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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXV. No. 31.

THREEPENCE

JULY 31ST, 1954.



"Lift up your eyes, and look on the fields; for they are white already to harvest" (John iv. 35).

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

Crusading for Christ at Greenock



Greenock Sunday School choir, who recently won a cup in a festival held in the town. The leader, Mr. W. Creighton, is on the right; the pianist, Miss C. Forbes, centre; and Pastor R. D. Bradley on the left.

THE combined Elim Sunday Schools in Greenock continue to attract scholars. Week by week over 200 children gather, and recently six double-decker buses were hired to accommodate scholars and parents for the Summer outing.

The Church and the Crusader Choir continue their witness and service, with a regular appointment at the hospitals in the town and occasionally a visit to the local prison. (I had the joy recently of preaching there, and after the service in one of the cells, leading two souls to Christ, writes Pastor R. D. Bradley).

The Crusader branch has recently taken on a new lease of life, and quite a few teen-agers are showing interest in these meetings.

Pastor Bradley has recently been appointed President of the Minister's Council, composed of ministers of all the Protestant denominations of Greenock.

At Last, a Home

BUILDING HAS NOW COMMENCED—These are thrilling words indeed to the members of the Plymouth Church, who praise God for bringing about a chain of circumstances which have made such a statement possible.

Since 1926 (at least) the Plymouth Church have been renting buildings. A converted iron foundry, drill hall, town hall, disused cinema, cafés have all served in turn as a place to meet for worship and Gospel meetings, and now a "surplus" Congregational Church is used.

Many attempts have been made in the past to obtain a building which would really be-

long to the Church, but only now, after much prayer and hard work under the guidance of Pastor J. Craig Kennedy, are we able to look forward to a "moving in" date.

The new church will be situated in the City Centre. It is being built on a site once occupied by the Notte Street Mission, which was destroyed during the war.

In a miraculous way we were able to buy the site from the Foot family, who are beloved and widely known both inside and outside Christian circles in Plymouth and district.

The First Sisterhood

Edinburgh Elim Sisterhood recently celebrated its fourteenth anniversary. A fellowship tea was held in the church on the Saturday evening, the speaker was Mrs. Grosset, and on the Sunday the speaker was Mrs. Duncan Campbell.

Edinburgh, the first Elim Church to have a Sisterhood meeting, gives thanks to God for rich blessings.

GOD IN THE STORM

The Children of Israel in all their wanderings were, as often shown in the Old Testament, more apt to see God working in the breakdown rather than in the maintenance of their environment. He was revealed in the storm, rather than in the calm.

Today, the storm-clouds are, perhaps gathering around many lives, but Tennyson wrote—

"Well roars the storm to him who hears,
A deeper voice, beyond the storm."

Are our ears attuned to that Voice?



Some of the Edinburgh Sisterhood at the annual outing.

TWENTY-ONE YEARS



*"In Prisons
Oft"*



THE RECENT VISIT of the London Crusader Choir to Wormwood Scrubs prison completed a term of twenty-one years uninterrupted prison evangelism throughout the British Isles.

This avenue of Elim evangelistic activity has captured the admiration of Evangelicals and many outside friends in all spheres of national life.

Since June 1933, nearly eight hundred services have been conducted by Elim ministers and singing groups. By far the major portion of this crusade has been conducted personally by Pastor Douglas B. Gray and the London Crusader Choir. Since the inception of this ministry the population in British prisons has more than doubled, and the number of H.M. Establishments increased proportionately. Thus the opportunities and demands are exceedingly great.

For obvious reasons it has not been possible to report from time to time in the Press all that we would like to convey to our reading and praying public, yet the years have been packed with experience and results that could well fill a worth-while publication on the subject. No other group of Gospel singers in this generation has fulfilled such a unique ministry and with blessing and success that one would not dare to assess by human calculations.

From time to time the Commissioners have expressed their thanks for the consistent service and uplifting influence upon such vast congregations of men and women within "the walls."

It was encouraging to receive recently from the Reverend Prebendary W. L. Cottrell, M.A., who was, at the time of commencing our prison ministry, the senior prison Chaplain, and now attached to St. Paul's Cathedral, the following greetings:—

"Twenty-one years ago it was my pleasure to invite you to bring your Crusaders to sing in Wormwood Scrubs prison chapel. I have not forgotten the delight of the men when the mixed choir rendered their songs of well-chosen

music. It was more or less an experiment in those days to introduce behind the grim walls such a happy Christian group with their uplifting message sung, not preached. One cannot measure what good was achieved to the souls of the audience by the delight of such a happy hour. Your efforts were a blessing to many, and I hope that such work done in the service of God may long continue!"

Added to this could be linked similar messages by the score from Governors, Chaplains and also from men and women once members of these audiences or congregations.

Those who have accompanied us from time to time on this unique ministry have seen first-hand the work carried on. The impact and impression left upon the minds and hearts of those who listen. The vast amount of prayerful and practical planning for such a service, demanding as it does, a standard of high quality and spiritual fervour. The physical and mental strain such a vocation imposes upon one is great, and the affection and regard needed to handle great crowds of men and women, many of whom may well be hostile towards religion and Christian worship are essential qualities. Nevertheless, even midst the toughest and utterly indifferent elements, without exception, goodwill, respect and a "grand hearing" has always been afforded us, for which we truly thank God.

We believe that much of this blessing is the result of a great band of prayer warriors (many known to us personally) who regularly pray for those who are . . . oft in prison . . . as ambassadors for Him. To all such friends we say thank you and God bless you. So together we will pray and serve whilst some may idly talk.

A recent visit to a Kent prison meant spending nine hours "inside." It was a full and busy day. Briefly, the following is a commentary of just what happens on such a crusade.

