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The Elim Evangel

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

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“Think it not strange”

This sermon, preached by Mr. Urch on Sunday morning, November 16th, was his first since he became critically ill with a tumour of the brain. He was operated on (September 5th) and his life hung in the balance for days. He was fervently and unceasingly remembered in prayer by his church members and throughout the whole Elim Movement. Both Mr. Urch and his dear wife attribute the rapidity of his recovery to prayer. The doctors have referred to it as “remarkable and beyond medical expectations.” We praise God for His wonderful goodness to our dear brother.—Editor.

A FEW weeks ago the doctors were of the opinion that it would be many, many months before I was able to undertake my work again, and there was the grave possibility that I would never be able to do so. But here in this church you lovingly prayed for me. And throughout this city Christians of all denominations met and prayed for me. And during my illness ministers of all denominations visited me, and prayed with me. More than that, throughout our entire Elim Movement there has gone up a great volume of loving and persistent prayer. And God heard and answered and, humbly I say, here I am today to minister the Word of God to you once again.

The text I want to bring before you comes from 1 Peter 4:12, 13: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.” Christ’s sufferings—He hangs upon that cruel cross, His pale body besmeared with blood from wounds made by thorns and nails and spear. The wooden cross and the rough earth around are drenched with the precious blood of our dying Lord.

Now He is dead, and down this hill called Calvary moves a stream of Pharisees and priests, outwardly gloating and inwardly satisfied. Listen to their conversation.

“Well, gentlemen, He is finished now, and will soon be forgotten. We are successful, and He is a failure.”

“Yes, you are right. He is finished now for ever.”

“His triumph was short-lived. We are the victors now. We have disgraced Him upon that cross, and all the country will despise Him for ever.”

If we could raise those Pharisees from the dead this Sunday morning, and take them and their wicked associates to the multitude of buildings throughout the world that we call churches and chapels, and ask them to listen to the hymns of praise and worship ascending to that same Man of Calvary, whom would they regard as triumphant now?

“In the Cross of Christ I glory,
Towering o’er the wrecks of time.
All the light of sacred story
Gathers round His head sublime.”

How unspeakably mystified and rebuked His enemies would be! *Suffering led to salvation, and trials to triumph.*

In our text, Peter associated our Lord and His sufferings with the sufferings of all who are His followers. And Peter was not the only apostle who wrote in this way. Paul was constantly making the same association. He talked not only of "the consolation" of Christ abounding in us, but also of "the sufferings" of Christ abounding in us.

Let us go now to the jail at Philippi. Outside is a crowd of mocking, jeering persecutors. Listen to what they have to say.

"Well, we've got Him now. And we'll finish Him now we've got Him."

"You are right. His influence is finished for ever."

But had they been able to hear the voice of the Almighty that day they might have heard Him say: "You are not right. You have not got Him. I have got Him. His influence is not finished for ever." But Paul and Silas knew the Almighty's voice, and at midnight they could both pray to Him, and sing His praises. What happened? Why, the prisoners heard them, and later, after the earthquake, the jailer came and found Christ, and his family came and found Christ, and the first seeds of the church at Philippi were sown. Sorrow again turned to a song, and affliction turned to triumph.

Watch now a little ship approaching the shores of a small island. The men on board are prisoners—rough, brazen, blasphemous, uncouth. But among them is one old man—gentle, holy, refined, and with great beauty of countenance. What a tragedy, you say, that such a man as John should be cast among such company upon such an island as Patmos. But read what he wrote when he was on the island—the book of the Revelation.

"I was in the Spirit on the Lord's day . . ." He saw the Lord in all His glory. He saw, too, that those ruled by Satan and sin were like wild, ravenous beasts, and much of his writing paints a dark and terrible picture. But he does not end there. He takes us on to see the triumph of God and of our Lord over all that is dark and sinful. In the end we see the Holy City, the New Jerusalem, and we hear the new song. Did he resent going to Patmos? Did he say, "Why did this happen to me?" I think not.

But let us not only link the sufferings of our Lord, and the sufferings of His followers, with those whose names are within the pages of Scripture. History is also full of the names of those who have sorrowed and triumphed, who have turned seeming defeat into victory.

If you knew that tomorrow you would be burnt to death, do you think that tonight you could sleep peaceably? It was the evening before Bishop Ridley was to be burnt at the stake in Oxford, in 1555. His

brother was with him on that last evening, and offered to remain and watch all night with him.

"No, no," replied the bishop, "that you shall not. For I mind, God willing, to go to bed, and to sleep as quietly tonight as I ever did in my life."

In the morning he was taken to the fire, and he did die. But his influence and his triumphant spirit have lived everlastingly.

Across the river from our own city lies the historical city of St. Andrews. Outside the university there, you can see in the road a circle of stones, and within it the initials "P.H." Go farther down to the castle, and you can see a similar circle, and within it the initials "G.W." Those circles mark the spots where Patrick Hamilton and George Wishart allowed themselves to be burnt rather than deny the Lord they both loved. They were men of gentle nature and loving hearts. Was their death at the hands of their cruel, callous executioners defeat? Surely not, for men who saw them die, in supernal glory, found through their death the way of life. And all down the years since their sufferings have been an influence for righteousness and truth.

I move over the centuries now to a man nearer our own time and age—a man who laboured for a quarter of a century in missionary work in Mongolia, and who died without seeing one Mongolian convert baptised. James Gilmour of Mongolia, for the sake of Christ, suffered terrible bodily discomfort and pain, intense loneliness and opposition. And perhaps the greatest suffering of all was to see no fruit for his labour. Yet who will say that James Gilmour was a failure when his life speaks so eloquently to posterity?

But, you say, these are all exceptional people—people of extraordinary stature and strength. Yet, in ordinary circles, there have been multitudes who have been willing to be partakers in Christ's sufferings. Granted there are many who grumble and resent their sufferings, and all too many who question and say, "Why has this happened to me?" as though God in some way or other owed it to them to keep them perpetually free from suffering and affliction. God has never promised any one of us freedom from pain, trials or distresses. To expect such a freedom is a sign of an immature Christian faith, and a lack of knowledge and understanding of the Scriptures. "Beloved, think it not strange concerning the fiery trial . . ."

At our family worship the other day, I read from *The Upper Room* the story of a young girl called Beulah, who trained to be a nurse. She had just embarked on her career when she was stricken with arthritis. No doubt many questioned the Lord's

dealings, and the reason for Beulah's sufferings. But not Beulah. She had a special telephone installed at her bedside, and daily she used it to inspire her friends, to encourage members of her church, to comfort the bereaved, and to bring cheer to the discouraged. At the age of thirty-six she died. Was the life of this young woman, crippled as she was, a life of defeat? Was her early death a tragedy? How can it be, when her influence was such over the people who knew her; and today, through the medium of *The Upper Room*, her influence has spread throughout the whole world, to people who never knew her?

