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The

# Elim Evangel

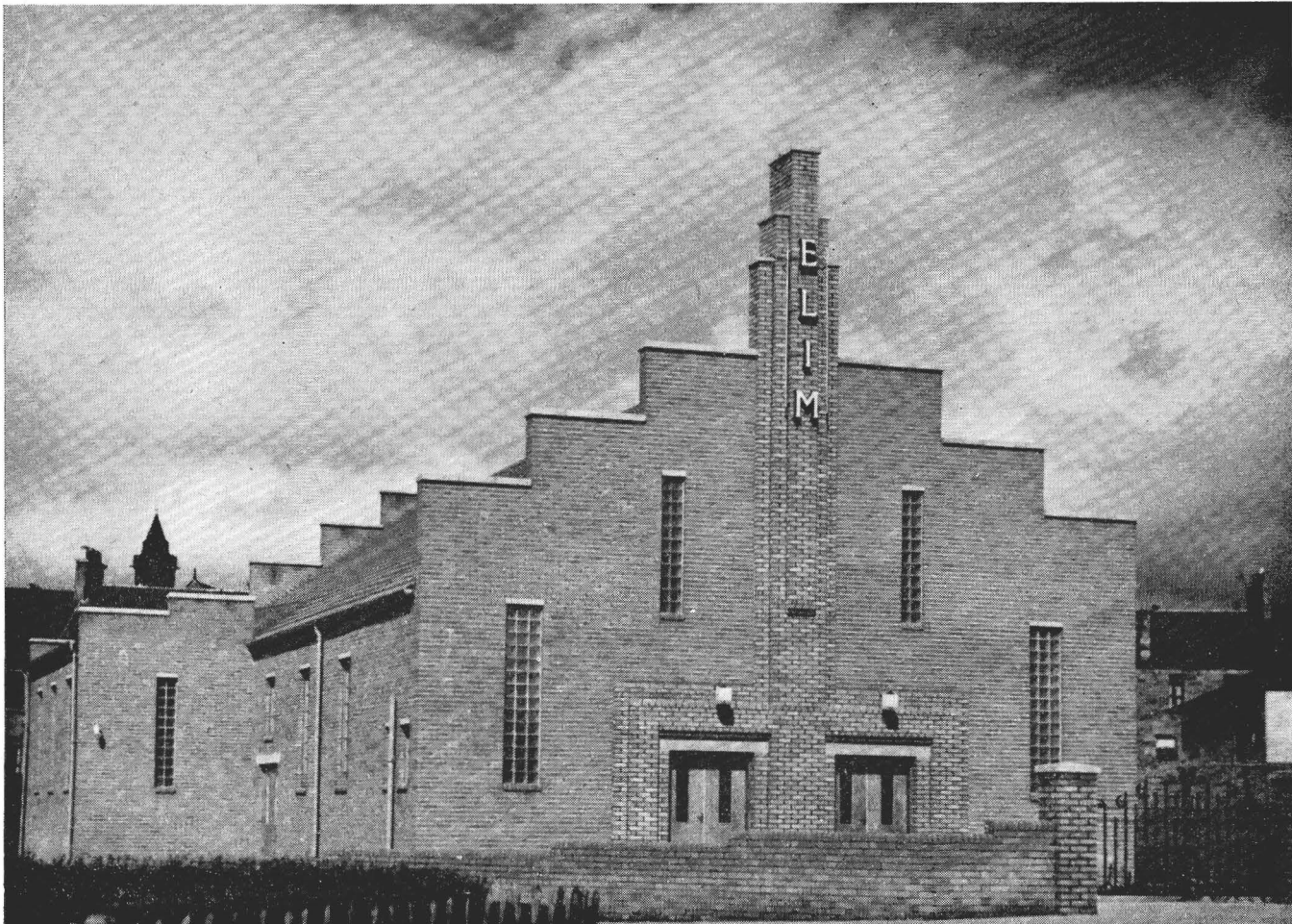
Voice of the Elim Churches in the British Isles  
Fundamental, Pentecostal, Evangelical

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## *Motherwell's Modern Church Building*



*(For report of opening ceremony see next page)*

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## *Opening of The New Church in Motherwell*

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**A**FTER some six years in various hired halls in Motherwell the great day arrived when our own church was completed. A long period of negotiation, worry and many disappointments ended when at last a site was secured for us to build. Then followed a whole year of building, with the usual difficulties, snags and so on. However, on June 21st the new building was opened by Pastor E. J. Phillips, our beloved Vice-President.

The building itself is of traditional construction, built of two different types of facing bricks. The modern tower is of one colour, while the remainder of the church is of another. Among other interesting

features are the two-colour neon sign and a nursery for children. One of the deacons of the church did all the electrical work, assisted by other brethren of the assembly, and the fluorescent chandeliers are an outstanding feature of the building. The church stands right on an imposing corner site, and is a credit to its members. It has seating for just over 500 when the partitions are opened to allow the two minor halls to be used as part of the main building.

The architect, who is a very gracious Christian, did all his work entirely free of charge, but the deacons decided that on the opening day he should be given a gift for all his labour. Before handing the key to Mr. Phillips to open the church, Mr. Sansom told how he had prayed over every suggestion and part of the design of the building. He spoke of the near return of the Lord, and said that although he was very happy to see the building opened to the glory of God he hoped that soon the Lord would return and take us all to glory. He prayed that it would ever be used as a place for bringing men to Christ.

The opening service was conducted by Pastor Tee, who has been the minister of the church since its birth. An atmosphere of excitement and joy filled the building. Pastor Phillips spoke on the last psalm and gave a very thought-provoking message on the

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*Mr. G. Sansom (architect) presents the key to Pastor E. J. Phillips to open the church.*

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*The modern tower with two-colour neon sign.*

value of praise. Pastor Tee, senior, from the Kilsyth assembly, was the second speaker. Tea was served between the services, and in the evening Pastor Hilliard, the District Superintendent, was the first speaker, followed by Pastor David Ayling, who had travelled up from Newcastle to join in the great day. One of the great joys of the opening day was that the first convert was one of the tradesmen who had done a great deal of voluntary labour during the construction. The second convert was the daughter-in-law of the architect.

