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The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX No. 42

PRICE 4½d.

OCTOBER 18th, 1958

## A SUMMIT CONFERENCE TO LIFT THE WORLD

*Elim broke new ground when the Sussex presbytery held its September rally in Seaford, when Rev. Jack Way (District Superintendent), Hove, gave this message.*

An advertisement is designed to catch the public eye. In this our first meeting in Seaford our advertisement in your newspaper was arranged to that end. Therefore my part as preacher was to choose a title for my message which would appeal and thus attract. I waited upon the Lord for guidance and I was given this topical title with its simple setting. Our Lord Himself often expounded the vital truths of the Gospel in simple, understandable, topical settings. He aimed at the heart by a simple appeal to reason. I want to do that this evening, and as we draw a most apparent parallel nobody will be able to say "It was a summit message—over the heads of the people!"

### **Firstly, what do we understand in the call for a Summit Conference ?**

Summit means the very highest, at the top. Therefore a Summit Conference of nations means the meeting of those highest in the nations concerned—presidents and prime ministers—those who can talk with authority and power. These men have the last word, you cannot go higher.

### **Secondly, why the call for such a conference ?**

Because of the terrible consequences should a war break out—nuclear spells destruction world-wide. One writer in a daily paper asked the question, "Will any of us be here in five years' time ?" Fear,

insecurity and uncertainty are encircling the earth; everybody is involved.

### **Thirdly, it must be Summit and success or . . . ?**

One great fear of our statesmen is that a meeting could end in disunity, thus bringing a more difficult position. Summit and success must be the order; in other words the "high-ups" must "get down to earth," even to some sacrificing. So far for reminding you of the topic in which all are interested. Now I want to assure you that a very important Summit Conference has been held and results have been effected which concern God and man, earth and heaven, time and eternity.

### **Firstly, in the topical setting we thought of a conference at the summit of the nations, but I now refer you to the Summit power of heaven and earth**

You cannot go higher than the Godhead. You cannot find a name higher than "a name which is above every name," nor a greater power than that of the "great Creator," who "upholdeth all things by the word of His power." God has held a conference, the nature and effect of which I will reveal later in the message. Like the presidents and prime ministers, His Word is final: "Heaven and earth shall pass away, but My words shall not pass away."

*(Continued on next page, right column)*

# FAREWELL TO A BROTHER BELOVED

**A**S I write this report of the funeral of Pastor Ernest Harford, my friend and colleague in the ministry, I feel that the whole of the Elim family will be mourning the loss of this greatly respected, beloved pastor and brother in Christ.

The West Bromwich Church was filled for the funeral. Approximately forty ministers gathered with the family mourners to pay tributes and say farewell to all that was earthly of our dear brother.

Pastor H. Fisher, of West Bromwich Church, led the service, and after Pastor J. J. Morgan had very feelingly opened the service in prayer the following brethren paid tribute to our late brother.

Pastor Alex Tee, who said he had lost a spiritual father, quoted 2 Samuel 3:38, "There is a prince and a great man fallen this day in Israel." Pastor T. E. Francis, who remembered Pastor Harford's call to the ministry, for he first confided in him, said, "I spent half an hour with Ernie on Sunday after travelling down from Wigan, and what do you think we talked about? The Lord, and His service." Pastor Cotton (Baptist) spoke in glowing terms of Pastor Harford's work in establishing the Elim Church at West Bromwich, and Pastor Greenway (Secretary-General) echoed the sentiments of every minister when he spoke of the sterling qualities and deep spirituality of Pastor Harford.

The sermon was preached by Pastor Dyke, who based his uplifting and challenging address on the words of Jonathan to David from 1 Samuel 20:18, "Tomorrow thou shalt be missed because thy seat will be empty."

Mrs. Scott (South Wales) sang a touching solo entitled "No Night There," and Pastor Morrison closed with prayer.

A fleet of cars and a double-decker bus followed the hearse to the graveside, together with a coach-load of friends from Hereford Church. Pastor Harford ministered at Hereford for several happy years, during which time the church was built.

