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The
Elim Evangel

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

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(See page 286)

ROYAL ALBERT HALL NUMBER

GREAT TRAFALGAR SQUARE OPEN AIR WITNESS

By Eldin Corsie (Minister of Elim Church, Holland Park)

TRAFALGAR SQUARE had once again become Foursquare. The crowds had converged on this small area from all parts of Great Britain, distinguished by the rich, unmistakable dialects of Cornwall to Coventry, Birmingham to Belfast, Glasgow to Gloucester, and Pontypridd to Portsmouth.

The almost traditional Easter Monday scenes were obviously there: radiant smiles, firm handshakes, sandwich packets still on active service, the hum of excited and happy conversation, and the interested look of the casual observer who undoubtedly asked, "What meaneth this?"

Colder than Christmas Day? Maybe. The alternating conditions of cold winds, raindrops and spray from the fountains suddenly made way for the heartening chorus "Heavenly sunshine"—a ray of glory on a drab day!

The United Birmingham Choirs, under the leadership of Mr. W. Billington, introduced the programme with an anthem of praise. One appreciates how difficult it is to sing "Hallelujah" when an icy east wind prevails, but this choir overcame weather conditions with warm, full-throated Elim singing. Now the crowd joined the choir singing the Easter Monday special, "Rolled away." It must have been heard at Buckingham Palace!

Rev. Thomas Stevenson introduced his talk by pointing and referring to his proximity to Lord Nelson, proximity, however, being no indication of affinity. His nearness to the living Saviour was all-important. The message of Easter was given a powerful and eloquent coverage. The crisp Scots tongue is always candidly to the point. Mr. Stevenson was no exception.

The Elim Bible College Students' Quartet added a sweet touch to the programme with their rendering of "Honey in the rock." At this stage the organ began to wheeze and eventually lost its harmony altogether! Mr. Greenway humorously suggested it had contracted pneumonia (or, as a young man from South Wales wittily cracked, "harmonia"). The organist, Mr. Geoff Cooper, had by now been reduced to an effigy of Scott of the Antarctic! He could have used Nelson's spare arm. One wonders whether the organ had retired in sympathy with him.

Thus with little help from the organ Miss Dawson from Leeds reminded the vast crowd that "Somebody cares," a truth emphasised with such beautiful vocal melody.

Rev. George Canty is renowned for his versatility. On this occasion his conducting of the Gloucester Male Voice Choir and his subsequent message more than confirmed his reputation as such. "Take up thy bed and walk" was the subject so forcibly and convincingly set forth. The message was punctuated with ardent hallelujahs by a congregation physically cold, but with an interested enthusiasm never chilled.

The Birmingham choir then sang, the quartet once again provided a gospel appeal, and Rev. H. W. Greenway, who never allowed the programme to lag, brought the meeting to a conclusion, not before an appeal for souls had been made.

We might add that when a search was made for Rev. Ken McGillivray we wondered whether he had so soon forsaken these islands for the warm sunshine of Formosa!

PHOTO NEWS

Top: H. W. Greenway (Secretary-General) responsible for the organisation of the meetings; J. Craig Kennedy (President) who conducted the evening meeting; Jill Shadlock being interviewed by T. W. Walker during the afternoon youth rally; the opening hymn of the youth rally brought a wave of Easter victory from the platform and congregation (Ken Matthew, J. Hywel Davies, E. J. Phillips, René Robert, H. W. Greenway).

Middle row 1: Ken Matthew (Guest Preacher); Elim Bible College Students' Quartet at Trafalgar Square (they also sang at the Royal Albert Hall)—Alan Renshaw, Alan Caple, Alan Brewster, Peter Smith (soloist Ruth Dawson in the background on the left).

Row 1a: George Canty conducts the Gloucester Male Voice Choir.

Row 2: Some of the great crowds queuing to enter the Royal Albert Hall.

Bottom: The great scene at Trafalgar Square at the commencement of the Open Air Rally. Cut-out pictures show René Robert (Guest Soloist and Violinist) and T. H. Stevenson (Trafalgar Square Speaker) on the left, and Douglas B. Gray (conducting the massed choirs) with a glimpse of Geoff. Cooper at the piano, on the right.

(Photos by H. W. and Michael Greenway and Ron McKenzie.)





CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

I would like you to get out your Bible or New Testament and look up 2 Timothy 3:12. Now turn to the previous chapter and verse 12 again. Well, does this apply to you? Are you being persecuted? If you are not, there is something wrong.

There's a story I want you to read in Mark's record of the Gospel. It is in chapter 10, verses 17-22. Now why didn't he follow Jesus? He was very keen at first, for he *ran* to Jesus. Well, you see, he didn't like the idea of a cross. It was ever so easy to wave a hymn sheet and show that we were Christians in the Royal Albert Hall on Easter Monday, when hundreds of other people were doing the same, but when you are at home and no one else is saved, or at school where you are the only Christian in the class, it isn't so easy.

And many people would like to be Christians, but they don't want to suffer for it—yet Jesus said we must if we are to be His followers.

Little Johnny arrived home from school one day simply smothered in mud. From head to foot he was just covered. His mother was so surprised that she didn't know what to say. "I can explain, Mum," said Johnny. "You'd better have a good explanation," said his mother, looking very grim.

"Well, you see, Mum, I was walking past the church on the way home from school, and I saw a gang of boys throwing mud at the poster about Jesus. I tried to stop them, but they took no notice, and I thought to myself that if it was Jesus Himself standing there I wouldn't let Him be covered in mud, so I ran and stood in front of the poster. So you see, Mum, I had the mud instead of the Lord Jesus."

Johnny's Mum didn't grumble then.

