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The
Elim Evangel

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

Vol. XXXVI. No. 30.

THREEPENCE

AUGUST 6TH, 1955.



British delegates to the Fourth World Pentecostal Conference in Stockholm.

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

SECOND SCANDINAVIAN TOUR

of the

LONDON CRUSADER CHOIR

The sixth overseas visit by the London Crusader Choir since the war was probably the most exacting yet undertaken.

Norway and Sweden have been visited for the second time. Four days were spent in Stockholm during the period of the World Pentecostal Conference. Prior to arrival in Stockholm the Choir conducted meetings at Gothenburg, Linköping and Södertälje. Participation in the great public meetings in Stockholm when some 15,000 gathered each night (and more still on Sunday), was a great experience. Representatives from over thirty countries were there. Choirs, bands and orchestras from Sweden; a singing group from Switzerland; a most versatile vocal and instrumental group from Canada; soloists from Germany, Norway, Finland, Iceland, etc., all contributed rich musical ministry at these gatherings. The return visit of the London Crusader Choir was unmistakably appreciated by all. Everywhere they appeared enthusiasm was high and the welcome warmhearted. The free time for the Choir was very limited. Whilst in Stockholm two recording sessions were fulfilled with the IBRA radio association and also with the Swedish State Radio (Radiotjänst). The visit to the Pentecostal Soldiers' Home at Waxholm, situated on a lovely island towards the Baltic Sea was a happy occasion. Here the Choir sang to an interested congregation. One musical highlight of the Stockholm meetings was when the united Scandinavian Choirs and the London Crusader Choir, with Orchestra and Brass band rendered Handel's "Hallelujah Chorus." It was a moving experience. How important is the ministry of Gospel music and song to our Scandinavian friends!

Then off to Oslo—368 miles road travel. Arrived late evening. Shall we ever forget the glorious picture, the evening sun casting its golden glory over Oslo fiord as we approached this grand city? Early next morning we attended the Norwegian State broadcasting house, a centre of efficiency and luxury! Choir in good form and officials appeared highly pleased. After recording we are shewn around this fine centre (incidentally the best we have as yet visited). The broadcast was made from Oslo on the 1st July last. Sightseeing followed and a grand evening service in the Filadelfia Church, founded by the late Pastor Barratt. At this service both Pastors E. J. Phillips and John Dyke spoke. Next day on to Hamar, situated on Norway's largest and most beautiful lake. What scenery! Our hotel is nearly 1,000 feet above sea level. Our visit coincided with the Midsummer Day celebrations.



Some of the London Crusader Choir Scandinavian Party photographed in Stockholm.

Following the evening service we attended these functions. Hundreds gathered. Choir sang on the illuminated terraces of the hotel, although it was "daylight" all night—a thrilling experience. We stayed two days here. Our last Friday in Norway meant rising at 4 a.m., breakfast at 5 a.m. and on the road again at 5.45 a.m. bound for Gothenburg where we arrived at 7 p.m.. Some journey! We travelled via Oslo once more and saw the great crowds massing to welcome our gracious Sovereign, Queen Elizabeth and the Duke of Edinburgh. Time only permitted us to drive through the thronged streets where we received enthusiastic waves from the crowds—they spotted our LONDON CRUSADER CHOIR notices each side of the coach and our British flag floated proudly in the breeze.

We went to the tent, on arrival at Gothenburg, which was packed with over 2,000 people. Saturday morning again in the tent, then a few hours "off duty" before sailing for England the same evening. Here again Pastor John Dyke ministered with great appreciation.

Space will not permit other interesting details of the tour. There were moments of great tenseness, the strain imposed upon the choir can well be imagined, yet, as usual, they rose to every emergency in that quiet and efficient manner that has become a hall-mark of this band of musical evangelists. There were also occasions of almost hilarious fun (none escaping the pranks of some of the party!) yet all moulded into a common motive and united in Christian fellowship and service.

On both sea journeys a morning service was held on board, the dining saloon being placed at the disposal of the Choir. These services were well attended and many passengers expressed delight, having received help and uplift. Pastors J. Dyke, J. Carter, and J. T. Bradley took part, and there were songs from the Choir. Each Sunday evening at sea the Choir sang on deck to crowds of passengers and crew. All this resulted in some fine personal contacts and opportunities for witness amongst those on board. We cannot conclude this brief account of the tour without mentioning the great kindness of the ministers and the

(Continued on next page)

Blessings in the Churches

Birmingham Botanical Gardens Rally

What a happy day of fellowship the presbytery enjoyed when once again the Botanical Gardens were the venue of Elim's annual summer convention. Because of circumstances Pastor H. W. Greenway was unable to attend as this year's guest preacher. His absence meant the presence of Pastor E. C. W. Boulton, and how refreshing his ministry was as he spoke on the greatness of God, and his inspired eloquence in the evening on the word "Himself," speaking of Christ, gripped our souls. "Don't sacrifice His greatness in His nearness, for God is not a discovery, but a revelation" lived after the speaker had gone. His ministry was profound. Pastor and Mrs. J. Osman ministered in song, and Pastor C. Hopla of Wolverhampton testified. It was good to see Pastor Dyke at the services, making a break during his presidential travels. During the tea interval choirs from the local Elim churches ministered in song from the local bandstand, and brilliant sunshine made the day not only one of spiritual blessing, but one of recreational value.

—Ken. Smith.