Following the committal, the President, Pastor J. C. Kennedy, prayed at the open grave.

Our hearts go out to Mrs. Harford in her sorrow, and we, too, sorrow for the loss of a brother beloved, but our grief is for ourselves. We remember the words of Pastor Dyke: "He will be missed, but although his seat is empty here it is filled in heaven."

What a blessing it is to be a Christian, and to have the assurance that this is only "*Au revoir!*" We'll meet again in the morning."

JACK OSMAN (Birmingham).

## **A Summit Conference to Lift the World (cont.)**

### **Secondly, we saw the need for a Summit Conference**

Do you know why the world throbs with the fear of destruction? There is a more devastating word than nuclear, a word that can destroy body and soul—sin. The ravages of sin are revealed in very ominous terms recorded in the Bible: destruction, judgment, condemnation, wrath, death, etc. Realise this and then hear the Word of God: "All have sinned." It is world wide. Like the nuclear threat nobody is safe; it affects everybody. The history of mankind shows man's inability to alter the reign of sin, therefore we must turn to the "determinate counsel of God" for the answer. Only God can deal with this devastating world-wide threat of sin.

### **Thirdly, a summit with success—complete agreement even at the point of sacrifice**

In the Godhead is complete unity. The "let us" of Genesis tells of a plurality of oneness, Father, Son and Holy Spirit, one in three, three in one. "I and my Father are one," said Jesus. The amazing decision of heaven's Summit Conference is carried out by the Godhead working in absolute unity. But when was this heavenly Summit Conference held? It is very apparent—the Word of God states that it was "before the world began"; that it was "fore-ordained before the foundation of the world" and that "God promised before the world began."

What then was the great decision and approach? Let the Word of God speak for itself—"the precious blood of Christ . . . who verily was foreordained before the foundation of the world." Link this with "Without the shedding of blood is no remission," and you see God's answer to man's need—"The Lamb of God which taketh away the sin of the world." Yes, God has the answer to this world's need. The highest Summit Conference of all has "got down to earth." Read Philippians 2, how Christ was equal with God, but down, down He came even to "the death of the cross." "He bore our sins in His own body on the tree."

God has decided, God has come down. Emanuel is Christ's title, meaning "God with us." For a

world without hope, helpless and destined for destruction through sin, God has provided a Saviour. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Before the world was, and knowing what the world would be, the great, all-powerful but loving God determined to save the "whosoever." That all-embracing word means you and me. A Summit Conference to lift the world. Listen to the testimony in various hymns, sung by those who have accepted the Lord Jesus Christ as their Saviour from sin and judgment, "Love lifted me," "I have been lifted by Christ today," and "From sinking sands He lifted me." God has provided a shelter, a refuge from sin's destructive power, and as we take Jesus Christ as Saviour so do we realise "peace and joy through believing." As I mentioned in the topical outline, sacrifice is necessary. Oh, what a sacrifice God gave in Jesus to bear our sins and so break sin's power. "Lifted up was He to die." Yes, lifted up that we might live. I must add another thought. Very soon those who now are lifted out of sin by His saving power will be lifted out of this world. Jesus is coming again for His own: "For the Lord Himself shall descend from heaven . . . the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." What a glorious air-lift!—no fear of a crash. "So shall we ever be with the Lord! That will be the grand finale of the decision made in God's Summit Conference. It will be "summit" for all who are born again. Praise God for the "lifting" Gospel. Are you lifted? Are you secure in Christ?

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WEDNESDAY, OCTOBER 22nd, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: E. R. Corsie (Bayswater)

The programme also includes:

Elim Ministers' Choir singing "It passeth knowledge"

London Crusader Choir with

Harold Johnson (trumpet) and Ronald Cooper (organ)  
"Oh I love Him" and "Holy Father in Thy mercy"

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Every Saturday morning at 6.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over IBRA RADIO. Please remember this programme in your prayers.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts, and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, London, S.W.4.

## Layman attends World Conference in Canada

*A short report from our brother, Arthur Campbell, affectionately known by many as Uncle Arthur.—*  
EDITOR.

