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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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CHRIST IS RISEN



BRISTOL SUNDAY SCHOOL PRESENTS THE DEMONSTRATION
"HIDDEN WORDS."

HOW BIG IS YOUR GOD?

By Derek Green (Minister of Elim Church, Weymouth)

I WAS recently asked to speak on our fundamental beliefs at a Men's Fellowship in one of the local Church of England churches, and after speaking I faced the fire of questions. One question about the non-use of prayer books and "set prayers" led to a very interesting question which set me thinking. "Do you not find that the prayers tend to get self-centred?" This has set me thinking! No, I am not going to advocate the use of prayer books in Elim, but it may be time to ask ourselves a few questions. Is our prayer a small, weak repetition of the one we prayed last week—and the week before—and the week before, etc. This opens up the question, do we limit God by the smallness of our prayers? Are you limited *by* your circumstances? You can't help that. Are you limited *to* your circumstances? It is time you prayed for a big vision.

Remember,

1. WE HAVE A BIG GOD

In Ephesians 3:19 Paul prayed that the Ephesian Christians might be "filled with all the fulness of God." Think of that for a moment.

Filled—with God—the fulness of God—all the fulness of God.

The immensity of this prayer has overwhelmed me.

Consider the heavens: we have to sing "How great Thou art." Now think of Ephesians 3:19 again. My capacity seems so small, and God seems so big.

When God sees how little we appropriate the resources that are at our disposal, He must be bitterly disappointed with this generation to say the least.

Are we really eager for God? The psalmist David said, "a day in Thy courts is better than a thousand," and again, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." When David went to church he did not simply fill a seat—he went with a purpose. He played, he sang, he spoke, he gave. I would rather spend one hour in a service where the Holy Ghost is moving and people are eager for Him than a week in the pursuit of pleasure.

The next verse (20) is one we frequently love to quote: He "is able to do exceeding abundantly above all that we ask or think," and it certainly is a wonderful verse. But what about the last part of the verse? We expect God to fulfil His promise but limit Him by not fulfilling our part "according to the power that worketh in us." J. B. Phillips translates it "by His power within us."

Are we so "filled with all the fulness of God" that His working in us can even confound us and do more than we can ask or even think? Do not cramp God into the narrow limits of your mind; try exploring the greatness of God's mind and "let this mind be in you that was in Christ." Self-centred prayers? Let's face it, they often are! Start exploring the possibilities of God's limitless resources.

2. WE NEED A BIG VISION

The Pentecostal movement has developed rapidly as a whole during the last half-century and is about the fastest growing movement in the world, but we must face the fact that this is largely due to tremendous missionary efforts and local efforts of our brethren in Scandinavia and America. We in this country, although among the first to receive God's blessing in the early years of this century, have been among the slowest to develop. Why? Our vision is small, our faith is small, and because of this we limit God. We continue to go around in little pessimistic circles—we have no money, therefore we cannot do this or that, therefore we will not get more people, therefore we have no money, etc. We must in all spheres endeavour to face the other way and start proving God. That is a Divine principle: "Give, and it shall be given unto you," and also "to him that hath shall be given"; therefore if we want God's best we must extend our vision.

I recently read an article on Acts 13:36 which stirred me to renewed effort for Christ. "David . . . served his own generation"—others did also: Noah, Joseph, Moses, Esther, John the Baptist, Jesus Christ, Martin Luther, the Wesleys, Charles Finney, D. L. Moody, etc. Are we serving our generation?

In the early days of Pentecost in this country, little groups of people used to gather in small up-

London Crusader Choir

stairs rooms sitting on hard forms or poor chairs, but received the blessing just the same. Their opportunities were few, but they grasped them all, and today the result is a healthy and strong movement. Many of our churches are on the main roads of our cities and towns. Our opportunities are far better, but do we make use of them? With increased opportunity comes increased responsibility. We must beware that we do not become like the Laodicean church—lukewarm: "I am rich, and increased with goods, and have need of nothing." Christ counts this type of prosperity as useless: "Thou art wretched, and miserable, and poor, and blind, and naked." God trusts us with golden opportunities and expects us to turn them into great victories for Him. We do not simply need all the material advantages, although these are a great help; we must have the continued power of God resting upon us through prayer—real prayer. It has been said: "We do not simply need equipment—we need enduement; we must not be content with action—we must feel the unction of God."

It is recorded that a church in the U.S.A. in 1955 had fifty members and contributed £75 to missionary work; in 1956, with increased effort, it contributed £1,300; in 1957, with continued effort, it contributed £1,500. In the meantime its own needs were fully supplied. It needed new song-books—these were given. The site next to the church was purchased, a building fund was commenced and plans were made for an extension to accommodate the increasing numbers. God always honours faith and faithfulness.

We must realise we have a big God, and must have a big vision. Our vision should penetrate the world. It is said of William Carey that he made a map of the world and hung it on the wall of his humble home—this was his vision. He it was who said those well-known words "Expect great things from God; attempt great things for God." We should be men of faith. After Pentecost the disciples fulfilled their obligations—"ye shall be witnesses to me in Jerusalem . . . and to the uttermost part of the earth." Yet today, even after we have had a similar experience in our lives, we still remain limited to our circumstances.

We must see farther than our doorsteps.

We must pray big prayers.

We must realise we have a big God.

We must expect big answers.

We must have a big vision.

We must "be filled with all the fulness of God," and then God can do "exceeding abundantly above all that we ask or think"—through His power in us.