Cheerio till next week, and God bless you,

BERNARD.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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ALL those who were privileged to be present at the Trafalgar Square and Royal Albert Hall meetings on Easter Monday will be able to recapture some of the thrill and blessing of that memorable day as they read this special issue of the **ELIM EVANGEL**. Those unable to be present will not only enjoy reading the reports and seeing the excellent pictures, but will be able to visualise, to some extent at least, what took place. Added to all this are the splendid articles by the other writers, including those by our loyal regular contributors.

We were delighted to receive a number of telegrams, which we now share with our readers:

Be assured of our earnest prayers for God's blessing upon the special Easter services at Royal Albert Hall and Trafalgar Square. Regret no ministers of the American Assemblies of God now in England available to participate. General Council Assemblies of God. Ralph M. Riggs (Chairman).

Greetings to all pastors and members at Royal Albert Hall. Hebrews 13, verses 20, 21. Thiessen.

Our brother was last year's speaker in the Royal Albert Hall.

Greetings from Pastor and Mrs. Robinson and the wild men of Borneo. Bethel Mission, Brunei, Borneo.

Greetings to all gatherings. Pray for us. Kikilo.

Greetings from Verviers. 2 Corinthians 10:4. Evans.

*Easter greetings from Channel Islands Elim Convention. Psalm sixteen, verse eleven. Fardell, Con-
vener.*

Easter greetings from Elim Convention at Crook (Newcastle). David Ayling.

May the memory of these meetings linger with us, stirring us to greater effort in the service of our Master.

Implications of the Advent

By H. Palliser (Minister of Elim Church, Hull)

No. 3—My Relationship to the Church

"Who then is the faithful and wise servant, whom his Lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and the gnashing of the teeth" (Matthew 24: 45-51, R.V.).

WHILE we do not wish to stir up any needless debate in the realms of theological and eschatological study, it may be as well to point out in all honesty that there are two conflicting schools of thought regarding the interpretation of this parable. One school says that the evil servants here referred to are the unsaved who go to an eternal hell. The other school teaches that they are the unfaithful Christians who are severely dealt with at the judgment seat of Christ (compare 1 Corinthians 3:12-15); and a friend of mine has commented: "Surely no one can serve Christ [in the Christian sense: the Devil is an *unwilling* servant of Christ!] without being a Christian." And he goes on to say: "But do not miss the point, which is not which interpretation we choose, but whether we are faithful servants. Christ is trusting you to do His work while He is away, but are you trustworthy? You may question your Lord's wisdom in putting His trust in feeble you, but it will not be He who will look foolish on that *day*, but you. You are to be trusted, whether you want to be or not. He has given you the power, hasn't He? and is not part of the power the inclination to use it?" In those words Rev. W. Still has taken us to the heart of this parable's intention. *Can* the Lord trust us while He is away?

LOOK AT THE PICTURE PRESENTED

The story is again a simple one. There is a palace or mansion with a large staff of servants, and the Lord thereof has gone away for an indefinite period. The servants are left on their own, and it is their obvious duty to carry on with their work just as if their master were there. But, as Jesus points out, one

of two things may happen: they may, as verses 45 and 46 indicate, work together in harmony and in conscientiousness; on the other hand, they may begin to disagree, and into the palace comes an atmosphere of quarrelling, bickering and tension, which ultimately blazes out into open fighting and strife. But, either way, here is the vital point: the Master returns unexpectedly, and walks straight into the domestic scene.

LOOK AT THE PRACTICAL ASPECT PORTRAYED

"A parable," we were told in Sunday school, "is an earthly story with a heavenly meaning." Is the meaning very far away? The Church is here on earth, her Lord is absent, but He may return at any time, and the question this parable is asking is, "How are we getting on with each other?" And once more we are facing the deep principle which our Lord is bringing out in His teaching in this Olivet discourse, namely that readiness for His return is far more than being saved; it is a matter of right relationship. Dr. Campbell Morgan says: "This little illustration shows that the true test of vigilance for the absent Lord, and expectation of His coming, is right behaviour within His own household. Here is His Church in view, down the ages. A communal relationship must be maintained. . . . There can be no watching for the coming of the Lord on the part of people who are first of all behaving as they ought not to each other within His household; and who are giving way to riotous excess of living on the earthly plane. There must be the watchfulness, true fellowship, and behaviour within the household, until the Lord comes."

A missionary has remarked that it would appear

that in these days one of Satan's commonest and most successful tactics is the sowing of seeds of discord and strife in the hearts of Christians, and alongside this a most striking reluctance to forgive. In the light of this parable, therefore, we are compelled to look at the painful subject of strife and quarrels among Christians.

First, a quarrel means a broken relationship. We cannot escape that conclusion, for it is inevitable. You may have heard of the two sisters who shared the one room and, because of a quarrel, drew a chalk line across that room to act as a boundary. Sisters! They were such in name only, for there was no relationship. We smile, but does it never happen in the Church of God? They do speak, but only to be polite. "Oh, we are just sociable," I heard a woman once say, and she added, "but that's all!" The Holy Ghost said to two fractious women through Paul, "I beseech you to be of the same mind in the Lord." Mend the relationship!

Secondly, a quarrel causes pain to the other party. Says the Lord in our parable, "He shall begin to smite His fellow servants," and that is a violent picture, but quarrels are violent things. There is such a thing as the "strife of tongues," and did you ever hear of a war that did not involve suffering? When we indulge in gossip, talebearing, slandering and evil speaking we are hurting someone, and 1 Corinthians 13 is being reduced to a mockery.