**G**REAT excitement! Thrilling desire! This was our state as we made our way to the conference. To some of us it had meant travelling a distance of over 3,000 miles, but that only added the spice of adventure. There were a number of Pentecostal folk on the boat of the Cunard Line in which we travelled, and great blessing accompanied their service for God. They agreed to witness together to their fellow passengers about the Saviour. The purser on the ship allowed them to hold children's services, and sixty-three young people made a decision to follow Christ. Then these witnesses waxed bolder and held meetings on the deck during the evening, causing quite a sensation. This was a wonderful opportunity for further testimony. Many were stirred, and I am sure a number of people remembered their Sunday school days.

Now for the conference services and the blessings imparted. The fellowship of believers from all nations was sweet indeed. Black and white were in perfect harmony.

On the first night, Pastor Percy Brewster ministered the Word, and during the following days other British pastors also declared the message of evangelism. Pentecostal preachers from overseas also proclaimed the Gospel story, and the glorious sequel to this wonderful week was that souls were saved, bodies were healed, some were filled with the Holy Spirit, and tremendous blessing and inspiration were given to believers. One very interesting feature was a men's breakfast at 7.30 a.m. on the Saturday, when a Pentecostal minister, who is also a member of the British Columbia Government and holds the post of Minister of Highways, gave a plea for wholehearted surrender to God and devoted service for the King of kings.

Now we look forward to 1961 when (D.V.) we shall hold the next conference.



## A STAGGERING REVELATION

**T**HE Home Office has made known, through a White Paper published on October 1st, the staggering, shocking and startling fact that crime has increased alarmingly. The daily press, seeking to draw attention to the seriousness of this situation, used headlines such as "Crime—it's the worst ever." One paper comments: "Up, up soars crime to its highest-ever peak. And leading the black wave that made 1957 an even worse year than 1948—peak post-war year—are the teenagers. . . . Robbery, breaking and entering, violence, drunkenness, offences by prostitutes—all rose steeply. Altogether 545,562 indictable crimes were committed. Convictions of one section of teenagers—youths aged seventeen to twenty-one—was twenty-six per cent over 1956. Even the younger boys—eight to fourteen-year-olds—reached a fourteen per cent increase."

This is a tragic confirmation of the prediction of the Lord Jesus, relative to the last days, that "iniquity shall be multiplied" (Matthew 24:12). In the Greek the word for iniquity is rendered *lawlessness*. The foregoing is convincingly indicative of the fact that this condition of things is now present in our national life. This is also more or less true of the other countries of the world.

The facts revealed in all their glaring hideousness by the White Paper are merely left as facts by those who report such findings in the national press. No remedy is offered.

The concern of the Government is evidenced by the fact that the agenda for the Tory Party conference includes thirty-two resolutions on crime and punishment, of which a dozen favour the return of flogging. No doubt those dealing with these matters will endeavour sincerely to come to some solution of this appalling problem—this cancer eating its way

into the life of our nation, destroying as it makes its deadly progress. Suggestions will probably be made for improved living conditions, increased entertainments for the young in the way of youth clubs, etc., greater police surveillance, stricter laws and heavier fines and prison sentences.

Actually all this will only be an intensification and extension of what has already been tried. Although severer penalties have been passed on those found guilty of criminal offences, they have not proved a deterrent—crime has continued to increase. In spite of the fact that in our welfare state so much is already being done by way of social amenities and entertainment for youth, crime has continued to increase.

This state of affairs is surely an indictment against the Church. What is she doing to arrest this wave of crime? All who take upon themselves the name of Christian should use every opportunity to propagate the Gospel, for there is only one thing that can deal with this problem effectively and permanently—the power of the Gospel of Jesus Christ, the only panacea for sin. Although the deepening of the spiritual life of the Church is of paramount importance, it must not exclude or relegate to a position of lesser significance an aggressive, dynamic drive against sin, and a never-ceasing witness to the saving, satisfying and keeping power of Jesus Christ.

May every reader accept this challenge.

