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The

Elim Evangel

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

Vol. XXXVI. No. 28.

THREEPENCE

JULY 23RD, 1955.

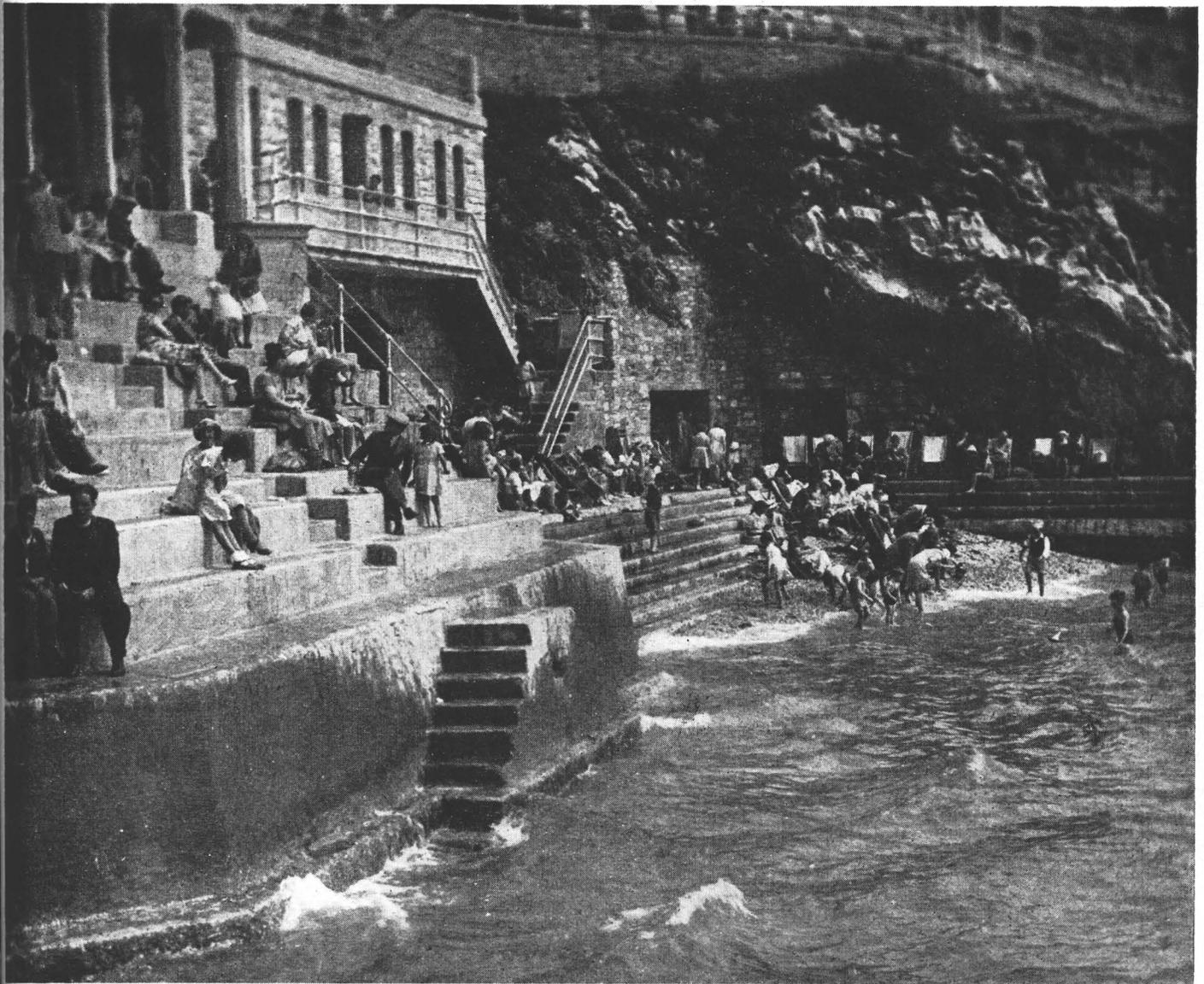


Photo by]

A Summer Scene at the Hoe, Plymouth.

[W. H. Wingate.

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

The Opening of the New Clapham Church Hall

A LARGE congregation gathered outside the Hall of the new Clapham Central Church, on Saturday afternoon for the opening ceremony. Before the door was officially opened, a short service was conducted by the resident minister, Pastor F. A. Hodge. Pastor C. Kingham (Coulsdon) opened in prayer, and Pastor E. C. W. Boulton read from God's Word. Mr. A. Birkenshaw, who is an ex-Clapham Crusader and now a deacon, brought happy memories back from the old days.

Pastor J. J. Morgan, who was the minister in 1929, and the present minister, Pastor Hodge, laid the two foundation

stones. After a prayer by Pastor H. W. Greenway, Mr. Cripps the architect, led the way to the Hall, where he handed the key to Pastor Morgan, who then unlocked the door and declared the Church Hall open.

A good crowd gathered for the service of dedication which was held in the Church Hall. The prayer of dedica-



Pastor J. J. Morgan turns the Key.

tion was by Pastor H. W. Greenway. Mr. F. Smith, former Treasurer of the Church, spoke a few words, and then Pastor Morgan passed on a short message.

A good crowd again gathered for the thanksgiving service in the evening. The musical items were rendered by the Choir and the Heavenly Gate Trio. The Secretary, Mr. C. H. Etheridge spoke a few words referring to the days of Pastor Morgan's ministry and passed on some amusing incidents. Pastor Morgan again passed on the message for the evening.