You who are listening to me here this morning (and those who will read these words) have had, and will have, your own individual trials and testings. "Think it not strange . . ." It is how we react to our sufferings that determines whether they will be turned into triumph or defeat. There is nothing in ourselves which can determine victory, but it is as we draw upon Christ's grace that we can be sure of ultimate triumph. The testimony of Paul, of John, of Bishop Ridley, of Patrick Hamilton, of George Wishart, of James Gilmour of Mongolia, would be "His grace is sufficient for me." If in such circumstances of extreme testing and trial these men could so display faith and courage and joy, cannot we, with our lesser trials and testings, do just that?

The text we have used speaks of trials and sufferings, but note what Peter says: "*Rejoice.*" That is it. And the last words of the text are "exceeding joy." God grant that by allowing ourselves to be partakers in Christ's sufferings, when His glory shall be revealed, we may be glad also with exceeding joy.

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Subject: "Divine Healing"

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Women's Column

By Gladys Gorton

BONNIE BABIES

"SISTER, will you judge at our baby show?" inquired the voice at the other end of the phone. "I'm sorry," Nurse — answered, "but I don't agree with them."

"Don't agree with them?" the voice answered incredulously. "Why?"

"To my mind they are most unfair. Every mother's baby is lovely to her and someone's got to win. You look at them all, and then have to select three. From those three you must find something which will make them first, second and third. It may only be a minor thing that puts them in this array. Often the thinnest baby takes the 'beauty prize' because it is the correct weight and physique (athlete type really). This goes to show that looks don't count. Therefore the mother with the plumpest baby is so disappointed and can't understand the reason why she has lost. That's why I will not do so Mr. —. Bye!" And she put the receiver down.

This wise nurse loved babies so much that she could not favour one more than the other. No favourites. You would be like that too, I am sure. I know I would, because to me every baby is bonnie. I have never yet seen an ugly baby. It is only the scars and marks of sin registered by wrinkles and expression that make a face and form ugly. A baby is full of sweet innocence. It hardly knows that it is born, let alone knowing sin.

As in the natural realm so in the spiritual. It is stimulating to see a number of bonnie babies gathered at a baby show, but what overflowing joy it is to behold a company of newly "born again" believers. What a thrilling climax it must have been for the disciples, on that pentecostal day, having been mightily baptised into the Holy Spirit, now to witness 5,000 "born again" people. Bonnie babies indeed! The great revivals in the Church age have seen multitudes of "born again" repentant sinners. May we see it again—*soon*—thousands being born again by the convicting power of the Holy Spirit.

(Continued on page 791)



Editorial

WITH the New Year issue of the ELIM EVANGEL our esteemed brother Pastor A. D. Hathaway, B.A., will become the new editor. We feel that the Conference could have chosen no worthier person for this task, and on behalf of all our readers we would extend to him a warm welcome.

Mr. Hathaway has the highest qualifications for this work and is not without experience along these lines, having edited very successfully the *Elim Missionary Evangel* for a long period. His task will not be easy, for as well as his work as editor Mr. Hathaway will have the care of a church. He will need our prayers and sympathetic support. We know that he will produce a magazine that will be of great interest and blessing to all our readers.

The photograph below shows Pastor Hathaway (left) with his wife and Pastor J. Gardiner (District Superintendent) on the occasion of his recent induction to the pastorate of the Bradford church.

We would like to take this opportunity to thank all those who have so faithfully helped and co-operated in the producing of the EVANGEL each week during the period of the present editorship.

From now on all correspondence concerning the EVANGEL, apart from classified advertisements, should be sent to Mr. Hathaway at 28 Silverhill Road, Bradford 3, Yorks.



The Miracle of Chester

CHESTER, a Roman camp, still preserving the total circuit of its 2,000-year-old walls—could we take it for Christ? Crossing the fine bridge over the Dee, our view of the city skyline was dominated by the great tower of its splendid Town Hall, found next to that hub of the city's life the cathedral itself. This prominent building was to be the place for the first two evenings of our campaign.

On the Saturday evening Rev. John Abraham, Mrs. Grace Smith (our pianist from the Gloucester church), Mrs. Canty (soloist) and I stepped into the huge Assembly Hall. For this first service about a dozen folk from Elim churches and one Elim minister came to encourage us, and besides these the initial response to all our city-wide publicity consisted of a handful of people scattered across the endless rows of seats. This was also the picture presented to us on the second day, Sunday. The authorities would not allow us to have services which clashed with recognised church times, but we had meetings at 3 and 8 p.m. The third day our booking obliged us to move our meeting into a church off the main bus route on the other side of the city. A few people followed us and the meetings began to build up, but after only four services we had to move again, and this seemed to confuse nearly everybody. Oral Roberts's organiser came to see us and asked the police where we were. However, we had the distinction of being unknown to them!

It was decided to move into a third hall—the basement of the Labour Exchange—where, despite its humble character, we at least could continue each night without moving. There, with only limited means of making our presence known, our original advertising cancelled, we tried to recommence the campaign.

Could God work in such circumstances, or was it a forlorn hope?

The miracle of Chester is something I shall always think about. God gave us phenomenal results, for no less than 150 adults made open decisions for Christ. Such a figure, as will be evident, represents an incredible proportion of the unconverted people who attended these services—as many as half the con-

gregation on one occasion, when we had twenty decisions at once.

At first only one or two ventured forward for healing, but God was quick to work even in the very first meeting. I should like to mention a few incidents. A lady who came because of some other infirmity found God also had restored her hearing perfectly. She said, "I never expected that!" Incredulous, she went about after the service stopping up her one-time "best ear," her face a study of surprise and joy as she proved to herself that she could really hear people speaking. A man had a triple healing—stiff knee, useless arm, and deafness. He replied to questions spoken quietly by people behind him and said, "I have never heard in that ear since I was twelve—my wife will never believe this." A girl unable to read the hymn-sheet we gave her had her vision restored at once and read normally from the same sheet. A lady healed three weeks before, at the start of the campaign, also testified of deliverance from asthma.

The Lord bless all Elim folk who prayed us through to victory. A fine coach-load of people visited and helped us one night, for which we were sincerely thankful, especially as they travelled seventy-five miles from Old Hill, Birmingham. Pastor Elf Francis' frequent presence, and songs by Mr. Crook of Wigan, as well as the captivating singing of the Liverpool girls' sextet on two occasions, were greatly appreciated. Our first small audiences simply could not sing at all, as they did not know any songs on our campaign sheet except "Jesu, Lover of my soul."

