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The
Elim Evangel

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

OL. XXXVI. No. 43.

THREEPENCE

NOVEMBER 5TH, 1955.



Scholars and Teachers of Kingstanding Sunday School, Birmingham.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

Swindon in the News

Taking full advantage of this glorious summer when each day for weeks there have been hours of warm sunshine, the saints of Coronation Temple have had a full and blessed time.

The newly-formed Junior Crusaders, and Sunshine Corner have become firmly established. Some of the Junior Crusaders are young converts from Pastor G. Canty's Tent Mission held in May, including one little girl of ten years who was wonderfully healed from eye trouble.

Two open air meetings a week brought blessing and liberty to all who gathered.

Many special services and events have passed with lightning rapidity, each bringing happy fellowship, spiritual blessing and uplift of heart. A bright Sunday School Anniversary followed a Water Baptismal Service, when Pastor L. N. Knipe led ten candidates through the waters, including a father, mother and seventeen-year-old son. A feast of song and thrilling testimony was brought by Belfast Irish Male Voice Choir, and each outing this summer to seaside or countryside by School, Sisterhood, and Church members, have been times to remember.

The Sisterhood of Coronation Temple held special services in September. Testimonies and messages in word and song were brought by the sisters, and the presence of God was very real and wonderful.

Sparkbrook Choir, during their visit with Pastor Patterson, made the Temple ring with joyous praises. Good measure, pressed down and running over came through their ministry and fellowship.

Pastor and Mrs. L. N. Knipe this month held their second anniversary services. Mr. Frank Fiske and Mr. B. Court of Portsmouth, ably ministered God's Word. Pastor G. Canty visited the church here for four days, bringing his Male Voice Choir at the final services.



Top: Baptismal Candidates, all immersed by Pastor L. Knipe. Centre: Pastor Knipe painting a picture, to the delight of the audience, during Paul Cantelon's campaign. Bottom: Platform Party during Pastor George Canty's Campaign.

PRAISE FOR THORNS

We do not understand that we are to give thanks for evil in itself, but we may offer praise for the overruling of it for good. Again, many things that we regard as misfortunes are blessings. Trials and crosses are often among the greatest blessings in disguise, for it is only through such disciplinary processes that the character is perfected. When we consider that the disagreeable is indispensable enrichment and strengthening of character, we see that we should offer thanks for this phase of experience, as well as

the agreeable. What a change would be wrought in our lives if we thus acted!

George Matheson, the well-known blind preacher of Scotland, now with the Lord, says: "My God, I have never thanked Thee for my 'thorn'! I have thanked Thee a thousand times for my roses, but never once for my 'thorn'; I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my 'thorn.' Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."



Celebrations at Cardiff. Three members of the City Temple reached their 90th birthdays and were invited together with all those members over 80 to a celebration at which t

their 90th birthdays and were invited together with all those he Lord Mayor of Cardiff was a guest.

Worcester First Baptisms

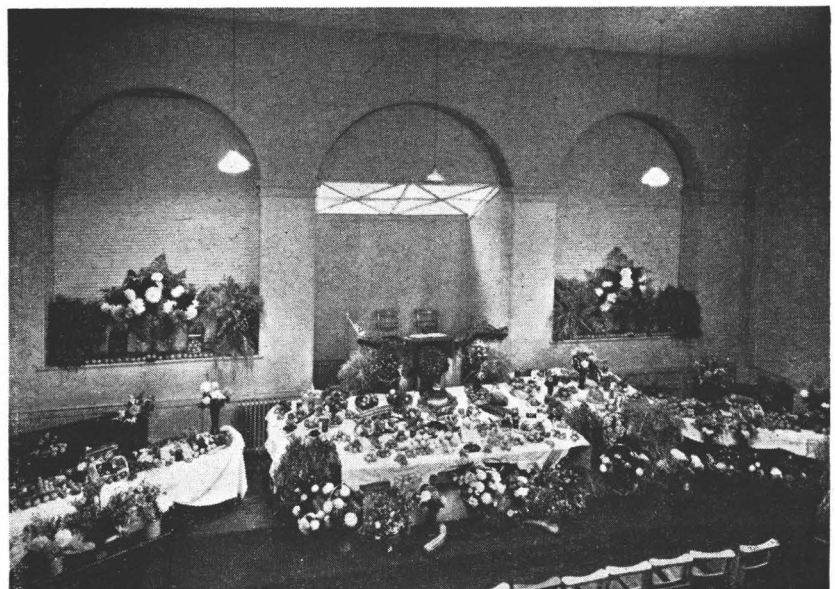
THE CAMPAIGN has concluded in Worcester with a total of 700 professions for Christ, of these many are now members of the Worcester Elim Church. It was decided that the first actual Church services would commence with Harvest Thanksgiving and with only six days' notice the new congregation brought a display of flowers and produce which was lovely to behold. That Sunday saw the church packed to the doors with extra seating down each aisle. Then followed a week of first things. There was the first Bible study, accompanied by hurricane weather yet, in spite of heavy rain, 150 were present and nearly all carrying a Bible. Topic: "Have ye received the Holy Ghost since ye believed." Then the first Crusader service with fifty young people present, some giving their first testimony. Last night we held our first prayer meeting, with more even than the Bible Study, after which about eighty stayed to wait on the Lord for the Pentecostal experience. What a thrill to hear those people praising the name of the Lord. Two men were the first to receive, the local "Youth for Christ" Secretary, and an ex-Brethren, then three sisters and another brother received the gift of the Holy Spirit, six in all and many others very greatly blessed. How we covet the prayers of ELIM EVANGEL readers that God will give us wisdom and strength in leading this new Church. The services seem to go on until after 10 p.m., no one apparently wants to go home. This week we commence our Sunday School with a special children's campaign conducted by Auntie Millie and Auntie Lil. of the Pontypridd Church. —K. M.