The completion of the main Church will not be until the beginning of next year. It will then be one of the most modern buildings in the South of England. The Hall itself seats about 200 people and has a big classroom upstairs seating eighty people, which can be divided into three rooms. There is also a lovely flat upstairs with modern and up-to-date equipment, which will be occupied by the caretaker. There are another two classrooms downstairs, a Minister's vestry, a Deacons' vestry and a kitchen. The classrooms will all be used by the Sunday School and Youth Movements, so there are splendid opportunities for bigger service in this way.

The following is from the *South Western Star*:

First part of £34,000 church open

After fourteen years in a temporary building, the congregation of the Elim Tabernacle, Clapham Crescent, can now worship in their own hall.

A new wing of the tabernacle, which has

(Continued at foot of next page)



Pastor F. Hodge laying one of the Foundation Stones.

Pastor C. E. Palmer

—An Appreciation

BY R. J. NILES



Our beloved brother was called to higher service on 30th June, aged 87, after more than fifty years in the service of the King.

He commenced his ministerial career at Radstock, Somerset, after training at Spurgeon's College, and thereafter for many years worked as a Baptist minister.

About 1930, God met him and baptized him in the Holy Ghost. A brother has said he never knew such a transformation in a man. He always was a faithful preacher, but after this deeper experience he became a living, lucid and vigorous exponent of the Gospel; deep truth became alive in his hands, precious possessions became real, and an ex-President of Elim has said he always learnt something when Pastor Palmer was preaching. Many there are today who can pay tribute to his refreshing Spirit-charged ministry.

OPENING OF CLAPHAM CHURCH—Continued.

two halls capable of holding a total of 300 people, was opened on Saturday. The whole church is expected to be built by next year at a total cost of about £34,000.

Architect of the new church is Mr. Anthony Cripps, nephew of the late Sir Stafford Cripps.

After the Rev. F. A. Hodge, Minister of the Church, and the Rev. J. J. Morgan, a former minister at Clapham, and now at Bradford, had each laid a foundation stone, the architect led the minister and congregation to the door of the new wing, where he handed the key to the Rev. J. J. Morgan, who pronounced the church open.

The Act of Dedication was made by the Rev. H. W. Greenway, vice-president of the Elim Churches denomination, and next year's president.

Their Gratitude

At the afternoon meeting, Mr. Hodge expressed his gratitude to the owners of the Carfax Hall, who had allowed the congregation to use their building for fourteen years, following the war-time bombing of their church.

Mr. Morgan told the congregation that it was not only the external looks of a church that mattered. "It is the people who worship who matter," he said. "Members should make their own lives an example and must be prepared to make sacrifices of time and talent."

Christian conflict: internal, with the flesh (Gal. v. 17); external, with the world (John xvi. 33); infernal, with the Devil (Eph. vi. 12).

He first had charge of the young Elim church at Ealing in 1932 and made the initial steps which led to the acquisition of the present Church there. In 1933 he moved to Leyton, and again the Lord used him in getting the church its present own building. A further time of ministry followed in Camberwell in 1937, and from 1938 he laboured in the lovely Church in Wynne Road, Brixton, until it was destroyed during the war.

Whilst death and destruction stalked the land, and under severe accommodation difficulties he carried on indomitably: first in a large front room, then in an underground room, and later in a converted shop; he still proclaimed the grand old Gospel and the preciousness of the grace of God—"an ocean without shore." He used to say he was a young man in an old man's body, and he carried on until 1948, when at the age of eighty he found it impossible to do more.

In his declining years God kept his mind keen, and he spent much time in prayer for the work which lay dear to his heart.

His ripe Christian experience and wide intimate knowledge of the Scripture, made a visit to him a memorable spiritual occasion, and we treasure the memory of a gifted saint who has indeed gone into the presence of his Lord.

YOUR PASTOR AND MINE

A Quaint Bit of Philosophy

If he is young, he lacks experience; if his hair is grey, he is too old; if he has five or six children, he has too many, if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figure-head.

If he uses too many illustrations, he neglects the Bible, if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

THE ELIM EVANGEL

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EDITORIAL

The Shepherd leads

D. L. Moody told about two friends of his who were unsettled by the death of all their children. In Syria they saw a shepherd lead his flock to a stream. He crossed, and called to the sheep to follow, but could not get them to respond. So he went back, took a lamb under each arm, and crossed. Then the old sheep followed at once, and he led them to newer and fresher pastures.

The bereaved parents felt that here was a lesson to them, and ceased murmuring because the Great Shepherd had taken their lambs over the River. They began to look up, and to look forward to the time when they would rejoin the loved ones.

A lady who had adopted a baby waif, lavished upon her the same love and care as upon her very own children. When the child was old enough to attend school, she one day heard some one there remark that she was "only an adopted child." She ran home crying bitterly, and sobbed out: "Is it really true that I'm not really your little girl?" "Why, of course you are my little girl," was the answer. "Isn't this your very own house, and aren't May and Josey and Willie and Tom your sisters and brothers?" The child's head was hid in her mother's lap, and the mother stroked her hair soothingly. Suddenly, the little girl looked up, and asked searchingly: "But, mother, did you borne me?" So God's Word doesn't use only the figure of adoption in teaching us how He plans for us to become His children. We are not merely adopted into the family of God, we are His "bairns," "born ones." Christ gives the right to sonship to those who believe on His name, and who "were born, not—of the will of man, but of God."

The Believer's Wealth in Christ.

In the days when Spain was a great world power, all the resources of the West Indies and the mines of Mexico and Peru were compelled to pour out their wealth for her enrichment. It is said that the monarch of another great Kingdom invited the Spanish ambassador to his court, and in course of inspecting the national treasury an official showed him a chest filled with gold coins. Reaching his arm down between the shining pieces he said with no

little pride, "See, I can hardly touch the bottom!" But the Spaniard answered proudly, as he thought of rich mines of the new world, "My master's treasuries have no bottom!" That is a small illustration of the boundlessness of the believer's wealth in Christ, in God, in the Holy Spirit.



