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The
Elim Evangel

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

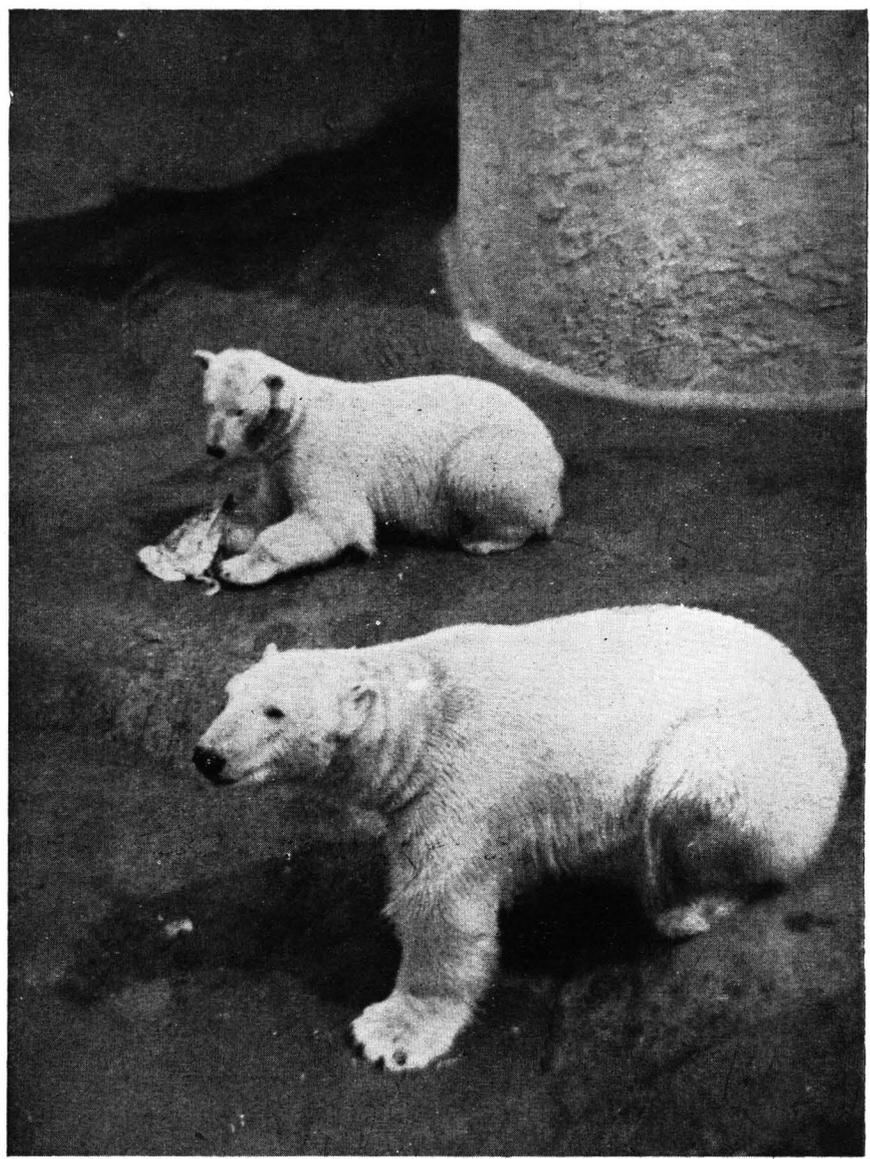
VOL. XXXVI. No. 38.

THREEPENCE

OCTOBER 1ST, 1955.

Some
Denizens
of
the
Bristol
Zoo
make
their
Début
to
our
Readers

[Photo by
A. S. F. Horne.]



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

... Then Jesus Came

This is the testimony of each member of the great Sunday night congregation in the Bristol City Temple.

In the weeks that I have been here, I have come to know something of the transformation of hundreds of lives that took place in the Revival Campaign three years ago, and of the deepening of those lives throughout these years.

As I entered for the first time, through the glass doors of the Temple, I felt a sense of the greatness of our God, and as the people sang, there was a consciousness of a rich experience behind the words, indeed twelve received the gift of the Holy Spirit that very week-end during the August convention.

One of the sights I shall always remember and cherish took place during this convention on a hot bank holiday evening. It was that of over fifty people standing to their feet to reconsecrate their lives to Christ. What a magnificent token of his grace.

Each Sunday, twenty or thirty first-timers are present. Some are converted the same night, others return the next week. One night recently sixteen decided for Christ, the following week ten more—and so God moves.

The people here are eager to work for God. Some sing in the choir, others join the band of seventy Crusaders for open air work, others bear the burden of prayer, but whatever we do, we are all co-workers together with Christ.

These then are my impressions of the Temple. It stands here in the centre of Bristol—a triumph of His grace.

—Brian Garrard.



Baptisms in the City Temple, Bristol.

Gateway to Blessing

From this gigantic port of Southampton people come and people go, but our blessed Lord remains firmly enthroned in the life and worship of the Elim family at Park Road Tabernacle. The building is beautiful and a pleasure to worship in, but to see it packed as it was recently at our convention time, was to realize the attractiveness of the Lord Jesus. Activity abounded. Open-air, march of Witness, and beautifully clear, powerfully delivered exposition of the Word by Pastors Coleman, Whittal, and Brother Rooke. Something else of importance on this day, was the debut of the newly-formed choir which rendered items to a full church. Southampton is the Gateway to the Empire, but the saints of God are finding that the gateway to the past blessings of God's riches are for us as we launch out on God. Thank you visiting ministers for inspired exhortations. Forward!

“As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me” (John xv. 4).

The branch is in the vine—supported by the vine, drawing its supplies of nourishment from the vine, dependent on the vine for its very life. The branch abides in the vine by organic union. So, when a man abides in Christ, he is entirely and absolutely dependent upon Christ: his very life is derived from Him and maintained by Him. That man is living in union with Christ and is in communion with Him. He can say, in a spiritual sense: “In him we live and move and have our being.” Christ is the source of our growth and strength and purity and fruitfulness and life itself.

“Every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.”

—Sel.