Advances at Scunthorpe and Winterton

It is a happy assembly we have here in Scunthorpe, rejoicing in the goodness of God's hand being upon us. Our work under the "live wire" leadership of Pastor A. J. Chuter is making progress in leaps and bounds. During the past months hardly a Sunday evening has passed without someone coming in to find our Lord as their own personal Saviour, it is thrilling to be in the meetings feeling His presence moving among the people of the congregation.

Since the campaign at Winterton, conducted by Pastor

(Continued on page 512)



Harvest Celebrations at Worcester.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Executive Council: Pastors H. W. Greenway (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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EDITORIAL

Our Father

Can anything be more re-assuring to the tried and troubled soul than the revelation of the Fatherhood of God? Think of all that is represented by, and included in, the ideal human fatherhood, and then remember that it abounds in infinite abundance and richness in the character and purposes of the Divine. Love, protection, counsel; guidance, provision, instruction; patience, pity, forgiveness; wisdom, power, foresight. We looked for, and found, all these in the fathers of our youth; we may expect them all, multiplied a thousandfold, in Him, who has taught us to address Him as "Our Father." How different this from the idea of a vague, shadowy, far-off Being; wrapped in His garments of glory and of power; remote, self-sufficient, self-satisfied; alien from the creatures which His hands have made. Here is the warmth of a loving heart; here is the presence of a sympathizing personality. True, He is omnipotent, but His omnipotence is engaged on our behalf. His omniscience and His omnipresence are not merely attributes, they are guarantees of His nearness to us and of His acquaintance with our every need. Our Father; not somebody else's, not the Father of the race alone, but ours, yours and mine. And we His children, the darlings of His heart. Let us rejoice and be glad;

"Why should the children of a King
Go mourning all their days?"

He arose and went for his life.

"How are the mighty fallen!" Is this Elijah, who stood unafraid in the presence of the irate king, who dared the whole people of Israel upon Carmel's crest? Lo, he runs away at the threat of a woman! How are we to account for his sudden fear? He supplies the answer himself as he stands upon Horeb. "I have been very jealous . . . I, even I only . . . they seek my life." The first personal pronoun unravels the mystery. Elijah's eyes have shifted; once they

were upon the Lord before whom he stood; now they are fixed upon himself and upon his enemies. Then, he was powerful and fearless; now he is impotent and afraid. Satan is ever trying to induce us to look away from God and gaze at ourselves or our surroundings; well he knows that, if he can but succeed in so doing, he will gain an easy victory over our paralysed hearts and minds. Nothing but weakness and fear can be the results of introspection, or of contemplating the difficulties and dangers by which we are beset. "Our help cometh from the Lord, who made heaven and earth," but we forget the fact as soon as our gaze is diverted from His face and directed to the things below. The juniper tree and the wilderness await the soul that meditates upon either its own importance, its own weakness, or its exposition to possible disaster.

IBRA Radio Programmes

To Editors of Pentecostal Magazines:—

Kindly note that as from November 6th, the transmissions from Radio Africa Tangier will continue on the 25.64 metre band, and that the English programme will be transmitted each evening at 9.45-10.00 p.m. Most evenings this will be preceded by a quarter-hour of English music, and that in any event there will be a programme previous and not a blank as now. The evening programmes are being shared as follows:

Sunday—Elim.
Monday—Bible-Pattern.
Tuesday—Assemblies of God (G.B.).
Wednesday—Gospel talk.
Thursday—Assemblies of God (U.S.A.).
Friday—Howard Rusthoi (U.S.A.).
Saturday—Rev. Jeter (Tangier).

IBRA would be most grateful if you would kindly bring it to the notice of your readers that this is a great Missionary project, and that communications will be welcomed at "IBRA Radio, Luton, Beds." It is requested that each Group kindly bring the whole schedule of the week's programmes before their readers as this can provide a practical expression of our co-operation together in this great work.

Elim Broadcasts

A new series of radio programmes will commence on
Sunday, 6th November, 1955

and continue each Sunday until further notice.

Tune in to—

RADIO I.B.R.A. (pronounced Eebra)

Short wave metre band—25.64

from 9.30 to 10 p.m.

9.30 p.m. A programme of Gospel music and song.
9.45 p.m. "This is Life" programme, including a weekly sermon.

Radio I.B.R.A. is gaining world-wide interest and an ever-increasing listening public. These programmes are beamed towards the British Isles and general reception has much improved.

TUNE IN EACH SUNDAY! TELL YOUR FRIENDS!

For further information write to Pastor Douglas B. Gray, Music Director, Elim Headquarters, 20, Clarence Avenue, London, S.W.4.

PENTECOSTAL CHARACTERISTICS

By Pastor O. G. MILES (Elim Church, Leeds)

WITH A BURNING DESIRE to be and to have all that God has purposed for us in Pentecost, I have been reading and re-reading the famous "Gift Chapters" in Paul's first letter to the Corinthians. I would heartily recommend to you that you read these three chapters through. First Corinthians, chapters twelve, thirteen and fourteen. Consequently I am unable to avoid the emphatic instruction of Paul, namely, that the Pentecostal experience is not only a dynamic endowment for service, but it should also have a tremendous bearing upon our Christian character and manner of life.

There is no passage of Scripture which makes it more clear that the gifts of the Spirit should be constantly and inseparably linked with the fruit of the Spirit.

We all know how strongly the Apostle stresses this truth in I. Corinthians xiii. 1. He says, "Though I speak with the tongues of men and of angels." I assume the "tongue" that can be likened to the tongue of angels must be a very wonderful tongue and delightful to the ear; yet the Word of God says if this manifestation is not accompanied with the fruit of the Spirit then "I am become as sounding brass, or a tinkling cymbal."

The message in tongues may have its source in God, but the giving of that message and its profitable reception in the assembly will always demand a godly, gracious and loving disposition in the person who is its channel. The gifts of the Spirit will reach their highest end only when they are atmospherated in the fruit of the Spirit, which is LOVE.

