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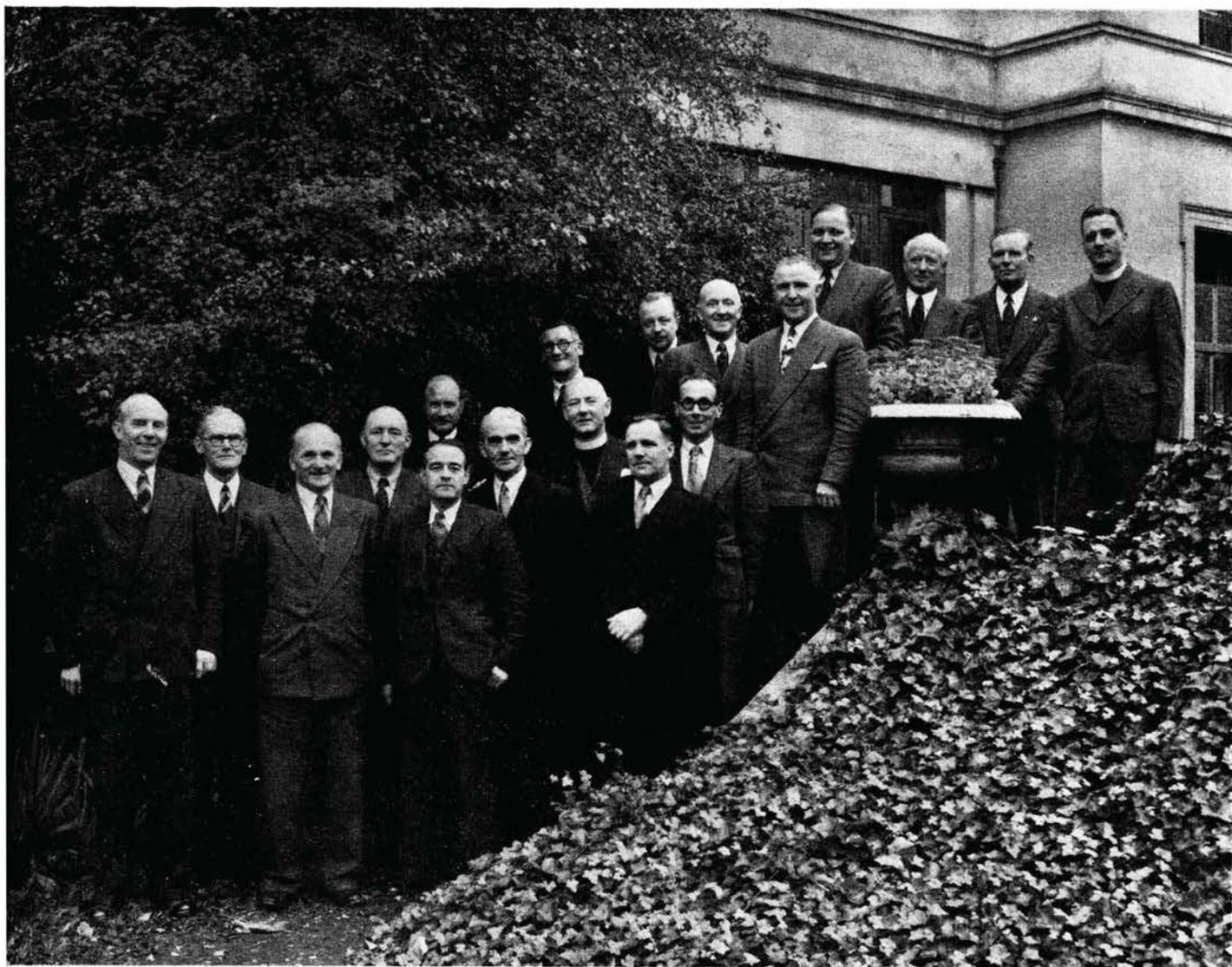
# *Elim Evangel*

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

Vol. XXXV. No. 50.

THREEPENCE

DECEMBER 11TH, 1954.



Members of the Executive Council, together with District Superintendents, grouped on the steps of Elim Woodlands during a recent meeting together.

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

# Pentecostal Fellowship of North America

Seventh Annual Convention

Ministers and members of ten different Pentecostal denominations united in a blessed time of fellowship during the Seventh Annual Convention of the Pentecostal Fellowship of North America. Some came from Canada and New England, others from Texas, California, and the Northwest, to attend this convention which was held at Springfield, Missouri, October 26-28, 1954.

Missionaries representing a number of foreign lands were present. Thursday morning speaker was a Zulu evangelist from South Africa, named Nicholas Bhengu. From a family of Ngcolosi chiefs came this man who now occupies a chief place in the Gospel ministry among his African people. Brother Bhengu declares it is not necessary for him to explain doctrines. He can point to members of the congregation and say with the apostles of old, "This is that." Through winning many thousands of his fellow-Africans to Christ, he has been acclaimed by denominational and Government leaders alike.

"I thank God for the missionaries," he said. "I am the product of missions. All I know I have learned from the missionaries. The African people from their earliest years have been taught to hate the white people, but the missionaries have brought a Gospel that has taught us to love the white men. The Gospel of Christ is the answer to Africa's problems."

In perfect English, this eloquent and forceful dark-skinned evangelist told how Africa is being evangelised today by Negro evangelists who have been trained by the missionaries. He fully endorsed the principle of the indigenous church for his people, but warned the convention against the thought that in the near future missionaries might not be needed any longer. "We will always need missionaries," he said. "We need them to train our young people for the ministry. We need them to publish Gospel literature. We need them to show us the best methods of Sunday School organisation, Youth work, and how to use modern devices such as radio to evangelise our people."

Rallies were held in the Shrine Mosque auditorium for three consecutive nights. Students from Central Bible Institute at Springfield, Missouri, provided beautiful and inspiring music for the rallies. The thirty-five piece orchestra and choral group of forty-four, and other musical groups were enjoyed by the convention from night to night.

The morning and afternoon sessions were held in the Central Assembly of God church. There was a devotional period and a business session each morning. The afternoons were given to worship and preaching. Robert Lichty of Atlanta, Georgia, was the Wednesday afternoon speaker. He told of his work in Kenya, East Africa, where he served as a missionary of the International Pentecostal Assemblies. The story of the revival, which resulted in the conversion of some three thousand natives within the space of a few months in the area where he was stationed, thrilled the convention audience.