An Appreciation

Mr. and Mrs.

W. E. McAlister

Return to Canada

As we are about to return to our work in Canada, we would like to say a word of greeting and farewell to the many friends we have met in the Elim Churches in Britain.

It was very kind of Rev.

H. W. Greenway at Elim headquarters, to make arrangements for us to visit a number of the churches, and to him we would say a hearty "Thank you."

We also appreciate so much, the kindness of Pastors and their congregations, and of all who so kindly entertained us in their homes.

It was a real privilege to minister in the churches in Salford, Birmingham, Oxford, and Bristol. Pastor Joseph Smith also kindly arranged for us to minister in Ulster Temple and Melbourne Street Church in Belfast, and also in Bangor, Ballymena, Lurgan and Portadown in Northern Ireland. We enjoyed rich fellowship with the Lord's people in all of these churches. It is very encouraging indeed, to see the progress of the work, the new churches that have recently been opened and the many precious souls who have found the Lord Jesus Christ as Saviour, Healer and Baptizer.

To the Leaders and Pastors of the Elim churches we would say "God bless you, and may you see greater victories through Christ, than ever before."

Your co-workers in the service of Christ,

Rev. and Mrs. W. E. McALISTER.

Missionary News Flash

On June 23rd, Miss Ruby Grimwade of the Elim Pentecostal Church, Rayleigh, embarked at Southampton on the S.S. *Arundel Castle* bound for Capetown. From there Miss Grimwade will travel overland to the Belgian Congo where she will take up her missionary work with the Congo Evangelistic Mission.

Miss Betty Tate of the Elim Church, Leicester, sailed for Tanganyika on June 30th to join our missionaries at Kikilo. Prayer is requested for these new missionaries as they take up the work in Africa.

A Message from the World Conference of Pentecostal Churches

HELD IN STOCKHOLM, JUNE 13th-20th, 1955.

To our Friends in the Pentecostal Revival in all the World—Greetings.

God has permitted us to gather here from thirty-four different countries, representing many different sections of the one Pentecostal Revival with a probable aggregate of five million participants. We thank God for the previous three World Conferences and are conscious that in this Fourth Conference the Spirit of Christ has drawn us closer together in heart than ever before. The Unity of the Spirit has been felt as a divine reality, and we believe that on this basis we can press forward to a greater realization of the Unity of the Faith and a healing of those divisions that are a source of weakness before others.

We believe that the distinctive testimony of the Pentecostal Revival to the Baptism in the Holy Spirit with signs following according to the Word of God has a special value for the whole Body of Christ. It is not enough that Christians should possess the message that the World needs at this time; it also is necessary that the message should be proclaimed and lived with the power of the Holy Ghost sent down from heaven. The Church needs the reviving and energizing breath of a renewed outpouring of the Spirit such as we have tasted.

As a Movement we humbly confess our shortcomings and our failures, even while we boast in Christ of what His grace has done among us during the last fifty years. We now dedicate ourselves to seek God's face for grace to hold fast that truth that He has already made so precious to us, and to seek yet mightier manifestations of

the Holy Spirit's power. The Theme we have specially considered has caused us to value more highly than ever the Testimony God has entrusted to us. We believe that the words of wisdom and knowledge spoken in love by our Leaders in this Great Conference will bear good fruit in days to come throughout the Pentecostal Movement. Their messages will shortly be available for closer study, and include such vital matters as our position today with regard to World Evangelization, Miraculous Healing, The Gifts of the Spirit, the Hope of our Lord's Return, and other most important subjects.

The Conference views with gratitude to God the closer fellowship which the Pentecostal Churches are now experiencing with other Bodies of believers who love the Lord Jesus in sincerity and in truth, and we desire to foster such fellowship. We are confident that we shall contribute something of real value to the whole Body of Christ if we keep true to the distinctive testimony the Holy Spirit has produced among us. We must keep the Fire always burning on the altar of our hearts, and this we will do by the help of God.

To that end we are inviting all Pentecostal Believers throughout the World to unite in a week of Prayer and Fasting from September 19th-26th, 1955, when we shall pray specially that God will cure the lukewarmness that pervades so much of Christianity at the present hour, and also that the Lord will succour all those who are persecuted for righteousness sake. The peace of God be with you all. (Phil. iii. 16).

Our Trip to Stockholm

By Pastor Eldin Corsie

LIGHTNING, THUNDER, RAIN. In such conditions the party of Elim ministers arrived at Dover on the first lap of their journey to the Pentecostal Conference at Sweden.

One of the party hastily prepared himself for what he anticipated to be a very rough crossing. Three or four pills were swallowed in quick succession, but all his fears were quelled, for the storm subsided and the crossing was to be calm.

As the ship left the shores of England, it was enveloped by an awful fog, but soon, in mid-channel this had cleared and the coast of France came into view. We remembered the many battles fought on the beaches we were now observing—I say we, not our friend who had taken the pills, he would not tempt providence by standing on deck.

Through the customs and on to the cobbly streets of Calais. Each was anxious to try out his French, this opportunity came later.

France looked so flat, plain and uninteresting. Almost all the streets were empty of people, leaving rather a bleak picture. Everywhere we saw the evidences of the recent war. Moral standards were apparently, very apparently,

low, in spite of the many religious influences, shrines, priests, decorative cemeteries.

Without much warning the car arrived at the Belgian customs. In Belgium the "Wayside Kitchen," opened for the first time. How difficult it is to prepare meals, but the brethren who had volunteered for this work seemed quite adept at opening tins and making sandwiches, perhaps they have had plenty of experience!

Our journey took us through the memorable battle-fields of Arnhem with their accompanying graves full of British and American dead. These cemeteries were being maintained by the Belgians.