We leave London early morning. Arrive at prison twelve noon, after travelling two or three hours. Lunch
(Continued on page 368)

THE ELIM EVANGEL

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EDITORIAL

Advancing With The Gospel In Tanganyika

In October, 1949, Pastor and Mrs. A. E. Tate commenced work in Kikilo, Tanganyika. This was an entirely unevangelised field, many miles from any other missionary work. They chose the site for their station and in the meantime, with their first little child, lived in a tent. In those first days at Kikilo the white missionaries were a source of wonder to the natives who came in a continual stream to see these people from White Man's Land. They would sit and stare for hours as the missionaries went about their work of building a temporary mud and wattle house, the trees and grass for which were cut down in the bush more than five miles away and conveyed to the site.

The natives were openly hostile, and one morning Mrs. Tate discovered that her trunk containing more than half her wardrobe and other valuables had been stolen from the tent. About this time, too, they were startled one evening on hearing fearful noises and chanting, and saw a crowd of natives with whitewashed faces approaching and led by two men blowing rams' horns. They passed by the missionaries and on their return the women surrounded the tent and proceeded to dance one of their evil dances.

Conditions have changed since those first days at Kikilo and now the missionaries are welcomed by the various tribes in the district as they are visited with the Gospel message. A clinic was set up and for some time Miss M.

Topping helped Mr. and Mrs. Tate in attending to the sick people who daily visited them. Mr. Tate opened a day-school and this has grown year by year so that today they have more than 130 children in regular attendance. Qualified African Christian teachers assist in this work, which is subsidised by the Government of Tanganyika, and many of these children have been won to Christ and in turn carry the Gospel to their homes.

In place of the tents and mud and wattle house, Mr. Tate has built a substantial house of stone, with concrete foundation. Also a good school building to accommodate the scholars. There have been several conversions among the adults and these have stood the test over a number of years and a short time ago the first baptismal service was held when nineteen of these African Christians publicly testified to their faith in Christ by going through the waters of baptism.

At present the meetings are held in the school and the accommodation is limited and the Christians are asking for a "House of God" in which to meet and worship the one true God. They have been told that for every five cents a brick can be made; but, adds Mr. Tate, it would take years for them to save enough to put up a substantial building. The Lord is blessing the work and there is every sign that this move will continue from a trickle to a stream.

We show on this page a sketch of the proposed new church building at an estimated cost of £200. Pastor Tate has asked if it is possible for an appeal to be made to our churches and friends at home to help in the cost of building this permanent witness to the Gospel in this needy field in Tanganyika. The Missionary Secretary will be pleased to acknowledge gifts towards this urgent need. Please send your gift to the Missionary Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Langley S.S. Anniversary

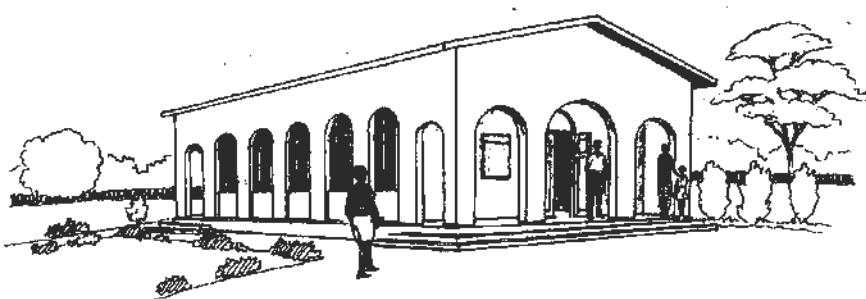
"The best anniversary ever" summarises the comments made on the recent Sunday School anniversary at Langley (Birmingham). While most of the Midlands shivered in the freak June weather, God answered prayer by sending sunshine and warmth.

The anniversary services lasted over three weeks. The speaker for the first Sunday and Monday was Coventry's Pastor, Jack Newman, who, with illustrated talks, kept the children's (and adults') rapt attention. On the second Sunday the speakers were the Sunday School Secretary, Mrs. I. Monk, and, in the evening, Miss Vera McGillivray from Formosa.

God's presence was felt at each meeting, the church being packed to capacity.

The last Sunday evening service, taken by the Sunday School teachers, gave the Gospel to the parents of the children and an opportunity to see and meet their children's instructors.

Proposed new church building at Kikilo Mission, Tanganyika





OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

Winning African Students to Christ

Mr. and Mrs. T. Johnston (Kenya).

Our work for the Master has been further extended by the use of a film-strip projector which we have secured. On three consecutive Saturday evenings we have gone to Mbagathi and have had from 200 to 250 students present at each meeting. We have shown a series of slides in colour on the *Pilgrim's Progress*. We also plan to visit the other school at Kabete on three Saturday evenings. This means travelling twenty-eight miles each time and entails extra work added to an already full programme in service for the Master, but glory to the Lamb! already we have been greatly rewarded by the salvation of three precious souls. One of these is the chief clerk in the school and is from the Wa Teita tribe on the coast, and although he has been attending our services for a year, felt he was too well educated to take Jesus as his Saviour. He is very clever and speaks English fluently. As we were leaving the meeting after the first showing of the slides, he said, "Pray for me that I might be saved!" The following morning (Sunday) at the close of the service he asked us to stay behind and pray with him, and praise the Lord, we had the joy of hearing him call on the Lord for salvation. The following week we had the added joy of learning that his wife had also come to the Saviour. Last Sunday they both testified, and the man, although only saved a week said, "I have smoked fifteen to twenty cigarettes a day, but on the morning I came to Jesus I immediately lost the desire for smoking." He has also asked the Principal of the School to forgive him for many wrong things he had done in the past. These dear people are being helped spiritually by the return to the School of a Buganda brother, who was saved in our meetings in April, 1951. This brother is on fire for God and we believe the Saviour has allowed him to come back for a three-months' special course so that he might help these new converts.