Thirdly, a quarrel hurts yourself. Read again from the parable, ". . . and shall begin to eat and drink with the drunken." Once again the picture is violent, but let us face it. You see what the servant is doing now—he is hurting himself. And there are Christians going about who have hurt and are still hurting themselves because of a hard, unforgiving spirit. They have quarrelled and positively refuse to make an end of it. They refuse either to accept the apology or (which is often more likely!) to offer one, and their heart is all the time becoming harder. A well-known missionary has told of how, when a revival was being experienced in her district, one missionary went to her in despair. In the midst of blessing she was left high and dry. And the reason? She had been talebearing, and the Lord had brought to her the word, "The talebearer shall be cut off from his people!"

Fourthly, a quarrel hurts other people apart from those immediately involved. In Hebrews 12:14, 15 we have some striking words on this very matter: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God: lest any root

of bitterness springing up trouble you, and thereby many be defiled." The wound either heals or festers, the quarrel is either closed or spreads, and if the latter happens others are affected and will take sides, or leave the church in disgust. A quarrel affects a church as does the dropping of a block of ice into a bucket of hot water—it lowers the temperature!

Fifthly, a quarrel causes both Satan and sinners to gloat. Getting back to the parable for a moment, we may imagine before us a household which for years has had a good name in the district; and when news of the disgraceful conduct of the servants becomes known, how those who gloat upon such things rejoice at the disaster. And how hell laughs when Christians fight, and what ammunition is placed at the disposal of the ungodly, and with what telling effect do they use it!

Finally, a quarrel affects your relationship with Him. Said Richard Baxter: "Another fatal hindrance to a heavenly walk and conversation is our too frequent disputes. A disputatious spirit is a sure sign of an unsanctified spirit. They are usually men least acquainted with the heavenly life who are the most violent disputers." "The fruit of the Spirit is . . . peace."

LOOK AT THE PRIOR NECESSITY INDICATED

Surely little more needs to be said. Readiness for His coming, we insist, is a matter of relationship and, in the light of the Word, there is only one thing to do with the quarrel, and that is to end it. For the innocent party the scripture is Matthew 18:15-17; and for the offending party it is Matthew 5:23, 24; and for both it is Matthew 18:20.

Peace restored will mean blessing released. Take any place you will where revival blessing has been experienced—Britain, China, Korea, India, America—and the story is always the same: the story of melted hearts, of forgiveness being sought, of confession being made, and of blessing sweeping through as a result. In his book, *In the Day of Thy Power*, Arthur Wallis reminds us that "The famous four points which Evan Roberts believed and which conditioned the outpouring of the Spirit, were: (1) Dealing with unconfessed sin, (2) Dealing with doubtful things, (3) Implicit obedience to the Spirit, (4) Public confession of Christ. Under the second point he would commonly say: 'Have you forgiven everybody, everybody, EVERYBODY? If not, don't expect forgiveness of your sins. You won't get it.'"

(Continued on page 283)



WHEN Mr. Krushchev ousted Mr. Bulganin as premier, one newspaper proudly declared that three weeks before the event happened its correspondent wrote that all pointers indicated that Mr. K would soon displace Mr. B. Perhaps this was indeed a shrewd political observation, but I thought about the prophets, apostles and Christ. Without pointers or indications, but by inspiration, they declared remote events which are now history, and some that are taking shape before our eyes. How proud might we be of the book that contains predictions not three weeks but many centuries old.



The G.P.O. is a very valuable service to us all, but I always try to avoid the necessity of doing any business there on a Friday afternoon. On that day the G.P.O. is the focal point for the multitudes who hope to get a fortune overnight by the pools. Authority condemns street bookmakers and betting shops, while the G.P.O. becomes the agency to cater for "the gambling instinct that expends the least in the hope of the most, and gives no service in return."



The many coaches which came to London for the Royal Albert Hall meetings were not all hired by Elim churches or other Pentecostal churches. At least one coach party came from a Congregational church—an enthusiastic company. While doing his National Service one young man of my church has found much blessing in the fellowship of this village church of Durrington in Wilts.

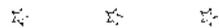


Many religious leaders—Protestant, Roman Catholic and Jewish—have highly recommended the

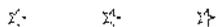
£2,000,000 film *The Ten Commandments*, now being shown in London and soon to be seen all over the country. By strange contrast, several professional critics have cried out against it. *Time* magazine stated that *The Ten Commandments* was "in some respects perhaps the most vulgar movie ever made," and also stated that the main accomplishment was to "throw sex and sand into the moviegoer's eyes." Another paper reported, "It's got about as much relation to the Holy Scriptures as Elvis Presley has to grand opera."



It is only twenty-six years since Gladys Aylward first went to China as a missionary, unattached to any society. Few names among missionaries or preachers could claim to be as widely known or read, especially while the person is still living. The story of Gladys Aylward became widely known as a radio feature less than ten years ago, and was later published by a missionary publishing house. Soon the remarkable story appeared as a serial in a national weekly magazine. Now a children's popular weekly is telling the story as an illustrated picture story—and a wonderful story it is.



A minister has told of his successful experiment at the prayer meeting. Instead of the usual prayer session when only a few might have the opportunity or courage to pray audibly, and usually with very general petitions, a new method was tried. After a short united meeting, the people would separate into several smaller groups in different rooms of the church. Each group concentrated on special needs such as evangelism, missionary work, the sick, or local church needs. This method enabled and encouraged more people to take part in public prayer and be more specific in their petitions. How many prayer meetings are numerically strong enough to divide into groups? Most need to multiply rather than divide.



I sometimes wonder how many Christians, in mid-week particularly, may be found looking at television while the minister and the "faithful" are gathered at the church. But there is hope. The minister of Bermondsey parish church tells how in his youth club when a television set was offered for use the young people turned down the offer. He relates also that he saw a group of teenagers sitting on a stone stairway. He asked them what they were doing on such a cold night. They said they had come out because they were tired of the television set at home. Maybe stray members will get tired of television and prefer even a hard pew.

