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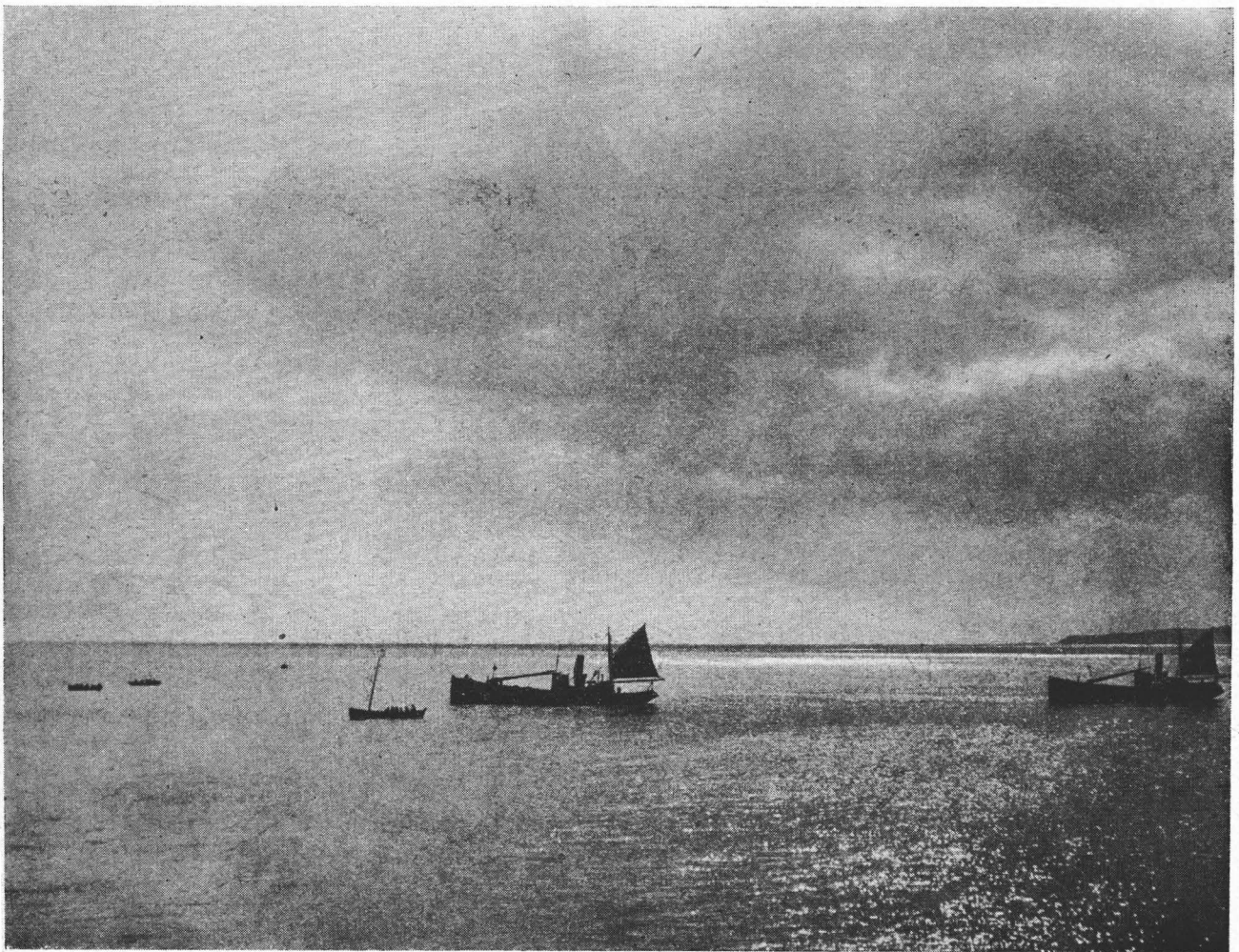
THE

# Elim Evangel

VOL. XXXIV. No. 43.

THREEPENCE

OCTOBER 24TH, 1953.



**"AUTUMN MORN"**

Dutch fishing fleet in Scarborough South Bay (Photo by Charles Bean, York).

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**TEXT FOR THE TIMES**

**"The mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Psalm ciii. 17).**

# Focus

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## on the Churches

### CAMPAIGN IN EALING

By Jim Harrold

When this Campaign was announced months ago the interest with which it was taken to heart was phenomenal. Earnest prayer for it and for those who were to take part was heard. There was no lack of enthusiasm as Pastor T. W. Walker and the deacons organised prayer on a large scale and urged us to bring the people in! Teen-agers distributed thousands of handbills at street doors together with verbal invitations to the meetings, and from the members came many reports of people promising to come.

Into this atmosphere marched Pastor and Mrs. John Woodhead, accompanied by their daughter Dorothy.

From its commencement on the Saturday evening the Campaign standard was set, the place was packed, and throughout the week, which included two big meetings on Sunday night in the Ealing Town Hall, the borders of Satan's territory were pushed back! Pastor Woodhead's inspired Gospel addresses were obviously "prayer prepared." The beautiful singing of Mrs. and Dorothy Woodhead showed us the Cross.

I doubt if I shall ever forget Pastor Woodhead's last message, "The Unpardonable Sin." The blunt but eloquent way he put it over was staggering.

Conditions like these have been a noticeable feature of this Campaign. The fellowship and singing were first class and not to be missed, but one felt that the messages were going home, and although it was obvious that many were resisting the Saviour's call, yet who knows just when the seed sown will burst forth into life?

The time came to say good-bye and too soon did this grand family have to leave us, but they left behind a rich harvest of blessing.

The second week of the Campaign was given into the capable hands of Pastor David Ayling of Llanely. A



Picture of the children and members of the Glossop Elim Church, together with Pastors W. I. Allen and R. D. Bradley, who took part in a recent flower service

different ministry from that of Mr. Woodhead, but every bit as powerful—and with the same God! Pastor Ayling's expository preaching was really enjoyed by all who listened, especially the new converts. He also had the task of conducting a Sunshine Corner meeting every night at 6 before the revival service, and the result of this was up to eighty new faces in the Sunshine Corner!

I really must pay tribute to the untiring, uncomplaining efforts of the Convener, Pastor T. W. Walker. He carries on, now that the Campaign is over, and we are overjoyed to know that fourteen souls have found peace in a personal Saviour.

