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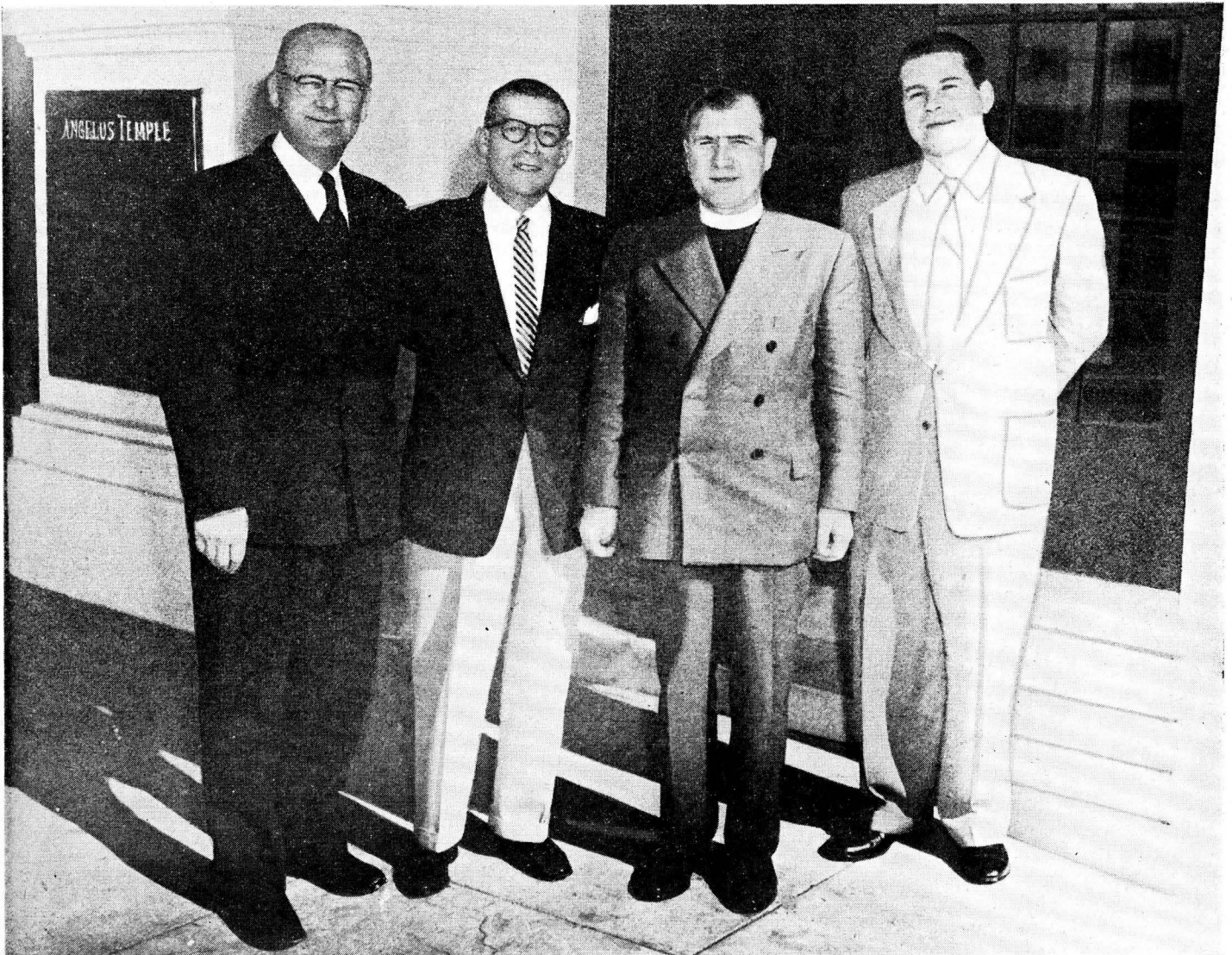
The **Elim Evangel**

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

Vol. XXXVI. No. 8.

THREEPENCE

FEBRUARY 19TH, 1955.



Outside the Angelus Temple, Los Angeles, California.

Left to right: Dr. W. Teaford, Dr. Thompson Eade, Pastor P. S. Brewster, and Dr. Rolf McPherson.

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

This Convention Made Elim History

NELSON'S first annual convention of the Elim Pentecostal Church has been held recently. The object: to spiritually strengthen and consolidate the people of the local Elim Church.

The programme of revival, under the title "This is Life"—the title of the regular weekly broadcast under Elim auspices from Radio Monte Carlo—was convened by Pastor D. J. Green of the local church.

The opening rally was held on Saturday in the more commodious premises of the Russell Street Inghamite Church. A welcome was extended to members of Elim churches in East Lancashire and the speaker was the Rev. L. W. Green, of the Hull City Temple, father of Pastor Green.

Other features of the week's convention were Sunday's



Photo by A. Pratt.

[Courtesy of the "Nelson Leader."]

revival service and united rally and week-night meetings conducted by the Rev. L. W. Green.

Our picture shows Mr. S. Emmott (extreme left) displaying a presentation Bible which dates back to the 1880's.

Ulster is Still Right

The average Englishman is deplorably ignorant of the magnificent struggle made and maintained by the people of Northern Ireland to preserve the link with Britain and with that, to ensure freedom of conscience and of liberty to worship God according to the Scriptures. Ulster realises far better than any other part of the Commonwealth, the insidious menace of Rome. She has not forgotten the lessons of her history, and presents one of the strongest barriers against the Romish harlot by her tremendous evangelical witness.

Since my own introduction to the history of the Province through reading a book called "Ulster was right" in 1935, my knowledge has increased with the passing years. Book knowledge is good, but better still is the first-hand knowledge gained by contact with her people.

It was my privilege recently to tour our Northern Ireland

churches and I was enabled to view the Elim work at close quarters and to meet many of its adherents in their own homes. One was enriched by the experience.

The weather was biting cold, but one was soon thawed out by the kindly and warm welcome by pastors and people.

One was impressed by three things in the Elim churches—their spirituality, simplicity and solidity.