The Thrill of Open Air Witness

A noble band of stalwarts has held the fort in open air witness throughout the summer months on the Brighton sea front. In the picture Mr. G. Bonné, of the Hove Elim Church, is telling forth the Glad Tidings of sins forgiven.

They have been able to minister the Living Word every Sunday through the Summer this year. Though with much opposition from the day visitors all out for fun, mostly dressed in fancy hats, they have carried on with grace in their hearts.

Mr. A. N. Nunn, who sponsors this particular meeting, was wonderfully healed after refusing a serious operation. He was anointed by Pastor H. A. Court of Preston Park and God marvellously raised him up in a flash. Now he feels he must carry out to others the good news of Jesus.

Many of our coloured friends are very anxious to hear about this salvation. In the van in the photo a mason professed salvation two weeks ago. He was half drunk, and when he decided for Christ, the cigarette he was smoking was thrown out, he then threw the packet to the back of the van, and afterwards in the man's presence, the packet went sailing through the air towards the sea.

Recently, after a sister had been speaking to a man and wife at the open air for about half an hour he left with this remark: "That's the man I am" and gave us a newspaper cutting of himself. His wife was up for trial, accused of attempted murder, stabbing him at Brighton with a



Open air witness on the sea front, Brighton.

carving knife in the back. They have been reconciled, and we are praying for them and all who hear the Good News.

This band has a van on which are hung texts 7ft. 6in. by 7ft., some referring to Israel being a nation again, the greatest sign of the Lord's imminent return, Churchill's warning of the hydrogen bombs, and the one seen in the photo.

On two occasions the Pentecostal News Team has joined in the open air in the afternoon, and as is nearly always the case overran the time by about $\frac{1}{4}$ hour, making $1\frac{1}{4}$ hours' witness.

"Would to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots" (Ex. xvi. 3).

It is a sad thing when we allow life's disappointments to make us despondent. The problem of Christian living in this world is not to escape experiences of hardship, but to retain sweetness of spirit in them.

When the snows melted away after the long winter, a little plant was seen looking up into the warm, blue sky, as fresh, tender and full of life as if it had passed the cold month in a conservatory. Under the great drifts it had hidden, cosy and warm, and was ready at the first coming of spring to burst into the full vigour of fragrant life. That is a picture of the way every Christian should pass through the sorest winter of adversity. But that is not the way many people endure. You must sometimes go, from the cool shade and gurgling waters of Elim, out into the hot desert. You must have hardships, losses, sorrows. But see to it that you retain through all these a heart gentle as a little child's, full of trust and hope. Then, when the winter is past and the spring comes—as spring always does come after the longest winter—you will emerge unharmed, with even richer life, tenderer beauty, and deeper joy. The secret of such victorious living is a trust in God that never fails.

"The Lord turned the captivity of Job, when he prayed for his friends" (Job xlii. 10).

A great many people who try to be comforters actually press thorns on aching heads. No art needs a more delicate touch than that of the comforter. The hands of most of us are too rough to be laid on throbbing hearts. No wonder Job felt that his friends were miserable comforters, or that he was not at first in a mood to pray for them. But, until he could pray for them, blessing could not come to him.

The lesson is for us. Others may have injured or grieved us in some way, and we may not be ready to forgive them. But, while we feel so, we are shutting Divine blessing away from ourselves. Job's prayer for his friends showed that his heart was now softened toward them, and that he had forgiven them. Then blessing came to him. When we can pray for one who has wronged us, misjudged us, or said unkind things of us or to us, hurting us in some way, we are in a condition to receive blessing from God.

Job was also ready now to come out of his own sorrow in order to help others. We do not find comfort by staying in the darkness of our own grief, by thinking only of it; we must forget ourselves and begin to serve others and to seek their good if we would find the light of God's comfort. Selfishness in any form misses God's blessing.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Pastor W. G. Hathaway.

Terms: 17/- for one year or 8/6 for 6 months, post free to any address.

Quantities: 10 copies, 2/6; 20, 4/6; 30, 6/9; and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Printed and Published every Saturday by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Telephone Nos.: Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch London."

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

Neglect not

One of the greatest foes of spiritual well being is neglect. For one man that is lost because of wilful sin, a thousand perish as the result of neglect. The multitude does not intend to reject the Gospel, it simply omits to accept it. It is not opposition, nor indifference that is to be dreaded, so much as procrastination and sluggishness. But what is true of salvation is also true of spiritual growth and attainment. Not intentional retrogression, but neglected opportunity is the secret of the many feeble, palsied, half-dead Christians by whom we are surrounded, and by whom the Church of Christ is so crippled in her mission upon earth. They have no desire to dishonour their profession or their Master—nay, in many cases, they have had high ambitions—but they lack the energy to foster their spiritual life, and to translate their ideals into practice. They neglect the means of grace—the daily communion with God, the study of His Word, the attendance at the house of prayer. They are too busy, or too idle, to "press toward the mark of their high calling." They cannot arouse themselves from their sloth sufficiently to engage in Christian service. Hence their life droops, their strength withers, their powers decay. They are neither a joy to themselves, an honour to their Lord, nor of any utility to men. To such the Master's message is trumpet-toned: "Be zealous and repent." Let the mandate be unheeded, and they are on the road to spiritual paralysis and death.

Manna in the desert.

Type of the true bread which came down from heaven, even Jesus Christ Himself. Upon Him we must feed if we would live, for bread is indeed the staff of life; without it, life, for any length of time, is impossible. We eat this Bread whensoever, and wheresoever, we feed upon Christ in our hearts by faith. The manna was God-given. None but Himself can supply man with spiritual food. Priest-

hood and ordinances are vain things, save only as channels of the Divine bestowal. The manna fell day by day. Not a Sabbath religion merely, but a continual feeding upon Christ, is necessary, if our spiritual vigour is to be sustained. Had God intended men to find their week's supply of soul nourishment in the sanctuary only, He would have surely limited the fall of manna to the Sabbath day; instead of which, on that day there was none—as though to teach that, after all, life does not depend upon our own efforts, but upon His provision alone, and that in keeping of His commandments there is no fear of temporal or spiritual loss. Manna in the desert: where there is no natural sustenance, and no possibility of procuring it, there the Divine provision met their utmost need. There is no place upon earth, no set of circumstances into which we may be led by God, where we need fear starvation, or doubt His ability to satisfy our wants. We shall find a well spread table in the dreariest desert if we be there at His behest.