Belgium was noticeably very prosperous. Big American cars zoomed along the roads, probably compensations from their Congo interest. Brussels soon appeared and how impressed we were with the fabulous buildings—big palatial houses and imposing blocks of flats.

Roman Catholicism had impressed its indelible marks everywhere. Large Cathedral-like churches stood at the end of each boulevard, arresting, demanding the attention of all who walked those streets. At the end of each road was Rome! Surely this was the experience of most of the people who traversed these long boulevards. The beginning and end of their lives was and is Rome. Many priests stood in the streets. A young girl passed, dressed in bridal

(Continued on page 332)

AMONG THE ILLUSTRIOUS NAMES inscribed upon the New Testament Roll of Honour, the eleventh chapter of Hebrews, is the name of Samson. And further down that interesting record we read these words—"Of whom the world was not worthy."

Now, some people might consider the inclusion of Samson's name a mistake on the part of the Divine Recorder, for he continually was side-tracked by his carnal desires, and finally led into ignominious defeat at the hands of the very foes whom he had been Divinely endowed and appointed to conquer. Because he would not govern himself, he lost valuable opportunities to govern his people.

Despite his foolishness and his inconsistency, he possessed a mighty faith in God. The Holy One does not for one moment condone sin, but He does recognize and reward faith.

1. His Origin

The children of Israel had sinned against the Lord their God, and for this the Lord had delivered them into the hands of their enemies, the Philistines, who oppressed them for forty years. Such was the situation when, following an angelic visitation during which the promise of the birth of a son was made unto Manoah and his wife who was barren, Samson was born. His birth was in the nature of a miracle. "The child grew, and the Lord blessed him," and the Spirit of the Lord began to move him at times.

2. The Objective

There came the day when Samson, led of the Spirit of God, set out to fulfil, by means of a marriage with a woman of that race, his purpose of vengeance upon the Philistines, for he sought an occasion against the Philistines.

Conventional minds might censure so unorthodox an expedient, deeming it unworthy of a man of God; romantic minds would protest that it was ungallant. But the man or woman who would attempt great things for God, must not be afraid at times to act unconventionally and thereby to court criticism, provided such action is God-inspired, and not indulged in merely for the sake of some selfish impulse or whim, or for sheer love of being eccentric.

We see that it was against their wish that the parents of Samson accompanied him upon what they supposed was purely a romantic errand—to acquire this Philistine woman as their son's wife. "His father and mother knew not that it was of the Lord."

It comes as a shock to the believer sometimes to realize that even his nearest and dearest, even those of "like precious faith," are at times quite blind to the Divine leading in his own life. He is astonished to find that that which is as clear as daylight to him, is utterly hidden from their eyes. There is sometimes a high price to be paid for a whole-hearted walk in the Will of God. But the Lord is no man's debtor.

3. Opportunity

"He came to the vineyards of Timnath." Samson had been this way before, and on that occasion had seen that

it was possible to move about freely in this district, without fear of encountering opposition from the enemy. So now here he was, back again on enemy territory, again without having met any difficulty. It looked as if it was going to be a comparatively easy task to put his plans into effect. He had not met any Philistines on the look-out for a fight.

It is a wise believer who recognizes a God-given opportunity and who seizes hold of it.

So Samson came to the vineyards; and as he looked about him everything seemed peaceful and reassuring. But here, out of the blue, so to speak, an obstacle presented itself.

4. The Obstacle

"Behold, a young lion roared against him." A seemingly insuperable barrier had arisen in the midst of a clear and God-directed course.

How often this is the experience of the man and woman of God. Moses and Israel escape from Egyptian tyranny, only to be apparently baulked by the Red Sea. Nehemiah and his companions, wonderfully released from captivity, return to rebuild the ruined walls and gates of Jerusalem, only to encounter keen opposition from Sanballat and his confederates. The disciples of the Lord Jesus obey His

SAMSON AND THE LION

By EVELYN E. GREEN

"Then went Samson down . . . and came to the vineyards of Timnath: and, behold, a young lion roared against him." — Judges xiv. 5

command to "get into a ship and go before Him unto the other side," only to run into a storm which seems likely to send them all to a watery grave. But God . . .

A lion! And the lion roared against him! Surely this was an extraordinary place in which to come upon a beast of this kind? In a vineyard! Had it been some jungle-like forest, or some dark, mountain cavern it would not have been astonishing. But in a vineyard; One does not look for a beast of prey in such tranquil, orderly surroundings.

Opposition often comes from unlikely and unexpected quarters, as saints of every era have proved. Difficulties sometimes arise where least anticipated. An obstacle sometimes crops up where we have every reason to expect a clear, unobstructed path. Satan is past master in such shock tactics, and the child of God does well to bear this in mind.

Notice that this was a "young" lion. A lion of any age above infancy would be bad enough, but where there is a young lion it is probable that there are others.

5. The Overcomer

"And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." A dangerous situation was, by the Spirit of God and Samson's own faith, suddenly reversed; and Samson the near-victim became Samson the victor.

Mark this—"Samson had nothing in his hand." Not only was this hindrance unexpected, but it came also when he, by human standards, was totally unprepared for it. Samson could have yielded to fear; have taken to his heels and fled. For this was no cuddly cub, to be taken into one's arms and petted; this was a lion on the prowl. But Samson allowed himself to be moved by the Spirit; and that which might easily have cost him his life was overcome with amazing ease. The very fact that Samson was unarmed was probably his salvation. Armed, he might have tried to subdue the creature, and have perished in the attempt.

In the sight of the worldling, the believer is totally at a disadvantage; he has no visible weapons and is therefore defenceless. But, while trusting in God—

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

By the Spirit's might the least likely of His children may be "terrible as an army with banners" (Cant. vi. 10). "The people that do know their God shall be strong, and do exploits" (Dan. xi. 32).