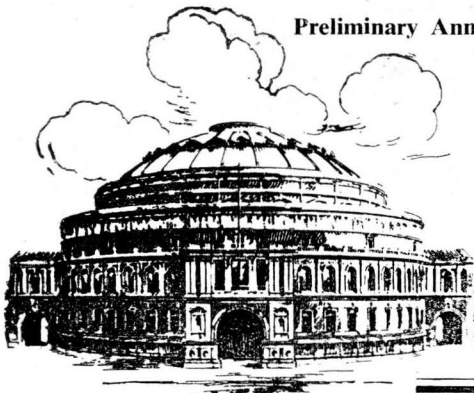
The first was manifested in the tone of the services, in a passion for the lost, in a thirst for Pentecost.

The second in the reverence for the Word of God and abhorrence of ritualism in its various forms.

The third, in stability of the work in spite of many attempts to disrupt it. The enemy has not been idle. He has attempted over the years to undermine the solidity of the churches. One is gratified at the loyalty which has resisted his efforts and so maintained stability.

(Continued on page 92)

Preliminary Announcement:



ROYAL ALBERT HALL

EASTER MONDAY, APRIL 11th

3 and 7 p.m.

EVANGELISM AND DIVINE HEALING

Speakers include: **Pastors J. Dyke, H. W. Greenway and R. D. Bradley**

Conveners: **Pastors D. B. Gray and G. Stormont**

Tickets for reserved seats may be obtained at 2/6 per meeting from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Order now and enclose stamped, addressed envelope.

Tickets will be despatched about 1st March.

When booking your coaches, remember the great open-air meeting at 11 a.m. This year the meeting will be in Hyde Park. **Further particulars later.**

NEWS OF WORLD

Revival

INDONESIA

New nation awakening to Revival blessing.

A mighty visitation is taking place in the vast republic of Indonesia in this crucial hour in human history. Rev. T. L. Osborn has been used of God to bring revival to this land. After 300 years of Dutch rule, religious liberty now permits these vast open air campaigns which have attracted hundreds of thousands. In the capital city of three million souls revival has broken out, and fully 10,000 have raised eager hands for salvation. Thousands of Mohammedans are eagerly receiving the Word of God, and Catholics are turning to Christ by the thousands. Referring to the work there one minister writes:

"Rev. T. L. Osborn has recently stirred Indonesia for God. The revival is going on. The Lord is performing miracles right and left. The blind receive their sight. The lame walk. The sick are being healed, the sinful being saved and miracles are in evidence in many ways.

"They are preaching to from 10,000 to 25,000 people at each meeting with hundreds of people accepting the Lord, and one miracle after another being done. Four hunch-backed people were straightened up right before their eyes."

GERMANY

Eleven thousand saved in Berlin Campaign

Through eye-witness reports, personal testimony and newspaper dispatches the story of God's visitation during the fifteen-week American Gospel Tent meeting is spreading across Germany.

Modern Berliners were stirred as great throngs poured into the tent day after day and they heard ringing testimonies of those who found Jesus Christ as Saviour or Deliverer from sickness and affliction.

"The Lame Walk and the Blind See"—spoken words of Jesus became a modern newspaper headline over a full-page story and picture layout in the Berlin Sunday Mirror, telling of miracles wrought at the tent through faith in Jesus, and broadcasting the story to the nation and the world.

The press came to investigate as news of God's miracles travelled over the city. A reporter from a leading Berlin newspaper stood on the platform and personally interviewed many whom God had healed. News pictures were taken as people testified.

Totally blind for twelve years, Frau Helene Rehse, age 73, displayed a needle she threaded after Jesus restored her sight. Others told of deliverance from cancer, from lame arms, legs, hands, from paralysis of limbs, spine and body, from deafness, arthritic deformation or pitifully crippled. The people rejoiced as incurables testified to the healing power of Christ.

A mighty miracle wrought by God was the healing of Inge Boettcher, a woman of twenty-five, who was twisted, paralysed and deformed, her spine sideways at an incredible angle. Beyond help of doctors, she sought Christ. After prayer at the tent all pain left. She was taken home. Next morning in bed she felt led to stretch—once, twice, thrice—and her twisted body was straightened out and made completely whole. A wondrous and perfect miracle of the Lord Jesus. The hand of God is upon this girl. A holy hush comes over the audience each time she stands to tell of the marvellous grace and love of Jesus.

A larger tent is required for the new Berlin campaign scheduled to open in June, 1955.

ETHIOPIA

Revival in this part of Africa has become, not a desire only, but a living reality. Reports say that God is blessing and that already 40,000 converts have been recorded and the great work is still going forward.

FRANCE

About two years ago Pentecostal revival began among the gypsies in France, and already about 1,000 have been led to Christ, and scores of them baptised. Young people, too, are experiencing a real transformation of their lives and are filled with the joy of the Lord. One gypsy who had been blind from birth received his sight after he had been prayed for and ministered to in the name of Jesus.

REPERCUSSIONS OF HARRINGAY

In many areas Rallies are being held to continue the fine work commenced at Harringay. In Harrogate a series of Evangelistic rallies and showings of the Billy Graham films have been held. One of the members of the small committee of three laymen who arranged the series was the Town Clerk of Harrogate. The Harrogate Evangelistic Crusade has become a vital factor in the life of the town.

Another Rally as a follow-up to Harringay was recently held in the Civic Hall, Croydon. Converts of the Greater London Crusade were grouped together in one section of the Hall.

PASTOR AND MRS. S. GORMAN

—do some reaping

"We have just finished a week's meetings in the church of a Baptist minister, just outside Chicago. Night after night God blessed the ministry of His Word in a very wonderful way. On the Sunday morning, after my husband had finished preaching to a large congregation, the minister asked anybody who would like to accept Christ as his or her personal Saviour to walk out to the front and shake him by the hand. Immediately his own little daughter of eleven years of age stepped forward, she was followed by a stream of men and women. The men were unashamedly wiping the tears from their eyes and all over the building people were weeping and one or two sobbing. It was a very wonderful moment and our hearts were overflowing with gratitude to God for thus honouring His Word. On dealing with the people we believe that nine people, including two children, were really born again. On arriving home after the service, the minister's little son aged ten, came sobbing to me saying "I want to be saved too, but I had'n't the courage to go out to the front." How we praise God for this wonderful manifestation of His saving grace. We trust our Elim friends will go on to pray for us that many more shall be saved, and that the Lord's people will be built up in the faith. Everywhere we have gone we have found the people hungry for God's Word."

The

PRECIOUS

BLOOD

of

CHRIST

The only
antidote
to the sin
of
the world

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. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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EDITORIAL

World Council of Churches at Evanston.