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Next week's issue of the ELIM EVANGEL will be a special youth number.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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# CHILDREN'S STRIP

Conducted by **Bernard H. Norris**

Hello again!

All our handbills are delivered, *Couriers* put round, and posters displayed for our campaign, so now we can rest from our labours and enjoy the meetings! Don't forget to pray for us, will you?

You know, we always enjoy things better when we have taken our share of the work. I just cannot understand those who say they love the Lord Jesus Christ and do nothing for Him. Have you a job of work to do for the Lord?

Now here is a puzzle from Iris Tunnicliffe. There are no prizes, so don't send the answers in. I will give the solutions next week.

1. Who entered Capernaum in Matthew, chapter 8?
2. Who went up to Jerusalem in John, chapter 2?
3. Who was born in Bethlehem in Matthew, chapter 2?
4. Who came to Nazareth in Luke, chapter 4?
5. Who were sent to Jericho in Joshua, chapter 2?
6. How many travelled to Emmaus in Luke, chapter 24?
7. Who besieged Samaria in 1 Kings, chapter 20?

8. Who came to Hebron in 2 Samuel, chapter 2?
9. Who came to Bethany in Matthew, chapter 21?
10. Who went to Bethel in 2 Kings, chapter 2?

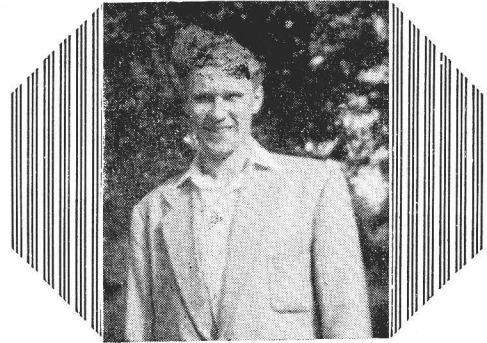
Coo, someone's been working. Thank you very much Iris. What about some of you other readers sending in some puzzles? (And don't forget to include the answers!)

The answers to this week's puzzle will be given next week, and I will also then give you another puzzle by Iris.

By the way, before I forget, how do you like the photo? It was taken a little while ago at the back of Elim Headquarters where I work. I'd like to see your photo some time, so send it in. I often wonder what my readers look like.

Cheerio for now, and God bless you.

**BERNARD.**



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# Silver Jubilee Celebrations Covenant Hall, Stafford

LOCAL newspapers have given large write-ups on the Silver Jubilee Celebrations held here recently.

The services were opened by the Mayor and Mayoress of Stafford (Alderman and Mrs. F. R. Green). An anniversary tea followed the opening service, when some 150 sat down with the mayor and mayoress. This was followed by short speeches, beginning with a recorded message from Mr. Ian Bostock, founder-member, who is now living in New Zealand, and a letter from Mr. F. Bunker, of South Africa. The Rev. J. Harries (Baptist), Covenant Hall's first minister, also gave a very timely word. Mr. and Mrs. G. Powell, Mrs. Coffee and Mr. S. Astbury (treasurer) made mention of the early days and the work of God over the twenty-five years, all giving glory to God.

During the jubilee services, former ministers, as mentioned in the news reports, have ministered God's Word. It has been a time of great rejoicing, with our faith toward the future, as expressed in the words of the chorus, "God specialises in things thought impossible." Evangelist (and leader of the Youth for Christ team) Mr. Howard Kinsit also ministered during the last week-end of the jubilee services.

Here are two excerpts from local newspapers.

*The Stafford Newsletter*, September 6th, 1958.

"Covenant Hall, Stafford, has taken on a 'new look' for its silver jubilee celebrations this week-end. Members and friends of the church have donated about £350 during the past two years to cover the cost of complete interior redecoration. Now, in place of the brown and cream walls and fittings, which had been a feature of the hall for the whole of its twenty-five years, the church has been painted in bright contemporary colours and light pastel shades.

"Pastor L. Quest (the minister) told the *Newsletter* that the church's decoration scheme was 'revolutionary.' The idea was to make the hall as lovely and attractive as possible so that people would enjoy worshipping there. It was hoped that the bright and new appearance would give pleasure and revitalise members of the church.

