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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX No. 28

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JULY 12th, 1958

OVERSEAS MISSIONS

"... INTO ALL
THE WORLD"



MISSIONARIES RETURN TO THEIR FIELD

By G. H. Thomas (Missionary Secretary)

PASTOR and Mrs. W. H. Francis and their two children are now back on the South African mission field following their furlough in this country, and they send greetings to the many friends whom they met while in the homeland. Mr. Francis writes: "I am thankful to say that we arrived safely at Cape Town after a pleasant voyage. It was necessary *en route* for the ship to call at Freetown, Sierra Leone, where a sick stewardess was put ashore. This made a delay in the ship's arrival at Cape Town, where we docked several hours later than the usual time of 6 a.m. This unusual delay provided us all with an experience rarely met with in such journeys. Instead of the ship docking just after sun-up, it made its way slowly towards Table Bay through a sea calm and unruffled but for the spouting of a whale some distance from us; the only noise being the calls of the birds, and the whole scene bathed in beautiful sunshine as we watched the shores of the land of God's calling for us become clearer in the morning air. Altogether for most of us it was an unforgettable experience. And this peaceful arrival at our journey's end (by sea) reminded me again of the beginning of the long journey, when a good number of the dear people of the Lord at Eastbourne, young as well as elderly, gathered with Pastor J. Lancaster to see us off at the station. I remember the time of

prayer as the Pastor committed us to God's keeping and guidance, the hymns they sang—and had not the Lord promised 'to lead us forth with singing'? Then the brief handshakes once more as we prepared to leave His dear ones (some with tears in their eyes) for another term of intensive service for Christ in this ancient land of darkness. And how wonderfully the dear Saviour has provided, undertaken and guided during our furlough and on the return to our station, praise His Name!

"But the peace and calm of the situation changed as we finally docked, and the scene became animated with passengers, ourselves included, busying themselves with Customs and immigration formalities, booking rail reservations, etc. Then a little later ashore in the Customs sheds, sorting out our luggage and equipment, arranging for Customs and transport, and last of all, more than two hours later, being able to greet relatives and friends patiently waiting not far off, across the barriers. We caught the night train to Pretoria, a journey which eventually took thirty-six hours and during which we noticed that the vastness of the seas had been replaced by the vastness of the land of Africa, with the seemingly limitless distances of the barren Karroo, stopping at sleepy, quiet halts and small stations, then farther

(Continued overleaf, right column)



Women's

Column

By Gladys Gorton

INTERRUPTIONS

YOU are a fortunate woman if you can get through all your work "according to plan" each day without interruptions. Or are you? Those who are incessantly hindered during the day often must sigh "for a breath of quietness" and wish they were like you. A woman meeting me said, "I've been wanting to meet you. . . . I often have an argument with you!"—speaking, of course, of the things I write in this column every week. Now argue away.

If you go through the day without any interruptions it could mean that your life is so quiet it is becoming boring, and you long for something to happen to break the monotony, whereas one who through perpetual interruptions gets behind in one's work wishes for more time and fewer setbacks. So there we are. It is not necessary that I illustrate or enumerate on this—space will not allow me to anyhow. Why not inquire of the Lord about these interruptions. He is fully acquainted with all the lesser and the greater things that come your way. Amy Carmichael must have done so. I quote from her writings: "The son wondered how it could be possible to sit in heavenly places in Christ Jesus when life was so full of interruptions. Hardly an hour was without something that broke its ordered flow.

"One day as he sat by a mountain stream he noticed the lovely way of water when interrupted by the boulders that broke its ordered flow. The river turned each into an occasion of beauty. And he understood that it was possible to live the river's way if only he took the interrupting things not as interruptions but as opportunities, and indeed as very part of life.

"And while he sat there by the water, his dear Lord said to him, 'As the ripples of the river glance up to the light, let thy heart glance up to Me in little looks of love very often through the day.'"

Text: "Roll upon Jehovah thy way, and trust upon Him, and He worketh . . ." (Psalm 37:5—

Young's Literal Translation). "The steps [and stops] of a good man are ordered by the Lord: and he delighteth in his way" (v. 23).

Overseas Missions (continued)

north passing over river beds, rocky and sandy, dry and parched. As the hours of day and night passed, we gradually drew nearer civilisation again it seemed, reaching Johannesburg early in the morning, and then, not very long after, Pretoria once more. We were greeted by our son, who has been so faithful in his care of the work and workers and the mission station during the past year. It was not long before we were in our own home again to be greeted by our dear ones and also by some of the faithful African pastors who were there to greet us with wringing hand-shakes and very wide grins and remarks such as, 'Ah, our parents have become fat across the seas; indeed their people there love them truly!'—a rather strange, but sincere, commentary on the Elim family's treatment of us in the homeland.

"Barely three days after our arrival home we were favoured with a short visit from Pastors J. T. Bradley and H. W. Greenway, with whom we were pleased to renew fellowship as well as travel around with them, showing them something of the work, the workers and the needs of this great field of opportunity. And what a joy it was to worship again with the Lord's people in their churches after such a long absence from them. God has blessed and kept the work in our absence, for which we gratefully praise Him. As we take up the work again we earnestly look to our dear friends and prayer partners everywhere in Elim to uphold us continually before God in these dark and critical days."

