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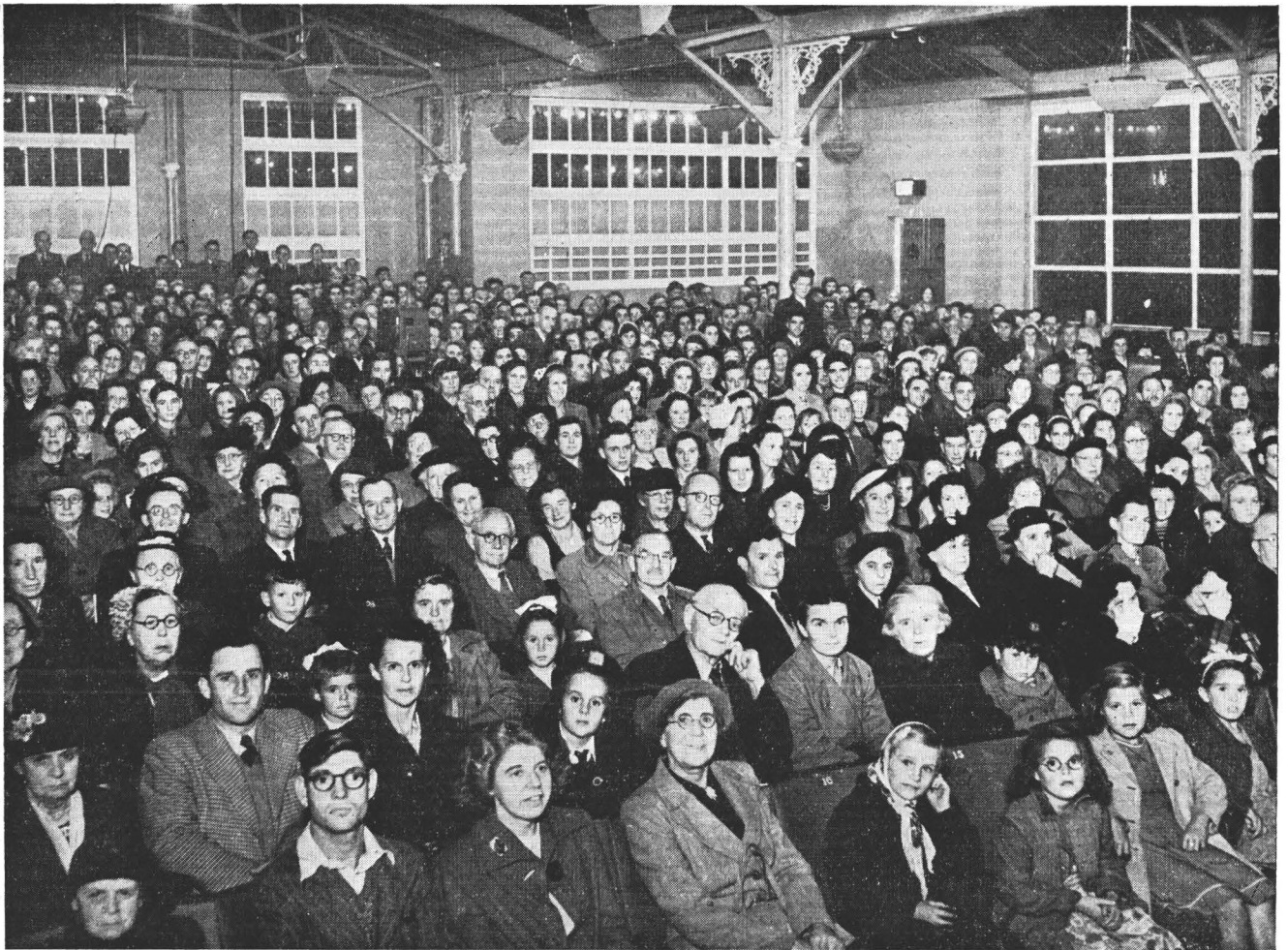
THE

# Elim Evangel

VOL. XXXIV. No. 45.

THREEPENCE

NOVEMBER 7TH, 1953.



Capacity crowd in the Candie Auditorium, Guernsey, for the showing of the film, "Venture into Faith." This same auditorium has been used by Pastor P. S. Brewster and Party for their evangelistic campaign.

#### TEXT FOR THE TIMES

"He that is greedy of gain troubleth his own house" (Proverbs xv. 27).

# Focus

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## on the Churches

### AFTER TWELVE MONTHS AT BRISTOL—WHAT?

By **Gordon Lovell** (Church Secretary)

It is over twelve months since the great pioneer campaign was launched in Bristol, when men and women were flocking to the services in the Colston Hall, and the critics said, "Oh, it's only a flash in the pan—as soon as the campaign party has gone it will die out." Time has proved the critics to be completely wrong! Under the inspiring leadership and ministry of Pastor W. Jones this glorious work has gone on.



Pastor R. Jones

Permit a few facts and figures.

During the past few months a fine corner site has been purchased for the erection of the Bristol Church building, and already the Minor Hall, which seats 300 people has been completed and is now in full use. Every Wednesday evening this building is packed for the Bible Study. Prayer meeting attendances average 200, and we can also praise God for a flourishing Crusader branch. A Sunday School has been commenced and we are happy that during the first year of our existence the Sunday School came third in the Sunday School examinations. The Sisterhood meeting each week, under the leadership of Mrs. Jones, is a source of great blessing.

Owing to the size of the Sunday evening congregation we have to hire the Corn Exchange Building. The hire charge is high, but it delights our hearts when practically every Sunday evening extra chairs have to be brought in to cope with the crowds.

The large number of strangers being reached by Elim in this city is really thrilling. Last Sunday evening when Pastor Jones tested the meeting there were forty men and women who signified that they were in an Elim meeting for the first time.

Since the Campaign closed over 250 people have made the great decision to accept Christ.

We appreciate the love, zeal, untiring labours, and thrilling ministry of Pastor and Mrs. W. Ronald Jones.

### PROGRESS AT SWINDON

By **Mrs. Betty M. Barnes**

Our Sunday School Anniversary was wonderfully attended. Mr. Idris Stephens delighted parents and children alike with his simple presentation of the Gospel.