I CANNOT imagine any previous Easter Monday afternoon in the Royal Albert Hall commencing more triumphantly than did this one. My heart rejoiced as Rev. J. Hywel Davies, our National Youth Secretary, announced the opening hymn, "Up from the grave He arose," and thousands of voices echoed the note of the victorious Easter message. Rev. Eldin Corsie led the hushed gathering in prayer, thanking God for the privilege given again to the great Elim family to unite for the annual Easter demonstrations in the Royal Albert Hall. While asking God's blessing upon those present, remembrance was made of our missionaries telling forth the same glad tidings.

After introducing Rev. René Robert, our guest soloist from Switzerland, and our guest speaker, Rev. Ken Matthew, one of Elim's pioneer evangelists, Mr. Davies invited the congregation to learn a new chorus, "Jesus Christ is the Way." The vast auditorium was then plunged into darkness with the spotlight focused upon Mr. Trevor Bainbridge, the grand organ perfectly describing the beautifully recited portion of scripture from Genesis, ". . . and darkness was upon the face of the deep," till we began to feel something of that horrible blackness. Very effectively were the lights turned up as the narrator continued "And God said, Let there be light: and there was light." Mr. René Robert began to sing most expressively, "There's a call comes ringing o'er the restless wave, Send the light," followed by the choir with Mr. Robert triumphantly singing the chorus, "Send the light, the blessed gospel light." This was a dramatic introduction to a successful "Send-the-Light" scheme that our Sunday school scholars and Crusaders have engaged in to provide generators and light on the mission fields. In the past two years two Land-Rovers have been purchased through our Lend-a-Hand scheme and given to our missionaries. This year we were delighted to hear that the target of £1,000 for our "Send-the-Light" scheme has been exceeded by £500, and still more money is being received at Headquarters. A magnificent achievement.

Light in the Shadow of the Bamboo Curtain

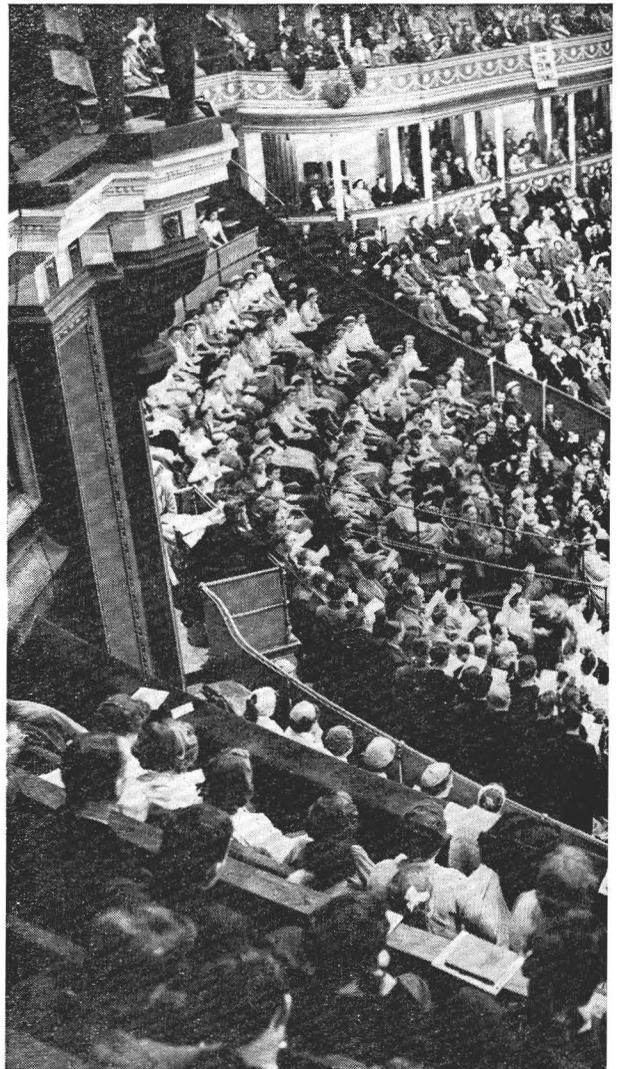
Rev. Ken McGillivray, one of our missionaries converted thirty-seven years ago in the Royal Albert Hall, left us in no doubt as to the need for spiritual light abroad, relating a very moving and challenging story of a Chinese Christian worker who went with the Gospel message to a ferocious tribe of people who engaged in the practice of head hunting, and where young men were hardly considered eligible

Excellent YO

By Richard Lighton)

(Youth Commissioner, Scottish Presbyte

for marriage unless they had chopped off at least one head from an opposing tribesman. Becoming their friend, the Chinese Christian endeavoured to break them from this devilish rite. After much pleading, and their insistence on having at least one head



*View taken from behind platform as t
min*

JTH

Demonstration

On a certain occasion, the Christian, unknown to them, allowed himself under the cover of darkness to become their victim and was beheaded, trusting that upon the discovery of who it was they might be so moved as to turn from such an evil practice.



Worcester Male Voice Choir (standing centre) in song.

Music Time

The massed choir, under the superb leadership of Rev. Douglas B. Gray, sang most fittingly "Wait till the darkness is over," then followed a new number to me, rendered by the Elim Bible College Students' Quartet, "I want to walk in Jerusalem just like John." The London Crusader Choir sang delightfully the piece "Come to bring salvation," the quartet following with another enjoyable rendering of "This world is not my home." After the massed choir had sung a wonderful invitation, "Kneel at the Cross," a member of Mr. Matthew's Revival Party read a portion of scripture, which was followed by Mr. Davies leading the congregation in the well-known chorus, "He lives, Christ Jesus lives today."