That is why the Apostle Paul puts the fruit of the Spirit first on his list in chapter xiv., and please do not think it is by accident that Love is mentioned first. Surely it is the Divine order.

I. Corinthians xiv. 1, says first of all "Follow after Love," or as Weymouth puts it "Be eager in your pursuit of this Love." Do not let this Love evade your grasp, but primarily, as Moffat's translation says, "Make Love your aim," and "then," in the second place, "set your heart on spiritual gifts." This does not mean that the gifts of the Spirit are of less importance, but the fruit of the Spirit is the environment in which the gifts thrive, and must prepare the way for the gifts. Just as the acquisition of a garden must precede the planting and cultivation of seedlings in that garden, so I must first have the environment of the fruit of the Spirit if I would excel in the edifying of the local assembly by the gifts of the Spirit. Thus the Word of God would teach us as "Pentecostals" this pre-eminent lesson, that the gifts of the Spirit live and move and have their being in the sphere of the fruit of the Spirit; and to disregard this instruction is failure on our part to co-operate with the Holy Spirit in the true and most profitable edification of the Church through the manifestation of the gifts.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal"—I. Cor. xiii. 1.

Now notice something of the nature of this Love. I observe from these chapters that this Love which we are all commanded to "follow after" is big enough to take into its fellowship **ALL** the members of the mystical body of Christ.

Chapter xii., verse 14 informs us that the body of Christ is not one member but many. The chapter goes on to make it clear that there are no two members quite alike. God has not cast us all in the same mould. In fact, just as we are told there are no two identical blades of grass, so God in His wisdom has bestowed upon us a wide variety of personalities so that each of us is unique in our own particular way. Yet, says verse 13, although we are all so different in race, in outlook, and in disposition, nevertheless we are **ALL** baptized into one Body.

Should you desire to ascertain who Paul had in mind when he said "we are all baptized into one Body," turn back to the beginning of the Epistle and see how big was his heart. He writes in chapter i., verse 2, "to them that are sanctified in Christ Jesus, called to be saints, **WITH ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD.**" All such are in the mystical body of Christ. How embracing! Did we "Pentecostals" think we were the only ones in the body of Christ? Are we inclined to the view that unless folk share identically our conception of things they are outside the pale? Of course, it is ever God's desire that all men should come into the fulness of blessing, but never forget the heart of God is infinitely bigger than man's little mind. The Body of Christ embraces "all that in every place call upon the name of Jesus Christ our Lord."

O Lord, "Give me a heart like Thine."

Now may I take you a step further.

Chapter xii., verses 14-18 elucidate the diversity of the members of the Body. To put it in Paul's language and to keep to the metaphor: You may be "a foot," I may be "a hand," somebody else may be "an ear," another "an eye," and there are also members which the writer says "WE THINK to be less honourable." But you know, God doesn't think like that. Verse 18 says "now hath God set the members **EVERY ONE OF THEM** in the Body, as it hath pleased Him." Each has his own place and function, each is vitally essential to the body as a whole, and each is inter-related to the fellow-members. Verse 25 tells us what our attitude should be the one toward another, "there should be no division in the Body; but that the members

(Continued on page 512)

“BALAAM THE SOOTHSAYER”

By John G. Hare (London, Ont., Canada)

THE STORY OF BALAAM is the story of a man who deliberately chose to go his own wilful ways, in preference to the known will of God. Some have thought him “a good prophet of the Lord gone bad.” The Bible gives a picture of him as a FALSE prophet, a great deceiver, and scheming hypocrite, led on in error and madness by the great arch-deceiver, and enemy of all that bears Jehovah’s name. Satan was Balaam’s master, and gold his god.

There was a mixture of Divine knowledge and Satanic influence with this strange character, for he used enchantments; a notorious necromancer, obviously a consultant of “familiar” spirits, and that for personal gain. He is spoken against in eight books of the Bible, and that should be sufficient warning to all who would follow the error of his ways.

When we first hear of him he is being persuaded by the elders of Moab and Midian to join king Balak in seeking Israel’s hurt, by placing his curse upon them. Said Balak, “I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

The Israelites were in the last stages of their forty years journeying in the wilderness; and just beyond Jordan was the promised land that God said was theirs as a possession to enjoy for ever. They had recently conquered the powerful kings of Ammon and Bashan, Sihon and Og. This victory caused Balak to fear for the safety of his land. However, if he had known it, his fears were groundless, for God had given commandment to Moses to by-pass Moab (Deut. ii. 8, 9), the Lord having better in store for His people. Moab would have been more privileged had Balak sent out messengers of peace to Israel with bread and water to refresh them, but because of Balak’s taking the opposite course, and seeking Israel’s curse instead, God had a two-fold controversy with Moab (see Deut. xxiii. 3-5).

Israel had known nothing of these forces of evil seeking their hurt in the mountains around their encampment, but the ever watchful Jehovah saw it all, frustrated the enemy’s evil purpose, and gave the record to Moses by direct revelation.

How gracious is our God, as He watches over His children, and will not suffer the “enemy of our souls,” and “the accuser of the brethren” to harm us. The Israelites were not always worthy of such Divine care and love, just as we, His spiritual Israel, are not always worthy; but O that wonderful Divine attribute! His marvellous grace, is then manifest to us, and His goodness leads us to repentance, and works of love, and our hearts are brought into line with His Divine will.

Balak realized Israel’s God was a great spiritual force to be reckoned with, and in sending for soothsayer Balaam he would meet spiritual force with “spiritual.”

God came to Balaam in the night and said, “Thou shalt not go with these men.” If Balaam had been a sincere prophet of God, and not a lover of gold there would have been no compromise in a matter such as this. Balak tried again to persuade Balaam to curse Israel, promising to promote him to great honour, and again the false prophet would seek permission to curse. Once wicked thoughts are entertained and the enemy of our souls allowed to gain a foothold, he will try again and again to effect his evil purpose.