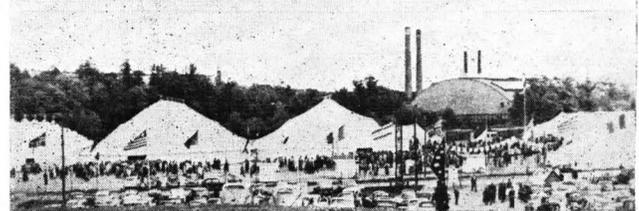
Longton in Blessing

When Mr. and Mrs. Frank Winward brought missionary news from Tibet to Longton, so much blessing attended their visit and ministry that they were invited to return with their Missionary Films within a fortnight. A projector had to be hired and the operator supplied by the firm of hire, was so impressed and moved by the film and talk that after the meeting he knelt in the vestry, whilst he gave his soul to the Lord. Next day was Sunday, and the minister was walking to the Manse front gate when a passer-by stopped and asked for direction. A conversation took place which ended up in the Pastor directing him to the Lord as Saviour. There at breakfast time, in the Manse sitting room, the lost man was found. Such happenings tend to make one expect seeking souls in the most unlikely quarters.

Conference at Hoddesdon

On Sunday evening, July 10th, the Rye Park Church had a surprise visit from Pastor John Woodhead and eighteen other visitors, among these being the Rev. W. H. Fullerton (Dublin), Rev. A. P. Van der Haas (Holland), Dr. and Mrs. G. E. Huinink (Holland), Dr. D. C. Given (London), and Rev. and Mrs. A. Dalby (U.S.A.). These were all delegates from the 2nd International Conference on Divine Healing, held at High Leigh, Hoddesdon.

The service was convened by Rev. W. H. Fullerton. Testimonies were given by the two medical doctors. Rev. A. P. Van der Haas gave testimony to divine healing and the operations of the divine love of God. Brother Woodhead ministered the Word. In conclusion three backsliders were restored, two from High Leigh.



WORLD CONFERENCE IN STOCKHOLM

Top: Entrance to the Conference enclosure. Middle: The three great tents erected to accommodate the folks attending the Conference, with the huge car park in front of the tents. Bottom: The speaker holds the crowd entranced as he preaches the Word.

SECOND SCANDINAVIAN TOUR—Continued.

members of the churches of Norway and Sweden for their wonderful love and kindness shown to us all. We enjoyed fellowship in the homes of the people and with the Choirs and leaders.

Another chapter closes of the London Crusader Choir's international ministry and we thank God again for such opportunities to witness for Him, to serve and travel as ambassadors of the Gospel carrying music with a message. Back again in the United Kingdom we seek to fulfil our vocation and our calling taking music to the masses.



Miss Betty Tate, another Elim missionary for Tanganyika, bids farewell to the folks gathered outside Elim Woodlands. Pastors H. W. Greenway, J. T. Bradley, and D. B. Gray are to the right of Miss Tate.

EDITORIAL

World Pentecostal Conference in Stockholm

So the Fourth World Conference of Pentecostal people has passed into history. Representatives from thirty-four countries came together in this most memorable gathering. Many of them stayed to minister in Scandinavia, while others visited, before or after the Conference, countries in which they were interested and where opportunities of ministry afforded themselves.

Right from the commencement the spirit of unity and fellowship was very real. This was particularly in evidence in the public gatherings, when so many came together to worship and enjoy the ministry of the Word. Badges enabled the friends to sort themselves out in their conversations, and the "Babel of Tongues" ceased to be a scattering event, and instead produced many interesting contacts.

New friends came together, old friends met again. Comparisons were made between the previous Conferences and this one, and everyone seemed delighted at the greater sense of unity prevailing.

The highlight of the Conference was of course, the present pentecostal revival. Never did any pentecostal Conference, representing so many countries, come together with a greater sense of what God has done and is doing. Revival, instead of being a vision, a passion, a prayer, is indeed a glorious reality, as so many testified.

While no organization binds the churches and organizations and missionary interests together, yet there was in all the Conference sessions and public gatherings a wonderful feeling of unity and the oneness of common devotion to Christ and to His Kingdom. Men from Africa, from India, from Asia, from South America, from the United States, from Canada, and from the many nationalities that

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go to make up the pattern of the European Continent, mingled together in happy fellowship with as great a freedom as though they had been friends for years. The thrill of the love of Christ in every heart made the Conference seem but the antichamber of heaven itself.

Pastor W. E. McAlister, the General Superintendent of the Pentecostal Churches of Canada, gave a great welcome to the Conference to hold its next meeting in Toronto, Canada. This hearty invitation was gladly accepted, and so the Conference will hold its Fifth Assembly in Canada in 1958.

Behind the scenes and in many an unseen way the influence of this Conference will live on and bear fruit to the honour and glory of the Saviour we all love and serve.

Listen in on Sunday, August 14th

B.B.C. Home Service.

Broadcast from Elim Church, Stanley Rd., Croydon, at 7.45 p.m.

Preacher: Pastor H. W. Greenway.

GOD TEACHING HIS OWN WORD

I knew a woman who was very timid whenever her husband was away from home at night, because she knew there were always two or three tramps in the barn. She prayed to be delivered from her fears, but somehow they lingered with her.

About this time her Sunday School Superintendent asked her to take a class in the Sunday School, but she demurred because she was not qualified. But he begged her to think and pray about it.

One night she was reading Isaiah li. when the words of verse 16 stood out before her in capitals: "I have put My words in thy mouth." "There," she said, "is God's answer about the Sunday School class!"