WHAT REAL FAITH DOES

If we exercised true faith in God and in His Word, and in His Divine promises, we could move insurmountable difficulties. "All things are possible to him that believeth."

1. We are *saved* by faith (Acts 16:31).
2. We are *kept* by faith—"Kept by the power of God through faith."
3. We are *justified* by faith—"Being justified by faith."
4. We *overcome* the Devil and all his assaults through faith in Christ—"And this is the victory that overcometh the world, even your faith."
5. We are *justified* through faith—"which are sanctified by faith that is in me" (Acts 26:18).

—W. I. Satterfield.

CHURCH NEWS FLASH

ELIM CHURCH, CHELTENHAM

Pastor John Dyke's visit to Cheltenham on the week-end June 7th and 8th proved to be a great blessing to all.

On Saturday evening approximately 250 gathered for a service of song. The meeting was ably convened by Pastor Canty (District Superintendent), and the items by Gloucester Male Voice Choir, combined choirs and Mrs. Canty were enjoyed by all. The meeting was brought to a close with a forthright Gospel message from Pastor Dyke.

After the close of the service on Sunday evening a number were prayed for by Pastor Dyke and six received the baptism of the Holy Spirit.

This is truly a move of God, and we here in Cheltenham do thank Him for all He is doing in the assembly.

DON SANDFORD.

TWENTY-FIVE YEARS IN THE MINISTRY

On Wednesday, June 4th, a fellowship supper was held in the Westcliff Church to celebrate Pastor Backhouse's twenty-fifth anniversary in the ministry. A presentation was made to Pastor Backhouse of £25—£1 for each year in the ministry—and tributes were paid to him by the the leader of each department of the church.



On Saturday, June 7th, the celebrations were continued in the Avenue Baptist Church (kindly loaned), which were very well attended. Mr. Arthur Longley, who led Pastor Backhouse to the Lord, and Pastor

C. J. E. Kingston, who introduced him to the ministry, were the speakers, with Pastor Leslie Timbrell as soloist.

WHITSUNTIDE CONVENTION, SOUTHAMPTON

The most blessed of all the many conventions held in this "gateway to the Empire," as Southampton is called, concluded with Pentecost manifested in the fullest possible New Testament manner—crowds, singing and praising such as transported us to the gates of heaven, salvation, healing, and the outpouring of the Holy Ghost, all witnessed.

The visiting pastors brought God's message in apt and original terms. Both Pastors F. H. Coleman, from Islington, and J. Atkinson, from Englefield Green, thrilled the people with messages that were completely different, yet the same in the subject matter of the glory of pentecostal experience.

The wonderful choir of over fifty young men and women, led by a talented and consecrated choir-master, rendered singing that was a delight to the heart as well as to the ear, while the instrumental skill of the pastor, Pastor C. Brookes, gave us cause to thank God for talent devoted to His service.

The march of witness was wonderful. The result? Two fine young Pakistan sailors were brought in, found Christ as Saviour, and sought baptism. They in turn went out to "bring in" others.

The coming of Dr. Lorne Fox and "Brother Bob" from U.S.A. for the last three days of the convention made the fire go on and up, so that the flames of revival were more and higher at the end than at the beginning!

W. N. BRAMBLEBY.

SWINDON SUNDAY SCHOOL ANNIVERSARY

June the first. What a glorious day! Our Sunday school anniversary drew a good number of friends and parents.

In the afternoon the primary and juniors ministered in their own inimitable way, and in the evening

(Continued on page 437)



A FATAL MISTAKE

WHILE on holiday a few days ago we got into conversation with an elderly gentleman, a retired barrister, who had written a number of books and travelled all over the world. During our talk, which covered a wide range of subjects, religion was mentioned. This led him to say most emphatically, "When I die I'm finished. I'll exist no more." Being a student of the materialistic philosophy of life, he had mistakenly concluded that man is only body, matter or substance, and death annihilates him. Life ceases, the substance wastes and corrupts, and the once living person becomes non-existent. How mistaken he is. Men and women are primarily spirit beings, and this accounts for the failure of material things fully to meet and satisfy the inner craving of their souls. Therefore they must be brought to realise that only the Lord Jesus can meet and satisfy their heart-hunger. God has made them with a part of their beings akin to His own spirit, and until they allow Him to take up His abode within them their lives will remain unsaved and unsatisfied.

Men and women must realise that in the truest sense they never die, that physical death does not end all, for they are more than body. Every human being is a tripartite consisting of body, soul and spirit. The body is the sense-conscious part of the person, the soul the self-conscious part, and the spirit the God-conscious part, the ego, the person Himself. Bible students believe this to be scriptural, and that man was thus made when God created Adam. Mary in the body said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46, 47).

The Lord Jesus holds no brief for the materialistic philosophy of life. He made unmistakably clear in the parable of the rich man and Lazarus the survival of the real man after death. He refers to both men as being alive in their separate spheres, and each possessing his individual personality. We leave at

death the material part of us, the body, and all that constitutes man—thinking, feeling, knowing, etc.—lives for ever without any suspension of the continuity of his real conscious life.

Apart from the foregoing, there is deep down in almost every human heart the knowledge that man is not like the heasts that perish. Derzazhan, a great Russian poet, said of himself and others:

"Yes, I am something fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth;
On the last verge of mortal being stand,
Close to the realm where angels have their birth,
Just on the border of the spirit land."