"Special lectures and prayer meetings have been arranged for the following week and the celebrations

will be concluded with an evangelical campaign in the area around the church.

"Pastor Quest said that the church has a strong band of members and Sunday services are always very well attended. The church has a flourishing Sunday school and Women's Meeting, which is conducted by Mrs. Quest, and there are also Crusader groups for the children."

*The Advertiser*, September 11th, 1958.

## "THE STORY OF COVENANT HALL"

"Twenty-five years ago, Mr. Ian Bostock and Mr. C. D. Lingwood visited an evangelical meeting at Bingley Hall, Birmingham, addressed by Pastor George Jeffreys. While there, they saw a man who they were sure came from Stafford, and later they met him again in their home town.

"He was Mr. Fred Bunker, and the three discussed the need, in their view, of an additional evangelical church in Stafford. Out of this talk came the first meetings of the church which is now Covenant Hall, St. Patrick's Street, Stafford, and has an evening congregation of 100 people.

"At first they met at Mr. Lingwood's home, then, as the congregation grew, at Mr. Bostock's. Later it

*(Continued on opposite page)*

*Left to right : Mr. G. Perkin (church secretary), the Mayor and Mayoress, and Pastor L. Quest.*





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# Women's Column

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By Gladys Gorton

## HYPNOSIS BY TELEPHONE

**A**N Exeter hypnotist claims to have put two women of the W.R.A.F. under hypnosis over the telephone 200 miles away to enable them to give up smoking, and he asserts that anyone who wills to do so can give it up by his method. It is the matter of his will implementing the will of the patient who consents to the treatment of the hypnotist for the sole purpose of deliverance from the power of smoking.

People, of course, will try this as an experiment and a few in desperation. Wishful thinking gets them nowhere, so an outside power is sought to add something to their own desire to overcome this weakness.

Instinctively we regard with reserve this attitude of someone else putting their will over ours, even if we do consent. However, one cannot help but boast in the Gospel of Christ, for it is "the power of God unto salvation to every one that believeth" (Romans 1:16). "God's spell" was the definition given during the Middle Ages because of the revolutionary effect the Gospel had upon those who believed in Jesus Christ. Saul of Tarsus, the religious bigot and fanatic, was a changed man immediately Christ in resurrection power challenged him on the Damascus road. Describing this experience he said, "I was apprehended of Jesus Christ," or "laid hold of by the power of Christ"—"Christ grasped me" (Philippians 3:12).

Does Jesus Christ grasp you? Are you under His spell? As *His* you should never say "I can't," but "I can do all things through Christ which strengtheneth me" (Philippians 4:17). You must will to do *His* will. His life is your life, and His power becomes your power because He lives in you. It is at your disposal. Because Christ Himself is your victory all your inbred and other weaknesses can be conquered by Him reigning within.

Sambo was gloriously converted. "Can you master the Devil now, Sambo?" he was asked. "No," he

replied, "but I have the Master of the Devil living in my heart."

*Text:* 2 Corinthians 2:14, Conybeare's translation: "Thanks be unto God who leads me on from place to place in the train of His triumph to celebrate His victory over the enemies of Jesus Christ."

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### Silver Jubilee (continued)

became necessary to rent a room, and finally they moved into Covenant Hall.

"To mark the occasion a souvenir brochure has been issued, giving a record of the work of the church in the twenty-five years since it was founded, and the names of those who became members on the opening day, and are still actively taking part in church life.