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## ***Prestbytery progress in Scotland***

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**A** VERY happy week was recently enjoyed in the Scottish presbytery when three different induction services were held. With the opening of the new church in Coatbridge a new minister had to be found. Pastor Lighton has been appointed there and a full house greeted both him and his bride (they had just returned from their honeymoon, having been married the Saturday before the induction). Pastor Kelly from Glasgow was the main speaker, although on the platform were ministers who were born in Scotland, England, Ireland and Wales. What a happy evening this was.

With the transfer to Coatbridge of Pastor Lighton, a vacancy was left at Alloa. Pastor Alan Brewster has been appointed there and a wonderful welcome awaited him. The deacons even went to the railway station to meet him. Here again at the induction a happy service, with tea in real Scottish traditional style, was enjoyed. The main speaker at this service was Pastor Hilliard from Greenock. Convening both of these services was the pioneer evangelist Pastor A. Tee, who under God was enabled to found these assemblies.

The city of Dunfermline has been much on the hearts of the presbytery members, and although at the moment we have only a small assembly here a very faithful group of prayer warriors continue to seek God for the day when a strong Elim work will be established. On the Friday evening of the same week as the other inductions, Pastor Taylor of the Edinburgh church welcomed Pastor Pike, who has just come from the Elim Bible College. A very friendly spirit was shown by the Alloa assembly who supported the service, making it a happy welcome for the new pastor.

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## **BOWNESS CONVENTION**

*(held under the auspices of the British Pentecostal Fellowship)*

Pastor John Woodhead reported great blessing at the meetings and sent this picture (opposite column) of himself with (left to right) Mrs. and Pastor Hodgson, Mrs. and Pastor Sherrod and Mrs. and Mr. James Salter.



# EDITORIAL

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## THE VICTORY OF THE CROSS

**D**URING worship at a recent service we were vividly reminded of the victory of the cross as the congregation sang most feelingly, "I know a fount where sins are washed away." What a glorious truth is embodied in these words, for through the death of the Lord Jesus on Calvary's cross people have been delivered and cleansed from their sins. It was on the cross that the Saviour triumphantly cried out, "It is finished." The work of atonement for the redemption of all mankind was victoriously consummated, for at Calvary the Lord Jesus paid the debt of sin, met the penalty of the law, satisfied the justice of God, and bruised the serpent's [Devil's] head, thus making possible His Saviour-Kingship in the lives of men and women.

At Calvary, Satan made a tremendous assault on the Master, but the Saviour frustrated and gloriously triumphed over him. Since that day, when a person really accepts the Lord Jesus as Saviour, in that life the Devil is unseated, uncrowned and cast out. Napoleon, when once confronted by his generals, pointed to England on the map, and said: "I could conquer the world but for that little red spot." The Christian Church can boast, as she points to the vicarious and victorious death of the Lord Jesus, that if it were not for His redemptive work the Devil would be the absolute monarch over all humanity, and as a consequence all mankind would be lost to God.

The victory the Master achieved over Satan by His death on the cross is emphasised by the Apostle Paul: "For it pleased the Father that in Him [Jesus] should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Colossians 1:19, 20). These words set forth the ultimate outcome of the Saviour's victory at Calvary, for by the cross all things, whether in earth or heaven, will come under His kingly dominion.

**LATE NEWS—Barking Crusade**, conducted by Rev. W. Ronald Jones and party. In spite of the rain it was a joy to see the large marquee packed to capacity for the first service, and when the appeal was made to see souls surrendering to the claims of Christ.

Pray that this will prove a great visitation of the Spirit's power in revival.

W. G. HATHAWAY.

## Two Missionary Valedictory Services

**P**ASTOR and Mrs. McGillivray with their two children have spent part of their furlough in this country and part in Canada. Pastor McGillivray has visited a number of our churches, including the Irish churches. Owing to the limited time at their disposal they were not able to visit more.

Their valedictory service was held in the Elim Church, Clapham, on July 28th, when a surprisingly large number of people gathered to wish Godspeed to these missionaries as they again return to Formosa to continue their work among the Chinese on the island. Both Mr. and Mrs. McGillivray spoke briefly of their work. Pastor Leith of Peniel Church, London—friend of Pastor and Mrs. McGillivray, having worked on the same mission field—was the guest speaker and spoke warmly of their friendship in the Gospel and referred to their imprisonment by the Japanese during the war.

Pastor Leith's text was Romans 8:28, and he illustrated his address by references to Bible characters in whom this truth was manifest. At the close of the address Pastor and Mrs. McGillivray were commended to the Lord by Pastor J. C. Kennedy, minister of the Clapham church and this year's Elim president.

A few days later, July 31st, a number of friends gathered at Waterloo Station to see them on their way to Southampton, where they embarked for New York, and from there they crossed Canada to the west coast, where they will again embark for Formosa. Conditions in the Far East point to further unrest, so our prayers are requested for the missionaries and Christians in that part of the great mission field.

The second missionary valedictory meeting was held on August 12th and a large company of friends and relatives of Miss O. M. Jarvis gathered in the Elim Church, Reading, for the occasion. Pastor Gordon Wright, minister of the church, had not spared himself in making arrangements for this meeting. Among those present were the Mayor and Mayoress of Reading, with the Deputy Mayor. Also present were the parents of Miss Jarvis and her two

brothers, both of whom are ministers, Pastor E. A. Jarvis (Elim) and Pastor Jarvis (Assemblies of God), and the sister and sisters-in-law of Miss Jarvis. An enjoyable tea had been prepared by the friends of the church. Pastor Gordon Wright convened the meeting and introduced the Mayor and others who took part. The Mayor gave an encouraging word and spoke very highly of the service Miss Jarvis had rendered to the town in her capacity as nurse-midwife and welfare worker.

Miss Jarvis told us of her conversion when she was still quite a girl, and how she was led to the Lord by her own father. She had felt the call to the mission field for some years and it seemed that the door would never be opened for her to take up full-time missionary work, but the waiting time had been profitable and at last the way had opened up.