Keynote convention address was given on Wednesday morning by Dr. Howard P. Courtney, Vice-President of the International Church of the Foursquare Gospel, Los Angeles, California. Dr. Courtney, who has served for two years as Chairman of the Pentecostal Fellowship of North America, preached on "Enoch's Walk with God." The audience was moved to shouts and tears during the course of his sermon.

All the ministers and other delegates gathered for Holy Communion about the table of the Lord on Wednesday afternoon to remember His broken body and shed blood. Many of the delegates agreed that the spiritual impact of this convention was greater than ever.

Officers were elected to serve as the Executive Committee of the Pentecostal Fellowship of North America for the coming year. The convention voted to have the next annual convention at Toronto, Canada, November 1-3, 1955.

## BIBLE BRIEFS

"Now we see through a glass darkly" (I. Cor. xiii. 12).

The mirrors of those days were of polished metal, and presented a less perfect image than our modern mirrors. It became a proverbial phrase for man's imperfect knowledge of Divine things.



Torquay Sisterhood outing to Ilfracombe, Lynton, and Lynmouth.



A section of the "Elim Sunshine Corner" taken outside the Clinic at Ernesettle, Plymouth. Miss P. Bavington, the Leader, is standing at the door holding a very junior member.

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# The Greeks had a word for Christian Love

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By Edward J. Schlossmacher

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The teachings of Jesus are most distinctive with respect to love, in regard both to its centrality and to its nature. If love is at the very heart of Christian faith and life, the other Christian virtues—such as forgiveness, reconciliation and stewardship—are intensified in one's life. The principles are properly understood only when seen in their relation to the Christian understanding of love.

The word "love" in the English language is one of those words used in such a variety of ways that it has become almost meaningless. Everyday speech abundantly illustrates this. The result is that one of the most significant words to be uttered by man actually has very little meaning at all. But does it have any clear meaning in the New Testament? Probably the best way to answer that question is to examine the language in which the New Testament was written; by studying the Greek words for "love" we can perhaps discern what God's concept of "love" is.

The Greeks had four words for "love." The first of these is *eros*, and in popular use this meant primarily the sexual love of man and woman. The essence of this love was in the desire which found its satisfaction in the relations between man and woman. Though it is passionate, it is not necessarily base. This word *eros* is never used in the New Testament. The word *epithumia* (desire or lust) is used in its place. This word describes a longing, especially for something which is forbidden. An example of its use is James i. 14: "But every man is tempted, when he is drawn away of his own lust, and enticed." Since we inherit this passionate love (*eros*) and since all of us have been enticed to evil by our lusts (*epithumia*) these words cannot be used to describe true Christian love.

Another word for love is *philia*. It refers to affection or liking for a person, regardless of his quality. This is usually understood as signifying the love of friend for friend. It has to do with intellectual relation of appreciation. It is selective, limited and self-interested. It is a word which is used when love is related to the mind. A person can be educated to this experience of love—so this word does not describe real Christian love.

The third Greek word for love is *stergo* which is not used in the New Testament except in compounds. This word expresses a deep, quiet, natural love. The Greeks used it to mean the love to parents, wife, children, king, or country. It is this natural love of the soul of which the guilty, apostate world is devoid (Rom. i. 31; II. Tim. iii. 3). Although this love is noble and has a distinct moral significance, it does not describe true Christian love, which we have from Christ, the Giver of all love.

The fourth is *agape*. This word is always used in the New Testament to express true Christian love. Without this love we become as "sounding brass, or a tinkling

cymbal" (I. Cor. xiii.), however gifted we may otherwise be. This love gives itself for the benefit of others, without hope of return. It is this love which was called out of the heart of God for lost humanity (John iii, 16) by reason of the value of each soul, valuable because man is made in the image of God. It is the love which is "shed abroad in our hearts by the Holy Ghost" (Rom. v. 5). And the fruit of the Spirit is *agape*. This love contemplates the attributes and character of a person, and chooses whether to love him. Therefore, this love can be commanded (John xiii. 34, 35) and is the love which Christians ought to have for one another.

After the resurrection Jesus questioned Peter, "Lovest thou me (*agape*)?" He wanted Peter to love Him voluntarily with the love of Divine friendship. Imagine, then, the disappointment of the Saviour when He heard the reply, ". . . I love thee (*philia*)."  
Peter was thus denying that he had any greater love for his Lord than a mental appreciation, an affection such as he would have for an ordinary friend. But Jesus was demanding a love that is higher than his affection for everything earthly. Jesus repeated the question and received the same answer. The third time, He asked, "Lovest thou Me (*philia*)?" and Peter's answer was the same as before. We may be sure that Peter's love eventually became real *agape*, for he often speaks of this love in his epistles. Probably the coming of the Holy Spirit into his life brought this deeper love for His Saviour.

The word *eros* denotes an inherited love, a love of passion; *philia* bespeaks an educated love, or the love of friendship; *stergo* is a natural love, a love of necessity; but true Christian love, *agape*, is a Divine love, a love of reverence. It is this response which God seeks from our hearts.

With *agape* clearly defined, we can say, "The Greeks had a word for Christian love." What is the greatest product of this kind of Christian love? It is *creativity*. Persons who are in love act in the spirit of mutuality. In marriage, for example, procreation is the natural and wholesome expression of love.

The creativity of love is exhibited, moreover, in concern for others. Jesus wanted Peter to demonstrate his love for Him, and so He challenged him, "Feed My sheep."

Truly we say, "God is love." The love of God is thus the source and prototype of all personal relations. If we have this kind of Christian love it will help us to win others to Christ. It is the essence of the kingdom of God, the quality of heaven implanted in the hearts of Christians. It is the key to all social, political and international problems. This is God's answer to man's needs.

—The Pentecostal Evangel.

# THE ELIM EVANGEL

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## EDITORIAL

### Executive Council meeting with District Superintendents

On the first and second days of November a very happy and profitable meeting of the Executive Council and the District Superintendents from all over the British Isles was held in Elim Woodlands, the scene of so many cordial meetings of the Elim Fellowship in days past.