6. Obscurity

"But he told not his father or his mother what he had done." Samson concealed from his parents his victory over the lion.

Not only does the man of faith not advertise his achievements, he also sometimes finds it expedient to keep dark even the fact that he has been engaged in some particular conflict. There is a place for reticence in the believer's life. There are some manifestations and workings of the

Holy Spirit which are not intended by God to be shouted from the housetops, nor even to be confided to one's own flesh and blood. Those who are sensitive to the Spirit's leading will know when to conceal and when to reveal. So much damage has been done to the cause of Christ by His followers, through their undisciplined zeal and a passion for making bare their inmost soul to all and sundry, irrespective of time, place or audience.

7. The Outcome

"He returned . . . and, behold, there was a swarm of bees and honey in the carcase of the lion." Some time later Samson went back along that same road, but this time he found not a rampant lion, but his former would-be destroyer transformed, by a swarm of bees, into a veritable life-saver, for the carcase was full of honey. Honey which is both food and medicine, strength and sweetness.

"Enemies may strive to injure, Satan all his arts employ,
Christ will turn what seems to harm me, into everlasting joy."

See how God does the "much more." He not only conquers our potential foe, He also transforms him into a provider of food and pleasure. He not only casts down a menace, He also causes it to supply medicine.

"Lo, all these things worketh God oftentimes with man" (Job xxxiii. 29). The Red Sea which seemed destined to check the escaping Israelites proved an invaluable aid, for shortly afterward it engulfed their pursuing foes and they were seen no more. The hard road that the young Joseph, Jacob's son, had to traverse, the manifold tribulations which befell him, must often have seemed an evil augury, flatly contradicting the promise of that great destiny which God, by dreams in the night, had made known unto him. But "God meant it unto God," said Joseph many years later. Said the Apostle Paul—"I would that ye should understand, brethren, that the things which have happened unto me have fallen out rather to the furtherance of the Gospel" (Phil. i. 12).

In conclusion, we must glance at the finale of Samson's story, for herein is a warning to us all. It is true that Samson's life ended in a sort of triumph, but what a tragedy it was that a man so signally endued and endowed by God should, through his own ungoverned impulses, fall into the hands of the Lord's enemies, and thus should dishonour his God and become himself an object of ridicule.

It was the Divine intention that Samson's life should be a succession of triumphs such as that which we have been considering; and there was no necessity for Samson's experience to have been anything but a series of victories. He was equipped to that end. But . . .

We should never make the mistake of imagining that the operation of the power of God in our life and experience does away with the necessity of self-control. Nor yet the other equally common error of supposing that any deliverance or triumph is an end in itself. It is but a means to an end: a stepping-stone to further endeavour and new conquests in the Name of the Lord our God.

OUR TRIP TO STOCKHOLM—Continued.

clothes and we were told she was on her way to confirmation.

The party made its way to the home of Pastor Gunter, a Welshman working in the Peniel Mission in Brussels. He had planned and built the church and also a home for old people annexed to the main building. After the service we were given a conducted tour of the city and had an insight into the abominable idolatry, crude statues and shrines kissed by the people until worn and shining.

From Brussels to Antwerp and on to Rotterdam in Holland, the land of ditches and dykes. What amazing farmers the Dutch are! Thousands and thousands of Friesian cows wandered over the vast expanse of land. Pastor Vanderwolde was our host at Rotterdam. He spoke good English having spent many years in England. We were told of the Nazi atrocities and shown pictures of some of the crimes, 100,000 people died at the hands of Germans.

One dear Dutch sister, telling us of her occupation, described it as "Ghostly work." She connected Ghost with Spirit (Holy Ghost, Holy Spirit)—her meaning, of course, was "Spiritual work."

The German frontier was the next stopping place after we had sat for a time beside the Zuider Zee.

Officials standing at the German customs were smartly dressed and spoke with their distinctively sharp tone.

Hamburg looked so sombre and sad and one wondered how a nation such as Germany could possibly rise again. The devastation in the city was terrible, and we were informed later that a mass grave in the city, 40ft. by 600ft. accommodated 50,000 of the Hamburg dead, killed by bombing. The grave was arranged in the shape of a cross; Germany carried many such a cross.

Friday, June 10th, marked our arrival at the Danish border where the breakfast consisted of boiled eggs, Danish butter, coffee, cream cheese and a delicious variety of meats.

On and on to Copenhagen, a delightful city. Brilliant illuminations, attractive gardens and yet much sin, flagrant gambling and drunkenness abounded. Young men thirteen and fourteen years sat smoking pipes, and a number of women had cigars.

After the usual careful preparation for the sea journey by the member of our party, we crossed by Ferry to Sweden. The first stop was Karlstad, situated north of a large lake named Vatten. The journey was indescribable, a mixture of dirt roads and dazzling lakes and countryside. How differently the services are conducted in Sweden. Hymn singing is not in our customary bright happy way, but slow and without the gusto and fervency of Elim congregations. There are no choruses, but many items by choirs, orchestras and brass bands. People wander in and out of the meetings when they like.

Now for the Conference at Stockholm.

On arrival at the Conference we discovered the tent was almost packed and we had to sit among the Dutch contingent.

Ten thousand people attended the first meeting on

Monday evening. It was the welcome meeting. A brass band, string orchestra and five hundred-voice choir, provided the background to the platform. They all opened the service with the Hallelujah Chorus. Thirty-four countries were welcomed on the platform. A Bulgarian boy was invited to the platform whose father is in prison for fifteen years for preaching the Gospel.