Among the Elim ministers present were Pastors H. W. Greenway (Secretary-General), J. T. Bradley (Dean of Elim Bible College), G. H. Thomas (Missionary Secretary) and A. V. Gorton, former minister of the church. Pastor Wright, on behalf of the church, presented Miss Jarvis with a valuable nurse's bag, and one felt that our sister will take with her to India precious memories of this service. Miss Jarvis sailed for India on August 16th. Prayer is requested for our missionaries on the respective mission fields. G. H. THOMAS (*Missionary Secretary*).

# CHILDREN'S STRIP

Conducted by **Bernard H. Norris**

Hello again!

**ANSWERS.** First of all, here are the answers to last week's puzzles. "God" occurs thirty-two times in Genesis 1, and God refers to Himself as "I" twenty times in Isaiah 65. (If you said twenty-one it's because you included the "I" in verse 5, but there the people are speaking—not God.)

**COMPETITION.** Now here is this month's competition, with two 2/6 vouchers ready for the best two entries, which must be postmarked September 9th, a.m.

Use the letters in the square (page 575) to make up thirty-five (yes, thirty-five!) *well-known* names of Bible people. The letters given may be used only once in any word, but you can use as many vowels as you like, plus the letter Y. But you must include two names using the letter K, and five using the letter Z. Cheer up, it isn't as hard as it sounds! One young person over sixty-five (!) told me the last one of these competitions was hard. Well, this one is not so difficult.

When you have found the thirty-five names, print them neatly on a postcard, and give a Bible reference (book, chapter and verse) for each one. Concordances should not be used. Add your name and address, your age, and the church you attend, and send the card to me at 20 Clarence Avenue, London, S.W.4. And let's hear from Wales and Scotland this time!

**PHOTOS.** Last June, while I was on holiday, I went to an Elim church. Someone there said that he imagined I was short, and older. Some time ago I met a reader who said he had expected me to be short, fat and bald! So I spoke to our editor, Pastor Gorman, and he has agreed for me to have my photo in Children's Strip (I hope you won't think this is a comic strip when you see it!). Now I must pluck up courage and get a photo to the printers. In the meantime I would like to see what *you* look like, so how about sending me a photo? I won't be able to publish them, but I would be very interested to see them.

Next week I'll tell you something about photos and cameras. Until then, goodbye and God bless you.

BERNARD.

## Sunshine in Autumn— Warmth in Winter

Why not get fortified for the winter by spending a late holiday in Elim's own private hotel at Eastbourne, or become a winter resident, escaping Britain's fogs and bad weather in this southern sunny spot? Good food, happy fellowship, warm friendship. Read these 1958 testimonials:

*"We would like to thank you for the grand time we have had. True Christian fellowship, very enjoyable meals, comfortable beds."*  
A. and M.W.

*"We enjoyed every minute of the week . . . I feel very much stronger in spirit as well as being rested in body. I hope to spend many more happy holidays at Lascelles."*  
R.H.

*"The fellowship was all that we could possibly wish for . . . This was our first visit and hope it will not be the last."*  
E. and G.C.

*"We had one of the happiest holidays we have ever spent."*  
R. and N.

Write at once for full particulars to:

Miss D. Phillips  
Lascelles Private Hotel, Lascelles Terrace  
Eastbourne, Sussex



## STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

**I**N our next survey or two of hymns and tunes from the North American continent we shall refer to some of the hymns included in *Redemption Hymnal*, and also to others (and choruses) not contained therein. In the main our reference to writings from Canadian contributors will be very limited, for musical material from that vast land is still rare.

Not all music and songs from the United States fire our enthusiasm. In fact, we dare to state that much of the modern import into this land from the States in lyrical and musical value is pretty poor. We believe, however, that there is a growing return to the more thoughtful and immortal hymns of the Christian faith. From America none the less there have been handed down some grand hymns, and from the pens of stalwarts of the faith. Let us consider just a few.

Hymns are often associated with personal experiences, and one that meant much to me during a very serious illness and conveyed at a time most desired (by radio) was the hymn "I need Thee every hour." It is a composition of Annie Sherwood Hawks, an American housewife living in Brooklyn, New York, and a member of the Baptist Church of which Dr. Lowry was the pastor. Mrs. Hawks says that the hymn welled out of her heart while she was doing her ordinary housework; it expressed her joy in the conscious companionship of her Master. She was not prepared for the almost universal use it won in evangelistic meetings, and not until she experienced the loss of her husband did she realise how comforting the hymn could be in time of sorrow. When the verses were completed they were given to her pastor, Dr. Robert Lowry, who composed the tune, provided the words of the refrain and arranged for its publication. The hymn was first sung at a meeting of the National Baptist School Association in Cincinnati in 1872. The thought of the hymn requires no exposition. It is an expression of the joy of Divine companionship to an individual.

It is only a question of weeks and our thoughts will once more turn to some of the great hymns and carols of Christmas. To single out a *favourite* is no risk of mine. However, one of the loveliest surely is Bishop Phillips Brooks's "O little town of Bethle-

hem" (alas, like many others, *not* in *Redemption Hymnal*). Dr. Brooks was described in his day as a "prince among American preachers." While a young rector in Philadelphia in 1865, Brooks went abroad for a year of travel and made a pilgrimage to Palestine. The day before Christmas he rode on horseback from Jerusalem to Bethlehem and not only visited the usual sights in the village, but went eastward down to the traditional Field of the Shepherds. "Before dark we rode out of town to the field where they say the shepherds saw the star. It is a fenced piece of ground with a cave in it, in which, strangely enough, they put the shepherds. . . . Somewhere in those fields we rode through, the shepherds must have been. As we passed, the shepherds were still 'keeping watch over their flocks,' or leading them home to fold." Finally he joined in the service conducted with such pomp in Constantine's ancient basilica (A.D. 326), built over the traditional site of the Nativity, a cave. The service lasted from 10 p.m. to 3 a.m.! With these experiences in mind it is not strange that on his return to Philadelphia he wrote for a Christmas celebration in his Sunday school the exquisite lyric now sung all over the world. In this country the late Sir Walford Davies (King's Musician) has composed a classic tune. It is a perfect combination of the Bethlehem background, the Gospel story (the spiritual message for all) and poetic beauty of expression. And, by the way, advance information tells us that the London Crusader Choir has already recorded this beautiful carol for release before Christmas this year. It will be on an E.P. 45 r.p.m. record. On the reverse side is Eric Ball's classic, "Child of Mary."

