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The

Elim Evangelist

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

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NOVEMBER 29th, 1958

CHESTER CAMPAIGN

Conducted by Rev. G. Canty and party

THIS mid-campaign report comes with much rejoicing and satisfaction. We have witnessed a tremendous moving of the Holy Spirit, resulting in over 100 registering their decision for Christ, and many sick and afflicted miraculously delivered. The Lord has been working with us, "confirming His word with signs following." With less than half the campaign gone we are thrilled with the results, and in eager anticipation and prayer continue in this historic city to bring the message of a living all-powerful Saviour to the people.

Considering 70,000 newspapers carried the campaign publicly, 10,000 handbills were delivered to as many homes, and 200 city billboards were displayed in prominent places, one would have expected considerable interest on the opening night. Instead, less than half the 600-seat hall was occupied, which in itself was anything but encouraging until the appeal was made, when we were instantly confronted with many raised hands signifying a desire to find Christ as their Lord.

The campaign was conducted in the impressive Town Hall at week-ends and in a local church during the week. This arrangement was most confusing, and after much prayer it was decided in the interest of all to look for a smaller hall which would be

available each evening. As numbers are diminutive the 300-seat Temperance Hall has been obtained, and is most suitable.

Rev. G. Canty has constantly preached power-packed, Christ-centred, faith-stimulating messages, during which one could sense the ever-present Holy Spirit. As the appeal was given, those anxious signified their desire by an immediate upraised hand. Prayer for the sick has been a highlight of the services, when many have responded to the opportunity and frequently had their faith rewarded with instantaneous healing. One lady had her hearing restored in one ear after forty years. Further instances of healing are too numerous to relate in the allotted space.

Solos in the campaign have been rendered by Mrs. Canty, accompanied by Mrs. Grace Smith, who presents so effectively the Gospel in song, while Mr. Canty paints in oils the pictures which are given to the one who brings most visitors, thus causing quite a competitive spirit. So from Chester comes this call to you to hold us up in prayer and lay hold of God on behalf of this effort, that Chester may become a place where many shall find Christ.

(REV.) JOHN ABRAHAM (Associate Evangelist).

You can help our campaign work considerably by sending your gifts to The Evangelistic Campaign Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

GLEANINGS from GENESIS

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

No. 3. THE FALL

(Genesis 3)

HERE is neither myth nor allegory but sober fact. This record gives the only rational explanation of the present condition of mankind. Destroy its authenticity and all reference in the Bible to man's condition and his redemption would be meaningless.

THE TEMPTATION (vv. 1-5)

Here appears a new character. The instrument is a serpent but the instigator is Satan. This fearful being was created prior to chaos (chapter 1:2), and held an important position in the original creation. Contemplating the gifts instead of the Giver, pride filled his heart, and upon his wilful attempt to usurp the throne of the Most High he was judged (Isaiah 14:12-14; Ezekiel 28:11-17). The circumstances delineated in these scriptures point to the great evil spirit behind mere human leaders. The serpent was not the reptile that we now know. Even now, however, it is graceful and fascinating.

Observe the elements of the temptation. First there was a reflection upon the goodness of God. "Where is your freedom when God has prohibited the fruit of this particular tree? Why should He keep from you this delectable fruit? Self-government is what you need!" It is typical of Satan to focus upon the single prohibition and to ignore the bountiful provision (chapter 2:16). Secondly there was the implied doubt cast upon the accuracy of God's Word—the germ of all apostasy. When once the Scriptures are questioned you may be sure the great enemy is near. Eve should have immediately detected the presence of Satan and rebuked him, but she had reached a questioning state of mind. Thirdly there was the appeal to pride: "Ye shall be as gods." "Jehovah intends to keep you intellectually stunted. By breaking away from the dominating word you will attain to supreme happiness." So the seeds of discontent were sown, though she had been quite content previously. Beware of whisperers who still do Satan's work.

So having gained her ear and held her attention, the first lie was propounded: "Ye shall not surely

die." A million death-gasps expose this great untruth even as the groans of the damned will expose the lie of those who declaim against the *second* death (Revelation 20:14, 15).

There is but one way to become Godlike, and that is by simple obedience to His Word. This, in time of temptation, will strengthen and develop character.

Here is the fallen woman (v. 5). Before her, in the midst of the garden, was the tree of life (2:9). Had she looked away to it in this hour of temptation she would have been saved. But deceived by the promise of a fuller life she took of the forbidden tree and fell. She saw it was good for food—the lust of the flesh; that it was pleasant to the eye—the lust of the eye; that it would make one wise—the pride of life (see 1 John 2:16, 17). The old story repeated so often in the tragic story of human failure, "I saw, I coveted, I took" (Joshua 7:21).

And now carefully observe Adam's choice. The scripture makes it plain that whereas Eve was deceived her husband was not (1 Timothy 2:14). The Devil did not tempt Adam; he merely left him to his wife! For the first time man looked upon a sinner. We must try to understand his position, while not palliating his sin. Between husband and wife a great gulf is fixed. Great changes have been produced in her because of her sin. She has sunk low but he remains on the high level of unimpaired innocence. Adam remembers the unutterable loneliness of the days before Eve was given to him (chapter 2:18, 20) and of the bliss when she was brought to him. Now there can be no fellowship or social life. Do you see how sin deranges human relationships? Weighed by sin, she cannot rise to him—he will descend to her. The fatal choice was made, the choice between the great law written in his heart, "Thou shalt love the Lord," and its complement, "Thy neighbour as thyself." He took of the fruit and fell.

His choice was deliberate. He did it out of love, but not Divine love. How often has the pull of

natural affection weaned the soul from God. Supposing he had refused, putting God first? God could have devised the means of restoring her, as He later did for the race. Until Adam sinned the race was yet unpolluted and God could have saved the day. But he could not wait, he was in too great a hurry. There was no seeking Divine help or guidance, but in independence he tried to find his own way out and crashed.

There were shades of Calvary even in the degradation of human choice. Another gazed upon us, loved us in our shame, took the leap of immeasurable distances to lift us by His obedience unto death.