Interviewing three Elim Crusaders, Rev. T. W. Walker first asked Miss Pauline Gorman, the daughter of an Elim minister, "When were you converted?" Most encouraging for youth workers was the answer, "At the age of five." Miss Gorman is baptised in the Holy Ghost and has the privilege, being a school teacher in Leicester, of giving religious instruction daily to her class. Mr. Peter Berry was converted at the age of thirteen through his Sunday school teacher, and is today a Civil Servant working in London for the Inland Revenue. Miss Jill Shadlock, also the daughter of an Elim minister, was converted as a child. At present a student, Miss Shadlock has accepted a call to the mission field, and is preparing herself for this great work.

Mr. René Robert thrilled us all with a solo which was undoubtedly his testimony, "My heart was sad till I met Jesus." It was a perfect introduction to the preacher's message. Mr. Matthew announced that he was going to speak on "Happiness," and told about his going into a shop in Worcester and being met by the assistant, a young man so full of life. Mr. Matthew spoke to him about salvation, and consequently invited him to a service in his church. The young man replied, "I want to go where I shall be happy." Everyone, said Mr. Matthew, desired happiness, and he went on to show how happiness was not known by the possession of riches, nor by the pleasures of the world, not even by religion, but by being rightly related to God. When the appeal was made many signified their desire to accept Christ as Saviour.

After the closing hymn, Rev. J. Craig Kennedy, our President, closed the service in prayer. Such a great afternoon service left us in a state of expectation for the evening meeting.

Evangelism at Easter

By R. B. Chapman (*Minister of Elim Church, Sheffield*)

(Report of Royal Albert Hall evening service)

○○○○○○○○○○○○○○○○○○ The People—The Praise— The Preacher—The Praying ○○○○○○○○○○○○○○○○○○

OUR worthy editor has that happy knack of being able to ask for favours in such a way that one cannot refuse his request; consequently I find myself with the task of reporting on the evening meeting at the Royal Albert Hall.

THE PEOPLE. What a joy it was to look around that vast auditorium and see it so amply filled again this year with a congregation which compared favourably with last year's. How it charmed one to realise that in spite of all the apathy, materialism, worldliness and preoccupation of these days the Gospel is still able to draw men and women together and that the bonds of Elim are still strong enough to bring us together at this great annual rendezvous. All around and high to the top balcony was just a sea of faces of varying hues (some natural; some, alas, artificial), but joy and thrill were evident everywhere—a wave of recognition here, a smile of renewed acquaintance there, a handshake of introduction yonder. *What grand fellowship!* It was abundantly clear on every hand that it was a real, genuine privilege to be together again on Elim's family day.

A unique moment of extreme pleasure was brought to the people when our Secretary-General, Pastor H. W. Greenway, introduced the recordings from our labourers across the seas. Greetings came from Pastor and Mrs. Dunk (New Zealand), Pastor McInnes (British Guiana), Pastor and Mrs. Johnston (Kenya), and a very splendid solo—"What shall I give Thee, Master?"—was sung by our Sheffield Crusader, Miss Mary Cooper (S. Rhodesia). Thank you for this new innovation that diminishes the miles and brought our friends right into the Albert Hall.

THE PRAISE. For this section of the service we were grateful to the United Crusader Choir, the London Crusader Choir and the Gloucester Male Voice Choir and their able conductors. Special appreciation too must be expressed for the solos most delightfully rendered by our good friend Pastor René Robert (Switzerland)—his diction and inter-

pretation were so excellent that each song became a minor sermon. It was with tremendous vigour, and marked ability, that our genial President, Pastor J. Craig Kennedy, led the congregation in its united praise. With his bright and pleasing Irish manner he seemed to break right through and sweep away all formality, and one felt a sense in which we had recaptured the verve and enthusiasm of the former days. How natural was his impassioned plea for the finding of the "lost" Blaenwern! The pæans of praise from the hearts of God's people were a sheer joy and delight. Good, whole-hearted congregational singing of the old-fashioned hymns is still most clearly an indispensable contribution to all services, especially such big functions as this occurrence—could we cautiously add, let's have plenty of it, please! The music also from piano, violin and organ was an invaluable contribution—how choice were the organ effects!

THE PREACHER. The writer could not help recalling, and with no little emotion, that twenty years ago, almost to the day, Pastor Ken Matthew had joined him to help in campaign work in small towns and villages. Now before this vast audience stood Mr. Matthew, holding in his hand a large file of letters bearing testimony to the blessing of God experienced by many in soul and body in past campaigns and telling of prospective campaigns in Colchester, Norwich, Chester and Crewe should the Lord tarry. What strides had been made, what vision had ensued, since those early days, and what humility was constantly needed, and what gratitude was due to God.

The preacher took up his theme of "Thou art not far from the kingdom"—the context in Mark 12 had already been read to us by Pastor R. A. Gordon. With passion and illustration Mr. Matthew urged men and women to take the vital step that would carry them from the close proximity to the kingdom right into the confines of the kingdom itself—the vital step of decision, repentance and conversion. How good it was to note the many who responded

to the appeal and made that vital step, and by God's grace entered the kingdom. Thank you, Mr. Preacher, for your candid simplicity, concise presentation and clear-cut appeal.