The Madness of the Prophet.—It was “madness” on Balaam’s part to think that once God had pronounced His blessing He would turn and revoke it, putting a curse in its place; “madness” to proceed with Balak’s men and walk toward his doom, with “the wages of unrighteousness” leading him on. This surely was a “fool’s errand” he was engaged upon. The dumb ass saw the danger, while Balaam’s eyes were on “the gold.” Listen to his admission to the angel of the Lord, “I have sinned . . . , if it displease thee, I will get me back again.” He was just as hypocritical as was Saul, before Samuel in I. Samuel xv. 24. Many men and women have made a like admission without showing true repentance, and are still lost in sin and shame. How different the attitude of the prodigal, as he sought the father’s mercy after leaving the life of degradation to return home. “I am no more worthy” (Luke xv. 21). After betraying the Lord Jesus Judas cried, “I have sinned,” and went headlong to perdition; but the publican “would not so much as lift his eyes”—he lifted up his heart instead, as he cried, “Lord be merciful to me a sinner.” He went away justified. True repentance is always met, and honoured by mercy.

The angel of the Lord permitted Balaam to continue his journey, but forbade him to speak anything save the word that God gave unto him. Never was Satan more eager to curse, and never was God more eager to bless, and never was prophet more impotent than Balaam, when God would use him, even against his will. The blessings, and curses of this soothsayer may well have worked on other people, but were powerless to affect the destiny of Jehovah’s own people. Well might God’s servant exclaim, “My times are in Thy hand.”

God said, “Ephraim is joined to idols, let him alone.” Such a description might well have been suited to Balaam, as he went his wilful way, knowing of the Lord’s displeasure, yet determined to work for Balak’s reward. There

comes a time in the lives of men and women when decisions are made that seal their destiny; surely this is Balaam's day, and his choice leaves him in a dissatisfied and lost condition.

Did he hope to appease God or influence Him to change His mind, as he instructs Balak to build seven altars? He was aware of Israel's means of approach to God on the ground of the burnt offering, but here again he showed "madness." Could a burnt offering be a ground of curse, and not of blessing to God's people? Did not Jehovah see in the sacrifices there His only Son crucified in the flesh? The offerer here may be deceiver and hypocrite, but He, of whom the offering spake to God was the perfect One, and in Him God's people were on the ground of blessing, so Moses could say, "The Lord thy God turned the curse into a blessing BECAUSE HE LOVED THEE."

"Wonderful, marvellous grace of God,
Grace that exceeds my sin and my guilt;
See it now flowing from Calvary's sod,
There where the blood of the Lamb was spilt."
Grace, grace, God's grace, grace that can pardon, and cleanse
within;
Grace, grace, God's grace, grace that is greater than all my sin."

From the high places of Baal these two adversaries of Israel looked over the encampment of God's people, but were only reminded of the singularity of Jehovah's blessing among them. Then Balaam requested that he might "die the death of the righteous." There are very few who would not like to die as the righteous die, but alas! too few want to live as the righteous do. "Men love darkness rather than light because their deeds are evil"; they will not accept the righteous life because, like Balaam, they want to walk in their own selfish ways, seeking personal gain, and "great honour" from men. Their true picture is given in Rom. iii.

When Balaam finally dispensed with his worthless enchantments, as a means of cursing Israel, his eyes were opened, and then he saw the true glory of Israel, and Israel's God who brought them from Egypt and made them great, and he realized he was indeed serving "a lost cause." Read again that beautiful prophecy that issued forth from unwilling lips in Numbers xxiv. 5-24. When Balaam had made an end of speaking of Israel's portion of blessing he was finally convinced that no curse from any source would be effective against the Lord's people. However, his evil heart knew that the righteousness and holiness of God was such, that if Israel could be induced to enter into wicked relationships with Moab's idolatrous daughters God's punishment would be severe against them.

The soothsayer passed his evil thoughts on to Balak, and as a result Israel lost twenty-four thousand from her ranks. This notorious pair parted company, Balak telling Balaam that God had kept him from promotion "to great honour," but he "who loved the wages of unrighteousness" got his reward, for next time we see him he is a corpse on a battlefield, in the midst of other slain enemies of God and His people. A stern reminder that "the wages of sin is death." "Balaam the son of Beor of Mesopotamia they slew with the sword." Truly a fitting epitaph for one who insisted on curse when God assured of blessing. "Rahab the harlot," and "Ruth the Moabitess" shall condemn in judgment

people like Balaam, for these two women saw in Israel's might the power of Jehovah, and took the means proffered for their salvation. May the power and the Spirit of God ever keep us from following the error of Balaam's ways, who saw the glory of God and His people, but was not even morally affected by it, "whose eyes were opened" yet perished in darkness and corruption, and may we fervently pray that God shall preserve us from bearing even the remotest resemblance to "Balaam, the son of Beor, who loved the wages of unrighteousness, but was rebuked for his iniquity."

SERVICE EVANGELISM

A missionary in New Guinea returned after several years of service. His friend said to him, "Jones, tell me what you found at your station in New Guinea?"

"Found! I found something that looked more hopeless than if I had been sent into the jungle to a lot of tigers."

"What do you mean?"

"Why, those people were so degraded that they seemed utterly devoid of moral sense. They were worse than beasts. If a mother were carrying her little baby, and the baby began to cry, she would throw it into the ditch and let it die. If a man saw his father break his leg, he would leave him upon the roadside to die. They had no compassion whatever. They did not know what it meant."

"Well, what did you do for people like that? Did you preach to them?"

"Preach? No! I lived."

"Lived? How did you live?"

"When I saw a baby crying, I picked it up and comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. I took care of them. I lived that way. And those people began to come to me and say: 'What does this mean? What are you doing this for?' Then I had my chance and I preached the Gospel."

"Did you succeed?"

"When I left, I left a church!"—Sel.



This year the Elim Conference appears on A.A. notices for the first time.

ADVANCES AT WINTERTON—Cont.