And now back to hymns. "Stand up, stand up for Jesus" was penned by an American Presbyterian. The tragic origin of this hymn has often been told. In 1857-8, Philadelphia, so common with many areas of the country, was experiencing a great revival. There the noonday meetings were held under the direction of the Y.M.C.A. in Jayne's Hall, which seated 5,000 people. The leading personality in the revival was Rev. Dudley Tyng, a young episcopal rector of unusual evangelistic power and nobility of

*(Continued opposite page, right column)*

# CHURCH NEWS FLASH

## ELIM CHURCH, BURTON-ON-TRENT

The church here recently enjoyed very successful Sunday school anniversary services. Thanks to the untiring efforts of the superintendent, Miss Beryl Acton, and her staff, the scholars did very well and bore a good testimony to the Saviour.

Our guest speaker, Mr. Richard Owen, a deacon of Much Park Street Assembly of God, Coventry, gave of his best, and we praise God for ten adult decisions for Christ on the Sunday evening, besides many children.

The Lord has been blessing us in Burton of late, financially, numerically and spiritually, and we are glad to give Him the glory while looking forward to much blessing in the future.

J.J.B.

## SCUNTHORPE—A HEALING TESTIMONY

After eleven months of agonising pain I have been wonderfully healed of a slipped disc and acute arthritis of the spine. I was lame and almost bent double, not being able to walk without the aid of a stick. Now I can walk and stand without any aid. I have been in hospital and had eighteen weeks of treatment, but the doctors at last told me I was incurable. However, God has done it. Pastor A. R. Boston and Pastor Steele laid hands on me. I felt the power of God go through my body and heard a click. The day of miracles is still with us, thanks be to God.

MRS. L. FOWLER.

## CROWDED CHURCH WELCOMES NEW MINISTER

A service of welcome for the incoming minister of Elim Church, Monk Street, Aberdare, was held on Friday, when a packed church welcomed Pastor D. W. LePage to the town.

The sixty-voice Caerphilly Choir rendered items which were immensely enjoyed by the gathering. Miss Rhoda Evans (Foundry Town) was the accompanist.

A number of ministers were present and assisted in the service, which was convened by Rev. T. W.

*(Continued opposite column)*

## Stories of our Great Hymns *(continued)*

life, a Low churchman who believed in church unity. Public sympathy was very much with Mr. Tyng, for he had recently been ousted from his parish for preaching a strong anti-slavery sermon. As a result of this ejection many of his parishioners went with him and established a "Church of the Covenant" in a hall. Other clergymen had joined in the revival then under way, especially inspired by their admiration for Tyng. Mr. Duffield was among them. Then came Tyng's sudden death. At the bedside of the dying Tyng one of his colleagues asked him if he had any message to send to his people. Tyng replied, "Tell them, 'Let us all stand up for Jesus.'" On the following Sunday Mr. Duffield preached to his own people from the text "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Ephesians 6:14), ending with the hymn that embodied the dying message of his friend. It has since gone all over the world in many languages.

## Church News Flash *(continued)*

Walker (Pontypridd), Rev. R. Hunston (Dowlais) offered prayer and the Scripture was read by Rev. A. J. Taylor. Rev. G. J. Jones (Dudley), a product of the Aberdare church, welcomed the new minister.

An impressive address was given by Rev. W. J. Maybin (Mountain Ash) and the meeting was closed by the new minister.

W. JONES.

*Rotherham—Pastor A. Biddle with four young people he baptised recently in his church.*





**H**OW often I have heard the remark after a service that has been signally blessed of God: "That was a real pentecostal meeting." Of course, most of our meetings are like that, for we are an out-and-out pentecostal church. But what should we truly have in a "real pentecostal service"?

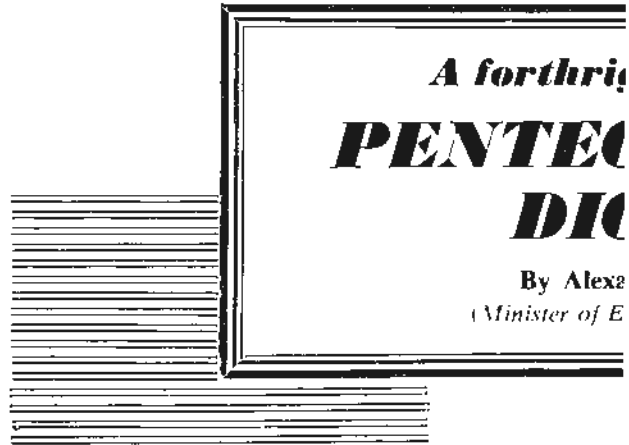
The standard of true Pentecost is that contained in the Acts of the Apostles, and just as Moses was told "Look that thou make them after their pattern which was shown thee in the mount" (Exodus 25:40), so must we see to it that at no time we deviate from the pattern for our Christianity shown to us in the Word of God. The blue-print for our pentecostal blessing must never be mutilated. Christians everywhere know full well that there is a definite need for them to be filled with the power of the Holy Spirit after they are saved. Only three weeks ago I was at a service among the Plymouth Brethren. During the course of the service I said: "Oh that we might all be filled with the Holy Spirit." The "leading brother" said "Amen" in a very sincere tone! The truth of "the baptism in the Holy Spirit" is beyond all question a basic Bible doctrine. However, the great responsibility is ours to show it to the people in such a way, from the Bible, in our lives and in the conduct of our service, that at once they will heartily agree that this is of God. The vital factor is

### THE PROPER PRESENTATION OF PENTECOST

Much depends on leadership and upon the personality of the people who are presenting the truths of pentecostal fulness. When our evangelists go into towns where there is no pentecostal assembly they have to begin and explain it all. In this age of education and enlightenment, intelligent people expect things to be conducted in a proper way. All we do should be done with dignity and should have the touch of God upon it. I firmly believe that the dignity of the Apostle Paul, though he was aged and haggard, so gripped King Agrippa that he knew this veteran possessed something which was God-given and mighty!