After meditating on the circumstance a few minutes, her eye fell on the same verse again when she read the next sentence, "I have covered thee in the shadow of my hand." "There," she said, "is the answer to my other prayer."

—A. J. Gordon.



OVERSEAS MISSIONS

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

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

FORMOSA

Pastor and Mrs. K. McGillivray

From the island of Formosa which has been one of the danger spots in the affairs of the nations, Pastor and Mrs. McGillivray write of the triumphs and discouragements in their work of reaching the people with the Gospel; we quote from their letter:

"Outside, as we write these lines, the pitiless sun scorches down on this great plain while banks of foamy cloud drape themselves over the mountain tops. People go about their daily tasks and chores with hardly a thought of the potential dangers that lurk in the skies above them. (We learned recently that in another clash over the Formosan Straits a Chinese jet plane was shot down).

"Theirs is a peace of mind born of ignorance; how different and more durable is the peace which comes to God's children from His promise: 'Thou shalt not be afraid for the terror . . . nor for the arrow . . . nor for the pestilence . . . nor for the destruction' (Psa. xci. 5, 6).

"The site for the church building in Yi Lan has already been purchased; we are now praying and believing that God will supply the rest of the sum needed to build the church. It stirs us deeply to see the spirit of sacrifice with which the people here and at home are giving toward this need.

"The first baptismal service ever witnessed in Chiao Hsi took place on June 5th when sixteen men and one woman confessed Christ in baptism. Crowds of natives streamed down to the banks of a stream fed by springs of bubbling hot water. Chiao Hsi is a resort famous for its hot springs and on Sundays there are usually large crowds of visitors to the nearby hotels and bathhouses. After the service we gathered together to remember the Lord's death in the first Breaking of Bread service in this steadily growing assembly.

"Shortly after Easter the Lord opened a way for us to enter T'ou Cheng, the next town north of Chiao Hsi. Beginnings are always interesting, but here we have had none of the advantages of other places opened in the Yi Lan area. There was not one single believer whom we knew and could count on to stand by us. Every service has been an uphill drag; one of us inside preaching while one or more of the brethren stood outside to persuade people to come in and listen. It has literally been 'going into the highways, and as many as ye shall find, lead to the (chapel)' (Matt. xxii, 9). A very suitable place has

been rented for regular evangelistic ministry on the main station approach. Already there are a few believers whose experience of salvation seems to be genuine and we earnestly hope to be able to ground these new believers in the Word of God. Pray for T'ou Cheng!

"During the past few weeks packages of used Christmas cards have been coming through to us in response to the appeal in our last letter. Many, many thanks for these. Our summer Daily Vacation Bible School is due to commence on July 21st, when many of these cards will bring much joy to the boys and girls who attend.

"He (Jesus Christ) is the propitiation FOR OUR SINS; and NOT FOR OURS ONLY, but for the sins of the WHOLE WORLD' (I. John ii. 2). God's plan omitted no one, and will not be complete until ALL have heard. The inspired Apostle asks: 'How shall they hear without a preacher?' God's pardon for sinners who have never heard or understood depends upon us for its fulfilment. By silence we condemn souls to eternal woe. 'If we cannot go ourselves, we must send a substitute.' Some countries are closed to Christian missions but others are still open. Though Formosa may be regarded as a world major trouble spot, what matters most to us is the opportunity to carry out the Saviour's great commission to us; 'Go . . . Preach . . . Baptize . . .' (Matt. xxviii.). We count it a great honour and privilege to represent you here in Formosa at this time and trust that our weakness and insufficiency may be more than made up by your faithful prayers and financial share in the service God has given us to do."

HONG KONG

Friends of Miss Vera McGillivray will be interested to know that she is now working in Hong Kong and has already commenced meetings in a rented hall. A number of people are attending the meetings and several have already made a profession of faith in Christ and sit drinking in the Words of Life. Miss McGillivray will value prayer on her behalf and for this new work in Hong Kong. Her address is: Miss V. McGillivray, 52, Wai Tsun Lane, Tsun Wan, New Territories, Hong Kong.

WEDDING BELLS

We are happy to publish the following report of the marriage of our prospective missionaries, Pastor and Mrs. Wm. McKeown.

(Continued on page 356)

HOW MANY CHRISTIAN PEOPLE, if pressed on the subject, would have to confess, like the Christians at Ephesus, to complete ignorance regarding the nature, the function, and the ministry of the Holy Spirit. True, we are none of us so profoundly ignorant as these disciples, who owned to never even having heard of the existence of the Holy Spirit: for never a Church service passes without some mention being made of the Holy Spirit, even though it be only in the pronouncement of the Benediction.

But are we not right in saying that the average Church attender is rather puzzled when he hears about the ministry of the Holy Spirit? **Here is something which is entirely outside his experience**, a region in which the ordinary man feels that he is beyond his depth. But is such an attitude

personality. The name in the Greek is neuter: and that has encouraged the idea that personality is to be denied to the Holy Spirit. But we need to bear in mind that our Lord always spoke of the Holy Spirit as a Person. "**When He is come**" was how our Lord referred to the advent of the Spirit of truth. My own sympathy is entirely with that great preacher and saint, Dr. Joseph Parker, who said that there is no answer to such an enquiry, save in the deepest feeling and in the sublimest consciousness of the heart.