### RYE PARK NEWS

By R. Holmwood

The Sunday School at Rye Park had their own Harvest Thanksgiving services recently. Each child brought its gift of flowers, fruit and vegetables, which were received by Pastor K. G. Britton, who handed these to teachers to arrange. What a grand sight it was; tiny tots with large bags and large bunches of flowers. Surely our God must have been satisfied with their gifts. The display was left for the evening service, which took the form of a "Family Service." Quite a number of parents gathered with us. A solo was rendered by a grandmother, items were sung by senior scholars, and a testimony of salvation by a lad of nine. This service was God-honoured by three souls being saved, and two backsliders restored.

The Sunday following was also a day of blessing when four of our young people followed their Lord through the waters of baptism. After each one had given a word of testimony they were baptised by Pastor Britton.

Mr. Norris gave the message. Pastor Britton was also assisted during the service by the deacons. God once again answered our prayers and one soul found the Saviour.

These results have greatly encouraged us. The four candidates who were baptised have all passed through our Sunday School, two of them are now teachers. God does honour our labours for Him, although the results may not become apparent at the time.

During the past few weeks five of our believers have experienced the blessing of the Baptism in the Holy Ghost. God is moving here, we have been praying to that end for many years, so we are looking to Him alone for the future.

### LYDNEY REPORT

Nine months ago in the town of Lydney a small Elim church was born which has steadily grown in numbers. People have been brought in, converted, and have joined the church. Healings have taken place. One sister, who had worn a surgical appliance for rupture and severe internal disorders, was healed after prayer and certified fit by three doctors. A recent tent campaign has further added to our numbers and a few were healed, one lady of thrombosis. The congregation at a Sunday morning Breaking of Bread service is greater than our Sunday evening services used to be. We have commenced a Sunday

School and Sunshine Corner for the children who pack the hall. The work has been financially self-supporting from the start, all expenses being paid by the Lydney folk.

### **SALFORD REVIVAL CENTRE**

By **A. Moore**

Times of refreshing have been experienced at Salford during recent weeks and many souls are being won for the Lord.

For the week following the Conference Miss A. Kennedy brought great blessing with her unique ministry, and a number of believers were brought into the pentecostal blessing.

The following Sunday was a Missionary day, when the ministry of Mr. and Mrs. Williams was greatly blessed.

During a three-day visit of Mr. and Mrs. Roy Upton from Canada the moving of the Holy Spirit was felt in a marked way, and many believers came forward to dedicate their lives afresh to the Master.

The first Sunday evening service in October was recorded on a tape, which is being sent to America, where it will be broadcast over the radio in the U.S.A. and Canada.

Pastor Woodhead, recently returned from America, has brought home the idea and more extensive use of this medium in the work of the Gospel is planned for the future.

### **NEATH CORONATION YEAR CONVENTION**

The loudspeaker announcements and the distributing of invitation tickets by the young people paid dividends by the good attendance at our Annual Convention. Pastor W. Evans preached and sang at the opening services with much power, and a young man yielded his life to Christ. Two schoolmasters, Idris Davis and E. T. Rees, gave inspiring messages and Mrs. Ann Lodwick Lewis's message on "The Valley of Dry Bones" will long be remembered. Pastor J. McBurney came for the final services which were inspiring, every message came with freshness and unction.

The singing of Miss Mair Jones and the Neath Choir was much enjoyed.

### **MOUNTAIN ASH SIXTH ANNIVERSARY AND ANNUAL CONVENTION**

By **David Juliff**

The Annual Convention guest speakers were Pastors A. S. F. Horne and A. R. Boston. Through stormy winds and heavy rain people made their way in splendid numbers to the House of the Lord where they were exhorted, encouraged and challenged by straightforward messages from God's servants. On Sunday night Pastor Horne ministered the Word of Life and one soul responded to the Gospel call.

Pastor Boston, with enthusiasm, made Christians realise their responsibilities and the unsaved were brought face to face with the reality of death and hell.

Meetings were well supported by neighbouring Elim churches, choirs and singing parties, as well as local singers.

People of other denominations showed keen interest by regular attendance. An extra service was arranged for the off night—Friday, which proved a great blessing.

All the services were brightly convened by Pastor James McAvoy.

### **SPECIAL SERVICES AT HALIFAX**

By **Doris Haigh**

Two years ago Pastor J. Gardiner made arrangements with Pastor J. Dyke to take a series of meetings at Halifax. On Saturday, September 19th, the minister of Birmingham Bull Ring fame, arrived here. We were thrilled with the beautiful messages.

The first evening he spoke especially about the Holy Spirit, and afterwards held a waiting meeting. These waiting meetings were continued each evening. Our own Pastor had held a few such meetings the week or two previous to Mr. Dyke's visit, when some of our young people had received the Baptism; then others were aroused when the special meetings commenced, and there were more baptisms in the Spirit.

Our own Pastor led the meetings with fervour, and Mr. Dyke's messages were most helpful to Christians as well as unbelievers. His interpretation of Matthew xxi. 44, during the last evening was interesting and unusual. We return thanks for the blessing received, and to the Lord's minister for coming our way.

On Sunday evening last we had another time of encouragement; five of our young people and the mother of one of them, confessed their Lord in going through the waters of baptism. There was an unusual feeling of happiness during the meeting. Pastor Gardiner looked to be greatly rejoiced when he baptised his own daughter. Some of the members of our church felt overflowing with joy too, because their daughters were amongst those who that night were identified with the Lord by baptism.



### **T O D A Y**

We shall do much in the years to come,  
But what have we done today?  
We shall give out gold in princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak with words of love and cheer,  
But what have we done today?

We shall be so kind in the after while,  
But what have we been today?  
We shall bring to each lonely life a smile,  
But what have brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth,  
But whom have we fed today?

—*Waterman.*

# THE ELIM EVANGEL

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## EDITORIAL

### TERMINUS OR JUNCTION ?

Our title must not be construed to infer that the Editor has taken on a new interest in British Railways. This is a discursion on the pentecostal experience. Important as it is, and zealously talked about by certain folk in the Pentecostal Movement, it has become for many who have prayed and tarried for the baptism in the Holy Ghost the end of their aspirations. This wonderful gift of God, intended as a door to greater usefulness in the service of Christ, has become an end in itself, and the spring of life has been reduced to a stagnant pool.

Of this group are those who testify to a baptism in the Holy Spirit twenty, thirty, forty years ago, but whose lives show no sign of power or holiness. No amount of boasting about the blessings of years gone by can compensate for a vital, active witness today.

