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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

Vol. XXXV. No. 22.

THREEPENCE

MAY 29TH, 1954.



HOLYHEAD

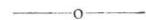
Great blessing was experienced in Holyhead Elim Church as a result of the visit of Pastor Arnold Brooks.

Much prayer and preparation was made and the saints were rewarded by seeing souls saved, including a dear father and mother and their four children. Hearts were thrilled by the inspiring and forceful ministry of the campaigner, and God's presence was mightily felt in all the meetings.

Bodies were healed and one dear sister testified to the removal of a film from her left eye, enabling her to see with both eyes.

The campaign was concluded by a baptismal service, when a packed church witnessed the passing through the waters of baptism of twelve converts. Pastor Brooks' visit will long be remembered by the people of Holyhead, and much gratitude is due to the members of the Neath Church in the releasing of their minister, also for their united prayers. A telegram conveying God's blessing on the special effort was read on the opening night, which was sent by the Secretary of the Neath Assembly.

The meetings were ably convened by Pastor A. P. Johnston, and the Spirit of God was much felt throughout the services.



NEATH

The Church here is enjoying much blessing. The "Women's Fellowship," shown here, is a live service. Pastor A. Brooks and Mrs. Brooks are shown in the back row. The oldest members are in front, one being eighty-four years old.

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

Festival of Music by the London Crusader Choir

Kingsway Hall, the scene of many musical festivals, could never have witnessed such a Spirit-filled admixture of music and Gospel message as that which signalled the Silver Jubilee Festival of the London Crusader Choir.

The arrival of the Choir on to the platform at, it seemed, an unexpected moment, somewhat stirred one's soul.

One moment there was the empty platform with the blue and gold Choir banner standing lonely and sentinellike, contrasting with the scarlet carpet upon the floor, yet somehow combining together in an endeavour to set a scene of regal anticipation, the next moment the Choir was there, giving animation to the scene. This gave to the audience an indefinable sense of beauty. The red carnations upon the ladies' white gowns and the white carnations upon the lapels of the men's dark suits all helped to set a scene of colour and precision.

Then it began—The first note of the prayerful in-troit "Come and bless us," stirred some latent chord in all hearts, and bringing forth a responding "Amen." The blessing of the Lord was already falling. This was indeed a fitting setting for the Silver Jubilee of such a consecrated band of musical evangelists.

The hands of the conductor, Pastor Douglas B. Gray, seemed to diffuse music. Each flick of the finger seemed to send a corresponding chord to each section of the Choir. Now it is a bass note. Now it is soprano. It seemed to come as from a maestro's fingers. The writer must confess that his eye wandered more often to the conductor's fingers than to the singers' expressions. However, when one looked at the faces of the singers, it was to be convinced that here was singing with sincerity. It was not, after all, just singing in response to a conductor's leadership, but at the inspiration of the indwelling Spirit of God. This was the very thing which brought the Festival out of the usual run of concerts or festivals, sacred or secular. This was singing at the dictats of the Holy Spirit and under the leadership of a Spirit-filled man. This assurance blessed us.

Much of the clarity of the speaking and introducing, and much of the beauty of the individual singing items were lost to the galleryites, as the amplification system did not work. It was therefore necessary that every potential cough should be stifled and every rustling programme should be stifled when the Rev. Goodwin Hudson gave his message.

However, it was worth the straining of the ears (and to those on one side of the gallery, the necks too) to hear this unusual exponent of the Word of God.

Having met this brother often in the counselling room at Harringay, one knew him to be truly a man of God.

The message was challenging; summed up by his jovial interpolation, "You find many Christians singing about 'Standing on the promises,' yet you can only find them 'Sitting on the premises.'" His following few words were

drowned by the laughter of the congregation. Such was the happy spirit of the evening. Eric Ball, the famous conductor, handled his baton with an expert touch, matched only by his delightful touch upon the pianoforte. The Woodlands trio, as well blended as ever, were held at a sorry disadvantage caused by the lack of amplification. However, the sense of God's touch was felt at the moment of their singing. Douglas B. Gray, in his short talk, created in the people a deeper interest in the unique evangelism of the London Crusader Choir among men and women of the lower strata of society.

Having, at the moment of writing, just returned from visiting one of Britain's famous prisons, the writer has had further evidence of the fine work in this direction done by the Choir.

Mr. Snowden's courtesies bristled with his customary spontaneity and Irish wit, yet there was deep solemnity and sincerity when he made an appeal for men and women to make Christ their personal Saviour. The highlight of the whole programme was the fine and well-produced "Musical Meditation," when the whole team, with apparent spontaneity, fitted into the musical whole as colours to an artist's canvas until it became a thrilling picture in music, artistically finished and spiritually applied; a symphony of song and colour and spiritual message, ably framed by the delightful instrumental quartet, Mair Jones, a mistress of the ivories, Jack Phillips and Harold Johnson with their silver trumpets, and our own Ron Cooper at the massive four-manual organ.

This Silver Jubilee Festival was a true service of praise to God. It was obvious that the desire of this much blessed congregation was, that the London Crusader Choir may have many years of blessing and many miles of evangelistic service yet before them in their unique and universal ministry of song.

—Pastor F. A. Hodge.

"How can we sing the Lord's song in a strange land?" asked the Israelites; exiles in a strange and hostile country. (Psa. cxxxvii. 2). How often have we been constrained to ask the same question? It is easy to sing when all is well with us; but how different when things go awry.

Can we sing the Lord's song in the strange land of pain, of parting, of disappointment, and despair? This is a discipline that comes to each one of us individually. Even as it came to Israel as a nation; and by the grace of God, remembering that Christ our Saviour is there with us, yes, went through that land before us, we can learn to sing the Lord's song in strange places, and by our witness, teach others something of that song.

—Will Hebdige.

North West Presbytery Rally

Although it was a cold night outside, there were warm hearts in the Huddersfield church for the North-West Presbytery Rally. There were visitors from Leeds, Bradford, Wrenthorpe, Sowerby Bridge, and Halifax, and Pastor L. Wigglesworth was able to be present.