Talking about Binders

From the earliest days of human experience babies have needed binders and, strange to say, one of the human species sticks to its binding throughout life—so we understand. We all need something to hold us together sometimes, and even the ELIM EVANGELS that come to you week by week need something to hold them together so that you can enjoy again and again the articles, pictures, and news commentaries in your own Magazine.

The Elim Publishing Company, your own Publishing House, have a splendid binder, just the ideal for the job. If you turn to the back page you will find all about it, and about the splendid offer they are making you. When you have seen the offer you will want to order one right away. When you receive it you will be pleased.

OVERSEAS MISSIONS—Continued.

days there, where I was given a very good insight into Mrs. Bull's dispensary work. She has organized a very fine clinic and has a good system of treatments, etc.

"On arrival at Kikilo the Africans gave me a wonderful welcome, they were waiting to greet me and some of them presented me with a few eggs, while at least three of them gave me gifts of a chicken. The womenfolk had garlanded our little house with flowers and it was all so very touching. For the rest of the day we were kept busy saying "Jambo" to the Christians as they came in ones and two to say their welcome, and I quickly felt at home among them. On Sunday we gathered in the lovely new church for worship and it really was inspiring to hear these people sing, especially the Sunday School children. In the afternoon one woman came seeking salvation and went away possessing light and life.

"I can already sense the great need for a work among the women, and there are some pleasing prospects I believe among the Christian women in the church who are apparently quite keen to learn more of this new way of life."



OVERSEAS MISSIONS

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

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

Missionary Departures and Arrivals

Four new Elim missionaries have sailed for the mission field during the past few weeks. On the 23rd June Miss Ruby Grimwade of the Elim Pentecostal Church, Rayleigh, embarked for the Belgian Congo. The following day, Miss Betty Tate of the Elim Church, Leicester, set sail for Tanganyika, and on 17th August, Pastor and Mrs. W. McKeown of the Elim Church, Alexandra Park Avenue, Belfast, set out for Southern Rhodesia. (Pastor McKeown was the minister in charge of the church in Alexandra Park Avenue).

On 15th August, Pastor Archie Nicolson arrived in this country after his first term of missionary service in Senegal, and on 22nd August, Miss M. Topping disembarked at the London Docks, following her first term of missionary service in Tanganyika. After a few weeks rest these missionaries on furlough will be visiting our churches to speak about the work on their respective fields.

In her first letter from the mission field to our office, Miss Grimwade writes: "I arrived safely at the Mission Station here at Kashiukulu on Sunday, 24th July, at 5.30 p.m. What a thrill it was to be at my destination at last. The welcome given me far exceeded my expectations. The folk thronged the car clapping and shouting with joy that a new "Madamo" had arrived. I had mixed feelings and tears almost filled my eyes as I thought, "Lord it is to these folks that you are entrusting me with the good news of salvation."

"I had an enjoyable boat trip from Southampton and wish to thank all who came to see me off and who sent letters and telegrams and flowers to the cabin. The four days' journey to Elizabethville was brightened because Miss Maclean (with whom I was travelling) and I had fellowship with another missionary travelling up country. From Elizabethville to Kamina (the nearest town to Kashiukulu) was another twenty-four hours' journey. This journey I did alone as Miss Maclean stayed in Elizabethville. At Kamina I was met by Mr. and Mrs. Fowler, the Superintendents of this station, and brought to Kashiukulu, a journey of 200 miles in their car.

"As I sit writing this report, I am thinking of you all. It is 5.30 p.m., Sunday, 7th August. We have just returned from our Sunday meetings. We commenced at 9 a.m. with the Gospel service at which three young girls in their teens were saved. This was followed by a blessed time around the Lord's Table. The place was packed. Additional forms being placed in the aisles. A brief space for lunch and then back to the afternoon meeting. Mrs. Fowler conducts a

service for the women and girls and I join her, while Mr. Fowler takes the men and boys. At both meetings we were packed out, there being several hundreds present. Oh, how I long to be able to take part in these meetings. I covet prayer for language ability! During the week my time is occupied ministering to the mothers and babies in the Maternity Department, this is a needy work. Since my arrival two lives were lost in the villages through neglect, so I covet your prayers that I may win the confidence of the mothers and that they will come for help, and moreover receive Christ and return to their villages with the good news.

"Within a week of my arrival here I witnessed an awful tragedy, the home of Mr. and Mrs. Fowler was burnt to the ground and very little was saved. I cannot describe the awful sight and terrific heat as the house blazed. Because of this, various adjustments had to be made on the station, but Mr. and Mrs. Fowler have exhibited a wonderful confidence in God, a true inspiration to a young missionary. Do please pray that their needs will be met. The cause of the trouble was due to a thatched roof. Please join in prayer that funds will come along that they may be able to build a new home, and with a more permanent roof this time.

"I am very well and happy. God bless you all. He is faithful. Great is His love and goodness!"

And from Tanganyika Miss Betty Tate (now Mrs. Gull) writes:

"I am so happy to be writing to you from Kikilo, the little spot in Tanganyika to which God has called me to serve, and as I join the team of workers here who are dedicated to His service, I humbly pray that I may become an asset to this steadily growing work.

"I arrived in Dar-es-Salaam a little ahead of schedule on 29th July, and soon afterwards was met by Arthur, Peggy and the children, and also of course, Ron. The children were thrilled with the sea as they had never seen anything like it before.

"Our wedding had a perfect setting as so many Swedish Free missionaries were in Dar-es-Salaam at the time, as well as our fellow Elim missionaries, Pastor and Mrs. Bull, Miss Topping having embarked for home a day or two before. We were married in the new Ilala church which gave a very nice background for the service.