"The ancients," said one, "pondered deeply and often over the problem of life and destiny. They saw life in its ebb and flow, and in its passing. Thus the Jews, Greeks and Romans reached a philosophy of life beyond death, dim and shadowy at first, to become clearer and stronger in the centuries just preceding the advent of the Master who brought life and immortality to light through the Gospel." The Hindu believes in another life which will be better or worse than this one, because it will be governed by the way he lives here on earth. The Mohammedan visualises a fair paradise in which he will be able fully to satisfy his desires. The ancient Egyptians embalmed their dead, believing the spirit would return, reinhabit the body, and thus live in another sphere of life. "You may catch my body," said Socrates, "but no man can catch me—myself—to bury me."

The foregoing are a few vague ideas of men concerning life after death, and they prove that the belief exists among mankind that death does not end all. However, the final authority on this must be the Word of God, and not that of mere human reason and intellectual argument. Over against the multitudinous and conflicting ideas of men about this great truth, and others closely associated with it, the Bible must be accepted as the final court of appeal. Thank God the Christian message from the inspired Word gives a clear and authoritative answer. It also exhorts men and women to accept Jesus as Saviour and Lord of their lives, and in Him really enjoy this earthly life and secure for themselves an eternity of bliss in the future endless life.

* * *

An appreciation

I wish to thank Pastor J. Hywel Davies for his great kindness in taking over the editorial work during the period of my holiday.

Church News Flash (continued)

the juniors and seniors united in a demonstration called "Bible Workers."

Each page of the huge Bible prepared by one of the teachers, Mr. Furness, revealed verse and picture of some Bible worker. Coupled with this a recitation or song winged the message home to our hearts.

The massed singing, solos and duets were of the highest quality. The day ended with the teachers and scholars joining in the anthem "The Rainbow Road." We give the Lord all the glory for the wonderful blessing received.

Added interest in our Sunday school activities came when our pastor presented the Sunday school examination certificates.

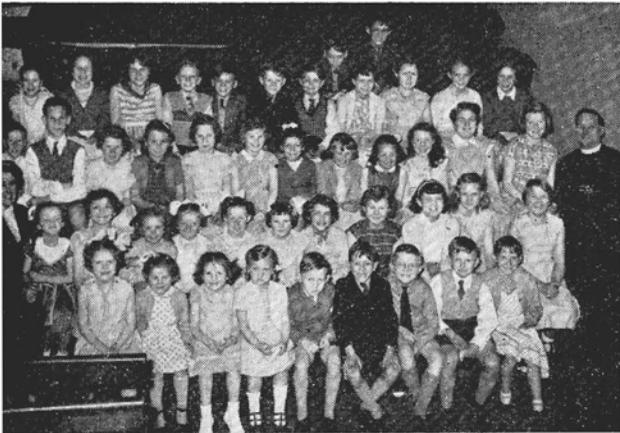
E. WALKER.

ELIM CHURCH, GRIMSBY

The great blessing of God continues to be upon the youth work in our church.

During the winter months our minister and his wife started a Youth Fellowship after Sunday school; quite a number of senior scholars and Crusaders remained and enjoyed a blessed time. Tea was provided, thus enabling all to remain for evening worship.

Another fresh idea launched was the Parents' and Teachers' Association once a month. We met and a delightful programme was arranged, and a pleasant



Pastor E. Steele is on extreme right.

evening was spent. Refreshments were provided by members and friends.

We thank God for the interest shown by parents, and pray that many will attend the church.

The Sunday school anniversary was a huge success. Our grateful thanks to Pastor and Mrs. Steele for the great work they are doing among our youth.

HULL CITY TEMPLE ANNIVERSARY

THE Hull City Temple Sisterhood recently held its anniversary week-end, which resulted in a great time of blessing. The special speaker was Miss Sunny Blundell, and young and old alike were blessed by her ministry.



Pastor and Mrs. H. Palliser are in the centre of the front row, and Miss Blundell is on Mr. Palliser's left.

The anniversary was opened with a service of song by the Sisterhood, and was extremely well rendered under the leadership of Mrs. Coward. On the Tuesday members of other Sisterhoods joined in the fellowship. The services were convened throughout by Mrs. Palliser, who is our President.

Our services are well attended by about sixty or seventy women, and we have the joy of seeing strangers coming along to the services too.

MRS. M. WAUDBY.

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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CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Here is the competition I promised last week. I expect that by now you know how to solve it, but for any new readers here is what you do.

I want you to use the letters in the square below to make up thirty well-known names of people in the Bible. The letters given may only be used once in any word, but you can use as many vowels as you like, *and also the letter "Y."* (This is new, we haven't included "Y" before.) For example, if you take the two "Ts," M and H, and add I, O and Y you can get TIMOTHY. Easy, isn't it?

When you have found thirty names, print them on a postcard and give me a Bible reference (book, chapter and verse) for each one. Concordances should not be used. Add your name, age, address and church to the card, and send it to me at 20 Clarence Avenue, London, S.W.4.

All entries must reach me by next Tuesday morning, July 15th. There will be two prizes of 2/6 each for the first two correct entries.