When our Lord received the Holy Spirit at His baptism in the Jordan He was immediately driven into the wilderness, where He was tempted of the Devil and had His dwelling among the wild beasts (Mark i. 12, 13). The word used by Mark in this connection is a forceful word—*ekballo*, to cast out. But Matthew and Luke give us another side to this experience of the Saviour, for they both add that He was led of the Spirit into the wilderness (Matt. iv. 1 ; Luke iv. 1). The Revised Version translation of Luke's account could be read : "And Jesus, full of the Holy Spirit, returned from the Jordan and was led by (in margin) the Spirit in the wilderness." He was both driven and brought (Young's Literal translation) along the way of testing. He did not settle down to reminisce on the ecstasy of that wonderful moment ; He went on ; the opening of His public ministry was preceded by the unfriendly solitudes where He was finally assailed by the voice that mocked and added torment to His hunger and weariness.

Can it be that many who desire the baptism in the Holy Spirit are seeking excitement, and are unprepared to go with the Spirit along the way of testing which may follow ? If we cannot stand the assaults of the flesh and the temptations that come through the pride of life, we can hardly expect to return to men in the power of the Spirit as Jesus did. Christ could face the crowds unflinchingly because He was unafraid of the lonely place. He knew God along the way of trial ; He knew God in the path of triumph. The tortuous track that led to conquest over temptation was the road to effective and supernatural service.

The way to Pentecost does not lead to finality, it leads to the point in our spiritual history where the road goes on to a more personal knowledge of conflict and conquest.

It is just here that so many believers fail God : Pentecost is to them something to be received and not a life to be lived. The Holy Spirit is certainly a Person to be received, but having received Him we do not relax into cushioned ease ; the life opens out into a widening vista of promise and activity. We must "be being filled with the Spirit." We must live and walk in the Spirit. The daily round and the common task must be accepted as everyday opportunities for ministry. When this happens, souls are blessed.

## Our Readers Write—

Dear Sir,

I was disgusted to read the article by Haldor Lillenas, an article that might have been written forty years ago.

Surely anyone can see it is impossible to say that one particular kind of music is worldly. In every church we hear marches, waltzes, dances, etc. and even excerpts from the classics. If a tune is written in waltz time, presumably we must not sing it in church for we should be using worldly music. All types of music are used in the Concert Hall and Palais de Danse, therefore strictly speaking, all music could be regarded as worldly, whether it be a quick, lively number or a funeral dirge.

Haldor Lillenas suggests that the person who sings a piece that the congregation enjoys is guilty of "tickling their ears," but this remark applies whether the number is slow or lively. He also asserts that most of the modern numbers are uninspired, theologically incorrect, and of a very low musical standard. These remarks could be applied to many of the so-called Sacred Songs and also many hymns.

There is a place for all types of music in our churches, for we are exhorted to make a joyful noise unto the Lord. The Bible does not even suggest that all singing should be conducted at a "Tempo suited to sacred music," for such a tempo has never existed except in the mind of Haldor Lillenas.

(Signed) "A 1953 Crusader."



# BIBLE STUDY

## PAGE

### PROPHECY AND RELIGION (Studies in the Book of Jeremiah) conducted by

Pastor Herbert E. Ward, B.D. (Elim Church, Reading)  
Study No. 5.—THE TEMPLE ADDRESSES  
(Readings : Jeremiah vii. 1-15, 21-23 ; xxvi. 1-9.)

**T**WO main Temple Addresses are known, though other fragments may survive. Great similarity exists between them, though this does not prove that they are identical and but a double account of the same address.

#### 1. The First Address—True and Unreal Worship

(vii.1-15, 21-23).

Josiah's reform had degenerated into mere formalism. A superstitious reverence for God's house which had supplanted obedience to His will and love to Him.

(a) **The Attitude of the People.** Outwardly there was every appearance of a religious revival. The Temple had been repaired ; the forms of worship were observed (cf. II. Chron. xxxv. 18) ; religion was restored ; the people were resting in this for their national safety. They thought because the Temple was in their midst no evil could befall them. This idea may have grown out of Isaiah's ministry. God had delivered them from Assyria, now they had come to feel if the Temple, the outward symbol of God's presence, was in their midst, all was well (See viii. 19).

(b) **The Prophet's View of the Situation.** Reformers were perhaps quite satisfied with the present conditions. To them religion was a form, a mere profession of homage expressed in ceremonial functions (cf. the Roman and Anglo-Catholics today !). To Jeremiah it was a profanation of the holiness of God ! To him religion was reality. He saw the people (i) Sinning against their fellowmen (v. 6). (ii) Sinning against God (vv. 9, 10). He declares that the Temple ritual was but organised hypocrisy. Had made God's house a "den of thieves" (cf. Mark xi. 17). The proof of religion is conduct ! Religious convictions and observances are not enough, they must result in changed conduct (cf. James i. 17 ; ii. 14-26, etc).

Because the Temple had become the symbol of a false religion God would destroy it as He had done Shiloh. This word was received with horror. Compare effect of Amos's words (vii. 10). They could not understand a God who would destroy His own house, but He did, and the same lesson had to be relearned in Jesus' day.

His condemnation of the Temple also implied the condemnation of the sacrificial system (cf. vii. 21-23 ; see too, Amos v. 21-25 ; Hos. vi. 6 ; Micah vi. 6-8 ; Isa. i. 11-15).

These passages show that sacrifice without moral response is worthless. Jeremiah appears to go beyond this, but his outburst may have been a reaction against the attempt to make sacrifice the essential for fellowship with God.

In this first Temple address, following Micah iii. 12, the prophet liberated the religion of Israel from its geographical bondage (cf. xxix. 12-14). This paved the way for the later establishment of synagogues throughout the eastern Mediterranean which were to play a great part in the formation of the Early Church. Jesus fulfilled the doctrine of Jeremiah (John iv. 20-24). Jeremiah thus anticipates the New Testament doctrine of the new Temple of God (see John ii. 21 ; Eph. ii. 18-22 ; I. Cor. iii. 17 ; I. Pet. ii. 5).

#### 2. The Second Address—The Secret of National Strength

(xxvi. 1-9).

This was given in the fourth year of Jehoiakim. It deals also with the "Temple superstition" but introduces and appears to stress the words "this city" (v. 9). The emphasis appears to be more on civic pride. The fact that they believed the city could not be destroyed because it was the city of the King showed that they had forgotten the secret of true strength, viz. the presence within it of a holy God (see Isa. xii. 6). In verse 13 we have the compassionate call of God. It is a call to :

(a) **Amend their ways.** The word "amend" is a strong word, it means "to make sound, or heal." This was to be done by an actual and external act. It means, to make your way noble or beautiful, etc.