THE RESULTS OF THE FALL (vv. 7-13)

They were immediate and cumulative. There was a *sense of shame* (v. 7). Their eyes were opened! The Devil had said "they should know" and so they did—grief, sorrow and shame. Satan always blinds the eyes to the disasters involved in disobeying God. They are often opened when it is too late (Luke 16:23).

How pathetic the attempt to hide the shame—a handful of leaves snatched from an unconscious tree. Is redemption as easy as that? Why, the withering leaves soon reminded them of a law of death to which they too were now subject (chapter 2:17). The leaves died because they were separated from the tree; the sinners died spiritually because they were now separated from the *Source* of life.

There was a *loss of fellowship* (v. 8). No longer did they delight in communion with the Almighty. The Presence which had once drawn now repels. Sin had wrought such changes that there was now fear where there had been confidence. The Word which had once drawn them had lost its power. They hid themselves at meeting time behind a tree, just as many of their Pentecostal descendants hide themselves behind a book or in front of a television set while the faithful are wrestling in prayer for souls.

Notice the *tendency to blame others* (v. 13). In response to the Divine interrogation Adam blamed Eve and Eve the serpent. The universal practice of passing the buck originated in Eden. But how trivial do all their excuses seem when viewed in the light of a Holy God.

JUDGMENT (v. 14)

Justice must exact a penalty. Love for the offending pair could not be at the expense of God's justice. God's inflexible righteousness must punish such a heinous offence, and the punishment was meted out

in accordance with the degree of responsibility of each of the transgressors.

But here is *mercy* (vv. 15, 21). A star of hope is fixed in the darkness of man's fall. One tree has scarcely been robbed of its fruit ere God promises another bearing much more precious fruit. Four thousand years later Calvary fulfils this, the first prophecy in the Bible. But until then a system of animal sacrifices was instituted (v. 21) to be a temporary expedient until the Lamb of God fulfilled the prediction. The guilty pair had to wear the covering provided by slain animals until Christ came to bring the garment of everlasting righteousness. They had thought that forgiveness was as easy as plucking leaves from a tree, but when they gazed upon the quivering bodies and streaming blood of the slain animals they realised that redemption meant pain, suffering and death for someone. Thus at the beginning the idea of expiation, substitution and redemption is enshrined. Notice how everything was done for them. The first movement of redemption originated in the love of God. There was no redemptive power in themselves. Divine love alone could provide the means to redeem. Divine wisdom only could formulate the plan of salvation which could perfectly balance justice and mercy (Romans 3:24-27).

EXPULSION (vv. 22-24)

The sinning pair were driven out in order to prevent them partaking of the tree of life and so living for ever in their sins. In this act of judgment the mercy of God can be discerned towards the human race. We shall see later how sin and corruption increased as the race developed and was arrested temporarily by the deluge. The evolution of sin creates conditions of hell upon earth and one can imagine the fearful state of the human race if death did not cut off its progress in each generation.

With this third chapter the great waiting period of earth began—waiting until the fulfilment of the promise of the Redeemer.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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THE TRUE AND UNIVERSAL CHURCH

DURING the recent coronation of the Pope the claims that the Roman Church is the true and universal Church and that Pope John XXIII is in direct line to the Apostle Peter (who, it is claimed, was the first Pope) were emphasised. This belief has been persisted in for centuries. For instance, Cardinal Gibbons once said: "All the members of the vast body of Catholic Christians are as intimately united to one visible Chief as the members of the human body are joined to the head. The faithful of each parish are subject to their immediate pastors. Each pastor is subordinate to his bishop, and each bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the successor of St. Peter, and the head of the Catholic Church."

Neither of the above claims is correct. However, because of limited space we will only consider briefly the *composition* of the true Church. The Church of Christ is composed of all true believers in the Lord Jesus. It is made up of men and women, irrespective of denomination, who have repented of their sins and accepted Jesus Christ as Saviour and Lord of their lives. They are all built upon the *one* foundation, Jesus Christ, and are all baptised into His body by the one Holy Spirit. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Corinthians 12: 12, 13). The Word of God teaches that the ground on which sinners may receive forgiveness and acceptance into the Church of Christ is the efficacious atonement of the Lord Jesus. It was He who bore our guilt, paid the purchase price for redemption, and fulfilled the righteousness of the law on our behalf, thus freeing us from its penalty and condemnation. The Master said: "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The Apostle Paul makes a similar statement in his letter to the Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me

free from the law of sin and death" (chapter 8: 1, 2).

The Church of Rome does not believe in the atonement of Christ as the *only* ground of forgiveness and acceptance with God. She couples with the work of atonement the merit and good works of certain of her so-called saints. In the order of service commemorating Thomas à Becket is found this petition: "O good Jesu, forgive us our debts through the merits of Thomas, and raise us up from the threefold death. O good Jesu, release us from our sins that hind us, through Thomas's wounds . . ." In the light of this how can Rome claim to be the true Church, seeing that human merit and good works are coupled with the work of atonement made by the Lord Jesus on the cross? Such a belief is absolutely contradictory to the teaching of the Bible concerning the Lord's death on behalf of sinful men. In his letter to the Ephesians Paul writes: "For by grace are ye saved through faith; and that not of yourselves; it is the *gift* of God: not of works, lest any man should boast" (2: 8, 9).

Jesus, the founder of the true Christian Church, referred to the *oneness* or unity of its composition in His intercessory prayer which preceded His crucifixion. He prayed: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John 17:20,21). The Lord Jesus did not refer in His prayer to the unity of an ecclesiastical organisation (the Church of Rome claims to be the fulfilment of the Saviour's prayer because of her ecclesiastical unity), but to a spiritual oneness in Himself of *all* men and women everywhere who would accept Him as their Saviour. He prays that they may be one as He and His Father are one—an *invisible* and *spiritual* oneness. Paul refers to this invisible oneness of all believers in Christ: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to measure of the gift of Christ" (Ephesians 4: 1-7, R.V.). The true Church is not an organisation, but a living organism, Jesus being its very life. "For ye are dead, and your life

(Continued on page 764)



WITHIN a week I was the preacher at a Farewell Service and Induction Service in the same church. It almost seems contradictory, having the role of saying "We are sorry to see you go" and "We are glad to welcome you," yet such sentiments should prevail at a change of ministry. A minister feels happy and more secure to follow where his predecessor has been esteemed. We are apt to judge what is likely to be our experience in the light of what our predecessors have experienced!