We travelled eighty miles, in four large motor coaches, to the sea-side for our Sunday School outing. It rained when we left home—it rained all the way back, but,

praise God, it was "dry in the middle!" and we were able to enjoy a happy day.

In July the Crusader Choir accompanied Pastor A. S. F. Horne to Oxford, and in the crowded campaign tent meeting, convened by Pastor Scrivens, Pastor Horne's challenging message moved the hearts of all present. Nine souls gave their hearts to the Saviour.

September 12th-14th were days of rich blessing when Pastor S. Gorman came, bringing with him treasures from the store-house of God's Word.

At the farewell meeting of Pastor and Mrs. A. S. F. Horne and family, Swindon assembly were able to look back over four years of his ministry, seeing again and again through the many spontaneous testimonies, how greatly God has used and blessed him in service here.

Convened by Pastor G. Canty of Gloucester, the fine gathering was soon brightly singing, and for almost forty-five minutes members and non-members were praising God for salvation and healing during his ministry, help and understanding during sickness, and untiring devotion to work in surrounding districts.

Thirty-four members have been added to the church, twenty-eight baptised in water, two churches opened in country districts—and one baby daughter (a wonderful testimony of God's healing power) added to his family while in Swindon.

### HARVEST AT BRITON FERRY

By **F. B. Gardiner**

The Harvest Festival services were a great source of blessing at Briton Ferry. The church was well filled with people, and never looked better with its decorations of fruit, flowers, the sheaves of corn and loaves of bread, and the new gleaming paint-work on the windows.

Pastor H. L. Dawson preached at these services and in the evening dedicated our latest member, a lovely baby boy, a mother's harvest gift to her Lord.

The evening closed with a Bible offering, when members and friends made their way to the front of the church to lay thank-offerings on the open Bible.

### BLESSING IN SPITE OF DIFFICULTY

Last May Pastor B. J. Hopkins was inducted as the first full-time minister in Oldham for a few years. The work had continued, however, under Mr. and Mrs. Glass, to whom we give thanks for their loyal and sacrificial service to the church.

The Foursquare Gospel is in action here. Souls are being saved, bodies healed, saints baptised in the Holy Spirit, and a deep realisation that the coming of the Lord draweth nigh is upon us. God is blessing the ministry of His servant, both in the home and church. Fifteen souls have been saved in the last eight weeks. One lady whose home was almost ruined, was wonderfully saved, now the home is united in Jesus.

A baptismal service was held in the public baths. Much blessing was received and many people in Oldham realised that here is a church that is on the move for God.

## THE McCOLL-GERARD TRIO AT PORTSMOUTH

By Miss J. Fry

The visit of our Sisters was a great blessing. On the Saturday night the church was packed to capacity. We were deeply moved by a film entitled "Venture into Faith," and realised afresh that God can do anything if we only have faith.

The Sunday evening service was also well attended. We very much appreciated the singing of our Sisters with their guitar and accordion accompaniments.

Jean McColl gave us a grand Gospel message resulting in seven children giving their hearts to the Lord. It was evident from their tears that their conversion was sincere as they knelt at the front of the church.

## GLASGOW REVIVAL FIRES

By Helen Hilliard

Revival fires continue to burn in Glasgow as a result of the Campaign conducted by Pastors P. S. Brewster and Willard Cantelon and revival party.

Saints are praising God for answered prayer and blessing received. Truly grace has been flowing into many hearts and lives, and the voice of thanksgiving and praise is in our midst as many testify to the saving of the soul and healing of the body. To many this will be a never-to-be-forgotten time.

There is nothing spectacular in the meetings, but hearts are thrilled as large audiences join in singing the well-known Gospel hymns. The stirring messages, healing ministry, moving solos, and inspiring musical items, and the beautiful pictures which we saw painted by the skilful brush of W. Cantelon have brought lasting blessing to large numbers.

Nearly 1,000 souls have accepted the Lord Jesus Christ as personal Saviour, many testimonies have been given to healing received.

All classes are being reached. Young people are being saved, with heart and voice joyfully sing the praises of God.

Our church is a revival centre, and the good news is broadcast by those who have been to the meetings.

A large congregation was present at the first revival Communion Service. Afterwards seventy new members received the right hand of fellowship. Although the revival party have gone the blessing continues. Eager crowds come to the meetings.

We had two great services on Sunday night. One at 6.30 and an after-church rally at 8 p.m.

The meetings are now being conducted by Dr. and Mrs. Musgrove and the tide is rising. Souls are being saved and the sick are being prayed for. We feel sure that great things are going to be done in the days which lie ahead.

## GOOD REPORT FROM GREAT BARR

By H. Ruskin

We thank God for His continued goodness to us: in both Church and Sunday School we are able to give a good report.

Pastor Fisher took the recent Harvest Thanksgiving services and gave an appropriate message that went home to all.

The Sunday School superintendent and teachers rejoice together as they are now seeing results: twelve teen-agers have expressed their desire to become Church members.

Our numbers have risen surprisingly in the last few months, and, considering the handicap of not having a church building of our own, we can only say, this is the Lord's doing and is marvellous in our sight.

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### *Thought for the Week*

"When success turns a man's head, he is facing failure."



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## HAVE YOU BOOKED UP FOR CHRISTMAS YET?

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# THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.  
Printed and Published every Saturday  
by Elim Publishing Company, Ltd., Clapham Crescent,  
London, S.W.4.

Editor : Pastor H. W. Greenway.

## EDITORIAL

### EDITORIALS UNDERLINED

References to the dangers of sponsored television and the evil intrigues of the Vatican in our editorial columns have been confirmed in one issue of the *Daily Telegraph*. Under the column "Radio Topics" L. Marsland Gander complains of the ruthless interference with television programmes in America by a large brewery concern which had sponsored a certain programme. It is true, that the transmission to which he refers was that of a big fight, but he adds, "How sponsors dominate the American scene is shown by the ruthless interruption of any star, however illustrious, to make way for advertising at the dictation of the clock." He also says, "The sponsors, having made the transmission possible, pushed beer down our throats with a fanatical persistence. . . . At every conceivable opportunity . . . there were pictures of the sparkling golden fluid being poured into glasses, while smiling salesmen extolled its merits. Various legends appeared on the screen, and its praises were chanted in harmony."

