

Isle of Wight.—"Corstorphine," Spencer Road, Ryde; situated in pleasant country surroundings, near sea and shops; full board from 4½ guineas. Send S.A.E. to Mr. and Mrs. G. J. Dove, for brochure. C.159

BIRTHS

Smith.—On November 15th, to Mr. and Mrs. Herbert Smith, of York; God's gracious gift of a son, Robert Alfred; a brother for Angela.

DEDICATION

Wingfield.—On December 5th, at Elim Church, Scunthorpe, by Pastor A. J. Chuter: Sharon Rosemary, daughter of Christopher George and Constance Wingfield; a sister for David. C.160

MARRIAGES

Gibson : Westfield.—On December 14th, at Elim Church, Scunthorpe, by Pastor A. J. Chuter; Frederick Ivan Gibson to Marian Westfield; both Elim Crusaders.

Marshall : Smith.—On December 18th, at Elim Church, Pontlottyn, by Pastor D. Keenan; Thomas Marshall to Betty Irene Smith.

WITH CHRIST

Clark.—On December 7th, Herbert Clark, aged 75, ex-elder of Elim Church, Leigh-on-Sea and Founder-Member of Elim Church, Gt. Dunmow. Funeral at Gt. Dunmow, conducted by Pastors J. A. Wright, G. Stormont, and L. Withams.

Chetwood.—On November 27th, suddenly when en route for church, Mrs. Edith Chetwood of York. Funeral conducted by Pastor R. B. Chapman. "With Christ which is far better."

Fogg.—On November 26th, Squire Fogg, aged 74, friend of Elim Church, Bolton. Funeral conducted by Revs. D. E. Carr and T. W. Walker.

Gravill.—On December 16th, Mrs. Clara Gravill, aged 71, beloved member of Elim Church, Scunthorpe. Funeral conducted by Pastor A. J. Chuter.

Green.—On November 24th, Mrs. Harriett Anne Green, aged 88, friend of Elim Church, Bolton, went home to be with her Lord. Funeral conducted by Pastor T. W. Walker.

Schollay.—On December 15th, Mrs. Mary Schollay, member of Elim Tabernacle, Aberdeen. Funeral conducted by Pastor J. Leslie Timbrell.

Wallwork.—On November 29th, Mrs. Elizabeth Wallwork, aged 64, a beloved sister of Elim Church, Bolton, passed away suddenly. Her labours are remembered with gratitude. Funeral (by cremation) conducted by the Rev. Mr. Wilkinson.

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