This gathering of representative churches all over the world was the most unique in the history of the Christian Church. Over 1,500 church leaders, representing fifty nations and over 160 churches came together. There were 600 delegates and the same number of official visitors. About 200 consultants and many others. Publicity representatives, including press and broadcasting, were more than 600. The theme of the Convention was CHRIST—THE HOPE OF THE WORLD. There were sectional topics on unity, evangelism, social problems, international affairs, intergroup relations, and the laity.

It can readily be understood that there was a wide divergence of theological differences in such an assemblage, but the atmosphere of Christian fellowship prevailed throughout. Delegates from the different countries, with their varied and colourful dress, their differing complexions and speech, all mixing together proved that Christian fellowship can and does transcend all barriers.

Among the representatives and observers were those who feel that Evanston is nothing more than a preparation for Antichrist, while others were convinced that it is the greatest step forward in the history of the Christian Church.

Some decisions of the Assembly were most encouraging, as for instance the official decision not to allow those Churches or Fellowships that could not subscribe to a belief in the Deity of the Lord Jesus to enter into membership of the World Council of Churches. The W.C.C. is to be a fellowship of Churches rather than an overall organization over the churches, for any attempt to create a super-church organization would immediately run up against serious opposition.

The message from the Assembly to the Churches opens with these words: "We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men." Then: "Here at Evanston we are united in Christ. We rejoice also that in the bond of prayer and common hope, we maintain communion with our Christian brethren everywhere." "Only at the Cross of Christ, where

men know themselves as forgiven sinners, can they be made one." "God does not leave any of us to stand alone. In every place He has gathered together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ also forgave you?" "We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know WHO is coming. It is He who meets us every day, and who will meet us at the end—Jesus Christ our Lord. Therefore we say to you: REJOICE IN HOPE."

Pastor W. N. Brambleby is due to give a live broadcast on the B.B.C. Home Service on Friday, Feb. 25th, at 5.40 p.m. Notice of it will be in the "Radio Times."

Much of our Churchgoing is Glorified Bigotry—Continued

PARENTAL CONTROL

Mr. Reid then drew attention to another "outstanding sin in our community." As a Sunday School teacher and youth worker he had been shocked at the complacency of parents. Many parents had failed to recognise that Sunday School and Youth Groups were originally instituted to meet the needs of children whose parents had neglected their responsibility to tutor their children in things spiritual. "Parents," say Scriptures, "bring your children up in the admonition and nurture of the Lord. Train a child in the way that he should go and when he is old he will not depart from it." Many parents today would far rather get off to a dance or to the cinema and leave their children running around the streets at hours when they ought to be in bed. Many mothers would rather work out in order to make extra money for pleasure and the selfish satisfaction of their pride. In all this little children are relegated to the care of a nursery or some neighbour. School children are allowed to come home and fend for themselves in the bread basket and do as they like. There are few parents today who read Bible stories to their children and teach them to pray. Sunday papers, horror comics, football coupons, etc., are of more interest. Can it be wondered that our youth go astray? Peace at any price is tolerated in the home when the rod of correction ought to be in operation. A recent report by the B.B.C. Audience Research Department says: "at 3 p.m. on Sundays less than two-fifths of children between the ages of five-twenty years were at home, though only about one in twenty were at Sunday School."

"Children," Mr. Reid asserted, "are growing up without respect for their parents and in their early teens are openly rebelling against any sign or form of parental correction or restraint. Parents, hear me! It's not the children who are to blame! It's you! Don't expect your children to be right when you are wrong. Juvenile delinquency has its roots in the home. Your children are just what you make them. Back to the Bible and the family altar. Back to the simple, yet glorious home life that will produce men and women worthy of our community! You will only reap what you sow!"

—The Portadown News, Jan. 29th, 1955.

Much of our Churchgoing

Elim Minister's Outspoken Sermon on Ulster "Sins."

CANDID VIEWS on churchgoing were voiced by the Rev. Ronald Reid, minister of Portadown Elim Church, when he addressed his congregation on Sunday evening. Much of our churchgoing had degenerated from its supreme purpose, he declared.

Mr. Reid, whose address was on the theme "The Sins of our Country" said the third sin in his list was "the hypocrisy of churchgoing." Churchgoing, he pointed out, was commendable and Scriptural, a thing to be engaged in by all blest with health and strength to attend. Church attendance was a means of grace whereby men could meet God and get to know His will. Much of our churchgoing, he felt, degenerated from its supreme purpose.



Pastor Ronald Reid.

"What does much of our present churchgoing consist of," he said, "a smug, self satisfying feeling that we are doing God a great favour and thus causing His wrath against us to be somewhat abated? Do we think our regular attendance at church will eventually merit for us Eternal Life? Do we think that our churchgoing is the action that makes all our other wrongs right? Do we obey the Word of God that we hear in church? Does our church attendance and what we hear regulate our business affairs during the week? Does our church attendance become the greatest feature of the week? If not, all these things should be! New Testament churchgoing was the highlight in the lives of those who attended. It was the place of comfort, joy and liberty, and every moment was filled with radiant praise and prayer and joyous song. David said: 'I was glad when they said unto me: Let us go into the House of the Lord.' Much of our so-called denominational loyalty amounts to no more than a glorified form of bigotry, prejudice and sham. Truth does not always flatter and for that reason is not always acceptable. What shall we say to these things? What is the answer to our sin?"

"The blood of Jesus Christ cleanseth from all sin!" Let us give place to that righteousness that alone comes through a personal trust in Jesus Christ. New Testament Christianity in the home, in our business and in the church is the righteousness that exalteth a nation and will greatly benefit our community, but the sins I have mentioned are our ugly reproach."

As a background and basis for his address the Rev. Mr. Reid based his remarks on Proverbs xiv. 34: "Righteousness exalteth a nation, but sin is a reproach to any people."

"Glorified Bigotry"

Such a Scripture requires little explanation. We have righteousness on the one hand, he said, and sin on the other. One is reproachful and destroying, the other is an advantage and stabilising factor; both are at variance one against the other.

"At the very outset I would like to say I am proud to be a citizen of what I feel is one of the most prosperous and progressing towns in the Six Counties," said the preacher, "and it is because of this increased prosperity that I feel a word of warning is necessary lest we suffer the complete loss of that basis—righteousness—which is the exalting factor in any community. There has become evident, to me at least, a trend of open and flagrant disinterest, if not an open rebellion in some quarters, to the fundamental facts of the Bible which has been our cherished inheritance for many years.