Perhaps the best way for us to come to some helpful understanding of the Holy Spirit, and His work in the Church, would be to consider carefully what exactly took place when the Heavenly Gift was at the first bestowed upon the Early Church. We find the company of the

THE GIFT OF PENTECOST

"Have ye received the Holy Ghost since ye believed?"

—Acts xix. 2.

By Rev. DONALD DAVIDSON, D.D.

not very strange, when we call to mind the simple historical facts concerning the Holy Ghost? For we remember that the Holy Ghost was the blessing which our Lord promised to bestow upon His followers after He was taken up from them into heaven, and we have only to study the Scriptures where this wondrous Gift is mentioned, to realize **the superlative importance that our Lord attached to it**. The Holy Spirit would be the Comforter who would console His disciples for the withdrawal of His bodily presence. The Holy Spirit would be their inspiration, endowing them with power, so that they might become effective witnesses to the Lord Jesus Christ, and, by their preaching, convict the world of sin, of righteousness and of judgment. How great was the importance attached to this gift, in Christ's eyes, is made so evident from his final instructions to His disciples, when He charged them to **attempt nothing until they had received the promise of the Father**. It was only then, and not until then, that the great work of Christian witness would begin. It is not, then, to be accounted a strange thing that we should have become so shy of any mention of the Holy Spirit, when we bear in mind that **it is the Gift which occupies the greatest prominence in our Lord's provision for His Church?**

While I propose to speak about the Holy Spirit, I have no intention of attempting to answer the question: Who is the Holy Ghost? Thousands of volumes have been written on the subject, and all manner of doctrines have been formulated. One question that has been much controverted is whether the Holy Spirit is to be credited with

disciples, about one hundred and twenty men and women, waiting in the Upper Room for the endowment which our Lord had promised would come upon them. Then **suddenly**—that fact is, surely, important, for suddenness has become a conspicuous feature of every manifestation of the Spirit of God—suddenly, as they waited, they heard a sound as of a mighty, rushing wind, "a sound" that suggested some mighty, unseen presence. Then there followed a visible demonstration—"cloven tongues as of fire sat upon each of them." Note "as of fire"; not actual fire, but suggestive of fire. At the same time there was experienced by them all the consciousness, not only of a surrounding Presence, but of an indwelling Power. "They were all filled with the Holy Ghost." Thereafter there followed the miraculous demonstration of the fact of the spiritual gift—"they began to speak in other tongues," that is, in languages hitherto unknown to them, "**as the Spirit gave them utterance.**"

When this thing was noised abroad, a great multitude assembled: and the people were frankly amazed at what they saw and heard. For they heard these simple Galileans speaking in tongues that had hitherto been unknown to them. The miracle caused much excitement and speculation, it also provoked scorn. It is not until we come to the preaching of the Spirit-inspired Peter that we meet with any spiritual results. But see what follows Peter's first inspired utterance: "They were pricked in their hearts, and said unto Peter, and to the rest of the apostles. **Men and brethren, what shall we do?**" The important thing for



us to grasp is the discovery that the presence of that Gift will always be made manifest by its operation.

Turn to our story in the Acts for illustration. Paul asks the disciples of Ephesus: **"Have ye received the Holy Ghost since ye believed."** Paul probably had good cause to ask the question, for to him, with his supersensitive spiritual intuition, it was evident that there was something lacking in these good men of Ephesus. One wonders if there was any joy to be seen in the faces of these disciples, any indication of the indwelling of the Spirit of power and love—good men though they were. But when they made their surprising confession that they had not even heard whether there were such a thing as the Holy Spirit, Paul does not launch forth upon an exposition of the doctrine of the Holy Spirit—though there was no one better qualified than he to do so—he simply contented himself with putting before them the one essential condition for the receiving of the Gift by being correctly baptized. And immediately after their confession of Christ, the gift of the Holy Spirit was conferred upon them. There was no doubt that they had, indeed, received the blessing, for we are told that "they spake with tongues and prophesied." The presence of the Holy Spirit was present in its operation.

In speaking, then, about the Holy Spirit, there is no need for us to deal with mystical or metaphysical questions. There is no need to concern ourselves with doctrines, or theories, but simply with facts to which the humblest among us may subscribe. Might we not point to simple, unlearned, even illiterate men and women, known to ourselves, who could give us no coherent doctrine of the Holy Spirit, but who are as certainly possessed by that Divine power as were the first disciples on whom the gift came down at Pentecost? Let us, then, understand that the sure indication of the presence of the Holy Spirit is the manifestation of the Spirit's power. When our Lord bade His disciples await the heavenly gift, what seemed to loom largest in His mind was the power that would come upon them. **"Ye shall receive power after that the Holy Ghost is come upon you,"** He said. We might picture the impulsive Peter protesting: "But, Lord, why wait? Have we not companied with Thee for three years, imbibed Thy teaching, seen Thy miracles, stood on Calvary's Hill, been witnesses of the Resurrection? What more do we need that we should not go forth at once, and tell the world that salvation has come?" And our Lord might well answer: **"One thing thou lackest!"** Though the disciples were loyal, faithful, devoted followers of the Lord Jesus Christ, they were, in no way, a power to be reckoned with. It was not until they received the baptism of the Spirit at Pentecost that they became endowed with power, **a power which turned the world upside down.**

What of the Church today? Is there in it any indication of the presence of the Holy Spirit? Have we any right to

describe it as an irresistible, invincible power "terrible as an army with banners" "in all things more than conquerors?" No, we have to confess that the one thing most needed by the Church today is a baptism of power. The power which our Lord spoke of as coming upon the Church would be the power to witness to Himself. But shall we say that the outstanding characteristic of the Church today is its power to bring men and women the wide world over into subjection to the Lord Jesus Christ?