The service was convened by Pastor J. Gardiner, and Pastor L. E. Lambert ministered the Word of God in song. Pastor A. P. Johnston gave an uplifting message on Salvation, and a wonderful time of praise and worship was brought to a close by one soul giving his heart to the Lord.

During the meeting of ministers and laymen of the Presbytery in the afternoon, it was decided that every church in the Presbytery should send a representation to future rallies.

In Luke vi. 38, we read words such as these: "Shaken together . . . running over." These words were literally true on Saturday evening, May 8th, at Dewsbury's first Presbytery Rally. Pastor John Gardiner of Halifax, who so ably convened the service, told us that the local brethren had been praying for a good number to turn up. God heard their prayers. So many turned up that the hall was too small, every conceivable inch was filled, and even then many never got into the service, but had to stand outside and listen as best they could.

Truly the Lord was in the midst and that to bless, from the very commencement. As one listened to fellow Christians singing, "I'm glad I'm a Christian" not with lips alone, but from the heart, what love and adoration went out to the Lord Jesus who had made this possible, and we were all "ONE IN CHRIST JESUS."

Pastor Reynolds of Bradford and Brother Paul Dyson, who is now a student in the Elim Bible College, gave bright and very up-to-date testimonies. The Leeds Crusaders twice ministered very acceptably in Song. Pastor R. B. Chapman of York was the guest speaker and he brought a very challenging word on the "Three 'Isms"—Evangelism, Enthusiasm, Extremism.

The service throughout was one of great blessing and rejoicing. We all were delighted with the announcement that £100 had been given and still more money promised for the purchase of a Tent for Evangelistic Campaigns in the Presbytery. The Rally closed in the best possible way, one woman publicly professed to accept the Lord Jesus Christ as her personal Saviour.

—Mrs. G. H. Swain.

Inspiring Convention at Ilford

We thank God for the Easter message, but thank God also for the Easter faith which knows that Jesus is alive. We praise God for the great blessings that came to the saints at Ilford as they listened to the Easter message. Pastors Middleton and Karamadzanis gave God's best and many will ever remember the Word of the Lord through His servants.

Easter Sunday was a great day and at morning and evening services there were record congregations and much blessing. Pastor Gray and the London Crusader Choir brought much blessing. At this service thirteen new members were received into fellowship.

The missionary work still goes on in Ilford and this quarter they have reached the £100 mark. The Sunday School has doubled its numbers, and God is certainly blessing.

SALFORD Church crowded to capacity for a recent Rally conducted by Pastor John Woodhead.

ST. HELENS. At the close of the Billy Graham relay service held here, between 30 and 40 responded to Mr. Woodhead's appeal.



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EDITORIAL

The End of the Road

No one comes to the end of a task, or to the end of a long road, without a feeling of thankfulness. How often one has struggled against storm and wind to reach the cosy shelter of home, and how wonderful has been the relief when one has made it. There is also the feeling of satisfaction in a task attempted and finally accomplished. Like the Village Blacksmith: "Something attempted, something done."

How thankful the Queen and the Duke of Edinburgh must be to be home again. The Word of God tells us: "Let not him that putteth on his armour boast as he that putteth it off." Their feelings on their return home to the wonderful welcome they received from the loyal folk of this country, must have been quite different from what they were when, with trepidation, they set out on their Commonwealth tour. Their tour will have the effect of binding the scattered Dominions closer together than ever before, for there is no doubt that the link that binds us together is more than a constitutional one; it is something more than that, something akin to a spiritual tie, something indefinable, and intangible, but nevertheless very strong and real in these days of changing values. The Queen will carry happy memories of her triumphant tour for a long time, and folk of the Commonwealth down below will cherish their experiences and memories of her visit to their countries, and re-live them in their hearts for a long time.

But another great triumphant scene is ending. This week, on the 22nd day of May, as I write these words, the great meetings of the London Crusade by Billy Graham will have come to an end. For almost three months the Arena at Harringay has been the scene of marvellous manifestations of the power of God, such as we have never seen in this country before. All the triumphs of the great evangelistic campaigns of D. L. Moody, Torrey and Alexander, of Evan Roberts, and the host of evangelists who have swept thousands into the Kingdom by their Spirit-inspired preaching, have been overwhelmingly eclipsed by

these wonderful times of refreshing in Harringay. Something like thirty thousand folk have made the great decision and entered upon the Way of Life. How can we ever measure the results of this great Crusade with cold factual statistics? The effects of this mighty movement of the Spirit of God will go on and on echoing down the corridors of time, reverberating through the years, till the ransomed hosts rise up to meet the Lord at His coming again. Like compound interest in a bank, the benefits arising from the thousands who have made the great decision will continue to multiply again and again until the Master Himself comes. Many of those who took their decision for Christ will in turn win others, and they, too, will again win others, and the blessing in great circles ever increasing will spread outward and onward until they reach the boundary of time and break on the golden shore. We can only say, as we have often sung: "To God be the glory, great things He has done."

Radio Evangelism

By DR. E. S. FELLOWES-FARROW, M.A.

Reliable estimates made in 1953 indicate that not more than 10% of the population of Great Britain have any contact with the Christian Church. The remaining 90%, more than 45 millions of men, women and children, are in thought and deed a pagan people.

At the best they will have contact with the Christian Church on three occasions—at birth, marriage and death. Even here, the first two occasions may be missed, and only in death does the Church enter into the reckoning, an anomaly which is tragically indicative of the decline and fall of the Church Militant.

Yet these 90% of the people, ordinary, decent folk, are more susceptible to outside influences than ever before. They are hungry for example, avid for precept. Instinctively they grope for a lead in their lives. It comes to them in a pagan form—through politics, social activity and security and work, but it fails to reach them through their spiritual lives, and the Christian Church and its leaders fail to impress or influence them. What then is the most powerful medium on which they depend for guidance? Without any doubt it is the ubiquitous loud-speaker, whether it is part of the cinema equipment, the public address apparatus, the radio set, or the television receiver, these electronic instruments are the sole means of dissemination of information today. The Christian Church and its indifferent and unimaginative leaders ignore this fact at their dire peril.

