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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



THE

Elim Evangel

VOL. XXXIV. No. 48.

THREEPENCE

NOVEMBER 28TH, 1953.



Candie Auditorium again crowded for an Elim campaign. Our cover picture of November 7th showed this same hall crowded for the McColl-Gerard Trio campaign. This time, successful meetings were held by Pastor P. S. Brewster and Party, at which 350 decisions for Christ were made. (See report on page 572)

TEXT FOR THE TIMES

“I was found of them that sought Me not : I was made manifest unto them that asked not after Me” (Rom. x. 20).

JEHOVAH'S (FALSE) WITNESSES

◀ By Pastor ALEXANDER TEE (Elim Church, Motherwell) ▶

“GOOD-AFTERNOON! I wonder, would you like to take one of our Bible magazines.” “What are they?” “Oh, they are full of Bible stories and pictures, and explain some difficult parts of the Bible.” “But what church are they from?” “Eh, they are printed by The Watchtower Society and don't belong to any particular church. Here they are; for example, this page here explains just what the Bible tells us about what happens to us when we die. Some would try to frighten us and talk about flames and burning fires, etc. This is a clear explanation on what the Bible teaches about this subject. Let me explain it to you and I know you will not only want to read your Bible a bit more, but enjoy reading the other pages of our paper.”

Some of the above were a part of the wiley introduction I overheard at our front door one Saturday afternoon. Needless to add, I jumped up from my chair and was at the door in a moment, and was soon telling the poor deluded soul that we did not belong to the cunning group called Jehovah's Witnesses. We soon parted company, for darkness cannot stand long in the way of light even though its foul black form creeps in from a carefully devised approach. Gramophone records and good looking books with ample pictures in them about Jesus are no proof that you are being presented with the truth. Every born-again believer will do well to be on his guard when these enemies of the soul present themselves as angels of light. They will quote the Bible all right, but ever remember that the Devil did so to Jesus. Our beloved Master showed us the way to answer the heretic: “It is written.” These words show to us that the surest way of defence is a clear knowledge of the Bible. When the Scriptures are presented to us in a twisted form and painted over with some references to the Greek (as is often the stunt of these false witnesses), the glorious way to answer is to say, “It is written.” In other words, it is up to each one of us to know what we believe and why we believe it.

There are certain basic fundamentals which every evangelical denomination the whole world over holds very dear. In the main they are not believed by those whose name changes so often that we do not know what they will call themselves next. Some times they call themselves Millennial Dawnists, Jehovah's Witnesses, The Watch-

tower Society, and so on. To help our young people and others who might not be just so well versed in the Bible, the following is what we believe and love as compared with those whose witness is unquestionably false.

Our Saviour clearly taught that there was a place of punishment for those who would stand on the Day of Judgment and find that their names were not written in the Lamb's book of life. These false witnesses will immediately tell you that there are at least three words in the Greek for the word “hell.” They will also be quick to add that in some places the same Greek word is translated “grave,” then ask you to put two and two together and say that hell is really the grave. It is not any such thing! Jesus spoke of a place of torment, a place of weeping and wailing and gnashing of teeth. A place where the worm dieth not, and so on. I challenge any of these false witnesses to go into any graveyard in any country in the world and put their ear to any tomb, grave or burial place and see if they can hear any weeping and wailing, or if they can hear any teeth gnashing!

One of the favourite verses of this group is, “The dead know not anything.” They do not venture to explain the verse. The only part of a human being which dies at what we generally call death is the body. This dead body definitely knows not anything. It makes no difference whether you touch it with either a knife or a needle. It is dead, it is inanimate. However, this is no proof that the soul of the deceased person is either dead or even sleeping. The idea of a soul sleeping when the body is disinherited, finds no place in New Testament teaching. On the contrary our Saviour said: There was a certain rich man and there was a certain beggar named Lazarus. That means that the detail given by our Lord was not a made-up story, nor a parable, nor yet an illustration. In any case, the main lessons which Jesus meant to teach the generations of this world when He told us about what happened when these two men died is not that their soul slept in a blissful unconscious state, but that they were vitally alive, and immediately so, for the rich gentleman knew that his brothers were still alive on the earth when he spoke about them. If these folks believe in soul sleep, maybe they believe in folks talking in their sleep as well!

Again, we are clearly taught that the souls of the martyrs are under the altar of God in Revelation vi. (If we believe in soul sleep it would be a better rendering to say that they were under the blankets!) These brave believers were gloriously alive and were given robes of white.

Again, Paul taught that to be absent from the body is to be present with the Lord. Our Lord is definitely not asleep nor surrounded by a host of sleeping souls. He is not only alive but awake, mightily awake: awake to our need and to our prayers. Why, we are told that He ever liveth to make intercession for us! Heaven is not some



Zealous but deluded! A member of the sect of Jehovah's Witnesses busy in the heart of London's West End.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.
Printed and Published every Saturday
by Elim Publishing Company, Ltd., Clapham Crescent,
London, S.W.4.

Editor : Pastor H. W. Greenway.

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

Telephone Nos. : Publishing Dept., Macaulay 2981, Headquarters and Editorial Offices : Tulsa Hill 2227, Elim Woodlands : Tulsa Hill 3860.

Telegrams : Publishing Dept. : "Vicpress, Clapcom-London." Headquarters and Editorial Offices : "Elimchurch, Clapcom-London." Cables : "Elimchurch London."

Headquarters Offices : 20 Clarence Avenue, Clapham Park, London, S.W.4.

Terms : 17/- for one year or 8/6 for 6 months, post free to any address.

Quantities : 10 copies, 2/6 ; 20, 4/6 ; 30, 6/9 ; and so on, post free, monthly payments. Odd copies charged full price.