Conditions here are still very bad, and over the weekend three Africans and three Indians have been shot in the streets. How we need your prayers for strength of body and above all strength of spirit, so that empowered by the blessed Holy Ghost we will buy up every opportunity to present Christ to a very needy people.

A week ago I was invited to speak at an Asian service, and last Sunday night to speak to Europeans in the Salvation Army Hall in Nairobi. We were pleased to receive

a letter from the East Africa Post and Telecommunications Administration saying: "We do appreciate the very fine work you are doing in these difficult days, and hope that the response from the School Staff and students will be a genuine and satisfying stimulus." So we give God the glory that what we do is appreciated. Thank you one and all for your prayers which we so much appreciate, and without which I feel we could not carry on. But how precious to know that we are workers together with Him and for Him.

BRITISH GUIANA

Blessing and Opposition

Pastor and Mrs. J. MacInnes (Georgetown).

We praise God for His blessing on our efforts and for another six who have followed their Lord through the waters of baptism, they are two East Indians and four Africans.

One morning, recently, we were aroused from our sleep by someone banging at the gate and, on going out, discovered that a poor sick believer had called for prayer. He said, "I am employed as a night watchman, and I am suffering awful pains in my stomach. The doctors say that it is either gas in the stomach or cancer. If I do not turn out each night I will lose my job and I am too sick to work, will you pray for me!" We prayed, and a few days later I cycled over to see him and found him praising God for His goodness in giving him complete deliverance from pain, and as a result he is able to retain his job.

Each Wednesday night Brother Ramao has been conducting Evangelistic services in one of the Scottish Presbyterian churches with about 500 people in attendance at each meeting, and best of all there are those who stand to signify their decision to accept Christ as Saviour.

What we have expected and dreaded for some time took place last Saturday when we received notice to conclude our services within three months or vacate the premises. Tomorrow our assembly is holding a day of fasting and prayer, beseeching the Lord to undertake in this matter. Please remember this need before the Throne!

God will never leave you without light enough to take one step. Don't stop walking till the light goes out.

"**G**O and sell . . ." (Matt. xix. 21). "Go and tell" (Mark v. 19). "Go and do . . ." (Luke x. 37). "Go and wash" (John ix. 7). Is it not surprising how much of the Master's ministry was taken up with getting folk to do something? Notice the four references I have listed above, one from each Gospel. The rich young ruler was sent away to sell his possessions and have treasure in heaven. The man who for so long time had been subject to demon-possession, when he had been graciously delivered by the Lord Jesus wanted to go with Jesus in the boat, but Jesus sent him away with the words, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Then the lawyer who had sought to tempt Jesus was sent away to go and do as the Good Samaritan had done. The blind man, also, was made to go and wash in the pool of Siloam. Jesus was always instructing folk to be doing something, do . . . do . . . do. We find it on almost every page of the Gospels.

I sat recently in a missionary service and heard the speaker plead with his listeners to give, to pray, to do something for the work of Christ in other lands; it was the plea to "do something" that impressed me. I appeal to you now, what are you doing for the Master? What sacrifices are you making to extend His Kingdom? Are you really active in the work of God?

The Unemployed Christian.

We read in Matthew xxv, 14-30, of a certain wealthy man who, when he went away into a far country, gave certain sums of money to his servants in order that they may carry on his business during his absence. With the money each received he was expected to trade and make profit for his lord. This some of them did, but one man went and hid his money by burying it in the ground until his master returned. He made no trade with it, risked nothing by speculating in any way, made no attempt to buy or sell, the money was idle, hidden away. The other servants bought and sold, laboured and struggled to prosper with what their lord had given them, and they made great profit. When the day of reckoning came they appeared with joy before their master, but the one who had let his portion lie idle came in fear and trembling to give account of his trading and activity during the years of the lord's absence. With whom would you be identified today? Saved to serve, we say, and yet so many of us are inactive, dreaming away precious days and years, accomplishing nothing, risking nothing, doing nothing. There is no room for unemployment in the service of Jesus Christ, there are no years of depression when men stand idling at street corners for want of work. Souls all around us are waiting for the word of salvation, sinners longing for a ray of hope to reach them, young Christians needing the careful attention of the older saint, sick folk needing visitation, so we could go on listing the things waiting to be tackled by some worker for Christ. There is certainly more than

we can ever do, and the more earnest we become in the Master's service the more we will realise the amount needed to be done, the greatness of the task. Do you feel fed-up, Christian? Have you felt disappointed with the Christian experience? I would say to you, get active and find some work for Christ, you will not need to look far. Give! Go! Pray! Do something, right now. The days are fleeting by, soon you will be wishing back lost opportunities, lost days or years. I well remember a dear old saint of God well beyond his three-score years and ten, telling me that I would find as the years passed, and I kept busy, how quickly the time would appear to go, the years would seemingly slip away faster and faster. Do not leave the work of the Lord until you have regrets over wasted

A plea for more sacrificial act

DO SO

BY PASTOR C. J. WATKIN
(Elim Church, Accrington)

years, but begin today to "labour for the Master from the dawn till setting sun." I am sure there is work for you right where you are, in your street, or town, and certainly in your church. There will be room for you on the teaching staff, the Sunday School is almost always in need of helpers. No one would object making the church cleaning rota a little longer to include your name and help. Some sick person everyone else has forgotten would be glad of a visit from you. Remember, "Whatsoever He saith unto you, do it."

"Do Something" does not mean do Anything.