RECENT weeks have found the London Crusader Choir awheel in many counties. Visits to H.M. prisons continue as vigorous as ever. The twenty-sixth anniversary of Elim prison evangelism was recently recorded when the choir received a rousing welcome from hundreds of men in the spacious and beautiful chapel of Wormwood Scrubs prison. It was twenty-six years to the day (June 1933) when this choir first conducted a prison service. The grand total now goes well beyond the 800 mark. At Maidstone and Brixton prisons, too, similar scenes of great expectancy were witnessed. A completely free hand is given to Pastor Douglas Gray in his presentation and oft-times pointed challenge at each service: a ministry so satisfying and worth while. Following the visit to Maidstone prison the choir shared a time of rich fellowship both in the homes and at the evening service in the Assembly of God (Pastor T. S. Parfitt). The university city of Cambridge was next visited and two great festivals were presented. Many undergraduates were present and a real spiritual and musical impact was made. The week-end at Southampton was another high-light. Saturday night in the Central Hall was a thrilling time of musical and spiritual uplift. With Shirley Salvation Army Songsters, Portsmouth Male Voice Choir, the fine local Elim Choir and the London Crusader Choir, a programme of high standard and challenging effect was enjoyed by a very large congregation. On the Sunday afternoon following, the London Crusader Choir was invited to present a programme of Christian music and song at the famous Beaulieu Abbey. This was another new and grand experience for this choir whose ministry and character of musical evangelism are widely acclaimed and much appreciated. Many holiday-makers and others listened and expressed appreciation. The final meeting in the Elim Church, Southampton, was a great "round up" of a grand week-end resulting in decisions for Christ. Pastor Chas. Brookes and his fine band of workers and singers left no stone unturned to make this unique week-end the blessing and success it truly was. Wedged in between all this activity have been considerable "back-room" work and more recording sessions. Have you heard the latest and fine recordings by the London Crusader Choir now on long play (33 r.p.m.) and extended play (45 r.p.m.) records? New releases will shortly be available. Write to the music department for details.

EDITORIAL

THE first arrests and sentences under the new anti-vice laws have taken place, and the immediate result has certainly been a salutary one. We read of a great diminution in the number of prosecutions in spite of more stringent laws, while some of those charged have declared their intention of turning to a more honourable way of life. We are encouraged, and trust that this will continue, and this disgrace to the streets of our cities be permanently removed.

A leading member of the House of Commons, however, has warned that we cannot expect that this new law will end the evil of prostitution. He said that history has shown that this evil will persist, however great the efforts that are made to deal effectively with it. We would add, of course, that not only does history reveal this, but the Word of God makes it clear that law cannot deal effectively with sin. What better code of law was ever bestowed upon a race than the law of God through Moses? If perfection could have come by the law it would surely have come through this Divine code which has been made the basis of the laws of so many nations from that time onwards. Yet Israel could not keep the law, and one who was steeped in its lore, Paul the apostle, reveals clearly its total inadequacy. It was good, but could only reveal more clearly the depravity of the human heart. "Deceitful above all things, and desperately wicked" is the scriptural verdict on the human heart.

Like a fire which extinguished in one corner of a building breaks out in another; like the tide which children with their sand barriers seek to hold back, only to find it has driven in behind their backs—so is the tide of evil and iniquity in the human heart.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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Banish it and it will only rear its ugly head elsewhere. Law may banish vice from the streets, but it will not banish vice.

Do not mistake us—we applaud every endeavour to clean up our streets, to deal with these abominable blots on our cities. But the real answer must go much deeper than that. Many of those engaged in this disgraceful traffic come from broken homes, where there has been no real family life, where Christ is not named, where the Bible is never read, where Christian standards are ridiculed. In Dr. Moody's day revival and evangelism cleaned up the city of Chicago, notorious for its crime, until the saloons were closed, the courts almost went out of business, and the churches and chapels were filled. An outpouring of the Spirit, bringing men and women to repentance and cleansing in the blood that flowed from Calvary, is the only answer to the problem of vice and sin. Harlots entered into the kingdom in Jesus' day, as the Gospel was proclaimed in power, showing them the horror of their sin and the only way of deliverance.

The sin and corruption around us, seemingly increasing in intensity, may on the one hand be an evidence that we are living in the end times. Let us beware, however, that we do not make this an excuse for complacency and gathering around us the skirts of our imputed righteousness. The Gospel still has power to change men's lives, even in this age—provided it is let loose. It is the power of God unto salvation, and *can* deal effectively with the sin problem. Parts of Belgian Congo, where once head-hunting was rife, are now safer than the streets of many a western city. And what the Gospel can do to clean up the vice of witchcraft and sorcery it can do to clean the streets of our cities.

Reader, *you* are called to be a missionary, and there is no exemption from this call-up. Your field of service begins next door.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, SEPTEMBER 16th, 1959, at 10.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: F. A. Coleman (Islington)

Readings on the theme "The Cross"

illustrated by music and song as recorded in the United States and Canada.

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Readers are asked to pray much for these world-wide broadcasts. Support us all you can by your gifts. Send your donations to the Elim Radio and Music Department at Headquarters. Listeners are also invited to join the IBRA Listeners' Federation.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Canada and Sunday

The Supreme Court of Canada, in a four-to-three vote, ruled that the Canadian Broadcasting Corporation cannot be prosecuted under the Lord's Day Act for broadcasting on Sunday. The decision overruled earlier ones by Ontario courts which held that the C.B.C., though owned by the Crown, was subject to the Sunday law which says it is unlawful for any person in Canada "to carry on or transact the business of his ordinary calling on the Lord's day."

None of us would object to any Canadian or British broadcasting corporation broadcasting on Sunday provided they cut out their plays and comedies and shows and kept to the things that would edify man and glorify God. Sunday is God's day, anyway, and we maintain it should be spent with Him and for Him.

Outpouring of the Spirit in Ghana

God is pouring out His Spirit in many places. Evangelist Lorne Fox recently concluded some very successful meetings in Accra and Kumasi, Ghana. Many were converted and over 400 were filled with the Holy Ghost. He is now conducting revival meetings in Nigeria. He has been preaching to tremendous crowds.

Surely now is the time of reaping and we rejoice with every servant of God who is conscientiously and consistently proclaiming the message of Christ. We give thanks to God for all who meet Him as a result of evangelistic effort.

Philippines visited by revival

"It is the same power that fell on the early Church that we are experiencing in these islands." So writes Pentecostal missionary Leslie E. Bedell, of Cebu City, concerning the recent revival meetings there. These Pentecostal meetings were held in the north-west section of the island of Mindanao. The churches gathered in the mountain village of Bangko. An eyewitness said, "The Holy Spirit swept through the congregation much as on the Day of Pentecost. Many Filipinos received the baptism in the Holy Spirit. This occurred in every service and continued for several days. The missionaries were overwhelmed at the mighty blessing of God in their midst."

A similar outpouring took place in the town of Guindulman on the island of Bohol. The report reads, "Many were delivered from sicknesses and diseases and others were saved from sin." The convention closed with a remarkable baptismal service in which new believers bore public testimony to their conversion.