The newly-formed "Christian Radio and Television Commission" believes that the masses outside the Christian Church can be reached during their daily lives through the medium of recorded programmes of Radio Evangelism, in which music and song can play the leading part. These pre-recorded programmes of song and praise should adopt methods entirely novel as compared with those which the Church has utilised with very little change for centuries.

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MODERN EVANGELISM AND ITS APPLICATION TO THE PENTECOSTAL MOVEMENT

(Continued from page 260)

pared to accept Christ to get out of their seats and come to stand in front of the platform. He will then pray that only those truly convicted shall come; that the wheat and not the tares shall be gathered in. While the choir sing the hymn "Just as I am," they begin to come. First in ones and twos, then in dozens, from every aisle they stream down until three, four, or even five hundred, are standing quietly waiting. Then the converts, with the Counsellors standing beside them, are directed to the Counselling Room.

Meanwhile, in the Counselling Room, preparations have been made to receive them. On every alternate chair is placed the convert's materials. These consist of a decision card, to be filled out by the Counsellor, a booklet giving helpful advice to the new convert, and a Gospel of John. When all are seated, and each convert has a Counsellor seated beside him, Billy Graham, or one of the other workers, will give a few words of instruction and introduce the Counsellors to the converts. It is now their duty to explain the way of salvation, answer any questions, pray with the convert, and ascertain that he is resting on the Word of God for his assurance of salvation. Before leaving, the convert is introduced to one of the Advisors, whose duty it is to hear the convert's first testimony to salvation and to add such further instruction as may be necessary. In this way the work of the enquiry room is doubly checked.

Here again, one feels, we may learn something. It has been felt by some that the mere raising of the hand in a Gospel meeting is not sufficient, it does not go deep enough. If he is not personally dealt with he may not have received Christ intelligently, nor have any particulars of his decision been obtained. He has been counted as a convert but is lost so far as membership of the church is concerned.

When the enquirer, however, is called to the enquiry room, not only can the necessary particulars be obtained, but a more personal contact can be made. And more important still, he can be followed up afterwards. Getting the convert to make a decision to accept Christ is but five per cent of the work; it will take ninety-five per cent to feed him with the Word of God until he is strong enough to get his own food, to train him in the ways of the Lord in which he should go, and to teach him to walk in the paths of righteousness.

3. THE FOLLOW-UP AFTER THE MEETINGS

The follow-up methods of the Billy Graham team are admirable. So far as is humanly possible no effort is spared to ensure that the new convert shall go on in fellowship with the Lord Jesus. From the Scriptures it is evident that Paul took responsibility for spiritual parenthood. Indeed, God intends that every baby should have a parent and if the converts do not go on in the Christian life the fault is not God's—it dies at the door of the spiritual parent. It is easier, both in the natural and in the spiritual, to have children than it is to train them.

There are four ways in which Paul followed up his converts. He wrote letters, or epistles, to them: "I write not

these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" (I. Cor. iv. 14, 15). He prayed for them daily: "Night and day praying exceedingly that we might . . . perfect that which is lacking in your faith" (I. Thess. iii. 10). He sent some of his helpers to follow them up: "Wherefore when we could no longer forbear we thought it good to be left in Athens alone and sent Timotheus . . . our fellow-labourer in the gospel of Christ to establish you . . ." (I. Thess. iii. 1, 2). And he returned himself to consolidate the work already done: "And when they had preached the gospel . . . they returned again to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith" (Acts xiv. 21, 22).

Indeed, Paul was not satisfied that he could safely leave his converts to stand alone until they were themselves winning other converts to Christ. He wanted to see his spiritual great-grandsons in the faith. "And the things," he wrote to Timothy, "that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II. Tim. ii. 2). When used to win a soul to Christ we should not be satisfied that he can be safely left to go on in the faith until he in turn has won a convert. Follow-up should be through personalities rather than materials. Experiments have shown that bottle-fed babies, fed by hand, are stronger physically and mentally than bottle-fed babies left with the bottle propped up on the pillow. The human touch makes all the difference.

RADIO EVANGELISM—Continued

We must speak to the masses in a new language, but not a new message. It is dangerous to dismiss the manner of the Hollywood or Pinewood scenarist and the Charing Cross Road songwriter as, *ipso facto*, too worldly for evangelistic use. We must produce programmes with a new technique in Gospel songs and presentations. The words and music must be in a modern manner, with lyrics that are robust and challenging, and the music in a tempo that will appeal to modern ears. If the message reaches the hearts and minds of the hungry Ninety Per Cent because of those endearing qualities, it will be to the great good of the Church, the salvation of the individual, and the re-birth of a nation that has lapsed into paganism.

From the formation of the "Christian Radio and Television Commission" the conductor and members of the London Crusader Choir realised the tremendous possibilities of Radio Evangelism, and have been closely identified with the Movement.

Many items that are to appear in the programmes of Radio Evangelism have been contributed by the Choir and individual members, and with the co-operation of the "Commission," the Victory Press will shortly be releasing the first twelve 10in. records of items recorded in the studios of the "Commission" by many of its artistes as well as items recorded by the London Crusader Choir. We ask for continued prayers for the activities and growth of this Movement in its work of Radio Evangelism.

Modern Evangelism and Pentecostal Movement

Notes, with some additions, of an address given before the South London Presbyteries of the Assemblies of God and Elim at Kenley Bible School on April 30th.

The Editor does not necessarily agree with the opinions expressed.

THERE ARE TWO points of view with regard to Evangelism. One is that the best way to win converts to Christ is one by one. This was Christ's method. He called Peter and Andrew, John and James, from their fishing to become His disciples. Nicodemus was won by a personal talk one night and the Samaritan woman by a conversation at a well. Permanent results are more likely this way. Hand-picked fruit is always better than the sometimes bruised results of the tree-shaking method; but if the orchard is large and the pickers are few, then it may be necessary and right to adopt the latter.