When we remember that the sponsors of programmes are often people with bad things for sale, and that the set-up of studio arrangements is in the hands of the theatrical profession, we need to exercise great caution in our approach to this influential invention. We cannot avoid the impact of television on the home life of our people; its use will demand the exercise of the greatest restraint, or it will become one of the most insidious snares Christians have yet had to face.

In the same issue of this daily newspaper attention is drawn to the "Vatican's 'Fifth Column'." Dr. Nathaniel Micklem has written a pamphlet at the request of the Life and Work Committee of the Congregational Union, entitled, *The Pope's Men*, in which he has some direct things to say. He refers to the Roman Church as an "elaborately organised pressure-group that takes its instructions from Rome, as the Communists take theirs from Moscow.

"The parallel is painfully close. Communists seeking to overthrow our present democratic way of life, we naturally regard as a kind of 'fifth column' in the land; Roman Catholics, desiring for this country a very different order from that which we now enjoy, are in the same sense a 'fifth column' here." Dr. Micklem also goes on to issue a warning against Catholic power in Government circles: "As long as the Vatican is a centre of political intrigue (among other activities) and the Pope remains a foreign prince demanding the obedience of many of Her Majesty's subjects in all matters where he says that morals

are concerned, we are right to view with real anxiety the intrusion and influence of Roman Catholics in the Foreign Office." This system, he says, "aims unceasingly at political power and the use of public money, and all Roman Catholics in public life and industry are required to put before all other considerations the welfare of the Church."

There is no further need of comment.

## Mended Earthenware

I am so thrilled to be able to write and tell how I have been wonderfully blessed by the Lord and how He has healed my body.

For the past three years I have been suffering from an internal complaint. In April, 1951, I changed to my present doctor as I was not satisfied with the doctor I had. In June this year my doctor gave me a letter to take to the hospital to make arrangements to see a specialist—they told me I would have to wait until the 14th September. I was greatly distressed and worried, wondering what I should do with my two children and husband and mother, and who would look after them while I was in hospital.

One night when Pastor Brookes asked for the sick to be prayed for and to come to the front, I went. I did this about three times before going to the hospital to see the specialist. Praise the Lord for His wonderful healing power! Today I am strong and healthy, I have never been so well in my life. I had no medicine or ointment, nor a prescription of any sort from the doctor whilst waiting those three months to see the specialist. Not only has the Lord healed my body, but He has given me strength to push my mother around in a bath chair, and she weighs a good seventeen stone.

If only we pray and put our faith and trust in the Lord, He can do wonderful things for us, but remember we must give our whole soul to the Lord first, and do the things He asks us. We should read the Bible and go to church, I myself prefer an Elim church where they believe in preaching to save souls, and praying for the sick.

—(MRS.) STRACHAN, Lowestoft.

(The testimony which has been received from Mrs. Strachan also has a doctor's certificate, which says that Mrs. J. Strachan is now healed, after having diagnosed her complaint.—Editor.)



Mrs. Strachan and daughter.

# OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

... PRAY YE ... GIVE YE ... GO YE ...



## ANOTHER MISSIONARY FOR TANGANYIKA

We are happy to announce the appointment of Mr. Ronald Gull to assist Pastor and Mrs. A. E. Tate, at Kikilo, Tanganyika, where the work has steadily grown. Mr. Gull was already in Tanganyika and had applied for a missionary appointment some years ago, but the missionary funds available did not justify new appointments.

Mr. Gull has had considerable experience of conditions in Tanganyika and speaks the language. He was serving his second term of service in that country with a British business concern. We commend this new Elim missionary to our readers and value prayers on his behalf that he may be greatly used in bringing many Africans to decide for Christ. Mr. Gull writes about Kikilo and the African tribes in that area :

"I arrived here as planned after a hectic trip from the coast. It started very badly by my missing the train at Dar-es-Salaam by a matter of minutes, and then overtaking it by road, to catch it at the next station. Surely this could never happen anywhere else but in Africa ! I then found that no sleeping berth had been booked for me despite my early application, but I was fortunate in meeting a missionary family who let me share their compartment until nightfall, when I was extremely glad to accept a berth that had become vacant elsewhere. I left the train early next morning at Dodoma, and from there covered the remaining 150 miles by motor-cycle, arriving at the Mission in the early afternoon. The school children on the station were at recreation and at the sound of the motor-cycle lined the sides of the road leading to the Mission house. I swept between them as they cheered and clapped . . . rather reminiscent of the finish of the Grand Prix ! Pastor and Mrs. Tate were waiting with a welcome on their faces . . . how much we had prayed and hoped against hope for this day !

"Here at last, I felt deeply thankful for the way in which the Lord had led me, humbled to think that I now share responsibility in the spiritual effort in this district, and amazed that He should choose me for this wonderful privilege of linking with others in taking the Word to souls who have never heard of the God we preach, or of the salvation made possible in Christ.

"It would be difficult to romanticise the work here even if I wished, for we live amongst folk who are living examples of the Apostle Paul's words in Romans i. 18-32.

They are awful words and the living fact is no less so. Souls here are not crying out for the Gospel, they are given over to that "reprobate mind," to minds void of judgment : "Professing themselves to be wise, they became fools." To these folk we preach Christ.

"Kikilo Mission stands on a hill. A ridge of the hill known as Kikilo forms the site, on which are dotted the buildings which form our headquarters. The Mission house looks out over the Babu valley, which four years ago was wild country, unsettled and untamed. Today that same valley is covered with a patchwork of unfenced fields and studded with the low earth-roofed huts of the Waasi folk. Beyond the Babu river are the new settlements that have caused almost tribal war in the last few months, and shimmering in the haze beyond them rise the low hills that mark the beginning of the rolling Mangati plains. Farther away to the north lies the smoky-blue mass of the extinct volcano, Hanang, which dominates the whole district with its steep 11,000 feet high peak. Behind the house the ground slopes down to a low flat valley, beyond which another range of rocky hills marks the edge of the escarpment and the ground falls abruptly several thousand feet to the famous Massai Steppe. To the South a vista of hills leads one's glance towards another mountain known locally as Ghost Mountain. It stands not far from Kondoa Irangi, on one side a sheer wall of white limestone rock that shines like a cloud in the heat haze of the day. This is the area in which we work here at Kikilo, amongst proofs of God's perfectness and wondrous power . . . His creation. But we dwell, too, amongst a people who recognise none of this, a people void of understanding, a people lost in the darkness and degradation of sin.