How our hearts rejoice to read of these gracious visitations of the Spirit of God.

Revelation in the Union of South Africa

Great revivals are breaking out in this

area. At Middleburg, about twenty miles from Witbank, tent meetings were begun recently with evangelist Nicholas Bhengu. The tent was packed and hundreds responded to the gospel appeal. The meetings are continuing with steadily increasing crowds. Many have found salvation and many testify to healing.

Whole townships have been moved to God under brother Bhengu's ministry. A few weeks ago he opened meetings at Standerton. Now the people there are raising money to build their own church.

Another national preacher who is being mightily used of God is Charles Chakela. This prominent African leader in Basutoland had a marvellous conversion from Catholicism and now has an outstanding ministry of healing. Miracles take place each day. From all over Basutoland the people come, two or three hundred people daily waiting outside his home. God has given him a great compassion and he never refuses to pray for a sick person.

If Africa is awaking to nationalism and self-assertion and self-government, how glad we are to know she is also being awakened by Spirit-filled men who are rousing Africa for God. May the tide of revival under the influence of such men sweep higher than all the clamourings for expression of nationalism, so that a balance of sanity and spirituality may save Africa from the bloodshed which seems to threaten.

Billy Graham in Australia

In Australia, despite wet weather, the final meetings of the Sydney crusade saw total congregations of 150,000 in two locations. It was an amazing sight when at the final appeal 5,683 responded to the altar call. In the four weeks of the crusade there were total attendances of 983,000 and the number of decisions reached 56,163.

What an amazing response to his plain, straightforward Gospel preaching. Thank God for this great Australian crusade. Africa next. It is announced that Billy Graham and his team hope to be in Africa for a series of evangelistic crusades from January to April 1960.

Church attacks Jehovah's Witnesses

The Jehovah's Witnesses are strongly attacked in a leaflet bearing the signatures of the rural dean of Taunton, all the town's clergy and ministers, and the Salvation Army officer, which is being distributed this week-end throughout the town.

The leaflet accuses the Witnesses, who have recently opened headquarters in converted garage premises in the town, of "perverting and twisting the Gospel" and urges churchpeople to have nothing to do with them. It is being distributed by members of Anglican and nonconformist churches and in parish magazines.

Religion suppressed in North Korea

All organised Protestant and Roman Catholic activity has been completely suppressed in Communist North Korea, according to a former Communist newspaperman who defected from the party and sought refuge in Seoul, South Korea.

The informant was Lee Dong Joon, who served for three years as North Korean correspondent for *Pravda*, leading organ of the Communist Party in the U.S.S.R. He said that although religious freedom was officially guaranteed in North Korea he had not seen a single minister or priest at work there in the past four years.

Homeward bound to Israel

The government of Israel expected 40,000 new immigrants to enter the country during the present year. These incomers were to be received mostly from eastern Europe. There has been such a stepping up in the immigration figures, however, that the total is likely to be in the region of the 80,000 to 100,000 mark for the present year—the highest since 1951. These figures would bring to Israel over 1,000,000 immigrants in ten years—a remarkable fulfilment of biblical prophecy.

Antichristian activity

A campaign to wipe out all vestiges of Christianity in Red China and North Korea is now under way. This information is given by five church leaders who formerly lived in those areas. Torture, death and breaking up of families are some of the means used by the Communists. Religious organisations have been completely subverted, so that there are no truly Christian churches in Red China today.

The dark shadow is already falling on this part of Asia. How we need to pray for a penetration of the dark shadow by the Word of God broadcast from the many powerful radio stations on the edge of the Pacific nearest the China coast. Already new stations are opening up for this purpose.

Protestant marriage

A report from Rome states that a court in Sicily has ruled that a Protestant pastor who is authorised by Italian law to perform marriages may do so in any part of the country without limitation. This decision upheld the marriage in 1956 of a Pentecostal couple which the public prosecutor had declared illegal as the pastor performing it came from a village other than their own. The court cited a decree of 1930 concerning non-Catholic marriages.

How refreshing to know that gradually the civil law in Italy is veering away from its slavish subjection to the Roman Catholic Church, and Pentecostals and other Protestants are getting into freedom. Hallelujah!

Billy Graham and New Zealand

Final reports of the brief campaign in the "Britain of the South Seas" show a great work of the Spirit. On the first two nights in Auckland 110,000 heard Dr. Graham, and 6,280 decisions were recorded. At one time in windy Wellington nearly 40,000 stood in the open air to hear this world-famous evangelist. In Christchurch it is estimated that 90,000 heard the message and almost 4,000 responded to the appeal. On the total of six days for the brief visit to New Zealand it is reckoned that nearly 250,000 people heard Billy Graham speak, and in addition multitudes heard him throughout the land by land-wire relays and radio broadcasts.

GEORGE CANTY

writes about

"A FORCED DRAUGHT"

I AM persuaded that you do not prepare the way for a mighty revival by pounding with both fists upon the door of the hymn-book cupboard.

I am baffled. Why do people make such a labour of getting into blessing?

My God is the God of Elijah, and I do not find it at all necessary to shout, leap and dance like the priests of Baal to get the fire. They had one of the liveliest meetings in history, but it was because they had *not* got the fire.

But people are sure to be confused. If you combine a couple of hours of vigorous singing with much physical exertion, marching, hands-up, clapping, dancing, shouting and general noise and excitement, some emotion must be produced. Whether in a church or a pub, two hours of continuous vocal and muscular high pressure activity would have a pronounced effect on the feelings. And obviously it would be false to attribute such sensations to the Holy Ghost. Oxygen in the blood-stream is not the same thing as the breath of God.

Confronted then with the purely natural result of that type of meeting, how can one tell whether the fire is falling or folk are just warming themselves up?

There could be blessing there of course. But it would be there despite the row and rumpus, not because of it. Provided that the element of faith is present God could do all that it is claimed He does in these fanatical affairs. God will save and heal and baptise however curious the methods used to create the faith which alone brings these blessings. But there are better methods than drumming belief into people's psychology with a crude song at 120 beats per minute for an hour at a stretch. God will confirm *His Word* with signs following.

We are in the days of the latter rain and the preliminaries for a shower are simple. "Ask, and ye shall receive."