Once more I yielded to the story of need. Apart from any other consideration it was so near meeting time that I thought the quickest way to end the interview was to grant the young man's request. As so often in the past, always without any request from me, the promise was given that he would be present at the Sunday services, and of course I would be repaid. As usual in most cases, neither self-made promise was fulfilled. Only three days later someone else phoned to seek similar help, which I felt unable and unwilling to give. Perhaps I helped the less worthy and refused a genuine need, but my experience is that the genuine rarely make known their need.



So much smoke arose before the final ballot for the Pope that Rome seemed in a fog. As far as any leadership of Peter was concerned, it was evidenced not by smoke ascending in Rome, but by fire descending in Jerusalem. In Ireland and in Scotland,

I have heard folk exclaim "Holy smoke!" Now I wonder if this irreverent expression has any association with the papal white smoke, though I am more concerned about pentecostal fire.



If your minister has benefited by a few shillings increase in salary as the result of decisions made at the Elim Conference, do not begrudge it to him. (Many will not benefit yet.) We certainly are by no means the poorest paid among the many denominations, and we may compare favourably with a few, but even after twenty years' service an Elim minister's maximum salary is far below the average of the Church of England, which is more than £700, and the minimum of the Church of Scotland at £750.



The comparative wealth of the State Church in England or the National Church in Scotland is not due to the weekly offerings of present-day congregations. (If so, some of their ministers would be drawing National Assistance!) A great amount of their revenue accrues from endowments and legacies of other generations, and from investments and trusts. A young movement like ours is entirely dependent for its existence and expansion upon the good will of our liberal members and—who knows?—upon their *will* also. The last mentioned is something that many of God's people should seriously consider.



Some years ago a lady member bequeathed money to the church of which I was minister. Unfortunately, her estate did not realise the amount she had willed to the interested parties. She willed more than she possessed. The local church, as a charity, received nil. Relatives, some indifferent and ungodly, received proportionate shares. I thought it ironical for a Christian to die with the thought that she had done the church a favour. Her intentions were good, but in such important matters more is required.



A neighbour in great distress called to seek our comfort for his wife and himself. Their only daughter, a young girl, was compelled to undergo a major operation. Everything indicated that the tumour on the jaw-bone was cancerous. In their home we prayed that night, and again in the morning at the time of the operation. The physician, a leading London surgeon, had told them of the

(Continued on next page, right column)



Women's Column

SLIMMING

A FOREMOST woman journalist writes: "Hula hooping, I thought, was just the sort of thing the Americans would think up, and it will never catch on here. Then, last Saturday, I saw several adult women coming from a large store with giant hoops over their shoulders. They looked sane enough, but how any sensible female can waste her money buying, and her time wiggling inside, a circle of wood baffles me." It baffles me too, though I would love to be "a peeping Thomasina" to be able to watch their antics!

Some women will do *anything* to get slim, and pay any money for slimming treatment. There is actually a beauty farm in Arizona where the fee is £175 a week to get slim! Time and money wasted to get slim! But oh, if only the Christian woman would spend more time and money to get revival. Slimming is an absolute necessity for some women for their health's sake, but "I'm on a diet" and "I must watch the calories" are common phrases used by women whether they need to slim or not.

"Think before you diet," an article I've just read, states that it is more than just cutting down on your food; you need to understand *why* you are overeating. The Apostle John writes in his third epistle, "My prayer for you, my dear friend, is that you may be as healthy and prosperous in every way *as you are in soul*" (Modern Translation). Could you ask yourself *why* you are not in good spiritual form? You may be overweighted. An athlete must never have any surplus fat; it would retard his progress. Hebrews 12:1 shows how to run in the Christian race, laying aside every weight and the sin which so easily besets us. To strip your soul of all that is superfluous is the sure way to spiritual health and vitality.

Many women take pains to slim when it is unnecessary. They usually lose weight in the wrong places—skinny necks and "salt cellars"! Why slim if you are built to be buxom? Don't worry about it. The aforementioned article tells of a vicar's wife who was on the stout side, so she slimmed drastic-

ally. Before she slimmed she was a tireless worker, filled with patience and understanding, and had a genuine liking for people, but after slimming she became peevish and short-tempered and found she could not cope. This distressed her husband and everybody around her. "Some people are better off overweight," said her doctor. "You are one of them." Now she is her plump self again and once more the delight of the parish. Supposing we all looked alike, with the same measurements! God has made us all different in shape, size and disposition. He uses us as *individuals* to glorify Him.

The article ends, "Dieting is more than a mechanical control of food intake. It is basic training in the classic virtue of moderation." In other words, exercising self-control. Self-control (temperance) is one of the fruits of the Spirit. To be healthy in soul make room for this fruit to grow.

Minister's Diary (continued)

gravity of the operation and requested, "Go home and pray, and pray for me. Other hands than mine are needed in this." At noon the mother called, asking me to return to her house to offer a prayer of thanks to God, for a doctor had telephoned from hospital to say the operation was a complete success. We did thank God for such an answer to prayer and for such a surgeon.

*'Give, and it shall
be given unto
you'*

Luke 6 : 38

Your £1 given to the Revolving Fund will go on working till the Lord comes. Send for brochure giving particulars to the Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4.

Youthful Preacher's Campaign at Merthyr Elim Church

Mansell Chuter holds successful crusade
in own church

Recently a great day dawned for the members of the Elim Church, Merthyr, for after much sweat and preparation the campaign commenced. The little church was packed the first evening with men and women desiring more of God. The blessing of the Lord fell, resulting in the salvation of souls, but it was only the beginning, for with congregations numbering up to 300 the campaign yielded twenty-six men and women who were personally dealt with by the evangelist. Forty-five young people whose ages vary between eleven and fifteen have made decisions for the Master. "To God be the glory, great things He hath done." Not only have souls been saved but the saints have been edified, and a number have testified to feeling the power of God in their bodies. Although it was only a church campaign, and taken by its own pastor, the results have been wonderful. We thank God for His goodness.