Think of the difference in Peter before and after Pentecost. In the days preceding we find Peter a busy ecclesiastic haranguing his fellow-disciples about the importance of maintaining a united front. But after Pentecost Peter, the ecclesiastic, becomes Peter, the inspired evangelist: and three thousand souls are added to the Church as the result of his first sermon. **Truly the presence of the Holy Spirit is manifest in the power to witness.** So let us confidently declare that when the Church again receives this Baptism of the Spirit, she will once more prove herself what she was at the beginning **an irresistible power to turn men from darkness to light, from sin and Satan to God and righteousness, and a gloriously effective witness throughout all the world to the Lord Jesus Christ her glorious Head.**

How is the Church to regain this power which she would seem to have lost? Surely the answer is simple. The gift of Pentecost was bestowed in response to **faith and prayer.** Have we not a warrant for believing that this great Gift is given in answer to prayer? But let us not just pray that the Church may receive the Pentecostal gift: **let us pray for ourselves that we may receive it: for it is you and I who help to compose the Church of Christ.** What we are, that the Church will be. Let us then pray for this gift of the Spirit: and let us prepare ourselves by self-surrender to receive Him. **Let us claim with believing faith, the promise of the Father.** For have we not to confess to our need of it? We profess to be Christian men and women: we have accepted the sacrifice of Calvary. But for all that, there is something lacking in our lives. **We are missing God's greatest gift to His people if we are strangers to the Pentecostal power.** You may have no scruple about subscribing to the Christian creed, of acknowledging your belief in the birth, the death, the resurrection, and the coming again in glory of Jesus Christ, but is the creed **incarnate** in your life? Understand then that this glorious power is available to every one of us. We may all possess the boldness of Peter and John, and witness with the same irresistible conviction. We may all experience the glorious confidence of being kept by the power of God, and prove ourselves **to be more than conquerors** through Him. The only condition is the open and the surrendered heart to receive the promise. "For to as many as receive Him, to them giveth He power to become the sons of God, even to them that believe on His Name."



WHITE ELEPHANTS

A Timely Topic by Mrs. E. Little

A WHITE ELEPHANT is defined as a "useless and expensive possession"—something which we do not need and cannot afford to keep.

The elephant is said to have an extraordinarily long memory, especially for a wrong. This may also be said to apply in some degree to the human race, for how much more inclined are we to remember the injuries which have been done to us than the benefits we have received. No doubt this is so because an injury etches itself more deeply on the mind.

How much happier should we be, however, if we remembered only our blessings and forgot the unpleasant experiences as soon as we have mastered the lessons they hold for us, taking care all the same to face up squarely to them first, and so not cause them to be repressed into the subconscious mind, there to fester and cause trouble.

The elephant, we are told, will repay many years afterwards an injury done to it by someone it has only seen on that one occasion; and the ancient vendettas, of which one reads, were carried on from generation to generation until sometimes whole families were wiped out and the original cause of the feud had been almost forgotten.

How much better to remember the words of the Sermon on the Mount:

"But I say unto you, love your enemies, bless them that curse you, do good unto them that hate you and pray for them that despitefully use you that ye may be the children of your Father which is in heaven."

"Let not the sun go down upon your wrath" is good psychology as well as good morals. The medical profession is realising more and more how many of the ills to which the flesh is heir come, not from heredity, but from

emotional disturbances, buried resentments, jealousy and ill-will, and they realise that if we would be well we must learn to forgive and forget.

A tenacious memory is a very valuable asset and one well worth while cultivating; yet, it may be asked, if we have a good memory how is it possible to forget an injury? The answer is that it is not the facts which should be forgotten but the emotional content that must be resolved, and without any doubt the best way to forgive an injury is to "pray for them which despitefully use you." Ill-will simply cannot remain towards anyone for whom one prays day by day, asking that they may be blessed and prospered; and if we pray that both they and we may be brought into a knowledge of the truth, we shall realise in due course how little a thing is our injured pride beside the wonder and glory of the love of God, for which we are thus made channels.

In this way we shall be set free, since in the last analysis, nobody can hurt us but ourselves, and we shall thus put it beyond the power of others to harm us. The only memories we shall then retain will be happy ones, and we shall be able to count our blessings and give thanks. The memory of a wrong is indeed a "white elephant" which we should do well to discard, but we should neither sell it nor give it away, but drown it in the depth of the sea of love where it can never trouble us again.

Then we shall be wiser than the elephant, the wisest of the beasts, and our wisdom will be as that of Solomon—the gift of God.

"Have salt in yourselves, and have peace one with another."

OVERSEAS MISSIONS—Continued.

"A congregation of nearly 400 people were present at the very impressive and lovely ceremony on 2nd July, in the Ulster Temple, Belfast, for the wedding of Pastor Wm. McKeown and Miss Vilia Margaret Higgins. The officiating ministers were Pastors Joseph Smith and G. Wesley Gilpin. The latter gave a very inspiring word of exhortation and guidance, basing his address on the first marriage ordained by God (Gen. ii. 18). "That it is not good for man to be alone."