THE PRAYING. The opening prayer came to us from Pastor Woodhead, but at the close of the service an enormous prayer line thronged the main aisles seeking prayer for their bodies from Pastor Matthew and his helpers. How touching, and almost terrible, was that pathetic sight of men and women, young and old, infants in arms and little children all hopefully wending their way forward with the differing maladies, infirmities and diseases with which they were smitten. How we inwardly groaned for more faith, more power, more of God in order that more may be done for this seemingly endless stream

of poor, needy, broken humanity. However, we praise God that help came to some, and we pray we shall yet hear that healing came to many, for surely "the effectual fervent prayer of a righteous man availeth much." So another great Easter Monday at the Royal Albert Hall closed to the strains of "Thank you, Lord, for saving my soul. Thank you, Lord, for making me whole."

Implications of the Advent *(continued)*

Peace restored can mean sinners saved, and that for the simple reason that when there is peace we can give our undivided attention to the winning of the lost. When Lord Nelson heard that two of his admirals were quarrelling (and this just before a

major engagement!) he summoned them to the quarter-deck of his ship, pointed to the distant enemy fleet, saying "The enemy is there," and ordered them to shake hands.

Peace restored may also mean, in this respect at least, a heart which will be "unashamed before Him at His coming." Well, how are we getting on with each other? Can the Lord trust us while He is away?

Photograph showing a section of the great youth choir of about 1,000 voices (the largest since the war), whose singing was blessed of God, under the conductorship of D. B. Gray, F.R.S.A.

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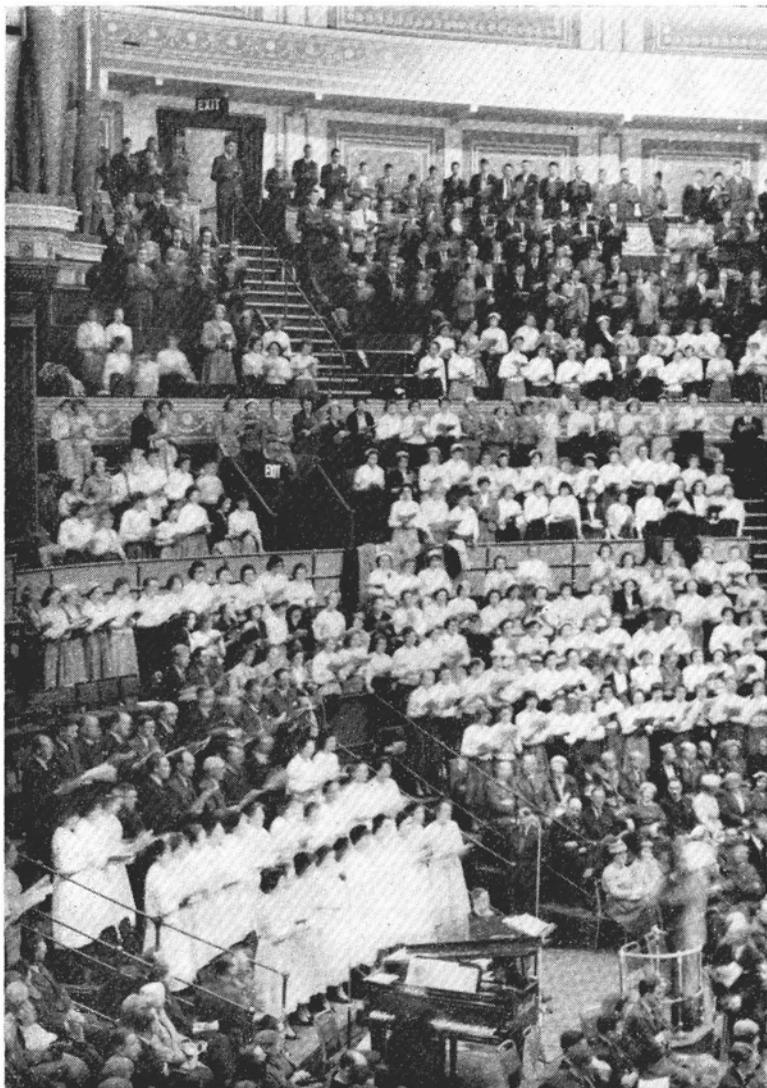


Photo by L. G. Hawes



Youth

A NURSE from a London hospital wrote to the Youth Department the day after Easter Monday: "I thought I would just drop you a line to say how much I enjoyed the meetings yesterday. It was wonderful to see so many there, and one could feel the presence of God. I for one was moved to tears to see that great healing line, and I reconsecrated my life to God, and with His help I mean to go ahead and use all the opportunities that He gives me. I thought the youth meeting went very well and had a challenge for the young people; we seem to let ourselves get into a state of apathy, and nothing can move us, but we were certainly moved yesterday. Let's have plenty more meetings like the last one!"

Reports have been coming into Headquarters from widely scattered places which say that people were greatly blessed through the meetings. Scores of people were won for Christ, many bodies were healed (I heard of one Crusader who had been unable to raise her arm because of an abscess, and found herself waving her hymn sheet during the last hymn and suddenly realised she had been healed. "Just one of the minor healings" said her pastor when recounting the story in the youth office), and dozens of other young people dedicated their lives for Christ.

and the

Who is to receive the credit for this wonderful work? Preacher? planners? conveners? singers? ushers? and so we could continue. It would be interesting to know the exact number of people who are engaged in the Royal Albert Hall Easter meetings, but if we did we would still not know all those responsible for the blessings received, because we cannot estimate the number of the vast company of prayer warriors behind the scenes. One mighty lesson emerges from the Easter picture: our contribution, however small it may be, is part of the great spiritual sum which makes up the final total.

Of course, the Devil has a very subtle scheme to undermine this approach to Christian service. Phase one is in the guise of humility. "It is egoism to imagine that anything you do can have any importance in such a large affair" is thought No. 1. "I am of no consequence" says the person. Then what follows? Phase two: "As your contribution will make no difference to the result, why waste your energy?" And so another warrior in this spiritual battle is made inactive.