The winds of God are blowing, but there is such a forced draught in some meetings that you cannot tell which breeze is which. It would be impossible to meet the "spiritual" demands of certain folk without a resonant voice, a gymnastic physique and a browbeating exuberance. Paul, whose bodily presence was weak, would soon have a few mem-

bers running off to find an Apollos—or a Stentor!

Today, into my heart, like a crowd of angels holding concert, a searing conviction, a thrilling, flashing, blazing, glory-on-top-of-glory revelation has come leaping, turning grey discouragement to a coronation day, tearing away despondency in a rushing, turbulent, mill-race flood of wild hopes come true. *God is with us!* I, even I, perhaps deterred by my temperamental inability to produce an atmosphere of extravagant excitement, still possess all that is needed to wield the mighty promises of God on my own and a frantic world's behalf. Jesus said "Only believe." He demands less of His servants than His people demand.

I want to spear-thrust this glorious fact into the belly of every believer—the most glittering spiritual prizes are in our grasp. They are not the awards for those who can leap the highest or call the loudest or sing the longest. They are not reserved for men and women who perform exploits of emotional endurance. The condition for receiving them is not to cast off all restraints in services dominated by persistent chorus singing. In our day and hour the Spirit waits to overflow the lives of all who will only believe.

It goes without saying that faith cannot operate in bonds. "Freedom" is a slogan which goes deep with Pentecostals. But you can call little Johnnie "free" as he gives his version of it on the piano at eighteen months. There are circles where if you do not do whatever you like you will be *compelled* to do it. The snail will be forced out of his shell. If he refuses on the grounds that nature made him that way, well, of course, he is more sluggish than the slugs.

Admittedly shock tactics are really called for to release the many in Pentecostal churches who have submitted to conventionalism. Chain breaking calls for an extra effort. Remaining free, however, calls for vigilance, not dynamite. The riot can end when the prisoners are freed. There are churches that need a riot. But no church need be all riot all the time.

I heard a tape recently which at first I really took to be a recording from a cheap dive. The voice—sorry, I should have written *The Voice*—a teenage fan assured me was that of "a great bloke," a Pentecostal evangelist. The "music," I did not want to be

told, was an adaptation to religious words of Beat, that rhythmless, tuneless noise which even irreligious and unconverted people often deplore as decadent and evil.

Thanks be to God, to be a Pentecostal and to know the fulness of the Spirit one does not need to throw good taste to one side and to acquire an appetite for the culture of the Teddy boys. We can keep the glorious company of the apostles who might cease not to warn every man with tears; or we can say Amen to brother John Wesley, who believed in a "good preaching sweat," but we need not accept that Pentecost begins with pandemonium, for God is not the unwilling Giver which the frenzy of some suggests. Only believe.

1960 ELIM CONFERENCE

Next year's Elim Conference will be held in the Royal Hall, Harrogate, from May 23rd to 27th.
Book these dates NOW.



Women's Column

By Gladys Gorton

PERSEVERANCE

I WAS sitting at my desk writing for this column when a voice called outside the door, "Are you there?" "Yes, come in," I invited, and turning to her asked, "Have you enjoyed it?" "Had a lovely time," she said. "Here's something which should be of interest for your column. The four of us sitting on the beach were amazed to see a tiny crab pushing its way to get under a rock. It tightened its pincers around a stone as big as itself and endeavoured again and again until it shifted it out of the way, and when it came against another one it did the same. We were watching it for about an hour. It was a lesson to me on perseverance in one's Christian life. Never give up when you fail and fall, but try again and persevere."

"That's a good idea," I said. "It goes with the story I've just heard about granny in London who took her small grandson, who was staying with her for a week or two, to see Buckingham Palace. They

BOOK REVIEW

George Fox and the Quakers, by Henry Van Etten
(published by Longmans, 6/-).

This book is much more a defence and proclamation of Quaker history and thought than a detailed biography of Fox. His story is secondary to the main theme. The first chapter (on the history of England in Fox's time) is the key to the book. The work suffers from too many quotations and the anthology bears little upon Fox's life. The author, a leading French Quaker later to emigrate to U.S.A., reveals that there are about 174,000 Friends today, including about 21,000 in Great Britain. Pentecostal folk will find many points of disagreement on doctrinal issues, but all must admire the courage and good works of the Friends. The considerable Quaker influence upon American thought is clearly shown. The book is profusely illustrated.

T. W. WALKER.

travelled by tube. At Piccadilly Circus they left the train hand in hand and hurried along the platform, but when they came to the escalators young Tommy let go his granny's hand and started to climb the escalator which was coming down. Granny went on the one moving upwards. They arrived at the top more or less together. Taking his hand, Granny demanded, 'What did you want to go up that way for?' He replied with a touch of dignity. 'Oh, anybody can go up a stair going up, but it takes a man to go up a stair going down!'" We laughed together.

And it takes a live fish to swim against the tide. Any dead fish can float down with it. Every failure teaches one something if one will only learn it. Do not dwell on your failures and mistakes, build from them. If at first you don't succeed, try, try again.

You will, perhaps, recall a fable which we heard in our schooldays concerning the hare and tortoise about to run a race. The hare, depending upon his fast running, delayed in starting and lost the race, whereas the tortoise, though slow in moving, plodded on doggedly and determinedly, reached the goal and won the prize.

Demas forsook Christ for the world, but Paul, mastered by Christ's great love, persevered until the end (2 Timothy 4:7, 8). Christmas Evans, the Welsh preacher, travelled for years over the Welsh mountains on his little white pony. When he lay dying, unconscious of those around him, he was still in thought riding on his pony and, with quivering lip and dying breath, he said, "Drive on! Drive on!"

THIS subject is firmly linked with the preceding for this reason, that the rise of nationalism has made the creating of an indigenous church an urgent necessity. No longer is it a matter for theory, a vague ideal, but a pressing need.