I was once asked, during a crusade we were conducting, "Mr. Tee, is it true that you are pentecostal?" I answered, "What do you mean by being pentecostal?" The reply was, "Because if in your new church which you are going to open you ultimately have meetings like they have in the — church, which is supposed to be pentecostal, well . . ." Then I pressed the question, "What do they have in that church?" After hearing the reply I added, "If that is what it means to be pente-

costal, well, I'm not." Then I added, "However, I don't think that is what the Bible teaches about being pentecostal." To be filled with the Holy Spirit is a very sacred honour and privilege. To be endued with power by the blessed Divine Dove will not make us rough, rude or ridiculous. On the contrary, there will be a gentleness and dignity, a refined and splendid Divinely-anointed enthusiasm. There is not a single reference in the Acts of the Apostles, or in any New Testament epistle, that teaches that people claiming to be pentecostal should be untoward in emotion, praise, enthusiasm or anything else. Let me quite frankly explain just what I mean.



*A forthright*

**PENTECOSTIC**

**By Alex**

*(Minister of E*

Emotion can be looked at from many angles. Happiness is an emotion, so is rejoicing, etc. There is much in the Bible to commend our having happiness and joy in the house of the Lord. Rejoicing in the Lord is most commendable. However, if people let their emotions run away with them God is not glorified and there is confusion in the midst. Is such a state of affairs being pentecostal? You see, there is a balance which must be ours in the regular running of an assembly, and I am firmly convinced that we will lose many good and sincere Christians from our pentecostal ranks unless our Christian living and our act of worship in the assembly adorn the doctrine of Pentecost. Paul writes, "Let all things be done decently," and again, "For God hath not given us the spirit of fear but of . . . a sound mind." We read in Acts chapter 2 that the people were "praising God and having favour with all the people." I contend that their praising must have been of a high quality; not ridiculously emotional, although praise will have a measure of emotion; not rowdy and rough, but wholesome and very precious. Certainly it was so attractive to the public that they did not look upon them with criticism.

Weymouth translates the last part of Acts 2 thus: "With great happiness and single heartedness, praising God and being regarded with favour by all the people." There, then, is the pattern for our presentation of Pentecost! It is my purpose to ask all who read this article and who have been filled with the Holy Spirit to enhance the name of Pentecost and to withstand all that would lower the prestige of our work. Bible Pentecost possesses dignity, joy, and a liberty which is sweet, uplifting, favourable and attractive.

Now, lastly, I would like to raise a point which I feel needs our careful thought today, namely

**message on**

# **ST WITH ITY**

**e, F.R.G.S.**  
*ch, Motherwell*

## **THE PRACTICAL POWER OF PENTECOST**

Here again I come back to the thought of dignity. You have heard. I am sure, people pray thus: "Oh Lord send the power." Did you ever think just what you expected to come from God as an answer? Power is not noise, excitement and bluster, nor is it anything shallow. This power is the Divine presence which falls like a mantle upon a person or an assembled gathering of God's children. When it falls upon an assembled people the overawing sense of God creates a heaven-charged atmosphere. Everyone is keenly aware of the presence of the living God. Our inner spirit is alerted, and oftentimes in this holy power-filled experience our emotions are moved. Now this is just the point we must watch carefully, for some who tend to be emotional often fly off at a tangent, not having been taught what they ought to do when they feel the power and presence of the Lord coming either upon the service or upon their own souls. Oh for the voice of a trumpet to teach along this very line.

Let me ask you a question in the light of holy Scripture, which teaches that all things should be

done decently and in order: "What should each and every member (whether emotional or reserved in their disposition) of an assembled people do when they feel intensely that God is sweeping into their midst in power?" Should we let our emotions get the upper hand of our intelligence and run riot? Should we give vent to our feelings which are being moved upon by God and lose control of our feelings? I have been in wonderful meetings where God was moving in great power, when suddenly someone (usually highly strung) has ruined everything, including the very thing that God willed for that service. When I have challenged them on their behaviour the answer has usually been along this line: "Oh, Mr. Tee, but it was God, for I felt the power." The truth is that in all probability they did sense the glorious power of God, but did not know how to conduct themselves when God swept across their souls in a public service. I have known people act in a very unseemly manner in some meetings. Now, frankly, all they did was give vent to their feelings and upset other people, enjoy themselves and grieve God, who was seeking to let His power flow in blessing upon all present. Can you show me anything of such a nature in the Acts of the Apostles? When the early believers gathered together God mightily moved upon them and they imbibed the power of the Holy Spirit into their souls, and then carried into a sinful world the presence and power of the Lord. Thus their impact had practical results. They kept returning to their meeting-places for more of God, refuelling their souls with Divine power. If pentecostal people will carry with them the deep, deep sense of God wherever they go, those with whom they come into contact will be quick to recognise the real thing, seek after it and be attracted to our services. However, if we allow emotionalism to run riot, it simply means that intelligent, spiritual people will be bitterly disappointed and feel that as far as they are concerned they want nothing to do with pentecostal teaching. I earnestly implore, therefore, that pastors, church leaders, elders and deacons give the people wise, balanced teaching, so that they will know how to control the emotions which they feel welling up within their souls when God breathes in power upon them. If the mayor of your city attends your church one evening and sits right behind you, make sure that should the power of God sweep across the service your conduct would so impress the visitor that you, like those in the Acts chapter 2, would praise God and yet be held in favour with all the people. The proper presentation of Pentecost is Pentecost with dignity.



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## Women's Column

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By Gladys Gorton

### A MILD MUTINY

**T**HE average woman is in a mutinous mood. She may not be fully aware of it, but warily and wisely she is waging war against "the present government." Even you—I should imagine—are in this resistance movement. I know we have cause to grumble about the spiral cost of living, the strikes and the stirring political disturbances, but it is not these matters which are causing women to revolt.