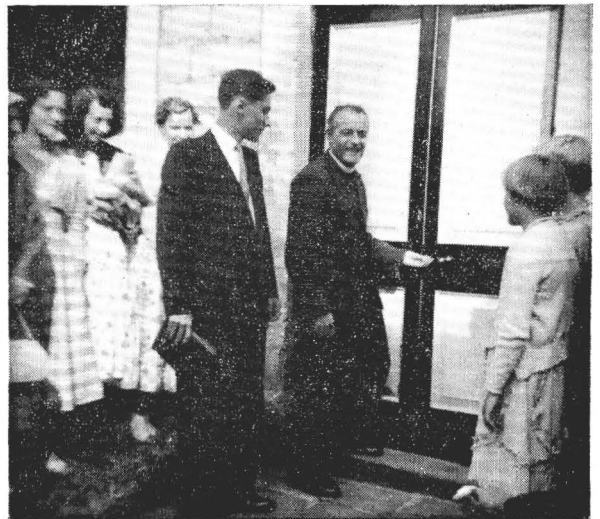
"Former ministers present included Revs. J. Harries (1933), L. Knipe (1946), S. Homer (1949) and L. C. Guest (1954)."

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## Opening of another Elim Church

(Full report October 4th issue, page 631)

The founding of an Elim work in Keynsham and the acquiring of this Methodist church, now taken over by Elim, is the product of the hard work of Rev. Ron Jones. Twelve months ago he conducted evangelistic services in Keynsham with the result that a small but flourishing work has now been established there. The full cost of the building opened in the unavoidable absence of Mr. Jones by Rev. G. Canty (see below), has been defrayed by one dear brother as a thank-offering to God.





**T**HIS is a verse with which all Pentecostal people are familiar. It contains two momentous clauses of four words each, linked by the conjunction "and": "*Ye shall receive power . . . and ye shall be witnesses.*" Obviously the word "ye" applies in both clauses to the same people and it is clear that "Ye shall receive power" is a promise to every believer right down to this age, for we read in the next chapter: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Consequently "Ye shall be witnesses" is also for us today. Let us turn now to the most wonderful prayer in the Bible, in John 17. I want you to notice that Jesus is praying for every believer, for in verse 11 He says: "Keep through Thine own name those whom Thou hast given Me." Then in verse 18 He says: "As Thou hast sent Me into the world, even so have I also sent them into the world." If you are Christ's disciple your mission in life should be the same as His—"to seek and to save those that are lost" (Luke 19:10). There is no way of escaping this obligation: the greatest responsibility and at the same time the greatest privilege that can be the lot of any man or woman on earth is yours and mine.

At our Annual Conference in this building just a year ago a discussion took place on the subject of "Evangelism in the Local Church." Emphasis was laid on the scriptural principle that God's plan for winning the lost is one in which every believer has a part to play. Since then we have endeavoured to awaken our church members to a fresh sense of their responsibility to witness for Christ and to win souls for Him. Suggestions have also been sent to our ministers on various methods for making this work effective in their districts.

There has been much encouragement in some churches where this plan has been put into operation—many decisions for Christ and increased church attendance. On the other hand there has been keen disappointment that so many churches have not yet made any effort in this direction.

What I have to say to the members of the conference, to every child of God here tonight,

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and indeed to every member of our beloved Elim Movement, is on the subject of this "one by one" method of winning souls. We will consider first *The World's Need*, and then *God's Plan*, and finally *Our Responsibility*.

**THE WORLD'S NEED**

In the early days of the Christian dispensation the disciples literally carried out our Lord's command. They all realised their individual responsibility as soul-winners. Within a year or so of the death of Christ the persecution of the believers at Jerusalem was so intense that they were scattered throughout Judæa and Samaria, and the scripture says: "They that were scattered abroad went everywhere preaching the Word" (Acts 8:4). These people were not "preachers" in the generally

**GOD'S PLAN**

By

"Ye shall receive power, be witnesses unto Me both the uttermost part of the ear

accepted sense of the term. A more accurate translation is "telling the good news." It was told again and again not only by ministers, but by multitudes of believers. As military roads were built by the Romans throughout Europe, so traders, slaves, refugees from persecution

**ADDRESS**

and others who had found Christ talked of the good news on their journeys. The message of the Gospel spread so quickly that twenty years after the death of Christ the people of Thessalonica could say: "These that have turned the world upside down have come hither also"

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(Acts 17:6). About 120 years after the death of Christ, Justin wrote: "There is not one single race of men among whom prayers and giving of thanks are not offered through the name of the crucified Jesus." And all this had been accomplished within 120 years of Christ by the personal witness of His followers.