The method of mass evangelism is, on the face of it, the quicker way to win converts to Christ. That God blesses this way is shown by the national repentance under the preaching of Elijah; the mass evangelistic meeting on the day of Pentecost; and the revival at Samaria under the preaching of Philip. With these examples before us we dare not decry mass evangelism.

Let us examine the methods of soul-winning used during the Billy Graham Crusade, the nearest example in time, of modern evangelism. For the clearer understanding of these methods I wish to divide my subject into three sections: Preparation for the meetings; Conduct of the meetings; Follow-up after the meetings.

1. PREPARATION FOR THE MEETINGS

This, to my mind, was threefold.

(a) **It consisted first in obtaining unity amongst the evangelical Churches**

As is well known, the Billy Graham Team are not willing to come to a town for a crusade unless they are assured of the support and sympathy of at least a majority of the churches therein. It may be said that this unity is a superficial one; that did Billy Graham preach any particular tenet of any one denomination then this unity would be gone. But it seems to me that the real essential unity was obtained in that the unity of His Body which Christ envisaged was not so much a unity on particular points of doctrine as a deeper unity of effort for the salvation of the lost. Our Lord prays: "That they all may be one . . . that the world may believe that Thou hast sent

Me . . . that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved me" (John xvii. 21-23).

This Scripture teaches that unity amongst Christ's followers will be rewarded by the world believing in Him and shows that the unity which is necessary is a unity in soul-saving effort.

The unity we should seek for, therefore, is not so much the merging of our individual denominational entity with other denominations but a true spiritual unity in the one great task allotted to the Christian Church of evangelising the world. In an army there are various regiments, each independent and proud of its own traditions; but in war each merges into a unity of effort against the common foe.

In the past the attitude of the denominational churches to Pentecost has been one of antagonism. This was caused by their fear of losing members from their ranks; instinctively they opposed our teaching. In the beginning of the Pentecostal Revival it was the cream of the spiritual Christians of other denominations who, hungry for God, sought and found a fuller spiritual life in Pentecost. We became known and feared as sheep-stealers—though to be fair the sheep came of their own free will, being encouraged by the better quality of the grazing in our part of the field.

Now, however, the Pentecostal Movement is recognised as an evangelistic force to be reckoned with. During the past fifty years, it is probable we have won more souls to Christ (taking a world view) than all the other denominations put together. The time has come for us to take a wider view of our responsibilities—to look beyond our own ranks to the whole Church. Under the figure of the body, the Scriptures show that we are all one: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (I. Cor. xii. 12). God does not want any schism in the body but wants the members to have care one for another. He intends the Pentecostal Movement to evangelise Britain as did Methodism in its day. But we shall not do so until we realise our place in the body of Christ—**which is that of Spirit-inspired evangelism on behalf of the whole Church.** The Methodist "hand" cannot say to the Baptist "foot" "I have no need of thee" (I. Cor. xii. 14-21), nor can either say to the Pentecostal "tongue" we have no need of you. The Body of Christ is more important than any one single part.

Are we in Pentecost prepared to evangelise for the whole Church? If we are to do this it will mean a modi-

its Application to the

By Pastor C. J. E. Kingston

fication in our methods with regard to the converts in our campaigns. Our present practice has been based on the principle—"I hold all I win," but too often this results in losing much, if not all. Campaigns registering 1,000 converts have brought little of permanent value to the churches sponsoring them. It is easy to blame the evangelist, or the pastor who took over the converts, but is it not possible that the fault lies fairly and squarely with our method of trying to hold all the converts? Had the Church affiliations of the converts been noted and had the ministers of those churches been notified of the names and addresses of the converts, they could have followed up and so conserved the results of the campaign insofar as these converts were concerned. There are always many converted who belong to no church and they could belong to the Pentecostal church which had won them to Christ.

(b) Secondly, the need for prayer was urged as one of the most necessary of preparations to be made

For at least a year before the commencement of the Crusade, Prayer Partners all over the world had been enlisted to pray for the manifestation of God's power in London. Jonathan Edwards, the instrument of revival in his day, stated: "There is no way that Christians in a private capacity can do so much to promote the work of God and advance the Kingdom of Christ as by prayer. By this, even women, children and servants may have a public influence. If they have much of the spirit of grace and supplication, in this way they may have power with Him who is infinite in power and has the government of the whole world."

Not only did individual Prayer Partners pray, but cottage prayer meetings were started where groups of Christians met to pray for the Crusade. This method has been God-blessed in the past also. Jonathan Edwards records: "The inhabitants of many of our towns are now divided into particular praying societies; most of the people, young and old, have voluntarily associated themselves in social worship, in private houses." Dr. Campbell Morgan reported on a visit he paid to the Welsh Revival fifty years ago: "What is the origin of the movement? All over Wales a praying remnant has been agonising before God about the state of the beloved land and it is through prayer the answer of fire has come. It is a Divine visitation in which God is saying to us: 'See what I can do without the things you are depending on; see what I can do in answer to a praying people.' Within five weeks 20,000 have joined the churches."

In this connection there are two suggestions to offer.

First, that prayer partners, or a praying band, be obtained in each part of the Pentecostal Movement. These prayer warriors should be informed by circular, as often as may be necessary, of any proposed evangelistic campaigns, so that they may concentrate their prayers upon these efforts. And secondly, that the names be obtained of any church or assembly willing to co-operate in evangelistic effort by appointing an all-night (or half-night) of prayer when called upon to do so. As soon as plans for an evangelistic effort mature these assemblies should be asked to appoint a night or half-night of prayer for a manifestation of God's power in that campaign.

(c) Thirdly, there was a very thorough training of Counsellors to act as enquiry-room workers

On this subject one can speak at first hand. It was noted, first, that there was a dependence upon the working of the Holy Spirit. Counsellors were urged to be led of the Spirit in their choice of Scriptures to apply to the converts; to pray for power in their ministry, for the Word of God is the Sword of the Spirit (Eph. vi. 17) and one might quote the Scripture till blue in the face and nothing would happen if one had not the Holy Spirit to apply them with power.