Tuesday brought discussion on the subject of God's purposes for the Pentecostal Movement. The difficulties Pentecostals have met in Italy, Spain and Columbia were reported. Many propositions were put forward to relax the grip authorities have on Pentecostal Churches.

In Italy buildings have been heavily taxed, some unfortunately, may have to close as they cannot raise the money. Please pray for these brethren, that official recognition be given to them.

Twenty Evangelical Churches in Spain are unable to function. Others have great difficulty in maintaining their witness, due to the opposition from the Government.

The Churches in Columbia have experienced severe tribulation. Forty-three people have died, fifty churches wrecked, and one hundred schools closed. There is great difficulty in getting into the country.

It was impressed upon the Conference to publicise these difficulties in newspapers, through the radio, and to God in prayer.

A brother from Italy, who had spent time in prison because of his faithful witness, declared "I'm glad to be called Pentecostal as long as God continues to work within me." He went on to recount his experience in prison. A politician shared his cell but would not speak to him. On the fourth day, the politician suddenly exclaimed "Your face shines like an angel, you are a holy man." The reason for this, our brother explained, was that "In my body I was in the cell, in my spirit and mind in the Presence of God."

Wednesday brought discussion on the subject "Baptism—Goal or Gateway." After many speakers had participated in this interesting subject, including our own Pastor John Dyke, the unanimous feeling was that the baptism is certainly the gateway into many blessed experiences.

It was good to hear our London Crusader Choir singing in the meetings. When they rendered a certain "Negro Spiritual" the coloured brethren from U.S.A. were nodding their heads approvingly.

One cannot report all that happened in these meetings for this would entail a separate account.

Unfortunately our party had to leave the Conference before its conclusion. We left Stockholm for Haskvana to meet Pastor Lindahl, a bright vivacious brother. The town of Haskvana is situated at the base of the largest lake in Sweden, Vatten by name, which is eighty miles long.

The party visited a tent meeting and conducted the service. Many responded to the appeal for consecration.

Sunday we ministered in two large Pentecostal Assemblies, formed not as a result of campaigns, but built up gradually from a small group.

The membership of one Church was 1,500 and the other
(Continued on page 335)

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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



Sheffield Crusaders

Sheffield reporting . . . Photo shows our Crusaders and their friends at our recent Crusader fellowship evening. We are pleased to report increased numbers in our Crusader Branch.

East Ham writes—The theme of our Anniversary was "The Sword of the Spirit," which was a Service of Song. Over sixty children took part. Scenery of a castle provided the background with a large cross erected on the middle.

PHOTONEWS



Two Stalwarts of our East Ham Sunday School

As the children sang and recited a sword was gradually built up the cross.

and Silverdale S.S. reports—

The Sunday School Anniversary services which were held recently at our Church were greatly blessed.

The guest speaker at these meetings Pastor W. J. Patterson of Birmingham, who was appreciated by both children and adults; many of the adults becoming children again in order to enjoy to the full the interesting and stirring messages. The mimicry of Pastor Patterson helped the Bible stories to be impressed upon the minds of all who gathered in the church. The church was packed almost to capacity at both services. A Parade of Witness and singing around the village preceded the services.

Neath Crusaders



Youth Work on Housing Estates

is by no means neglected by Elim Churches.



Nurse Bavington

It is our pleasure to publish the photo of Nurse Phyllis Bavington of Plymouth who is in charge of the Ernsettle Health Clinic near to Plymouth. Hundreds of children gather each week to attend her meetings.

And a West Bromwich Newspaper reported—

Main emphasis of West Bromwich Elim Church activities has been upon its children's work and during the past eighteen months three branch Sunday schools have



Harvills Hawthorn Branch School

been established, in addition to the Central School at Victoria Street. Most recent branch, opened this month, is at Harvills Hawthorn, and our picture shows the children with the minister, Rev. H. Fisher.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, July 24th. Mark iii. 1-19.

"And Jesus entered again into the synagogue; and there was a man there with a withered hand" (v. 1).

Jesus went to the synagogue although there was much there that He could find fault with, and often condemned. On this occasion He sees a man with a withered hand. The hand denotes fellowship, work, and giving, and this man was in church. Many like him can be found cluttering the churches of the land today, out of real fellowship (though not outwardly), without desire to work for God, knowing nothing of real scriptural giving. Oh that such could meet Jesus in Church today! Remember He is always there if we would see Him (Matt. xviii. 20).

MONDAY, July 25th. Mark iii. 20-35.

"His friends said . . . He is beside Himself . . . the scribes said, He hath Beelzebub" (vv. 21, 22).

Today's portion presents two things—the misunderstanding of our Lord's friends and the malice of His foes. It is easier for any of us to bear the malice of our enemies than to face the hurt given by friends. Jesus acted most graciously, with a tender warning directed to those who attributed His miraculous ministry to that of the Devil. He faced the lack of spiritual understanding amongst His kinsfolk without a word of reproach. When our friends fail to see our point of view and our foes malign us, remember,

"It is the way the Master went,
Should not the servant tread it still."

TUESDAY, July 26th. Mark iv. 1-12.

"Behold there went out a sower to sow" (v. 3).

In this story we have the sower, the seed and the soils. The sower can represent Jesus, for He was the greatest sower, and can also represent every faithful preacher of the Gospel. The seed is the Word. There are four classes of soils mentioned: the hard, beaten track, the stony ground, the thorny patch, and the good land. All of these represent in some way the varying condition of hearts that listen to the Gospel. In the first three there is no fruit, but the good ground (the prepared heart) gives a yield. Note the

character of the yield tends always to improvement (v. 8). Does this correspond with John xv. 2 and 5? "Fruit," "more fruit" and "much fruit."

WEDNESDAY, July 27th. Mark iv. 13-29.

" . . . Take heed what ye hear: with what measure ye mete, it shall be measured to you . . ." (v. 24).