"On our journey up country we visited Pastor and Mrs. Bull's station at Kinonko and spent a very profitable two

(Continued on previous page)

THE WORD REVIVAL is an Old Testament word and was frequently used in seeking the restoration of Israel from her many backslidings. In spite of being an Old Testament word I believe that all Scripture is given for our learning and thus there are many lessons we can take from the Old Testament in relation to prayer and revival and trusting the Lord for His power. I have learned to approach the work of the Spirit with caution and reticence, for the workings of God cannot always be explained in human vocabulary. God is still sovereign and He will do just what pleases Him.

It is perfectly true in its correct setting that revival deals with the Lord's people. Those who have lost out on truth and love need a revival of that which they once had. We

It is a quickening of life. It is the breath of God. It is the resurrection life flowing through human beings.

(2) Revival is the work of the Holy Spirit personally operating amongst the believers, causing conviction and Godly fear.

Some of the most outstanding men in our generation who have been used by God have been men who have been filled with fear. The Holy Ghost works through the medium of the Word of God or direct to the conscience or to the heart. Sometimes this is with individuals or sometimes groups and it could be communities. It has been known frequently that people have returned to the minister long after the service is over, wanting to get right with

REVIVAL IN OUR TIME

BY PASTOR P. S. BREWSTER



can hardly pray for a revival amongst the ungodly, for God does not revive that which is not there. What the ungodly need of course is the imparting of life, whilst the believer needs a revival of life already there.

When we talk of revival we so frequently use the wrong terms and phrases. In spite of that, I do not feel it means very much in the sight of God. It is not worth while splitting hairs, or making a song about it. Words or terms could bring confusion into our thinking and teaching, but they do not alter the fact of truth. The American brethren say "We are going to have a revival in such and such a place," but what they really mean is they are going to have an evangelistic campaign. In this country the term "revival" is fairly well understood. It means a return back to God and it could take place either in an individual life or a church life or even a community or a country.

God has clearly set out in the Scripture that He has chosen certain men to do the work of evangelism. The Scripture says that "God has set in His Church pastors, and teachers' and evangelists."

1. WHAT IS REVIVAL?

(1) Revival is an awakening within the Church from a state of sleep or deadness.

Revival is an awareness of God, a strong conviction, a strong atmosphere brought about by the presence of God.

God. This is none other than the Holy Spirit bringing conviction to the individual heart.

(3) Revival is the Church awakened from its indifferent attitude and stirred into activity to fulfil its sacred responsibility.

All types of people with various temperaments become involved in this move of God's Spirit. When real revival is operating amongst the believers there is strong activity, there is prayer, a willingness to serve, great joy, and giving. There is nothing static or passive when revival fires begin to burn.

(4) Revival can be the sovereign act of God alone without any human being being used at all. This has happened frequently.

God could come to any church, any country, any home, or to any individual and so operate by the power of His Spirit that there would be an immediate stir and a move. This has happened in religious history. In the Hebrides

God's Spirit began to move amongst the people without any great leader taking prominence. There were phases of the Welsh revival when people were stirred and there was no great human voice to stir them. God is not confined to one act alone. He is the Sovereign Lord of all.

(5) On the other hand, revival can be the work of a Spirit-filled man or woman using energy in the right direction; the energies of passion and zeal, holy enthusiasm and sincerity in the direction of the winning of souls of men.

When Dr. Billy Graham came to London every human effort was explored and used. Organisation, advertising, plus the zeal of consecrated men. The usual method of God is to take up some man or men and use them as His instruments. Did not Jesus say "Go ye into all the world and preach the Gospel, and lo I am with you." John, on the Island of Patmos in his great vision was asked to declare: "The Spirit and the Bride say come." There you have the work of the Spirit and also the Church, the dual activity of man and the Spirit. Both say "Come" together. Jesus said: "The fields are white to harvest," inferring of course that we should step in and reap.

It has been a great joy down through the years to see Elim Evangelists fired with enthusiasm and zeal, entering towns where there was no Pentecostal witness and commencing entirely alone, with very little support, campaigns that have produced solid active churches today. Three years ago we entered the city of Bristol, and our plans were entirely against all human logic. To book the largest hall in the city at a cost of over £1,000 rental alone seemed to be the height of human folly. Even the directors of the beautiful Colston Hall said: "It is foolish to book this hall in the month of August. It is the dead month of the year. No entertainer or concert manager would dream of doing such a thing. The people will not come to a service during the holiday month." The campaigners felt that God was guiding them and they took the venture, with the result that during that campaign 1,500 people surrendered their lives to Christ and now, three years afterwards, there is a new church building erected, plus a Sunday School in the centre of the city, with a congregation of something like 500 people, and a great evangelical witness to the city.

For many years there had been no Pentecostal witness in Oxford and we felt the urge to go to Oxford. Many people, shaking their heads, said: "We shall never establish a Pentecostal work in Oxford, the great seat of learning." After much difficulty, halls were booked and the campaign proceeded. It began small and with very little sign of God's power, but as the campaign progressed a definite case of healing took place which electrified the whole campaign. The size of the congregation multiplied rapidly. Enthusiasm rose high and during that campaign almost 1,000 people surrendered their lives to Christ. Now, two years later, there is a thriving church right in the heart of Oxford and they have purchased their own church building and the work is well established in this famous city.

From Bristol also three young men who were converts to the campaign have now entered the Elim Ministry and from the Bristol Church another Elim branch church has opened in Bridgwater.

Thus the after-effects surely prove that what transpired was real revival, the work of God in the hearts of the people.

2. THE FOUNDATION OF ALL TRUE REVIVAL

(1) I feel sure you will want to agree with me that the foundation of real revival springs from a consciousness of the holiness of God.

It is having the correct focus on the purity and might of God.

(2) In all aspects of revival there is a definite rediscovery of the teachings of Christ. This has been proved in the history of most revivals.

God can only bless truth. Down through the centuries precious truths have been lost and placed into the background until God has raised a man or men to rediscover these great truths and re-present them to the public. Martin Luther rediscovered the truth of justification by faith, a truth that had been minimized and almost lost. In this generation divine healing is being rediscovered; the pentecostal baptism and the intimacy of Christ to His people is something which thousands all over the world are finding to their great delight and pleasure.

(3) The foundation of revival is the coming together of like-minded brethren or women to consider the ways and means of reaching the lost.