May this be the start of a great work in this needy place of Merthyr.

IBRA RADIO

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Please remember these world-wide broadcasts in your prayers and support us with your gifts. Kindly address all correspondence towards the Elim radio work to the Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

C H I L D R E N ' S S T R I P

Conducted by Bernard H. Norris

Hello again!

How is your red pencil? Worn down I hope. Let me know how much you enjoy reading the Bible this way. I would like to hear from you.

Now I was going to tell you about our campaign at Brixton. Well, it was very hard. We are concerned about people going to hell when they die, but the people themselves don't seem to bother.

At least thirty people came to our church for the first time who do not seem to attend any church. About fifty others came from other churches as far away as Scunthorpe and Sheffield! (I think they were in London on holiday.)

Every night almost, hands were raised when the appeal was made, but some of the people have not been seen again. Several others will be going to other churches. One young man was soundly converted, went home with the friend who brought him, and received the baptism in the Holy Ghost. Wasn't that wonderful?

We all enjoyed having Pastor Chuter with us. Have you ever met him? He's grand, you would like him. We are hoping he will be able to come again to Brixton, and he says he wants to, even though the work was so hard.

Now how are you getting on at your church? Write and let me know. Don't forget to give all the help you can. If you can only collect up the hymn-books after the meeting, that will be a big help. And why not try calling for someone else to bring to Sunday school, or during the week? Ask God to help you. You will be surprised at what can happen if you pray.

But we are nearly at the end, and I want to tell you about next week. We have a competition from our good friend Iris, and with it there are three prizes. The competition is not hard, but we have to have the answers in quickly, so tell mum and dad that you need to see the EVANGEL first next week (tell them I said so), then you will be able to send in the answers in good time.

See you next week then. Cheerio, and God bless you.

BERNARD.

MY text is found in Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Three things are noticeable about the text: first they were preaching and teaching Christ every day; secondly they did it inside the temple, and thirdly they were equally busy outside going from house to house. In bringing this vital subject to your attention this morning I am not speaking as one having attained much in the field of personal evangelism, but as one trying to press toward the mark for the prize of this high calling. I would be so pleased if my message could be a cheerful one, but this is not possible because of the various phases of evangelism down for consideration at this world conference—personal evangelism is lagging behind all the others.

Our mass evangelism programme, for example, compares very favourably with that of the Early Church. In fact, it would be true to say there never has been a day in the whole history of the Christian Church when so many men in the same generation were being used of God to preach to such great crowds of people. It has taken fifty years to bring to birth approximately ten million Pentecostal believers, excluding of course those who have drifted into the denominations, and not forgetting the many who have been promoted to glory. It would not be difficult to prove that personal evangelism has played far too small a part in the phenomenal growth of the Pentecostal Movement. In recent years especially, for example, the healing ministry alone has been responsible for bringing a multitude to Christ. The same thing happened, as we all know, in the Early Church, but something else happened too of equal importance—the *individual believers played their part* in the spreading of the Gospel. Acts 8 tells us that when Saul of Tarsus got his campaign of threatenings and slaughter into action the result was that *all* the church at Jerusalem were scattered abroad except the apostles, and they that were scattered abroad went *everywhere* preaching the Word. It was the people themselves who spread the good news.

Therein lies the all-important difference between the Church in the first century and the one in the twentieth. They *all* had a passion for souls. Gibbon, the historian, says of the first Christians, "It became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing which he had received." Carlyle said, "How did Christianity rise? Not by institutions and well-arranged systems; it arose in the mystic deep of a man's soul, and was spread by simple and individual effort, and flew like hallowed fire from heart to heart."

PERSONAL

Address given by Alfred Webb
Pentecostal Worker

Such observations prove conclusively that something has gone wrong somewhere down the line. There is a mortal danger of *believing so much but achieving so little*. The Lord Jesus never intended that the apostles should merely go running around with Him listening to His wonderful sermons and admiringly watching Him heal the sick and work miracles. Right from the very first word to Peter and Andrew it is obvious that He intended them to be actively engaged in soul-winning. "Follow Me, and I will make you fishers of men," and they straightway left their nets and followed Jesus. The same thing happened to James and John. If these men were willing to lay aside business interests, being Jews of all people to do such a thing, and were prepared immediately to follow Him of whom they knew so little, how much more should every Christian in this congregation now, who knows the Saviour so well, be instantly willing to do the same thing. Their example is a biting challenge to us today.

It is time every one of us was awake to the fact that we are only entitled to say we are following Christ, in the real sense of the Word, when we are out making good efforts day by day to catch men for Christ. Some people are too fishy themselves to go fishing for others. We are not worthy of the name Pentecostal if we are not out in the highways and byways winning souls. Let us *all* seek

Remember our
Each One

EVANGELISM

(Dagenham, England) at the
World Conference

to be fruitful and multiply and replenish the Church. There is no greater joy on earth than to know you have been responsible for the salvation of lost souls, for if one soul is worth more than the whole world to God, then everyone who has won the lost to Christ is already a millionaire. There are many parents who have brought their beautiful children to the conference and not one of them would part with their child for any amount of money. In the same way those who have spiritual children enjoy the possession of their own eternal offspring.

I believe that every one of us here this morning would be very relieved to see a great transformation take place in the field of personal evangelism, and therefore I humbly but firmly contend that the following reasons explain why individual soul-winning is at such a low ebb.

Firstly, Christians generally have adopted the attitude that soul-winning is some special ministry—a gift to the few.