A similar statement is found in the Sermon on the Mount (Matt. vii. 2). We must note the difference however. In Matthew it is given to show the law of retribution, which brings pardon to those who are willing to forgive, and judgment without mercy to those who show no mercy. Here the law works in another direction. It has to do with our hearing to acquire knowledge, and with what measure we mete our knowledge, God will grant more. The spiritual principle is that we lose what we selfishly retain and hold what we give away. We only "hold fast" as we "hold forth."

THURSDAY, July 28th. Mark iv. 30-41.

" . . . Let us pass over to the other side" (v. 35).

Jesus took this journey at the end of a busy day. Having been thronging Him constantly throughout the day, He sends the crowd away, enters the boat with His disciples and is soon asleep. A storm envelopes them and, fearful and faithless, the disciples panic and awake the sleeping Christ. Jesus restrains the elements and remonstrates with the disciples. Someone has said, "The disciples could not go over for going down: Jesus could not go down for going over." We are crossing over the sea of life, but with the Captain of our Salvation at the helm we have nothing to fear.

FRIDAY, July 29th. Mark v. 1-20.

" . . . There met Him a man with an unclean spirit" (v. 2).

This man was controlled by a power that was infernal, but Jesus, Master in the realm of nature, is Master in the realm of spirits, so He delivers the victim, exorcises the demons, granting them permission to inhabit a herd of swine, to their destruction. See the man now sitting at Jesus' feet, clothed and in his right mind. Jesus gave him rest, raiment, and reason. Said one, "He was tranquilized, civilized and intellectualized." All this Jesus has done for us who love Him. Have we published it abroad? (v. 20).

SATURDAY, July 30th. Mark v. 21-34.

"And when Jesus was passed over again by ship unto the other side, much people gathered unto Him . . ." (v. 21).

It would seem that the journey had been made for the benefit of one man. Now on the return trip the crowds await Him. Jesus was a busy man. The people again seek him and amongst them is a ruler of the synagogue beseeching Jesus for the healing of his daughter. As Jesus sets out to his house He is intercepted by another needy soul, a woman with an issue of blood. Jesus heals this woman but the delay means the death of the little girl. But Jesus, the Master of demons (1-20), and the Master of disease, proves to be the Master of death and restores the dead girl to life. He is still the same Jesus!

COMING EVENTS

PRESIDENTIAL ITINERARY

The President, Pastor John Dyke, will visit the following churches: July 23, 24, Gloucester. 25, Cheltenham. 27, Reading. 28, Banbury. 29-Aug. 2, Bristol. 6, Kidderminster.

ALDERSHOT. July 23-Aug. 7. Revival and Divine Healing Campaign in the Tent, Alfred Street (off High Street, opposite Police Station), conducted by Pastor Bryna Hopkins and Party. Suns. 6.30 and 8.15, then nightly at 7.30. Divine Healing services Suns. and Weds at 3.

ASHINGDON. July 9-24. The Tent, Main Road. Evangelistic Campaign conducted by John Palmer. Sat. and Sun. 6.30. Week-nights (except Fri.) 7.30.

FINCHLEY. July 23. Elim Church, King Street. Anniversary Service. Sat. 7. Preacher: Pastor C. J. E. Kingston.

ILFORD. July 24-Aug. 14. Elim Church Scrafton Road. Suns., 11 and 6.30. Week-nights: Tues., Thurs., Sat. (only), 7.30. Pastor W. George—Preacher and Singer.

AUGUST BANK HOLIDAY CONVENTIONS

BANBURY. July 23-24. Elim Church. Special Divine Healing Week-end. Testimonies of healing, including Mr. C. Griffiths (Oxford). Convener: Pastor Delfryn Williams.

BIRMINGHAM. July 30-Aug. 2. Elim Church Graham Street. Annual Convention services. Speakers include Pastors J. McAvoy and J. Watkins. Sat. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 6.30. Tues. 7.30.

BRISTOL. July 27-Aug. 1. The City Temple, Jamaica Street (Stokes Croft end). Great West of England Convention. Wed., Thurs., Fri., Sat. at 7.30. Sun. 11 and 6.30. Aug. Mon. 3 and 6.30. (Light refreshments between these services). Speakers: Pastor John Dyke (President), Pastor J. Craig Kennedy (Plymouth). Special musical features: Hear the new Hinton Electronic organ (Guest Organist: Geoffrey Cooper, London). Convener: Pastor W. Ronald Jones.

BURGESS HILL. Aug. 6. I.B.T.I International Camp Convention (July 30-Aug. 7). Cuckfield Road and South of England B.P.F. Rally. Special visit of the London Crusader Choir at 3 and 7. Speakers include Pastors John Carter and Fred Squire. Cafeteria on Grounds.

HEREFORD. July 30-Aug. 4. Annual Tent Convention. Tent situated in meadow adjoining the Old Worcester Road, 3 miles outside City. Services: Sat.-Thurs. 7.30. Sun. 11 and 6.30. Aug. Mon. 11, 2.30 and 6.30. Speakers include Pastors H. W. Greenway, E. Jarvis, B. Whittall, K. Hathaway and W. Plowright. (Cups of tea and refreshments Aug. Mon.).

NEQUAY. July 30-Aug. 4. Elim Church, Marcus Hill, Aug. Bank Holiday Convention. Speakers: Pastors John McInnes (Elim missionary) and J. H. Hunt. Weeknights 7.30. Sun. 11, 6, and 7.30. Bank Holiday Monday in Claremont Methodist Church, 3 and 6.30. (Tea provided between services.)