Let us trace briefly the history of missions

As colonial empires developed, new territories were opened up year by year where heathenism had held undisputed sway for centuries. David Livingstone, the great missionary explorer, spoke of seeing the smoke of a thousand villages. Multitudes in such lands as India and Burma had never heard the Gospel or even of the existence of the Lord Jesus Christ. What a field—what a challenge! Many were fired by this—men like William Carey, Adoniram Judson, Hudson Taylor, John G. Paton, and a multitude more. Societies were formed, and after the long dark ages when missionary vision had languished hearts were filled with a desire to reach the regions beyond. Great chains of mission stations were built. In India our missionaries currently occupy one such station, originally part of a chain built by the London Missionary Society, some of them, like Dudhi, almost in virgin jungle at that time, with a few villages around. Built in uncertain times (the Indian Mutiny and the Black Hole of Calcutta date to about this time), they often resembled great fortresses, with vast rooms and extensive grounds in which would also be built a church and possibly schools and quarters for evangelists. The graves of many who died in early youth of the malaria and blackwater fever scourges in those days before the discovery of quinine and paludrin reveal the cost of such missionary enterprise.

Converts were won, some readily, in other parts not without great difficulty. Invariably, for protection against the evil wiles of witch doctor and priest, they came and built their homes in the shadow of the great Mission House, and many found their employment there, either in spiritual or secular work. The attitude of their families made this a necessity in many cases. However, there tended thus to grow up a community utterly divorced from their surroundings.

There were exceptions. Mass movements in certain parts of India, for example that in the Telegu country, avoided this mission station approach, for here whole communities turned over to Christianity and were baptised in their thousands. The weakness of this movement was that often it was confined to one caste, never to the higher castes, and that it did not touch the cities or towns. Of course, questions

must arise as to the nature of the experience of people brought in in this way. Was it because of the “loaves and fishes”—was it to gain a higher social status? One thing is good, if nothing else: today it is far easier to preach to these people who are nominal Christians (and very nominal too!) than to caste Hindus, because their conversion does not antagonise the other communities who already consider them Christians.

So we have the growth of missions—mission stations and mission churches—all little colonies of the foreign church, preserving their own particular doctrines, creeds, ceremonies, liturgy, even vestments (imagine gaiters in India!), and sometimes even the shape of their buildings. Gothic buildings look most out of place in the Orient! To the majority Christianity was looked upon, as indeed it still is in many

¶ *The second part of an address given at the*

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places, as a foreign religion, a concomitant of western culture and civilisation.

Then a few decades back the missionary world was stirred by two remarkable books by Roland Allen: *Missionary Methods, St. Paul's or ours?* and *The Spontaneous Expansion of the Church*. In these books Allen sought to show that the mission station approach was wrong—doomed to failure as far as reaching the greater part of the population, and in any case contrary to Scripture. He cited Paul's method of labouring for a period of months or even a year or two in a city, and then ordaining local elders as at Ephesus (Acts 20:17-end) and commending them to the Lord and to the power of the Holy Spirit. He pointed out that error and dissension would follow, as it did in Paul's day (compare Corinth for example), but that nevertheless the work would expand as Paul reveals in his letter to the Thessalonians (1 Thessalonians 1:8). In any case, he pointed out, the Church in the west is divided—error and heresy have crept in, and so strict mission

control, which perpetuates all these divisions and divergences of doctrine, has nothing to commend it over the Pauline method.

I think we should realise that the matter is not quite as simple as it seems. We must remember that in most of the places where Paul preached there were considerable Jewish communities. Though many of the Jews rejected the message, Paul invariably commenced in the synagogue, and some at least followed him. Thus there was a nucleus with some scriptural background. Hence the types and shadows find their substance in Christ, and Paul in his epistles makes frequent reference to the Old Testament.

Secondly, the people to whom Paul preached were not illiterate, but generally possessed of a good standard of education. Perusal of his epistles makes this point clear.

Church, Incorporated, Conference by the Editor

ous Church

way, B.A.

However, the principle of indigenous expansion cannot lightly be dismissed—or indeed dismissed at all. Today, with the rise of nationalism and the increasing demand for self-government, the Church is being forced to keep in step, and thus again the wrath of man is made to praise Him, for so the Church is being led along scriptural lines. That these are essential ways of development has been proved by the fact that in China, when foreign missionaries had to leave because of the Boxer rising and, later, Japanese invasion, the churches which survived and even increased were those founded on indigenous lines, including the great work of the C.I.M., while other mission-based work was seriously affected. When missionaries returned, many were amazed to find that the Church instead of decreasing had increased. In some territories (such as Japan), after the last war the national church made it clear that missionaries were no longer required to work as co-partners. Even the term missionary is no longer acceptable to some, and some denominations are

now using the term fraternal workers. Let brotherly love continue!

We arrive at the conclusion that

(a) The indigenous principle was that by which the early Church expanded. It could have done no other, for there was no large body with generations of Christian experience.

(b) The early Church did in fact expand. Paul could say that he had fully preached the Gospel. The Gospel did in fact reach the uttermost confines of the Roman empire within a few decades—a rate of expansion never known since that day.

(c) The indigenous expansion of the Church is being forced on us because rising nationalism will not recognise foreign overlordship.

(d) Surely if men can govern their country they can undertake the spreading of the Gospel. Other wise, what are Christians, and where is the power of the Holy Spirit?

(e) Already, side by side with missionary work, there are great indigenous movements, completely autonomous, with as many churches as Elim at home, or more, with annual conventions attended by tens of thousands (not just one-day meetings either, but conventions with full feeding and sleeping accommodation arranged!). Some of these people are developing a vernacular hymnology—a break from the translated hymns, which do not have the same meaning to the national. For example, India uses traditionally the pentatonic scale, and does not fully appreciate music based on the octave. Some are building churches—no longer in Gothic but in oriental architecture. There is nothing sacrosanct about Gothic (as some of my ministerial friends will agree), nor about Anglicised forms of worship. “God is a Spirit, and they that worship Him must worship in spirit and in truth.” I am not partial to swaying, hand-clapping singers, but many Africans may be. God will meet with us just where we are—even as we must come—just as we are. What is needed is a hunger for God, and I have seen that nowhere in greater measure than in an indigenous convention in Madras, where prayer and tarrying meetings went on through the night, where services were almost continuous throughout the day and not just at 11, 3 and 6.30, where people hungered for the Word, and were satisfied with nothing else. These people could teach us something. Maybe *we* are *too indigenous*. Often, certainly, we are indigent!

How then are we to arrive at the indigenous Church?

1. We must lay the right foundation. Here now

are six points in the plan of the highly successful Bishop Azariah of Dornakal.