"Faced with the evangelisation of this area, we all feel a great need for strength. Please pray for us that the Light might shine out into this district, searching and searing the hearts of those that are stained in sin and shame. Each of us here feels very much for the Waasi tribe ; please pray too for an even more effective opening amongst them. The Devil is busy, working through false religion on the one hand and through vile paganism on the other. We cannot afford therefore to be any less busy than he.

"It is evening now. Below us the lights of the huts dot the darkness of the valley : how it speaks to us ! May it speak to the folk in the homeland, for it means a call to arms and prayer."

(Continued on page 539)

## THE NEW BIRTH

**F**IRST OF ALL, a person must be truly born again (John iii. 3). To admit into the Church one who has not, above all doubt, experienced regeneration is a sin against him, against the Church into which he is admitted, and against the public at large. Such persons are sinned against because they are thereby led to consider that all is well between them and God. The general temperature of the Church into which an unconverted person is admitted is lowered by his presence there. And the public is stumbled by the membership of an unconverted person in a Christian Church.

The Bible teaches that water baptism by immersion is not only a testimony to regeneration, but is a part of the human side of the new birth. "He that believeth and is baptised shall be saved." "Go ye therefore, and teach all nations, baptising them." As faith in Old Testament times was expressed by conforming to the ceremony of the blood sacrifice, so faith in Christ in the New Testament times should be expressed by the observance of the beautiful ceremony of water baptism. However, we do not go to the extreme of saying that water baptism is the new birth, or that it is absolutely essential to salvation.

## WORLDLINESS

A born-again Christian will become separated from his former evil companions and sinful practices. His testimony and his avowed ceasing from evil works, if he remains faithful to his new determination and new life, will soon effect a complete separation between him and his old companions. They will not care for his company and there will be a definite change in his own heart's desire in this matter. We believe that one who is thoroughly born again will have no more desire to associate habitually with those who are unconverted (Psa. i. 1).

This change in the convert's life will find expression, for one thing, in his ceasing to attend places of worldly amusement. If a Christian needs a command along this line, it is definitely given in God's Word. "Come out from among them, and be yet separate" (II. Cor. vi. 17); "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4); "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I. John ii. 15). This last scripture definitely states that if love for the world remains in the heart of an individual, he lacks the love of God. This, we feel, is scriptural justification for requiring candidates for Church membership to manifest that work of grace in their hearts and lives which replaces the love of the world with a true love of the Father.

There are other arguments which also could be advanced against attending worldly amusements, such as movies, theatres, dance halls, professional ball games, public skating rinks, and the like.

First, a person has no right to exhort others to righteousness, who himself practises the things which those others

do. His words and his profession would be but mockery to those who have seen his life. Therefore, let us by all means avoid appearing at places of worldly amusement.

Again, the very atmosphere in which a person finds himself when in such places is an atmosphere of worldliness and sin. He has exposed himself to evil contacts, and inevitably the wickedness around him will deaden his spiritual sensibilities and make him more responsive to the allurements of evil. The blasphemy, the obscene re-

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# Standards of Moral Pentecostals

*The author of this article has recently been elected Moderator of the General Conference of the Pentecostal Church of America. We feel our readers will be interested in his views.*

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marks, the tobacco smoke, and the demon-infested atmosphere in general will permeate those who thus expose themselves to Satan's influences. Particularly in the movie show with its pictures of crime, lust, and wickedness, one is exposed to the Devil's direct propaganda.

The Lord commands us to redeem the time because the days are evil (Eph. v. 16). You will never find a lover of God's Bible, or a lover of souls, wasting time with worldly amusements. There is so much more of God's Bible to learn and so much more of Christian work to do, that no one with the love for these things lying deeply in his heart will waste valuable time in worldly pursuits.

## TOBACCO AND INTOXICANTS

In the realm of personal righteousness and godly living there comes the question whether or not tobacco using can be indulged in by one who wishes to make Christian profession. D. L. Moody said ironically that there is only one scripture in favour of continuing to use tobacco, and that is Revelation xxii. 11—"He which is filthy, let him be filthy still."

We feel it is wrong to use tobacco because it is a sin against the physical body. The Word declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." That tobacco is not a distinct hurt to the human body has rarely been advocated and never been successfully proved. It is well known and commonly admitted that by tobacco the general brain capacity is hurt and the nervous and circulatory systems impaired. There is also strong evidence to indicate that smoking tobacco is one of the commonest causes of lung cancer. Therefore, they who would respect the Word of God and the presence of the Holy Ghost in their bodies should not disobey and offend Him by the use of this

weed. Would it not be blasphemy to picture the Lord Jesus using tobacco in any form? It should be equally objectionable for those who constitute His body to do so.

Paul writes, "All things are lawful for me, but I will not be brought under the power of any." The fact that smokers are brought under the power of tobacco is one of the serious charges against it.

It has been observed by some Christian workers and confessed by some sinners that the conviction of the Holy

seated enmity, contention, and quarrelling are things which God forbids among His children. He declares solemnly, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This law of the New Testament in support of that first and essential command of Christ to love one another, is an absolute law and demands greater respect among God's children.

"Variance, emulations, . . . seditions, heresies," are similar to the last mentioned sins, but may be called collective rather than single. Sedition is "a standing apart." Heresies are creations of sects, and this is condemned. Some may be surprised to find covetousness listed in these forbidden practices. Covetousness is living for "things," putting "things" before God (Luke xii. 15-20). But God's children must learn to obey God's commands. He has told us definitely, "Lay not up for yourselves treasures on earth," and "Set your affections on things above." Covetousness is idolatry, and with covetous men we should keep no company, no, not even to eat.