Pastor John Lewis has been inducted by Rev. Tetchner for this new work, and this young man was greeted with real applause as he stepped forward, which we take as an encouraging sign for the future results of this effort.

G. CANTY.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

First of all, here are the answers to last week's competition. Mark 1:11; 2:21,22; 7:28; 9:2; 10:14; 11:7; 12:27; 13:3; 15:34; 16:16. How did you get on?

Now here's another competition, again by our good friend Iris Tunnicliffe, and once more there are three Gospels as prizes for the first three correct sets of answers sent in.

1. John 2. Who changed the water into wine?
2. „ 4. Whom did Jesus meet at a well in Samaria?
3. „ 4. What relation of the nobleman was ill?
4. „ 6. Who fed five thousand?
5. „ 6. Who said He was the bread of life?
6. „ 8. Who forgave the adulterous woman?
7. „ 9. Who healed the blind man?
8. „ 11. Who raised Lazarus from the dead?
9. „ 13. How did Jesus teach His disciples humility?
10. „ 19. Did the soldiers break Jesus' legs?

There are the questions, and I want you to find the answers, write them on a postcard (be sure to put the verse in each case) and send it to me at 20 Clarence Avenue, London, S.W.4. Remember to put your name and address on the card, and the church you attend.

I have three copies of the Gospel of John, which have full colour pictures on the front and back and four more inside, just waiting to be sent to the winners. Will you be one?

I say, are you getting excited? About what? Why, about Christmas, of course! I think it's a smashing time of the year. I always enjoy it. But be careful that you don't become miserable through getting too many gifts! No, that isn't queer really. You see, it somehow makes you happier to give than to get. Try it and see. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:35).

The rivers run into the sea, from which the water

(Continued on page 791)

THE ELIM EVANGEL

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GLEANINGS from GENESIS

By John Dyke (*Minister of Elin Church, Graham Street, Birmingham*)

No. 4. THE TWO SEEDS

(Genesis 4)

THIS chapter so dark and overcast with violence is nevertheless a seed-bed of rich doctrinal truth. In Abel is seen a type of Christ, in His violent death at the hands of guilty religious men and the shedding of His blood (Hebrews 12:24). The two brothers also speak of the two classes of sinners, the self-righteous and the repentant, which have appeared in every age. Here also is the element of dispensational truth in which the book of Genesis is so rich. Cain the murderer is typical of the Israelitish nation, filled with blind, unreasoning hatred against Christ. They slew Him, and as a consequence they became wanderers among the nations, marked by God and preserved. These themes may individually be developed and used as a basis for that particular aspect of truth each represents.

THE CONTRASTS (vv. 1-6)

First, examine the two sons. Cain was the first-born and the hopes of Eve were centred upon him. She remembered the promise contained in the prophecy of Genesis 3:15, and even before his birth persuaded herself that the coming child was the promised seed who would regain the lost paradise. So she named him Cain, meaning "acquired of the Lord." Alas, she was to be speedily disillusioned, for she was to see in him the reflection of her own willfulness.

The problems created by sin demanded more than a natural son. The plan of redemption could not possibly be effected by one who was of the seed of the man and not of the woman alone (Genesis 3:15; Isaiah 7:14; 9:6; Matthew 1:23; Galatians 4:4).

Abel was the younger. His name means "exaltation-vapour." The name given shows the disappointment of Eve and reveals the character of this son. He was unearthly, aesthetic, spiritual. Even among the monotony of sheep-minding he had an abstraction which was the opposite to his matter-of-fact brother.

The difference was further exemplified in the two offerings (vv. 3-5). Cain brought of the fruit of the ground—the fruit of his labour. Intellectual and re-

fined, he *reasoned* that God could not but be pleased with the beautiful things of creation. He was positive that God would prefer such refinement to an altar stained with blood. Without doubt, the means of approach to God by means of sacrifice had been emphasised by his parents. Cain knew that both they and his brother constantly obeyed the Divine directions and made the sacrifices, but he shuddered at the thought and abhorred the method. He recognised a God of providence but not of redemption, a Creator but not a Saviour, and asserted human reason over Divine revelation—a similar characteristic of the latter-day apostasy (Jude 11). He offered a meal offering (compare Leviticus 2:1)—typical of the sinless life of Christ—but ignored the burnt offering (Leviticus 1) without which a meal offering was not accepted (Numbers 15:4). So is the sinless life of Christ preached by the modernists as an example, while His redemptive sufferings are ignored or contemptuously dubbed "gospel of the slaughterhouse"—"repulsive sentiment."

How different was the faith of Abel (Hebrews 11:4). He clung to the old-fashioned theology of his parents, recognising his need of redemption and approaching God with a substitute. Nor was he left in any doubt as to his acceptance. God bore witness to it and testified in an unmistakable manner of his faith. So it is when we as repentant sinners approach God through our redeemer, Jesus Christ.

Now comes the Divine remonstrance (vv. 6, 7). But even in rebuke there is grace and the promise of greater blessing. The first harvest festival being rejected, the offerer reveals by his sullen countenance his anger at the refusal. The alienation of his heart is betrayed by his looks. How significant is verse seven—it has a double meaning. First, think of sin as a beast of prey lying in wait for the disobedient soul. The only way of escape is to master the evil—an impossibility. Observe the deeper meaning. God reveals a way of acceptance. By works—"if thou doest well"—a further impossibility for a carnal man, and by grace, which is possible. Grace points

to a *sin offering* lying at the door—a lamb waiting to be offered. Cain had but to make the sacrifice, as his brother had, to be fully accepted of God. The subsequent history of Cain shows how completely he rejected his grace of God and the evil consequences ensuing.

THE FIRST MURDER (vv. 8-15)

Here is *jealousy*, an evil thing which caused him to eye Abel with resentfulness, suspicion and envy. It is zeal gone wrong, cankered and corrupted. The worst form is religious jealousy. It has been a mainspring of division in home, church and state; the stirrer up of universal fightings. Jealousy eats into a man as rust eats into iron. It is a blind, unreasonable vice and its chief quality is to detract from virtue. Dionysius was jealous of Philoxenus because he could sing, and of Plato because he could debate. He punished them both for being able to do what he himself could not do. If Cain had been questioned he would probably have denied he was jealous, but his action belied his words.