Simply to sit down and wait for God to move and do nothing about it from our angle is the height of folly. Godly men sit down and pray, plan and work.

(4) The foundation of revival is the restoration of the gifts of the Spirit.

Our great Exemplar was a revivalist of the highest order and always carried about Him the consciousness of the presence of His Father. The vast majority of His work was evangelism. He taught the learned and the elite like Nicodemus, He forgave and spoke to the lowest, He healed the crippled, and surely one of the worst cases in Palestine was healed by the touch of the Master's hand. Christ's was a balanced ministry. The zeal of His Father's House was a consuming passion with Him. His zeal was always at boiling point. If Christ lived today He would no doubt be called a zealot, and by some a fanatic. The world is always asking for balance and decorum. I sometimes feel we err a little on this side. I sometimes feel that I would like to see our young men a little more moved in their desire to reach the lost and to stir the people. A liberal display of the miraculous is to be expected as revival fires him.

(5) The Will of God was Christ's Highest Prize

He refused to move outside that framework. As a young man I was always taught that the will of God was the highest prize. It was sung about and talked about and sought after very keenly. Every action came under scrutiny, seeking to find out whether the will of God was being fulfilled. Today it is not quite the same. People move much more easily and decisions are made much more quickly without very much searching as to whether the will of God is in question. The foundation of any divine move must be in the bounds of the will of God.

(6) When believers meet together it is of vital importance in the interests of revival that they be willing to correct any mistakes of the past whatever they may be.

A humble expression of sorrow could lead the way to a move of God's Spirit. How long is it since you have said you are sorry for any action which you have taken that has undermined or hindered the work of the Spirit?

(7) In the opening chapters of our Lord's ministry in the synagogue in Nazareth He took the scroll and read those sacred words "The Spirit of the Lord is upon Me because He hath anointed Me."

The assurance of being anointed gave His words power and authority, and thus it is today; we must have the assurance of the anointing of God's Spirit. It is men who carry this anointing with them that succeed in bringing a revival atmosphere. A revival ministry is not always confined to evangelists. Every servant of God, whether he be a pastor, teacher or administrator, can carry the anointing of God and this man brings an awareness of God's Spirit upon the congregation.

(8) Frequently Jesus spoke of being obedient.

"I do all things that please Him," He said. He was obedient even unto death. He was ready to hear and swift to obey, and surely that is the great foundation of any revival. Did not Jesus say: "He that hath my commandments and keepeth them, he it is that loveth Me—and I will manifest Myself to him."

(9) It may seem hardly necessary to mention this, but it is very essential in any community or church desiring the moving of God's Spirit upon them. There must be unity of heart.

We can never have revival unless there is a oneness, the honouring of each other's ministry, a sincere loving of each other, and jealously and zealously guarding the honour of each other. Revival is not limited to sex or age. It can affect both men and women, young and old, rich or poor, illiterate or intelligent. On the day of Pentecost God said "I will pour our My Spirit upon all flesh."

3. TRUE REVIVAL ALWAYS BURNS ITS WAY INTO EVANGELICAL ENTERPRISE

That is why evangelism is sometimes called revival and revival is sometimes called evangelism. Wherever there is true revival there is evangelical enterprise and adventure resulting in soul saving and holy living and a yearning for the lost.

Philip went down to Samaria and preached Christ to the people. He presented to them the complete Gospel, a full-orbed Gospel, with nothing left out, nothing added, and nothing exaggerated. From Philip's evangelistic campaign a tremendous revival hit the town.

There are signs in many parts of our work today that a revival is on the way. Many Ministers are making it a matter of prayer. Many of our committees are making it the theme of discussion. We have yet to see what God can do with the Pentecostal Movement as it is hungering for true revival.

THE LORD'S OWNERSHIP

In the Roman culture there were great nobles under whose power and protection many vassals dwelt in security and peace. The servants of the great lords of Rome walked in the pride of their allegiance. They lived in the confidence of the power of their master to protect them from insult and bodily harm. In exactly that same manner, the ownership of Jesus Christ imports dignity to our position and standing. Because we belong to Him, we partake of the lustre and greatness of our Lord's name. It has been said that royalty overshadows with its greatness all about. If that is true, much more so does the royalty of heaven's eternal King lend glory to all who achieve a place of service in His domain.—Harry Rimmer.

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. ix. 28).

We find here a principle of prophetic fulfilment that is of the greatest importance in understanding the meaning of our times. Just as in a railway schedule the time that has been lost at passed stations is recovered by what is called accelerated time, and the train goes ahead of its schedule as it reaches the final station, so as the end draws near we may expect things to move in the providence of God and the fulfilment of prophecy, not merely according to the time of our earthly calendars and chronometers, but at an accelerated ratio according to the time standards, not of earth, but of heaven. The time of the Lord's return will be determined not merely by chronological periods but by spiritual conditions. It will be accelerated, intensified at an increasing ratio as the end draws near. That solemn word, "Behold, I come quickly," has also been explained to mean, "Behold, I come swiftly." It means that when He begins to come the end will soon be here, and He will not be very long upon the way. Have we not already seen many indications of this in the intensified conditions of our own time, and the swift movements of the living wheels of His mighty providence on earth today? He is shortening the days, and we in like manner may not only haste unto the coming of the Lord, but may even hasten the coming of the Lord, and bring it nearer as we help to fulfil the conditions and remove the hindrances.—A. B. Simpson.

Can YOU Help This Way?

The growth of a work of God such as Elim increases the need for prayer, men, and finances. The opening of new churches entails the purchase or erection of buildings, and at the present time with existing financial restrictions, progress is impeded owing to the lack of funds.

Gifts and loans are urgently needed. Interest is paid half yearly on loans and you may thus invest your money in a way which will at the same time bring you a reasonable interest and also help forward the work of the Lord.

We should be pleased to hear from interested readers. Please write to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

Here is the first of a special series of articles by Elim Ministers which will be published from time to time. This inspiring feature is contributed by Pastor W. J. D. Maybin, originally from Ireland but now in Wales. You may expect features from Pastors F. A. Hodge, S. Penney, H. Palliser (to name a few) in the near future to assist you with Bible Study. We invite you to request special topics and we will endeavour to feature them on this page.