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## Membership in a Assembly By R. M. RIGGS

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*and General Agent of the Assemblies of God in America.  
He writes in this article from his pen.*

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Ghost brought by the anointed preaching of God's Word, is oftentimes nullified and dissipated if only the sinner can escape the meeting house and smoke or chew tobacco for a while. Its very nature thus as a moral sedative and an antidote to Holy Ghost conviction proves that it is an agent of him who is an enemy of God. Therefore, let all those who love God and who would serve Him shun this drug as they would any other recognised poison.

A final argument against the use of tobacco (and to some the most important) is the fact that in many communities it is generally considered that a good Christian will not have this habit. A very clear and oft-repeated principle of the Scripture is to take heed that we place no stumbling block in another's way. Paul said, "Destroy not him with thy meat, for whom Christ died," and "If meat make my brother to offend, I will eat no flesh while the world standeth." By our use of tobacco in the face of this public consciousness we are acting as though our indulgence were more important than the salvation of precious souls.

All that has been said in the above arguments against tobacco, of course, holds good in the matter of intoxicating liquors.

### OTHER SINS

There are other sins which are inconsistent with Christian living. I. Corinthians v. 11, Ephesians v. 4, and Galatians v. 19-21 give lists of practices which will never exist in heaven and which should not exist in the Christian Church. Persons guilty of adultery, fornication, uncleanness, lasciviousness, and all such sins are excluded from Christian circles. "It is a shame even to speak of those things." Idolaters and practisers of witchcraft (which is communion with, and worship of Satan) are also excluded. Hatred, wrath, strife, deep-

### DIVORCE AND REMARRIAGE

There is another matter which commonly rises for consideration, and that is the question as to whether a person who is married and yet who has another former companion still living should be admitted into Church membership. For a Christian the law of God is clearly written. There are seven New Testament scriptures on the question of divorce and remarriage. In five of them (Mark x. 11, also verse 12; Luke xvi. 18; Rom. vii. 3; I. Cor. vii. 11, 39) the Lord and the Holy Spirit definitely forbid remarriage after divorce. Separation is allowed on the ground of fornication and (if the initiative is taken by the unbeliever) upon the ground of incompatibility because of one being a Christian and the other not. But in none of these five scriptures is remarriage ever permitted. In each case it is distinctly forbidden.

In Matthew v. 32 and xix. 9 the statement is made that no one shall put away his wife save for the cause of fornication, and the statement continues that who ever shall marry her that is divorced committeth adultery. To some people the inference is carried here that if an individual divorces another because of fornication, he or she is then free to remarry. If there were no other scriptures than these in Matthew, such an inference might be valid. However, these two scriptures allow this position only on inferential grounds, and neither makes a positive statement that any divorced person may remarry. In all of the other five scriptures referred to above, the absolute and positive statement is made that remarriage is always forbidden. The two passages in Matthew must therefore be interpreted in harmony with the teaching of other scriptures; it is only thus that we can get the tenor of teaching of God's Word and arrive at a final understanding of its laws. Thus, taking all seven of these scriptures (all that are given us in the New Testament) we come to the conclusion that although separation is allowed in some circumstances, remarriage while the former companion is



living is never allowed. This is the law for Christians.

However, there are many people these days whose matrimonial experiences are all a-tangle. Before ever coming to Christ, or honouring or respecting His Word, they married, divorced, and remarried, some numerous times. Since that time they have come in contrition to God's throne; both parties to the remarriage have been soundly converted and (in many cases) filled with the Holy Spirit. The question arises, Shall they live on together, or must they separate? The law for Christians becomes the law of their life when they become Christians. The Bible tells us that if any man be in Christ he is a new creature; old things are passed away and all things are become new. The whole wicked past is gone, washed away by His precious blood. As absolutely new creatures these people arise. God has forgiven them and accepted them into His family.

Shall they continue as married? In discussing this very question in I. Corinthians vii. the wisdom of the Lord is revealed: "Brethren, let every man, wherein he is called, therein abide with God. . . . Art thou bound to a wife? seek not to be loosed" (vv. 24, 27). We believe that these scriptures justify Christians in admitting into their fellowship men and women who have been divorced and remarried but who, since that time, have been saved and (in many cases) filled with the Holy Spirit. However, this does not apply in the matter of qualifications for the ministry, nor for deacons. The Scriptures definitely say, "A bishop (minister) then must be blameless, the husband of one wife," and, "Let the deacons be the husbands of one wife" (I. Tim. iii. 2, 12). These scriptures, while forbidding marriage entanglements for ministers and deacons, inferentially allow the same for church members if the entanglements occurred while they were still unsaved.

This is the standard for church membership to which our churches generally agree and conform. The Holy Spirit witnesses that He wants a holy bride for the holy Bridegroom. Our holy Lord wants to present to Himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

—Pentecostal Evangel.



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## COMMONWEALTH MEMORIAL IN ST. PAUL'S

By Pastor JOHN DYKE

**P**LANS HAVE BEEN PASSED and a considerable sum of money subscribed to erect a memorial in St. Paul's Cathedral for the Empire dead of two world wars. Normally, this would have been effected with little comment, but the form of the memorial in question has produced criticism and protests from more than one quarter.

Briefly, it is intended to erect a new high altar with a large crucifix and a baldachin (canopy), to cover the same. A comparison between the plan and the baldachin in St. Peter's, Rome, reveals so many points of similarity that it seems clear the one has been modelled upon the other. The proposed memorial is so distinctly Romish that one is not surprised at the protests being made.

The Protestant Truth Society has published a small booklet which aims at enlightening the public mind as to the issues involved and the significance of the memorial. This is entitled: "ST PAUL'S. Baldachin, High Altar and Crucifix." It contains correspondence between the Secretary of the Society and the Dean of St. Paul's, as well as a reasoned protest from the pen of Rev. C. C. J. Butlin. In the latter, Mr. Butlin deals with the historic development of the crucifix, its repudiation in the English Church, and the illegality of the baldachin. It seems quite clear from the information given and the number of legal pronouncements quoted, that the memorial in its suggested form would be illegal. Of course, far bigger issues than those which appear on the surface are involved. The writers see evidence in the proposal of the Romeward drift of the Church of England.