By the way, it has been good to receive your stamps for the missionaries. If you have any more just send them in. Remember, any foreign stamps can be sent, and any English ones value 6d. or more. We can sell these and give the money to help our missionaries. Of course, it is better still if you are like Richard. He is a nine-year-old boy who wrote the other day to our missionary secretary, Pastor G. H. Thomas, and sent him 10/- which he had saved. Isn't that grand?

Cheerio and God bless you.

BERNARD.

P	J	T
H	T	S
L	M	R

—NORWICH CAMPAIGN—

"My Husband is growing New Eyes"

By Alan Caple (Deputy Song Leader)

NIGHT after night hundreds of men and women are filling the Stuart Hall, Norwich, to hear Rev. K. Matthew proclaim the Word of God. Night after night these radiantly happy people are realising the truth of such words as "These signs shall follow them that believe . . ."; for as people are believing the Word of God miracles are taking place continually.

That there has been a visitation from God to Norwich there can be no doubt. 720 men and women have publicly confessed Christ as Saviour, and what is so thrilling is the reality of their experience. Many lives have been completely changed and all things are indeed new. First place has been given to the message of salvation, and following this the lame, the blind, the deaf and a host of other infirm people have sought the evangelist's prayers.

It is impossible to recall the number of those who have been healed of deafness, but two of these I will always remember. One lady, aged eighty-one, was instantly healed and could hear Mr. Matthew talking quietly to her. A fourteen-year-old girl came to be prayed for, having been completely deaf from birth; she was instantly healed. Speaking to her afterwards I found she could hear quite normally. When a lady brought her mother for the healing of one blind eye she almost fainted when her mother received her sight immediately. Many have come lame but have gone away having discarded their sticks, and those who came with an impediment of speech went away speaking clearly.

During the course of one meeting a woman shouted out that her husband was growing new eyes. Before prayer his eye sockets were empty, but now the incredible is happening, for we can actually see eyes forming where there were no eyes—a truly amazing miracle.

This is the Lord's doing, it is marvellous in our eyes. Please pray that those who have been saved will become strong Christians and bold witnesses for Christ.

● World Conference News Release

Rev. P. S. Brewster of Cardiff

REV. PERCY S. BREWSTER, of Cardiff, Wales, who is known in pentecostal circles in Britain as a unique "evangelistic pastor," will be the preacher at the first Sunday night evangelistic rally of the Fifth World Conference of Pentecostal Churches in Toronto on Sunday, September 14th.

The London born and educated minister has served the City Temple, Cardiff, as pastor since 1933, together with his many outside evangelistic activities and administrative responsibilities. The Cardiff church with 1,000 seats continues to enjoy capacity audiences the year round despite the generally low church attendance in Britain, especially at the evening services.

Mr. Brewster has spoken in a religious broadcast of the British Broadcasting Corporation, and has been a frequent speaker at the Easter rallies in the Royal Albert Hall.

Pastor Brewster has held evangelistic crusades in a number of the principal cities of England, Scotland, Northern Ireland and Wales, filling the largest public halls. As the direct result of these campaigns more than forty permanent local churches have been established. In addition to evangelistic work in

Britain he has conducted preaching missions in Scandinavia, Palestine, the U.S.A., the West Indies and Cuba.

His gifts as an executive and administrator as well as a pastor and evangelist have been recognised by his being elected for a year as president of his denomination, the Elim Foursquare Gospel Alliance, a prominent section of the Pentecostal Movement in Great Britain.

* * * * *

Other British speakers announced to speak during the World Conference are Mr. Donald Gee, editor of *Pentecost* and principal of Kenley Bible College, who will speak on "The Pentecostal Experience"; Mr. Alfred Webb, Assemblies of God pastor, Dagenham, whose topic will be "Personal Evangelism"; and Rev. Douglas S. Quay, representative of IBRA radio and a speaker on the B.B.C., who will speak on "Radio Evangelism."

* * * * *

Inquiries for reduced rail fares and reservations should be addressed to Rev. James Montgomery, 50 Euston Avenue, Toronto 6, Ontario, Canada.

F. N. O. KULBECK.

ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts:

Elim Missionary Society: a friend £1; Birmingham £10; S.W.16 £1; John 3:16 1/-; a brother 11/4; ex-Clapham Crusader £1; Hopeful £15; Birmingham £11; Jersey £10; Birmingham £10; B.K. £2; Croydon £1; Hull 10/-.

"Aga" Cooker, Eventide Home: Battersea £1; S. Birmingham £2.

Gifts to the work in general: Birmingham Salvationist £2; Chingford £10; Birmingham Salvationist £2; Birmingham Salvationist £2.

Campaigners: Grateful 10/-; a friend £1.

I.B.R.A.: Halifax £2.

LATE NEWS, Norwich campaign. Over 1,000 have accepted Jesus Christ. Fuller report in next issue of "Evangelist."

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.2, 32.3 metres

WEDNESDAY, JULY 16th, 1958

Programme: 10.15 to 10.30 p.m.

Speaker: J. Dyke (Graham Street, Birmingham)

Subject: "The blindfolded Christ."

The programme also includes:

London Crusader Choir singing

"I am amazed at God's wonderful grace."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

IN Ephesians 4:11-16 Paul is setting forth the gifts which the ascended Christ gave His Church, and what He gave them for. Among these gifts are not only apostles and prophets, but also evangelists and pastors and teachers.