(b) **Obey the voice of God.** God was speaking : they were to hear and respond. The tragedy is that the nation then—as now—did not regard the voice of God. Still He speaks : will Britain hear ?

(c) **If they responded God would avert the catastrophe.** "The Lord will repent Him, etc." Repent here does not mean a change of mind. The word equals "a sigh." It presupposes sorrow and is often used of consolation growing out of sorrow. It is not a change of mind, but of activity. The desire of God is not to smite but to heal, not to afflict, but to bless. If men turn from God they make a rod for their own backs, but if they turn to Him He turns from anger "with a sigh of relief." National calamity comes as the outcome of national sin : it is poetic justice. But punishment is ever a "strange act" on God's part (Isa. xxviii. 21). See, too, Lamentations iii. 33. The secret of true national strength as of true worship is in obedience to the voice of God. This the basis of the Temple Addresses.

**M**Y THOUGHTS are centred around the last verse which I read to you: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

What I am going to say is based a great deal upon my own experience, and I feel sure that because of that it will find an echo in yours. It is a good thing sometimes to remind ourselves of the things which we have learned by experience; God teaches us that way; and now and again He wishes us to be reminded of these things so that we can continue to follow the lessons which we have learned. It is obvious that Paul considered his body to be an enemy—an enemy that had to be subdued and to be brought into subjection through His spirit. He wrote "I keep under my body, and bring it into subjection." Paul here is alluding to the boxers and wrestlers who hit each other between the eyes, and having done so, conquered the opponent and led him captive. Paul tells us that we have to treat our bodies like that—our bodies must be in subjection to our spirits. He tells us that he brings his body into subjection for a definite purpose: "Lest that by any means, when I have preached to others, I myself should be a castaway." The word preach reminds us of the herald of the Grecian games, the man whose duty it was to give out the rules and to make sure that everybody complied with the qualifications, and at the end to make the great decision whether the person who came in first at the winning post was really qualified to receive the prize. In this verse the apostle tells us, "I want to be sure that after I have helped other people to fulfil the necessary qualifications and to come in and to win the prize that I too, will win the prize," because he tells us there is a grave possibility of his becoming a castaway.

Now that word raises a great issue, but I want us to stand on common ground this morning. The word cast-away meant that a person who came in at the winning post and who had not complied with the necessary qualifications, was rejected, and instead of receiving the crown he went away disappointed. Whatever the extent or meaning of that word one thing is certain, it brings to our minds the dangers which confront the Christian minister. As I said, my thoughts are drawn from my own experience, I want to speak to you on some of these dangers, and I am sure that what I say will also find an echo in yours.

**The first danger that I am going to speak about is the danger of unprofitable familiarity with Holy Scripture.**

The efficient manager must know the needs of all his departments, they must be there at his finger-tips. He must know what everybody does within his factory, he has to know everything from the beginning to the end; unless he does he is not an efficient manager. The same thing applies to the Christian minister. We need to become familiar with holy things; we need to know the Word of God; our duties demand that we constantly read the Word of God, not only for our private devotions but also for the sake of our congregations. It is that very familiarity that brings a grave danger, the danger of unprofitable familiarity with God's Word. We all use various illustra-

tions when speaking to sinners to impress the idea that familiarity causes them to ignore the message. We have spoken about people living beside the railway embankment, hearing the trains and being annoyed when first they went to live there, and how afterwards, as the time had worn on, they forgot the sound and could sleep through the rattle of the trains. When I came here Monday and heard the machinery next door it quite annoyed me; now I hardly hear it. We become familiar with the sound.



# Dangers of the

Message delivered by Pastor  
one of the Devotional ses

(Reading: 1)



Mr. Lindsay Glegg uses a very telling illustration. He says that on one occasion when he was an apprentice, he saw engineers asleep in a boiler whilst other engineers were driving in the rivets from the outside; they had become so accustomed to the sound that they could sleep through it. Those illustrations return as a boomerang to our own heads. They tell us this morning that there is a danger of our becoming familiar with the Scriptures in an unprofitable way. We can preach and yet derive no benefit, we can speak and yet our hearts can remain unmoved. We are faced with the danger of giving counsel to others which we neglect ourselves. We have taught others to find rest and comfort in the Saviour, and yet we miss the peace we offer to others. We tell others that they can trust and not be afraid, and yet we ourselves often remain fearful of the future. We tell them God has a plan for their lives and that everything is quite all right because God has everything under His control, and yet you and I, when our circumstances become uncongenial, complain. You see, we can tell others what to do, and yet miss the message ourselves; we can become unprofitably familiar with holy things.

If the word we preach is not mixed with faith it will not profit us. It is one thing to preach, it is one thing to show other people the way, it is another thing to set out in faith and to do and enjoy the things which we offer to others. God has not given us the job of giving out peaches to others—He wants us to eat some ourselves. We have not been called that we might carry the grapes of Eschol between our shoulders, but we have been called to feed upon them. The milk and the honey, and all the good things of Canaan are for us as well as for those to whom we minister. God forbid that any of us should miss them.

I have a farmer friend who told me the other day that though he produces a great number of eggs and a great

number of chickens, he never, or seldom, eats the chickens himself, and he very rarely touches an egg. Now that seemed very strange to me, I thought a farmer would enjoy a chicken and I thought he would have plenty of eggs. No, he produces them for other people. There is a danger that you and I shall produce our sermons for other people, but we need to feed upon them ourselves first of all. The husbandmen must be first partaker of the fruit. There must be a personal application if our ministry is to remain

# Christian Ministry

by Wm. W. Wright (Eastbourne), at  
the Elim Conference

(ix. 24, 27)

effective after people have come to know us. Grave danger faces us if we are not profited by the messages that we preach. After a time people will notice that our life contradicts our message, and they will begin to say, "Well it's hard to believe that, why doesn't he act upon it himself?" When people come to know us, if you and I are unprofitably familiar with the Scriptures they will soon detect it. Therein lies one of our greatest dangers, we need to apply the Word to our own hearts.

## The second danger that I feel confronts the Christian minister is that of insincerity.

This is the most subtle danger, because our career depends to a great extent on what the people say. There is, therefore, the danger that you and I will preach to please the people rather than to receive the approval of God. We will give the people what they want, rather than what they need. If we were entertainers we would give them what they want because we want their applause, but because we are Christian ministers we do not necessarily give them what they want, we give them what we feel before God is what they need. And here is a very subtle danger for us all: we like the people to think well of us, we like to hear their applause, and if we are not very careful we can fall to the sin of insincerity. Aaron found life much easier when he made the Golden Calf. Before, the people were grumbling and complaining, but once he made the Golden Calf they were satisfied, they danced around it, they sang. What a difference from having a grumbling people, they were singing, they were rejoicing, but before they were complaining. But the calm that Aaron enjoyed for that little while was simply the peace which precedes the storm. So let us be careful that we do not fall to the danger of insincerity.