How often do we receive the reply: "You can do without me. My absence will make no difference."

Yet we acknowledge the importance of every individual in industry even in these days of mechanisation. In today's newspapers the threats of thousands of "small men" occupy the head-

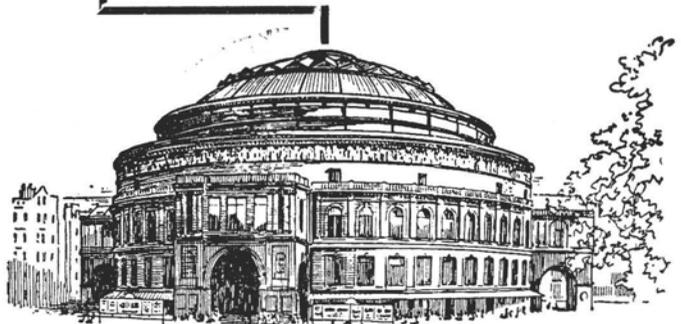
(See opposite column)

MAKE A NOTE

of this!

**NATIONAL
YOUTH RALLY
SEPTEMBER 27**

Speaker:
ALEX TEE
Southampton Youth
Choir
LONDON





Women's Column

By Gladys Gorton

REMINISCENCES OF THE ROYAL ALBERT HALL MEETINGS

EASTER MONDAY meetings at the Royal Albert Hall this year reached their highest peak. Many thousands who were there will say "Amen" to this I am sure. What were the highlights to you? There were so many to me that I shall not have space to write of them.

Christianity pays satisfactory dividends. Its assets cannot be fully estimated this side of eternity. The Royal Albert Hall meetings were a mighty demonstration of this fact. Look at the great bank of youth, massed as a choir at the back and above the platform. Whence came they? What was and who were the means of their conversion? Sunday school teachers, Christian parents and others. Let the critics and opponents of vital, enthusiastic Christianity pay a visit there. Seeing is convincing.

Two lovely young girls in the glory of their womanhood, one a brunette and the other a blonde, testified before the great gathering and mentioned the influence their parents had upon their lives. Their fathers are Elim ministers and, incidentally, knowing

Youth Page (continued)

lines. United by a common purpose, these men, small though they may be as individuals, can bring a nation of fifty million people to a standstill. They can do what Hitler and Mussolini failed to do. They are men of immense importance when united, but break down this unity and you destroy their strength.

This unity in service by prayer and personal support of thousands of Elim members for our Easter meetings at Trafalgar Square and the Royal Albert Hall was the secret of the success of these meetings—meetings which many have said were the best they had attended before, during, or after the last war.

Yet there is always room for improvement. Through the splendid support of hundreds of Elim Crusaders the EYM presented the largest Elim youth choir of post-war years, but we should have been larger. Were you able to join the massed choirs

their mothers so well I must mention that they are the image of what their mothers were when younger—no wonder their husbands fell in love with them! I easily recognised Alan Brewster singing in the students' quartets, as he is so very like his father, but also bears the fine expression of his mother.

My mind slipped the years. I could see the parents of these mentioned and ourselves repeated in this new generation. Here was the fruit of years of training, praying and godly living of the parents evident in the lives of these young people. What a challenge Christianity presents to the world of Christian mothers. "Give me a generation of Christian mothers and I will undertake to change the whole face of society" declared the famous Lord Shaftesbury of the nineteenth century. Since the first Elim meetings were held on Easter Monday in the Royal Albert Hall, thirty-one years ago, a generation has passed. The Crusaders of yesterday are the parents of today. Godly mothers have influenced and moulded these young lives. Gathered *en masse* as a choir they were an abundant proof that Christianity pays.

Then there were the abounding evidences that God answers prayer. I am not referring to those who were saved, healed or baptised in the Holy Spirit, but I thought of those who were now in heaven who never saw their prayers answered for their children's salvation here. God had heard their prayers and now their children, like their parents before them, were in the great Easter gatherings praising God for His great salvation. Let this encourage you to maintain a good testimony before your children and to believe God for their salvation.

"He faileth not" (Zephaniah 3:5).

yet chose not to do so? For what reason? You were needed, but you failed.

As we prepare for Easter 1959 let us renew our determination fully to support our home church, devoid of the apathy noticed by the nurse in the opening lines of our Youth Page, but possessed by an enthusiasm which will sweep us on to greater victories.

**CONGRATULATIONS, EYM
YOUTH!**

'Send-the-Light' Crusade

has passed £1,500 and is not yet complete
DIESEL GENERATING PLANTS FOR LIGHT
AND POWER ARE BEING INSTALLED IN
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THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Arthur V. Gorton
 (Minister of Elim Church, Springbourne, Bournemouth)

Sunday, May 4th. 1 Kings 19 : 1-8.

“Into the wilderness” (v. 4). “Unto Horeb, the mount of God” (v. 8). Elijah was in a wilderness experience. The reaction had set in. The emotional strain must have been tremendous, and it may be that he wondered if he had done right in slaying the prophets. There is many a wilderness experience on the way to the “**Mount of God,**” but how comforting and satisfying it is to know that the Lord understands the greatness of the journey and has provided everything for it. Still the angels are ministers to the heirs of salvation. “All the way from earth to heaven I will guide thee with Mine eye.”

Monday, May 5th. 1 Kings 19 : 9-21.