Then the power of the Word of God was emphasised. Not only is the convert "born again, not of corruptible seed, but of incorruptible, by the Word of God" (I. Pet. i. 23), but we grow by feeding on the Word and should "as new born babes desire the sincere milk of the Word, that (we) may grow thereby" (I. Peter ii. 22). By the Word of God we may be kept from sin for "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm cxix. 9). As Christ overcame the Devil through the Word, so may we. The Counsellor, therefore, should impress upon the new convert the absolute necessity of reading, learning and meditating upon, the Word of God. In dealing with the enquirer the Counsellor would prove that the Word was "like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. xxiii. 29).

The memorising of the Scriptures was urged upon Counsellor and convert alike. I confess the Word convicted me on this. For instance, we are distinctly commanded to memorise Scripture. "These words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 5, 7). The Psalmist found victory over sin

through memorising the Scripture. "Thy Word have I hid in my heart, that I might not sin against Thee (Psalm cxix. 11). Again the Word says: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh" (Prov. iv. 20-22). So the memorising of Scripture and obeying it brings life and health. Prayer, too, will be answered when we are obedient in this respect, for Christ said: "If ye abide in Me and My Word abide in you, ye shall ask what ye will and it shall be done unto you" (John xv. 7).

The new convert is encouraged to learn three new Scriptures each week and a total of 150 in a year. We were told of one convert who, after six months, was found to have neglected this memorising of God's Word. And the tragedy of this lay in the fact that he was put back some seventy-five Scriptures he might have known. Indeed, Lorne Sanny, who was in charge of the Counselling, told us that he himself did not have victory in the first year of his Christian life until Dawson Trotman took him in hand and started him memorising Scripture. Now, he said, he found this paid the greatest dividends in his Christian life. The man God uses is he whose heart is saturated with the Word of God.

One way he had found helpful was to type out on a piece of card about the size of a visiting card the Scripture to be memorised and to carry it in a small card case in his pocket to be referred to in spare moments. Another way was to fix the card to his wrist with a rubber band so that he could glance at it from time to time. The secret of memory work is review, review, **Review**.

One feels that every Pentecostal Church or assembly would benefit from the training and appointment of Counsellors from among their spiritual members. These Counsellors, after adequate instruction, should be given some badge of office. They should be seated strategically throughout the congregation at the Gospel meeting. Their duty would be to accompany to the enquiry room any who respond to the appeal and there to instruct him in the way of salvation. The minister and his wife could act as Advisors to check the work of the Counsellors.

In pioneer evangelistic campaigns where there were no previous Pentecostal contact, it would be necessary to commence without Counsellors, but it should be possible to announce Counsellors' Instruction Classes to be held before the public service each evening of the first week. From those attending, suitable men and women could be chosen to act as Counsellors. These, if the right selection had been made, would be likely to become the first and staunchest members of the newly pioneered church. Appointments as Counsellors should be in the hands of the Campaigner, who should endeavour to interview prospective Counsellors at the final counselling class, before handing them the Counsellors' badge. This would serve to prevent the appointment of undesirable characters to the very important work of personal dealing with a soul under conviction. Enquirers would be confiding in the Counsellor and he should under no circumstances betray this confi-

dence. God's Word says: "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." It also adds: "Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Prov. xi. 13, 14). Surely an argument for the appointment of Counsellors.

2. THE CONDUCT OF THE MEETINGS

To get into a rut is always a bad policy and there are Gospel "ruts" as cramping to the Holy Spirit's working as any rut can be. In the Pentecostal Movement our meetings today are conducted to the well-worn rut of past traditions, in the way which brought blessing fifty years ago. With the passage of time some of that blessing has gone out of them. There are three observations to be noted under this heading.

(a) The Song Service

The song leader in the Billy Graham meetings, Cliff Barrows, brings a freshness to this part of the meeting. There is, generally, an absence of chorus singing, but well-loved hymns are used, sometimes but one or two verses being sung, to be followed by a verse of another old favourite. In this way variety is obtained.

(b) The Sermon

The speaker, Billy Graham, preaches on the great themes of the Bible, ably expounding the Scriptures dealing with the subject. I have heard him speak on God, Redemption, Repentance, Justification, and the Holy Spirit, among other subjects. He quotes Scripture after Scripture and backs home his argument with the plain, unvarnished Word of God.

It is evident that people want to hear what the Bible says, for they crowd the arena nightly; and it is evident that the conviction of the Holy Spirit accompanies the proclamation of the pure Word of God, for hundreds stream out of their seats to be converted.

For some considerable time now one has been troubled over the lack of the convicting power of the Holy Spirit in Gospel meetings, and it is refreshing to see evidence of this again. When Paul preached his speech and preaching was "not with enticing words of man's wisdom but in demonstration of the Spirit and of power" (I. Cor. ii. 4). The Word of God is the sword of the Spirit (Eph. vi. 17) and is "quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). One feels that here, at this point, is a message for the Pentecostal Movement. We claim to have received much of the Holy Spirit, but the Holy Spirit without His sword is weaponless. Let us fill our sermons with the Word of God, not our explanations of it; let us take the sword and wield it against the enemies of God and many shall be the slain of the Lord when the Holy Spirit takes that Word and cuts deep into the consciences of the unbelievers.

(c) The Appeal

The method of appeal used by Billy Graham is very simple. At the close of his sermon he tells the congregation that in a few minutes he will call those who are pre-

(Continued on page 257)

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Your Money or Your Life

We are pleased to print provocative articles—this will surely invite your comment. They are the views of Pastor Laurence E. Lambert, District Youth Commissioner for the North West Presbytery. Do you agree or disagree with what he has to say? We will be glad to print suitable correspondence. Pastor Lambert is the Minister of the Elim Church at Sowerby Bridge—the present attractive building was erected during his ministry. A Crusader branch has been formed during this time and now numbers in attendance twenty-five Crusaders. Native of Pontypridd, converted through the ministry of Pastor Ken Matthew, and before entering the ministry he was actively engaged in the Pontypridd Elim Church as a Cadet Leader, Sunday School Teacher, member of the local Youth Committee. Entered the Elim Bible College in 1947, and assisted as Song Leader in Evangelistic Campaigns at Loughborough, Leeds, Letchworth, Brixton, Longton, Salford, Hull, Colne, and Leicester.