But what do we find today? Now, after nearly 2,000 years of preaching the Gospel, it seems that the proportion of born-again believers to the population of the world is a great deal less than in the first century after Christ.

Jesus said to His disciples, "Ye are the light of the world." Yet today the darkness is fast closing in. The most rapidly growing denominations are those that deny the Gospel of our Lord Jesus Christ. The fastest growing political creeds are those that deny the existence of God. Again, Jesus said, "Ye are the salt of the earth." Yet the world is becoming more

Holy Ghost inspired passion for the souls of the lost. We are surrounded by men and women hastening to a Christless eternity. Surely if we love lost souls we will do something to save them from eternal doom. "Thou shalt love thy neighbour as thyself," said Jesus. "If this is true of us, can we stand idly by while souls are perishing all around us—our companions at our very side, at home, in the office, the shop, the factory? But there is an even greater command than "Thou shalt love thy neighbour as thyself" and it is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." There can be no higher motive than this in our work of soul-saving—our love for God. Think of God looking down tonight on His creation marred by millions of souls in the grip of Satan and in open rebellion against the Son of God. Think of Jesus Christ dying on Calvary and the overwhelming majority of men and women spurning His love and saying "We will not have this Man to reign over us." What a picture! And what are we doing about it? Nothing could be more heartless or reprehensible than to do nothing.

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## DR SOUL-WINNING

### Phillips (President)

the Holy Ghost is come upon you: and ye shall em, and in all Judæa, and in Samaria, and unto 1:8).

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and more corrupt. Spiritually and morally, among individuals, among all classes of the community, among all nations, the rot has set in. We were all shocked a few weeks ago to read in the daily press of the appalling rise in all forms of crime, especially among young people, during the past year. The Metropolitan Police Commissioner said: "There is no sign yet that this upward trend is being halted. The causes of this lamentable state of affairs are numerous, complex, and hard to assess." Hard to assess? The Bible gives us the answer: because they have departed from God—"for this cause God gave them up." This departure from God is reflected in the increase in crime, the mounting divorce rate, and indeed the general attitude to every moral problem. Would to God we might all realise how evil are the days in which we live and that we might have a

### GOD'S PLAN

And now we come to God's plan to meet the situation. How many professing Christians there are who believe that God's method of winning the lost is by pastors and evangelists at home and by missionaries abroad, and as long as church members support them financially and encourage them in their work they have done their duty. But how different is this from God's plan revealed in His Word! This plan is illustrated in the first chapter of John's Gospel. John the Baptist testified to Andrew and brought him to Christ. Andrew testified to his own brother Peter and brought him. Next day Jesus found Philip and then Philip found Nathanael. And so it went on. Do you remember what Paul wrote to Timothy in his second epistle? In chapter 2, verse 2, we read: "The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." Someone brought you to Christ; it is for you to pass on the message to someone else, and that one to another. A brings B, B brings C, C brings D, and so on. This is God's method. "The same commit thou to faithful men, who shall be able to teach others also." And so it goes right down the line.

Do you realise that the fastest growing political

creed and the fastest growing religious heresy are using this very method—prostituting God's plan to evil purposes. It is not public meetings that spread Communism—it's their cell system—and today a political system that hardly existed fifty years ago rules one-third of the world's population. It is not public meetings that spread the pernicious doctrines of Jehovah's Witnesses. It is the individual efforts of their members—40,000 in this country alone—all of whom are engaged in making converts because it is part and parcel of their religion, for they are taught that their position in the next world depends on their efforts here. It is this that accounts for their zeal, the giving up of their spare time to standing at the street corners with their placards and literature, to house-to-house visiting, and to training the young converts, which they claim to be in the region of 4,000 a year in this country alone. The method God ordained is thus prostituted to the propagation of evil doctrines—denial that Jesus was God, denial of His resurrection, the new birth, the personality of the Holy Spirit and so on, and substituting for the Gospel of God's grace a religion of obedience to their superiors. They purport to explain the Bible, and their progress demonstrates that there are tens of thousands in this country who really want to understand the scriptures. If these people can show such zeal in their service, how much more should we who know the Lord Jesus as our personal Saviour, and who experience the love, joy, peace, comfort, satisfaction and victory that His presence brings to our hearts and lives.