You have, no doubt, had those days when you seem to have been busy all day long and yet have accomplished nothing. The end of the day is reached and you are tired and weary, the events of the day pass through your mind giving you a feeling of futility as you exclaimed, "I have been going all day but what have I done?" In I. Kings xx. 35-43, we read how the prophet of God disguised himself in order to teach the king of Israel a lesson. As the king passed by he hears the story given by one who appears to have recently been in battle. It is about the escape of a man committed to his charge, and so we read in verse 40, "And as thy servant was busy here and there, he was gone." Here was a man who busied himself doing the "anythings" here and there, and he failed to discharge his duties properly concerning the "something" he was supposed to do diligently. If you had a business of some kind you would be most careful to see that everything you did was beneficial to the business. All within your power would be done to cut out idle time on the part of your staff, taking great care that they did not spend their time

on non-essential tasks. It is a good thing to know what you can do, get some part of God's work upon your heart and do it well, which brings me to our next point.

This "Do Something" is a plea to all to get some work of the Lord upon our hearts.

The well-known hymn says, "There's a work for Jesus ready at your hand, 'tis a work the Master just for you has planned." As in a jig-saw puzzle every piece, though appearing odd and insignificant, has a place in the whole pattern, so you and I have a place to fill in the Lord's work. We may feel at times that our part is small and of no importance, but one day when the purposes of God are complete and we stand before Him we shall realise how

the part of Christian believers today

ETHING

"Whatsoever he saith unto you, do it."

—John ii. 5

essential was the part we played. The Lord opens doors of abundant opportunities for us to "do something" for His kingdom today. He may ask you to go somewhere for Him; would you go? In these days when we hear so much about closed doors to the Gospel we may think that God will not call us to work somewhere for Him, and there is little we can do. This surely is a mistake. He may call, and if He does He is able to open doors, make a way where there seems no way.

Some will say, "I cannot go." Well, then, there are many things we can do, most of us fall into the common groove of life, we seldom go beyond our town or district. Maybe that is the place where you have to labour, there are far too few living out-and-out for Christ in any district or town today. You can pray, too. Many of us think prayer is the last resort, but it should be the first resort, the highest field of service. When will we learn the lesson that prayer is most important? Without prayer nothing will be accomplished. Those who have triumphed in this sphere of Christian activity are victors indeed in the realm where great battles have been fought and won; here countries have been claimed for Christ, the Devil defeated. Well does the hymn declare, "Satan trembles when he sees the weakest saint upon his knees." Begin now Christian and pray, it is an open door, an effectual door to us all.

"Do Something" is a modern Macedonian call.

Have you observed the interesting account of the Apostle Paul's entering into Macedonia as recorded in Acts xvi.? In verse 6 we read how he and his companions had preached the Gospel throughout Phrygia and the region of

Galatia and then were forbidden of the Holy Ghost to go into Asia and the neighbouring Bithynia. When, however, they came to Troas the Apostle saw a vision of a man of Macedonia pleading with him to come over to his country and help them. Taking this as from the Lord, they went over and preached in Philippi, Thessalonica, Athens, and Corinth. I want you to notice the way in which they responded to the leading of God; for in v. 10 we learn that after they received the knowledge of this vision from Paul they went **immediately**, "And after he had seen the vision, immediately we endeavoured to go into Macedonia."

We spend far too much time talking about what ought to be done, and whose duty it is to do it, but very often we do little ourselves, and then only under great pressure or persuasion from someone else. Should anyone say anything against us we straightway give up, or resign. All around us today we can see plenty of work needing to be done, very few busy for the Master; let both you and I purpose now to begin "doing something" for the Lord Jesus, allowing the crying need all around to be the call to action, and let nothing put us off, nor anyone turn us from our endeavour. Hear the call of the many today, "come over and help us," or like Isaiah of old time when the call comes, "Who will go for us? may we all gladly answer, "Here am I, send me."

Will you accept this great challenge to, "Do Something" for Christ?

It would be a wonderful experience for all our churches if every member became enthused with a holy zeal to, "do something." I suggest it would be a revival in a real sense, the effect would be far reaching, the result beyond human expectation. We may as well begin right now by going to our knees in prayer, prayer is always the best of beginnings . . .

"Give me a faithful heart —
Likeness to Thee —
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee."

Coupled with prayer, there must be a yielding to the Lord, for we can never honestly pray, "Something for Thee," when we are wrapped up in our own desires and plans, when we are seeking for self. There must of necessity be a counting all things but loss, for Christ; His will for our life, His glory through our living, a constant desire. To accept the challenge to "do something" for the Lord is a costly business, but yielding, ultimately, the greatest dividends. Someone has well said that we "Cannot have Pentecost without Plenty-cost," this seems true also in the realm of effective Christian service, we need Pentecost, anyway, to be effective. If we had conversation

(Continued on page 368)

"IN PRISONS OPT"—Continued

served in prison. The first service at two o'clock in the beautiful chapel crowded with men. The London Crusader Choir are paying their ninety-third visit to this prison. With us for the day is the Rt. Rev. G. Vernon Smith, former Bishop of Leicester. The service is conducted by Pastor Douglas B. Gray and follows its usual pattern. "Echoes from Harringay" is a feature in this service, and the Crusader Choir sings some of the favourite songs and hymns of the Great Crusade, including, "Blessed Assurance" and "Nearer still nearer." The men are invited to join in. This they do well. The whole service is recorded and remains one of many musical treasures in the Choir's "Sound Library." The Bishop speaks and the Maidstone Choir sings with feeling and ability. Then an interval for tea and relaxation.