How staggering is the thought of God’s resources: “Yet I have left Me seven thousand” (v. 18). Elijah in his despondency could only think of himself as the sole representative of Jehovah. He had forgotten the hundred prophets hidden by Obadiah, and the cry of the people as they said, “The Lord He is the God.” Perhaps, however, he had little faith in the cry of the crowd. **The Lord showed the dejected prophet His resources:** (1) The wind—rending the mountains. (2) The earthquake—shaking the ground. (3) The fire—destroying the vegetation. (4) The still small voice—literally “a sound of soft stillness.” How considerate. God spoke to him like a mother to a frightened child. Finally, by the commission given to Elijah (verses 15-17) God declared that His hand was set upon all things.

Tuesday, May 6th. 1 Kings 20 : 1-14.

Verses 2-6 are an illustration of the **Devil’s plan**, to steal, kill and destroy (John 10 : 10)—first gold and silver; then wife and children; and lastly everything that is pleasant. There are many who have come to that last tragic condition, and of those not a few come to a suicide’s grave. But God’s purpose **is to deliver** (vv. 13, 14). There was a great multitude of rapacious enemies, but God delivered. Still He does the same, whether it be a legion of demons, a multitude of sins and evil habits or the savage circumstances of life. Like Paul we rejoice in the God of deliverances (2 Corinthians 1 : 10).

Wednesday, May 7th. 1 Kings 20 : 15-30.

“Their gods are the gods of the hills” (v. 23). What a tremendous mistake the Syrians made! We are all in danger of forgetting that our God is the Lord of every circumstance. There are those who worship the god of the hills when the sun is shining brightly and they are on top of the world, but let trouble come, or adversity, and they forget that He is the God of the valleys too, the darker days of life. Conversely, there are those who call upon God in the day of trouble, “the God of the valleys,” but never take Him into their joys. God is their convenience, their night-bell for their dark valley experiences. “In our sadness, in our gladness, our best Friend is always near.”

Thursday, May 8th. 1 Kings 20 : 31-43.

“And as thy servant was busy here and there, he was gone” (v. 40). There are many of the Lord’s people who are too busy. They have no time for the Divine charge that has been given them. In the previous chapter Elisha was busy ploughing, but as soon as the mantle of service was thrown upon him he left it all and virtually made it impossible ever to return. Was it not William Carey, the great missionary, who said that his business was to preach the Gospel but he cobbled shoes to pay expenses? A charge has been laid upon every one of us. Oh, let us not be too busy to discharge it.

Friday, May 9th. 1 Kings 21 : 1-19.

What an evil covetousness is! Ahab knew that Naboth’s vineyard was part of his inheritance and could not be sold, but he had sold himself to work wickedness (v. 25), and so nothing was sacred, nothing was pure. Ephesians 5 : 5 warns us that the covetous man is an idolater. Paul declares that he had learned in whatsoever state he was therein to be content. Is it only by long experience that we learn this? What blessing there is in the words, “A little that the righteous man hath is better than the riches of many wicked” (Psalm 37 : 16).

Saturday, May 10th. 1 Kings 22 : 1-10.

“As the Lord liveth, what the Lord saith unto me, that will I speak” (v. 14). There is nothing boastful or defiant about Micaiah’s reply. It is firm but humble. If he had considered himself, the king’s anger, his own future position, he might well have agreed with the prophets, since they spoke in the name of Jehovah. He could have said that it must be right. Let us not think because someone uses the name of Jehovah that he must be all right, but rather judge by all the revealed word of God. Neither let us accommodate ourselves to the way of the world, the spirit of the age. Micaiah lived in the Lord and for the Lord. So must we.

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Subject : “Self-deceivers”

The programme also includes :

London Crusader Choir and Matted Male Voice Choirs

featuring :

“Hallelujah for the Cross” and “I gave My life for thee”

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

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COVER PICTURE

This picture shows a large section of the vast congregation praying.

COMING EVENTS

(Please pray for these services)

FIRMINGHAM (Winson Green). May 10-13. Elim Church, Handsworth New Road (No. 11 or 96 bus). Church Anniversary services. Sat. 7.30. W. G. Hathaway (Field Superintendent). Special showing of coloured slides of his recent tour of America. Sun. 11 and 6.30. Speaker: W. G. Hathaway. Mon. 7.30. Speaker: J. Osman (Selly Oak). Tues. 7.30. Speaker: R. J. Morrison (Kingstanding). Services convened by Brian Garrard (Resident Minister). C.798

BRITISH PENTECOSTAL FELLOWSHIP. July 19-25. Bowness-on-Windermere, Bowness Convention. Speakers: J. H. Hodgson (Apostolic Church), James Salter (Assemblies of God), John Woodhead (Elim Church). Plan to attend this Lakeland Convention. Book now. All inquiries to Convention Secretary, 26 Leyburn Avenue, Lightcliffe, Halifax, Yorks. Please enclose stamped addressed envelope for reply. C.746

MISSIONARY TOUR

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: May 4, Holland Park, Bayswater; 5, Romford; 6, Clacton-on-Sea; 7, Walton-on-the-Naze; 8, Ipswich; 12-13, Portsmouth; 14, Petersfield; 15, Ryde; 17-18, Southampton; 19, Canada; 20, Romsey; 21, Eastleigh; 22, Andover; 24-26, Leigh-on-Sea.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

May 3, Kingsway Hall (Annual Festival); 8 Hornchurch; 11, Lewes prison and Hove; 17, Cambridge; 18, Holloway prison and Watford; 24 and 25, Colchester; 26, Leigh-on-Sea; June 7, Royal Albert Hall (Male Voice); 8, Wormwood Scrubs prison (Silver Jubilee prison service); 15, Maidstone prison; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

May 3-8, Rugby; May 10-15, City Temple, Hull; 17-22, Gloucester; 24-29, Torquay; 31—June 5, Bristol. C.669

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SUNDAY, MAY 11th, at 8 p.m. (after church)

Then every night (except Friday) at 7.30 in

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C.797

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