Remittances : should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

CHUMMY CHAPPIES IN CLERICAL COLLARS

A Press cutting has just been handed to us in which a full report is given of the attempts of certain clergy to interest the public house population in the work of the Church. A picture is published at the foot of the column to show the parsons in their clerical collars in the bar, with the pub pianist at the keys and mine host behind the beer pumps.

Of course, we must add a word of caution, for all news items require to be read with some reserve ; newspaper reporters have a habit of distorting the best intentions and work of the clergy. What makes news in a religious periodical may be looked upon as "slushy sentiment" by the hard-boiled journalist—he wants something he can exaggerate or that will startle the reader, a murder, a distasteful record of immorality, or a full-blooded war.

Now let us admit, all endeavours to win men and women for Christ are commendable, and we care not where men go to rescue their neighbours so long as they bring brands plucked from the eternal burning as trophies of their labours. It was with eagerness, therefore, that we read this report. Here are some extracts : "Sipping the half-pint of bitter which bookie . . . bought for him . . . his companion, the Rev. — quaffed a cider . . . the Archdeacon told licensee Mrs. — 'What a very nice house you have here,' gave a ten-minute talk on diocesan problems, and then led the house in singing 'Abide with me'." Printed in bold type is the following : "Customers raised a laugh when he (the Archdeacon) told them : 'When I announced our plans to visit you here tonight, all the other members of my team of clergy wanted to come too, but I wouldn't let them'."

This approach to the problem of reaching the folk who never darken church doors has been before various denominations for years. The Salvation Army lassies go in regularly to sell their *War Cry* magazines and other mission workers have taken tracts round public house bars. The writer remembers an Elim Crusader years ago

who was determined to bring members of a low-down doss house to the Gospel services. His repeated invitations had always met with the same excuse, "Our clothes are too shabby and folk will look down on us." Imagine our surprise, therefore, one Sunday evening, to see a most disreputable-looking urchin make his way into the gallery followed by others of like disreputable looks. It turned out to be the persistent Crusader. He had met the men on their level, and they had taken up his challenge. Turning the pages of the New Testament we are impressed by the words which were used concerning our Saviour—"A friend of publicans and sinners." He dined with the fallen classes of society. Are there many of us who would risk his or her reputation to reach the untouched millions in our land? It is much easier to go to a big revival meeting where thousands wave hymn-sheets and where the feeling is good ; it takes courage to tackle the problem of getting at the men who scorn to come near our churches or campaign meetings.

But how far can we go? The report of the clergy in the pub leaves us with the unhappy feeling that here was a good opportunity wasted. Pipe-sucking and cider-swilling parsons do not bring much glory to the peerless Saviour's name. Even the man in the street, while he might welcome us in his pub, expects a different mode of behaviour from us. It is true, we might soil our robes in saving men, but we must be careful not to soil our souls. In the report there is no mention anywhere that the Gospel was preached, or that the Saviour was presented as the remedy for human sin. The talk apparently centred around the needs of a vicar and the problems of the diocese.

This is not being priggish. The whole demand of the Bible from men and women of God is that they be holy. Jesus Christ moved among men and contacted the most dejected and sordid of cases, but He never once surrendered His nobility or stained His character by associating in the evil ways of the men He had come to redeem. A certain minister of whom we once read was challenged in Piccadilly by the sight of a prostitute soliciting for custom. He asked himself, "What would Christ do?" He felt that Christ would go and speak to the woman. But to go and speak to a woman of this character with a clerical collar telling passers-by that he was a man of the cloth was running the risk of ruining his reputation. He summoned the courage to do what he felt Christ would have him do ; but there is all the world of difference between trying to correct this woman's vile ways and associating with her in them. His motive in approaching her was good and his work commendable. We cannot help feeling that parsons who go into pubs and drink beer with the patrons are doing more harm than good. Go into pubs, if that is the call of the Master, by all means, but do not be partakers in their evil ways.

Paul became all things to all men, but we cannot picture him doing anything that would bring discredit to his Lord any more than we can conceive of Christ associating in the wickedness of those He had come to seek and to save. He stooped to lift the fallen, and that must be the objective of any who go down among the needy classes of society.

FIGHTING FRONT . . .

Pastor G. Canty sent the following letter to the Gloucester Citizen :

DIVINE HEALING.

Sir,—Your " Family Doctor " is given space to explain Divine Healing. He asserts that this form of healing is produced entirely by a man's own power of faith and is not at all " Divine."

Your contributor must be a most naive person if he supposes such an explanation as that is beyond controversy. We all know that confidence that one will recover is a great factor, and it does not matter much how one gets such a confidence. But it is entirely wrong to say that all the results of Divine Healing can be explained by having a confident psychological attitude. He evidently assumes that God never does anything. He suggests, in fact, that faith in clover tea is just as effective as faith in God.

Surely the doctor knows that millions of us believe God does answer prayer, and that the answer to prayer is far more than our own pathological reactions upon our bodies. His article is a direct attack upon this religious belief, whether he intends it to be so or not.

Now the writer may be a medical expert, but he is certainly no expert on the Scriptures. Some of us are, and can say with authority that the doctor is utterly wrong when he declares Christ never ascribed cures to acts of Divinity. The Lord's words " Thy faith hath saved thee " are quoted to prove God had nothing to do with it. But though the Lord did say this, He also said that He had felt virtue go out of Himself when the person was healed, thus indicating that some power beyond faith had worked the wonder. He also spoke of His miracles being performed by the " finger of God " and that He could do nothing except what He saw the Father do.