At six o'clock we cross the great forecourt to the gymnasium for a "get-together" and which lasted about ninety minutes. During this informal and happy occasion attended by hundreds of men some interesting features were included. In addition to items by the Choir, the fine Moody film "Prior Claim" was presented and which was received with intense silence and appreciation. Between the various features personal witness was included. Here, once again, Pastor D. B. Gray addressed the men, at their request, and took full advantage of the occasion to bring home the message of the Gospel and the way of personal Salvation. The closing event of the day was the evening service at 8 o'clock in the chapel and at which the Rev. G. Vernon Smith spoke and the Rev. John Nickels, Chaplain, conducted. Both choirs joined in songs of worship and finally the Crusader Choir sang within these lovely chapel precincts as the evening shadows were falling and prior to the final blessing, Liddel's famous "Abide with me!"

This is but one brief account of a day's evangelism in a British prison. Home again at midnight, happy in knowing that whilst others have served and worshipped in churches everywhere, in Sunday School, in lands overseas, we have been amongst those who could say ". . . in prison and ye visited me."

Throughout the years hundreds of letters have been received from men and women. One man who left gaol only a few weeks ago, wrote saying: "I shall try to forget most prison memories. But I shall always treasure the happy moments I have spent listening to your singing. When I am free, I shall keep in touch with your activities, and whenever possible come and listen to you again. Your efforts are not in vain. You have clearly helped me to realise that the best thing in life is free. May God bless you all. Continue your good work." Writing from Broadmoor another says: "We have long discovered that there aren't enough superlatives in the dictionary to describe your choir adequately; and we can only reiterate how much we respect and admire their singing (and their conductor), and how much we like the choir members themselves . . ." One other incident too, thrills us. Some while ago a middle-aged woman prisoner wept tears of contrition after hearing "Christ is not a disappointment" sung by two of the girl Crusaders. Subsequently, the Church Army Sister who faithfully ministered in the gaol, wrote asking

Mr. Gray if he could supply a gramophone recording of this particular piece. He did so, and when this prisoner left Holloway, in due course, she was allowed to take the record to her home. A few months later, the Church Army sister called at the house, only to learn that the former prisoner had recently died, but her brother said "My sister was quite a different person—her belief made her very happy. She was always playing that hymn over, and almost her last request was to hear it again."

Such a ministry not only means Sunday ministration but involves considerable correspondence dealing with personal problems of inmates themselves. Sometimes contacting a parent, a wife or a sweetheart. Helping to solve the problems of modern life that has got out of gear and out of harmony with God. Week-day cell visitation, too, must be undertaken by us and in countless other ways every week brings its demands and its duties within these places. Each month thousands of men and women come under the influence and, dare we say, the spell of Elim evangelism. These great congregations, mostly men, are prepared for us and by His grace, we go in His Name.

If we continue, we must solicit your prayers, your sympathy and intellectual understanding of all that is demanded in a work of this kind. It is not everyone's calling, neither can one follow a pattern of evangelism, it must be God directed and understood. And to all who give their time, their talent, their money, and their physical strength, and not least of all to the members of the London Crusader Choir, we say thank you, for tens of thousands have cause to bless you.

DO SOMETHING—Continued

with the sportsman who recently surprised everyone by running a mile in four minutes we would quickly discover that it cost something; even the newspaper pictures of his condition at the end of the feat reveal something of the cost of the great achievement.

Christian, will you accept the challenge of the age and "do something" for the Lord Jesus? Get the work of God upon your heart today, seek to glorify His wonderful Name in your life from this moment onward. The need of the masses calls us to "do something" quickly, the Church calls us to action, the Master who did so much speaks again and says, "Go ye."

"Reapers, where are the reapers
To harvest the ripening grain?
Awake, O slumbering keepers,
Lift up your eyes again.

Haste to thy closet in prayer,
Tell Him thy failures with tears;
He to your heart will seem dearer,
As He sets you free from your fears.
Come, let us go forth to the harvest,
The reapers are scattered and few.
Trust in Him and doing our best,
We can be soul-winners, too.

Go . . . the time shortens, the night is approaching . . .
Harvests are whit'ning and reapers are few . . .
Somewhere, perhaps, in the darkness are dying,
Souls that might enter the kingdom with you."

Let us also have the right motive in "Doing something." "Whatsoever ye do, do all to the glory of God" (I Cor. xx. 31).

Elim Youth Page

We are Crusading for Christ

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

"We Fight the good fight"

... I was reading the other day

Is Tithing for the Christian?

Many Christians, in spite of what they have seen and heard, still persist in arguing, by saying, "I am not under law but under grace." Well, thank God for that, but may I give you just four reasons why people under grace should tithe?

Firstly, if Israel gave one-tenth under law, how much more should we under grace? Read again a few scriptures, such as: John iii. 16; Titus ii. 14; I. Timothy ii. 6; Galatians ii. 20, and many others, and you will find the words, "He gave." Yes, God is doing all the giving—all the time! Let me remind you again, lest you have forgotten, God gave all He had. In II. Corinthians viii. 9, we read, "For we know (do you?) the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Yet, we still find Christians "quibbling" about tithing. It is absolutely beyond me. Oh, may God help us to give! May God help me to give more! May He help us to give—as He gave!

Secondly, tithing, for the benefit of the dispensationalists was instituted before the law came into existence. Tithing was only incorporated into the law. Abram paid tithes to King Melchizedek (Gen. xiv. 20). This, dear reader, was seven hundred years before the law.

Jacob also paid tithes before the law came into existence. Genesis xxviii. 22 reads, "... and of all that Thou shalt give me I will surely give the tenth unto Thee." Now notice something. Jacob did not say, I will give Thee "a" tenth, but "the" tenth! Yes, the required amount! The amount stated! By whom? I ask my reader, who else could state a requirement but God? Remember, Jacob was not under law. This was five hundred years before the law!