How terribly wrong this is. Personal evangelism does not belong to the parable of the talents with its varying ability, but to the parable of the pounds with its equal opportunity. How very smug and convenient it is day after day and month after month to say never a word to the lost, but to let them go to a lost eternity and make the hypocritical excuse, "I am not called to that work." With all my heart I believe *every person here* has an eternal responsi-

bility in this matter. How awful it would be if a doctor, knowing the remedy for his patients' disease, were to neglect his duty and thus bring death to the sufferer. How different it is when, with his skill, and good advice, he has the pleasure of knowing he has saved a life from a premature grave. It is just the same with us: *all* around us there are sin-sick souls, many of them in ignorance of their peril; others, too, yearning to know the way of deliverance and, oh the wonder of it, God has committed to us all the word of reconciliation. We must get the spirit of our Master and go out to seek and to save that which is lost. A short time ago, in a large town only five miles from my home, a little boy was missing. Darkness had fallen and he could not be found. Immediately hundreds of policemen were drafted to the area and continued the search all through the night. By the next morning the newspapers had put his photograph on the front page; the radio too was on the alert and all through the day was keeping the public informed. It is no exaggeration to say the whole nation was moved with pity because *one* little lamb was lost. By the week-end he had not been found, and the police made an appeal for volunteers to turn up at a certain point and join in the search on the Sunday. There was an overwhelming response, for 15,000 people, most of them men, gladly set aside their day of leisure to do their little bit in the hope of finding just one boy. Cheerfully they submitted to the instructions given to them by the police and the whole nation was kept informed as to the situation. Pictures of the parents' anguish were shown in the newspapers each day, and this brought the people from miles away to do their part. Although at last the little fellow was found in a pool of water face downwards, the army of seekers will for ever be content that they at least tried to find him. How much more should we who name the name of Christ be actively concerned for a multitude of our fellows who too are lost. Would to God also that saved parents would show their concern for their sons and daughters who are lost in sin to the same extent. Except I am moved with compassion, how dwelleth thy Spirit in me? In word and in deed, burning love is my need. He that winneth souls is *wise*, and he that winneth them not is otherwise. Samuel Chadwick was right when he said, "We cannot all be evangelists, but we can all be soul-winners. Try it, there is no work so romantic, so enduring; for myself, I covet above all gifts—to win souls." Chadwick uttered wise words very often, but he was never more right than in this. Individual soul-winning must be given *number one* priority in the programme of the local church,

can for this year

Reach One

otherwise no matter what other activities are carried on it will finally disappear into oblivion. Let me tell you a true story of two churches known to me personally, and very near to my home town. They both came into being as a result of campaigns held by our most eminent Pentecostal evangelists in Britain at the time. In one town, where there was no Pentecostal witness at all, as a result of the campaign, which lasted one month, an entirely new assembly was formed—650 strong. In the other city a similar campaign was held, organised by a group of about fifty in a small assembly. The result of this campaign was that the fifty swelled to 400. Then began the real work—that of consolidation and follow up. In the first case no programme of personal evangelism was introduced and, it is a terrible thing to have to say, the whole group of 650 within the course of a few years dwindled to absolutely nothing and the church was closed down and sold. The story in the second case happily was just the opposite. The pastor in this instance had a tremendous passion for souls and, equally important, infused soul-winning into the new converts as well. The result was that a large percentage of the congregation went out into the highways and by-ways compelling the people to come in. In that church all through the years souls have been saved, and it has grown numerically because it remained a beehive of personal evangelism. The soul-winner admittedly needs much wisdom. It has always been a surprise to me that so many Christians fail to take advantage of God's offer in James's epistle, "If any of you lack wisdom, let him ask of God, which giveth to all men liberally and upbraideth not." How very merciful God is to us regardless of our utter failure in soul-winning. He does not upbraid us, but offers us all the wisdom we need for the task. The Pentecostal Movement needs a revolution—sometimes it is necessary to upset people to set them up.

Secondly, we who are ministers have not stressed the importance of soul-winning.

So often it is just an afterthought instead of something to be earnestly sought after. There is a great need for teaching another initial evidence of the baptism of the Holy Spirit. Let us stand as clearly as ever for speaking with tongues, but let us state with *equal* emphasis the truth that "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be *witnesses* unto Me." This great fact needs to be stated right from the very first, and in this respect the evangelist has a great opportunity, for in the pure virgin soil of the new convert's mind he can help largely to mould the right vision. The

all-important time to teach soul-winning is at the beginning of the Christian life. The pastor and the teacher also have a large part to play. Spurgeon said, "Every Christian should be bound apprentice to Jesus . . . to learn the trade of a Saviour; if you yourself are saved . . . the work is but half done until you bring others to Christ." Christians, one and all, dare we allow modern cults, which deny the very personality of the Holy Spirit, to beat us to the task of going from door to door with the message of life? There is what we might call a floating population willing to be influenced by those who go out after them, and these will only be won for Christ by door-to-door evangelism. It is my opinion that a crisis will occur in some churches in many towns and cities unless individually Christians get out after the lost. God help us to rise to the challenge. The only hope of continued blessing in the local church is by personal evangelism. The churches without it will ultimately pass into oblivion.

Thirdly, many have been unwilling to suffer the stigma involved.

Often this is because of the fanatical extremes shown by some who do this work. It is embarrassing to know that some spoil personal witnessing in this way. The fanatic goes about as though the scripture says, "He that warneth souls is wise." Anyone can warn, but it takes the wisdom of God to win them. No matter how others may fail who attempt this work it is our duty to pursue it until we succeed.

Fourthly, the majority of Christians are just terrified of witnessing to the ungodly.

How true it is that the fear of man bringeth a snare. Putting it quite frankly into modern English, if we are afraid of men when it comes to witnessing we are just plain cowards. Subservience to the ungodly is far too common in our day. When the apostles felt that way they prayed, "Grant unto Thy servants that with all boldness they may speak Thy word." A confession of lip as well as of life is required. It is not sincere to say "I live my life," and make it an excuse for saying nothing. Let us consider the immense possibilities of individual soul-winning. If the 10,000 Christians at this conference went home to win only one soul a year, and each soul won did the same, and so on, by the year 1979 the whole world would be evangelised. Instead it has been estimated by one competent to judge that on average a church of 400 members adds only twelve real decisions per year. In other words, one Christian in every thirty-three wins a soul for Christ

(Continued on page 766)

CHURCH NEWS FLASH



CROSSWORDS IN CHURCH

A "crosswords" service was held at the Elim Church, Kingston, recently by the Crusaders of the church, and the programme comprised several vocal items, including a special item by the Envoys Trio. The congregation competed with the Crusaders in a crossword puzzle, which was followed by five "crossword" messages by the Crusaders.