Jealousy leads to *murder* (v. 8). One sin fathers another. How probing is 1 John 3:15. "He that hateth his brother is a murderer." Here is the man who shuddered at the thought of the shed blood of atonement. He scrupled to shed the blood of a lamb, but hesitated not to spill the blood of a fellow man. We have known preachers who have rejected the outpoured blood of the Son of God who, nevertheless, became unpaid recruiting sergeants, driving their fellows to the shambles of war. "Why don't they practise what they preach," said an irate sergeant-major to the writer, complaining about these modern counterparts of Cain. It does not seem consistent, does it?

Of course, sin will out (vv. 9, 10). It cannot be indefinitely covered up, but will expose and be exposed. The spilled blood of the first martyr cried out from the ground just as does that of the last sufferers (Revelation 6:10).

The curse of God must surely rest upon all "men of blood" who delight in violence, and although they may escape man's judgment in days when God has committed the government of earth to men they will ultimately be overtaken by that relentless pursuer—justice.

THE FIRST CIVILISATION (vv. 16-24)

The succeeding history of the religious murderer, Cain, is significant. He became crystallised in evil, and the godless civilisation he founded was an enlargement of his own character and nature. Hating the pilgrim life of his parents and brother, and re-

jecting the future appearing of the promised Redeemer, Cain aimed to make the world stained with human blood a comfortable place to live in. He moved away from the presence of God located at Eden's gate. It must not be thought, however, that this first Cain-founded civilisation was irreligious. The terminations of the names in this passage, particularly in verse eighteen, show that they still maintained a "form of godliness" (2 Timothy 3:5).

Here are the beginnings of great communities based upon an accepted social order (v. 17), of economic systems based upon agriculture and industry (vv. 20, 22). Nor was the aesthetical side of man's nature neglected, for there was the development of the arts (v. 21).

Progress was stamped upon all that Cain and his descendants did as they rejected the Divine revelation and substituted the theories of the human mind. They succeeded in improving everything but their own nature, and that was the cause which plunged their great civilisation into the holocaust of the Flood to be completely destroyed.

Women's Column (continued)

God has no favourites. He receives and blesses only through Christ His Son. Each new-born babe in Christ is accepted into the family of God. The babe in Christ *must grow*. Are you growing? The best food builds bonny babies. Prayer, reading daily the Word, attending regularly God's house, and keeping the right company is splendid food. This is well recommended.

A renowned evangelist addressing a conference of ministers declared, "The need is for nurses to nurse the converts." How true this is. It is not only getting people converted, but nursing them until they are well grounded. A nurse requires patience and skill, and so do we in looking after the "new babes."

Children's Strip (continued)

rises into the air to form clouds. These drop the water over the earth, which soaks it up until it sends it back into the rivers and so to the sea again! Are you a sea of blessing, or just an old water tank?

See you next week, and we have a whole page to ourselves for some Christmas fun and puzzling.

God bless you.

BERNARD.

THE subject that has been assigned to me is "Mass Evangelism." I want to call your attention to two familiar texts, Acts 2:1-4 and James 5:7,8. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." James 5:7,8, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Why This Great Interest ?

Someone has said that religion is enjoying the biggest boom it has ever known. Much of it certainly justifies rejoicing by every Christian believer; much of it is cause for deep concern. Today mass evangelism has become big business. In some ways that is good, and in some ways that is not so good. But, be it as it may, we ask the question, "What is it that is stirring up this tremendous interest in religion?" Such a question is not easily defined. Basically, people are grasping for something solid. This modern age is plagued both by fear of atomic warfare and by financial and economic insecurity. Multitudes are eager for peace of mind. They are eager for an antidote for the confusion and tension of our time.

Some believe, however, that the present religious fever is more than an escape from fear and frustration. They believe that people are yearning for deeper value—deeper value than they have been able to discover in material things. If this latter analysis is correct, then the Church of Jesus Christ with its all-sufficient Gospel not only has the answer, but we have before us the most challenging opportunities since the days of Pentecost. In the light of this we

must intensify our programme of evangelism; and we believe that the Church has been, and is today, God's instrument of evangelisation of the world.

Three Views of Evangelism

Now, let us take three views of our subject, "Mass Evangelism." First, a retrospective view; secondly, an objective view; and, thirdly, a prospective view. Let us look for a few moments as to where we have been, where we are, and, thank God, where we are going.

First, in retrospect, let us go back to the four Gospels and the book of Acts. There we find the Bible basis for our subject. There we see an unfolding of mass evangelism in distinct contrast with revival. Now what is evangelism? In its broad acceptance it means winning the lost to Christ. Dr. Swemer, writing in the *Watchman Examiner*, says that only "one kind of preaching is evangelism," and points out that evangelism is a public proclamation of Christianity to the non-Christian world. Dr. George Sweaze, writing in the *Christian Century*, defines the goal of evangelism. He says it is "to bring people through Jesus Christ to walk with God." There are many definitions, but, basically, evangelism is geared to reach lost men and women and bring them into personal relationship with God through Jesus Christ. Revival, in contrast, is the work of the Holy Spirit in relation to the Church, the body of Christ.

Now let us consider evangelism and revival in the light of the Gospels and the book of Acts. Flowing out of the Old Testament dispensation and overflowing into the New Testament, there comes a man by the name of John the Baptist. He was called by Jesus the greatest of all prophets. Yet he filled the role of an evangelist. He was the first New Testament evangelist to reach the masses. He did no miracles, but he preached the message of repentance. He emptied the cities as they came to hear this strange man dressed in a strange manner, who spoke as the "voice of God." Multitudes listened, multitudes believed, and multitudes were baptised. However, John said in Matthew 3:11, "I indeed baptise

EVANGELISM ◀

ference of Pentecostal Churches, Toronto, Canada

you with water unto repentance, but He that cometh after me is mightier than I . . . He shall baptise you with the Holy Ghost and with fire.”

Then Jesus Came

Then the Lord Jesus came upon the scene. His ministry was to the masses. Multitudes came to hear Him. He preached repentance and He preached that the kingdom of God was at hand ; but His ministry and His Messiahship were certified by the working of mighty miracles. He changed the water into wine ; He opened the eyes of the blind ; He unstopped the deaf ears ; He cleansed the leper. He raised the dead ; multitudes came to listen to the Lord Jesus Christ.

As He drew near the cross, He withdrew from the masses. He gave Himself to the nucleus of what was to become the foundation of the Church. He taught them concerning the coming of the Holy Ghost. He unfolded to them the sevenfold ministry of the Holy Ghost. When He had completed His ministry and His intimate teaching and relationship with His disciples, He gave Himself into the hands of His executioners to be led to the cross, and there He died. But death could not hold Him ; He arose from the dead.