THE CHARM OF MATERIALISM

"With the gradual lifting of many restrictions since the war and the increase in wages there has arisen a strong, unbalanced urge for that which is material. Materialism is the doctrine that denies the independence of spirit and maintains that there is but one substance—viz. matter, thus professing to find in matter, or in material entities a complete explanation of all life and existence whatsoever. While we may not as yet have formulated our doctrine in so many words it must be said that among us there are many who by their actions have revealed themselves materialists, thus exhibiting that low view of life and its responsibilities. To make it plain, how many of our good folk have been trapped and are being trapped in their lust for power, property and excessive profits, to the entire exclusion of any thoughts of God, their soul, or eternity. Materialism is akin to Communism and is anti-God.

"It was the Lord Jesus Christ who addressed the milling multitude one day plainly said: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things that he possesseth." It was to a rich farmer that God said: Thou fool, this night shall thy soul be required of thee! then whose shall these things be which you have provided?" He planned for time and forgot that he had to meet God and the summons came most unexpectedly. Let us learn our lesson now. It is time to seek the Lord! Because there is wrath beware lest He take away with His stroke, then a great ransom cannot deliver thee. Sudden deaths are not an uncommon feature of our town. The preparation of some has been evident, while others have passed away actively engaged in their sin and materialism. Treasures of wickedness profit nothing, but righteousness delivereth from death, the blessing of the Lord maketh rich and adds no sorrow. He that trusts in his riches shall fail, but the righteousness shall flourish as a branch. In the midst of our material success let us not forget God."

(Continued on page 88)

This address takes the form of a reply to Mrs. Knight's recent broadcasts in which she declared there was no God, that Jesus was not God's Son, that many Biblical stories were mere fictitious tales, and that we could be good without God.

ALLOW me to state emphatically that this good lady is decidedly wrong, and that the British Broadcasting authorities were at fault in allowing her to propagate her nonsense without at the same time allowing someone, completely equipped, to state the truth of the matter. It is true that Mrs. Morton from Scotland answered Mrs. Knight fairly and squarely, but the seeds of doubt had already been sown. Said the editor of the *Daily Sketch*: "A false and damaging doctrine has been given a week's free run."

Another very disquieting factor has been the silence of many in positions of authority in the ecclesiastical realm. I know that the cause of Christianity will not explode because of psychological theorising of one misguided lady on the wireless, but the Church was slow in reply. "There was a time when Church leaders were quicker off the mark. They would have besieged the B.B.C. and forced their way to the microphone.

"There is sore need of the fighting spirit in the palaces of the bishops."—*Daily Sketch*.

To come to the views expressed by Mrs. Knight, I would make it clear that this woman put forward nothing new; her talks consisted of the stock-in-trade of atheists for at least two centuries. The *Daily Sketch* made this comment: "Mrs. Knight's Scientific Humanism is as old as tripe and not unlike it in other respects." The *Church Times* had this to say: "... Her words were naive and offensive ... Her arguments, for the simple and uninstructed, dangerous clap-trap."

Mrs. Knight is cultured and has attained an academical standard in psychology, but that does not mean she is right. Her creed is, "I believe in man," and for religion and the supernatural they are but the figments of an ignorant past, something out-grown by those who know.

But the Christian Church raises her voice in clearest affirmation: "There is a God, Jesus Christ was His Son, the Bible is His Book, and man cannot be good without God." That is our affirmation, but let us return to the interrogation that forms the heading for this article.

IS THERE A GOD?

We must remember that belief in God is not the result of proof and argument. The writer believes in God, not because His existence has been proven mathematically: we cannot prove the existence of God in the way we would prove that two and two make four. No! Belief in God is not a matter of the intellect, but of the soul. Said Dr. Dale of Carr's Lane, "We are so made that we must believe."

It was Kant, himself a thorough materialist, who said: "Reason cannot demonstrate (by logic) the existence of God; but it is equally true that reason cannot disprove the existence of God." Belief in God is emotional and spiritual rather than intellectual. Said Paul to the Hebrews, "Through faith we understand (know) . . ." (xi. 3).

Having said that I hasten to say, faith is not an irrational thing, it is not illogical, it has a reliable foundation and is the most reasonable thing in the world: "Faith steps upon the seeming void and finds the rock beneath." Atheists, agnostics, and materialists enjoy their jokes about the Word of God, and are prepared for anything in that Book from "the credibility of Joshua to the edibility of Jonah." They pity the simple credulity of Christians who are prepared to believe anything. But, Christians do not believe anything; they believe God.

Why do we believe in God? For a number of reasons.

IS THERE A GOD?

by

PASTOR W. J. MAYBIN

(Elim Church, Mountain Ash)

1. God's Creation bears the stamp of the Creator.

If there is no God the material universe presents a perplexing enigma. Away with the foolish notion that what we see around us just evolved. Reason and honesty rejects the idea.

Think of the constant march of the planets, the regularity of the Seasons, the alternating day and night. Can we say that this is the result of chance? Is it not more honourable to admit that behind it all there is the great Master-mind, God?

Scan the stellar heavens and there behold the handiwork of the Eternal. Said Sir Isaac Newton as he surveyed the stars: "an undevout astronomer is mad."

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim."

Wherever we look this planet reveals the appearance of the "manufactured article" and God is the manufacturer. So we are driven to the Genesis of the matter: "In the beginning God created . . ." (Gen. i. 1).

I fear that Wordsworth's description of Peter Bell, the waggoner is true of many today:

"A primrose by the river's brim,
Or by the cottage door,
A yellow primrose was to him,
And it was nothing more."

But surely beyond the delicate design and intriguing beauty of the primrose there is more than mere chance—there is God! God is the only cause for the existence of this world, therefore God exists.

2. Man himself bears the impress of God.

Surely beyond the structure of my physical frame "fearfully and wonderfully made" there is God. None but He could create such a marvellous human machine with every limb and ligament so constructed that we can move around with ease and poise. The Bible says: "God created man in His own image . . ." (Gen. i. 27).

But when God made man He left an imprint not only upon the body but upon his spiritual make up: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). As such, man became a creature capable of fellowship with God, a creature of eternity, for God imparted to him part of His own indestructible nature. Said St. Augustine: "Thou madest us for Thyself and our spirits are restless until they rest in Thee." Man was made like God, by God and for God.