The purpose of the meeting was to discuss a number of matters relating to the work of our Fellowship, and it was good to get together in frank and friendly discussion on the items on the agenda. The cordiality of the meeting together made things easy right from the beginning, and all the decisions made were made with unanimity.

One of the chief items was the subject of the revision of District Presbytery boundaries which had been referred to this meeting by the Conference in September. While no revolutionary changes were recommended, some adjustments were decided upon, and it was proposed that two new presbyteries, Sussex and Oxford, be created. Finances of the District Presbyteries, and matters concerning the smooth working of the districts were considered, as also was the question of the authority of Superintendents.

Proposals were brought before the meeting on the general principles of the stationing of ministers, and some helpful suggestions were made.

During the session a photograph was taken on the steps of Elim Woodlands, and is shown this week as our frontispiece.

### Fasten your Ship

In these days when so many Christians are becoming a "floating congregation" and spend their time drifting from one campaign to another, from hearing one special preacher to listening to the next that comes along, instead of joining a Christian church and giving to that Fellowship their love, loyalty, and support, the following is worth noting:

A story is told of a sea captain, travelling on a railway, who found that he had a young fellow for a companion. The latter, it appeared, was going to a city to live. "Have you letters of introduction?" asked the older man. "Yes," said the young man, pulling some of them out. "Well,"

remarked the old sea-captain, "have you a church certificate?" "Oh yes," replied the youth, adding, "I did not suppose you desired to look at that!" "Yes," said the sea captain, "I want to see that. As soon as you can reach the city, present that to some Christian church. I am an old sailor, and I have been up and down in the world; it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

### Christian Greatness

It is said of Dr. Hudson Taylor, the great Chinese missionary, that on one occasion he was travelling with a young missionary who was not so used to roughing it as the more experienced worker, who had grown grey in the service of his Lord. The first night the young man put his boots outside the bedroom door, forgetting that he was no longer at home, with a servant to clean them. But he found them cleaned the next day. Mr. Hudson Taylor had risen early and had cleaned the boots of the young missionary, who knew nothing about it. That is the kind of greatness that Christ seeks. The greatest in the kingdom of heaven is the humblest.

### Ministering in Jesus' Name

To a Greek poet we owe the lovely legend that when a certain goddess visited ancient Thebes it was always known because, though she was neither seen nor heard, she invariably left rich blessings behind her. . . . The legend, after all, only palely mirrors the evangelistic ministry of Jesus Christ and of His Church. It is no legend that wherever Jesus went in the days of His flesh unmistakable benediction found registration. All His peregrinations were marked by miracles both of word and deed. He looked upon the loveless and they blossomed into lovable characters. He spake to the despairing, and a thrice-blessed, bliss-inspiring hope became theirs. He touched the slaves of Satan—and to their shackles were snapped in sunder!

*Joseph Pearce.*

## THIS IS LIFE

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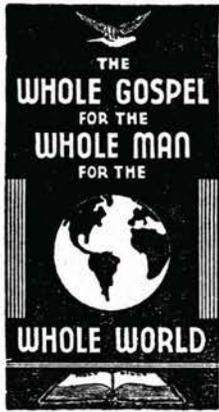
on Thursday, December 16th,  
at 10.35 p.m.

and hear

- ★ the Woodlands Trio sing "Farther along we'll know all about it."
- ★ Billy Graham's favourite hymn "And can it be?" sung by Anto Marco (with electronic organ and piano accompaniment).
- ★ our United London Elim Youth Choir sing "How sweet the Name of Jesus sounds."
- ★ Pastor H. W. Greenway put the question: "What are you living for?"

Please write and encourage us—

we want to hear from you.



# OVERSEAS MISSIONS

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

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

## *Demon Possessed Africans Delivered*

Miss L. W. Loosemore  
(Southern Rhodesia).

Miss Loosemore is working with the Drs. Brien in the Inyanga North Reserve, and has already learned sufficient of the language to be able to speak to the Africans and tell them the good news of salvation. The people among whom she is working are depraved and backward, but the light of the glorious Gospel of Jesus Christ is dispersing the darkness, and souls are being won to Him. Miss Loosemore writes :

" Here at Inyanga North, our hearts have been gladdened recently to see evidences of the Lord's working in the lives of some of these people, men and women who



Miss L. W. Loosemore.

until three years ago had never heard the name of Jesus, and who thought upon God their Creator as a wild animal. The tribe among whom we work is a very depraved people ; dirty, uneducated, spirit worshippers, bound by witchcraft and superstition. From nearby villages drums can be heard at night, telling us that a beer drink is in progress. This will often continue throughout the night and following day, when many evil things are practised and the people fight each other and cut themselves with knives. Each

family has its own ancestral spirit which they worship and to which they throw out beer. Some of the people are possessed by demon power, but praise God, we know of a greater power that can cleanse the hearts of these people and set them free.

" For a long time we had been very burdened over these souls for whom Christ died, for there seemed very little response to the Word of God. The people want education and medicine, but many do not want the Gospel, and are determined to live on in the ways of their forefathers, engrossed in sin, worshipping evil spirits, dealing in witchcraft, etc. Praise God, in answer to prayer we have seen the Lord working in the lives of some of these people during the past few weeks. During one fortnight sixteen souls came to repent of their sin. Among the number was a young man with his two wives, who had recently come to live in a village ten miles away where we have a school

and hold a meeting every Sunday. Although this man had attended another mission at his old home, he had never seen his need of the Saviour, but after attending two of our meetings was convicted, and made up his mind to accept the Lord the following Sunday. Our truck was broken down for a fortnight so we were not able to attend the service in his village. Consequently his opportunity was delayed, but being very anxious to find the Saviour he set off on his bicycle in order to confess his sin and accept the Saviour. Satan tried to hinder this for on the way here the man was thrown from his cycle through no apparent reason, and received a fractured collar bone. He arrived at the hospital in great pain and distress. However, this did not put off his determination to accept the Lord Jesus, for after our usual evening Gospel meeting with the patients, he came forward to repent. The following evening found him testifying, and both his wives have since found the Lord Jesus. And through witnessing in his kraal another young man has been converted.