After His resurrection He spent forty days gathering the scattered remnants of His disciples and taught them further. They were concerned whether the kingdom was to be restored to Israel at that time, but in answer to this question our Lord replied, “ It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth ” (Acts 1 : 7, 8). Then He lifted His hands in benediction and was received out of their sight. He had ascended to be at the Father’s right hand. The disciples made their way to the upper room, and ten days later there came that momentous event of the promised Holy Ghost.

Five Unrepeated Miracles

Now I want you to listen carefully. When the Holy Ghost came on the day of Pentecost, we witness five miracles which have never been repeated in the history of the Church. First of all, the entire Church of Jesus Christ was assembled together in one place ; that has never happened since. This is a wonderful conference ; there are thousands of God’s people here from all over the world, but this is only a part of the Church. We aren’t all gathered together.

The second miracle was that the entire Church was in one accord. That has not happened since. I often think of the story I heard of a group of Pentecostal preachers who were discussing the question as to when the Pentecostal Movement had its beginning. One said, “ Why, it’s obvious, it started on the day of Pentecost.” “ No,” one said, “ that is not correct. It started back there in the book of Matthew when John promised that there would be one who would baptise with the Holy Spirit.” Another said, “ No, it started in the book of Joel, where we have the Magna Charta of the Church.” The other pastor said, “ You are all wrong. It started away back there in the book of Genesis. It started back there when Abraham said to Lot, ‘ You go your way and I’ll go mine.’ ”

The third miracle was that the entire Church experienced the cleansing fire of the Holy Spirit.

The fourth miracle was that the entire Church was baptised with the Holy Ghost.

The fifth miracle was that the entire Church spoke with other tongues as the Spirit gave them utterance.

Now here was pure revival. Every aspect for revival is found in these five miracles, and from this revival there flowed the ministry of mass evangelisation. We see mass evangelism in the public ministry of Peter and others. Multitudes were reached through the preaching of the Gospel of the living Christ, one response of 3,000 and at another call there were 5,000.

Personal Ministry Important

Mass evangelism also took its form in the personal ministry of the believers. They went from house to

house making disciples, and the Lord added daily to the Church such as should be saved.

When we move over into the fifth chapter of Acts we see the high priest tremendously excited. Through the public mass evangelism and the personal mass evangelism of both the apostles and the individual disciples, something had happened. So the high priest said to the apostles (these are significant words). "Ye have filled Jerusalem with your doctrine." There was an entire city with a population much larger than Toronto that was thoroughly evangelised in a matter of days. From that day to this mass evangelism has ebbed and flowed upon the pages of history.

Time does not permit us to consider the mass evangelism of such men as Jonathan F. Edwards, George Whitfield, John Wesley, Charles Finney, Dwight L. Moody, Billy Sunday, Aimee Semple McPherson, Dr. Charles Prince, or others we could name of yesteryear.

Where Are We Today ?

Let us take now an objective view as to where we are now. Today we have become tremendously mass-minded. We have become accustomed to vast crowds. For instance, it is common for a sports event to attract 100,000 people. We have become used to big undertakings and colossal combines, in the affairs of politics, economics or recreation, or in education, civic or even religious affairs. And even in our Christian work and Christian outlook we have become more and more zealous to enlarge our opportunity. We have gone far in mass evangelism to reach the crowds. But as I have often heard Billy Graham say, when talking about the tremendous crusades God has given him, "This is not the whole answer; this is not the revival; this is not the revival that will result in mass evangelism such as we have never seen in the history of the Church."

Now what are the prospects for the future? Again I refer you to the original pattern found in the book of Acts. I believe with all of my heart that the Holy Ghost is leading the Church back to the original pattern of revival, the pattern that was set on the day of Pentecost. May we remember again that the whole Church was assembled together; the whole Church was in one accord; the whole Church was cleansed by the fire of the Holy Spirit, and the whole Church was baptised with the Holy Ghost. Whether we recognise it or not, a phenomenon is happening today. Around the land and across the land there is a mighty moving of the Holy Ghost, and God is filling men and women with the Holy

Ghost for witnessing, and is giving men and women a godly love for all the members of the body of Christ. A very prominent editor whom I know in Chicago told me confidentially at a luncheon one day. "Dr. Jefferies, I have been baptised with the Holy Ghost according to Acts 2:4 just like you." I looked at him and said, "No, not you." He said, "Yes." I said, "Tell me about it." He said that there was a group of men, both laymen and ministers, who belonged to the Presbyterian, Baptist, Methodist and other churches, who met every week and waited upon God. He said, "I had never been in a Pentecostal meeting in my life, and these men had never been in a Pentecostal meeting, but God met us as we were on our faces before Him, and we all were filled with the Holy Ghost and spoke with other tongues as the Spirit gave utterance." He said, "I didn't know what to do about my church." Being an extremely earnest and honest man, he said, "I went to my pastor and told him exactly what happened. I said to him, 'Pastor, if you want me to resign, I will be glad to do it.' My pastor said, 'Tell me about your experience.' I told him as best I knew how of what God did for me. My pastor said, 'Don't leave us. You have what we all need. We all need it.'"

The Move of God

My friends, people are receiving the baptism of the Holy Spirit who have not affiliated themselves with a Pentecostal church. I have met them in Japan; I have met them among the Presbyterians in Korea; I have met them down in Saigon; I have met them in Indonesia. They do not know a great deal about the Pentecostal teaching that we know and have experienced; but they are hungry for God, and God is meeting that hunger and is raising up and preparing a remnant of people all over the world for what one day is going to happen.

Yes, God is moving. The cleansing fire of the Holy Ghost is striving to burn out of our carnal hearts all the dross of bigotry, the dross of rivalry, competition and jealousy. God is working today. This move of God is on the way, but it will never be the work of man. I do not believe that there is an organisation in existence today that will produce it. It will break all of our organisational and denominational walls. You can't put it into the hands of a committee. It is too big for any committee. It will be God's sovereign work. It will be accomplished by and through His Holy Spirit to bring the Church of Jesus Christ into one accord.

(Continued on page 796)

CHURCH NEWS

Rawlings baptised the candidates and was ably assisted by brother C. Calvert, Crusader leader.

ROSE S. RAWLINGS.

ELIM CHURCH, WIMBORNE

Recently members and friends from Wimborne travelled by coach to Springbourne Elim Church for a baptismal service. Six of our people were baptised, including one of our oldest members and two of our new converts, also the pastor's daughter, Ruth. The Spirit of the Lord was upon the meeting in mighty power. Pastor Bristow spoke on Philip and the eunuch, and Pastor Ian Davis gave a very searching message on the same subject. It was a great joy to see the candidates baptised, and one could truly sense the presence of the Lord.