The Romanising of the Establishment must vitally affect Christians of every denomination. Protestant Nonconformists, particularly those in the Pentecostal Movement, ought not to stand in listless apathy while this is being done. Students of history, especially of the momentous period from the Reformation down to 1714, cannot but be alarmed at the attempts being made to reverse the great decisions of the past.

Obviously, the baldachin is connected with the Romish perversion of the Lord's Supper. The New Testament knows nothing of that "blasphemous fable" the Mass, nor of high altars, crucifixes, and baldachins. One wonders if the clergy can know their Bibles. If they do, they certainly cannot carry out its teachings, and at the same time erect such ornaments and practise such ceremonies. The unscriptural and illegal practices are not only a serious reflection upon the doers, but a blot upon the hallowed memories of the hundreds of martyrs, who, during the dark ages, sealed their testimony against these very things with their own blood.

The situation is one which causes considerable perplexity in the mind of the ordinary man. He sees in hundreds of churches illegal ceremonies being performed by priests, either with the knowledge or connivance of their bishops.

(Continued on page 539)

# ELIM YOUTH PAGE

Conducted by  
Pastor DOUGLAS B. GRAY

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

## JUNIOR CRUSADERS

### A New Group to be Commenced

A new group within the fellowship of the Elim Youth Movement is to be inaugurated and known as Junior Crusaders. It will include those between the ages 12 to 15 years.

This matter has been under consideration for some time by the Elim Youth Committee, and following the decision of the recent General Conference now comes into force. We are sure this new and virile branch of our Movement will soon get into full swing and become an effective channel for Youth evangelism.

## BOYS' GUILDS

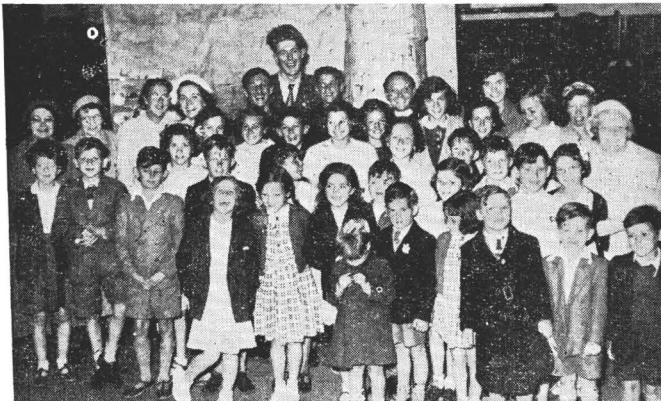
An additional class, to be called a “Boys’ Guild” will also be formed in many of our churches. This new department will be conducted by the minister on a week-night for boys aged 12 to 15. Various subjects will be selected of special interest to boys. We believe this new endeavour, too, will be a means of attracting and retaining boys in the local churches.

## GENERAL NEWS

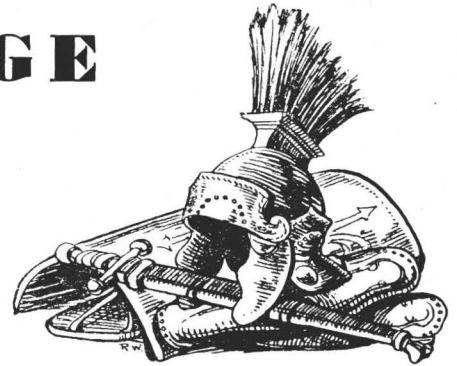
The Youth Committee, under the chairmanship of Pastor D. B. Gray, recently met and warmly welcomed Pastor J. H. Davies, the newly-appointed National Youth Secretary. Many matters were considered, outstanding projects confirmed, and some interesting items of news and programmes will be made known as soon as possible.

\* \* \*

Early news of National Youth Week activities is good. Many branches have entered enthusiastically into this annual event. More details later.



Boys and girls of the Elim Church, Ryde. In the group are Pastor and Mrs. E. C. Jones who are in charge of this church.



Over twelve hundred men attended the services conducted by the London Crusader Choir in Pentonville Prison. This centre is reputed to be one of the grimmest in the country and accommodates men of a special classification. Their reception, however, of the Choir’s ministry was outstanding, many were visibly moved by the messages in music and song and by the word of Pastor Douglas Gray. Readers continue to pray for this specialised field of Elim Evangelism.

\* \* \*

We are glad to report a complete “sell out” of the current issue of the “Elim Sunday School Teachers’ Handbook.” We appreciate the many letters commending the Handbook in its improved style, and are glad to note the increase in orders from many churches. Be sure you place your orders in good time if requiring additional copies of the January-March, 1954, number. Remember, the 1954 Sunday School Examination questions will be set from the January-March, 1954 Handbook.

## LONDON CRUSADER CHOIR

### Musical Evangelism

Following their Scandinavian Tour the Choir has continued a heavy programme both in London and the Provinces. The Male Voice section joined in the massed Chorus at the Royal Festival Hall for two services. Next day we were off to Maidstone prison and then on for the evening with the Maidstone Assembly of God. Cheam and Woking Baptist Churches welcomed the Choir for special campaign meetings.

October 4th the Choir visited Pentonville prison and then went to the Queensway Church for anniversary services at which Pastor S. Gorman was the speaker. Sunday, October 11th, we were again at Pentonville prison and then on to St. Peter’s Church, Islington.

One of the high spots was the visit to Broadmoor. Hundreds of patients always receive the Choir most enthusiastically and the visits are keenly anticipated. As is usual the Broadmoor Patients’ Choir and the Crusader Choir united in special items, including, “Steal away to Jesus” and “Crimond.” October 24th and 25th found the Choir at Portsmouth. Grand services were held, attended by large congregations. Meetings reach high levels both in spiritual uplift and musical attainment. In all these visits grand fellowship has been enjoyed and many have spoken of the blessing and inspiration received.