" A week-end of special meetings was held recently here on the mission station, when a group of native Christians from another reserve, forty miles away, joined with us. The power of the risen Saviour was manifest in our midst as we saw men and women coming forward ; some to repent, some with a greater desire to follow the Lord Jesus, whilst others, bound by evil spirits were delivered and their witchcraft burnt. The meetings were well attended, and on the Sunday morning there was a record gathering of over 400 people. One Christian woman, faithful in witnessing in her village eight miles away, brought a group of women with her, five of whom accepted the Lord. We give God the glory and pray earnestly that these souls may stand firm and true for Him amidst much sin and temptation. The Saturday and Sunday evening services continued until the early hours of the following day. During this time four people bound by evil spirits were delivered in the Name of the Lord Jesus.

" One woman who had been delivered of demon power, came forward expressing the wish that all her evil fetishes might be burnt. There was great victory in the camp when after the Sunday afternoon service, we saw all these things going up in flames outside the church building. This morning she came into the hospital for medicine and with her face beaming she said, ' Oh ! Mai, I am so happy in the Lord.' But she is not without ridicule and persecution, for her husband is very angry and does not allow her to

(Continued on page 596)

**T**HERE APPEARED in a recent issue of the *ELIM EVANGEL* a sketch of the proposed new church building which our missionaries, Pastors Tate and Gull hoped to erect on their station at Kikilo, Tanganyika. An appeal was also made for gifts towards the cost of this building, and we are grateful for the generous response which has enabled our missionaries to proceed with the work. In a letter just received Mr. Tate writes: "We have no skilled help on the building, but nevertheless, it is with joy that I can report the walls are now finished, and the material for the iron roof is here and we are waiting the arrival of the timber. We have had a shower of rain already, but are hopeful of having the building completed and opened for Christmas. We are grateful to the folk at home who so kindly helped us with their gifts to make it possible to put up this permanent church building."

The accompanying sketch, drawn by Mr. Gull, will give our readers a clearer understanding of the work that has been accomplished by our missionaries during their first term on the field. Prior to the arrival of the missionaries this area was without any witness to the Gospel of our Lord Jesus Christ. Darkness and evil reigned supreme, but the people that sat in darkness have seen a great light and now, for the first time in their history, these Africans are experiencing the joys of salvation through faith in our Lord Jesus, and lives and homes are being transformed as these babes in Christ are taught the truths that accompany salvation.

In the centre of the accompanying sketch is seen the perspective sketch of the Mission compound with the various buildings pinpointed (a magnifying glass will bring these out more clearly).

A Shows the Mission house, which has taken the place of the tent, and mud and wattle house in which the missionaries lived when they first occupied this area. (Note the larger sketch of

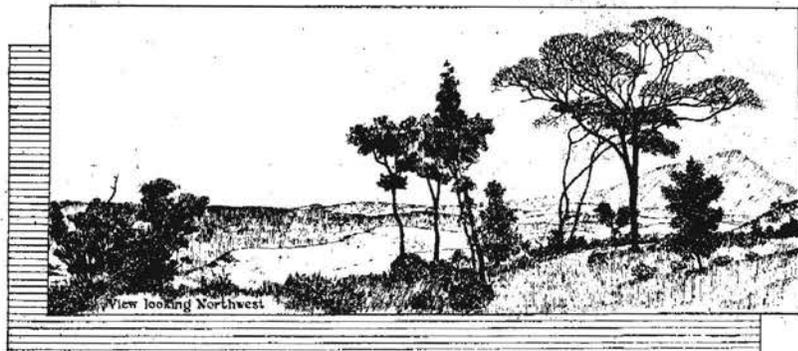


# KIKILO

# MISSION

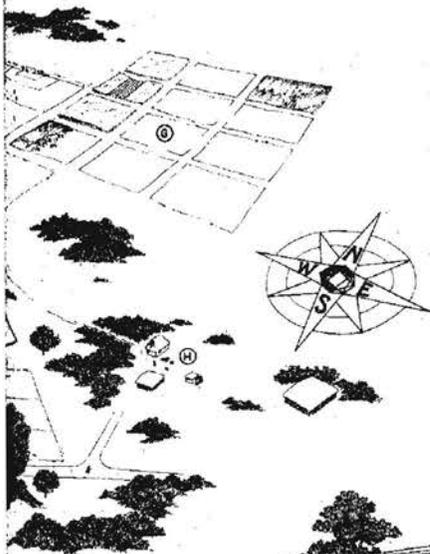
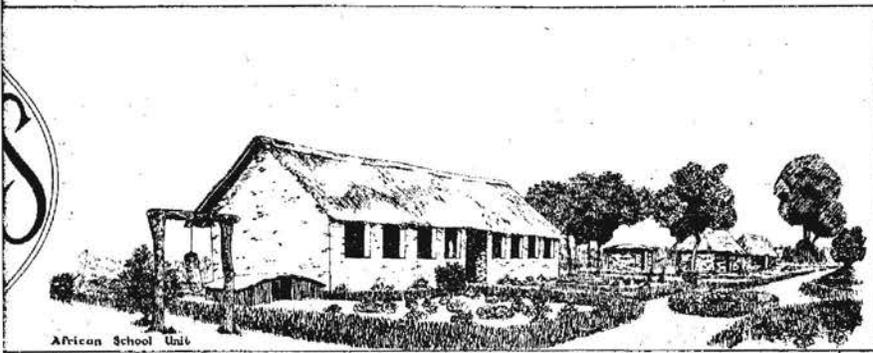
## *Fifth Anniversary*

1949 | 1954



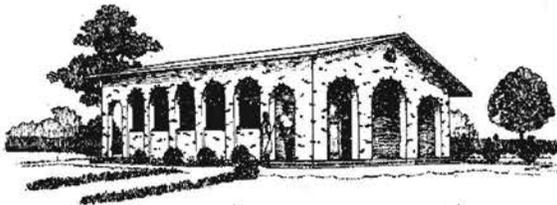
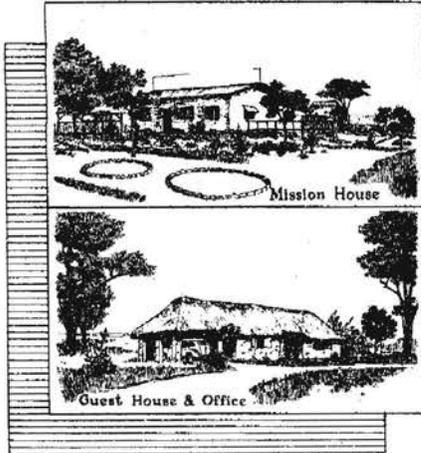
# TRIUMPHS IN

*New Church*



A perspective sketch of the mission plot.