Chuter and party of local church men, this work has moved forward and is now firmly established. We were happy to welcome Pastor D. Hemingway to take over the assembly there and a steady growth in numbers is without doubt God's seal to the efforts of the Campaign Party, and Pastor Hemingway.

Recently we held our third Baptismal Service since Pastor Chuter arrived here, and seventeen from Scunthorpe and Winterton were passed through the water, the service being conducted by the two ministers. The church was wonderfully decorated for this occasion and the building filled to overflowing with Christians and those curious for the Word. God moved and two of the curious were saved and more expressed their deep desire to follow Christ through the waters at our next Baptismal Service in November.

After the meeting the photograph was taken of the Deacons and their wives, together with our visiting friends, Pastor and Mrs. Steele from Grimsby.

We are planning to get out in the near future to the other small townships around Scunthorpe campaigning for Christ and making endeavour to get other workers moving there for His glory.

In all these things we are humble for we know that without God's guidance and presence we could never achieve such successes, and we thank Him for all His doings in our midst. May He give us the impetus to go forward in the coming days doing His will in glad service, winning men and women to swell the Church.

—C. Phillip Pearce.



Photo by

[A. T. Harries.

Top: Deacons of the Scunthorpe Church with their wives, and Pastor and Mrs. A. J. Chuter. Bottom: Baptismal Candidates with the Pastor and Mr. D. Hemingway.

PENTECOSTAL CHARACTERISTICS—Continued.

should have the same care one for another." The teaching is that whilst we are all separate and distinct individuals yet we are all a very real part of the Body of Christ and we should all work harmoniously together.

Notice how closely the members are associated. The eye can see but it cannot walk. The foot can walk but it cannot see. Yet when they work together the objective is achieved. How much we all need the fellowship and co-operation of each other. We certainly need to recognize the diversity in the members of the Body of Christ, and then have the same care one toward another.

Could it be that you have thought because some fellow-members do not speak publicly in tongues, or because they do not appear to perform miracles, that they could not be in the Pentecostal body? How careful we need to be. Look at verses 28-30, "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all the workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" The obvious answer is "No." We earnestly covet and desire all that God has for our local assemblies but we must always acknowledge that "there are diversities of gifts" (v. 4), "there are differences of

administrations," (v. 5), "there are diversities of operations" (v. 6), but through it all it is ever the same Spirit, the same Lord, and the same God.

The silent "foot" or "hand" or "eye" can be just as needful and just as "Pentecostal" as the tongue. So the true Pentecostal spirit is manifested in the Love that we show to all the members of the Body. When the gifts are in evidence in such an atmosphere, it is then that

"Heaven comes down our souls to greet,
And glory crowns the mercy seat."

May we in our Pentecostal faith ever be found among those wise and spiritual men whose chief concern is to "rightly divide the Word of Truth," and so magnify the Lord of glory.

A MISSIONARY CALL WITHOUT RESERVATION.

A pastor on reaching home after the Sunday morning service was met in the hallway by his daughter in the full freshness and beauty of young womanhood. She said: "Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said, 'Why shouldn't I go?'"

"But I didn't mean *you*, my child!"

It was not until he had escaped to the solitude of his study that he realized that he had not really meant anybody because he had not meant his own daughter!

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

Accent on Teenagers

It is a simple matter for adults to dismiss the problem of irreligious youth by saying, "The youth of today are not what they were when I was a boy." Of course, they have changed; this is a changing world. Irritation and impatience with this new behaviour will not help us to help them.

There is a technique, enjoyed by the few, of persuading people to do what you want them to do. Books have been written on this subject. With all the ideas, numerous recommendations, and suggested psychological approaches, one stands out supreme: **you must understand the person with whom you are dealing.** "Get into his mind" is the rule advocated by one of this army of writers. Get to know their interests, ambitions, opinions. Think on their level.

We should bear in mind that nowadays responsibility is thrust upon young people at an earlier age. The war has been largely responsible for this condition. One young fellow of my acquaintance, through falsifying his age, was in charge of an R.A.F. "Spitfire" fighter aircraft on war operations before he was eighteen years old (we discovered his true age after his death). These young men held the greatest form of responsibility—the life and death of their comrades.

As a result the mental outlook of teenagers has changed. There is an uprising within them, and they endeavour to show themselves as men and women, although still wearing school uniform. This is the subconscious process of their mental background. We can attempt to crush this with the heavy stick, but this only serves to delay and heighten the outburst.

What then is the answer? Tolerance, understanding, leadership. There is plenty of room for men and women in the Christian life.

Today's youth must be faced with the challenge of Christianity. When the Sergeant Major said to the raw recruit, "It will make a man of you, my lad," he was not thinking of the N.A.A.F.I. tuckshop; he was thinking of something tougher! Christianity is a man-size calling; we must present this to them.

Visiting many of our churches at the present time is a converted "Teddy Boy" who found Christ through the work of Pastor Richard Kayes. (Incidentally, this "Teddy Boy," Andy Barratt, will be one of the speakers at our Trafalgar Square Open Air Rally on Easter Monday, 1956.) I asked Pastor Kayes what approach he made in his "Teddy Boy" meetings, and he replied that he set forth

the Lord Jesus Christ as a strong man, full of character, and—in modern jargon—"tough" in His approach to the Devil's temptations.

This reminded me of the Youth Conference we held at Bolton and Pastor L. C. Quest's report on his work among the Stafford "Teddy Boys." "The choruses and hymns we use at our Rendezvous," said Pastor Quest, "are of the sterner stuff. "Onward Christian Soldiers" and those of like character." This front-line work at Stafford is in progress again, and here is a newspaper account published a few weeks ago:

"Teen-age Youths Rally to Sunday Night Rendezvous"
Boisterous "Teddy Boys" and other Stafford teen-agers spent a lively hour at Covenant Hall, St. Patrick's Street, on Sunday night when the popular "Rendezvous" began again after the summer break.