"Pastor and Mrs. McKeown are well equipped for the work to which they are called; Mr. McKeown having spent three years in Bible College and medical training, and eighteen months as minister of the Elim Church, Alexandra Park Avenue, Belfast.

"Prior to going to Belfast, Mrs. McKeown was an Elim Crusader in the City Temple, Cardiff. She is a qualified school teacher with three years' experience in this profession.

"These young missionaries are sailing (D.V.) on August 17th, on the S.S. *Bloemfontein Castle*, from Tilbury Dock and will disembark at Durban, South Africa. They will

commence their missionary work on the Elim Mission Station at Inyanga North, Southern Rhodesia and will help in relieving the Drs. Brien who are due to come home for their furlough.

"Prayer is requested for these new missionaries that they will be used of God and see much fruit for their labours and that many precious souls will be won for our Lord and Saviour."

BURNING, BUT NOT BURNED

What a sermon there is in a wick! Sit down beside it, and ask how it dares hope it can supply light for hours and hours to come.

"Will you not soon burn to an end, you wick of a lamp?"

"No, I do not fear it, since the light does not burn me, though it burns on me. I only bear to it the oil which saturates my texture. I am but the ladder up which the oil climbs. It is not I, but the oil that is in me, that furnishes the light."

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

Make-Up, Break-Up, Shake-Up!

The headline is the only way of describing the effect caused by one of this quarter's YOUTH CHALLENGE features. We've hit the nail on the head, or the lady on the nose! Crusader meetings have been set aside to discuss this question, ballots taken, letters written—my, oh my, we've touched a sensitive spot!

No doubt there is a lot to be said on this subject, but we must offer a word of explanation . . . the article in the YOUTH CHALLENGE was designed to be provocative rather than instructive. Instructions are to come—from you, we hope! Mr. Mulvagh wrote, "This subject is ever present and although I am completely unqualified as an un-made-up male to write authoritatively on it I am introducing it in the hope that you can enlighten me . . ." Some folk may think it a ticklish topic. I suppose it depends on how you apply it!

Does the Bible say anything about the use of cosmetics? What principle did the Lord Jesus Christ set forth, which may have some bearing on this feature?

Send us your opinion and we will consider it for publication in the next issue of the YOUTH CHALLENGE.

For those who have not obtained copies of our youth magazine I quote from a letter recently received from Birmingham. "Could you please inform me if you have back numbers of the E.Y.M. YOUTH CHALLENGE magazine which I think is a really wonderful paper." Orders for this magazine should be placed with the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

BICYCLES MOTOR CYCLES, AND EVEN MOTOR CARS

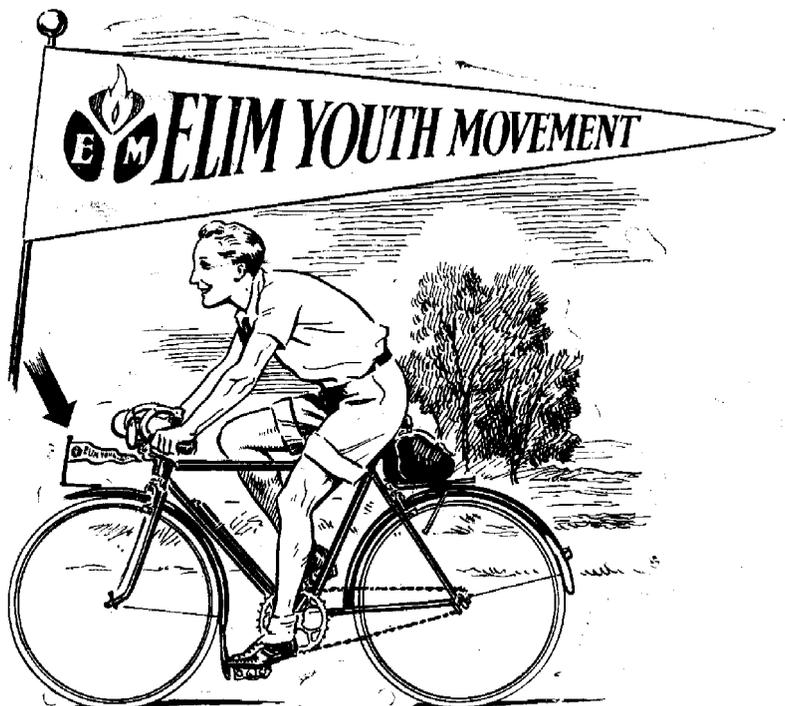
If you own a bicycle, motor cycle, or motor car, and belong to the Elim Youth Movement as a young person or youth worker, you will be interested to see the artist's impression of the E.Y.M. Pennant which we may be able to make available shortly. It will depend on a sufficient

response being received to this announcement, so write today to the N.Y.S., at 20, Clarence Ave., London, S.W.4, and place your order. The Pennants will show the E.Y.M. symbol printed in dark blue and gold on pale blue felt, and mounted on a metal standard with two nuts for fixing to the cycles or a suction cup for cars. The price, 2/6 each.

NEWS FLASHES FROM THE BRANCHES

SALISBURY. Pastor and Mrs. Chas. Brookes were the visiting speakers for the Sunday School Anniversary Services. The latest venture of Pastor Slemming's Sunday School extension programme is the children's work in West Harnham. A 'bus was arranged to bring these children together with the Bemerton Heath Branch School children to the Anniversary Services.