- A
  - B
  - C
  - D
  - E
  - F
  - G
  - H
- Building  
School  
buses  
Convert's House



**PROJECTED CHURCH BUILDING**

the Mission house and Guest house on the right).

- B** The Guest house. Provision is made for visitors, as the missionaries are visited occasionally by Government officials and missionaries passing through.
- C** Shows the Workshop where many hours of hard work must of necessity be put in if the buildings are to be kept in repair.
- D** The New Church building where the Africans will congregate for worship, and from which the Gospel message will be proclaimed so that others may turn from their idols to serve the living and true God.
- E** The primary school where the boys and girls are taught and where the Scriptures are given a prominent place in the curriculum. (See enlarged sketch on top right).
- F** Accommodation is provided for the African teachers who have their own homes on the mission compound.
- G** The school garden is a very important part in the training of young Africans as here they are taught to grow their own vegetables and fruit.
- H** The house of the first African convert in the Kikilo mission.

Apart from this main station, our missionaries have built another Day school ten miles away, which means they are solely responsible for the education of the children in the whole area; this is also a centre for the preaching of the Gospel.

In the New Year a third school will be erected, thus extending the work still further. Our missionaries will be happy to know that friends in the homeland are standing with them in their work in this area which, prior to their going there, had no witness whatsoever to the Gospel.

# TANGANYIKA

*in Kikilo*

sleep in his hut. She was a kind of witchdoctor and made money for her husband, so now there is none forthcoming. Pray for her, as she lives in a Roman Catholic Kraal and is one among a few others who are standing for the Truth.

"We praise God for what we have seen during the past few weeks, but this is like a drop in a bucket. We covet your prayers that the Spirit of God might work upon the hearts of these needy, dark-skinned Africans, and that the Kingdom of God might be extended in this corner of His vineyard."

## Snatched from a Suicide's Grave

By A. J. HOOLSEMA

**D**URING one of our week-night meetings at the Gospel Centre while I was preaching, a well-dressed, intelligent-looking, and aristocratic-appearing gentleman came hurriedly into the mission. He listened with rapt attention to the message, apparently absorbing it eagerly. When the message was finished, the invitation extended, and the benediction pronounced, I walked back to greet the people. As I shook this gentleman's hand, I almost hesitated to ask him back, for he was such a well-appearing man. However, urged by the Holy Spirit, I asked him to come again. He hesitated and then said, "I enjoyed the service and the singing, but I never will be back." I asked him if he was leaving. He swallowed several times, then said falteringly, "Yes, I am leaving."

I then asked him if he knew the Lord and loved Him. For an answer, he began to sob and sob. After a little he said, "I have been seeking for Him for a long time. I have been trying to find Him and peace."

I then explained to him that it was not by trying, but by trusting, and gave him an everyday illustration of receiving a gift before we could enjoy it. When the truth of it all dawned upon him, he fell upon his knees and wept his way into the fold of Christ, crying out, "O God, You have made it so clear tonight that You do care. I will, I will receive Christ and believe that You sent Him for me." He then thanked and praised God for the redemption and pardon in Christ Jesus. It was then, with the glow of heaven upon his face, that he told me the following:

He, George Randolph, an archaeologist, and world-traveller, had spent most of his fifty-three years in the heart of Africa and South America. He had contracted a tropical disease which had caused him to return to the United States in 1940 to enter a Chicago hospital for medical treatment, where he had spent two years.

During this time he had become convicted of sin and his lost condition before God. Visiting pastors of other patients passed him by, for he was not known to them. Finally, on December 28th, 1942, he asked to be discharged from the hospital. He was not cured, but the doctors agreed with him that he might have a better chance of recovery in the semi-tropical Everglades of Florida. He had spent hundreds of pounds trying to keep alive. Now, with money almost gone, he decided to hitch-hike to the South. While getting ready to go, and while still almost too weak to travel, he had strolled down the streets of Chicago. He was physically condemned to die by the doctors, for all his food had to be taken in capsules because his stomach was too weak to tolerate solid foods. He was also spiritually condemned to die by his conscience and by John iii, 16 and John iii, 36, and many other portions of God's Word.

As he had walked along, he heard singing in a building in downtown Chicago. Oh, how sweet that had sounded to his condemned man's ears! How wonderful to sing like that! However, he had thought this was the privilege of a select few and surely not for him. He who knew the rocks and the tombs and the ages of rock implements, which were found by his party, knew nothing of the Rock of Ages.

He went into the meeting. The preacher introduced his subject, and spoke about the wonderful Saviour who sought and found the lost, and who had died in the sinner's stead. George Randolph marvelled at the message and at the trust and happiness shown by the preacher, but when the invita-

tion was given, he had slipped out without yielding to Christ.

In January he received a ride that brought him to St. Petersburg, Florida. He did not wish to come here, but since the ride ended here, and since it was not far from Tampa, he decided to stop over and then hitch-hike to Tampa and the Everglades. Here, again, we see a clear demonstration of the loving and guiding hand of a seeking Saviour.

He attended every possible church service while in St. Petersburg, and everywhere the people seemed so happy in Christ, and sang the precious hymns so lustily, but no one spoke to him about his soul. Again he felt sure that salvation and peace were only for a select group.

He had heard as a youngster that only the elect would be saved, and he was sure that he was not one of that number. However, he remembered that the preacher in Chicago had said that "whosoever will may come," and have eternal life.

The following Tuesday night he had decided that life was no longer worth living for him and that he could not go on. His money was gone. He had no friends, for he had been in the "forgotten land" so long that he knew no one that he could go to for help. He could not beg.

However, the Lord was at work. Oh, how marvellous are His ways! Truly they are "past finding out." He had met a man that was going to Tampa who told him that if he would be ready at nine-thirty at the corner of Fourth Street and First Avenue North, he could ride to Tampa with him. He went to the corner, but while waiting there, he began to reason that it all seemed so useless. Here he was, broken in health, without hope in this life or the next, without money and without friends. The struggle seemed too great. He decided not to go to Tampa, but instead to commit suicide.