Leader of "Rendezvous" is the Rev. Leon C. Quest, pastor of the Covenant Hall Church, who has befriended the much criticised "Teddy Boys," and who on Sunday nights has given them a practical alternative to street walking or the bar parlour.

"Rendezvous" is like no other church service, yet it has a strong Gospel flavour. Pastor Quest takes a positive line in his handling of the lads, he trusts their rough sense of fair play, and he gets it. But it is no Sunday School class.

The boys sang "This is my story, this is my song" with vigour, "We plough the fields and scatter" went with a resounding swing. One boy started "Ten green bottles," but he, too, played fair, and did not carry on the rivalry.

When the speaker spoke of pictures and dances as the wrong atmosphere in which to foster the growth of the soul, someone interjected the cautionary "Now then!" but he was given a fair chance to put over his argument.

Pastor Quest rounded the meeting off with another talk. He told them that there was something real, something tangible in life for those who knew Christ. God wanted them to let Him have His way.

Last season's "Rendezvous" ran for seven months and Covenant Hall was packed out, Teddy Boys in their proud finery as keen attenders as any. This autumn "Rendezvous" has started early because these youths want it.

It is a positive attempt to make contact with young people on a higher character-building level, and it is meeting with response."

.....
This is only one form of approach. We must present a virile message, sparkling with action, alive to the oppor-

tunities afforded by our circumstances. In one area a Sunday night after-church youth rally may be possible with youth inviting and winning youth from the streets if "parading" is the fashion near the church premises. Another area may offer better prospects for midweek activities in hired school buildings as we see from the splendid photograph submitted by Pastor L. Timbrell from Aberdeen (this is the type of photograph we like to receive—an action shot!). In yet another area, Saturday evening youth squashes may be the best approach, an informal

friendly get-together of young people, with the latter part of the evening devoted to quizzes, choruses, and a lively talk with a Gospel appeal.

We must be on the look-out for today's teenager, and above all, personal witness by teen-agers to teen-agers cannot be bettered. In your church you may be one teen-ager and only one at the start, but only another will double your number—it depends on you to make it two. Two twos? Four! Four fours? Sixteen! My! Soon there'll be a "Teen-ager Set" in your church.

CALLING ESSEX YOUTH AND YOUTH WORKERS

BOOK THIS DATE—SATURDAY, 26th NOVEMBER

“ E ” DAY

ELIM YOUTH COMMITTEE—3 p.m. and 6.30 p.m.

ELIM CHURCH — MILDMAY ROAD — CHELMSFORD

**Notes
by
Pastor
Ronald
Reid.**

**The Family Altar
and
Elim Prayer Circle**

**A page for your daily meditations
and prayer**

Scripture Union Portions.

SUNDAY, November 6th. Acts xxv. 1-12.

"Jews came down from Jerusalem . . . which laid many and grievous complaints against Paul, which they could not prove" (v. 7).

No manifestation of sin can be more ugly than lying. These vile Jews falsely accused the Apostle Paul without achieving their evil intent. When Aristotle, who was a Grecian Philosopher and the Tutor of Alexander the Great, was once asked what a man could gain by uttering falsehoods, he replied: "Not to be credited when he tells the truth." A great lie is like a great fish on dry land; it may fret and fling and make a frightful noise, but it cannot hurt. You have only to keep still and it will die of itself. "Whatsoever things ARE TRUE . . . think on these things" (Phil. iv. 8).

MONDAY, November 7th. Acts xxv. 13-27.

". . . One Jesus, which was dead, whom Paul affirmed to be alive" (v. 19).

There was no mistaking the message or ministry of Paul. The resurrection of Jesus was of little importance to the Roman rulers, but to the Jews it was a constant source of agitation to hear it declared. Two attitudes toward the Truth are here portrayed. One of indifference by the Romans and one of indignation by the Jews. Neither is correct! The resurrection of Jesus Christ is paramount to the world. On this issue we rise or fall, we are saved or lost. There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 12-13).

TUESDAY, November 8th. Acts xxvi. 1-18.

"I think myself happy, King Agrippa, because I shall answer for myself . . ." (v. 2).

It was Paul's greatest delight to testify. His testimony before Agrippa reveals three things: a deep conviction of truth, a delightful experience of conversion, and a definite call from God. Paul had all three. Well may he exclaim: "I think myself happy, King Agrippa!" The character of Paul was in keeping with his confession and this twofold testimony was convincing. The Chinaman who confessed Christ said: "I am reading the Bible now and behaving it." He had a good conception of what was really involved in being a Christian, and so had Paul.

WEDNESDAY, November 9th. Acts xxvi. 19-32.

"Having therefore obtained help of God, I continue unto this day . . . witnessing" (v. 22).

Paul not only existed as a Christian in the many fiery trials that he was called to go through, but also acted as a Christian. Witnessing a good confession. Is it possible to go on in the midst of severe persecution? Yes! Paul did, by the help of God. Those who go on only go on by the help of God. David was happy to exclaim: "The Lord is my strength and my shield, my heart trusteth in Him and I am helped, therefore my heart greatly rejoiceth" (Ps. xxviii. 7). Hebrew xiii. 6 declares: "The Lord is my helper and I will not fear what man shall do unto me." Was that Paul's writing? It sounds very much like it! Let us utterly depend on HIS help!

THURSDAY, November 10th. Acts xxvii. 1-17.

"Not long after there arose . . . a tempest called Euroclydon" (v. 14).

All who go down to the sea in ships must expect bad weather at some stage of the voyage and all who expect to reach the great Heavenly Harbour in the Heavenly Home must be prepared to battle against the storms that rage on the sea of Life. The south wind may blow gently for a time, but the blast and the fury of another is never far away. Peter exhorts us too: "Think it not strange concerning the fiery trial that is to try you as though some strange thing had happened unto you, but rejoice . . ." (1 Pet. iv. 12). The meaning of trial is not only to test worthiness, but to increase it.

FRIDAY, November 11th. Acts xxvii. 18-26.