The challenge of Paul to the Jews can be thrown at us. Paul writing to the Jews says, "Thou that teachest another, dost thou teach thyself? Thou that tellest a man he should not steal, dost thou steal?" In other words he says, "If you preach a thing then you must be that thing, you must live out your message or you are insincere." We tell others to rejoice in adverse circumstances, do we rejoice in adverse circumstances? We tell others that all things work together for good to them that love God, well do we live by such a conviction? We exhort others to cast their burdens upon the Lord, but do we grumble about ours? We teach others that they should sacrifice for the cause of God, but are we the complainers when sacrifices are required of us? We tell others to pull the weeds out of their vineyards, but quite often we allow them to seed in ours. There is a danger of becoming insincere, of telling people what is expected of them but not speaking to our own hearts. Before we preach there must be a personal application or we will become a sounding brass and a tinkling cymbal. I wonder if you have heard the illustration of the worker who had a dream. This minister was apparently a most prosperous servant of Christ. His church was full; people praised him for his messages; they considered that all he was doing was splendid. One day on returning home, tired from labour, he reclined in his chair and dozed. Suddenly it seemed to him that the door opened, and in walked a stranger. There was no tap, he had not called out "Come in," the stranger just came in. As he looked at the stranger he saw that he was carrying balances and he wondered what the man required. The stranger came up to him and said, "How is your zeal?" and in that moment his zeal seemed to take on physical quality and he took from his bosom his zeal and handed it to the stranger, who placed it upon his scales and weighed it and he said, "A hundred pounds." The minister was delighted, he thought to himself, "I knew there was nothing wrong with my zeal, I knew that was all right and I had plenty of it, a hundred pounds." He noticed that the stranger looked rather sad, and he made a fire, and he placed the mass into the fire, and after it had been well burned in the fire, he took it out and allowed it to cool. Once it was cool he took a hammer and struck the mass with a hammer and it all fell to pieces, then he took each part and placed it upon the scales and made his analysis. As he did so he wrote various notes, then when it was finished he turned to the Christian worker and he said, "May God save you," and with that he turned and left the room. The Christian worker looked around and he saw the little piece of paper that the stranger had left behind, and this is what he read:

Bigotry .. ..	11 parts
Personal ambition .. ..	22 parts
Love of praise .. ..	19 parts
Pride of denomination .. ..	15 parts
Pride of talent .. ..	14 parts
Love of authority .. ..	12 parts
Love to God .. ..	4 parts
Love to man .. ..	3 parts



For the moment the Christian worker was annoyed, he could not understand it, he did not believe it: but he got down on his knees before God and looked at the paper again, and as he looked at the paper it turned into a mirror in which he saw himself, and when he saw himself there on his knees before God he said, "My God, it is true." He had not seen himself before, he had not really understood just how he was serving the Lord: there was so much around him that was insincere but he did not realise it.

We have incidents such as that in the Scriptures: we have the case of Isaiah; it wasn't until he came before the Lord, though before he had spoken for the Lord and done a work for God, it was not until he saw the Lord high and lifted up with his train filling the temple that Isaiah cried out, "Woe is me, for I am a man of unclean lips." It was just the same with Job. God said that Job was the finest man who ever lived, yet when Job came before God he said, "I abhor myself, and repent in dust and ashes." There is a grave danger of insincerity.

I like the words of William Cowper, that great hymn-writer: "Would I describe a preacher? I would express him simple, grave, sincere and plain in manner; decent, solemn, chaste in doctrine, uncorrupt in language, plain and natural in gesture, much impressed himself, as conscious of his noble charge and anxious mainly that the flock he feeds may feel it too; affectionate in looks and tender in address, that well becomes a message of grace to guilty men," in other words, Cowper says to us, our message should ring with sincerity. We are also confronted with the danger of ambition. Observation compels me to believe that the men best fitted for the ministry are those who would hit the mark had they remained in their earthly calling. The men best fitted for the ministry, in my estimation, are men who have ability to make their headway in the world: men with organising ability, who can effectively put their point of view, who can console others, who set themselves a goal and are determined to reach it, who do not trust to luck and circumstances, but who trust to labour. I believe that is the man that God will honour and bless. When I look around at the Christian ministry I find those ministers most efficient who would most definitely have made great headway had they been in the commercial world.

When men enter the ministry this quality of ambition is not to be destroyed but to be re-directed. Unless ambition is directed within the will of God it will exert a soul-destroying influence; no longer must we build a castle for ourselves we must build a temple for God. When ambition leads to self-seeking, to the engineering of circumstances, to the ignoring of the rights of others, God is grieved, and though there may be a semblance of success, in that day it will be so much wood, hay, and stubble, and we shall suffer loss. We must be ambitious if we are in the ministry, we must have an aim, we must have a goal that we are determined to reach, but at the same time that goal must be modified by God's revealed will to us. Ambition can lead to an unhealthy desire for publicity. It was the great C. H. Spurgeon who wrote, "We have plenty of

people nowadays who could not kill a mouse without publishing it in the *Gospel Gazette*. Samson killed a lion and he said nothing about it. The Holy Spirit finds modesty so rare that He takes care to record it. Say much about what the Lord has done for you, but say little about what you have done for the Lord." I think that is great advice coming from the man who was so successful in the Christian ministry. Modesty becomes the Gospel preacher. Not I but Christ.

He held the lamp of truth that day  
So low that none could miss the way,  
And yet so high to bring in sight  
That picture fair, the world's great light,  
And gazing up the lamp between,  
The hand that held it scarce was seen.

He held the pitcher, stooping low  
To lift the little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and faint.  
They drank, the pitcher thus between,  
The hand that held it scarce was seen.

He blew the trumpet soft and clear  
That trembling sinners need not fear,  
And then with loudest note and bold  
To raise the walls of faith untold  
The trumpet coming thus between  
The hand that held it scarce was seen.

But when the Captain says, "Well done  
Thou good and faithful servant, come,  
Lay down the pitcher and the lamp,  
Lay down the trumpet—leave the camp."  
The weary hand will then be seen  
Clasped in those pierced ones, naught between.