However, God still was seeking the lost one. The distressed man had begun to wander aimlessly up the street and as he did so he heard Gospel singing coming from our mission hall. He was fascinated by the melody and the message in song. He kept coming closer and from his hungry heart he cried out in his agony to God, "O God, if there is a God, and if You love all creatures, and if there is peace, let me know by somebody tonight."

As he began to walk past the Gospel Centre, a worker with tracts stopped him, gave him a tract and invited him into the mission. In his eagerness he almost ran in and sat down. Again he prayed to God saying, "O God, let me understand tonight! Let somebody tell me about peace and Christ."

You have already read the end of the account of how he found peace in Christ after the service. Our rejoicing in his salvation was as nothing in comparison to that of the Father and His angels in heaven, for another straying one was brought into the fold. As the man left, we gave him a gift to help him on his way until he realised something from the job awaiting him in the Everglades where he was to dig for specimens of Indian relics.

The next day he returned to tell us that he felt a new man. In faith he had taken nourishment not in capsules, his first for a long time, and there were no ill effects. Truly, God is the healer of the body as well as of the soul.

If you have not this peace in your heart, will you not just now believe on the Lord Jesus Christ and be saved. "For the Son of man is come to seek and to save that which was lost?"

# Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

## Looking Back — to Think Ahead

Now is the time to plan for next summer

This week's photonews reminds us of last summer (as the season was called). Already, plans have been made for next summer's Youth holiday activities and the first booking has been received. Here are the details of the Eastbourne and Scarborough Crusader House Parties.

**Eastbourne.**—Lascelles Private Hotel. One week only—  
11th to 18th June, 1955. Terms, £4.  
Host, Pastor Leon C. Quest.

**Scarborough.**—Suncrest Private Hotel.  
Two weeks, 11th to 25th June, 1955 (one or two weeks may be booked).  
Terms, £4 per week.  
Host, Pastor T. W. Walker.

The Crusaders who attended the Eastbourne House Party this year thoroughly enjoyed their holiday. We can safely recommend these two events to you as ideal for physical and mental relaxation, and spiritual refreshment.

What happens at a House Party? A daily programme is arranged, but the guests are free to join in the activities or make their own. The events are usually given 100 per cent support, which indicate their attraction, and their enjoyment is thereby increased. In addition to the games, swimming, rambles, "soup" and "sausage" sizzles, and numerous other mystery plans, an excellent opportunity for spiritual fellowship is provided. At the request of Crusaders, discussions on interesting Bible topics were arranged. Youth workers will find the period useful to consult the members of the Elim Youth Committee.

Application forms may be obtained from the National Youth Secretary, at 20 Clarence Avenue, Clapham Park, London, S.W.4. Book early to avoid disappointment.

In photo number one we see the Smethwick Crusaders in their coach en route for Coventry (of their own volition) where they had a lot to say! Invited by the Coventry Crusaders they conducted a special service which brought blessing to residents and visitors.

Hove Sunday School provided photo number two with their annual outing as the subject. Miss Sims, one of our missionaries is seen on the left complete with raincoat—it must have been during the monsoon season! We are assured that rain or no rain, the scholars enjoyed a boisterous outing.

Photo number three is a section of the summer outing of Pontyates young people. This church receives regular supplies of the ELIM EVANGEL, and is the home church of Elim minister, Pastor I. Wynne Lewis of Kirkintilloch.



## THE WELSH ANNUAL YOUTH RALLY

Reported by **Pastor Ken Hathaway**

"Remember, remember the fifth of November . . .", runs the little verse much loved by children at this time of year, and not only will the day be remembered by the boys and girls who so laboriously gathered pennies to re-enact the gun-powder plot in a riot of flame and colour, but also by the young people who gathered that very evening in the new Caerphilly church for their annual Youth Rally. Perhaps too, it was appropriate that the anniversary of a revolutionary plot should be made the occasion for singing and telling about the wonderful revolution that takes place in the heart when Jesus comes to stay.

The rain which saturated the bonfires outside, failed even to damp the fervent spirits of this happy crowd gathered from all the Elim churches in the locality. Fifteen Crusader branches were represented there, and each contributed an item towards this "Festival of Praise." After a rousing chorus, Pastor Reeves introduced the chairman for the evening, Pastor Ken Matthew, and then the meeting was off to a fine start with the hymn "Blessed Lily of the Valley," which brought the sense of God's presence into the service, until our hearts were full.

One by one the parties from the various churches came forward. Higher and higher rose the tide of blessing as through recitation, and song, solos, duets, and a choir, singing for the first time in public, the Holy Ghost ministered to our souls through the consecrated talent of these happy young people. Two sermonettes completed the programme from the Crusaders, and then Pastor Maybin, the Youth Commissioner, thrilled our hearts by his message from the Word of God. "I write unto you young men, because ye have overcome the wicked one" (I. John ii. 13). Victory through Jesus, more than overcomers now are we, and on this glorious climax the service ended; back through the rain we went, singing and praising God for the wonderful service, for His presence and His blessing, and most of all because we knew with Job of old that our Redeemer liveth. Praise His holy name!

Said Catherine Booth-Clibborn recently: "The vocation of a preacher is so desperately serious, the subjects he treats are so vitally important, the issues so overwhelming, that no one truly called of God dare spend his time and talents on anything short of the supreme objective. One day he must render an account of his stewardship."



### The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by **Pastor John Gardiner.**

**SUNDAY, December 12th.** Ephesians i. 1-14.

"In whom also we have obtained an inheritance" (v. 11).

Through the Lord Jesus Christ the Christian believer has been adopted into the family of God. The Roman Epistle reasons in this wise, "if children, then heirs, heirs of God, joint heirs with Christ . . ." Having trusted in Jesus Christ we have received the pledge of an inheritance. In this dispensation of the fulness of time Jesus Christ will come into His own. Then will the Christian come into the inheritance that has been reserved in heaven for every believer that has owned Christ in the day of His reproach.

**MONDAY, December 13th.** Ephesians i. 15-23.

"The eyes of your understanding being enlightened" (v. 18).

That He might be truly man the Lord Jesus humbled Himself. So real was His humble place among men He was without shelter more than once, and without money more than once. But those days are over for ever for the LORD JESUS CHRIST. He was raised from the dead by the mighty hand of God and set far above all principalities . . . and above every great name in this world and in the world to come. The High and Mighty Monarch of heaven and earth promises to share His glory with every believer.