The great Scotch divines put it correctly in the form of question and answer: "What is man's chief end? Man's chief end is to glorify God and enjoy Him for ever."

Now this belief is something beyond man himself, it is universal. Wherever people or tribes have been discovered they have shown an aptitude for worship; albeit, in the absence of true faith, a faculty greatly misguided, yet the tendency is there. Man is a religious creature and he must worship God or an idol.

When Mrs. Knight and her confederates seek to rid themselves of God, they simply introduce the "ersatz" or substitute god. They do not cease to worship, for they cannot. Man intuitively and instinctively aspires to a great, eternal Being beyond himself and the Acme of life is only attained when we reach the conclusion that "in Him we live and move and have our being."

3. Without God we cannot adequately explain Jesus Christ.

What He was, what others had to say about Him, and the tremendous claims He made for Himself can only be explained by the fact that He was the Son of God, and sent by Him into this world to perform a certain mission. Scrutinize the New Testament picture of Jesus and you will discover that He bears the lineaments of humanity, while at the same time He wears the likeness of God. Paul could say of Him: ". . . God was manifest in the flesh . . ." (I. Tim. iii. 16). The world of nature reveals God's hand, the pages of history contain His footsteps, but in the person of the Christ we see God's face. "He that hath seen Me, hath seen the Father also," declared the Master.

The late Dr. Campbell Morgan writes: "The God-Man is the gateway between God and man. God finds Himself in this Person and is with men. Man finds himself in this Person and is with God." He is the "daysman" of Job's desire and the "mediator" of Paul's deliberations.

Do we want to know the reality of God? Then we cannot ignore His Christ. He is "The way, the truth and the life: no man cometh to the Father, but by Me" (John xiv. 6). Is the way open and free? Yes, "Him that cometh . . . I will in no wise cast out" (John vi. 37).

Said Mrs. Morton in discussion with Mrs. Knight: "Religion is not a theory—it's an experience." Can we have this experience? Can we know God as a living, bright reality in our lives? The Bible answers in the affirmative and the united witness of Christians in every age and clime is in complete accord.

"Be still and know that I am God" (Psa. xlvi. 10).

"I know whom I have believed . . ." (2 Tim. i. 12).

"This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

"How Thou canst love the thing I am
And be the God Thou art,
Is darkness to my intellect
But sunshine to my heart."

Evanston and the World Council of Churches

From another Angle

By Pastor GEORGE CANTY

Have you heard of stunt religion and stage-craft emotion? Well, turn to Chicago's Soldier Field. Here a mammoth service was held before 125,000 people. The football field had been given an out-of-this-world appearance by the erection of four temple-like structures to house four choirs and trumpeters, with three pylons nearly twenty feet high draped in gold cloth, and prepared with some 500 special lights of various colours, using one-and-a-half miles of cable. During the two-and-a-half hours' performance nothing was spared to produce effect. If ever an attempt was made at synthetic awe and artificial religious emotion this was it. Out of darkness searchlights cut across to compel attention to some clerically-clothed figure or some group. Choir chanted to choir across the arena from temple to temple, while blood-red backgrounds of light rose and faded with the voices, to "contribute to the worship experience" as one serious reporter frankly stated. Ancient songs were sung against this Piccadilly background—like putting an aspidochelone in a glass and chromium cinema. The delegates had to wait outside among the hot-dog stalls till they were given their cue to enter or rather "make their entry," and then four "dyna-beams" combined their power on the south entrance, and trumpets shrilled as they came in, to march, with as much dignity as they could

muster in a half-hours' processional. The vaudeville setting must surely have made the robes of high office worn by each spot-lighted member look like fancy dress. One of these was our own Archbishop of Canterbury, if you can believe it, for this affair was arranged by the World Council of Churches. The high presidents of the World's greatest denominations with their experts and consultants were actually followed in by a troop of a hundred and seventy-five dancers who demonstrated interpretative pantomime using religious themes. While the words of the Bible were read various coloured spotlights made a display.

One can imagine how the newspaper critics would have described a "service" like this if it had been convened by any pentecostal evangelist.

The churches are obviously not opposed either to emotion or emotionalism. They never have been. The average church is a mass of emotional devices—lighting, architecture, music, everything is calculated to play upon the religious emotions and to produce imitation awe and a sense of the mystical. It must be hard for God Himself to get in where there is so much simulating the feeling of His approach artificially. The churches are only opposed to emotion of the kind they have when they do nothing but pray—as in Pentecostal prayer meetings. I don't mind some good old hymns and some hearty choruses, but I draw the line at lighting displays and fanfares of trumpets and dancers. Instead of talking about us, I suggest they could talk about Evanston and the Festival of Faith of the Second Assembly of the World Council of Churches.

WHAT YOU CAN DO

If the Royal Albert Hall on Easter Monday this year is again to witness—

- Thousands gathered to meet with God
- Souls saved
- Bodies healed
- Believers baptised in the Holy Spirit

Then you must begin **NOW** to prepare by—

- Praying for God's guidance and blessing
- Organising parties and booking coaches without delay

MISSIONARY FINANCES

Following is the statement for the present financial year, showing the needs of the Elim Missionary work and the amount of money received:—

1954	Expenditure Estimated	Received
November	£1,200 ...	£1,230
December	£1,200 ...	£859
Total to date ...	£2,400 ...	£2,089

Deficit to date, £311.

Please pray for this deficit to be cleared.

REMEMBER BRISTOL? REMEMBER OXFORD?

Hundreds of souls were saved in these Campaigns.

A new building has been erected in Bristol.
Dr. Griffiths was miraculously healed at Oxford.

**WE NEED YOUR HELP FOR
OUR NEXT EFFORT AND
WE ARE LAUNCHING OUR
CASH FOR KIDDERMINSTER FUND**

You can help in the next Campaign

Send your Gifts to Evangelistic Secretary,
20 CLARENCE AVENUE, LONDON, S.W.4

ULSTER IS STILL RIGHT—Continued.

Thank you, good friends! The warm appreciation of the ministry of the Word of God on your part is appreciated on mine by the way you received it! One is helped by the knowledge that the link with ourselves across the water is strengthened by the fellowship with you.

—Pastor John Dyke.