The doctor further insists that only a surgeon can handle surgical disorders, for in that case faith can work no cure. I am glad of this statement, for it means that if a person is healed of a surgical disorder quite apart from the doctors, it could have been just faith that did it. The doctor says faith could not do it. Exactly !

Some power is operating beyond faith—and it is God.

Of course he denies such things ever happening. But that does not stop them happening. There are thousands of cases constantly occurring of healings of all kinds of surgical cases through prayer. Gangrene, rupture, cancer, growths, broken bones. The doctor is quite right when he says that faith cannot cure these things so when we see them being healed (as I have), often instantaneously, there is obviously a superior power at work nothing less than the power of God itself.

This article is an example of the confusion which arises when it is assumed that " Faith Healing " and " Divine Healing " are one and the same. I have always strenuously insisted that " faith healing " means what the doctor says—faith (in anything) to get well. Divine Healing is utterly different, for it involves prayer, fasting, holy living and observance of Bible teaching. Then healing is by the power of God, and with its instantaneous character, and its reach

to all manner of physical troubles, curable or incurable, it sweeps far beyond the conception of the mere " faith healers."

—(Rev.) G. CANTY.

Elim Church, Gloucester.



IRISH MISSIONARY ITINERARY

By Pastor W. J. Maybin

An ardent Irish Presbyterian minister of the nineteenth century, Dr. Hanna, was a great missionary enthusiast, and worked hard to make Irish Presbyterianism, missionary-minded. Speaking at the Synod in Dublin, September, 1833, he said this, " The aid of the Holy Spirit is needed to create missionary interest in the Church for the raising up of labourers, and for providing funds."

Realising the truth of that simple statement, when planning the itinerary for Pastor and Mrs. Wigglesworth, I pleaded that God would use their visit to do these two things—contact future missionaries, and add to Ireland's steadily rising contribution to Elim's missionary enterprise. With regard to the latter I am thankful to say that a very successful financial intake was realised as a result of the visit, and, I am certain, lives have been touched with a view to fuller, foreign service in the Gospel. I recall one meeting, when more than half of those in attendance boldly signified a desire for dedication to this great task.

Pastor Wigglesworth toured Ireland for a full month without one night off, and here I would add a word of thanks to him for his selfless spirit and untiring service.

The arrival of Mr. and Mrs. Wigglesworth in Belfast coincided with the opening of the new Elim Church, Alexandra Park Avenue, and we were delighted to have them take part in the services. The following month was full of interest and blessing, and when I was free to accompany them, I can report a decided work done. Mention must be made of our visit to Elim's outpost in the north, Brookeborough. Here an enthusiastic crowd assembled to see and hear. Then we crossed the border to the Irish Republic, to the land of Elim's birth—Monaghan. The warm-hearted souls there will long be remembered. Then there were the several assemblies where we found tea provided, not only for the missionaries, but for all who had assembled for the evening. What kind thoughts behind those cups of tea !

Our friends have left us for another term, taking with them the assurance of Ireland's interest in the Congo, and our missionary work as a whole.



Thought for the Week

" The measure of a man's real character is what he would do if he would never be found out."

TH**E**S**E**, to me, are very remarkable words, "Behold I have set before you an open door." I believe that these words were used on many occasions by the Lord Himself. When He told the apostles and His disciples to preach the Word, He would tell them, "Now go that way, I have set before you the open door, and go as I send you." So I say then, they would be well-known words, and here we see that they are spoken to the Church at Philadelphia, a Church which stood faithful in the midst of paganism. But I want to say this, that where paganism existed there was a door open, there was a door open for the Gospel to go through. The Church was situated, as we all know, in a very busy part of Asia minor, and there there was a work to be done.

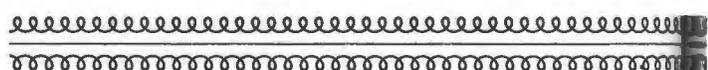
Christian brethren, we are living in dark days, we are living in evil days. Throughout this week we have discussed the things of God, and this morning I say that we are in the same position as this Church at Philadelphia was we are living in the midst of paganism. Even in this land, we do not like to face the facts, some of us say, "Don't be foolish to say such a thing," but I believe that we are living in days of paganism even in this land, in this land which has been blessed of God. This morning I can speak upon my own land, a land which God has mightily blessed. My heart aches when I think of it, that the land of Wales is steeped in sin, and there are people there who are pagan as pagan can be. But although this is the situation we are in, we are told in the Word of God that the Lord has set before us an open door, and if God has set before us an open door, then you can go forward with the assurance that the One who has saved us, the One who has brought us out of the mud and the mire, the One who has made us to be His own, will enable us. We can say we are the sons of God, we have been cleansed in the blood of Christ, and Christ has set before us an open door, not only the ministers of this assembly, but the laymen as well; God has set before each one of us, before each Christian the open door.

Our towns, our villages, our hamlets are steeped in sin, men and women revel in sin, and these words should ring in us this morning, that the door is open whereby we can go out and preach to them the unsearchable riches of Christ.

I think this morning of the happenings in the little villages that are around even my own town, the little village where I was born, a little village where once, if you even saw a woman just knock at the door of a public house you would look down upon her with disgust. Today that little village is as deep in sin as any other village, and I thank God for the open door whereby we can go into those little villages where we can speak of the things of God. God is blessing us, God is opening the way. I am thinking at the moment of one village where we went, and we were told "Don't be foolish; don't make an effort, there's no pentecostal work coming to this village, we have no time for Pentecost." We went there, and we had a congregation in this little church of over 300, and God saved eight souls. It was worth it all, and again we were welcomed back with open arms to this little village. Men and women are needing the Gospel, men and women are

looking at us today, and they want to see in us the Lord Jesus Christ, and as they want to see in us the Lord Jesus Christ then the door is open for us if we go hand in hand with Him.