**TUESDAY, December 14th.** Ephesians ii. 1-10.

"And you hath He quickened who were dead in trespasses and sins" (v. 1).

The Bible consistently teaches that all men who have not received and trusted in Jesus Christ are spiritually dead. But when faith is placed in the substitutionary death and proven resurrection of Jesus, the Spirit of God quickens us and we begin to live. The decisive difference between the Christian and non-Christian is the possession of life. The Christian believer has "Life to the full." And now we are not as others who walk according to the way of this world . . . we are created in Jesus Christ unto good works:

**WEDNESDAY, December 15th.** Ephesians ii. 11-22.

"Now therefore ye are no more strangers and foreigners, but fellow citizens . . . and . . . the household of God" (v. 19).

The Ephesian letter repeatedly informs Christian men and women of the inheritance, the wealth, the privileges, the new beginnings that are theirs through Jesus Christ. Without Christ we are aliens from the commonwealth of Israel, strangers to the covenants of promise; we had no hope and were without God. But now, through the blood of Christ all our disqualifications have been cancelled. We have peace with God, reconciled by His cross we are made nigh to God, and have the right of access to the Father.

**THURSDAY, December 16th.** Ephesians iii. 1-13.

" . . . that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see . . ." (vv. 8, 9).

Paul, the apostle and prisoner of Jesus Christ, had by revelation been given an insight into the secret of Christ which had not been disclosed to other generations. He was commissioned to bring to the Gentiles the Gospel of the fathomless wealth of Christ; to inform the Gentiles of the new order which God had concealed until then. Because we are believing Christians we share this disclosure, and must publicise this disclosure of God's intentions.

**FRIDAY, December 17th.** Ephesians iii. 14-21.

" . . . Him that is able to do exceeding abundantly above all that we ask or think . . ." (v. 20).

The writer of this letter must use superlatives to describe the power of our God: "The exceeding greatness of His power," "His mighty power," "Able to do exceeding abundantly above all that we ask or think." In the light of the New Testament there is no language too extravagant to describe the ability of God. The resurrection of Christ is the immeasurable measure of His ability. Your God can do what no other can do. In addition—He is willing.

**SATURDAY, December 18th.** Ephesians iv. 1-16.

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (v. 1).

Moffatt puts that verse—"I beg of you to live a life worthy of your calling." That is the purpose of the letter that we, as Christ's men should live worthy lives. The word "therefore" introduces conclusions that follow previous arguments. Because we are members of the same family we should keep the peace in the Household of God. Because Christ dwells in us—because we know the love of Christ we should live modestly, with gentleness; "showing forbearance to one another patiently."

# COMING EVENTS

## PRESIDENTIAL ITINERARY

Pastor John Dyke, the President, will visit the following churches:

Dec. 11, Ingatestone. 12, Chelmsford. 13, Colchester. 14, Finchley. 15, Bermondsey. 16, Hendon. 19, Sparkbrook (6.30).

**BERMONDSEY.** Dec. 15. Elim Church, Dunton Road, 7.30. Special speaker: Pastor John Dyke (President).

**BIRMINGHAM, Small Heath.** Dec. 11. Elim Church, Muntz St. Visit of the Smethwick Elim Crusaders, 7.30. Dec. 18, Visit of Kingstanding Elim Crusaders, 7.30.

**CHELMSFORD.** Dec. 12. Elim Church, Mildmay Road. Visit of the President, Pastor J. Dyke, 11 and 6.30. Mon. 13 at 3, Pastor Dyke will speak to a gathering of Ministers of the Elim Pentecostal Churches, in the Minor Hall.

**CHRISTCHURCH.** Dec. 8-19. Elim Church, Jumpers Road. Revival and Divine Healing Campaign, conducted by Pastor Ludovic Barrie. Week-nights at 7.30. Sun 11 and 6.30.

**COLCHESTER.** Dec. 13. Elim Pentecostal Church, Lucas Road. Visit of Pastor John Dyke (President). Special Convention Service. Mon. 7.15. Special singing by Chelmsford Quartet.

**COULSDON.** Dec. 11. Elim Church, Chipstead Valley Road, United Pentecostal Rally. Pastor W. G. Hathaway and Party from Hove (Elim), Pastor A. Stringer and Edgar Cox (Violinist), 7.

**ILFORD.** Dec. 19. Elim Church, Scrafton Road, 6.30. Farewell Service for Pastor and Mrs. D. Lewis (Missionaries to India). Chairman: Pastor G. H. Thomas.

**INGATESTONE.** Dec. 11, 12. Elim Pentecostal Church, High Street. Convention. Pastor J. Dyke and Pastor G. Davies (Ipswich). Sat. 3 and 7. Soloist, Mrs. Davies. Sun. 11 and 6.30. Pastor and Mrs. G. Davies.

**KINGSTANDING.** Dec. 11, 12. Elim Church, Warren Road. Special return visit of the International Quartet prior to their return to the Continent. Sat. at 7.30. Sun. 11, 3, and 6.30.

**MOUNTAIN ASH.** Dec. 12. Great Revival Rally, 8. In Workmen's Cinema. Featuring: Miss Corbett, Pontypridd (piano), Mrs. Faulkner, Cardiff (soloist), Mr. Marshall, Cardiff (concertina). Preacher: Pastor Ken Matthew (Pontypridd). Convener: Pastor W. J. D. Maybin.

**PONTLOTTYN.** Nov. 28-Dec. 19. Elim Church. Revival Campaign by Pastor J. Nelson. Week-nights (except Fri.) at 7. Suns. 11 and 6. After-church Rallies Dec. 5 and 12 at 8 p.m.

**SALFORD.** Dec. 11-13. Elim Church, Nursery Street, Pendleton. Presbytery Rally and Revival Convention. Speaker: Pastor Alex. Johnston. Sat. 3.30 and 7. Sun. 11 and 6.30. Mon. 7.30.

**STONEYBURN,** Stirlingshire. Commencing Dec. 4. Elim Church, Main Street. Revival and Divine Healing Campaign conducted by Pastor Wynne Lewis and Party. Suns. 6.30. Week-nights 7.