The reason He set these gifts in His Church comes out with great clearness when we consult the various versions. In the *Authorized Version* the meaning of verse 12 is obscured. It tells us that apostles, prophets, evangelists, and pastors and teachers were given "for the perfecting of the saints, for the work of the ministry," leaving the impression on the reader that the "perfecting of the saints" and the "work of the ministry" are two separate and distinct phases of the one work of apostles, prophets, evangelists, and pastors and teachers. But the 1911 Bible says that these gifts were given to the Church for "the perfecting of the saints for the doing of service"; Rotherham puts it "with a view to the fitting of the saints for the work of ministering"; Conybeare and Howson translate it "for the perfecting of God's people in their appointed service"; Weymouth gives it "in order fully to equip his people for the work of serving"; and Dr. Arthur T. Pierson says that these gifts were given to the Church "in order to perfect the saints in serviceableness."

It is clear, therefore, that the Lord's people have an appointed ministry or service, and that He has given apostles, prophets, evangelists, and pastors and teachers to perfect them in that service. And when we follow this passage farther to learn what that service is, all translations agree that it is the building up of the body of Christ, or the growth of the Church, and that this ministry is to continue until the Church comes to a full-grown man (Ephesians 4:12-16).

What this growth consists of will be brought out with unmistakable clearness if we analyse the nature of our service.

HOW THE CHURCH GROWS

Both evangelists and pastors and teachers have been set in the Church to perfect the Lord's people in the doing of a certain service.

What kind of service is it? It must be such as will build up the body of Christ, which is a spiritual body, and so it must be *spiritual* service.

To whom is this service to be rendered? It

cannot be turned inward and rendered to the Church alone with no reference to those outside, for it would then be selfish and would cease to be spiritual. It would therefore be incapable of building up the body of Christ. It must be rendered not simply to those inside the Church, but especially to those *outside*.

But what sort of spiritual service can be rendered to those outside the Church? It must be

Christ's Gifts

By J. E. C

such a service as will meet their spiritual needs.

What are their spiritual needs? They are spiritually "dead in trespasses and sins," and so their one all-inclusive spiritual need while they are in that condition is *life*.

What sort of service will meet that need? Such service as will result in bringing them out of spiritual death into spiritual life. In the nature of the case, we can render them no other spiritual service until we have first rendered this one. Nothing of physical value can be done for those who are physically dead except to bring them to physical life, and it is equally impossible to do anything of spiritual value for those who are spiritually dead except to bring them to spiritual life. There must be spiritual life first, and then spiritual values will become real and tangible.

What kind of service will result in bringing spiritual life to the dead? The kind that brings to them Him who was dead and is alive for evermore—Him who is "the resurrection and the life" for all who are dead in trespasses and sins—and that leads them to receive life by receiving Him.

What kind of service will do this? Witnessing

to Him who is the Lord of life, in such compelling earnestness and spiritual power as will induce the spiritually dead to receive the life He offers.

Will this kind of service build up the body of Christ? *It is the only kind that will.* For it is certainly the only service that will build up the Church in numbers, and it is also the only service that will produce real and lasting spiritual growth in the members. Other forms of service

to His Church

nant, D.D.

may temporarily stimulate a church to certain kinds of activity, but only the work of soul winning will continuously build a church in real vitality. All over the land today there are churches that are practically powerless and fruitless because they are giving themselves over to multiplied forms of service which are not a direct appeal to the lost to receive Christ. The church that makes that appeal its one great business is always prosperous and powerful, and its growth is both certain in numbers and symmetrical in spiritual character.

It is made as plain in this passage as language can make it that the Lord gave evangelists and pastors and teachers to His people to train and perfect them in the work of soul winning. Pastors and evangelists are not appointed to be the professional soul winners of the Church, but "for the perfecting of God's people in their appointed service" of witnessing and soul winning. The pastorate is not a religious lectureship; it is a spiritual generalship. And an evangelist is not to go to a field and reap the harvest for a church while that church looks on and watches him do it, but he is

to lead, instruct and direct the harvesters as they go out into the field and gather in the harvest themselves.

THE PASTOR AS AN OVERSEER

There is another term in the New Testament that brings out this truth with great clarity. The Lord has said to all pastors through Paul, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*" (Acts 20:28). Thayer's Greek lexicon defines the word from which "overseer" comes as "a man charged with the duty of seeing that things to be done by others are done rightly; a superintendent."

The word also carried the meaning of watch-care and shepherding, as a shepherd feeds and cares for his flock. This defines the double work of the pastor. He is to feed his people and give them such watch-care as will make them strong and vigorous for their service of soul winning, and he is to be their overseer, or superintendent, in that service, seeing that they do that work and guiding them wherever they may need it, that they may do it successfully.

This twofold function of the pastoral office also comes out in the list of Christ's gifts to His Church which we have been studying. After naming apostles, prophets and evangelists, He names the one who is to have direct and continuous charge of a local body of believers, and calls him a "pastor and teacher." As a pastor, or shepherd, as that word means, he is to feed the people and give them such watchful care as shall keep them fit for their appointed service; as a teacher he is to give them not simply theoretical but especially practical instruction to the point of success in their appointed service.

That the individual members may become successful in winning the lost is therefore the one all-inclusive reason why pastors were given to the Church. The shepherding and the superintending both have that as their main object.