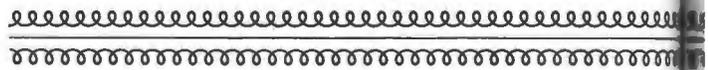
We read in the chapter that Christ causes them to remember what He has done for them. The door is open and no one can shut it. It has been set open and kept open; though there be many adversaries Christ is to be acknowledged as the Author of all the liberty and the



T H E O P

An address delivered at the
Lay Representative

"Behold I have set before you"



opportunity His Church enjoys today. Thank God for that liberty. We thank God for every opportunity we have, but there is still more opportunity, the door is as wide open as ever it was whereby we may go in with the Gospel of Jesus Christ. He takes notice and keeps account how long He has preserved their spiritual liberties and privileges for them. And there are those today, men who envy the people of God their liberty, who do all things to shut the door against you and me. If we do not provoke Christ to shut the door against us no one else can shut it. If God has opened that door for us, then the door is still as wide open as ever it was, and it is up to us to go through that door and to follow in the footsteps of the Master. Many have tried to close the door but men have failed; men are trying and men are failing. Think today of China, think of India, think of Africa. Only this week, coming up to the Conference, I spoke to a man who knows quite a good bit regarding the China

The
Master's
Question
?

Have ye looked
For those
Have ye been
Where the
Have ye trod
The foul
It may be
The print of

Have ye carried
To the
Have ye said
"Christ Jesus
Have ye told
Of the strength
Have ye guided
To the shore

Inland Mission, and we were speaking on these terms. He said to me, "Brother Jones, don't believe that the door is shut in China, it's not. Although, they have made 680 of our missionaries leave the country, yet the door is as wide open as ever it was, because our native men have dared to proclaim the Word of God to them." If that is so in China, I believe it is so in all these other places where we think that the door is shut. We have heard wonderful reports from our own beloved missionaries this week ;

children are homeless, they need help, and my friends, I know what I'm speaking about. I have visited slums in our district, and I know that there is a need for homes, there is need of help, there is need of comfort, and above all there is a great need in these days for Christ. My heart aches when I think of the need this morning of the European countries, when I think of the need of the Slavic people, when I think of the need of those this morning who are without hope, as it were. This moves me, and often moves me to tears, when we think of the blessings God has poured upon us, and yet we do not do what we ought to. Churches are needed in our towns. Someone may say, "But there are plenty of churches, there are plenty of buildings." But there is a need of the Church of Christ in our towns. There is a need for the Gospel, and where are people looking but to us? We have all that the world needs ; we have Christ. We believe in the pentecostal truth, and I believe that the door is wide open, where we can preach this truth in all sincerity, with all the power, with all the vigour, with all that we possess ; we can go forward with holy boldness and preach this pentecostal truth to all this land—there is a need. We may say, "Look at the difficulties. There is this, that, and the other thing." There is no time to enumerate them, but we all, ministers and laymen, we are all guilty of this, we put the difficulties before us.

N DOOR

Inference by Mr. C. JONES,
 of Elim Church, Llanelly

Open door." (Rev. iii, 8)

the door is as wide open as ever it was. Do not let us bemoan that the door is going to shut, God has opened the door, and God will keep that door open, and God will bless and honour us as His servants, if we would just go through the open door that He has prepared.

Critics say this is impossible, but you and I know this morning that all things are possible with God. If God can raise us up, if God can touch many of us this morning who can bear testimony to the healing power of God, if God can heal us from those sicknesses, and many of us have had severe sicknesses, if God is able to do this, then I say that God is able to do all things if we are only willing.

Yes, critics say it is impossible, but the door is still open, and the door does not only apply to missionary work, it applies to this land. Do not let us think that it is only to the mission field, we need missionaries in this land. The door is more open than ever it was. Men, women and

But my friends, I want to say this, that where there is a difficulty there is an opportunity also. The mission of the Church of Christ is to go where it is needed, and God will see us through. The thought may also be applied to the work in our own hearts. God provides us with an open door, not by freeing us from temptation, but by leaving us to fight it. The door through which evil entered is the door by which the Spirit of God can enter. Where unholy life exists, there holy life also can exist. And is not that true of each one of us? One time we were unholy, we were not worthy, but this morning is it not true that where that unholy life existed the Lord Jesus Christ has entered, and is He not our all in all this morning—is He not our sufficiency? Thank God for that truth. If this were not possible I would not be here this morning, because I lived a very godless life. But thank God this morning for the Son of God who came to redeem us, who made us like Himself. Blessed be His name, where one unholy life existed, now holy life can exist : let not one of us say we have no open door. Wherever men are needed to be saved—there is the open door for us. May we keep these doors open ; may we, as a gathering of men in the service of the Master, be all out to bring others to His feet and God will bless us, "Because thou hast kept the word of my vision, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth, Behold, I come quickly. Hold that fast which thou hast." We have that truth before us, that Christ can fill. Let us hold fast, and let us go through that wide open door. Let us go from this Conference more determined than ever that whatever be in our power, by the grace of God may we serve Him to the very end.

l in the desert,
 10 the way ?
 in the places,
 11 stray ?
 12 away,
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 15 ounded,
 s whole ?"
 My
 16 hand ?
 d steps
 e and ?

Have ye stood by the sad and weary,
 To soothe the pillow of death,
 To comfort the sorrow-stricken,
 And strengthen the feeble faith ?
 And have ye felt, when the glory
 Has streamed through the open door,
 And flitted across the shadows,
 That there I have been before ?