LET US GOSSIP

invites Pastor W. J. D. Maybin

Christian Witness

This brief article is addressed to the youth of the Elim Movement, and beyond that to all who feel the need for maintaining a virile witness within our ranks.

Here is what Jesus said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

This parting, personal, powerful and positive promise is one of the most persuasive of the Bible. What an ennobling thought. To us is entrusted the privilege of bearing witness to Christ! Let no reader of this youth page say that he or she is too young. Martin Luther was only twenty-seven when he became the hero of the Reformation. George Whitefield moved this country at twenty-one. Dwight L. Moody was making his name in his twenties. David Livingstone at twenty-three was burning out for God in the heart of Africa. And God wants you:—

"Just as you are, young, strong and free."

I think it was Beecher who said that a great text is like a gate into a large field, but many preachers spend all their time swinging on the gate; they never enter the field. My text is a great one, very tempting to swing on, but space is too limited, so I will enter the field and, with you, take a quick look round.

Three truths concerning Christian witness appear to view as we ponder these sacred words. To begin, **The Function of a Witness**. A witness is one who can give first-hand evidence, or who has personal knowledge of something. Such, and only such have the right to give witness. The New Testament idea of a witness is active and not passive.

This term "witness" admits several shades of meaning.

There is what we might call the legal witness: the one who enters the witness-box in a court of law and gives his evidence clearly and concise. The New Testament uses the word in this sense (John iii. 11; I. John i. 1).

Then there is the **living** witness, the one whose life bears a constant witness to Jesus Christ. Might I say here, the vocal witness is made of no account unless accompanied with consistency of living.

"What is a saint?" asked a Sunday School teacher, eager to find out how the children under her care were progressing. One boy, with a fascination for cathedral windows, replied, "A saint is one who lets the light through." Are you a light dispensing witness? Again, this word "witness" admits of another meaning. As used in our text, and elsewhere in the New Testament it is synonymous with the word martyr. Stephen was the first witness to become a martyr and many in the New Testament followed in the same glorious path. This suggests that the function of a witness in early times was a costly business. How much does it cost you?

Let us look now at **The Field of Witness**. Jesus used this word: "The field is the world" (Matt. xiii. 38), and one cannot miss the direct inference of my text as being one of progress—" . . . Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The explorer Ripley said: "If you told a thing to another person and she and you each told it the next minute to someone else, and so on, believe it or not everybody on earth would know it in twelve hours. Gossip is like that." On that assumption I make my plea, **LET US GOSSIP THE GOSPEL**.

Someone has said, "A rocking-horse is capable of satisfying movement, but little progress." Does it not reflect

the type of easy-going Christians abroad today when there are still millions on earth unevangelized?

He has sounded forth the trumpet that
shall never call retreat ;
He is sifting out the hearts of men before
His judgment-seat ;
Be swift, my soul, to answer Him ; be
jubilant my feet !
Our God is marching on.

The disciples, and we today, began at Jerusalem, the hard place. There they put Jesus to death. Begin where it is hardest. Then they were to direct their attention to Judea—home, Next, they were to go to Samaria—the place of hatred. The Jews and the Samaritans were sworn enemies. Finally, their witness was to envelop the entire world. Does our witness tally?

In conclusion, let us touch upon **The Force of the Witness**. Said the Christ in farewell: "Ye shall receive power. . . ." Another translation renders it: "Ye shall be

endynamited by the Holy Ghost." This idea of power appeals to the human imagination. The word is our word "dynamite" and is most forceful. Surely this should make us powerful witnesses. Such were those who first received this Pentecostal enduement, they went throughout the domain of Cæsar and imperial power toppled before the onward march of this dynamic witness.

What happened then can happen now. God needs Spirit-endued witnesses, the world needs them. Will we be amongst that noble army?

SPECIAL ANNOUNCEMENT

Next week's "Evangel" will be an exclusive Youth Number—outstanding Youth Features, including the recent highly controversial topic of "Make-up."

Notes
by
Pastor
Ronald
Reid.

The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, October 2nd. Exodus xvi. 27-36.

"And the children of Israel did eat Manna forty years" (v 27). Where circumstances warrant a miracle we can expect one. The miraculous delivery of the Manna each day was the manifestation of a God who cared. His supply was sufficient and always is. We likewise must expect God to meet our need when our abode is in a barren wilderness. He can and will supply that which is needful and necessary for as long as it may be required. The provision of the Lord is always sustaining, sufficient and satisfying. To whom else can we go? Our God is a good God!

MONDAY, October 3rd. Exodus xvii. 1-16.

"Is the Lord among us or not?" (v. 7). What is to be gained by murmuring? Nothing! It is better to pray. Like Israel, we often assume our temporary inconvenience to be an evidence of God's lack of interest. The apparent failure of God to provide was no indication of His forgetfulness. God's delays are not denials! God hears prayer more readily than murmuring, and in answer to the prayer of Moses and his obedience in smiting the rock, water was available for all. The Lord IS WITH US. He will never leave us nor forsake us. Prayer brings provision.

TUESDAY, October 4th. Exodus xviii. 1-12.

"And Moses told his father-in-law all that the Lord had done" (v. 8). The relationship of Moses with his father-in-law was such as made it favourable to speak of the goodness and mercy of his God. It is a good thing to talk of the Lord's doing in one's own family circle. He spoke of their initial deliverance through the Red Sea, the miraculous provision of the Manna and the water and the smiting of forceful and fearful enemies. He spoke of a God who still meets the needs of those who trust Him. Let us magnify the Lord and exalt His name together. Many O Lord are Thy wonderful works which Thou hast done and Thy thoughts which are to usward.

WEDNESDAY, October 5th. Exodus xviii. 13-27.

"The thing that thou doest is not good" (v. 17).

As well as being meek, Moses was zealous. He was zealously affected in a good cause, yet this is not sufficient without wisdom. We are not to suppose his work was deficient, but rather his method of conduct—doing it all himself. He was to seek the co-operation of able men. Co-operation and order are great assets to the work of God. Let us bear one another's burdens and remember that we are workers together with God. This arrangement was an admirable one and had the approval of God. God's approval is all important in our appointments and alterations.