- (a) A strong central control.
- (b) Numerous and able missionary staff.
- (c) Generous support in foreign money—mainly to build schools and churches and provide teaching.
- (d) Training from the start in Christian giving on biblical lines. He used to have a rice collection in the villages. All could give a handful of rice.
- (e) As soon as possible village workers were ordained, but the standard was gradually raised as the work proceeded.
- (f) Strong teaching on the truth that every Christian is a witness and the use of lay evangelists for village preaching.

Note that at first strong, well-financed foreign help is essential. But from the beginning, at the earliest possible stage, national workers are appointed and the people trained in the principle of supporting them. This is a self-supporting, self-propagating work.

2. The training of national workers

(a) This is the most important work. Bible schools are of the utmost value, and are best sited in the local community, not in a large city, far less in the west. Otherwise workers will be spoiled for the village work.

(b) It is vital that men of the highest spiritual quality are selected and trained for leadership, for they will generally set the standard for the future. Like priest, like people.

(c) Sometimes, where the work is hard and suitable men are not readily forthcoming, it may be necessary to use workers from other Bible schools, or from other missions. This has been necessary on the Indian fields.

3. Church, not mission

Our aim from the start must be the establishment of the Church—of churches which are from the beginning self-propagating, increasingly self-supporting, and finally, and not in the distant future, self-governing. Our aim must be to evangelise to a finish, and that means to the point where we evangelise ourselves out of a job, and leave them to the care of the Holy Ghost. We shall soon find ourselves a job elsewhere!

4. How then should we hand over control ?

(a) There can be no hard-and-fast rule. As mentioned above, the position in Paul's day was very

different. In similar circumstances we could adopt similar methods. Maybe there is a parallel in Roman Catholic countries. But on the other hand, in some remote areas, where people have to be trained even to read and write, it may take thirty years of building up in Christian knowledge and character if they have come from raw heathenism. They may have a new heart, but need to learn a new language, to relearn everything over again. This takes time. The greatest hope there is with the young, and they may well be the future leaders. However, even here, from the very beginning the foundation can be laid as shown above.

(b) However, in present circumstances we may not have thirty years, so that we must always be working towards the end of full indigenous work, remembering that only this is likely to survive if we have to leave. It is a pity that so often scriptural principles must be forced on us by events!

(c) We must not overlook the danger of undue haste. There is danger in the choice of ill-qualified leaders. We saw an evidence of this in Bombay, through hasty selection of a man who was not spiritually mature. There is the danger that when foreign aid is withdrawn the Church may lose its evangelistic drive and settle down. There is danger too in handing over buildings and institutions which the local church cannot maintain. Many missions have built too early and too much, and have been tied down in unproductive fields because of this. Mobility is essential, and the minimum of buildings which will not embarrass the local church.

Let us sum up

(a) Our aim is the establishment of national churches which are self-supporting, self-propagating and self-governing. All must be subservient to this chief aim.

(b) In this, the first priority must be given to the training of national workers, and the education of churches in the practice of Christian giving.

(c) While institutional work may be necessary, and often the only way of obtaining an open door for evangelism, this must always be subservient to the main policy—the establishment of the Church.

(d) We must be willing when the time comes to see the mission give place to the church and ourselves take our place as co-partners in the work, until finally our work is complete and we can move on elsewhere, catching the vision of the regions beyond, where still the Gospel has not reached. Then, with Paul, we shall be able to say "I have fully preached the Gospel."

Church News

INDUCTION SERVICE AT DUNDEE

To a well-filled church, Pastor Walter Kelly gave us the word of God, with fire and forthrightness. Pastor Hilliard, District Superintendent of the Scottish Presbytery, gave the charges, and introduced our new minister, Pastor Frank Frost; and Mr. Robertson, our church treasurer, and chairman in the absence of Mr. William Morrison, the church secretary, paid tribute to the magnificent work done by Pastor James C. Quinn during some of the darkest days our church has known.

Finally, our new pastor spoke to the assembly. He is unquestionably a man dedicated to extending the kingdom of God in the hearts of men, and this zeal will endear Pastor Frost to his people in Dundee.

SAM CAMERON.

MEN ON PARADE

During the month of July at the City Temple, Oxford, the Sunday evening services were given over to men, under the chairmanship of the minister, Rev. E. Scrivens.

The slogan "Every brother win another" was the watchword, to encourage members to invite others to the services.

W. MAZDA.

PONTARDULAIS

Despite local holidays and a heat wave, members of Beulah Elim Church faithfully attended the annual convention. The speakers were Pastors F. C. N. Newcombe of Pontyclun and D. W. Cartwright of Andover. The constant exhortations of brother Newcombe and the scriptural expositions of brother Cartwright brought much blessing and challenge to the assembly.

D. L. BELL.



Pastor and Mrs. Gull at Leyton.



Cutting the anniversary cake at Delancey.

ELIM 25th ANNIVERSARY CELEBRATIONS

Over 100 members and friends of Delancey Elim Church gathered for tea in the church hall on a recent Saturday.

The service which followed was attended by friends from other churches as well as Delancey and the chapel was packed to capacity.

The Channel Islands Elim Superintendent, Rev. James F. Hardman, spoke of the reopening of the church in 1934 when the Ebenezer Chapel was nearly sold as a furniture repository.

The present pastor, Rev. J. C. Mulvagh, then read letters of greeting from former ministers, including Rev. W. F. South, who had opened the church in 1934 for Elim. Mr. Mulvagh then introduced Rev. L. Reeves.

On the Sunday Mr. Reeves spoke at four services.

LEYTON SUNDAY SCHOOL

On a recent Sunday we had a visit from Pastor and Mrs. R. Gull. We adopted these missionaries over four years ago, therefore the children looked forward to seeing them in person.

The school had purchased an Optimus double-burner camping stove complete with spares to present to Pastor Gull at the afternoon services, also the children brought bandages, lint, pins, cotton wool and many other items to help in the practical side of mission life.

The afternoon offering, together with a little we had in hand, amounted to the grand sum of £5/11/-. Mrs. Gull gave the afternoon address, while her husband drew sketches of African life.

J. R. BRITTON.

Announcing . . .