THE PASTOR'S MAIN BUSINESS

The conclusion is inevitable. The main business of the pastor is not the preparation and delivery of sermons and addresses so much as the development, whether by sermon or by any other

method. of every member in his church into a soul winner. His sermons—at least those to Christians—ought always to have this in view. Not that either the pastor or his people have no teaching ministry which it is possible to distinguish from simple witnessing, but that all such ministry is to have preparation for soul winning witnessing, rather than the simple impartation of instruction and information, as its ultimate object. Such witnessing to Christ as will bring the lost to Him is the main stream of Christian service into which all other streams of Christian instruction and activity must be made to flow. Indeed, witnessing to Christ is the very essence of the building up ministry of the Word, for He who is the theme of the Word is the Bread of God by which we grow in grace and knowledge. And growth is both certain and normal only when in the strength of that Bread we go out to the lost and give them also to eat. Food is for strength, and strength is for service, and if the strength we get from that Bread is not used in service there will be little building up in the "most holy faith." In the teaching ministry of the pastor, therefore, he is to direct it all toward securing in his people ever-increasing results in soul winning.

One of the most practical as well as successful

ways of doing this is the method a factory superintendent would use with a beginner who knew little or nothing about his job. He would actually do the work and teach the beginner how. He would encourage him to do it himself, and help him in the uncertain places until he learned how.

Precisely so the Lord has given every pastor to his Church that he may train the members in soul winning, even to the point of going right out on to the field with them and doing it by their side, or helping them to do it until they learn how, using the skilled ones in turn to help train beginners, until there is a church full of skilled and successful soul winners.

No one can ever learn how to win the lost by studying books or listening to sermons and addresses. He can fill his mind with the Word of God by study, as he certainly should do, and he can get suggestions from others as to how to deal with various classes of the lost, but when it comes to actually knowing how to win a soul to Christ he can learn how only by going out into the field and doing it.

We publish this second article by J. E. Conant, D.D., in connection with our year of evangelism—**Each one—Reach one.**

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W. G. Hathaway in *The Elim Evangel*.

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THE FAMILY ALTAR
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Scripture Union Portions. Notes by H. L. Dawson
(Minister of Elim Church, Andover)

Sunday, July 13th. Matthew 4 : 1-11.

Have you noticed how clever the Devil is? He comes to sow his seeds of doubt and temptation when we are at our weakest moments, and he comes when he is most likely to succeed. He is not easily put off in his efforts to overthrow us; he attacks again and again with the strategy of a general leading a campaign. How very careful we must be lest he overcome us; how well we need to know the Word of God in order to defeat his arguments and temptations. Because Jesus was able to handle the Word of God He won a great victory over the Devil in the wilderness—tempted in all manner as we, yet He was without sin. Wonderful Jesus; wonderful life of victory.

Thought for today: Are we living in victory over temptation?

Monday, July 14th. Matthew 4 : 12-25.

If you read the advertisements in your situations vacant column you will have seen the words "No experience needed," and I like to think that this is true of the Christian life and the Master's work. When Jesus called these disciples they knew nothing at all about catching men, but Jesus said "Follow Me, and I will make you fishers of men." How easy it is for each of us to say "I cannot do personal work; I cannot preach or pray," but surely that is only an excuse. We all had to make a start once; experience cannot be bought over the counter of a store, it only comes by practice. Let us stop making excuses and begin following Jesus, the greatest example of all soul winners.

Thought for today: Practice is the school for experience.

Tuesday, July 15th. Matthew 5 : 1-16.

The word blessed can be translated happy, so that we might well say that the Beatitudes, as these sayings of Jesus are called, are a true guide to happiness. Happiness is a very elusive thing in these days of modern scientific advancement, but these verses clearly show that no matter what our circumstances may be we can possess this desirable thing called happiness. Happiness is a spiritual element, and you will notice that each of these down-to-earth sayings has an uplifting spiritual promise. Real happiness is not found in

material things; many miss this blessing because they think it comes by possessions and money. They reach out for those things instead of seeking after God.

Thought for today: Are we really happy?

Wednesday, July 16. Matthew 5 : 17-32.

Verse 20 is very searching: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." How righteous were these people? Well, they had every outward show of righteousness, they went regularly to church, they made a regular practice of prayer, they kept the sabbath and paid tithes, and were really good living people, but Jesus called them whited sepulchres, hypocrites. What was wrong? The trouble was that their religion was not of the heart; theirs was lip service only, yet I suggest they could show up a lot of Christians by their righteousness.

Thought for today: Faith without works is dead.

Thursday, July 17th. Matthew 5 : 33-48.

The sermon on the mount is full of searching truth, and in today's portion two things stand out: (1) truthful conversation and practical living. Look at the first, "Let your communication be, Yea, yea; Nay, nay." Our word should be unchanging, and people ought to be able to rely upon us when we make them a promise. We know that unforeseen circumstances may occasionally interrupt our plans, but these apart, is our word reliable? Look at the second thing, practical living. This is indeed hard to accept. "Love your enemies . . . pray for them which despitefully use you." It is far easier to snub them or repay them in the same coin, but if we love only the lovable and help only those who can do us some good, what difference is there between ourselves and the world?

Thought for today: We are peculiar people.

Friday, July 18th. Matthew 6 : 1-15.

"Take heed that ye do not your alms before men." The Pharisees were a people who sought to impress others by their deeds of generosity and holiness of life, but this portion shows to us that what may impress the average man makes no good impression upon God, for He reads the motives of the heart. It does not matter what others may think of us, but what does matter is what God thinks of us.