It is with profound sorrow that we have to say farewell to Pastor and Mrs. Bristow and family, for Mr. Bristow is taking up a new appointment in Ireland. They have been with us for the past two years and we can truly say we have been fed upon the finest of the wheat. We wish them God's richest blessing in their new appointment.

ADA E. ENGLISH.

PASTOR MAYBIN'S FAREWELL SERVICES

At their service the youth of the church marked the occasion by providing a supper for Mr. and Mrs. Maybin, who were thanked for their devoted service.

On Wednesday evening Sisterhood members gathered to a sumptuous feast, Pastor and Mrs. Maybin being the guests. Presentations were made to Mrs. Maybin in appreciation of her efficient services as president.

Large crowds gathered at the week-end for final services. On Saturday evening tributes were paid to Pastor and Mrs. Maybin by Rev. Haydn Davies, B.A. (Bethonia), on behalf of the Free Church Federal Council, of which Pastor Maybin was an active member, and by Mr. S. Lloyd, who spoke on behalf of the church. Mr. Lloyd also presented Mr. Maybin with a cheque. A writing case from the young people was presented by Mr. D. Juliff.

On Sunday evening Pastor Maybin preached his farewell sermon. We give thanks to God for the labour of His servant in Mountain Ash.

D.R.J.

INDUCTION OF PASTOR EDWARD E. JARVIS—BATH

A good congregation gathered for this service, which was conducted by Pastor R. Jones, of Bristol. Pastor E. Hodge (Wells) led the congregation in

(Continued next page, right column)

CAMPAIGN AT MALTON

Elim has really been put on the map in Malton. Pastor Eddie Smith recently conducted a campaign here. Great interest was aroused. Many souls were saved and some people testified to healing. In the near future no less than twelve will go through the waters of baptism. The Lord is really blessing, for which we give Him praise.

T. RICHARDSON.

NOTTINGHAM CITY TEMPLE

At long last the day of our campaign dawned. We were a people filled with great expectations, but little did we realise the way in which God was going to work. Instead of it being a soul-saving campaign it turned out to be a soul-searching campaign. We were made to realise that if we were to have any measure of revival we ourselves must be right with God, and I believe that was what happened as night after night the Harpin Evangelistic Team sang and preached with such fervour. Our campaign of a week's duration came to a close all too soon. Two of our sisters testified to being healed during the healing prayer sessions. On the Saturday evening fifteen young and old people were baptised. Since then God has been saving souls, and young people are being filled with the Holy Spirit. God is still blessing in Nottingham.

L. WATKINS.

BLESSING AT BECONTREE

We do praise God for His Spirit working among our young people. Recently about twelve were saved and filled with the Holy Spirit, magnifying the Lord with other tongues. Several of our young Crusaders have recently passed through the waters of baptism,



when each gave a clear-cut testimony of salvation; most of them are filled with the Holy Spirit. Pastor

Mass Evangelism (continued)

The Full Harvest Rain

I did not say into one denomination. We will perhaps maintain our denominational affiliations, but God by His Spirit is moving us closer and closer to that one accord. I do not even say that the World Pentecostal Fellowship will produce it. We could be the instrument in God's hand if we are willing to humble ourselves. It will not be brought about by the Association of International Evangelicals, wonderful as these men are. It certainly will not be brought about through the mixed multitudes of the World Council of Churches. It will be brought about by God's own Holy Ghost, in God's own time, through God's own sovereign leadership. When this mighty work is wrought in the Church, then we are going to see New Testament revival and mass evangelism as in the days of the Early Church. As Norman Nelson pointed out recently, "There are not enough evangelists, pastors and full-time missionaries in the world to keep up with the present increase of the world's population, let alone reach the present generation for Christ." If we are going to see the world reached for Christ in our generation and bring back *the King*, then God has got to do something new through His sovereign grace. When God pours out the full harvest rain in the last historic days of the Church, certainly the evangelists will be used; certainly the missionaries will be used; certainly the pastors will be used. But added to all these will be every born-again Christian believer, filled with the Holy Ghost, and possessed with a passion for souls. And the scope of this move of mass evangelism is beyond our human comprehension.

A Cloud on the Horizon

God will do a quick work. I am glad I am living today. I expect to see it in my day. God seems to be wrapping things up. There are tens of millions of people who are yet without Christ. God cannot accomplish the task through the human agencies that He has today. We are so set up with committees and organisations that we stumble over each other. God wants to move at one time by His sovereign power upon all. God will do a quick work, and when the last soul has been brought into the body of Christ the Lord Jesus will return to receive His Church unto Himself. Then we will have moved all the way back to the beginning of the pattern of the book of Acts, for when the Lord comes, then once again the whole Church will be in one place, together with our Lord in the clouds of glory.

I see a cloud the size of a man's hand. It is going

to rain; it is going to rain. God is coming; His Spirit is moving. God is going to make evangelists out of every one of us. Those who are in every Church around the world will go forth in the last days as witnesses for Jesus Christ. It will be mass evangelism that you will not be able to record; you won't be able to get the names and addresses of all who turn to Christ. They will be saved in the shops; they will be saved in the schoolrooms. They will fall in the streets under conviction. I want to be in on it. I intend to be in on it.

Church News (continued)

prayer. Friends from Swindon and Wells came to support the service. A welcome on behalf of the deacons and congregation was made by Mr. F. C. Smith, Church Secretary, with a pledge of loyalty and an assurance of prayful support for Mr. Jarvis. A bouquet was presented to Mrs. Jarvis from the members of her former Bible class at Scarborough. A duet was beautifully rendered by Mrs. Jarvis and her elder son, Alan. Pastor R. Jones gave the charge to the church, delivering it in his usual virile and enthusiastic manner. The closing message was given by Pastor Jarvis, who first thanked all for their warm welcome. He said that the theme of the induction service had been "responsibility," and if all remembered this the new chapter now opening in the life of the Bath church would be wonderfully blessed of God.

F. C. SMITH.

BATH. FAREWELL SERVICE TO REV. A. D. HATHAWAY

A large congregation gathered recently for a farewell and fellowship meeting to pay tribute to the past ministry of a beloved brother and pastor, Rev. A. D. Hathaway. Mr. Hathaway has now taken charge of the Elim Church at Bradford. In his farewell address Mr. Hathaway spoke of his eight and a half years of happy ministry at Bath, and closed with an exhortation that all members should support their new minister with the same love and devotion that had been shown to him. Mr. F. C. Smith, Church Secretary, on behalf of the deacons and congregation, paid tribute to the ministry of Mr. Hathaway, who had been a faithful pastor, Bible expositor, friend and adviser to all. Presentations were made from various departments of the church to Mr. and Mrs. Hathaway and family. The service concluded with refreshments.