On Sunday Mr. Llewellyn Bell, from Pontardulais, sang, recited and played the piano. The service was convened by Pastor F. J. Slemming, minister of the church.

Mr. Bernard Snelgrove from Canada, Salisbury, visited the church on Tuesday and gave an account of missionary work in Brazil.

Surrey Cornet.

CHORLTON-CUM-HARDY

The Elim Church held a welcome home service to the minister, Rev. J. T. Glass, following his ordination at Bournemouth.

There was a very good attendance and several members paid tribute to his profound Christian sincerity and his wonderful leadership and inspiration through which so many of us have been drawn into a closer fellowship with the Redeemer.

Expressions of congratulations, including one from his son John, were offered to him.

When Mr. and Mrs. Glass came to us over four and a half years ago they came with a deep longing to have a proper Elim church at Chorlton, and to this end they devoted all their time and energy. Mr. Glass searched for many months to find land or a building, and after very many disappointments secured the property which is now our lovely church. Many months were spent on the alterations, and last year we had the joy of seeing the new church opened and dedicated.

Our hearts are full of gratitude to Mrs. Glass for all her labours for the church, the Women's Bright Hour, the Sunday school and the Youth Movement.

Mr. Glass thanked all members for their loyal support.

We pray that God will richly bless our minister

and his wife and we look forward to continued grand fellowship with them both. A MEMBER.

BRADFORD: WELCOME TO NEW MINISTER

A warm welcome, expressed on behalf of the North West Presbytery by Pastor Hopkins and voiced for our assembly by the church secretary, Mr. A. Jackson, awaited Pastor A. D. Hathaway, B.A., and his wife and children on their arrival in Bradford.

Ablly convened by Pastor J. Gardiner, assisted by Pastors A. Anstey and B. Hopkins, the Induction Service stimulated within us a new verve as our District Superintendent fluently exhorted us to assist Pastor Hathaway in expanding the kingdom of God. Aptly, too, Pastor Anstey in a special word for our new pastor said, "As a bondservant to the will of God you will illuminate and inspire the community around."

Mrs. Hathaway quoted a verse of scripture for the days ahead.

Pastor Hathaway, thanking everyone for the warmth of the welcome, said he was conscious of the responsibility, and as "workers together with Him" he looked forward to great things under God's hand in Bradford.

W. W. WALKER.

YORK CHILDREN'S CAMPAIGN

At a recent children's campaign conducted by Miss Olive Routledge and our primary leader, Mrs. Martin, many children attended the meetings. On the second night extra seating had to be arranged, and the children showed great enthusiasm by taking part in the contests, quizzes and competitions. The lusty singing was enjoyed by all.

How grand to be able to capture boys and girls for Christ. Now many new faces are to be seen at all our children's meetings, and every Sunday afternoon the new boys and girls join our Sunday school. In these days of attraction by television and all the other modern means of entertainment, we give thanks to God that the Gospel is still the power of God unto salvation, attracting boys and girls to Jesus.

L. LAWRENCE.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. F. L. Frost
(Minister of Elim Church, Clacton-on-Sea)

Sunday, November 30th. Micah 5 : 1-15.

Here we have a prediction of more troubles and distresses coming upon the Jewish nation, but with it there blows a breeze of heavenly encouragement. Here we have the promise of the Messiah, and of His kingdom, to support the people of God in the day of these troubles. The birth of Messiah (vv. 2, 3) and His advancement (v. 4). Their protection, and His victory over their enemies (vv. 5, 6). The increase of the Church, and the blessing that will come to the world by it, are given in verse 7. And finally the destruction of the enemies of the Church, both those without that attack it and those within that expose it (vv. 8-15). "Though thou be little" (v. 2). Christ would give honour to the place of His birth, but not derive honour from it. The admission of Christ into insignificant hearts will make them great in the sight of God. Is yours open to Him?

Monday, December 1st. Micah 6 : 1-16.

"Hear ye now what the Lord saith" (v. 1).

It is a good thing to take note of what God says; too many, even Christians, are more wrapped up and attracted by what man says than by what God has decreed. After the precious promises of the two foregoing chapters, relating to Messiah's birth and kingdom, the prophet is here directed to set the sins of Israel before them. Conviction and humiliation are necessary to make way for the comfort of Gospel grace. John the Baptist, Christ's forerunner, preached repentance in preparing the way of the Lord. God speaks to and challenges Israel for their unkindness, ignorance, injustice and idolatry. What is His challenge to us? And shall it not bring us to repentance.

Tuesday, December 2nd. Micah 7 : 1-20.

"Woe is me!" (v. 1).

Here the prophet, in the name of the Church, sadly laments her smallness through the decay of religion in the day that he lived. Immorality had broken down the fences of all that was just and sacred. What a picture of the affairs of the present age; the Church might well say "Woe is me," and its members, with the Apostle Paul, "O wretched man that I am." But then, surely it is time to bestir ourselves. This chapter goes on to confidence in God (vv. 5-7). She now triumphs (vv. 8-13) and is increased and comforted (vv. 14-20). Are we small in number? Rise then from the "woe"—"Each one, Reach one." Thanks, be to God, who always causes us to triumph in Christ.

Wednesday, December 3rd. Amos 3 : 1-15.

"Can two walk together, except they be agreed?" (v. 3).

It is important that we walk with God, but that is not possible unless we wholeheartedly agree with His policy. It was necessary for God to bring judgment against Israel, for at this time of their history they had become stupid, senseless, and heedless of God's ways, and herein they are called to

take notice: (a) of the judgments of God upon them, and (b) of their sins which necessitated the pending judgment. God, who is just, is also merciful; He gives warning of coming judgments that His people might be brought to repentance and turn again to the Lord. Are we in agreement with God and His Word, or do our sinful selves rise in opposition to Him? God's extraordinary love to Israel was repaid by ingratitude. How do we treat His love and goodness?