Thought for today: Is Jesus satisfied with me?

Saturday, July 19th. Matthew 6 : 16-23.

Here is a warning against the stockpiling of material things, and two dreadful curses of earthly things are mentioned, the moth and the rust. Have we not all had things spoilt or damaged by these enemies of material things? Surely the lesson is that whatever we possess down here is unsafe; but we are encouraged to put our treasure into heaven's bank where there is security and a good interest too, and what is more important is the fact that if our treasure is in heaven we will be more eager to go there, for "where our treasure is, there will our hearts be also."

Thought for today: Are we eager for heaven or are we anchored to earth by our possessions.

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An Open Letter to a Young Minister

My dear brother in Christ,

It is Sunday night and, having concluded my tasks for the day, I have been relaxing for a few moments and reading your article on "Unevangelistic Evangelicals."

You seem so disappointed in your young people. I am wondering whether it would help if I were to tell you of my recent experience with mine.

We are a very tiny branch of the Crusader Movement, not because of any fault of our own or of anyone else. The employment situation here is not so good and many young people brought up in this church have gone where prospects are better. Our numbers therefore are seldom high.

There was one bad night when attendance was exceptionally low owing to evening school, sickness and other difficulties. I commented during the evening on the attendance at the meeting and on the numbers of young people I saw on the streets from time to time with apparently nothing to do but wander aimlessly along. As those who are saved to serve, could we not do something?

In the discussion that followed we made some plans for a future week. When the week arrived some tracts had been obtained by one of the Crusaders and we stamped on them the address of our church. A short season of prayer followed and, in spite of the fact that one of our number was not feeling 100 per cent fit, we went out on the highways for about an hour—together! We personally contacted over fifty young people, and a few older ones, with tracts and invitations to our church. At about nine in the evening we ended our evangelistic tour in a local cafe which is the rendezvous for most of the local "rock and roll" types. There were only three tracts left between us, so, after a cup of coffee, the proprietor got one and we gave the other two to the groups of young people who were in the opposite

corners of the room, together with the usual invitation.

I am over thirty years of age and my hair is thinning a little. No doubt I looked very much out of place among the boys with the "Tony Curtis" hair styles, but I got a great "kick" out of joining my young people in their witness for the Lord.

At our next Crusader meeting we discussed together our various contacts, our feelings and our

You will remember the stirring Youth Page feature contributed by one young Elim minister entitled

Unevangelistic Evangelicals

The week following its publication we received the following letter, but we have not had sufficient space to give it full prominence until this week. We were not deterred by the inevitable delay, because it will serve to keep you thinking on this vital subject.

suggestions for a better approach. Then we prayed for our contacts—together. For the young people it was the first time they had gone out as a band on such an expedition, and I wondered just what kind of "music" they would have to face when they went to work the next day. Sorry to say there have as yet been no visible results from the effort, but we tried, together, and I was very proud of my little band of people.

May the Lord richly bless you and grant us many souls for the Master.

Yours in His service,

ANOTHER YOUNG MINISTER.

It's the Mind that Matters

By Rev. Ronald Reid (Montreal, Canada)

"Thou shalt love the Lord thy God . . . with all thy mind" (Luke 10:27)

THE Apostle John, in his first epistle, declares in chapter 4, verse 19: "We love Him, because He first loved us." Precisely! But how shall we love God? Jesus has told us: with all thy heart, and with all thy soul, and with all thy strength, and *with all thy mind*; and thy neighbour as thyself. With all thy *mind*!

The mind is the faculty by which we think. It incorporates the whole spiritual nature. There are six properties of the mind, viz. will, judgment, memory, conscience, imagination and understanding. The mind is the seat of our affections, the centre of our understanding and the arena where good or evil triumphs. We are to love God with our full intellect. Real deep, true, lasting, satisfying spiritual experience depends on the state or condition of our minds. "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6).

Balance to the tight-rope walker means everything and lack or loss of balance may mean death. Likewise in our Christian living there must be spiritual balance. It is my humble opinion that many are losing their spiritual balance through subtle and successful endeavours of Satan upon the mind. To those of us who profess to love God, is it with all our mind? The Apostle Paul exhorts: "Set your affections [mind] on things above, and not on the things of the earth" (Colossians 3:2). Alas, have we not reversed this in actual practice? The things of earth are demanding and getting more and more of our time and thought. "As a man thinketh in his heart [mind], so is he" (Proverbs 23:7).

In this materialistic age of unparalleled prosperity, when so much of earth is within our reach, the tendency to become totally absorbed in the things we can see, hear and handle is becoming extremely dangerous, to the complete detriment of spiritual life and thought. Is there evidence? Jesus said: "From the abundance of the heart the mouth speaketh" (Luke 6:45). Through the medium of television and radio we have become far too familiar with a world of unhealthy entertainment. The latest songs on the "Hit Parade" come to our lips more readily than the

good old songs of Zion. The latest "sport scores" are better known than the local church schedule. Reading materials are almost all smudged, smeared or spotted with sex and scandal. I was only a boy when my uncle showed me his colour-fed canaries. It showed in their feathers. What we feed our minds will undoubtedly show in our conduct and conversation.