F. C. SMITH.

(Continued on page 799)

Conducted by
National Youth
Secretary

youth page



Are You a Dreamer?

asks Pastor Gerald L. W. Ladlow, our Irish Youth Commissioner

"NOT likely!" you reply. "The Bible says that it is your old men who dream dreams, and we are young folk just starting out in life." Maybe you are, but, according to an assessment of modern youth by present-day social workers, countless thousands of teen-agers today live in a dream world. The stars of the silver screen and the television tube with their unnatural lives of glamour and affluence have captured the minds of these young folk and consequently they live in an unreal world, ever dreaming of what life could be to them. To many these dreams will only end in disillusionment followed by frustration and discontent, and with some, alas, in sin and crime. Only the very few are likely to have their dreams become a reality. What about Christian youth? Have they no dreams, no visions of what life could be to them? Have the lives of God's great servants never fired their imaginations? Has the Christian ideal never challenged them? Ah, yes, they have their dreams, to be sure, but how many will one day change their dreams into reality and become at last what they now desire to be?

Must our youthful dreaming always end in frustration and disillusionment? Is there no way to change our dreams into reality? Thank God there is! Listen to the words of a great man who did that very thing. Writing at the end of life when his visions have been fulfilled, he says, "I can do all things through Christ which strengthen me."

During the recent visit to Britain of Mr. Diefenbaker, the prime minister of Canada, the newspapers carried special features about that great country. I noticed one national daily had an article headed "The Fulfilment of a Dream." It was a description of the new St. Lawrence Seaway which now connects the great lakes with the Atlantic Ocean, making possible penetration into the heart of the continent by ocean-going vessels. I read that this great feat of engineering commenced at the little town of Cornwall on the banks of the St. Lawrence. Blasting

through great rocks, the mighty river was widened and deepened until finally a task greater than the construction of the Panama Canal was completed. To commemorate this great feat, the Canadians and Americans have erected a memorial in the town of Cornwall.

When I read this I thought of another memorial that I have in my own mind, erected in Cornwall. I arrived there nearly ten years ago, having recently landed in Canada from Scotland, ready to conduct services at the local Pentecostal Church. Imagine my surprise and horror when I discovered that "Rev. Gerald Ladlow, the Scottish singing evangelist" was advertised to sing and preach over the radio the following Sunday afternoon! I blinked, and read the notice again to see if my eyes were deceiving me! No! It was there all right! I stammered out my protest, "B-b-but it's all wrong! In the first place I am a Yorkshireman and not a Scot, secondly I am not a singer and have seldom dared inflict my voice on a congregation, thirdly I am not considered to be an evangelist, and to crown it all I have no experience before a microphone!" It was no use protesting; the arrangements had come through a misunderstanding and it was too late to alter things now. I just had to go through with it, but how? Up to this time I had always suffered greatly from a sense of inferiority, and the prospect of the meetings planned across Canada for me was rather frightening. If ever I prayed for God's help I prayed now, and when at last I stood before that microphone and sang "What though the world its gifts deny, I've riches more than gold can buy. Oh, bless the Lord, I've Jesus" I meant it with all my heart. I had stepped out of my personal weakness and launched out in faith upon His mighty power and discovered that through His strength the things which seem impossible can be accomplished. From that day forward I commenced a new life of confidence in God.

(Continued on page 799)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. F. L. Frost
(Minister of Elim Church, Clacton-on-Sea)

Sunday, December 14th. Psalm 87 : 1-7.

"His foundation is in the holy mountains" (v. 1). "All my springs are in Thee" (v. 7).

In this lovely psalm Zion is preferred above the rest of Canaan, for the temple's sake. The first thing mentioned in praise of the temple of God is that it was founded upon the holy mountains. The Church has a foundation so that it cannot totter. Many fierce winds of opposition have blown against it down the years, and still it stands, for Christ Himself is the foundation of it. In Matthew 16 : 18 we read, "And the gates of hell shall not prevail against it." As the temple foundations were in the holy mountains, built high, so the Church has the highest, yet deepest, foundation in Christ. Not only is He the foundation; He is also the Church's source of life. The springs of the joy of the worldling lie in wealth and pleasure, but the joy-springs of the believer are in that foundation—all our springs are in Him, and from Him all our springs flow.

Monday, December 15th. Ruth 1 : 1-10.

"Then she arose . . . that she might return from Moab . . . for she had heard . . . how that the Lord had visited the people in giving them bread" (v. 6).

The message of this book is "Rest through redemption and union." First we have a sad picture of backsliding. Elimelech and his wife and two sons left Bethlehem-Judah and went to sojourn in Moab in time of famine. Now the good news of God's blessing reaches Naomi's ears. In an empty and wretched state we might almost hear her say in the words of the prodigal son, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger." Naomi arose to return, not because she loved God or repented of her sin, but because she heard that God was giving bread in her native country which she had deserted. How many Christians leave their spiritual homes in a time of testing, and what sadness they bring to themselves! They protest that there is a lack of blessing and food, only to wander into the far country. If any are disgruntled in their church, then take heed through the account of Naomi.

Tuesday, December 16th. Ruth 1 : 11-22

"I went out full, and the Lord hath brought me home again empty" (v. 21).

How soon the wanderer becomes bitter in spirit, and blames God for his awful misery. Going away from God and our spiritual home is very disastrous. In Naomi's time of backsliding she lost her husband, two sons, and her wealth. God sometimes has to strip apostates in order to effect their return. In all her bewailing Naomi confesses to one thing, "The Lord hath brought me home again." How patient the Lord has been with many an erring child of His, until the wanderer's steps have been retraced. Are you out of blessing, away from the church, bemoaning your state and

blaming everyone else for it? There is bread in your heavenly Father's house. Will you not return, and eat?

Wednesday, December 17th. Ruth 2 : 1-12.

"Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" (v. 10).

Ruth is an outsider, of the accursed city of Moab, yet she finds favour of Boaz in his field. Boaz is the wealthy redeemer of Ruth—a picture of our blessed Redeemer, who looked upon us with pity when we came to Him as outsiders, of this accursed world. Could not we with grateful heart and deeply moved spirit look up to Him and say, "Why have I found favour in Thine eyes?" Ruth, as she settles in the land, knows not of the mercies that are to be shown her. Many a sinner has come to a knowledge of salvation, rejoicing in sins forgiven, and yet does not know what a "full salvation" awaits him. Ruth has met one who will bring her into real rest, blessing and prosperity, but she will experience them only when in real union with him. The fuller blessings of this great salvation are known only to those who have real union with the blessed Boaz—Jesus.

Thursday, December 18th. Ruth 2 : 13-23.