"I believe God . . ." (v. 25).

In the heat of the storm and absolute darkness when all hope was gone, Paul prayed and fasted. God gave Paul a Word of Knowledge regarding the future. There shall be no loss of life! Be of good Cheer! I believe God that it shall be even as it was told me. God still speaks to His children. We can expect a miracle word in the mightiest storm. Can we content ourselves to listen and then confidently declare: 'I believe God?'

Go to the deeps of God's promise,

And claim whatsoever you will.

The blessing of God will not fail thee,
His word He will surely fulfil!

SATURDAY, November 12th. Acts xxvii. 27-44.

"And so it came to pass that they escaped all safe to land" (v. 44).

The word of the Lord is fulfilled. "The works of His hands are verity and judgment, all His commandments are sure" (Ps. cxi. 7). Not a man is lost, but according to the word of the Lord to Paul, they are every one saved from a watery grave. Let us be encouraged to trust the Lord when we cannot trace Him. It was after many days, but again His delays are not denials. He will surely help us and bring to pass His unchanging word. We love to see the impossible done and so does God. It is in the path of his Appointment that we shall find His presence.

COMING EVENTS

ACCRINGTON. Nov. 9. Elim Church, Blackburn Road, opposite Grammar School. Wednesday 7.30: Sound Film: "Mr. Texas."

BARKING. Nov. 12. Elim Church, Ripple Road. North London Presbytery Missionary Convention. Speakers: Pastor and Mrs. McInnes and Pastor A. Nicolson. Missionary exhibits and Question time. 3 and 6.30.

BIRMINGHAM, Selly Oak. Nov. 6-11. Elim Church, Alton Rd. Special visit of Pastor Samuel Gorman. Sun. 11 and 6.30. Week-nights 7.30.

BRIGHTON (Preston Park). Oct. 23-Nov. 6. Elim Church, Balfour Road. Revival Campaign by Pastor W. George. (Except Fris. and Sat., Nov. 5).

CATERHAM. Nov. 13. Elim Church, London Road, 6.30. Visit of London Crusader Choir. After-Church Rally in Parish Hall, Chaldon Road, 8.15. Speaker: The Rector of Caterham, Rev. K. G. Budd.

CHELMSFORD. Nov. 7-20. Elim Church, Mildmay Road. Evangelistic Campaign by Pastor T. Wilson (A.o.G.). Week-nights (except Fris.) 7.30. Suns. 11 and 6.30. Tues., Special meetings at 3.

COLCHESTER. Nov. 5-17. Elim Pentecostal Church, Lucas Road, off Mersea Road. Evangelistic and Bible Deliverance Campaign. Conducted by Henry Shave. Week-nights 7.30 (Fri. excepted). Suns. 11 and 6.30.

COVENTRY. Nov. 5. Sibree Hall, Warwick Row, 7. Rally of Birmingham Presbytery Churches. Speaker: Pastor W. M. E. Plowright. Chairman: Pastor John Dyke. Supported by Graham St. Choir. Continuation Services in the Elim Church, Stoney Stanton Road. Sun., Nov. 6, at 11. and 6.30. Mon. 7.30.

CROYDON. Nov. 12-17. Elim Church, Stanley Road, West Croydon. Sat. 7. Sun. 11 and 6.30. Tues., Wed., Thurs. at 7.30. Special visit of Mr. Donald Gee, Principal of Kenley Bible College.

GREAT YARMOUTH. Nov. 5, 6. St. Peter's Hall, King Street. Annual Fishing Season Convention. Speakers: Pastors H. W. Greenway (Elim), F. R. Barnes (A.o.G.). Meetings Sat. 3, 7. Sun. 6.30. Sun. 11, in Elim Church, Albion Road, nr. Woolworths.

GUILDFORD. Nov. 13. Elim Church, Martyr Road. Special visit of Pastor E. C. W. Boulton. 6.30.

HOVE. Nov. 5-11. Elim Church, Portland Road. Sat. 3 and 7. British Pentecostal Fellowship Rally. Speaker: Pastor A. Rowland Smith. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Fifth Advent Testimony Convention. Panel of special speakers. Convener: Pastor W. G. Hathaway.

ILFORD. Nov. 12, 13. Elim Church, Scrafton Road. Monthly Rally. Sat. 7.30. Mr. W. Allingham and Party. Sun. Revival Rally, 6.30. Pastor John McInnes (British Guiana). Convener: Pastor A. J. K. Magge.

KIDDERMINSTER. Nov. 12. Co-operative Hall, Worcester Street, 7.30. Special visit of Gloucester Male Voice Choir.

LEYTON. Nov. 13-17. Elim Church, Vicarage Road. Visit of Pastor S. Gorman. Sun. 11 and 6.30. Tues. to Thurs. 7.30.

MANCHESTER. Nov. 12. In the Albert Hall, Peter Street. Great Northern Youth Rally. Sat. 3 and 7. Speakers: Pastor Ken Matthew, Andy Barratt (ex-Teddy Boy). Special visit of Sparkbrook Choir. Items by Massed Choir. Solo by Mrs. A. Woodhead. Convener: Pastor J. Tetchner (D.S.).

OLD HILL, Staffs. Nov. 19. Elim Church, Bearmore Road, Sat. 7.30. Special visit of Kingstanding Male Voice Choir, Leader: Mr. B. Broomhall. Speaker: Pastor R. J. Morrison. Convener: Pastor Ken Smith.

SALFORD. Nov. 4 and 18. Elim Church, Nursery Street. Campaign by Rev. Don. Rogne (Tacoma, Washington, U.S.A.). Week-nights (except Fri.) 7.30. Sun. 11 and 6.30. Convener: John Woodhead.

SMETHWICK. Nov. 19. Elim Church, Oldbury Road (nr. Smethwick Junction). Camp Re-union at 3 and 7. Speakers include Pastor Rowland Smith, F.R.G.S., F.V.I. (Padre). All Campers expected. Everybody welcome.