Publicly, but without boldness, women in general are up against the present régime of fashion. At last

we have refused to bow to the dictates of high fashion. Surely you have noticed that so few have adopted the shorter skirts and the striking styles. Even an editorial of a newspaper has commented on this: "The women of the western world should wear the skirts that suit them. For years a handful of fashion houses living on ballyhoo have scared women into accepting outrageous clothes. To do what? To live in a fashion which thrives not on elegance, but on absurdity, to exist in a society of shams and gimmicks. If husbands show firmness and wives courage the power of ballyhoo over our wardrobes may be ended."

Fashion changes its ups and downs, and goes round in cycles; and so do our feelings. Fashion to feelings! Both akin in changeability.

Suppose now you always lived by *your* feelings. If I lived by mine they would spell, in capital letters, **DISASTER!** To depend upon feelings is unsafe and dangerous. One may as well think of clutching the clouds, or relying upon the wind. The clouds and the wind are no more changeable and uncertain than our feelings. A change in circumstances, health or

*(Continued opposite page, right column)*

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# NOW'S THE TIME TO PREPARE

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**BE IN TIME**

# AND WE CAN HELP YOU!

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## A TOUCHING INCIDENT

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**A** YOUNG girl died quite suddenly. The minister who was to conduct the funeral asked several people whether or not Mary was saved. The girl's pastor said, "I don't know. About *three weeks* ago I felt very strongly impressed to speak to her about her soul. But I was very busy and neglected to do it." The girl's Sunday school teacher said she did not know either. About *two weeks* before the girl died, the Lord had spoken to the teacher, urging her to talk to Mary about her soul. She had meant to do it but became very busy with other things and did not get around to it. Then the minister spoke to the girl's mother. She replied "I don't know either. But *one week* before she died the Holy Spirit spoke to my heart very strongly to speak to Mary about her soul. I was planning to do it, but other things came in, and I never got around to it." The point is that the Holy Spirit is also probably trying to reach someone through us, if we will only listen and respond. It can mean tragedy if we don't.

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## "HIS BENEFITS"

### A Thanksgiving Study

Key verse: "What shall I render unto the Lord for all His benefits toward me?" (Psalm 116:12).

1. **His benefits** are revealed by a careful survey of preceding verses.

Abundant experience of answered prayer (verse 2).

Comforting and peace-giving experience of Divine bounty (verse 7).

Wonderful spiritual experience (verse 8).

Salvation—"Delivered my soul from death."

Spiritual joy—"Mine eyes from tears."

Spiritual security—"My feet from falling."

2. **What return** will be acceptable to God?

At the root of all appreciation the appropriation of saving grace (verse 13).

A life of fellowship and communion with Him (verse 13).

A public profession of saving grace and definite identification with spiritual things, the church and its life (verse 14).

Fidelity to the end of life, for this is well pleasing to Him. The death of His saints looked on as "precious" (verse 15).

W.M.R.

## Women's Column (continued)

friends will often produce an equal change in feelings. Our living for Christ should be like the sun, which goes on shining whatever the weather. Faith nullifies feeling and fear. "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so *now* yield your members servants to righteousness unto holiness" (Romans 6:19). Be in revolt against the tyrant "self," and let King Jesus reign by faith upon the throne of your heart.

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## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, SEPTEMBER 10th, 1958

Programme: 10.15 to 10.30 p.m.

Speaker: A. O. JOHNSON (Watford)

Subject: "Signs of the Times"

Others taking part include:

London Crusader Choir Brass Ensemble  
Ruth Dawson, soprano, and Geoff. Cooper, organ

featuring:

"In my heart a song is ringing"

"Jesu, lover of my soul" and "It was His love for me"

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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## DETAILS OF SPECIAL CONFERENCE PROGRAMME

Date: **October 5th, 1958**

Time: **9.15 to 9.45 p.m.**

Station: **IBRA Radio**

Wavelength:

**Short Wave 20.2, 26.1, 32.3 metres**

Speaker:

**Rev. E. J. Phillips**, President 1958-9

Others taking part:

**Rev. J. C. Kennedy**, retiring president, and

**Rev. H. W. Greenway**, Secretary-General

*Musical items by London Crusader Choir and  
Bournemouth United Choirs.*

Conducted by  
National Youth  
Secretary

# youth page



## It's about time we got up --- --- and got cracking!

**A**NOTHER Government White Paper has been published. Its subject? Youth and crime. Did you listen to the news? Did you not hear the horrifying statistics? There were nearly twenty-five per cent more convictions in the vital teenage group this year than last. The increase in crimes of violence is twenty per cent up on last year. I would like to use these facts to smack the sleepy minds of lethargic Christians who recline at ease in "Zion" pooh-poohing the gallant struggles of the worthy bands who strive to win youth for Christ. At the same time I would like to thrust these heart-breaking details into the hands of Victorian-figured saints who criticise the acts and manners of modern youth fresh to the "niceties" of sedate church life. Youth has its many faults. So had the parents in their day. But the fact remains that the Devil and his cunning host are running rampant among today's youth with a vengeance. These precious young souls are easy prey. The unspoiled innocents are being massacred by the million, and the major part of the Christian Church stands idly by. Less than ten per cent of our membership is engaged in Sunday school work. Not much more than two per cent of our membership is engaged in mid-week youth work, and many will already have been included in the Sunday school figure.

These are stark facts. The world is reeling blindly along, not knowing what is around the corner. Youth are the weak victims of this insecure state. The Devil is reaping his vile harvest. And what are we doing about it? We can thank God for the few. But what of the many? So many appeals for youth work support brings a measly response, both in finance and workers. God must be disgusted with us.

In January of this year a National Youth Conference was held in Cardiff. The Junior Crusader work launched five years ago was given fresh

emphasis. Membership cards, enrolment cards, information brochures and suggestion lists were circularised to every church. It is assumed that every Elim church would have for the agenda of its next church session an item called "Junior Crusaders." And what has been the response? Weak enough to make a cat laugh. This attitude would not be tolerated in business. One word would fill the pay packet—*dismissed*. Why hasn't a Junior Crusader branch been commenced at your church? There can be no excuse presented which cannot be overcome. This is for the vital age group—eleven to fifteen years—just ahead of the "crime-wave age-group."