"And she did eat, and was sufficed, and left . . . and she brought forth, and gave to her [Naomi] that she had reserved after she was sufficed" (vv. 14, 18). Ruth, apart from her gleanings, received her food at the hand of Boaz; enough for herself, and some for her mother-in-law. Ruth passed her blessing on; this softened Naomi's heart, and she said, "Blessed be the Lord who hath not left off His kindness." May we gather a portion from His feast of good things this morning, and then take a morsel to another hungry soul. Yes, get your fill of blessing and scatter it around you today. Maybe another, like Naomi, will be forced to say, "Blessed be the Lord."

Friday, December 19th. Ruth 3 : 1-18.

"Behold, he winnoweth barley tonight in the threshing floor . . . get thee down to the floor" (vv. 2, 3).

Many are the precious thoughts here concerning Ruth and her future. Howbeit, let us get something for our profit. Note first, it is night. The reapers have finished their work, and the master begins the winnowing. Surely this reminds us of Matthew 3 : 12, "Whose fan is in His hand, and He will thoroughly purge His floor." Every day's work is winnowed by the Master—an operation so often resented, nevertheless essential. Ruth would be alone with Boaz. It is when alone with Jesus that He uses His fan to remove the chaff, the lightness, etc., which tends to clutter up our life, to hinder and to spoil us. He calls us to the winnowing, and also reminds us of His example, "For their sakes I sanctify Myself" (John 17 : 19).

Saturday, December 20th. Ruth 4 : 1-22.

"Then went Boaz up to the gate, and sat him down there" (v. 1).

Ruth has played her part to the full by surrendering herself to Boaz. Boaz now goes up to be Ruth's advocate and to intercede for her. Likewise, we have an advocate (the Lord Jesus) seated at God's right hand. He is there to intercede for us, to see we get our right which He purchased for us at Calvary. The redemption here involves that Ruth, who was an outcast and poverty-stricken, should be brought into union with Boaz to share his wealth, property and kingdom. Redemption for you means union and fellowship with Christ, and the enjoyment of His riches. How wonderful to be united to Him, to know His love, to share His high position and His property. He has paid the price, and is now perfecting all our affairs, and soon He will come to take His spotless bride. May we be ready to appear "all beautiful within."

COMING EVENTS

(Please pray for these services)

SCARBOROUGH. December 25-27. Elim Church, Murray Street, Londesborough Road. Special Christmas services. Speaker: David G. Hathaway (Harrogate). Christmas Day 10.30, Dec. 27 at 7, Sun. (28) 10.30 and 6.30.

BELFAST. December 25-28. Ulster Temple, Ravenhill Road. Irish Christmas Convention. Speakers: T. W. Walker (Scarborough), R. J. Gilmore (Rathfriland). Christmas Day, 11.30 and 7; Boxing Day, 11.30, 3 (Baptismal Service), 7 (refreshments between services). Dec. 27, Missionary Meeting 7.30. Dec. 28, 11.30 and 7, choirs, singing groups, solos, etc. All welcome.

COULSDON. December 20. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: F. J. Slemming (Elim). Leader: W. A. Golding (A.O.G.). Supporting items by parties from Elim Church, Caterham, 7.

FINCHLEY. December 20. Elim Church, King Street, N.2 (off Church Lane). Christmastime Finchley Saturday Special. Carol Service. J. Hywel Davies (National Youth Director) and Leyton Youth Team. A "must" for youth.

KINGSTON. December 21. Elim Church, Thomas Street, Kingston. Visit of American Air Force Christian Team. 6.30.

PONTARDULAIS. December 13-17. The Institute. Youth Crusade conducted by Frank Jones (Risca); sponsored by the local Crusader branch. Please pray for this evangelistic effort.

WATFORD. December 21. Elim Church, Hillrise Avenue. Carol Service, 6.30. Led by the London Concertina Orchestra. C.10

SUNNY BLUNDELL TOUR

December 13-18, Lurgan; 20, 21, Wigan; 27—January 1, Blackpool; 3-8, High Wycombe; 10-15, Swansea; 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

Youth Page (continued)

Young folk, don't let your dreams pass away as some fair but fleeting phantom. Translate them into reality. Launch out upon the limitless power of almighty God, and through His inner strength, imparted in response to faith, you can become the victorious Christian that in your dreams you have pictured yourself to be.

Church News (concluded)

NEW MINISTER AT ELIM

The induction took place on Saturday at Elim Four Square Gospel Church, Scarborough, of Rev. T. W. Walker, formerly minister of the Elim Church, Pontypridd, Wales.

Mr. Walker is also a member of the Elim Church Youth Committee for the British Isles.

He takes over at Scarborough Elim Church from Rev. E. J. Jarvis, who has gone to the Elim pastorate at Bath.

The induction ceremony was conducted by Rev. J. Woodhead, of York, the district superintendent, and the address was read by the district secretary, Rev. H. Palliser, minister of the City Temple, Hull.

Scarborough Evening News.

Invest your money with the Elim Building Development Fund

Send for the special brochure to the Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.
December 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison; 28, Brixton prison; January 4, Maidstone prison; January 6, Hackney (Rally); 11, Broadmoor Institution; 17, Kingston-on-Thames (Rally); 25, Holloway prison; February 21, 22, Hastings; March 7, 8, Ipswich; 21, 22, Bradford.



Mr. Woodhead, with a warm handshake and smile, welcomes Mr. Walker to the North-Eastern District Presbytery while Mr. Palliser (Hull) looks on with pleasure.

CLASSIFIED ADVERTISEMENTS

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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BOARD-RESIDENCE, ETC.

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

Ilfracombe, 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

WITH CHRIST

Allen. On November 11th, at City Temple, Cardiff, Peter Allen, aged 28, son of Pastor and Mrs. W. J. Allen. "To be with Christ, which is far better." Officiating ministers at funeral, P. S. Brewster, E. Cole and R. D. Bradley. Our warmest sympathy to his wife and babies.

TRADE

Hessle, Yorks. Friars Crag Bible Shop (Miss Pocklington). Open 11 a.m. to 6 p.m. daily, except Thursday 11 a.m. to 1 p.m. Scripture Christmas Cards, London Crusader Choir and other records, gifts, Bibles, painting books, text cards; Sunday school prizes, etc. 2nd Floor, 106 George Street, near traffic lights opposite Y.P.I., Hull. C.11

MISCELLANEOUS

Theological books wanted as gifts for new church building fund. Carriage refunded. Lists of books for sale sent free upon request. Church Bookroom, 92 The Avenue, Redhill, Bournemouth. C.939

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Music : cloth boards

18/6 (by post 20/3)

Words only : rexine boards

8/6 (by post 9/2)

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