Most young people are selfish, few people use all their money in the right way; yet many pulpits neglect to offer guidance on a subject which so vitally concerns us all. Jesus, in the parable of the Unjust Steward, said that in money matters worldlings can teach Christians a thing or two. Furthermore, He invoked His disciples to make friends of the Mammon of unrighteousness. Now Mammon means money, or riches. Again, He reminds His followers that we are but stewards of our possessions, and will one day have to give an account to God.

Money in itself is not evil. Like most things, it can be used or abused. You need money to run a church, send missionaries abroad, feed the hungry, help the poor. Often God's work is crippled and hindered through lack of finance.

It is the love of money that is the root of all evil. For money men sell their souls, as Judas did; for money women sell their bodies; lust for gold causes men to lie, cheat, swindle, rob, murder.

Our Lord was a very poor man, so poor in fact that when He wanted a coin to illustrate a truth He had to borrow a penny. To pay His income tax, Peter went "Scotch fishing." Said Jesus, "A man's life consisteth not in the things he possesseth." How different this is from human values. We speak of a man getting on when he gets a car, a T.V., a posh house, whereas true progress lies in the things of the soul. Again, "Is not the life more than raiment?" asked Jesus. In other words, character is infinitely more important than outward appearance.

Riches sometimes prevent men becoming Christians; compare the story of the rich young ruler in Mark x. 12-17. In Bunyan's immortal "Pilgrim's Progress," Worldling

stopped his march to the celestial city when he discovered a silver mine.

There are three things I would advise Crusaders. First, **accumulate all you can.** Poverty is not the hallmark of spirituality. It may be, or it may be the result of laziness or lack of initiative. Peter, Luke and Joseph of Arimathea, were all quite well off. Men like Colgate, Cadbury, Heinz were Christian men. Today we have men like J. Busby, J. B. Owen and many more. Divine approbation for industrious efficiency is found in the Parable of the Talents. Yes, be ambitious, progressive, get all you can. **BUT** without harming your body, marring your mind and conscience, without neglecting your spiritual life. That qualification eliminates all dishonesty, gambling, neglect of services, Sunday work. It prevents selling tobacco, drink, sexy books and newspapers.

Secondly, **Don't waste your money.** Surely the prime sin of the Prodigal was wasting his money on himself. The dramatic story of Dives and Lazarus says the former "was clothed in fine purple," he "fared sumptuously every day," not caring about the starving, and Dives went to hell. Drunkenness, gluttony, tobacco, extravagant dress, luxurious furniture, jewellery, is wasting money that will have to be accounted for. When Christian and his companion walked through Vanity Fair, the people of that place noticed they were dressed differently. There's not much difference today. Crusaders give £20 for an outfit, then slip half-a-crown in the Missionary offering. Luxurious limousined Christianity is repulsive. Unwise bequests are another wastage.

Then lastly, **give all you can.** "Lay not up treasures on earth!" C. T. Studd was left £30,000. He gave it all away. Give God His due, "Render unto Cæsar the things that

are Cæsar's and unto God . . ." A Crusader who doesn't tithes is not worthy of the name. Salvation should reach the heart, the mind, and the pocket. After giving to God, provide for your own. Failure to do this, says the Scripture, makes a man worse than an infidel. With what's over, "Do good unto all men, especially those who are of the household of faith." It's no good praying for God to supply some brother's needs if you can supply it yourself. If you have three or four outfits of clothes and another Crusader has scarcely one, give him one. Have all things in common. It is more blessed to give than to receive, and the Lord loveth a cheerful giver. Having given, let it remain a secret, for your Father knoweth. If you sow sparingly

you will reap sparingly. So I pray that when we stand before God to give an account of our usage of money, we might receive His "Well done."

NEWS KALEIDOSCOPE

Letchworth.—The following appeared in the "Letchworth Citizen" last month:—

AT ELIM CHURCH

"A teachers' recognition service was held on Sunday evening in the Elim Church.

It was the first of its kind ever held and proved to be a great success. A large congregation gathered for the service, which was convened by the minister, the Rev. C. J. Martin. There were three speakers—Mr. S. Gorman, Miss M. Sable and the School Superintendent, Mr. G. Tofts. Mr. D. Cook read the Scriptures, Mr. N. Newsholme sang, and Mr. C. Brown testified.

All were members of the Sunday School staff. The service was a tribute to the teachers' work among the children and part of the anniversary celebrations. The main part taken by the children is on Sunday next, when a service entitled "The Life of Christ in Scripture and Song" will be presented. The annual prize-giving will also take place.

Banbridge, Northern Ireland.—This week's photograph is of the Banbridge Children's Hour conducted by Pastor W. Holohan seen in the picture. He writes, "They brought Christ into our home," such is the wonderful testimony of a Banbridge father concerning his two children, who regularly attend our 'Children's Hour.' The children had decided for Christ during Miss Sunny Blundell's mission last November and as a result the father was converted. At the Sunday School party last month much amusement was provoked by a unique filmstrip entitled "Elim Personalities" made up of action pictures of Banbridge's "Children's Hour." The filmstrip had been compiled by Pastor Holohan. A very large representation of parents and friends attended this gathering.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor H. A. Court.

SUNDAY, May 30th. Acts ii. 14-21.

"This is that" (v. 16).

And so the first baptised Christians were able to identify their experience with a Biblical promise. No doubt this promise had often puzzled students, and they must have wondered what kind of experience had been promised. Now the matter is made plain. In the past God had had a few limited anointed ones. Now the time has come when all who know Christ can be anointed—nay more, be filled—with the Holy Ghost.

MONDAY, May 31st. Act. ii. 22-36.

"That same Jesus" (v. 36).