Legitimate things of life can become overbearing upon the mind until we are barren of spiritual thought. Business, social and domestic affairs are all striving for a bigger place in the mind. They have an ugly tendency to usurp all our time, attention and energy to the exclusion of "the better part." Well may Paul exclaim: "All things are lawful unto me, but all things are not expedient [profitable]: all things are lawful for me, but I will not be brought under the power of any" (1 Corinthians 6:12). Mundanus, says William Law, was a man of excellent parts and clear apprehension. He was well advanced in age and made a great figure in business. He had aimed at great perfection in everything. The only thing that had not fallen under his improvement, or received any benefit from his judicious mind, was his devotions!

Have you ever considered why God sent the flood? Because every imagination of their thoughts was evil continually (Genesis 6:5). In order to combat the constant subtle assaults of the Devil, we are to gird up the loins of our minds (1 Peter 1:13), and be renewed in the spirit of our minds (Ephesians 4:23). In 2 Thessalonians 2:2 Paul writes: "Be not soon shaken in mind." The conquest of the mind means that the entire mental activities are possessed and controlled by Christ. It means that the mind is emancipated, liberated and made free from all that grieves the Spirit of God—it means a mind that is pure, clean and free. The power of thought is a mighty force that affects the entire being. Whatever things are pure . . . true . . . honest . . . just, if there be any virtue, *think on these things* (Philippians 4:8).

Much of our nervous trouble, worry, undue

anxiety and tension could well be alleviated if only we could grasp the secret of Isaiah 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Herein lies the wealth of Divine tranquillity, but only to the mind that is centred on Christ. Nothing important can ever be achieved without a proper application of the mind. Sow bountifully the seeds of God's Word in your mind, then let the rains of heaven water the entire expanse and allow the sunshine of the Divine presence to warm the soil of your thinking, and see if the crops of righteousness will not grow to an abundant satisfying harvest. "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Romans 12:2). Where the seeds of righteousness are not carefully and systematically sown, the ugly weeds of carnality take control and the results are calamitous.

Jonathan Edwards, one of the most masculine and scraphic interpreters, has a noble discourse on the importance and advantage of a thorough knowledge of Divine truth. "Consider yourselves," he says, "as scholars or disciples put into the school of Christ, and therefore be diligent to make proficiency in Christian knowledge. Be assiduous in reading the Holy Scriptures. And when you read, observe what you read."

We must learn to possess our spiritual inheritance and constantly guard against carnal infiltration. The "Canaan of the new mind" or "the land of Canaan for the mind" is ours! In Canaan every man put his own foot down on his own territory, on his own land; the privilege is not less in this great spiritual Canaan. We must go in and possess the land. We must be aggressive, positive; we must take, appropriate and possess our full possessions in Christ.

The spiritual mind is one to which the Bible is something more than a dictionary or reference volume, and to which the Lord's day with its glorious exercises does not bring the sense of drudgery. It is a mind that sees clearly and hears keenly, a mind to which the Saviour is a *living* reality. Let us therefore, as never before, love the Lord our God with all our *mind*, and one another with a pure mind fervently.

"Let nothing now my heart divide,
Since with Thee I am crucified
And live to God in Thee.
Dead to the world and all its toys,
Its idle pomp and fading joys,
Jesus my glory be!"

Mr. Reid was an Elim minister before going to Canada.—ED.

Successful Campaign in Longton Elim Church

A HARVEST of souls has recently been gathered for the Master at Longton Elim Church. We were privileged to have with us for two weeks an American evangelist, Rev. John Wesley White. His forthright and fiery ministry resulted in at least thirty-five people coming forward to make their decision for Christ. In the opening services of the campaign Mr. White stressed the need for personal witnessing, and the responsibility of "each one to bring one." To encourage the members to do this, *Operation Andrew* was launched. The first seven rows of seats on each side of the church were allocated to a number of Elim members whose responsibility it was to fill the rows on their appointed night. The results from the first were highly successful, and many people were brought into the church for the first time. It was good to see the church so full for the week-night services as a direct result of the efforts of the workers. What a thrill it was to witness many of those brought in through *Operation Andrew* accepting Christ as Saviour. Our minister, Pastor J. Coleman, and other counsellors had the joy of dealing personally with these people who came out for Christ. A bond of affection was forged between the people and the evangelist through their co-operation together and the Lord of the harvest was glorified.

D. GRIFFITHS.

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(Please pray for these services)

COULSDON. July 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7 p.m. Speaker: J. L. Timbrell (Elim). Leader: J. E. Hindmarsh (A.o.G.). Singing group from Wimbledon. C.887

MERRIOTT. Sat., July 12. 21st Anniversary Service and Presbytery Rally, 6.30 p.m. Speaker: A. D. Hathaway (Bath). C.883

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MISSIONARY TOURS

Pastor Ken McGillivray, on furlough from Formosa, will visit the following churches: Sat., July 12, Elim Church, Bangor (Convention), 6.30 p.m. Sun. 13, Elim Church, Newtownards, 11.30 a.m., 7 p.m. Mon. 14, Elim Church, Bangor, 3.30 Great Missionary Service, also at 6.30 p.m. July 21, Yarmouth. 22 Colchester. 23, Braintree. 24, Chelmsford. 25, Hadleigh. Pastor McGillivray will show slides in connection with his work among the Chinese in Formosa.

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