Allow me to refer you to Abram's tithe, again. If Abram paid tithes to the priest Melchizek, who was but a type of Christ, how much more ought we to pay tithes to the high priest, Jesus Christ, He being the antitype? Read Hebrews vi. 20 and vii. 2, and you will see how beautifully this truth is brought out.

Thirdly, Jesus did not condemn tithing as some have suggested. If you will read Matthew xxiii. 23, carefully, you will see that Christ said tithing was not to be left

undone, but rather, that tithing should spring forth from a heart that is filled with love.

Lastly, I want to remind my reader that under law God's children not only tithed, but they brought: (a) Burnt offerings, (b) Sacrifices, (c) Love offerings, (d) Vow offerings (many Christians vow when in trouble, but never pay), (e) Freewill offerings, (f) Firstlings of their cattle.

You will find all this recorded in Deuteronomy xxii. 6. May I ask you kindly, are you excelling this kind of giving under grace? After reading Israel's record, I am convinced that many of God's children know nothing about giving. The Bible says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II. Corinthians ix. 6).

Reader, what kind of sowing have you been doing? Recall, "... for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). When reaping day comes, what will your portion be? Dear child of God, as you sit in God's presence, under His all-searching eye, I want to ask you something. Have you been faithful in tithing? Have you tithe regularly? Have you tithe all that you have received, including gifts? Before you answer, remember Ananias and Sapphira (Acts v.).

—A. R. W. Nipper.

(Church of God Evangel.)

Rather interesting, don't you think? Or, do you think? What do you think of this opinion of tithing? Think about it—talk about it—write about it, to us!

HERE'S NEWS FOR YOU!

Barnsley.—"More enrolment forms for Crusaders, please," writes Pastor L. W. Tranter. An increase in the number of Crusaders and glorious news of seven young people baptised in the Holy Ghost with signs following.

Eastbourne.—At the Lascelles House Party for Elim Crusaders a prayer meeting was arranged one wet morning. (It doesn't often rain at Eastbourne, but no one complained after this wet morning.) Two young people were baptised in the Holy Ghost, speaking with other tongues as the Spirit gave them utterance. Paul Quest was one of the two so blessed, and when asked to tell the others of his joy he said, "I'm satisfied." There was no doubting it

for his face revealed his feelings that moment. One Crusader commented, "Let us have another wet morning."

Swansea.—Mr. Elvet Davies of the Swansea Elim Sunday School writes, "We had quite a successful Anniversary this year when we put on 'The Crowning of the King' which was a demonstration in verse and song. Also we had our Outing on Whit Monday to Caswell Valley. This was not so good as the rain came about 6.30 p.m. and it was rather chilly, but I think the kiddies enjoyed themselves."

Birmingham.—Did you know the great American evangelist, Chas. Finney, once occupied the pulpit at our Graham Street Church? Before our time, mark you! History at a Youth Rally, unique, but it happened at Birmingham in the July Presbytery Rally, arranged by Pastor Frank Shadlock, D.Y.C., when Pastor John Dyke gave a résumé of the Graham Street Church and surrounds past life. His humour and information held the attention of all.

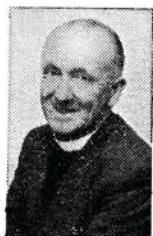
A young man climbed the pulpit steps to give his testi-

mony, saying "This is like conquering Mount Everest." The Crusader Choir sang well, the programme moved swiftly and smoothly, and after the appeal for consecration, given by the Youth Secretary, several young people responded.

TO THE DISTRESSED SOUL

Thy morning shall rise;
Thy dayspring be bright;
Thy tears be all wiped away;
Thy pathway be light.
Then raise up thy drooping heart;
Then banish those fears,
For Jesus stands Conqueror
In the midst of the years,
And has He not promised
Thy Guardian to be?
Oh, soul, look to Jesus,
He careth for Thee.

—Barbara Cant.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. J. Way

SUNDAY, August 1st. Matthew xi. 20-30.

"Ye shall find rest to your souls" (v. 29).

Rest? Is there such a thing in this restless life?

The R.I.P. which graces that grave is about all that this world can do about it. Even this is but poor consolation when we know the body is dead. The tragedy is that the departed one's soul, if unsaved, is in the torment of hell (Luke xvi. 23). The Lord Jesus did not promise rest to the body so much as rest to the never-dying soul.

Peace comes through the sin-cleansing blood of His Cross. A present rest and assurance that it is well with my soul for eternity. R.I.P. Rest in Jesus—now.

MONDAY, August 2nd. Matthew xii. 1-21.

"The son of man is Lord" (v. 8).

Yes, Jesus Christ is Lord (Phil. ii. 11). Lord—because He was God veiled in the flesh—Deity.

Lord—because by Him were all things made—in heaven—in earth—Creator (Col. i. 16).

Lord, because He only could face God and man and declare, "I have overcome the world"—Victor.

Lord—because God hath exalted Him and given Him a name above every name—Lord of lords.

Lord of every realm! "The same Lord over all is rich unto all that call upon Him . . . whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 12-13).

The Lord of all became my Lord.

TUESDAY, August 3rd. Matthew xii. 22-37.

"I cast out devils by the Spirit of God" (v. 28).

There is quite a lot happening today under the name of spirit—small "s". Many seek the spirit world for healing, for consolation, for knowing the future.

The Word of God never allows us to deal with, or seek after spirits. There is only one Holy Spirit, He is the miracle-worker. The Spirit of the true Church has a capital "S." Note how the Word impresses this in (I. Cor. xii.). The repetition of "the same Spirit" and "by the one Spirit" seems unnecessary, but it is used that none may go to other spirits. "One Spirit" (Eph. iv. 4).