## 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 15th.** Hebrews ii. 1-9.

“God also bearing them witness” (v. 4).

I think most people are agreed that the need of the hour is for revival. Here we are introduced to the way in which revivals come—by a visitation of God through the ministry of the Holy Spirit. This and this alone can save the Church from ineffectiveness. There is much machinery in the Church today and much effort, but what we desperately need are signs, wonders and divers miracles which accompany the “distributions of the Holy Ghost.” Pray for another Pentecost!

**MONDAY, November 16th.** Hebrews ii. 10-18.

“Made like unto His brethren” (v. 17).

Here is the miracle of the Divine stoop: infinity becoming finite; the Divine made like human; the Eternal being embraced by the temporal; the Son of God becoming Son of man; the Word becoming flesh and tabernacling amongst us. And all this, we remind ourselves, was on our behalf. For us men and for our salvation, taking upon Himself the form of a servant and being made in the likeness of men. He took upon Himself our sin that we might be made like Him in glory. “Behold what love, what boundless love!”

**TUESDAY, November 17th.** Hebrews iii. 1-11.

“Companions of the heavenly calling” (v. 1, margin).

Here is the Divine “Order of Merit.” Made like Him and in Him a partaker of the Divine calling. This honour is not the prerogative of the few, it is the privilege of all the sons of God. Such is the love of God that even before the foundation of the world we were “chosen in Him” (Eph. i. 4). Well might the child of God walk through the world undaunted. Lift up your head friend, and keep it high, heaven’s insignia of honour is upon your life: let the world know of your heavenly origins by the very poise and character of your life!

**WEDNESDAY, November 18th.** Hebrews iii. 12-19.

“They could not enter in because of unbelief” (v. 19).

Unbelief was a greater barrier to Israel’s entry into Canaan than all the waters of the Red Sea and the Jordan combined! God could make a way through the latter but the former was impenetrable. Israel’s unbelief did what all Egypt’s armies could not achieve—it held back God’s purposes for forty years. Beware that insidious questioning of God’s power and purpose. Unbelief can bind your life more effectively than fetters of iron. Faith’s “God can” brings His promises to life. Unbelief’s “Can God?” makes them, as it were, “to die upon His lips.”

**THURSDAY, November 19th.** Hebrews iv. 1-16.

“There remaineth therefore a rest to the people of God” (v. 9).

The margin likens this rest to the keeping of a sabbath. The latter meant a cessation of activity. The sabbath rest of Genesis and Canaan, especially the latter, has a parallel within the life of the believer. It is a ceasing from our own labours that we might rest in the finished work of God. Thus does our heavenly Joshua bring us into the spiritual Canaan. By this resting in God we experience not only salvation but also deliverance from our enemies. Resting from self brings the power and poise of God into our lives in the same way that resting from labour brings physical renewal to the body.

**FRIDAY, November 20th.** Hebrews v. 1-14.

“Christ glorified not Himself” (v. 5).

A great temptation was open to our Lord—the temptation to use His power to publicise Himself. A study of His miracles, however, will reveal that no work of power was ever wrought to draw attention to Himself. Always the glory of the Father was the goal that He had before Him. At the end, He could say, “Father, I have glorified Thee on the earth.” Wherein lies the lode-star of your life, is it self or the Saviour? Can you say with Paul, “Not I, but Christ”? Could it be written as your epitaph, “He glorified not himself”?

**SATURDAY, November 21st.** Hebrews vi. 1-20.

“Let us go on unto perfection” (v. 1).

Stagnation is as undesirable for men as it is for water. Converts should not “stand” but “move forward.” Lives that show no progress have the seeds of decay within them. Battles are not won by merely holding our present positions. A negative approach to life will never win any conquests. Every business man knows that advance, not retrenchment nor even mere consolidation, is the only sound policy. The best means of defence is attack. In your life let there be not just a non-returning to the things of the world, let there be also a “going on unto perfection.”

### PLEASE PRAY:

For a sister suffering from a nervous breakdown (Rugby); for a sister suffering from nervous trouble, and for her daughter with bad eyesight, and two brothers receiving hospital treatment (Chelmsford).

### HIDING BEHIND THE WIDOW’S MITE

A prosperous merchant was approached for a contribution for a charitable cause. “Yes, I will give you my mite,” he responded.

“Do you mean the widow’s mite?” asked his friend.

“Certainly.”

“I shall be satisfied with half that much,” suggested the solicitor. “Approximately how much are you worth?”

“Seventy thousand dollars.”

“Then,” said the friend, “give me your cheque for \$35,000; that will be half as much as the widow gave, for she gave, as you remember, all that she had, even all her living.”

## Our Readers Write—

Dear Sir,

After reading the article by "A 1953 Crusader" and recalling the article by Haldor Lillenas regarding "Gospel Boogie Woogie," I feel I must write in defence of this leading song writer's convictions.

I agree with what Haldor Lillenas writes. I believe that "Hill-Billy" choruses and half-Gospel, half-jazz type songs are creeping into our churches in the Pentecostal Movement; they are robbing us of the deep things of God and nourishing our emotional tendencies in exchange.

It is essential that we have a "tempo suited to sacred music," even though "1953 Crusader" refutes the idea by stating that the Word of God does not even suggest it. True! but our new nature desires it, and thrives on songs and hymns, rich with God's Word, when they are sung reverently.

Away with jazzy tunes and catchy ear-tickling phrases, and let us present a Gospel in all its sincerity.

—"II. Timothy i. 2" (Sheffield).

### COMMONWEALTH MEMORIAL IN ST. PAUL'S

—Continued.

These men solemnly vowed at their ordination to observe the XXXIX Articles of Religion, yet their practices are contrary to these Articles. It is only a short time ago that a well-known bishop was present at the celebration of a Pontifical Mass in a parish church. Far from rebuking the celebrant for his unlawful ceremony, his Lordship "duplicated the Service from his throne up to the Prayer of Consecration, then he himself joined with other devotees in worshipping the consecrated elements."

This and other practices were repudiated by the English nation at the Reformation and declared to be illegal in the Reformed Church by various Acts of Parliament. If religious leaders so lightly break their ordination vows, is it a strange thing that they have lost the confidence of their flocks? And why is it that in a country where breaches of the law on the part of the man in the street are punished, clerical law-breakers can escape the consequences of their wrong-doing?