**SWINDON.** Dec. 11, 12. Coronation Temple, Osborne Street. Youth Week-end. Sat., Youth Rally, 7. Sun. 11, 3, and 6.30. Special visit of the National Youth Secretary, Pastor J. Hywel Davies.

**WOOD GREEN.** Dec. 11-13. Elim Church, Russell Road (off Bowes Rd.), Palmers Green, N.13. Special Church Opening Services, conducted by Pastors E. C. W. Boulton and Chas. Brookes. Sat. 3 and 6.30 (tea provided). Sun. 11, 3 and 6.30. Mon. 7.45. Special singing and music.

**YORK.** Nov. 27-Dec. 12. Elim Church, Swingate. Evangelistic Campaign by Paul Cantelon and Party. Week-nights (except Fri.) 7.15. Suns. 11 and 6.30.

## MISSIONARY ITINERARIES

Pastor A. D. Bull, Elim missionary on furlough from Tanganyika, will visit the following churches:

**Guernsey.** Dec. 11, Delancey. 12 (a.m.) Eldad. (p.m.) Vazon.

As Seneca has well observed, there is in too many divisions as great a fault as in no division. It is useful to distribute a subject matter into parts; it is frivolous to mince it: for to take in the minutest points with the same care as one would the greatest, is mere toil.

# Through the Fire

John B. Gough used to say: "It is only by violence that deliverance can be wrought in situations of extreme peril."

John Maynard was well-known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo one summer afternoon. Smoke was seen ascending from below; and the captain cried out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!" Buckets of water were dashed upon the flames, but in vain. There were large quantities of resin and tar on board; and it was useless to try to save the ship. The passengers rushed forward and inquired of the pilot, "How far are we from land?" "Seven miles." "How long before we reach it?" "Three quarters of an hour, at our present rate of steam." "Is there any danger?" "Danger enough here! See the smoke bursting out! Go forward, if you would save lives!" Passengers and crew, men, women, and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The Captain cried out through his trumpet, "John Maynard!" "Aye, aye, sir!" "Run her on shore." Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard." The response came feebly, "Aye, aye, sir." "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorching from the scalp, one hand was disabled, and his teeth were set; yet he stood firm as a rock. He beached the ship. Every man, woman, and child was saved, as John Maynard's spirit took its flight to God. Even so "Jesus steadfastly set His face to go to Jerusalem," to the cross-crowned hill, and through the fires of the wrath of God.

On the doorpost of a Christian home in Dalmatia, in the early Christian centuries, the number 8051 was inscribed. This number is the numerical value of all letters of Psalm cxxi. 8, "The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."

Duncan Matheson, the well-known evangelist, asked that the one word, "KEPT," might be engraved on his tombstone. It was the sum of his Christian experience. And the beloved disciple gathers up the teaching of his great doctrinal Epistle in a similar expression: "He that was begotten of God keepeth him." Christ is the guard and guide of the believing soul; "Trusting Jesus, that is all."

## BELFAST CHRISTMAS CONVENTION

Ulster Temple, Ravenhill Road

Christmas Day	- - - -	11.30 & 7.30
Sunday	- - - -	11.30 & 7.00
Monday	- - - -	11.30, 3 & 7.00
Tuesday and Wednesday	- -	8.00

Visiting Speakers:

**Pastors: W. H. Urch and F. A. Hodge**

Baptismal Service: Monday, 3 p.m.  
(Refreshments obtainable on Monday)

## 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.

**Bridlington.**—Full for Christmas. Book early for Easter. Comfort. Christian fellowship and happiness assured. Barraclough and Riley, 21, Albion Terrace. Phone 5276. C.122

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

**Exmouth, Devon.**—"Croylands" for Christmas! in beautiful Devonshire, with a happy crowd of fellow-Christians in a spacious house. A programme of seasonal fare and festivities; fellowship, and excursions. A Christian House Party you will always remember. Write now: L. A. Cunningham, "Croylands" Isca Road. C.149

**Ilfracombe, 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.116

**London.** Christmas House Party at Elim Woodlands. Come and enjoy a time of happy fellowship. £1 per day (two days minimum). Apply: Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

### PROFESSIONAL

**Oldchurch Hospital, Romford, Essex,** (722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State registration. This hospital, which is within easy reach of London and also the East Coast, affords experience in all branches of nursing; spacious Nurses' Home; facilities for sport and recreation; training allowances: £225 first year, £235 second

year, £250 third year. Charge for board and lodging £108 a year; uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus. quoting this paper. C.151

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

**Urgently required.** unfurnished flat or 3 rooms, for married couple with one child, age 5½ years; rent up to £2; preferably in Wimbledon, Earlsfield, or Clapham area; references available. Please write: Mrs. L. Truscott, 2, Hollybank, High Street, Horsell, Woking, Surrey. C.150

### MISCELLANEOUS

**Wanted,** Pre-war Elim Records in good condition. Records by W. L. Bell and P. N. Corry, etc. Details to Mr. Fallot "Marina" Bel Royal, Jersey. Phone: Millbrook 632. C.148.

### BIRTH

**Nicholson.**—On November 8th, to Pastor and Mrs. J. Nicholson, of Merriott, the gift of a son, Ian David; a brother for Stephen.

### DEDICATIONS

**Brown.**—On November 21st at Elim Church, Ilford, by Pastor A. J. K. Magee; Heather Rosemary, daughter of Mr. and Mrs. G. A. Brown. C.146.

**Benest.**—On November 7th, at Eldad Elim Church, Union Street, St. Peter Port, by Pastor James F. Hardman; Colin David, son of Mr. and Mrs. R. J. Benest. C.152

**Hatch.**—On November 14th, at Elim Church, Kingston, by Pastor A. R. Boston. John Frederick Hatch, son of Mr. and Mrs. F. Hatch. C.153.

### WITH CHRIST

**Bate.**—On November 18th, Betty Bate, faithful member of Elim Church, Pontlottyn. Funeral conducted by Pastor D. Keenan, G. Owen and T. Jones

**Whitfield.**—On November 19th, Mr. J. E. Whitfield, of Merriott. Funeral conducted by Pastor J. Nicholson.

### IN MEMORIAM

**Krall.**—On October 20th, 1953. Mrs. Ada Eliza Krall who passed into the presence of the Lord. Her influence abides in those she loved and prayed for. C.147

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