LONGTON—NEWSTEAD. This branch Sunday School recently held its first Anniversary Service, and invited



Mrs. Irene Winward, Tibetan Missionary (ex Wimbledon Elim Crusader) as Guest Speaker. A procession of witness on this vast housing estate took place, and the Deputy Chairman of the Stoke-on-Trent Education Committee attended the Anniversary Service to present Scripture Examination Certificates. The evening demonstration was held in the Longton Church. Pastor H. W. Fardell writes, "In a few months this Sunday School has doubled its numbers and has about 100 regular scholars on the books. No more can be taken at present owing to lack of accommodation, but there is a waiting list."

SWANSEA. Wm. Sheehan reports—"Rich blessing attended the Swansea Crusaders' 25th Anniversary Services. It commenced in the half night of prayer on the previous Friday and reached its climax when a man wept his way to the Saviour on the Sunday night.

"Present for the Crusader Silver Jubilee was Mr. Ron.

This Week's Picture—SWANSEA.



Elim Crusader Secretary, Wm. Sheehan, Pastor E. F. Cole, and former Crusader Secretary, Ron. Escott, pose for the camera.

Escott a former Secretary, and Mrs. Winifred Protheroe, W.E.C., the founder Secretary of the Swansea Branch. A special feature was the reading of greetings from Elim ministers who were once Swansea Crusaders."



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, August 7th. Mark viii. 1-13.

"He came unto parts of Dalmanutha . . . and He . . . departed . . ." (vv. 10, 13).

How sad is this recording: Jesus coming and going and apparently nothing happening. In between His coming and going we have the Pharisees with their questioning minds on the search for signs. Jesus still comes and goes! What He leaves behind depends upon our attitude to Him. Today in every Church service, convened for God's glory, He will come and manifest His power. If we question with unbelief and look for signs merely to gratify our curiosity, His visit will be of no benefit.

"Blessing others, oh bless me."

MONDAY, August 8th. Mark viii. 14-26.

"And He cometh to Bethsaida; and they bring a blind man unto Him . . ." (v. 22).

Yesterday we saw how different it was at Dalmanutha. Here He comes and they bring a blind man and Jesus heals him. This is encouragement for us. Bring the spiritually blind to Him and He will touch their darkness and turn it to light. Perhaps it will take time and patience, but if we wait on Him the imperfect vision will become perfect. Jesus touched the blind man a second time. Bring your friends into contact with Him and He will touch them physically and spiritually.

"His touch has still its ancient power."

TUESDAY, August 9th. Mark viii. 27-38; ix. 1.

". . . Whosoever will come after Me, let him deny himself, and take up his cross and follow Me" (v. 34).

Jesus gathers the people together to enunciate for all time the great principles of true discipleship—suffering and self-denial. Real discipleship implies both. It is the way the Master went and the servant must of necessity traverse the same path. The taking up of the cross is a voluntary action, and to be truly Christian we must accept the challenge. It meant death for Jesus and it cannot

mean less for us. It also involves self-denial. Self must die that we might be able to say with Paul, "Not I, but Christ."

WEDNESDAY, August 10th. Mark ix. 2-13.

"And Peter answered . . . Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias" (v. 5).

Peter was the erring disciple. In one moment of inspiration he could utter sublime words, identifying his Master as the Christ. Then he could reject the imperative of Christ's atonement. Here again the erring follower blunders in being over eager to state his impressions. There are times when silence is golden! He erred in two ways. First, by putting his Master on the same level as Moses and Elias. Second, by imagining that life could be all a mountain-top experience.

THURSDAY, August 11th. Mark ix. 14-32.

"Master, I have brought unto Thee my son, which hath a dumb spirit . . . I spake to Thy disciples . . . and they could not" (vv. 17, 18).

Now the three favoured disciples could see the reason why the splendour of the mount must be forsaken—in the valley was a need. Peter wanted an experience all top and no bottom, but this was not for his good. The rest of the disciples in the valley had an experience that was all bottom and no top, hence their inability to meet the need of the devil-tormented boy. If we would be of service in the valley we must know something of the mountain intimacy with God.

FRIDAY, August 12th. Mark ix. 33-50.

"And if thy hand . . . if thy foot offend thee, cut it off. If thine eye offend thee, pluck it out . . ." (vv. 43, 45, 47).

Someone has referred to these words as portraying "surgical wisdom." Be that as it may, they certainly reveal the ruthlessness of Christ's measures in dealing with the source of spiritual offences. There is no room for compromise with evil. Note how offences may come—through the hand, the foot, or the eye. Do your hands, or feet, or eyes cause you to fail God? Be ruthless with yourself cut it out. "Yield not your members as instruments of unrighteousness . . ." (Rom. vi. 13).

SATURDAY, August 13th. Mark x. 1-12.

"What therefore God hath joined together, let no man put asunder" (v. 9).

The words of the marriage ceremony "Till death us do part" are the Creator's intention from the beginning (v. 6). No juggling with words or interpretations can alter the concept of the Master's teaching. Divorce is so easy now that many embark upon marriage lightly. Because there is a way out, the idea of "giving it a trial anyway" has become increasingly popular. But Jesus asserted that it is a God-made union, which in His sight cannot be dissolved. Can we, as His followers, dare to lower His standard?