Thursday, December 4th. Amos 5 : 1-15.

Here we have an exhortation to repentance. In the previous chapter, verse 12, Israel were exhorted, "Prepare to meet thy God." Now they are told what preparation must be made: (a) they must seek the Lord, and turn no more to idols, vv. 5-8, and (b) they must seek good, and love it (vv. 14, 15). What a sad lamentation this is, "The virgin of Israel is fallen" (v. 2). The Israelite state heretofore unsubdued by foreigners is now fallen. "The word 'virgin' as applied to a state implies its beauty, and the delights on which it prides itself, its luxuries, power, and wealth" (Calvin). This reminds us again of Paul's anxiety over his converts, "That I may present you as a chaste virgin to Christ" (2 Corinthians 11 : 2). How easy it is to allow the foreign hordes of Satan's kingdom to break into our life, thus spoiling our pureness of belief and trust in the Saviour. How many of Christ's virgins, alas, are fallen! However, we have this promise, "Seek ye Me, and ye shall live" (v. 4).

Friday, December 5th. Amos 5 : 16-27.

"I hate, I despise your feast days, and I will not smell in your solemn assemblies" (v. 21).

The call and exhortation of God for Israel's repentance (vv. 1-15) are not regarded; therefore a terrible threat of approaching destruction is uttered (vv. 16-20). Israel continued in her sin, but offered sacrifices to the Lord. This hypocritical worship was an abomination to the Lord, and He expressed His distaste of it all. There is nothing more hateful, more despicable, than hypocrisy. The worship and sacrifice of a pure heart only can be a sweet-smelling savour to the Lord. Our Lord takes up the solemn quote of Isaiah 29 : 13, saying, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips: but their heart is far from Me. But in vain do they worship Me" (Matthew 15 : 8, 9). May we benefit by such a solemn warning.

Saturday, December 6th. Amos 6 : 1-14.

"Woe to them that are at ease in Zion" (v. 1).

In spite of the warning of the previous chapter we see here a sinful people putting a slight upon God's threatenings, making them to appear trivial, and yet resting in their God-given privileges above other nations. The "woe" is pronounced upon those in Zion. Because it is the city of God they think it protection enough for them. How, too, like these, many Christians count themselves at ease and in security because of their one-time acceptance of Christ's redeeming work, even though now they live in carelessness and perhaps sin. A few moments of prayerful meditation upon that "woe" might bring us into a greater state of sanctification, as well as security! If so our pondering will be profitable.

Editorial (continued)

is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Colossians 3 : 3, 4). These words are applicable to all those who are in Christ, and these alone constitute the true and universal Church.

Conducted by
National Youth
Secretary

youth page



“Lest I Forget”

By Eldin R. Corsie

IN the Middle Ages a laurel-leaf, if placed on the centre of the skull, was supposed to fortify the memory. Oh for a laurel-leaf! Cicero, the greatest of Roman orators, declared memory to be the treasure of the fool. Sophocles, the great Athenian dramatist, called memory the queen of things. They were both right. Cicero was referring to the inefficient memory, Sophocles to the efficient.

The fallibility of memory is a fact that creates great problems and disappointments in a lifetime. Everything from a course of Pelmanism to the cotton on the finger may serve to help memory, but still the sad fact remains—we forget! We make a note in the diary only to misplace the precious book. The proverbial professor searches diligently for his “specs” while all the time they are perched on the end of his nose. (This only confirms that even the intelligentsia are not immune from this unfortunate failing.) How readily we promise to remember; how quickly we proceed to forget. Joseph’s plea to the butler was “Remember me when it be well with thee.” But the scripture poignantly emphasises the treachery of memory when it briefly states “the chief butler . . . forgot him.”

God has challenged the memory of man: “Remember now thy Creator in the days of thy youth” (Ecclesiastes 12:1). Creation always reminds one of the exceeding power of God. The power of God’s will brought the universe into being: “Thou didst create all things, and because of Thy will they are and were created” (Revelation 4:11. R.V.)—not only the power of His will but also the power of His word: “Let there be . . .” After this we witness the power of the Holy Spirit: “And the Spirit of God brooded upon the face of the deep” (Genesis 1:2. R.V.). Is there not here the shadow of the Trinity, the will of the Father, the word of the Son and the power of the Holy Spirit. There can be no doubt that creation, like all God’s activities, is designed to show forth the power and glory of God.

Paul declared that the very heathen could see in creation God’s “eternal power and Godhead” (Romans 1:20). Yet we so easily forget the Creator.

“Do this in remembrance of Me” said Jesus (Luke 22:19). Here God wants His people to remember His love. It is true that man has come from the hands of God, but man has also a place in the heart of God. Few young people see the importance of breaking bread each Sunday morning. Sunday evening is deemed sufficient for church attendance. Christ knew the proneness of His people to forget, so He inaugurated this solemn feast of remembrance. “Remember Me” was the tender request of Jesus before He died, *yet we still forget*. We forget to attend Sunday morning Communion service, yet we never forget to go to work on Monday morning. Where is our sense of values?

“Remember Lot’s wife” (Luke 17:32). Now God wants His people to acknowledge His exceeding holiness. God manifested His justice when turning the wife of Lot into a pillar of salt. She had left Sodom, but Sodom had not left her. In remembering Lot’s wife we are challenged on the whole issue of separation. The break with the world is to be clean, clear and definite, not the vacillating, compromising attitude of this wicked woman. The challenge of God to the mind of man is to remember that He is creator, redeemer and judge.