THURSDAY, October 6th. Acts xiii. 1-12.

"They preached the word of God" (v. 4).

Being sent forth by the Holy Ghost we are not surprised that they preached the Word of God. It was Paul's strong injunction to Timothy; Preach the Word! While others may proffer their ideologies, creeds and opinions, we must, like Paul and Barnabas, preach the Word. On the wings of the Word is carried the message of deliverance, hope, peace and assurance. With other things to occupy their time and attention they neglected not to give time and priority to the declaration of the good news by preaching the Word—the Living Word! The preaching of the Cross is to them that perish foolishness, but to us who believe it is the power of God.

FRIDAY, October 7th. Acts xiii. 13-25.

"They came to Antioch . . . and went into the Synagogue on the Sabbath day . . . and sat down" (v. 14).

It was Paul's first missionary journey and they were strangers in a strange land. Upon their arrival at Antioch it was their first concern to go to church and worship. The first day of the week they observed as a Sabbath among themselves, but if they are to meet the Jews it must be on the seventh day. They did not seek to impose their message upon the people, but responded to the request for some word of exhortation. Paul knew how to become all things to all men that he might win some.

SATURDAY, October 8th. Acts xiii. 26-41.

"But God raised Him from the dead . . ." (v. 30).

Herein lies the heart of the Gospel message. This was the glorious fulfilment of the many promises made to the patriarchs. Everybody must know! Jesus is alive! What could not be accomplished in David was accomplished in David's greater Son—the Lord Jesus Christ! Because He lives we shall live also. By His resurrection He led captivity captive and gave gifts unto men and through this Man is preached unto us the forgiveness of sins." "Christ the Lord is risen today. Hallelujah!"

COMING EVENTS

BELFAST. Commencing Oct. 2. Ulster Temple, Ravenhill Road. Campaign conducted by Pastor John Woodhead. Suns. 11.30 and 7. Week-nights 8 (Fri. excepted). Special invitation extended to all Elim Ministers, members and friends.

BERMONDSEY. Oct. 2-3. Elim Church, Dunton Road. Sunday. School Anniversary. Speaker: Pastor J. Hywel Davies (National Youth Secretary). Sun. 6.30. Mon., 7.30, Prizegiving.

BIRMINGHAM, Langley Green. Oct. 1. Presbytery Rally in Elim Church, Mount Pleasant. Special visit of William L.J. Bell, Gospel Singer and Preacher. Convener: Pastor David E. Dean. Note the time, 7 p.m.

BIRMINGHAM, Graham St. Oct. 7 and 14. Elim Tabernacle, Graham Street. United Choir Practices in connection with National British Pentecostal Fellowship Rally. 7.30.

BIRMINGHAM. Oct. 18, 19. Carrs Lane Church. Great National Rally of the British Pentecostal Fellowship. 3 p.m. Conference open to all Pentecostal Ministers (Tues. in Elim Tabernacle, Graham St.; Wed. in Carrs Lane Church), 7.30. (Service of Song, 7 p.m.); Public Meetings in Carrs Lane Church. Further particulars later.

BLAENLLECHAU (Rhondda). Oct. 1-20. The Welfare Hall. Pioneer Campaign, The Rhondda Crusade. Conducted by Pastor Reginald W. Smith and Party. Suns. 6.30. After-church Rally, 8. Week-nights (Fris. excepted), 7.30.

BOWERS GIFFORD, Essex. Oct. 9-23. Evangelistic Crusade conducted by Pastor C. Kingston. Suns. 11 and 6.30. Week-nights (except Fri.) 7.30. Sats. 7.

BRADFORD. Oct. 2, 8 and 9. Elim Church, Southend Hall, Leeds Road. 2nd. Special visit of Pastor and Mrs. Wesley Gilpin. (Bangor). 10.45 and 6.30. 8th and 9th, Pastor J. J. Morgan's 8th Anniversary Services. Special guest speaker: Pastor R. D. Bradley (York). Sat. 7. Sun. 10.45 and 6.30.

CLACTON-ON-SEA. Oct. 2, 3. Elim Full Gospel Church, Hayes Road. 19th Church Anniversary and Pastor's 3rd Anniversary. Visit of Macclesfield Crusader Choir under direction of Pastor W. J. Baker. Services Sun. 11 and 6. Mon. 3 and 7.

CLAPHAM. Oct. 9, 10. Elim Central Church, Clapham Crescent. Youth Rally Continuation Services. Sun. 11 and 6.30. Mon. 7.30. Pastor J. Hywel Davies (National Youth Secretary), Pastor J. Atkinson (South London Youth Commissioner), Miss Sunny Blundell, direct from her African tour. Forseth Trio with electric Guitar, etc., direct from successful Continental tour. All seats free. But you must be early to get one. Services broadcast to overflow meeting in Minor Hall.

CREWKERNE, Somerset. Commencing Oct. 8. Victoria Hall. Evangelistic and Divine Healing Campaign, conducted by Pastor F. S. Bristow and Party. Sat. 7.30. Suns. 8. Week-nights (except Fri.) 7.30.

GRIMSBY. Oct. 8-23. Elim Church, Tunnard Street. Evangelistic Services conducted by Evangelist W. J. Martin (Ireland). Suns. 10.45 and 6.30. Week-nights 7.30 (Fris. excepted).

HALIFAX. Oct. 1-6. Elim Church, Hopwood Lane. Annual Convention. Guest speakers include: Pastors V. J. Walker and George Backhouse. Sat. 3.30 and 7. (cups of tea provided). Sun. 10.30 and 6.30. Mon.-Thurs. 7.30. Convener: Pastor John Gardiner.

HOVE. Oct. 2. Elim Church, Portland Road. Harvest Thanksgiving Services. Sun. 11 and 6.30.

ILFORD. Oct. 2, 3. Elim Church, Scrafton Road. Harvest Services. Sun. 11 and 6.30. Mon. 7.30. Speaker: Pastor J. B. Housome.