Here is another identification. The great experience of Pentecost is now directly associated with Jesus. They claim (these witnesses) that the miracle just wrought (speaking with new tongues) has emanated from Jesus Christ. And the people before them were the slayers of Jesus. What a forceful message was theirs. We can meet the world in the same way, if we have miracles to support our contention. And because He is the same yesterday, and today, and for ever, such miracles can take place amongst us.

TUESDAY, June 1st. Acts ii. 37-47.

"They continued" (v. 42).

The pentecostal outpouring produced some practical results. The verse just quoted is vital because it is a great starting point. But life does not just consist of starting points. There are the progressions beyond the start, and these, too, are vital. We should spend much time in the closing verses of this chapter. If Acts ii. 4 tells us why a person is pentecostal, the closing verses tell us what

a pentecostal person should be like. These verses send out as a blessed cascade of what flowed in at the beginning.

WEDNESDAY, June 2nd. Acts iii. 1-10.

"Such as I have" (v. 6).

What a good thing these brethren had no silver and gold. Had they these possessions no doubt they would have parted with them to the enrichment of the poor man. No doubt there was a crest-fallen look on the man's face when he knew no money was forthcoming, but it quickly went when they cashed a cheque on the bank of heaven. He soon had something that money cannot buy. Are we cashing cheques?

THURSDAY, June 3rd. Acts iii. 11-26.

"Perfect soundness" (v. 16).

There was wonderful evidence of what had happened. The man had been so long there that, as we say, he had become a part of the landscape. Now the man has agility of movement better than many of the spectators. If life was then as it is today, then quite a number would have aches and pains and stiffness of joints. But this man has a brand new experience. He possesses perfect soundness, for he has made contact with the One who doeth all things well.

FRIDAY, JUNE 4th. Acts iv. 1-12.

"None other name" (v. 12).

Still the work of identification goes on. The great miracle that is stirring the people is at once linked with the Man crucified a few weeks earlier. The man who sought to dissociate himself from his Lord at the time of the trial has been wonderfully changed. Now an understandable pride fills his heart as he sees the Name of Jesus operating in wonderful power. And he offers it as the only solution to the problems of his day.

SATURDAY, June 5th. Acts iv. 13-22.

"We cannot but speak" (v. 20).

O that men everywhere would emulate this worthy man! Methinks too many things have been hidden in the recesses of our hearts—things that should have been shouted from the housetops. What wonders we have seen. Fear of man would bring a snare, and these men were determined that their spirits at any rate would remain free. O God, save us from this snare! Forgive us if we blush at the mention of Thy name, or remain silent when we should speak.

COMING EVENTS

BRECON. Commencing May 29. Revival Campaign conducted by Pastor D. Ayling and Party, in large Marquee, Brynmawr Terrace. Sats. 7. Suns. 11, 3 and 6.30. Week-nights 7.30. Friday 3 (Divine Healing). Soloist: Miss Mair Jones, Neath.

BRIXTON. May 30. Elim Church, Milstead Street. Sunday School Anniversary. Special speaker: Pastor Leslie Hawes. Sun. 3 and 6.30.

BRIXTON. June 13. Milstead Street. Visit of Mr. W. Jacobs, Kingston-on-Thames. 6.30 p.m.

CHESHAM. May 29. North London Presbytery Rally. Sat. 6.30. Speaker: Pastor J. McBurney, Ealing.

EXETER. May 29-31 Paris Street. 7 p.m. Rally, Sun. 11 and 6.30. Guest Service. Mon. 7. Guest Speaker: Pastor W. J. Hilliard. Convener: Pastor A. S. F. Horne.

GLOSSOP. May 29. Elim Church, Ellison Street. Special visit of Smethwick Choir. Sat. 6.30. Speaker: Pastor Shadlock.

KINGSTANDING. June 6. Elim Church, Warren Road. Special visit of Pastor Alec Tee. 11 and 6.30.

KNOTTINGLEY. May 30. Elim Tabernacle, Cow Lane. Sunday School Anniversary. Special speaker: Pastor J. H. Davies (Nat. Youth Sec.) 10.45, 2.30 and 6.

LANGLEY. May 29th. Elim Church, Mount Pleasant. United Baptismal service. Candidates from both West Bromwich and Langley will be immersed. 7 p.m.

LOWESTOFT. May 30. Elim Church, Milton Road. Special visit of Douglas Quay (Luton A.O.G.) and others from A.O.G. Conference Hopton Camp. 11 and 6.30.

PONTARDULAIS. June 5. Hermon Chapel (kindly lent). 6.45. West Wales Revival Rally. Speaker: Pastor A. H. Newman. Convener: Pastor P. J. Brewer.

RUGBY. May 29, 30. Elim Church, Windsor Street. Annual Sunday School Prize-Giving and Anniversary Services. Guest speaker: Pastor J. Rammell (Children's Evangelist). Sat. 7.30. Sun. 11 and 6.30.

SALISBURY. May 29-June 1. Elim Church, Scotts Lane. Visit of Rev. and Mrs. Willard C. Pierce. Dean of Glad Tidings Bible Institute, California.

SWINDON. June 6. Coronation Temple, Osborne Street. Visit of Pastor W. George (Romsey).

THORNTON HEATH. May 30. Elim Church, Moffatt Road. Special visit of Pastor E. C. W. Boulton. 6.30.

TONYPANDY. Commencing June 12. Revival and Divine Healing Campaign. Large Marquee Ffrwd Amos (between Naval Colliery and Dinas Road), Penygraig. Conducted by Pastor A. A. Biddle and Party. Suns. 6.30 and 8. Week-nights (Fri. ex.) 7.15.

YORK. May 30. Elim Church, Swingate. Primary School Anniversary. Programme provided by the children and conducted by Miss L. Cookson. 6.30.

WHITSUN CONVENTIONS

BARKING. June 5-8. Elim Church Ripple Road. East London Whitsun Convention. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tues. 7.30. (Cups of tea provided on Sat. and Mon.) Speakers: Pastor J. W. Newman, C. J. E. Kingston. Convener: Pastor George Hillman.