Have ye wept with the broken-hearted
 In their agony of woe ?
 Ye might hear Me whispering beside you,
 " 'Tis the pathway I often go !"

—Selected.

Home Missions



350 MEN AND WOMEN SURRENDER TO CHRIST ON THE ISLAND OF GUERNSEY

By Pastor P. S. Brewster

For the past two weeks we have been conducting a campaign in the Concert Hall of Guernsey. The Island is known for being conservative in temperament and difficult to move, and any public display, such as the raising of the hand or coming to the front publicly, is almost unknown: some said it would never work. However, it has been a wonderful sight, night after night, to watch people streaming to the front and giving themselves to Christ. Roman Catholics, business men, young and old came, and even the policeman at the door gave his heart to Christ.

It has definitely been a healing campaign for very large numbers claim to have been healed. One woman with a growth on her breast was instantly delivered; another man with dreadful asthma was healed; two men who were deaf are able to hear, and a woman with a functional disorder which meant her going into hospital the following day, came for prayer and was instantly healed: she cancelled the bed in hospital, has since seen her doctor, and all is well. The question of Divine Healing has gripped the Island, and many ministers are talking about it: one at

least came for an interview and wanted to know more about it so that he could pray for his own members.

On our spare night we flew to Jersey for a one night meeting. The hall was packed and more precious souls came to Christ. We attribute the success of the campaign to the constant united prayer of the Elim people on the Island and the whole-hearted support of the ministers, Pastors J. Hardman, Ladlow and A. Chuter. These men worked night after night dealing with the people as they came for conversion. No stone was left unturned, and because of this God was pleased to bless in an unusual way.

The following cutting is taken from the *Guernsey Evening Press*:

CLAIM TO HAVE BEEN HEALED Big Attendances at Revival Meetings

Among those who claim to have been healed at Candie Auditorium during the past few days are a woman who was suffering from a growth, a man afflicted with asthma and another who was deaf.

They attended the Revival and Divine Healing Campaign conducted by the Rev. P. S. Brewster and party and declare that by means of prayer they have been cured.

In an interview the Rev. W. Plowright (who, with the Rev. W. Ll. Bell assists Mr. Brewster) said that the meetings had been very successful. Originally the Auditorium had been engaged for one week, but so popular has been the campaign that it has been retained for a further week. The meetings conclude at Eldad Elim Church on Monday.

At Candie (which holds about 800) there have been full houses every night. About 250 conversions have been made which, in view of Guernsey's size, is considered good. Mr. Brewster is the Past President of the Elim Churches of Great Britain; his assistants, fine singers both, lead the music.

Expected to Last

As well as those who claim to have been healed there are others who have testified to relief and returning strength. These declarations are made by the people (supported by witnesses) and not by the ministers.

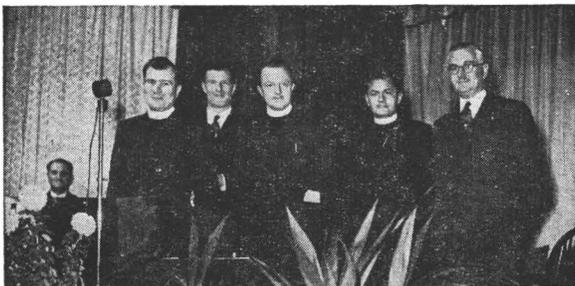
Mr. Plowright said that the cures effected are expected to last. He said that many cases have proved to be permanent cures in the past, and after ten or fifteen years former patients are still enjoying good health.

Bright Singing

The services consist of bright singing, solos and duets, preaching and instruction regarding Divine healing. Towards the end any wanting to be prayed for go forward and prayers for healing are offered. It is all done by prayer and the laying on of hands (performed by Mr. Brewster) in a quiet and reverent atmosphere.

The claims for cures are not made by the ministers. It is believed that they are made through God, and the ministers hold that all ministers of every creed could and should practise Divine healing. It has already been done in the Church of England, and the Methodist Church is considering it.

(Continued on page 575)



Top: Pastors P. S. Brewster, W. Plowright, J. Hardman, A. Chuter, and G. Ladlow on the platform at the Guernsey campaign.

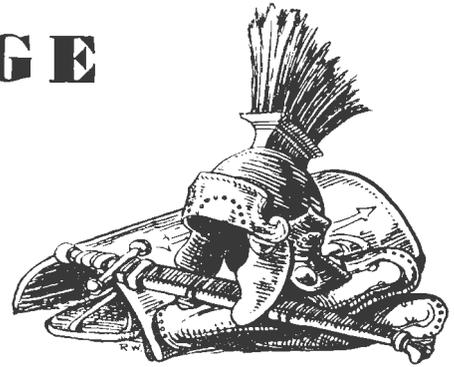
Below: Mr. Ll. Bell, well-known singer, preacher and pianist, who assisted in these successful meetings.

ELIM YOUTH PAGE

Conducted by

Pastor J. HYWEL DAVIES (National Youth Secretary)

—♦—
“Fight the good fight of faith” (I. Tim. vi. 12).



HOW DO YOU DO ?

That is what I was taught to say when I first met a person, and many of you I have not met so far. However, I hope that it will be possible for this to be remedied soon and I am looking forward to times of happy fellowship with you all. What happens when you meet a person for the first time? There are those terrifying first impressions! I wonder what he is like? Is she nice? Fair? Dark? Tall? Short? Middlin'? So we could continue with a variety of anxious questions.