PONTYPRIDD. July 30-Aug. 7. Elim Church, Thurston Road. August Convention. Speakers: Pastors H. W. Greenway, J. H. Davies, D. W. Anthony. Convener: Pastor Ken Matthew. Sats. 7.15, Suns. 11, 6. Aug. Mon. 11 (Elim Church), 3, 6.30 Penuel Chapel, Town Centre (kindly lent). Elim Church, Tues. 3, 6.30. Wed. 7.15. Thurs. 3, Divine Healing, 7.15 (Refreshment Buffet, cups of tea free). Visit of 130 Kidderminster converts with Pastor Lambert, Aug. Mon.

ROMSEY. July 30-Aug. 1. Elim Church, Middlebridge Street. Annual August Convention. Speakers: Pastor Joseph Smith (Irish Supt.), Pastor C. Brookes of Southampton, and others. (Tea provided on Mon.).

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

July 23rd, midnight to July 30th, midnight.

East Ham, Hayes, Nuneaton, Birmingham (Yardley), Hendon, Lydney, High Wycombe, Beeston, Ilford, Wigan, Islington.

OUR TRIP TO STOCKHOLM (Continued from p. 332).

500. It must be remembered that one in seventy of the entire population of Sweden is Pentecostal. The party endeavoured to conduct a Sunday evening service along English lines without much success.

On Monday, June 20th, we began our long journey home. After leaving Pastor Lindahl, we discovered a noise in the engine of the car which turned out to be a serious breakdown. This was the first problem which had confronted us on the journey.

The long trek home was slow, via Denmark, Germany, Belgium and France.

At Verviers we stopped to have fellowship with our missionaries, Pastor and Mrs. Evans. We were moved by the difficulties which confronted them. Those of the Catholic faith who join a Protestant Church are ostracised and should they be in business, avoided. Therefore to live and prosper one has to belong to Rome. Thus very few accept Christ. Please pray for our brother and sister.

Soon we were driving towards Calais. Now the Cliffs of Dover appear and our feet stand once again on "England's green and pleasant land."

TOO EXPENSIVE TO FLY

The coloured preacher's little church had been doing very well numerically. At the annual meeting the pastor addressed his flock:

"Mah bredren," he said, "dis lil church ob ours, she just go walking along. She look neither to de right nor to de left. She just walk straight along." "Amen," shouted the congregation. "Let 'er walk."

"Mah bredren," said the pastor, his excitement increasing, "dis lil church ob ours, she not walk. She run. She run right along. She go hop, skip, jump." "Amen," yelled the congregation. "Let 'er run!"

"Mah bredren," cried the pastor at the top of his voice, "dis lil church ob ours, she fly. She fly troo de sky!" By this time the congregation was standing on chairs and frantically waving hymn books in the air. "Amen! Let 'er fly!"

"But, my bredren," said the pastor, with a sudden lowering of his voice, and a descent to the minor key, "if dis lil church ob ours is to fly troo de sky—we must hab mo' money. Dere must be mo' money in de c'lection box."

There was a sudden silence. The congregation climbed down off the chairs. Hymn books were placed quietly on the floor, and with downcast eyes the congregation murmured, "Amen. Let 'er walk."

PIONEER REVIVAL AND HEALING CAMPAIGN

Commencing Sunday, August 14th at 8 p.m.

in the

PUBLIC HALL, CORNMARKE, WORCESTER

Continuing nightly 7.30 (except Sats.).

Sundays 3, 6.30 and 8; Thurs. 3 and 7.30

conducted by

Pastor KEN MATTHEW and PARTY

PLEASE - PRAY - THROUGH - FOR - US!

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bournemouth, Ebenezer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue). Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

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

Elim Woodlands.—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4. S.A.E.

Ifracombe, 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

Weston-super-Mare.—Quiet, well-appointed Guest House; attractive position on level ground adjacent sea; bedrooms, hot and cold water, Slumberland mattresses; excellent catering; comfortable. Mrs. Hilton, Beachlands, Uphill Road. Telephone: 601. C.245

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: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 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.227

BIRTH

Scrivens.—On July 6th, to Pastor and Mrs. Scrivens, of Oxford. a double portion blessing from the Lord, the gift of twin boys, Jeremy Wesley and Denzil Harvey.

DEDICATION

Ward.—On May 22nd, at Elim Church, Silverdale, Brian (age 3 years), and Sandra, son and daughter of Mr. and Mrs. Alf. Ward, were dedicated by Pastor D. L. Norton. C.271

MARRIAGES

Salter : Cole.—On June 11th, at Elim Church, Blackheath, by Pastor L. P. Cowdery; Malcolm Salter to Jean Cole, both members and Crusaders.

Norford : Martin.—On July 9th, in Elim Church, Eastbourne, by Pastor Gordon Wright; Bryan Seeley Norford to Ann Marie Violet Martin.

GOLDEN WEDDING

Inwood.—On July 10th, 1955, Mr. and Mrs. Inwood, faithful members of Elim Church, Sowerby Bridge. Best wishes from local members. "Kept by His power." C.272

Correction.

WITH CHRIST

Stead.—On June 11th, Mrs. Mary Jane Stead, one of the oldest members of Elim Church, Merthyr, passed into the presence of the Lord. Funeral conducted by Pastors R. Jones (Elim), R. Griffiths (A.o.G.) and J. Matthews (Apostolic).

Books for Pentecostal Readers by the Popular Author

DONALD GEE

(Editor of "Pentecost," etc.)

THE PENTECOSTAL MOVEMENT (Enlarged edition, including the history of the War Years. Complete with full index) 7/6 net

CONCERNING SHEPHERDS AND SHEEPFOLDS (A series of studies dealing with Pastors and Assemblies) 3/6 net

KEEPING IN TOUCH (Studies on "walking in the Spirit" Gal. 5, 25) 2/6 net

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THESE BOOKS CAN BE OBTAINED
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