A lovely contrast. Whilst we are the servants of the Lord here let us make sure it is not I, but Christ, and then, when the great day of reward comes, our hands will be seen clasped in his. Modesty becomes the Gospel preacher.

**And my last thought is this, we are confronted with the danger of an undisciplined life.**

Doctor Sangster tells us that one of the greatest responsibilities placed upon us by our ordination is the responsibility of allocating our time. We do not have to clock in and clock out; and what is more, not many people will bother how we spend our time, providing we are bright and genial on the platform, and in their homes. They will not mind what we do, at least, not for a few years. They might do after a while, when they discover a few things; but providing we are bright and cheerful for a good while, all will be well. We have all found there is a grave danger in an undisciplined life. It is so easy for us to fritter away our time with unnecessary conversation and a multitude of little things which do not matter. Paul was aware of this and says, "Redeeming the time because the days are evil."

The man who sets himself a target is the man who accomplishes far more than the man who just potters. Now in our ministry we often find that when we do set ourselves a target or make out a programme for the day, it is very often interrupted. Sometimes we go on for weeks like that, every day our programme is interrupted. I

(Continued on page 515)

# ELIM YOUTH PAGE

Conducted by  
Pastor DOUGLAS B. GRAY

“Fight the good fight of faith” (I. Tim. vi. 12).

## MARCH OF WITNESS AT COLNE

By Mrs. E. M. Jones

Recently we took part in the town's annual Witness March. This was the first year an Elim witness has been given in the town.

Much preparation had been made and now, on a glorious morning, workers at the church as early as 7.30 a.m. prepared the last minute essentials prior to the arrival of the scholars—baskets of flowers, banners, shields and dresses previously made by the Sunday school workers were now a blaze of colour.

A banner of flowers bearing “Elim” headed the tableaux which consisted of carrying an open Bible on a cushion, baskets of flowers, shepherds; banners with texts from open Bible.

The assembling of all the churches took place at the Local Fair Ground.

What a picture awaited our eyes with already thirteen churches at their positions: banners of every description with thousands of people waiting for the United Free Churches Service.

A two-mile procession passed through crowded streets, headed by the Salvation Army and Town Bands.

Meetings have, since that occasion, shown an increase every Sunday.

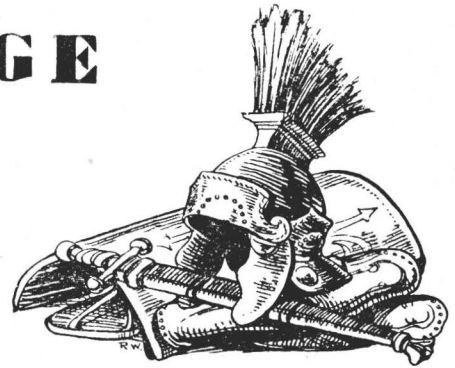
The sisters of the congregation were not ashamed to bear a banner of testimony for the Lord and walked through the packed streets of Colne.

Singing to sick people and a return to the church for tea ended the much-awaited event.

We praise God for the opportunity to make an established witness in the town.



Children of the Colne Elim Sunday School who took part in the March of Witness. Pastor and Mrs. Jones are also in the picture.



## ELIM YOUTH RALLY IN MANCHESTER

Reported by Pastor Ken Smith (St. Helens)

All roads led to Manchester recently for Elim's great Youth Rally, held in the Houldsworth Hall.

Through Lancashire's highways came coaches from Southport, Blackpool, St. Helens, Wigan, Liverpool, Burnley and many other assemblies. A good number attending the services were Mancunians.

Pastor Alex Tee and revival party who recently held a successful campaign in the Lancashire town of Burnley, were guest speakers.

Owing to unforeseen difficulties the baptismal service could not be held in the afternoon, but hundreds heard a thrilling message calling believers to be “dynamic disciples,” to consecration and obedience. The Lancashire United Crusader Choir sang under the leadership of Pastor F. W. Jones. Pastor J. Tetchner the District Superintendent convened the service.

During the tea interval an open air service of pentecostal witness conducted by Pastor A. Newman was held on one of Manchester's many bomb sites. Hundreds heard the message of salvation.

Pastor J. Woodhead opened the evening service with a real spirit of campaign evangelism. The hymn singing throughout the service was tremendous, even for Northerners. Over a thousand people packed the hall.

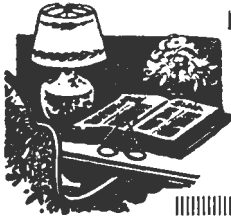
The Crusader Choir again sang, and the Salford Quartet presented the Gospel message.

In his opening remarks Pastor Tee asked for people to stand who had been healed during the last twelve months. Forty stood, including many from the recently-formed church at Burnley. “Don't argue with me, argue with these who have been healed,” was his advice to critics of Divine healing.

Pastor Tee spoke on the Second Advent, and in a plea for separation exclaimed, “I believe in pentecostal holiness!” Exhorting believers to awake in view of the Lord's near return he said “We've all got to be living live wires!” and pointed out that over one third of Scripture is prophetic.

Pastor Tee quoted the Prime Minister who claimed that man had failed to govern humanity. “Someone will have to come from another world to do it, and thank God He will” was our brother's answer to the Prime Minister's dilemma.

Several decisions were made for Christ and backsliders restored. All returned to their respective assemblies knowing that God had visited them in a wonderful way.



# The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

**SUNDAY, November 1st.** Psalm cxvii. 1-cxviii. 14.

"Let them that now fear the Lord say . . ." (v. 4).

The expression is descriptive of those who have become proselytes. In the previous verses Israel and the priestly class have been urged to acknowledge the ever-enduring mercy of God; now the new converts to Judaism are invited to blend their voices in this same chorus. To transpose this injunction to the converts to Christianity is no difficult task: nor is the compliance with it difficult. There is some hidden spring of thankfulness that wells up within us when we contemplate the goodness of God that makes us want to make the whole earth ring with His praises.

**MONDAY, November 2nd.** Psalm cxviii. 15-29.

"I will praise Thee for Thou hast heard me" (v. 21).

The word "heard" equals, both in this and all Psalms, "answered." John informs us, "If we know that He hear us . . . we know that we have the petitions that we desired of Him." We do not have to cry and cut ourselves like the prophets of Baal, but draw nigh with a pure heart fervently. Then the Father's ear is attentive to our cry and His arm is stretched forth in power on our behalf; for all those who can say, "Thou hast heard me," will be able to add, "and art become my salvation."

**TUESDAY, November 3rd.** Psalm cxix. 1-16.

"I will not forget Thy word" (v. 16).