I had to meet the Youth Committee for the first time only a few weeks ago. Oh, yes, I knew them all very well, but this time we met in different circumstances—I was beginning a new job! It was a warm welcome which awaited me and I soon felt very much at home. There is little to compare with the warmth of friendship. The welcome of friends produces strength and confidence, and the newcomer finds himself at ease before he knows it! I wonder if you have thought of that when a stranger entered your Crusader or Cadet meeting; that new boy, that new girl who sat next to you in class at Sunday School. Just a smile can start things on the way so often. Even though we may be shy, the newcomer is the one who is at a disadvantage. Our hand should be the first extended in greeting. “Hullo, nice to see you. Sit with me?”

The first person to give me a hand of welcome was Pastor D. B. Gray, and I want to take this opportunity, on your behalf, of thanking him for all he has done for us during the past twenty-four years. Twenty-four years is a long time; almost the life of a generation. It was over twenty years ago that I came into the Elim family and became an Elim Crusader. I remember with gratitude all that Pastor Gray has done for our Youth Movement, and the encouragement and inspiration he has given to many of us by his faithfulness to this great work he undertook in the name of his Master. We are not only proud to be Elim Crusaders but to have had such a worthy leader to set our Youth Movement on so sure a footing for the years of service ahead. We wish him God's richest blessing as he devotes his time to the service so dear to his heart and which is used as a source of blessing throughout the land. Pastor Gray will continue to interest himself in the Youth Movement as he remains Chairman of the Youth Committee, and will be able to give his valuable advice with the other members of the Committee. The other members of the Youth Committee are: Pastors P. S. Brewster, H. W. Greenway, L. C. Quest, T. W. Walker and myself. We welcome your prayers as we seek to help you.

ISN'T THIS WONDERFUL ?

I've been to York, but with more comfort than was enjoyed by Dick Turpin. That isn't wonderful, but this is! In a school hall on a new estate over two hundred children with a number of parents in addition, gathered for a Sunshine Corner meeting conducted by Pastor R. B. Chapman and his many willing workers. Accordions playing, piano accompaniment alongside, boys and girls singing—it was a wonderful evening. The York Elim Youth have three of these Sunshine Corner meetings as well as their own in the Central Church.

Then I went to Hull, this time by 'bus. It was Youth Week, and a fine crowd of young people of the City Temple and Mason Street Church with visiting parties of Youth sang so heartily that they were almost red in the face. The wonderful thing about Hull to me was their Sunday School of 300 scholars!

What about your School, your Sunshine Corner meeting, the Crusaders and Cadets? The Boys' Guild, how is it getting on at your Church? Let me know so that we can tell others. There are great activities in our Youth work all over the land—we are alive and aggressive, and God is blessing. We can encourage each other by passing on the GOOD NEWS.

WHAT ARE MY PLANS ?

I suppose you would all like to know. Well, just wait and see. There's nothing like a little curiosity—so keep guessing. I can tell you this much, the Youth Committee have many new and not-so-new ideas for the future. There will be conferences and rallies for Youth in different areas, and YOU MUST ALL COME—this is the way we will be able to meet each other and young people from other churches.

Would you like your own magazine? A Crusader Quarterly. If this appeals to you tell your Pastor and he will let us know. One of the deciding factors in this is the heavy cost of printing and we must have some idea of our circulation figure.

Holidays? Yes, we must soon begin to think about our holidays. Be sure to spend it with Christian friends if it is possible for you to do so. We will have camps arranged by our Presbyteries and these will be announced soon. There is also a Crusader House Party arranged for June 11th to 26th, at Eastbourne, and brochures will soon be available. A number of these will be sent to your minister

(Continued on page 576)



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

SUNDAY, December 6th. Hebrews xiii. 15-25.

THE NEED FOR PRAYER

"Pray for us" (v. 18).

It has been said that in all his epistles Paul makes this request. It is a necessary one. Those who stand most in the limelight stand most in the need of prayer. Our foes are not carnal, neither are our weapons. Brain and brawn will never put our enemies to flight—but believing prayer will! Remember, your Pastor needs your prayers, though often all he receives is your criticism. Victories over Satan and sin are not won this way. Have you prayed for your Pastor today?

MONDAY, December 7th. Ezekiel i. 1-16.

AN UNEXPECTED REVELATION

"By the river Chebar" (v. 3).

Twice do these words occur in this portion. Before the Exile it would have been thought almost impossible to receive a revelation of God outside the boundaries of Israel's land. The ministry of the 8th-century prophets laid the foundation to dispel this idea. Nevertheless, it may have come as a surprise to many that such a vision of God was given in an alien land. How often the revelation of God comes to us at an unexpected time and in an unexpected place. William Cowper wrote, "Sometimes a light surprises the Christian while he sings." Be always ready, always on the watch, for it may be by your "river Chebar"—whatever that may stand for in your life—that the glory of the Divine revelation will come hursting through.

TUESDAY, December 8th. Ezekiel i. 26-ii. 10.

BECOMING HUMILITY

"I fell upon my face" (v. 28).

The place to behold the glory of God is always upon our face before Him. The vision of His majesty always fills us with a sense of our own unworthiness. Isaiah, Daniel, Peter, John, Ezekiel, and a host of others from their day until ours have proved this. Conversely, those who are full of their own importance betray conclusively that they have not seen—or at least if they did once see they have now lost sight of—the vision of God. Oliver Wendell Holmes expresses it succinctly in the words, "Before Thy ever-blazing throne, We ask no lustre of our own."

WEDNESDAY, December 9th. Ezekiel iii. 1-15.

THE PLACE OF CONTACT

"I sat where they sat" (v. 15).

If you are wanting to win people for Christ, if you are wanting to get the message of the Lord over to them, you will only do it as you come down to their level. The smug, priggish, holier-than-thou attitude of the Pharisee will never get through to them. It is the attitude of be-

coming "all things to all men" that does "save some." Of the Good Samaritan we read that when he saw the unfortunate traveller he "came where he was." Thanks be to God for Him who also came where we were, sat where we sat, took not upon Him the nature of angels but our poor humanity, and delivered us from the thralldom of sin. If you would achieve His results you must follow His example!