The answer, the *only* answer to the tormenting hunger raging in the hearts of today's teenager which sends him down the skittle alleys with a spring knife in his hand, and crazy mixed-up emotions in his breast, is *Christ*. And we have the responsibility of getting this answer across to him. We appeal to every member in our churches—get up and get cracking!

And by way of encouragement, read this:

### "THE FIELDS ARE WHITE . . ."

*W. Ronald Jones, the virile and progressive minister of Bristol's Elim Church, the City Temple, and Youth Commissioner for the West of England Presbytery, writes this to you.*

What a tremendous challenge! What a searchlight of Divine penetration in these vital words from the lips of the Master!

There are many fields of service to which our thoughts turn, fields afar off and fields close at hand, the field of age and the field of youth! The all-important question is, what are we doing about it? *Are you doing anything at all?*

Talking about it is not sufficient. Simply having big conventions and campaigns is not the complete

answer. "The fields are white" and *we must get into the fields.*

What amazing dimensions there are to the field of Junior Crusader activity—young folk from the age of eleven years to fifteen years, the very age when the Church begins to lose its grip on modern youth. Are there many of them in your town or city? Of course there must be. "The fields are white unto harvest"! Well over sixty per cent of them never enter a Sunday school. Have you attempted to reach them?

Four months ago we set out into this new field of service for the Master. We felt that we in Bristol must face up to this challenge. We set ourselves a target for 1958. We would seek to open five Junior Crusader branches.

The very first task was to approach the educational authorities for permission to use the schools in certain districts of the city on one evening each week. As soon as this permission was received we opened one new branch each week for five weeks, and so our 1958 target has already been reached. Each group has its own branch leader with eight team leaders and a pianist. These workers are all taken from the young people of the Bristol City Temple.

It is unnecessary for me to deal further with means and methods—different arrangements will be called for in different places. I would say in passing, however, that I would be willing to help or advise anyone wishing to commence such work.

The question uppermost in all minds would be, I am sure. "Well, and how does it all work?"

Here is the answer. In four months we have had hundreds of youngsters under our influence and over 200 of them are enrolled Junior Crusader members. Already we have had the joy of seeing close on twenty-five of them accept the Lord Jesus as their Saviour. This field of service is thrilling—it has given

a new zeal and concern for the unsaved to our own young people.

You can do it in your church. Catch afresh the words of Christ, let them ring in your ears, let them hum in your soul and let them move your hands and feet, for "*the fields are white unto harvest.*"

*It must be*

**DYNAMIC**

**VITAL**

**GRIPPING**

**REAL**

*—for modern youth*

**And it will be!**

**NATIONAL**

**YOUTH**

**RALLY**

**Saturday, September 27th, 6.30 p.m.**

at the

**Elim Church, Benhill Road, Camberwell**

**Guest Speaker**

***Alex Tee***

(Scotland's Youthful Pioneer Evangelist)

*supported by*

**SOUTHAMPTON'S ELIM YOUTH CHOIR**

(a virile group of fiery witnesses)

*It's going to be good— don't miss it!*

**Elim youth movement** CRUSADING FOR CHRIST



**THE FAMILY ALTAR**  
and  
**ELIM PRAYER CIRCLE**

Scripture Union Portions. Notes by J. H. Sainsbury  
(Minister of Elim Church, Ipswich)

**Sunday, September 7th.** Matthew 25:14-30.

The Lord is represented here as a man going on a journey who commits the care of his goods to his servants, "to every man according to his several ability" (v. 15). This is an illuminating phrase and makes it quite clear that the varying quantity of "talents" distributed to the servants does not indicate favouritism on the part of the Lord. It shows rather His grace in that He recognises the extent of our ability and will not demand more of us than we are able to do—hence His anger with the one who refused to try (v. 18).

Do not say "I cannot," for He has said "You can"!

**Monday, September 8th.** Matthew 25 : 31-46.

"The righteous unto life eternal" (v. 46).

The reaction of these righteous people to the commendation of Jesus in the judgment day is most interesting (vv. 37-39). They had done, during their lives, things which were perfectly natural to their righteous character, and were surprised to find that all the little acts of kindness they had done for their fellow believers had been counted by Christ as though they had been done to Himself (v. 40).

In view of this fact, does He also count our acts of unkindness to our fellow believers as committed against Himself?

**Tuesday, September 9th.** Matthew 26 : 1-16.

"What will ye give me, and I will deliver Him unto you?"

The act of betrayal by Judas was the end of a process which began with a Satan-inspired thought (John 13 : 3) which apparently he allowed to develop in his mind until he was so surrendered to it that "Satan entered into him" (John 13 : 27). The thought of sin leads on to the act—beware!

"What will ye give me?" The answer of the priests was thirty pieces of silver, but the final answer to that question was a suicide's grave and a Christless eternity—such is the deceitfulness of sin.

**Wednesday, September 10th.** Matthew 26 : 17-30.

"Go . . . to such a man" (v. 18).

Peter and John were detailed to fulfil the above commission (Luke 22 : 8). On entering Jerusalem they would meet a man bearing a pitcher of water (Luke 22 : 10). They were to follow Him, for he would lead them to the man they sought. Was the sign prearranged or a result of supernatural foreknowledge?

The identity of this man remains a mystery, but it seems probable that he was a disciple, possibly a secret disciple, which would explain the suppression of his name (compare John 12 : 42). However this may be, he was a man who acknowledged the authority of Christ (v. 18) and took delight in a labour of love (Mark 14 : 15). Such men are valuable.

**Thursday, September 11th.** Matthew 26 : 31-46.

Peter, James and John enjoyed a particularly close fellowship with Christ. This may be seen in that these alone of all the disciples saw Him in His transfigured glory (Matthew 17 : 2) and were allowed to enter more deeply than any into His agonies at Gethsemane (vv. 36, 37). Those who love the Saviour deeply still know something not only of the glory experience but of suffering also, for joy and trial are still the inseparable twins of Christian experience.

Examine the remarkable attitude of Paul in this respect (Philippians 3 : 10).

**Friday, September 12th.** Matthew 26 : 47-58.

This passage records the feeble attempt of Peter (John 18 : 10) to defend his Lord against His enemies—an attempt which prompted Christ to tell him that if He required defence He could call for "twelve legions of angels"—at the lowest reckoning 36,000!