But man has often challenged the memory of God. Firstly, the psalmist prays and pleads for pardon from sin. “Remember, O Lord, Thy tender mercies and Thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth” (Psalm 25:6, 7). Young people want to forget their sins, and older people try to bury the memory of their sinful indulgences. God in His infinite mercy has blotted out the memory of the sins of those who have in faith confessed them before the Cross. Secondly, the prophet Habakkuk cries out to God for help—“in wrath remember mercy”

(Habakkuk 3:2). When Christ entered the temple and beheld the buying and selling, His Divine indignation was aroused. He administered judgment upon all who were present. The attentive reader will observe that He distinguished carefully between the different objects of His displeasure. The oxen and sheep He *drove* out, and these were in no danger of being lost by this treatment. The money of the changers He *threw on the ground*, and this could easily be picked up again and carried away. The doves He simply ordered to be taken away: had He done more with them they might have flown away and been lost to their owners. His judgment was tempered with mercy. The Lord remembered to be merciful. Thirdly, the dying thief cried, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). Did Jesus forget? The Divine memory is infallible.

Listen to the righteous in paradise calling the memory of the lost in hell: "Son remember . . ." (Luke 16:25). And that is just what hell is, living with the memory of what might have been opportunities lost, the way to heaven spurned and the Christ of God rejected. In hell memory pours acid into the wounds that sin has inflicted. We may forget here, but we won't forget there. I trust you will remember the message of this *Youth Page*.

Prayer Requests

Please pray for a man in Belfast with severe bronchial catarrh and a woman in Birmingham suffering from nerves.

ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts, which we gratefully acknowledge:

Elim Missionary Society: Oldham, £3/10/-; Ex-Clapham Crusader, £1; Missionary, India, £2; Missionary—Praise the Lord, £1; Birmingham, £10; Camberwell, £1; Maidenhead, £1; A believer, Hull, 10/-; Prayer partner, £5; Dunster, 5/-; A friend, £2/10/-; A.S., £5; S.G., £5; Ex-Clapham Crusader, £1; To Hong Kong building, £100; An old-age pensioner, 10/-; Loughborough, 5/-; Ex-Clapham Crusader, £1; Croydon, £1/10/-; Maidenhead, £1; Wigan, £1; Birmingham, £10; South Norwood, 10/-.

Gifts to the work in general: F.L., £10; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2; Bermondsey, £2; A disciple of Jesus, 8/6; Birmingham Salvationist, £2; Bermondsey, £2; Bermondsey, £2; Minehead, 4/-; Birmingham Salvationist, £2; Birmingham Salvationist, £2; F.L., £10; Birmingham Salvationist, £2; Bourneville, £2.

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Elim Bible College: A friend, £2/10/-; A.S.S.B.G., £1.

Elim Eventide Home: S.G., £7.

Home and Foreign Missions: Croydon, £5.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Personal Evangelism (continued)

every year, and this takes into account the work done by all the pastors as well.

Methods in Soul-winning

The simple and old-fashioned ones are as effective as ever.

1. *Prayer*. It prepares the one who prays with the wisdom and power of approach necessary and also affects the one prayed for. A godly mother, recently converted, came to the local church prayer meeting and poured out her heart to God for the salvation of her son. The fact that he was on his way to a lost eternity gripped her soul, and in great anguish of spirit she pleaded with God to save him. The heart-cry of that mother could never be forgotten, and on my way home from the meeting that night I stated that God was just bound to answer that cry. He did, and in a very short time this fine young man was gloriously saved and filled with the Holy Ghost. Charles Finney was right when he said that one of the most powerful weapons for anyone's conversion is to hear their own loved ones pleading in prayer for their salvation.

2. *A Knowledge of God's Word*. The Bible has faith-creating properties, for faith comes by hearing and hearing by the Word of God. A knowledge of it will equip the soul-winner with the right remedy for the sinner.

3. *Door-to-door evangelism*. What a challenge and responsibility is ours. The Early Church did it and we must do it. Far too few are doing their part in this vital work. We must organise the church for the task.

4. *Private conversation*. We must acquire by constant practice the ability to converse with people in a winsome manner about the thing that concerns them more than anything else on earth. We must refuse to be in bondage and fear about it.

We need a compassion that moves us to tears for the lost. Jesus wept over Jerusalem and we too must weep over our cities. Let Christian character find its best expression in our grave concern for the lost. In conclusion, I bring a solemn passage of scripture for your serious and careful consideration, Proverbs 24:11, 12: "If thou forbear to deliver them that are drawn to death and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall He not render to every man according to his works?"

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. December 6. Elim Church, Graham Street. The Birmingham Presbytery announces great Film Rally, showing the film "Martin Luther," at 7 p.m. Everyone welcomed.

ILFORD. December 6. Elim Church, Srafton Road. Monthly Saturday Rally. Speaker and soloist W. Plowright. 7.30.

SCARBOROUGH. December 25-27. Elim Church, Murray Street, Londesborough Road. Special Christmas services. Speaker: David G. Hathaway (Harrogate). Christmas Day 10.30, Dec. 27 at 7, Sun. (28) 10.30 and 6.30.

THORNTON HEATH. December 6. Elim Church, Mer-sham Road. Presbytery Rally. Speakers: Brian Edwards and E. R. Corsie. Musical items by E. R. and Mrs. Corsie. 7.30.

WOOD GREEN. December 7. Elim Church, Russell Road, Palmers Green. Special visit of London Crusader Choir at 6.30.

SUNNY BLUNDELL TOUR

November 29—December 4, Clacton-on-Sea; 6, 7, Hereford; 13-18, Lurgan; 27—January 1, Blackpool; 3-8, High Wycombe; 10-15, Swansea; 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington.

MR. F. B. PHILLIPS'S TOUR

December 2, Thornton Heath; 4, Wimbledon; 9 Thornton Heath.

MISSIONARY TOUR

Miss C. Picken, Elim Missionary to Belgian Congo, will visit the following churches; December 7, Worthing; 8, Hove; 9, Preston Park; 11, Eastbourne; 12, Hastings.

LONDON CRUSADER CHOIR

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

December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher, 21, Wormwood Scrubs prison.

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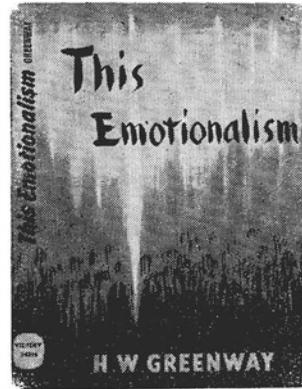
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