WEDNESDAY, August 4th. Matthew xii. 38-56.

"Whosoever shall do the will of my Father . . . is My brother, and sister, and mother" (v. 50).

The Lord Jesus has relatives living on earth today! Salvation is the miracle of being Born Again—born into the eternal family of the Heavenly Father. The Spirit of adoption whereby we cry Abba Father. "If children, then heirs, . . . and joint heirs with Christ" (Rom. viii.).

"He is not ashamed to call them brethren" (Heb. ii.). How homely is His presence, what a family atmosphere. Tho' now ascended up on High He bends on earth a brother's eye.

THURSDAY, August 5th. Matthew xiii. 1-17.

"He went into a ship . . . the whole multitude stood on the shore and He spoke" (v. 2, 3).

The more I read the Divine record of Jesus the more convinced I am of His great manliness.

As children we were taught of His being meek and mild, but unfortunately at the expense of His strong character.

In our reading He addresses the multitudes from a boat. Surely it needed a strong voice to speak many things unto them. No loud speakers in those days, and such an open place is no aid to one's voice.

In Jesus we have a strong, manly character, with a strong, authoritative voice preaching a powerful message.

FRIDAY, August 6th. Matthew xiii. 18-30.

"Seed . . . the Word . . . fruit" (v. 23).

Illustrations are the windows in every structural argument, they help us to see.

The Lord Jesus excelled in this, He let in the light that none might be left in the dark concerning the Gospel. A Seed—planted and tended to grow and bring forth fruit. Similarly the Word of God has within it the promise of growth and productivity. The trouble is, as Jesus shows, not the seed, but the soil. Man receives the Word even as the earth receives the seed. The seed will do as well as the soil will let it. This parable explains the "five minutes wonder" conversion, but in contrast the great possibilities of great fruitfulness.

SATURDAY, August 7th. Matthew xiii. 31-43.

"Then shall the righteous shine forth as the sun" (v. 43).

The harvest of tares is reaped, the day of grace ended, iniquity finished, and the righteous shine forth as the sun. It is the end, judgment for sinner, glory for saint.

"When we see Him we shall be like Him." "A body like unto His glorious body." "His countenance was as the sun shineth in His strength."

"Shining as the sun" and "God's glory" are similar terms. All the clouds of this world's sin are rolled away, the Sun shines forth supreme, this time without a sunset. In effect His glory shared with His own, as He promised for ever and ever.

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor J. J. Morgan, the President, will visit the following churches: August 1, 2, Southend-on-Sea. 28-30, Exeter.

BERMONDSEY. Aug. 8. Elim Church, Dunton Road. Special visit of London Crusader Choir. Sun. 6.30 p.m.

BIRMINGHAM. Commencing July 27. Elim Church, Graham Street. Evangelistic meetings conducted by Pastor Len Jones.

BOLTON. Aug. 7. Elim Church, Moor Lane, Market Square. Special visit of the Field Superintendent. Pastor H. W. Greenway. one night only, Sat. 7.30.

BRISTOL. July 28-Aug. 2. City Temple Minor Hall, Jamaica Street (Stokes Croft end), Bristol 2. West of England Pentecostal Convention. Wed. to Sat. 7.30. Sun.: The Corn Exchange, Corn Street, off City Centre, 6.30 and 8. Mon.: Zion Chapel, Bedminster Bridge, 3 and 6. Speakers: Pastors A. R. Boston, W. G. Hathaway and John Woodhead. Items by Tonypandy Choir and Massed Youth Choir. Convener: Pastor W. Ronald Jones.

COLNE. Aug. 11, 12. Elim Pentecostal Church, Swancroft. Two days' special visit of Mr. Idris Davies, Welsh Evangelist. Wed. and Thurs. 7.15 p.m. Convener: Pastor G. J. Jones.

FINCHLEY. Now in progress. New Elim Church, King Street, off Church Lane, E. Finchley. Revival and Healing Campaign by Pastor Ludovic Barrie. Nightly at 7.30. Suns. 11 and 6.30.

LOWESTOFT. August 7-9. Elim Church, Milton Road. Return visit of Pastor David Lewis. Sat. and Mon. 7.30. Sun. 11 and 6.30.

AUGUST BANK HOLIDAY CONVENTIONS

BARNESLEY. July 31-Aug. 2. Annual August Convention. Sat. and Mon. 3 and 6.30 (Cups of tea between services). Sun. 11 and 6.30. Special speaker: Pastor L. Green (Hull).

BIRMINGHAM. July 31-Aug. 3. Elim Church, Graham Street. Annual Convention. Speakers include: Pastors G. Carty and Len Jones. Sat. and Tues. 7.30. Sun. 11 and 6.30; Mon. 11, 3 and 7.

BRIDLINGTON. August 2. Congregational Church, The Promenade. Great Bank Holiday Pentecostal Rally, 3.30 and 6.30. Special speaker: Pastor A. Wilson, Belfast, supported by team of ministers of North-East Presbytery.

HEREFORD. July 31-Aug. 4. Tent Convention in the Meadow, Lugmardine, Cotts Farm. 2 Speakers: Pastors S. German and H. W. Greenway. Week-nights 7.30. Sun. 11 and 6.30. Mon., Aug. 2, 11, 2.30, and 6.30. Refreshments. Plan to come.

NEWQUAY. July 31-Aug. 5 Elim Church, Marcus Hill August Convention. Speakers: Pastors J. Way, L. E. Lambert, Mr. and Mrs. J. H. Hunt. Sat. 7.30. Mon. 3 and 6.30. Week-nights 7.30. (Tea between meetings on Mon.)