“OPERATION EXTENSION”

our 1959 autumn offensive to win another 500 young people for Christ and Senior Crusaders

THE ELIM YOUTH COMMITTEE

invites every Elim Senior Crusader to join in this great drive under the slogan “Every Crusader must win another” before the end of 1959. If we realise this ambitious target we will pass the 500 mark several times. This was the method which the early Church used and many believe it was God-given.

Plans have been made, and every Senior Crusader secretary, through Elim Ministers and church leaders, has been informed of the committee’s recommendations. Material for the “operation” has been sent to every church which can boast of a Crusader branch. Other churches may participate in the “operation” if the young people will accept the responsibilities it brings with it. We have a great message for modern youth—let us take it to them.



Calling Boys and Girls

By Bernard Norris

Hello again!

It’s good to be seeing the EVANGEL each week again, isn’t it? It seemed so queer without it, and I have missed writing to you each week.

I have a lot to tell you, too, for since the EVANGEL stopped and started again many things have happened. For one thing, I am now working at the Elim Publishing Company instead of Elim Headquarters (that’s why some of you have had to wait for a reply when you have written to me—I have not yet sorted out all my papers after the move).

Now if you like books, and reading, this is just like a wonderland here. There are books, books everywhere. Bright shiny covers, smashing pictures and exciting stories, books that just ask to be read. Some books are full of words, others have pictures as well, and some have nothing but pictures.

There are four great big painting books—and they are only 6d. each.

Then there are the fascinating flannelgraphs—they love them at our church—as well as records.

But I must stop, or the Editor will think I have become a salesman!

Anyway, if ever you are in London be sure to come and pay me a visit, and I will show you round.

Do you know we send out over a quarter of a million gospel books every year? Isn’t that terrific?

Don’t you think it’s a grand work for the Lord Jesus?

Oh, and there’s a Linotype machine here that you would love to see. There are parts that twist round, lumps of lead that melt, keys to touch, big plates to put on, rollers that keep turning, and the whole thing makes a jolly row! I think it can do anything but make the tea—at least it looks like it. When it’s working, which is almost all the time, it makes a noise as though it’s all falling to pieces!

But there, that’s all for now, and I haven’t told you half!

Next week I’ll have a story for you, and the following week a competition.

Cheerio for now, and God bless you.

BERNARD.

PS. When you go out to work, I hope you manage to work for a Christian firm, helping to spread the Gospel.

SOUTH LONDON CHILDREN’S RALLY

The first rally of this kind to be held in
South London

Saturday, September 26th, at 4 p.m.
at the

ELIM CENTRAL CHURCH, CLAPHAM
(Ground floor reserved for Sunday
school scholars)

Programme includes :

United S.S. choir conducted by Rev. Douglas
B. Gray.

Special items by Chelmsford Elim S.S. primary
department.

Musical and other items from London Sunday
schools.

Presentation of examination prizes by Rev. J.
Hywel Davies (National Youth Director).

Rally conducted by Rev. F. Jas. Slemming
(South London Youth Commissioner).

The rally is open to everyone—come early and
occupy a grand view balcony seat.

Conducted by
National Youth
Secretary

youth page



One of Elim's young ministers, **John Matts** (City Temple Cardiff), challenges Elim Crusaders to answer the question :

HAVE YOU CAUGHT THE FLAME?



IS the flame of our EYM badge merely a symbol, or is it a mighty supernatural experience?

Too often in our Crusader services we say, or sign our name to, words and experiences of which we know nothing. Of course, the flame stands for the Holy Spirit, the power of Pentecost. "Let us burn out for thee dear Lord" is a chorus we often find ourselves singing, but how many young people reading this article are really on fire for God? We cannot all be bonfires, but we can all have the "burning bush" experience in our preaching, in our singing, in our giving and in our worship; in the pew and in the pulpit!

Just recently in Cardiff we were honoured by a visit from our esteemed National Youth Director. He challenged our hearts on David the shepherd-king being a man after God's own heart. This reminded me of the story of Oswald Smith, the world-renowned writer and evangelist, who on his thirty-eighth birthday paced backwards and forwards in his study. At that moment of time his whole life came before his eyes, and he realised for the first time in his life that the most important things were not the books he was writing, the sermons he was preaching, the crowds that gathered, or the success achieved, and he prayed this prayer: "Lord, make me a man after Thine own heart." Such a man I believe has three great qualities—He is *bold*, he has a *burden* and he *burns*. We too must burn with a holy love and zeal for the lost and God's work. All around us on every hand and side our civilisation is crumbling and coming apart morally. It is time for Jesus to come and for Christians to catch the flame.

How easy it is for some people to lose their zeal and inspiration for the things of God. Someone throws a bucket of despondency and discouragement over the blaze of their consecration, and how soon they are put out. Methinks that Satan's fire

brigade is working overtime to dampen the enthusiasm of our young people. Burning coals are soon reduced to smouldering embers if the fire is not fed with prayer, Bible-reading and witnessing. In this experience, we have the comfort of the promise "a smoking flax He will not quench" but will fan it back to life again. We should be as the fire on the brazen altar—always burning, never going out. The warning of Jesus to the Ephesian church was *revive* or be *removed*, because they had lost the glow of their first love.

If I remember correctly the words of my science master at grammar school, he said: "When anything burns it gives out three things—light, heat and energy." We are in the Christian life not for what we can get out of it but for what we can give out of it! Are you radiating light, heat and energy to a dark, cold and weak world around us that needs Christ? We long for a nation-wide revival as it was in the days of Elijah, but before the fire could fall on the altar on Mount Carmel it had to fall on the altar of Elijah's heart.

It costs something to be on fire for God in these days. Our forefathers who caught the flame of Christ's presence often died in the flame as martyrs. Men like Finney, Moody and Whitfield caught the flame and we must catch it too. The words of the hymn of Salvationist George Jackson should be the expression of our hearts:

"I want dear Lord a soul on fire for Thee,
A soul baptised with heavenly energy,
A ready mind, a willing hand to do whate'er I
know

To spread Thy light wherever I may go."

Let me close on a solemn note. If we do not catch the Holy Ghost flame, others will have to endure the hell-fire flame. The phrase of Evan Roberts in the 1904 revival was: "Remember the blood and catch the flame." Crusader, have you caught the flame?