Kidderminster. This campaign is to be conducted by Pastor Ken Matthew and Party.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

CAMPING

AN INTERESTING FEATURE BY PASTOR GEORGE HILLMAN (BARKING)

This is a magic word to hundreds, a vision of the finest holiday anyone can have. To hundreds of others who have never experienced the joys of camp, the outlook makes them shudder. Now there are camps and camps. I have

tasted many and can write from a fair experience as an ordinary holiday camper, as a worker, and as a Commandant. I have graduated from individual camping, through scout and public schoolboy (very public indeed) camp to the Commandant of now the largest Elim Youth Camp, the North London Presbytery Camp. Let me introduce you to camp—a



Pastor and Mrs. Hillman with the farmer of the Whitstable Camp Site.

mixed camp, ages varying from ten to —? (We had a camper of seventy! and what a gem . . .). Where the food is the best, the spiritual tone is high (fifty received an Acts ii. 4 experience at Bognor); where rambles, fun and games, and friendships flourish in a lovely atmosphere. You want a holiday cheap (37/6 per week under 16, and 47/6 16 plus), but in comfortable and good Christian environment? Here's how:

You fill in your form and wait for the day. At the Coach Station meet the crowd; boys and girls, youths, maids, fathers and mothers, laughing, shaking hands, chattering incessantly, and you join them. Hello, are you coming? It's smashing! Hope they've got a good tuck shop. At last, the coaches go. Whew, what a noise. Good-bye! God bless! And off! Singing in the coach, you feel your shyness gone. Look, there it is!—tents and the flag ELIM YOUTH CAMP—JESUS SAVES. Your heart

misses a beat, the bus stops, out you tumble with your luggage, and here you are.

Soon all is arranged and then a whistle. You run with the rest into the Marquee, and what a sight! Tables with cloths on, and flowers, and **what a meal**. You're hungry but too excited to eat much, and the chatter! My, everybody's happy here. Commy speaks—the Rules. Services: Children's meeting every night 7.15 to 8; Adults every night 8.30 to 9.30. Cafeteria afterwards and moonlight walks, but all in a party, no individual couples. Everyone laughs. And so a prayer and to bed. What a night. It seems strange, but at last you sleep and are awakened by the sun shining through the white tent.

A whistle blows. Arise and shine—and out you get. The toilet facilities are excellent and so is the breakfast. Camp porridge, creamy and smooth, plenty of milk and sugar, followed by bacon and tomatoes, and on your table marmalade, jam, marmite, chocolate spread, to suit your taste. And now morning prayers—your soul feels the touch of the hand of God. It will be a good day, but first of all washing up for your table, and the inevitable five potatoes. You are going to feel fine, and so off for the day. You are sixteen plus and no restrictions. As you go out, bathing kit under your arm, you call in the tuck shop, take your choice and then, hullo, who's on the piano? and the crowd singing. But the sea and the sun and the sand call, and you're away.



The 1954 Whitstable Camp.

The morning goes and back you come. "I wonder what's for lunch?" You join the queue. Potatoes, roast and boiled, greens and peas, yes, a little onion, meat and gravy, all nicely served, and lo! it soon goes. The sweet follows; custard and/or treacle with a slice of roly-poly.

The afternoon is yours. You enjoy the laze on your bed in conversation with your new friends, and round the topic comes "Have you received the Holy Spirit?" A waiting meeting is soon planned and numbers gather, and in that lovely atmosphere God meets your need. Hallelujah! Your afternoon slips by; you're relaxing and enjoying it all. Soon your tea. Today it's pilchards and salad, bread and butter, jam, chocolate spread and cake. After tea the "under thirteens" lustily enjoy the choruses and the fascinating service which follows. Then the "Voice" booms out "Adult Service—come along" and in you come; sixty, seventy are there. The Padre mounts the platform; the pianist, two accordions and a violin are ready and off! The first service in Camp proceeds. An appeal. Up goes a hand! Glory to God! God seals the camp by a precious

soul coming to Jesus. The Tilly lamps cast their shining rays over the rows of eager faces. "Standing somewhere in the shadows you'll find Jesus." A wondrous atmosphere seems to grip the meeting and suddenly, clear, sweet, inspiring, a voice breaks out thrilling everyone into intense silence as the Holy Spirit, in other tongues, pours out His appeal. Beautifully echoes back the Interpretation. All too soon the service is over and into the dark you step. What now? Yes, the Cafeteria. A cup of coffee, a Penguin biscuit, and you and your friends sit together. Your resolve is high—I will be all out for Christ. The minutes go by and at last that "Voice"—"I'm sorry, friends, it's 10.45, and the workers must get their rest, please will you go quietly." The stars are shining above, the moon just rising casts her soft glow over the tents. At last, as you fold yourself into your blankets, you are murmuring "Thank you, Lord, for this Elim camp—God bless it to all." A final whistle and the "Voice"—"Goodnight everybody," lights out. No more talking till 6 o'clock. Goodnight, God bless." And the first day of happiness passes into quiet rest.



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, February 20th. Luke ix. 1-17.

"He took the five loaves and the two fishes" (v. 16).

The small loaves and fishes were transferred to the hands of Jesus and here they were multiplied and made sufficient to meet the need of the hungry multitude. The more they demanded of the meagre supply, the more it increased. Everything in life is small, inconspicuous and insignificant till Jesus Christ touches it, then it springs into amazing greatness and becomes equal to the demands of life. Surrender your true possessions, reputation, service, money, influence and life to Him; these very things He can change into bread to feed a world's hunger.

MONDAY, February 21st. Luke ix. 18-27.

"Whom say the people that I am?" (v. 18).

In the young prophet men saw something that reminded them, now of the thunder tones of the great Elias, now of the melting accents of the still greater Jeremias. These varying impressions show how big He was. How diversified must that personality have been which impressed men so differently! His personality was multiform. This was the secret of His universal charm. Men of all kinds and classes came to Him because He had something for them all. Peter, with heavenly insight, saw not only the greatness of His personality, but the ineffable glory of Deity shining through every virtue. Christ is not only great, He is God.

TUESDAY, February 22nd. Luke ix. 28-45.

"As He prayed the fashion of His countenance was altered" (v. 29).

The intervals we spend in the presence of God are the formative periods of our lives. A transfiguring process is going on within us as we pray. Contemplating the glory of God in His Word and by His Spirit cannot leave us unchanged. Communion adds charm to human character. Prayer changes the whole look and quality of life and imparts a peculiar tone to speech. The transfigured life is a shining life, it will provoke men to love and good works. The poverty of our shining is because of the poverty of our communion with God. Let us always make time for God.