COMING EVENTS

PRESIDENTIAL ITINERARY

The President, Pastor John Dyke, will visit the following churches: July 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 Bryan Hopkins and Party. Suns. 6.30 and 8.15, then nightly at 7.30. Divine Healing services Suns. and Weds at 3

ARMAGH. Aug. 20-22. Elim Pentecostal Church, College Street. Annual Convention. Speakers: Pastors J. J. Morgan and R. Reid. Singing items by Lurgan Crusader Choir and Mr. M. Banks (North Shields). Sat. 3.15 and 6.30. Sun. 11.15, 3.30 and 7. Mon. 8. (Tea provided on Sat. and Sun.)

CROYDON. Aug. 14. Elim Church, Stanley Road. The evening service will be broadcast on the B.B.C. Home Service. Speaker: Pastor H. W. Greenway (President-Elect). Scripture Lesson read by Pastor H. Burton Haynes. London Crusader Choir and Croydon Elim Choir conducted by Pastor D. B. Gray.

HARROGATE. Sept. 26-28. The Royal Hall. Public Meetings in connection with the Elim Conference. Each night at 7.30 p.m. Watch for further announcements.

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

ILFORD. Aug. 6. Elim Church, Scafton Road. Monthly Rally. Sat. 7.30. Speaker: Pastor W. George.

OLD HILL. Aug. 13 and 14. Opening and dedication of new Elim Church, Bearmore Road, Old Hill. Sat. 3.30. Opening ceremony. 7, Convention Rally. Special visit of the President, Pastor John Dyke. (Cups of tea provided for visitors.)

Sunday School Anniversary, Sun. 3 and 6.30. Speaker: Pastor F. Byatt (Erdington). Special services throughout the week. Convener: Pastor Ken Smith.

WELLS. Aug. 2-14. Elim Church, Chamberlain Street. Evangelistic Campaign conducted by Tom Allen, B.Sc. Week-nights 7.30. Suns. 11, 6.30 and 8.

AUGUST BANK HOLIDAY CONVENTIONS

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.

BURTON-ON-TRENT. July 30-Aug. 4. Elim church, Moor St., Convention meetings. Speakers: Pastors F. J. Slemming (Salisbury) and L. Tranter (Barnsley). Weeknights 7.30. Sun. 11 and 6. Aug. Mon. 3 and 6.30 (cups of tea provided between meetings).

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.)

NEWQUAY. 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 Penul 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.

MISSIONARY ITINERARY

Pastor J. MacInnes, Elim missionary on furlough from British Guiana will visit the following churches:

July 28, Truro. 30-Aug. 4, Newquay. 6, 7 (a.m. only) Camborne. 7 (p.m. only), Falmouth.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

August 6th, midnight to August 13th, midnight.

Watford, Woolwich, Rye Park, Warrington, Worthing, Banbury, Wrenthorpe, Erdington, Burton-on-Trent, Hull (City Temple), Stafford.

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!

The man behind the message should be physically fit, says Dr. Vance. It is a great help to inherit a good physique, to have a sound digestion, to possess nerves and muscles and blood cells that function perfectly. The preacher is wise who cares for his body.

Physical vigour is magnetic. Of course the man of God is not to be estimated by avoirdupois and gastronomic feats, but the old idea that a saint is sallow-visaged and dyspeptic has passed out, not to return. It is a red-blooded saint whom the world of today admires.

TAKE YOUR TROUBLES ALL TO JESUS

Mrs. L. P. Norris

Take your troubles all to Jesus—

Leave them there—

Every trial, every sorrow, every care,

He your strength will then renew,

He will go the whole way through.

Take your troubles all to Jesus—

Leave them there.

Take your troubles all to Jesus,

He will share

Every trial, every sorrow, every care,

Make your life a blessing too,

In the work you're called to do.

Take your troubles all to Jesus—

Leave them there.

Does the way you tread seem weary,

Long and drear ?

Jesus knows if you should falter, He is there

By your side to comfort, cheer,

He is always, always near.

Take your troubles all to Jesus—

Leave them there.

Do you know that Jesus loves you,

Loves you still ?

Tho' you've wayward grown and careless, loves you still,

With a love unchanging, true,

Faith and hope restores to you.

Take your troubles all to Jesus—

Leave them there.

Do you know this precious Jesus,

Who did bear

All the sin of poor, lost sinners, everywhere ?

Oh, just make Him yours today,

And with you He'll live for aye.

Take your troubles all to Jesus—

Leave them there.

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, Lascalles Private Hotel, Lascalles 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

South Wales.—Beautiful Gower Coast. 122, King Edward's Road, Swansea, the comfortable home of Mrs. May Llewellyn (née Jeffreys), adjacent sandy beach and promenade, central all parts; large Elim Church; few vacancies; August and September; bed and breakfast. C.274

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

DEDICATION

Gowlett.—Susan Ann Gowlett, dedicated at Elim Church, Braintree, on Sunday, May 1st; born on March 15th; a sister for David and Philip. C.275

MARRIAGE

Dickinson : Proctor.—On July 23rd, at Longton Bethel Evangelistic Church, by Pastor Henry W. Fardell; Kenneth Kemp Dickinson to Jean Proctor; both members and Crusaders.

WITH CHRIST

Harvey.—On July 17th, Miss Bertha Harvey (Auntie), aged 74. Funeral conducted by Pastor J. J. Way. She was one of Leyton's first members; loved by all.

*A beautiful series of Bible story books
for boys and girls up to eight years old . . .*

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"The stories are told out of a vivid imagination which, however, always remains true to the Bible atmosphere and purpose. Their meaning is explained and appropriate texts added.

"We warmly commend the books for children up to eight years of age."

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