The whole of this Psalm centres around the precepts, law, and Word of God. It is a setting forth of the preserving and guiding power of God's Word. Hid in the heart it prevents sin and directs our feet in the way of holiness. A forgetting of the law of God can have disastrous consequences both in this life and in the life to come, but a careful remembering of His words, to do them, will bring us into a wealthy place." God's law faithfully observed will lead us into paths of pleasantness and ways of peace.

**WEDNESDAY, November 4th.** Psalm cxix. 17-32.

"Open Thou mine eyes" (v. 18).

This is a prayer that needs to be prayed by all students of the Word. To approach the Bible with only human wisdom as one's equipment is to miss the saving content of its life-giving message. Spiritual things are spiritually discerned: carnal reasoning cannot scale the heights nor probe the depths of the Divine revelation. "When He is come," said Jesus of the Holy Spirit, "He shall take of the things of Mine and reveal them unto you." Pray for

this enabling and you too will "Behold wondrous things out of His Law."

**THURSDAY, November 5th.** Psalm cxix. 33-48.

"I will walk at liberty" (v. 45).

"Ye shall know the truth and the truth shall make you free," said Jesus. Liberty is not licence. It is not freedom merely to follow the whims and fancies of one's mind. It is freedom from the bondage of corruption and the thralldom of sin. It is freedom to live my life in accordance with the highest principles of liberty. The constraining factor, if constraint it be, is, "For I will seek Thy precepts." When my life is lived according to the Divine requirements I experience the freedom of the "sons of God" and that is to be "free indeed."

**FRIDAY, November 6th.** Psalm cxix. 49-64.

"Thou art my portion, O Lord" (v. 57).

Rich indeed is the soul that can say this. What need is there for the baubles of earth when the soul has its inheritance in God? Treasures of earth are as nothing compared with this. Adversity of circumstance cannot beggar the soul that has this possession. It is not subject to the ravages of time nor the ebb and flow of life: these things make no imprint on the life that finds all its wealth in God. That soul can truly say, "Blessed be God . . . which hath begotten us again . . . unto an inheritance incorruptible, and undefiled, and that fadeth not away" (I. Peter i. 3, 4).

**SATURDAY, November 7th.** Psalm cxix. 65-80.

"Before I was afflicted I went astray" (v. 67).

Affliction is an experience which is often as beneficial as it is unpleasant. Not out of anger or spite does God lay the chastening rod upon us, but with a love that tempers even justice with mercy. Of our Saviour we read, "He was made perfect by the things that He suffered." If God deals thus with you, seek the purpose that lies behind it. Renegades may rant against the restraints of God but the initiated acquiesce joyfully, knowing that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II. Cor. iv. 17).

## A PRAYER FOR PENTECOST

For Thy great power our hearts now yearn,  
Thou blessed Lord of hosts;  
To glorify Christ's wondrous Name,  
Give us the Holy Ghost.  
We've waited long for latter rain  
Our thirsty souls to fill;  
Oh send a mighty deluge now,  
According to Thy will.

—W. J. ALLEN.

## Thought for the Week

What most folk are seeking these days is less to do, more time to do it in, and more pay for not getting it done.

## COMING EVENTS

**ACCRINGTON.** Oct. 26. Elim Church, Blackburn Road. Visit of Mr. F. B. Phillips with Missionary Colour Film. 7.30.

**BRADFORD.** Oct. 24-Nov. 8. Southend Hall, Leeds Road. Visit of Mrs. A. Parham (U.S.A.). Sat., 7. Sun., 10.45 and 6.30. Tues. to Thurs., 7.30.

**CAMBERWELL.** Oct. 25-Nov. 8. Elim Church, Benhill Road. Youth Campaign conducted by Pastor P. J. Rammell. Sun., 6.30. Tues. to Fri., 7.30. Children's Services, 6.

**CROYDON.** Oct. 24. Elim Church, Stanley Road. Youth Conference and Rally, conducted by Pastor J. Atkinson (Youth Commissioner). Speaker: Pastor F. J. Slemming. 10.30 (Prayer); 3 (Youth Conference); 7 (Public Rally). Buffet tea between meetings.

**DRIFFIELD.** Oct. 24, 25. Methodist Church, George Street, N.E. Presbytery Rally. Guest Speaker: Pastor H. W. Greenway. Sat., 3.30 and 6.30. Sun., 10.30 and 6 in Elim Church, Wansford Road.

**DUDLEY.** Oct. 26-31. Friends' Meeting House, High Street. Evangelistic Campaign conducted by Pastor A. Brooks, supported by various Choirs. Each night, 7.30.

**EASTBOURNE.** Oct. 31-Nov. 5. Elim Church, Hartfield Road. 25th Anniversary Services. Speaker: Pastor E. F. Cole. Sun., 11 and 6.30. Week-nights, 7.30.

**EDINBURGH.** Oct. 24-27. Elim Church, Dean Street. Annual Youth Rally and Coming-of-Age Services. Speakers: Pastors J. J. Morgan, W. W. Kelly, and I. W. Lewis. Sat., 3.30 and 6. Sun., 11 and 6.30. Mon., 7 (Anniversary Tea). Tues., 7.30.

**ISLINGTON.** Oct. 29, Nov. 5, 12. Elim Church, Lennox Road, Finsbury Park. Special Bible Studies by Pastor E. C. W. Boulton. 7.30.

**LETCHEWORTH.** Oct. 22-25. Elim Church, Norton Way North. Missionary Exhibition. Speakers: Pastors S. W. Law (India) and G. H. Thomas (Missionary Sec.), and Miss R. Simms (Africa). Sun., 11 and 6.30. Thurs. to Sat., 7.

**OXFORD.** Oct. 31. Elim Church, Botley Road. Visit of Sparkbrook Choir.

**PONTYPRIDD.** Oct. 25. Elim Church, Thurston Road. Baptismal Service.

**PORTSMOUTH.** Oct. 24, 25. Elim Church, Arundel Street. Visit of Pastor D. B. Gray and London Crusader Choir. Sat., 7. Sun., 11 and 6.15. (Afternoon at Portsmouth Prison, 2.)

**SHEFFIELD.** Oct. 24. Elim Church, Howard Street Chapel. Howard Street. Visit of Mr. F. B. Phillips with Missionary Colour Film. 7.30.

**SOWERBY BRIDGE.** Commencing Oct. 25. Princes Hall, Town Centre. Revival and Divine Healing Campaign conducted by Pastor J. Woodhead and Party. Convener: Pastor L. Lambert. Sun., 6.30 and 8. Week-nights, 7.30.