It is hoped that the Dean and Chapter will seriously and favourably consider the just and reasonable protests that are being made, and so alter the form of the Memorial that it will not be an offence to believers within and without the Establishment.

The brochure is obtainable from the Protestant Truth Society, Book Saloon, 184, Fleet Street, E.C.4. 7d. post free.

### OVERSEAS MISSIONS—Continued.

#### Mr. Blythen reports a healing.

"Here is an instance of His faithfulness. A few weeks ago while on our way home from a meeting, we had with us in the car a dear soul whose hunger for God was an inspiration to most of us. She was, however, suffering from a stomach tumour which was a visible protruding lump. She consulted a doctor who gave her an admission card for hospital and was to undergo an operation in three days time. As we sped along in the car we talked of the Great Physician, and His presence became so real

that this dear sister became thrilled and was encouraged to trust Him for healing: she cried, 'I am not going into hospital, I am going to trust de Lord.' We stopped by the wayside, and there and then laid our hands upon her, anointed her with oil and prayed together for her healing. She left us but after a few days we saw her again. Now her face was radiantly happy, she shouted, 'I am healed! I am healed! the lump has gone, praise de Lord, hallelujah!' So we too praise Him for all that He is, and all that He has done. He is ever faithful, never varying, always the same. Hallelujah! hallelujah!"

## COMING EVENTS

**BARKING.** Nov. 22. Salvation Army Youth Hall, Morley Road. East London Revival Rally. Speaker: Pastor E. Cole. 11 and 6.30. Also on Sat. and Mon. in Elim Church, Central Park Road, East Ham. Sat., 3 and 6.30. Mon. 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.

**BRECON.** Nov. 7-13. Elim Church. Second Anniversary Convention. Speakers: Pastors K. Matthew, J. Higgs, L. Wigglesworth (Congo), and Pastor and Mrs. A. V. Gorton. Sat., 7. Sun., 11, 3 and 6.30. Week-nights, 7.30.

**BRITON FERRY.** Nov. 9-15. Elim Church. Old Road. Sunshine Corner Campaign conducted by Pastor P. J. Rammell. Week-nights (except Fri.). 6. Adult meetings, Tues., Wed. and Sat., 7.15. Sun., 11 and 6.15.

**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.

**CHRISTCHURCH.** Nov. 14-22. Elim Church. Jumpers Road. Evangelistic Campaign conducted by Pastor W. George. Sun., 11 and 6.30. Week-nights (except Thurs.), 7.30.

**ENGLEFIELD GREEN.** Nov. 15. Elim Church, Bond Street. Visit of Pastor D. B. Gray and London Crusader Choir. 6.30.

**HULL.** Nov. 14-19. Elim Church, Mason Street. Visit of Mrs. A. Parham (U.S.A.). Sun., 11 and 6.30. Week-nights, 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.

**PONTYPRIDD.** Nov. 8. Elim Church, Thurston Road. Second Advent Service.

**QUEENSWAY.** Nov. 14. West London Christian Fellowship. Visit of Mr. F. B. Phillips to show Missionary Colour Film. 7.

**RUGBY.** Nov. 21-29. Elim Church, Windsor Street. Visit of Mrs. A. Parham (U.S.A.). Sun., 11 and 6.30. Week-nights (except Fri.). 7.30.

**SMETHWICK.** Nov. 14. Elim Church, Oldbury Road. Camp Re-union. Campers taking part. Tea provided. 3 and 7.

**SOWERBY BRIDGE.** Nov. 14-19. Grand Opening of New Elim Church by Pastor J. J. Morgan (President), followed by Convention. Convener: Pastor L. Lambert. Sat., 3 and 6.30. Sun., (Baptismal Service). Mon. to Thurs., Visits from Area Elim Churches.

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

### MISSIONARY ITINERARIES

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

Nov. 7.—Pontliffyn. 8.—Abertysseg. 9.—Pantawaun. 10.—Brecon.

Miss R. Simms, Elim missionary on furlough from the Transvaal will visit the following churches:

Nov. 7.—Romsey. 8. 9.—Southampton. 10. Eastleigh. 11.—Ryde. 12.—Petersfield.

(Continued on back page)

## 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 12 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.

### HOUSES, FLATS, ETC.,

#### FOR SALE, TO LET AND WANTED

**London.**—Young Christian couple require unfurnished flat or rooms in London area. Reply to: Hindle, 49, Monmouth Road, Hayes, Middx. Tel: HAYes 1772. C.244

### MISCELLANEOUS

**Wanted,** "Songs that are Different", Books 1, 2, 3, 4, and 5. Also any other Lehman Songs Co. solos or chorus books: single copies of any piece might suit. Savage, 48, Cooper's Close, Chigwell Row, Essex. C.245

**Piano,** exceptionally fine "Steek" upright pianola: showroom condition exterior and interior; admirable volume for hall; worth over £75; sacrifice £35: only wants seeing. Tamplin, 14, Hove Park Way, Hove (Brighton S4918). C. 246

### BIRTH

**Harpin.** On September 17th. to Pastor and Mrs. G. Harpin, Lurgan, the gift of a daughter, Rosemary Joy. A sister for Michael.

### MISSIONARY ITINERARIES—Continued.

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

Nov. 10.—Chelmsford. 11.—Ingatestone. 12.—Dunmow. 13.—Laindon. 14. Westcliff. 17.—Leigh-on-Sea. 18.—Rayleigh. 21. 22.—Hadleigh. 24.—Colchester. 25.—Braintree.

### 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.

Nov. 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.

## LATE NEWS

**Great crowds attend first meetings of Guernsey Campaign. 120 profess salvation in first four days.**

**Fifty profess conversion at opening of Sowerby Bridge Campaign.**

*Just the thing for **your** Campaign . . .*

the new hymn sheets with hymns from the

REDEMPTION HYMNAL

**ELIM REVIVAL HYMN SHEETS**

Numbers One and Two

*Each with over 30 hymns*

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