KNOTTINGLEY. Oct. 2 and 3. Elim Tabernacle, Cow Lane. Sisterhood Anniversary Services. Speaker: Mrs. A. Anstey. Testimonies and Musical Items from Sisterhood members. Sun. 6. Mon. District Rally, 3 (tea provided).

MAIDSTONE. Oct. 2. H.M. Prison. Pastor D. B. Gray and London Crusader Choir (2, 5.30 and 7.45).

MANSFIELD. Oct. 1-16. Co-operative Hall, Clerkson Street. Visit of Pastor W. George.

OLD HILL (Staffs). Oct. 1-3. Elim Church, Bearmore Road. Harvest Festival services. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. Special visit of Pastor W. G. Britton (former minister). Convener: Pastor Ken. Smith.

PORTSMOUTH. Oct. 8-23. Elim Church, Arundel Street. Revival and Divine Healing Campaign, conducted by Pastors A. A. Biddle and James McAvoy.

ROCHESTER. October. Elim Church, Star Hill. Special messages on Divine Healing each Wed. in Oct. at 7.

SMETHWICK. Oct. 8-16. Elim Church, Oldbury Road (near Smethwick Junction). National Youth Week. Guest speaker: Pastor Jack Gardiner 8th to 10th. Other Youth Groups taking part: Langley, Selly Oak, Muntz Street, Kinkstanding and Smethwick. Special visit of East Ham Youth Group, Sat. 15th at 7. Week-night services 7.30. Sundays 11 and 6.30.

ST. HELENS. Oct. 9-15. Elim Church, Duke Street. Annual Pentecostal Convention. Sun. 11, 6.30. Week-nights (Fri. included), at 7.30. Special speakers each night, also items from various churches. Convener: Pastor W. G. Britton.

WINTON, Bournemouth. Oct. 8, 9. Elim Church, Hawthorn Rd. Visit of Pastor George Newsholme (A.o.G.). Sat. 7.30. Sun. 11 and 6.30.

MISSIONARY ITINERARY

Pastor A. Nicolson, Elim missionary on furlough from Senegal will visit the following churches:

Oct. 2, Coulsdon. 6, Croydon. 8-9, Oxford. 11, Reading. 12, High Wycombe. 13, Swindon. 15-16, Neath.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Oct. 1st, Midnight to Oct. 8th, Midnight

Salford, Swindon, "Elim Pentecostal Churches."

GREAT FULL-SCALE REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by

Pastor W. RONALD JONES & PARTY

at

THE TOWN HALL, HOLYHEAD

commencing

SUNDAY, OCTOBER 2nd at 7.30 p.m.

Continuing each Week-night at 7.15 p.m.

Sundays at 6 and 7.30 p.m.

P R A Y - F O R - U S !

"Though He slay me, yet will I trust in Him" (Job xiii. 15).

From his friends Job turns to God, strong in confidence that His justice will appraise his righteousness at its true value. Still upheld by a sense of his personal uprightness, he does not fear to bring his case directly to God for judgment. Hitherto his heart has not condemned him in regard to his way; and though he is perplexed beyond measure at the things which have come upon him, he has never lost his firm trust in the ultimate justice of God. Indeed, it is safe to say that faith has seldom reached a higher level than in this declaration. Even if God should slay him, he would not cease to trust in Him. Faith is a deathless thing. It will not only survive even such a test, but will actually gather strength from it. And he will still maintain his ways before Him, since his faith is allied to a good conscience. This is the secret of heartease in days when no satisfactory solution to the mystifying providences which darken life can be found elsewhere than in the sanctuary. The simple faith which, while it cannot understand God's ways, yet clings to His nature as revealed in Christ, makes panic impossible. We may not know what He is doing with us, but we do know Him! However perverse our circumstances may be, they cannot contradict everlasting love. Nor can He rescind the promise of His gospel to lead us right home.

—J. Stuart Holden.

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.

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

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.285

SITUATION VACANT

Copy Typist.—There is a vacancy for a Copy Typist at Elim Headquarters. Application should be made in own handwriting, stating age and details of previous employment to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

WITH CHRIST

Bridgewood.—On September 4th, Mrs. Lucy Bridgewood, aged 79, member of Longton Bethel Evangelistic Church. Funeral conducted by Pastor Henry W. Fardell.

YOUR EVENINGS—You cannot do better than spend your evenings in the study of God's Word. Thousands have found the Correspondence School of the Elim Bible College to be an untold help in Bible Study. Write for full particulars to The Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

Communion Requisites

COMMUNION TRAYS

To take 40 glasses, made in 3-ply wood stained and varnished, and with chromium-plated handle. These trays can be stacked in pairs crossways. 37/6 post free. Complete with 40 perspex glasses, 77/6 post free.

Metal Holders for fastening to seats, to take one glass each, 2/- per doz. post free.

STACKING COMMUNION TRAYS

A much superior tray which can be stacked one upon the other is supplied in dark oak with chromium-plated handles and legs, etc. Three of these trays can be stacked one above the other.

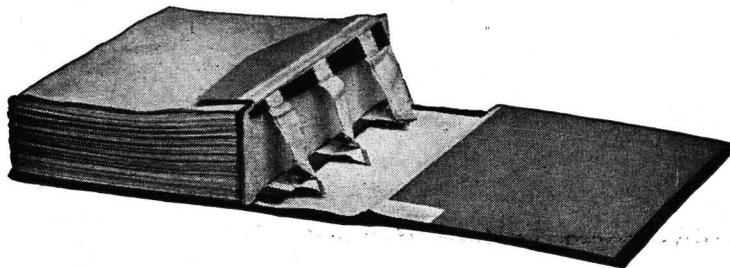
Each tray takes 40 glasses. £5 5s. 0d. post free. Complete with 40 perspex glasses, £7 5s. 0d. post free.

Glasses for above, 1/- each, post free.

ONLY A FEW LEFT

We have just a small number of the binders for two years' copies of "The Elim Evangel."

They are wonderfully strong, bound in fine green cloth and gold blocked. Very simple method of binding in the copies. You do it yourself so easily and the copies are held firm by strong tapes, as this photo shows . . .



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