**TAMWORTH.** Oct. 24-26. Elim Church, Park Street. 30th Anniversary Celebrations. Speakers: Pastors J. Dyke and R. A. Gordon. Convener: Pastor H. F. Lance. Sat., 5 (Birthday Tea). 7.30 (Convention). Sun., 11 and 6.30. Mon., 7.30.

**WELLS.** Nov. 8. Elim Church, Chamberlain Street. Pastor's Fifth Anniversary. Speaker: J. Newberry. 11 and 6.30.

**WIMBLEDON.** Oct. 25, 26. Elim Church, Southey Road. Minister's Anniversary. Speaker: Pastor Keats.

### PRESIDENT'S ENGAGEMENTS

Pastor J. J. Morgan will visit the following churches in the Scottish Presbytery:

Oct. 24, 25.—Edinburgh. 26.—Dundee. 27. Aberdeen. 28.—Kirkintilloch. 29.—Motherwell. 30. Dunfermline. 31.—Nov. 1.—Greenock. 2, 3. Glasgow. 7, 8. —Carlisle.

### MISSIONARY ITINERARIES

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Southern Rhodesia (Border of Portuguese East Africa):

Farewell Meeting in Graham Street, Oct. 27, at 7.30.

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

Oct. 24.—Caerphilly. 25.—Barry. 26. Newport. 27. Hereford. 28. Cardiff. 29.—Pontypridd. 30. Tonypandy. 31.—Treharris. Nov. 1.—Porth. 2.—Abercynon. 3.—Mountain Ash. 4. Merthyr. 5. Dowlais. 7.—Pontlottyn. 8. Abertysg. 9.—Pantawaun. 10.—Brecon.

Miss F. Grossen, Elim missionary on furlough from the Transvaal, will visit the following churches:

Oct. 24.—Driffield. 25, 26.—Hull (Mason St.). 27. Hull (City Temple). 28. Scunthorpe. 29.—Grimsby. 31.—York. Nov. 1. Harrogate.

### ITINERARY OF THE McCOLL-GERARD TRIO

These talented Sisters from Canada will minister in the following centres. There will also be a showing of the Oral Roberts Film, "Venture into Faith," as indicated.

Oct. 24-28.—Leigh-on-Sea. 29. Southend-on-Sea. The Pier Pavilion (Film). 31.—Wimbledon, Merton Public Hall, Kingston Road (Film). 7. Nov. 1.—Merton Public Hall. 6.30. 2-4.—Clapham. 7.30. 7. East Ham. 7.8.—Ilford. 11 and 6.30. 9.—Hayes. 7.30. 10.—Ealing Town Hall (Film). 7.30. 11.—Leyton Town Hall (Film). 7.30. 12.—Leyton Elim Church, 7.30.

### GREAT PUBLIC

### REVIVAL AND DIVINE HEALING CAMPAIGN

in the

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Week-nights at 7.30

Conducted by

Pastor P. S. Brewster and Party

Pastors W. Plowright and W. Ll. Bell

### DANGERS OF THE CHRISTIAN MINISTRY—Contd.

venture to say we do far more for God by having the programme than what we would by not having it. If we give way to the demands of the body, people will doubt our concern for perishing souls. Of course, we must allow our body adequate rest, clothing, food and recreation: adequate but no more. We must find the balance. Now that is a very personal matter. Some people need more food than others; some people need more rest than others; some people need more recreation than others; we ourselves must find the balance before God. Paul said, "Let your moderation be known unto all men." The true force of the meaning of the word castaway certainly brings before our minds the grave dangers which confront the Christian minister.

If Paul did not think himself impregnable against such attacks in his old age, then you and I should not be complacent in this matter. The war with the flesh goes on until death releases us, and I am so glad this morning to be able to say as well, that we are more than conquerors through Him that loved us. We can bring the body into subjection so that the spirit shall be lord of our life, and the body shall do as we tell it. May God help us each one to avoid the grave dangers which confront us all.

## Classified Advertisements

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

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bournemouth.** Christian Guest House, near sea. Now booking for Christmas. Homely Christian atmosphere. Hot & cold, all bedrooms, gas fires. Winter residents received. Reduced terms. Brown, Crosbie Hall, Florence Road, Boscombe. C.226

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

**Ireland.**—Christmas House Party. Booking now at Rathmore House, Seacliffe Road, Bangor. Seafront; spacious lounge; h. & c.; spring interiors; homely atmosphere; spiritual fellowship; superior catering; coach to Belfast Convention, Boxing Day. Enquiries: Pastor and Mrs. Wesley Gilpin. Phone 1405. C.229

### BIRTH

**Brooks.**—On October 10th, to Mr. and Mrs. A. Brooks, Sunday School Superintendent, Elim Church, Bolton, the gift of a son, Peter Charles.

### MARRIAGES

**Ballard : LeFevre.**—On October 3rd, at Elim Church, Winton, by Pastor J. Hywel Davies; Reginald David Ballard (District Youth Commissioner) to Daphne Grace LeFevre (Crusader Secretary, Winton).

**Addison : Denney.**—On October 3rd, at Elim Church, York, by Pastor R. B. Chapman; George William Addison to Violet Rose Denney.

**Carr : Lawes.**—On September 16th, at Elim Church, Salisbury, by Pastor F. J. Slemming; Donald Carr to Rosalind Gertrude Helen Lawes.

**Linfoot : MacDonald.**—On October 10th, at Elim Church, York, by Pastor R. B. Chapman; Peter John Linfoot to Patricia MacDonald; both Elim Crusaders.

**Parle : Harris.**—On October 10th, at Jerusalem Chapel, Merthyr, by Pastor G. K. Steele; Nicholas John Parle to Ann Harris.

**Orme : Lang.**—On October 3rd at Elim Church, East Ham, by Pastor H. Haith; Arthur Orme to Daisy Elsie Lang.

**Robinson : Wells.**—On October 6th, in the Ulster Temple, Belfast, by Pastor J. Smith; Thomas Ernest Robinson to Catherine Wells.

### WITH CHRIST

**Lloyd.**—On October 4th, Mrs. Henrietta Reorder Lloyd, of West Bromwich, in her 75th year, passed into the presence of the Lord. Funeral conducted by Pastor H. Fisher.

**Mayoh.**—On October 2nd, George Mayoh, aged 73, much loved member of Elim Church, Salford, promoted to glory. Funeral conducted by Pastors John Woodhead and R. Clark.

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