THURSDAY, December 10th. Ezekiel iii. 16-27.

THE TIME TO SPEAK

"I will open thy mouth" (v. 27).

There is a "time to speak" and a "time to keep silence." Some people in a mistaken zeal imagine that the time is always propitious for speaking. There are, however, times when silence is more eloquent than speech, and the word "fitly spoken is like apples of gold in pictures of silver." When God sends you, then is the time to go; when He opens your mouth, then is the time to speak. When that time comes your utterance will have all the eloquence of a heaven-sent messenger and the authority of a "Thus saith the Lord."

FRIDAY, December 11th. Ezekiel viii. 1-18.

A FALSE CONFIDENCE

"They say, The Lord seeth us not" (v. 12).

Many, like the poor deluded devotees of these abominations, have thought that the darkness was a sufficient cover against the knowledge of the Almighty. If man cannot see, they think that God is likewise befooled. What an awakening awaits them! Perhaps the Psalmist had once been deluded, but through the prophet had come the shattering revelation that God was fully cognisant of all that had taken place. Looking back on that experience from that vantage point of the years he exclaims, "If I say, 'Surely the darkness shall cover me; even the night shall be light about me . . . the darkness and the light are both alike to Thee' (Psa. cxxxix. 11, 12). If only the workers of iniquity in the darkened places of the earth would remember that!

SATURDAY, December 12th. Ezekiel ix. 1-11.

A SAVING SIGN

"Set a mark upon the forehead of the men that . . ." (v. 4).

Jerusalem was filled with abominations and "few there were who seemed to care, And few there were who prayed." But God Himself was taking note of this sad state of affairs. In their midst was a man with the inkhorn taking note of all who were concerned about this spiritual declension. Upon their foreheads was set an invisible sign, a sign that was soon to save its recipients from destruction. If God were to publish the record of those who are praying for this untoward generation, would your name be read out? If destruction were again purposed against the unconcerned ones, would you have this saving sign upon your forehead?

PLEASE PRAY:

For a brother who is losing his sight and suffering in his head (Capetown); for all our Elim missionaries, especially T. Johnston and family in Mau-Mau territory, and Pastor MacInnes and family in British Guiana.

BOOK REVIEWS

THE SPIRIT OF GOD. By Campbell Morgan, D.D. (Henry E. Walters, Ltd. 8/6).

It is generally conceded that the writings of the late Dr. G. Campbell Morgan are of a very high standard. This book is not an exception. Like many of his other books, this is a book for the Bible student, for it necessitates a close study of the Scriptures on this all-important subject. It requires to be read studiously and judiciously, for there are some things in it which are controversial. There is much in it that pentecostal believers will find themselves in absolute agreement with, such as his statements, "The Holy Spirit is to be thought and spoken of as a Person rather than an Influence," and that "Wherever the Spirit of God is being enthroned in preaching and in all Christian work . . . apostolic results are seen to follow." This teaching is both sound and practical. On the other hand, there is much that pentecostal believers will not be in agreement with, such as, Dr. Campbell Morgan's contention that "The Baptism in the Spirit is that miracle of regeneration." This we contend is not in keeping with the teaching of the New Testament on this important truth, neither is it in harmony with the experience of millions of born-again men and women. Nevertheless, there is much in this book that is enlightening, productive, and constructive.

—S. Gorman.

THE TREASURE OF HURSTLEY GRANGE. By David De Meza. (Pickering & Inglis, Ltd., 6/-, by post 6/4).

Missing treasure, a Commando padre, a sinister gang, intriguing ruins, mysterious caves, a strange gipsy, an Elizabethan ancestor, two boys, a girl, a surprise ending—this book for boys has them all.

Interwoven with the thrills and the careful following up of clues in the search for the lost wealth of the Hurstleys, is a plain Gospel message and a clear portrayal of Christ as Leader. The story always seems credible, the characters natural, yet with that extra perception which challenges the detective powers of the reader. The scrub, the ancient church, a destroyer and a modern pirate ship, all make this an exciting, readable tale, well suited to those it aims to reach.

—T. W. Walker.

HOME MISSIONS—Continued.

Generally, the evangelists believe their mission to have been successful. None has been here hitherto. Each has his own church and the local Elim ministry invited them to the Island. The three ministers have worked together for years and they believe that their visit to Guernsey will leave many Islanders the better for it.

COMING EVENTS

CHELTENHAM. Nov. 28, 29. Elim Pentecostal Church, Wincombe Street. Missionary Meetings. Speaker: Pastor D. C. Lewis (India). Sat., 7. Sun., 11 and 6.30.

CLAPHAM. Dec. 5. Elim Church, Carfax Square. South London District Presbytery. 3. Evening Rally Speaker: Pastor J. Dyke. Musical Items by Woodlands Trio. 7.

EALING. Dec. 12. Elim Church, Northfields Avenue. Youth Rally. Speaker: Pastor J. Lancaster. 7.

HADLEIGH. Nov. 28, 29. Elim Pentecostal Church, Oak Road. Annual Convention. Speakers: Pastors A. R. Gordon, C. J. E. Kingston, and G. Stormont. Sat., 3.30 and 7 (tea provided). Sun., 11, 3 and 6.30.

HAYES. Dec. 5. Elim Church, Keith Road. "Christ is the Answer" Rally. Speaker: Pastor J. Hywel Davies. Items by Ealing Crusaders. 7.