BATH. June 5-7. Elim Tabernacle, Spring Gardens Road, Widcombe. Whitsun Convention and Presbytery Presidential visit. Speakers: Pastors J. J. Morgan and H. W. Fardell. Singing by combined Bristol and Bath choirs. Sat. 7. Sun. 11, 3 and 6.30. Whit-Monday 3 and 6.30. Cups of tea between services.

BIRMINGHAM PRESBYTERY. June 5 and 7. Whitsun meetings this year held in the Elim Church, Graham Street. Speakers include: Pastors R. B. Chapman, A. Tee, W. Urch, Miss Vera McGillivray. Sat. 7. Mon. 11, 3 (Missionary Rally) and 7. Opportunity for those seeking the Holy Spirit and Divine Healing. Singing by Birmingham United Choirs. Cups of tea provided.

BOLTON. June 5-7. Elim Church, Moor Lane, Market Square. Speakers include Pastor C. J. Watkins. Convener: Pastor T. W. Walker. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30.

CAMBERWELL. June 4-7. Elim Church, Benhill Road, S.E.5. Whit Convention. Speakers: Pastors E. Harford and Haydn Jones. Fri. and Sat. 7.30. Sun. 11 and 6.30. Mon. 7.

CLACTON-ON-SEA. June 7. Elim Full Gospel Church, Hayes Road. Whit Convention. 3 and 6. Speakers: Pastor J. J. Way (Elim), Pastor and Mrs. Skinn (A.O.G.). Musical items by the Braintree Crusader Choir. Cups of tea provided.

HULL. June 5-10. Elim Church, Mason Street. Speakers: Pastors

G. Homer and S. Penney. Convener: Pastor W. W. Kirkby. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Other evenings 7.30.

LEICESTER. June 5-8. Elim Church, Adult School, Churchgate. Whitsuntide Convention. Speakers: Pastors F. A. Hodge and Wynne Lewis. Convener: Pastor R. Lighton. Sat. 7.15. Sun. 11 and 6.30. Mon. 3.30 and 6.30 (refreshments provided between Services). Tues. 7.30.

LEIGH-ON-SEA. June 5-8. Elim Church, Glendale Gardens. Annual Whitsun Convention and 33rd Church Anniversary. Sat. 3 and 7. Sun. 11 and 6.30. Whit-Mon. 3 and 7. Tues. 7.30. (Cups of tea Sat., full tea Mon.) Speakers include: Pastors James Salter and J. Troke, Mrs. Troke, and Mr. and Mrs. W. Llewellyn Bell.

LETCHWORTH. June 5-9. Elim Church, Norton Way North. Speakers: Pastor and Mrs. Burton Haynes. Sat. at 6.30. Sun. 11 and 6.30. Mon. 3 and 6.30. Tues. and Wed. 7.30. Convener: Pastor C. J. Martin.

MALTON.—June 5-7. Whitsuntide Convention in Unitarian Chapel (Greengate). Sat. 7.0 Sun. 6.0 Mon. 3 and 6.30. Cups of tea on Mon. Speakers: Pastors Jarvis (Scarborough), Evans (Sunderland) and Mr. Dacre (Scarborough). Convener: Mr. G. Magill.

MERTHYR TYDFIL. June 5-8. Jerusalem Chapel Elim Church. Convention speaker: Pastor L. N. Knipe.

OXFORD. June 5-7. The Town Hall, Oxford. First annual Pentecostal Convention. Speakers include: Rev. F. H. Squire, D.D., F.R.S.A., Principal of the I.B.T.L., Arthur Longley, Bournemouth, Pastors H. Shaw and Thomas. Musical items include The International Quartet, George and Gloria Voorhis (American Instrumentalists). Cups of tea provided on Whit-Monday. Sat. 5th, Service in the City Temple, Botley Road, Oxford. Sunday, Town Hall 11, 6.30 and 8. Whit-Monday 11, 2.30 and 6.30.

PONTARDULAIS. June 6-7. Beulah Elim Church, Twyniago. Whitsun Convention. Sun. 11 and 6. Mon. 3 and 6.30. Speakers: Pastors A. H. Newman and H. Dawson.

SALISBURY. June 5-7. Whitsun Convention. Speakers include: Pastor J. McAvoy. Winton Junior Singing Party, Whit-Monday evening. Sat. 7.0. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Further particulars from Pastor F. J. Slemming.

SOUTHPORT. June 5-6. Elim Church, Manchester Road. Special visit of Major Harold G. Black and Major Alistair Smith (Salvation Army). Whit-Saturday 7.30. Whit-Sunday 10.45 and 6.30.

SOWERBY BRIDGE. June 5. Whit Convention. Speaker: Pastor Cecil Mulvagh, with Salford Young Men's Quartet. Sat. 7. Sun. 11 and 6.30. Mon., meet at the above church for United Ramble. If wet, no ramble, but afternoon service at 3. Evening Rally 6.30. Tues. 7.30.

NATIONAL YOUTH SECRETARY'S ITINERARY

The National Youth Secretary will visit the following churches: May 29, Wrenthorpe. 30, Knottingley.

MISSIONARY ITINERARY

Miss Olive Routledge will visit the following churches: May 29, Bradford. 30, Wrenthorpe.

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

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MARRIAGES

Booth: Woodward.—On April 17th at Elim Church, Romsey, by Pastor John Scott, assisted by Pastor M. G. Bowler; James Albert Booth to Margaret Woodward; both Elim Crusaders.

Sweeting: Bush.—On May 5th at Elim Church, Leigh-on-Sea, by Pastor George Stormont; John William Sweeting (Deacon) to Nellie May Bush.

WITH CHRIST

Doidge.—On May 9th, Mrs. Flora Doidge, of Bournemouth. Funeral conducted by Pastor W. J. Hilliard. "Absent from the body—present with the Lord."

Broadwater.—On April 30th, Arthur Hugh Broadwater, well-known Christian worker in Brighton and Hove district. Funeral conducted by Pastor H. A. Court.

DEDICATION

Hatch.—On Sunday, April 18th, 1954, David William Hatch, son of Mr. and Mrs. F. W. Hatch, Hampton Wick; members of Elim Church, Kingston. C.75

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