SOUTHEND-ON-SEA. Oct 22nd-Nov. 13. Elim Church, Seaview Road. "This is Life" Crusade, conducted by Evangelist Harold Miles. Suns. 11 and 6.30. Nightly 7.30 (except Fris.). Divine Healing services, Weds 3.

SWANSEA. Nov. 12-15. Elim Church, New Orchard Street. Church Anniversary Services. Sun. 11, 6.30. Week-nights 7.15. Speakers: Pastors P. S. Brewster and J. J. Way.

WINTERTON, nr. Scunthorpe. Nov. 5-11. Gladstone Hall, off Queen Street. Evangelistic Campaign conducted by Pastor R. Hunstan. Sun. 11 and 6. After-Church Rally, 8. Week-nights 7.

WORCESTER. Nov. 6-7. Elim Church, Lowesmoor. Visit of National Youth Secretary, Pastor J. Hywel Davies. Sun. 11, 3, 6.30. Mon., Rally 7.30. Convener: Pastor Ken Matthew.

WORTHING. Nov. 6. Elim Church, Grosvenor Street. Pastor's Second Anniversary. Sun. 11 and 6.30. Guest speaker: Pastor J. T. Bradley.

MISSIONARY ITINERARIES

Pastor and Mrs. J. MacInnes, Elim missionaries on furlough from British Guiana, will visit the following churches in the North-East Presbytery:

Nov. 5, 6, Knottingley.

Pastor C. Stockdale, Elim missionary on furlough from India will visit the following churches:

Nov. 10, Clacton, 12, Yarmouth. 13, Lowestoft.

Miss Topping, Elim missionary on furlough from Tanganyika, will visit the following churches:—

Nov. 5, Lurgan (Windsor Avenue). 6, Annaghanoon. 7, Market Hill. 8, Armagh. 9, Banbridge. 10, Portadown. 13, Millisle. 15, Larne. 16, Cullybackey, 17, Ballymena. 20, Randalstown. 22, Rathfriland. 23, Alexandra Park Avenue, Belfast. 24, Ulster Temple. 29, Bangor.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Nov. 5th, Midnight to Nov. 12th, Midnight.

Elim Missionaries, Accrington, Hull City Temple.

REQUESTS FOR PRAYER FOR DIVINE HEALING

or any other need should be addressed to The Secretary of the

Praise and Prayer Fellowship,

Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

"Lay hold" (I. Tim. vi. 12).

It is impossible for faith to respond without receiving blessing. Each blessing received is a fresh starting point for faith—not a resting place for indolence, or merely a refuge for fear, but the ground from which to begin afresh a course of more earnest activity and simple trust. How many earnest souls see the fulness of the provision and are convinced of the reality of the gift, and yet make no progress! A deed is put into your hands, by which you discover that you are the rightful heir to an estate. Simply believing in the validity of the document, that it is in every way legally executed and that you are the heir, would not put you into possession. The act of taking possession must follow the knowledge of the fact that the inheritance is yours. So faith not only beholds, but also obtains promises. Here is a man who has fallen overboard. A rope is thrown out to him. He sees the effort made to save him. It fills him with hope even in the moment of his peril. The bare fact that the rope is within his reach is not without its gladdening influence—but that alone will not save him. He must **lay hold**. Responding to this word of command, "lay hold on eternal life," is what we may call the appropriation of faith.—Sel.

Classified Advertisements

All advertisements should be addressed to the Advertisement 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.

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-seasons rates. A limited number of winter residents can

be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

MARRIAGE

Norris:McKeown.—On October 5th, at Elim Church, Glasgow, by Pastor Walter Kelly; Albert Clark Norris to Ruth McKeown; both Elim Crusaders.

WITH CHRIST

Hey.—On October 24th, Mrs. Hannah Jane Hey, aged 80. A faithful member of the Elim Church, Halifax. Funeral conducted by Pastor John Gardiner

Fraser.—On October 9th, suddenly, Archibald Fraser, faithful member of Elim Church, Glasgow. Funeral conducted by Pastor Walter Kelly.

Smith.—On October 7th, Mrs. Frances Smith, aged 65, faithful member of Elim Church, Halifax. Funeral conducted by Pastor John Gardiner.

IMPORTANT . . .

When ordering from the Christmas Catalogue which is included in this issue, don't forget that for gifts for Children you can't do better than give CHILDREN'S BOOKS published by VICTORY PRESS.

These books are not listed in the enclosed Catalogue—there are far too many. Send for our full illustrated list of titles. Prices from 1/- to 10/6.

Remember that these books not only give fine value but they make clear the Way of Salvation.

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FIRST PRIZE £50 SECOND PRIZE £25

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HOW TO ENTER

Write a story of not more than 40,000 words nor less than 18,000.

The story must be original and fiction.

It must be written for Children (Boys, Girls, or both) of any age group between 8 and 16. There must be clear explanation in the story of the way of Salvation and, if the author so desires, simple Christian teaching of a non-denominational character may be included.

Manuscripts must be typed, double spaced, on one side of the paper only.

The closing date for the receipt of entries is 1st July, 1956. Announcement of prize-winners will be made by 30th September, 1956.

Stories will be judged on their merit as Christian fiction for Children by a panel of judges. The Chairman of this panel will be F. A. Tatford, Esq., Litt.D. (Editor of "The Harvester," "Advent Witness," etc.).

CONDITIONS OF ENTRY

All entries must be accompanied by an entry form which can be obtained by sending a stamped addressed envelope to the address given below.

Postage for the return of the manuscript to the author should be enclosed with the entry.

No Correspondence can be entered into over any entry. The judges' decision must be taken as final.

The organizers reserve the right to withhold all or part of the prizes if, in the opinion of the judges, none of the entries submitted reaches publication standard.

Entries other than the prize-winners may be accepted for publication by the VICTORY PRESS. If published, stories will be paid for at the publishers' usual terms.

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