WEDNESDAY, February 23rd. Luke ix. 46-62.

"Jesus . . . took a child, and set him by Him" (v. 47).

The disciples were rent among themselves by bitter controversy as to who should be greatest. He reproved them by setting a

little child in their midst. He indicated that the chief places in the Kingdom were not given to the proud or self-important, or to the boastful or the aggressive, but to those who possessed a humble, submissive and obedient spirit. Jealousy is the cause of so much trouble in life, people are jealous of their position, of being overlooked, envious of other people's recognition and promotion. Jealousy is cruel, selfish and vindictive, provocative of strife and discord in families, in the church, and among nations. God grant us a child-like spirit, the spirit of humility.

THURSDAY, February 24th. Luke x. 1-16.

"The harvest truly is great" (v. 2).

How do we regard the world? Some look upon it as a sphere of military conquest, where they can impose their will upon the masses. Others think of the world in terms of commerce, a place where they can make money. Others merely want to use the world to satisfy their insatiable desire for pleasure. But the world as God sees it is something vastly different. To Him the earth with all its teeming millions is a great harvest field, people with men and women with immortal souls, potential sheaves for the heavenly garner. If we share this vision of the world we shall see that we are not here primarily to make money, to enjoy ourselves, or to satisfy our desires; we are here to labour with God for the salvation of precious souls.

FRIDAY, February 25th. Luke x. 17-24.

"Rejoice because your names are written in heaven" (v. 20).

It is not unlawful to rejoice when God crowns our service with success, but this kind of joy must not run to excess lest it degenerates into self-exaltation and pride. Joy in service which springs from success is evanescent. If we only rejoice when we are successful we shall give way to discouragement in days of hardship and difficulty. Our Lord suggests a deeper joy, deeper because it is abiding under all circumstances. This joy springs from faith, not from sight, it comes from believing that our names are written in heaven. And why are our names there? Because He has died to redeem us. Let us rejoice rather in what He has done for us than in what we do for Him.

SATURDAY, February 26th. Luke x. 25-42.

"One thing is needful" (v. 42).

If Mary conceived the beautiful thought of anointing our Lord with the fragrant ointment, Martha may be credited with the warm, generous gesture of entertaining the Master in her home. Martha was determined to provide a feast worthy of such a guest. But, alas, poor Martha became distracted by the very service she wanted to render her Lord. She was "dragged around" by much serving, with the result she became anxious and irritable. The Master did not sternly rebuke Martha, He gently reproved her. He was not angry with her. He kindly pointed out her mistake. She was disturbed and distracted, occupied with "many things" as to become forgetful of "one thing." Take time to behold Him and then all the activities of love will be rendered in the quiet spirit of grace.

COMING EVENTS

PRESIDENTIAL ITINERARY

Pastor John Dyke, the President, will visit the following churches:

February 15, Maidstone (A.o.G.). 19-20, Park Gate, Sheffield. 21-22, Sheffield. 23, Barnsley. 24, Rotherham. 25, Mansfield. 26-27, Nottingham. 28, Long Eaton.

March 1, Ashbourne. 2, Burton. 3, Loughborough. 4, Beeston. 5, Leicester.

BARKING. Feb. 26-27. Elim Church, Ripple Road. Minister's 4th Anniversary Services. Special Speaker: Pastor J. Hywel Davies. Sat. at 3 and 7 (tea provided). Sun. 11, 3 and 6.30.

BRAINTREE. Feb. 26-Mar. 2. Elim Pentecostal Church, Manor Street. Minister's 3rd Anniversary. Five-day Convention. Sat. 3 and 7 (tea provided). Sun. 11, 3, and 6.30. Mon to Wed. 7.30. Speaker: Pastor J. J. Way.

CAMBERWELL. Feb. 26. Elim Church, Benhill Road, off Camberwell Church Street. 7 p.m. Sixth monthly Revival Hour Rally. Speaker: Pastor J. McBurney (Ealing).

CANNING TOWN. Feb. 27. Elim Church, Bethell Avenue. Sun. at 6.30. Visit of Pastor D. B. Gray and the London Crusader Choir.

CARLISLE. Feb. 26-28. Elim Church, West Walls. Missionary Exhibition. Sat. and Mon. 7.30. Sun. 11 and 6.30. Missionary meetings. Speakers: Pastor G. H. Thomas (Missionary Secretary) and Pastor L. Wigglesworth (Belgian Congo).

COULSDON. Feb. 19. Elim Church, Chipstead Valley Road. United Pentecostal Rally. K. Munday (A.o.G.), C. J. E. Kingston (Elim), "Revivaltime" Radio Choir, 7 p.m.

DUNDEE. Feb. 19-21. Elim Tabernacle, Dudhope Crescent Rd. Missionary Exhibition. Sat. and Mon. 7.30. Sun. Missionary meetings 11 and 6.30. Speakers: Pastors G. H. Thomas (Missionary Secretary) and L. Wigglesworth (Congo).

HOVE. Feb. 19, 20. Elim Church, Portland Road. Minister's Fourth Anniversary Services. Sat. 7.30. Sun. 11 and 6.30. Special speakers include Pastor E. C. W. Boulton.

OLD HILL. Staffs. Feb. 24. Elim Church, Bearmore Road. Annual Fellowship Convention and business session. 7 p.m. Speaker: Pastor G. W. Baxter (Dudley). Convenor: Pastor Ken Smith.

SALFORD. Feb. 20-27. Elim Church, Nursery Street, Pendleton. Visit of Pastor Felix Smith (Australia). Nightly 7.30. Sun. 6.30.

SALISBURY. Feb. 26-March 6. In the City Hall, Scots Lane. Revival Campaign by Rev. Paul Cantelon and party. Soloist Mr. Eddie Jeffries. Further particulars from Pastor F. J. Slemming, 100, Netherhampton Road, Salisbury. Tel. Sal. 4376.

YORK. Feb. 5 to 20. Elim Church, Swinegate. Special 21st Anniversary Celebration Services. Speakers include: Pastors E. F. Cole; H. A. Court; W. J. Hilliard; J. McAvoy and O. G. Miles. Convenor: Pastor R. B. Chapman. Services: each week-night (ex. Fri.) 7.30. Sun. 11 and 6.30.

NATIONAL YOUTH SECRETARY'S ITINERARY

The National Youth Secretary, Pastor J. Hywel Davies, will visit the following churches in the month of February:

19, 20, 21, High Wycombe. 23, Islington. 26, 27, Barking.