The significance of this statement lay in the obvious contrast between the disciples and the legions of angels. He had at His disposal not just twelve feeble men but twelve legions of angels. How grateful we should be that in His submission to the will of the Father He refrained from calling upon them.

**Saturday, September 13th.** Matthew 26 : 59-75.

"Then the high priest rent his clothes . . ." (v. 65).

Caiaphas in this act did what he was forbidden to do under the Mosaic Law, even in a matter of great personal grief (Leviticus 10 : 6; 21 : 10).

In contrast to the act of Caiaphas the garments and particularly the coat of Christ were preserved from being rent (John 19 : 23, 24). There is, perhaps, a connected significance between these things—the act of the high priest indicating the near end of the Aaronic priesthood and the act of the soldiers suggesting the commencement of what was to be an eternal priesthood.

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for You!**

*say the students of the  
1958-9 E.B.C. terms.*

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**ELIM CENTRAL  
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**WEDNESDAY  
SEPTEMBER 17th  
7.30 p.m.**

*Conducted by the  
DEAN  
(REV. J. T. BRADLEY)*

*Guest Speaker  
REV. T. H.  
STEVENSON*

*Items by  
Over 20 new students*

**SPECIAL WELCOME TO CRUSADERS**

# COMING EVENTS

(Please pray for these services)

**BATH.** September 13-16. Elim Church, Charlotte Street. Missionary Exhibition. Speakers, Miss C. M. Paint (India), A. D. Hathaway, G. H. Thomas, F. B. Phillips. Missionary films and filmstrips. Weeknights 7.30, Sunday 6.30, missionary meetings.

**BRIXTON.** September 13, 14 and 15. Elim Church, Milstead Street. Anniversary Services (Church's 9th and Bernard H. Norris's 1st). Sat and Mon. 8 p.m., Sun. 6.30. Visits from Wimbleton and Ealing Crusaders and Pastors Timbrell and McBurney. Everybody warmly invited. Comfortable tip-up seating now installed.

**HULL.** September 13-21. City Temple, Hessle Road. Silver Jubilee Convention. Sat., 13th, 3 and 7, Welcome Services. Suns. 10.45 and 6.30, week-nights (ex. Fri.) 7.30. Speakers: J. Atkinson (Englefield Green), J. Frame (Smethwick), J. Gardener (Halifax), J. Way (Hove) and J. Woodhead (York).

**ILFORD.** Saturday, September 13. Elim Church, Scrafton Road. Monthly Rally at 7.30. Speaker: H. W. Greenway. C.930

## SUNNY BLUNDELL TOUR

September 6-11, Mason Street, Hull; 13-18, Leeds; 20-25, Oxford; 27—October 2, Porth.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

Sept. 7, Brixton; 14, Wormwood Scrubs prison and Barking; 21, Maidstone prison; 28, Worthing; October 4, Festival of Praise, Friends Meeting House, London; 18 and 19, Portsmouth; November 8 and 9, Leeds.

## PRESIDENT'S TOUR

September 27 and 28, Swindon; 29, Christchurch; 30, Winton; October 1, Springbourne; 2, Weymouth; 3, Salisbury; 4, Wimborne; 5, Merriott (morning), Yeovil (evening).

## MR. F. B. PHILLIPS'S VISIT TO BATH AND BRISTOL

**Bristol.** September 17th and 19th—Missionary Films.

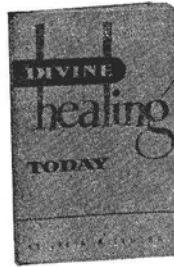
**September 18th.** Great United Literature Meeting at Elim Church, Charlotte Street, Bath, when the full-colour film "The Silent Messenger" will be shown.

All meetings at 7.30 p.m.

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*The Christian Herald.*

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## GREAT NATIONAL RALLY

of the

## BRITISH PENTECOSTAL FELLOWSHIP

will be held in

The Methodist Central Hall  
Old Market Street, Bristol

on

Saturday, November 1st, 1958,  
at 3 and 6.30 p.m.

Special speakers and chairmen will be announced later

## SPECIAL MINISTERIAL CONFERENCES

will be held in

The City Temple  
Jamaica Street, Bristol

on

Friday, October 31st, 1958, at 3 and 7 p.m.

Subject—THE LORD'S TABLE: (a) Its Doctrinal Aspect and Importance; (b) The Responsibility of the Minister; (c) The Heart Preparation of the Communicant; (d) Worship, Prayer and the Ministry of the Gifts.

These ministerial conferences are open to all Pentecostal ministers and there will be open discussion.



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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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**Hfracombe, Devon.** Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

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**Home.** Widow, semi-invalid, Elim member, requires companion-help; live in and share ground-floor flat; suit retired nurse or active pensioner. Small salary offered. Box 11, Elim Evangel Office. C.922

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## Have you read this book?

*"To walk in the Spirit and be filled with the Spirit we must continually derive our life and power from Him. Just as the tree is fed by the sap rising from the roots. Just as the flame in the eastern lamps was fed by the other end of the wick being immersed (yes, baptised if you like) in the small bath of oil in the vessel of the lamp. I like the expression of the psalmist: 'Thou unointest my head with oil; my cup runneth over' (Psalm 23:5). There is something delightful in that word 'unointest.' It is in the present tense. It is always up to date. Not 'has anointed' or 'will anoint,' but 'unointest'—something being done now, tomorrow, the next day, every day. That should be our experience. Anointed with fresh oil for every day. All our prayer, our service, our worship, must be actuated by the Spirit. It must be all Spirit-breathed. We must seek, and receive, a fresh anointing with the Holy Spirit for every fresh service for God we undertake. The baptism of the Spirit is not the end of the Spirit-filled life; it is hut the beginning, a doorway into an anointed fellowship and communion with Christ."*

This is just an extract from one of the chapters in the book "**A Sound from Heaven**" by W. G. Hathaway.

If you have not read this book you should get a copy now, from the Elim Publishing Co. Ltd. at 2/6 per copy (postage 4d.).