PONTYPRIDD. July 31-Aug. 8. Annual August Convention, Elim Church, Thurston Road. Speakers: Pastors H. W. Greenway, J. McBurney, L. P. Cowdery. Convener: Pastor Ken Matthew. Soloist: Mr. J. Roberson (Leeds). Sat. 7.15, Suns. 11, 6. August Monday 11 (Penuel Chapel Town Centre, 3, 6.30), Tues., 3, 6.30. Wed. 7.15. Thurs. 3 (Divine Healing) and 7.15. Refreshments moderate charges. Cups of tea free.

ROMSEY. July 31-Aug. 1. Elim Church, Middlebridge Street. 27th Annual Convention. Sat. 7. Sun. 6.30. Mon. (in the Baptist Church), 3 and 6.30. Speakers include: Pastors H. Burton Haynes and Digby Matthew. Tea provided on Mon.

SOUTHPORT. July 31-Aug. 4. Annual Convention at the Elim Church, Manchester Road. Speakers: Pastors H. Palliser and T. W. Walker. Special singing by members of the Sparkbrook Choir. Services: Week-nights 7.30. Sun. 10.45 and 6.30. (Cups of tea provided between services on Mon.)

FIELD SUPERINTENDENT'S TOUR

Pastor H. W. Greenway will visit the following churches in a ministry and fellowship tour:

July 31-Aug. 3, Pontypridd. 4, Hereford. 5, Ashbourne. 6, Macclesfield. 7, Bolton. 8, Wigan. 9, Accrington. 10, Salford. 11, Glasgow. 12, Greenock. 14-15, Aberdeen. 16, Harrogate. 17, Scarborough. 18, Malton. 19, Hull (City Temple). 22, York.

Now Proceeding—

REVIVAL AND DIVINE HEALING CAMPAIGN IN THE LARGE MARQUEE

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Pastor J. NELSON

Every night except Fridays

REVIVAL CAMPAIGN

Conducted by Pastor Alexander Wilson of N. Ireland
Exhibition Site, Anlaby Road, HULL, in a large Marquee
July 11th to 29th inclusive
Sunday 6.30 (City Temple, Heasle Rd.), 8.0 After-Church Rally
Week-nights (except Fridays) 7.30

ILFORD, Elim Church, Scafton Road EVANGELISTIC CAMPAIGN

July 24th—August 8th
Conducted by
Pastor W. GEORGE (Wales)
Week-nights : : : 7.30
Sundays : : : 11 & 6.30

SOUTHEND-ON-SEA. July 31-August 2

AUGUST BANK HOLIDAY CONVENTION

ELIM CHURCH, SEAVIEW ROAD
Sat. 7. - Sun. 11 and 6.30. + Mon. 3 and 6.30.
(Tea provided on Mon.)

Speakers:
The President, Pastor J. J. Morgan, and
Pastor Robert Fairney (A.o.G., Norwich)
Come to Sunny Southend!

ST. HELENS' UNITED CHRISTIAN WITNESS CAMPAIGN

Aug. 14th—Sept. 16th
(adjoining the ELIM CHURCH Duke Street)
Sponsored by: Pastor K. Smith, Elim Church
Supported by: St. Helens' Evangelical Churches
Conducted by: Gwilym Jones (Evangelisation Society)
Sunshine Corner services - - - 6.00 p.m.
Campaign services - - - 7.30 p.m.
(No services Friday or Sunday) except
United After-Church Rallies Suns. 6.15.
Please pray for this effort.

LINCOLN AND THE BIBLE

President Lincoln at one time wrote to a friend as follows: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the Balance on faith, and you will live and die a better man." Theodore Roosevelt gave an address before the American Bible Society in 1901 in which he said: "Lincoln, sad, patient, kindly Lincoln who, after bearing upon his shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well, built up his entire reading upon his study of the Bible. He had mastered it absolutely, mastered it as later he mastered only one or two other books, so that he almost became a man of one book."

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.

Bangor, N. Ireland.—Rathmore House, 194, Seaciff Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.10

Bournemouth.—Crosbie Hall, Florence Road, Boscombe; open all year; homely, Christian fellowship; moderate inclusive terms; good food; h. & c., gas fires, interior springs, all rooms; few minutes sea; 'Phone 34714. Brown. C.69

Bridlington.—For Fellowship, happiness and comfort, plus good food; h. & c.; spring interiors; facing sea; come to Shalom Christian Guest House; reduced terms for O.A. Pensioners, Sept. 11th to 25th. 21, Albion Terrace. 'Phone 5276. C.59

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.)

Hove.—50, Rutland Gardens. Ideal holiday accommodation, full board or bed and breakfast; nice locality, near sea and shops; gas fires, h. & c. basins; moderate terms. Mrs. Gubbins; 'Phone 38910. C.16

Iffracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

Newquay, Cornwall.—Delightfully situated Christian Guest House; happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.8

Weston-Super-Mare, Somerset.—"Beachlands" Uphill Road. Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.79

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

London.—Employee of Elim Publishing Company, married, with two children, seeks house or flat, unfurnished; good rent paid; preferably near works in S.W. London. Box 753, "Elim Evangel" Office. C.98

MARRIAGE

Johnson : Beattie.—On July 9th, at Elim Church, Annaghatoon by Pastor G. Harpin; Seymour Mervin Johnson to Olga Beattie.

WITH CHRIST

Mills.—On July 11th, suddenly, while on holiday at Larne N. Ireland, Mrs. Frances Mills, Publications Secretary and one of the earliest and most beloved members of Elim Church, Aberdeen Funeral conducted by Pastor J. Leslie Timbrell.

Read the *Elim Missionary Evangel*

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