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. September 12. Elim Church, Graham Street, British Pentecostal Fellowship Rallies. Speakers: J. J. Morgan, L. Mantle, G. Newsholme, K. Rowlands, J. Templeton. Conveners: John Dyke and V. Wellings. 10.30 Ministers' Meeting, 3 and 6.30 Public Rallies.

COULSDON. September 12. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Elim). Leader: R. W. Down (A.O.G.). Singing party from Croydon Elim Church. 7.

FINCHLEY. September 26 and 27. Elim Church, King Street, off Church Lane. "Mainly for Women." Speaker: Gladys Gorton. Supporting programme by ladies only. Saturday 7. Also Sunday: Women's Fellowship Anniversary. Speaker: Gladys Gorton. 11 and 6.30.

LONDON. September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

PALMERS GREEN. September 26 and 27. Elim Church, Russell Road, N.13. Harvest Thanksgiving services. Speaker: H. W. Greenway. Sat. 7, Sun. 6.30.

PONTARDULAIS. September 12-14. Beulah Elim Church, Twyniago. Sisterhood Week-end. Speaker: Mrs. E. F. Cole (Swansea). Convener: Mrs. Eileen Smith. Sat. 7, Sun. 6, Mon. 7.15, Women's Rally.

REVIVAL—DIVINE HEALING CRUSADE

commencing
SUNDAY, SEPTEMBER 20th, 6.30 p.m.
in the
TOWN HALL, MIDDLESBROUGH
conducted by
DAVID G. HATHAWAY AND TEAM
Your prayer support earnestly requested

Preliminary announcement

SYMPHONY OF PRAISE

Kingsway Hall, London
Saturday, October 3rd, 1959, at 7 p.m.

presented by the
LONDON CRUSADER CHOIR
with

RENE ROBERT (Swiss Gospel Radio singer)
and the

UPPER NORWOOD (Crystal Palace) BAND
Reserved seat tickets now available 2/6 each
from Headquarters. Special rate for parties of
ten or more.

BOOK EARLY PLAN TO COME PREPARE BY PRAYER

SOUTH LONDON District Presbytery Children's Rally. September 26. Elim Church, Clapham. Childrea's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

WESTCLIFF. September 20 and 22. Elim Church, Westborough Road (near Chalkwell Park). Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

LONDON CRUSADER CHOIR

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

September 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

MISS E. WRIGLESWORTH'S MISSIONARY ITINERARY

September 12, Selby; 13, York; 14, Ripon; 15, Bishop Auckland; 16, Sunderland; 17, Newcastle; 19, Scarborough; 20, Hull (City Temple); 21, Mason Street; 22, Driffield; 23, Malton; 24, Harrogate; 26, Grimsby; 27, Scunthorpe.

MR. F. B. PHILLIPS'S TOUR OF LANCASHIRE PRESBYTERY

September 12, 13, Southport; 14 Blackpool; 16, Nelson; 17, Salford; 19, Chorlton-cum-Hardy; 20, Blackburn; 22, Oldham; 23, Ellesmere Port; 24, Chester; 26, 27, Holyhead; 29, Crewe; 30, Macclesfield; October 1, Glossop; 2, Liverpool; 3, Stockport; 4, Wigan.

PIONEER CAMPAIGN

We are launching out in the town of
DERBY

REVIVAL AND DIVINE HEALING CAMPAIGN

Conducted by
Rev. P. S. Brewster and party
in

**THE CENTRAL HALL
EXCHANGE STREET, DERBY**

Opening night
Sunday, September 6th, at 8 p.m.

Every weeknight at 7.30 p.m.

WILL ALL ELIM MEMBERS PLEASE PRAY

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

The RISE and FALL of the Roman Catholic Church

By F. Paul Peterson



22,000 copies were sold in fourteen months in Brazil.

The book which was denounced by Romanists in the press and on radio and television.

The book which roused a reply in booklet form.

A Jesuit priest says: "It has caused great confusion among our people, and it is more dangerous than bombs."

Price 6/6 post free (cash with order)

Orders can be placed with F. Paul Peterson

c/o THE PROTESTANT TRUTH SOCIETY (INC.)

184 Fleet Street, London, E.C.4
(or any evangelical book shop)

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

FOR SALE

500 Shares in the Elim Publishing Company for sale. Replies to Box 21, "Elim Evangel" Office. C.165

TRADE

Duplicating. Best quality ink, paper, workmanship—and reasonable cost. Samples free. The Bookroom, 92 The Avenue, Bournemouth. C.92

WITH CHRIST

Beverley. On August 21st, Amy Jane Ethel Beverley, aged 77, founder-member of the Elim Church, Barnsley, passed peacefully into the Lord's presence. Officiating minister at funeral: L. W. Tranter. "Till the day dawn and the shadows flee away."

Eldridge. On August 18th, Mrs. Ada Mary Eldridge, aged 89, of Portsmouth. "She hath done what she could." Officiating ministers at funeral: James McAvoy and Ivor D. Thomas.

Greening. On August 7th, at Selly Oak Hospital, Frances Eva Greening, aged 85, loyal and beloved member of Elim Church, Selly Oak, went home to be with the Lord. Officiating minister at funeral: J. Osman.

Hatton. On August 17th, Elsie Hatton, of Elim Church, Nottingham. Officiating minister at Wilford Hill Crematorium: G. Harpin.

Wicks. Mrs. Eileen Denise Wicks, aged 50, of Hove. (Sister of Mrs. Mary Mullan, South Africa.) Officiating minister at funeral: J. J. Way.

Elim Publishing Company helps to give

£100

to the **ELIM MISSIONARY FUND!**

Have you heard of the special record missionary scheme?

Our first-class, brand new, unused 78 r.p.m. records (of which we have sold over 25,000) sell at 3/4 each.

We are supplying these to any Elim member, minister or church interested in Elim missionary work **AT SPECIAL TERMS**, on the understanding that **all** the profits go to the Elim Missionary Fund.

Churches, ministers and members who have so far taken part in the scheme have raised £100 for the Elim Missionary Fund.

We are selling these records at a loss, of course, but that is our contribution to the Missionary Fund.

Spin the Missionary Fund out of the deficit groove!

Make this a record missionary year!

Write or phone for details *now* to the
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Clapham Crescent, London, S.W.4
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