INGATESTONE. Dec. 5, 6. Elim Pentecostal Church, High Street. Convention. Speakers: Pastors E. C. W. Boulton and G. Stormont. Sun., 11 and 6.30. Sat., 3 and 7 (tea provided).

IPSWICH. Dec. 5, 6. Elim Church, Vernon Street. Visit of Pastor D. B. Gray and London Crusader Choir.

KINGSTANDING. Dec. 6. Elim Church, Warren Road. Divine Healing Service conducted by Pastor R. J. Morrison.

LURGAN. Dec. 6-21. Town Hall. Evangelistic Campaign conducted by Pastor A. Wilson and Pentecostal Revival Team.

MANCHESTER. Dec. 12. Houldsworth Hall. United Rally under the auspices of the British Pentecostal Fellowship. Speakers: Pastors Dan Phillips (A.o.G.), J. J. Morgan (Elim), T. V. Lewis (Apostolic), and J. Salter (C.E.M.), 3 and 6.30.

MANSFIELD. Dec. 4. Pentecostal Church, Empire Street. Baptismal Service conducted by Pastor J. C. Mulvagh. 7.30.

QUEENSWAY. Nov. 28. West London Christian Fellowship. North London Presbytery Rally. Speaker: Pastor W. Plowright. 7.

RUGBY. Nov. 21-29. Elim Church, Windsor Street. Visit of Mrs. A. Parham (U.S.A.). Sun., 11 and 6.30. Week-nights (except Fri.), 7.30.

WORMWOOD SCRUBS. Dec. 13. H.M. Prison. Pastor D. B. Gray and London Crusader Choir. 2.30.

MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

Nov. 28, 29.—Wimborne. 29, 30.—Winton. Dec. 1, 2.—Salisbury. 3, 4.—Wells. 5, 6.—Jersey. 8.—Guernsey. Vazon. 9.—Eldad. 10.—Delancey. 11.—Vazon. 12.—Delancey. 13.—Vazon, a.m. Eldad, p.m.

Miss R. Simms, Elim missionary on furlough from the Transvaal, will visit the following churches:

Nov. 28.—Hornsey. 29.—Islington. Dec. 1.—Woolwich. 6.—Hayes. 12, 13.—Swindon.

ITINERARY OF THE McCOLL-GERARD TRIO

These talented Sisters from Canada will minister in the following centres. There will also be a showing of the Oral Roberts Film, "Venture into Faith," as indicated.

Nov. 28.-Dec. 3.—Graham Street, Birmingham. Week-nights, 7.30. Sun., 11, 3 and 8 (Film). 5.—Loughborough (Film). 6.—Lincoln. 7.—Beeston (Film). 8.—Sheffield (Film). 9.—Mansfield (Film). 10.—Rotherham (Film). 12.—Hull City Temple: 3.30, The Trio; 6.30 (Film). 13.—York. 14, 15.—York: 14th (Film). 16, 17.—Scarborough.

IN NEXT WEEK'S

ELIM EVANGEL

Pastor G. CANTY

discusses the question of

"FLYING SAUCERS"

Classified Advertisements

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

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth. Christian Guest House, near sea. Now booking for Christmas. Homely Christian atmosphere. Hot & cold, all bedrooms, gas fires. Winter residents received. Reduced terms. Brown, Crosbie Hall, Florence Road, Boscombe. C.226

Bridlington. Now booking late holidays and Christmas House Party at Shalome, the House of Many Happy Returns. Full Christmas Fare. Barraclough and Riley, 21, Albion Terrace, Phone 5276. C.228

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

BIRTH

Jones.—On October 31st, to Mr. and Mrs. Jack Jones, of Elim Church, Springbourne, God's gift of a daughter, Anne.

MARRIAGES

Brown : Bailey.—On November 4th, at Elim Church, Salisbury, by Pastor F. J. Slemming: Peter Llewellyn Brown to Muriel Joan Bailey.

Bircher : Cullis.—On October 24th, at Elim Church, Gloucester, by Pastor G. Canty; Brian David Bircher to Margaret Ann Cullis.

Norwood Parker : Priestly.—On November 7th, in the Ulster Temple, Belfast, by Major Bracey (Salvation Army) and Pastor Joseph Smith; Wilfred Norwood Parker to Olive Priestly.

WITH CHRIST

Eyland.—On October 30th, Emma Eyland, aged 52, of Bolton. "With Christ which is far better."

Munday.—On November 4th, at her residence, Spring Road, Southampton, Mrs. Florence Alice Munday, aged 86, dearly beloved mother of Florence Miriam Munday, of Gosport. A faithful, powerful prayer-warrior, called to Higher Service. Funeral conducted by Gowan Bishop.

Steele.—On October 30th, Elizabeth Kemp Steele, of Greenock (beloved mother of Pastors G. K. and E. Steele), in her 63rd year. Funeral conducted by Pastor R. D. Bradley. Sadly missed.

ELIM YOUTH PAGE—Continued.

when they are ready. If you desire a copy sent to you direct please send me a 2½d. stamp with your address and I will do this as soon as possible.

A great Youth rally for all the South Coast churches is to take place on the second Saturday of the month. It is going to be a time of happy activity with plenty of fun and spiritual value. No time for more—watch this page next week and there'll be more information for your interest.

A FINE CHRISTIAN NOVEL BY A MOST POPULAR AUTHOR

The Price of Freedom

by BETH COOMBE HARRIS

6/- net (by post 6/4)

In the years that followed the return of Charles II to this country and the restoration of the monarchy, life became hard for those who, through conscience, could not conform to the laws of the State Church.

This is a story set in those troublesome times, a story of faith and love striving against great adverse forces—of the price that men and women were prepared to pay for freedom of worship.

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