MISSIONARY ITINERARY

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

Feb. 19, Huddersfield. 20, Sowerby Bridge. 26, Swansea. 27, Neath. 28, Pontardulais.

March 1, Llanelly. 2, Briton Ferry. 3, Aberdare. 4, Treherbert.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

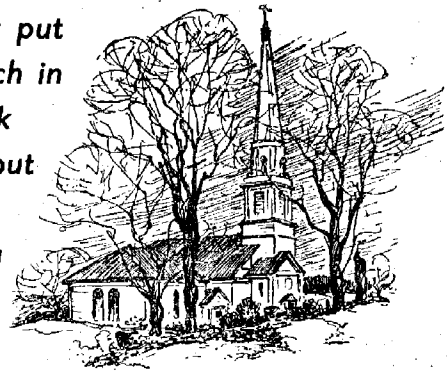
Feb. 19th, Midnight to Feb. 26th, Midnight.

The following Churches are responsible: Carlisle, Sparkbrook, West Bromwich, Dorking, Nelson, Swindon, Wimbledon, Pontardulais, Longton, Rotherham, Leicester, Greenock.

EASTER IN LONDON

Elim Woodlands is open for visitors during the Easter Holidays. Come and enjoy happy Christian fellowship. Apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4:

We can't put
our church in
your back
garden, but
we can
bring you
over the
radio —



THIS IS LIFE

Tune in every Thursday at 10.35 p.m. to
RADIO MONTE CARLO

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

The programme for February 24th will include

- **ALFRED GARR**—American tenor—who sings "There is room at the Cross." Once again he is accompanied by Verna Cantelon on the Hammond Organ of the Clapham Elim Church.
- **CHORUS TIME**—featuring the **LONDON CRUSADER CHOIR**.
- **LISTENERS' LETTERS**—will yours be one of them?
- **PASTOR H. W. GREENWAY**, who speaks on "Things left undone."

Write for further information and free literature to
THIS IS LIFE, 20, Clarence Avenue, London, S.W.4

Are you making use of these adverts each week?
Cut them out, paste them on cardboard and put them in a local window, or send to a friend, and see that one is on your church notice-board.

CLASSIFIED ADVERTISEMENTS—Continued.

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £225 first year, £235 second year, £250 third year. Charge for board and lodging £108 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.167

WITH CHRIST

Bowden.—On January 29th, Walter Bowden, aged 72, member of Coronation Temple, Swindon, passed into the presence of his Lord. Funeral conducted by Pastor L. N. Knipe.

Mills.—On January 15th, Frederick Mills, faithful member of Elim Church, Graham Street, Birmingham, since its opening, passed to be with the Lord. Funeral conducted by Pastors J. Dyke and C. J. Watkins. "Severed only till He come." C.192

IN MEMORIAM

Dufall.—Cherished memories of Mrs. E. Dufall, the beloved mother of Mrs. W. E. Lawes, for many years member of Elim Church, Eastleigh, who received her home-call on February 20th, 1953. Known as "Gran" to many friends. "In the sweet by and by we shall meet on that beautiful shore." C.187

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** mornings for issue a week the following Saturday. 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid. Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—Christian Guest House, well recommended; hot and cold all rooms; homely atmosphere, personal supervision; near sea. Early booking necessary. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe. 'Phone 34714. C.177

Cornwall, Newquay.—"Fairhaven" offers first-class catering; highly recommended; overlooking golden sands and surf; 3 minutes Elim Church; hearty fellowship; most reasonable terms. Brochure, or 'phone 2979. Fairhaven Continental Tours, 15 days, London to Switzerland by luxury coach; excellent hotels, Christian leaders; no Sunday travel, accommodation being limited, book now. Brochure: William Scroggie, 2, Bothwicks Road. C.161

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

Derbyshire.—Eventide Home. Comfort and fellowship are assured to residents at the Pentecostal Eventide Home. Enquiries with stamp to The Secretary, The Brooklands, Bakewell. C.170

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel Lascelles Terrace, Eastbourne. 'Phone 633.

Easter in London.—Elim Woodlands is open for visitors. Come and enjoy happy Christian fellowship. Apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

Exmouth.—"Croylands" Christian Holiday Centre, Isca Road, Exmouth. Highly recommended; few minutes sands, tennis, putting; excellent food; spacious ground; h. & c., and I. S. mattresses in

all bedrooms; open all year; not expensive. Bookings must be made early; excursions and recreations arranged; spiritual ministry and fellowship provided. C.165

Hastings, Sussex.—Frankville Christian Hotel, 14/15, Havelock Road; 2½ minutes sea; 2 minutes station; 2½ minutes coach station; central for shops and all buses; h. & c. all rooms; full board 4 to 5 Guineas; bed and breakfast 70/- per week. C.188

Ifracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe "Maranatha," Torrs Park. C.116

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 Mrs. and Mrs. G. J. Dove for brochure. C.189

Jersey.—Come and spend a happy holiday in a Christian home; modern house, central, near sea; bed and breakfast, all meals on Sundays if required. Mrs. Le Gresley, "Beulah," 3 The Cloisters, Mont Millais. C.176

Newquay.—For an ideal holiday stay at "Doral," 23 Ulalia Road; for bed-breakfast, or bed-breakfast and evening meal; one minute sea front and gardens; near Elim Church and shops; Christian fellowship, and all home comforts. Write now for details: Mrs. A. Knight. C.163

Southsea.—Full board; morning and evening meals; bed and breakfast. Near sea, all Pentecostal and other churches; Christian Fellowship. Mrs. Harfield, "Hebron," 114 St. Andrews Rd., Southsea. Telephone: Portsmouth 70634. C.166

Torquay.—Christian Guest House, near sea, shops, buses, railway station, assembly; happy fellowship; good food; every comfort. Mrs. Bawtree, "Bethany," 14 Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.179

Weston-Super-Mare.—Well recommended, quiet, comfortable house; Christian fellowship; h. & c. and "Slumberland"; adjacent sea, buses; on level ground; farm produce; excellent cooking. Hilton, 17, Uphill Road. 'Phone: 601. C.178

Worcester.—Two berth caravan, near Evesham. Interior spring bed, Calor gas, everything except linen; private site; three Guineas per week; S.A.E. to Bates, Ullington, Honeybourne, Worc. C.191

(Continued on page 95)

For every thinking Christian . . .

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