God's method, as we have seen, is for *all* the members of His Church to win souls for Him. Some of them have been called and set apart for special work, as missionaries, pastors, or evangelists. It was so in Bible days, and is still so today. We thank God for every evangelist in this and other lands who is faithfully proclaiming the Gospel message and reaping harvests of souls. We thank Him, too, for every evangelist in our own movement and for the many souls brought to Christ through their ministry. But this does not release us from our individual obligations. God has laid a responsibility on every church member. The people in our own neighbourhood must be reached. We carefully organise all our church activities—our Crusaders, Sunday schools, Sisterhoods, choirs, and so on, all excellent in themselves—but how little is done to train our church members to be soul-winners. We must not neglect this. We must train them as soul-winners and organise the work in our own district so that every Elim Church is a live evangelistic centre. God's method is to begin at Jerusalem, and then Judæa and Samaria and the

uttermost parts—but Jerusalem first. Many churches that have carried out this scriptural injunction have doubled and trebled their membership—and much more—by this method.

Paul, writing to the Philippians, said: "Among whom ye shine as lights in the world, holding forth the word of life"—every member of the church a light spreading the good news. That is why the word of God grew and multiplied in those days. That is why the Gospel committed by our Lord to twelve disciples was quickly passed on by them to others and by those to others still so that the message spread like wildfire and in a few short years hundreds of thousands had confessed Christ.

It all began with twelve disciples. If only twelve persons in this congregation were to win one soul for Christ each month during the coming year and each soul thus won would each month win another, and so on, over 25,000 would be brought to Christ within a year.

It is strange what a difference a comma can make. How easily one can completely alter the meaning of a sentence by putting a comma in the wrong place. That is the reason why legal documents in this country are drawn up without any punctuation whatever, lest anyone should add a comma and so alter the sense. How often we have heard Ephesians 4:11, 12 read thus: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But the original indicates that there is no justification whatever for the comma after the word "saints," and consequently it should read "He gave some . . . pastors and teachers; for the perfecting of the saints for the work of the ministry." In other words, pastors and teachers and other offices were given by Christ to the Church in order that they might perfect the saints for the work of the ministry.

On the platform tonight is a band of men God has called to be pastors, evangelists and teachers. They are about to be ordained, not only to the work of shepherding the flock, teaching and soul-winning, but to train their converts and the members of their churches to be soul-winners. To lead them into a life of consecration, of prayer, and of study of His Word, to engender in them a passion for souls and for the extension of God's kingdom and then to teach them how to make the approach and win souls for Christ. It is to this all-important work that these brethren are being ordained tonight.

It has often been said that there is no greater calling on earth than to the work of the Christian

ministry—but how much greater is the work of training others for the work of the ministry. How much better to have scores of voices proclaiming Christ instead of one voice, and scores of pairs of hands working for Him rather than one pair. God's plan is not fulfilled when the minister is the soul-winner on Sunday and feeds and tends his flock during the week. It is the pastor's responsibility to coach and encourage the members of his church and to set them to work as soul-winners, and then when their converts come in to coach them in the same way. Fresh air and food are not sufficient. To be healthy one needs fresh air, food, and exercise—the fresh air of God's Word, and the exercise of witnessing and winning souls for Christ. Nothing can bring greater joy to the child of God than soul-winning. In writing of the first soul he led to Christ, C. T. Studd said: "All the pleasures I have experienced in life were as nothing compared to the joy that the saving of that one soul gave me." If you have never known it, this experience can be yours too.

We have long since realised that the only way to reach the masses on the mission field is to train native workers to carry the good news of the Gospel. How slow we have been in realising that the only way to reach the unsaved masses in the homeland is by making our churches training centres for soul-winners. This is God's way of saving souls and building up our churches.

### **OUR RESPONSIBILITY**

Finally, we will consider our responsibility.

As members of God's Church on earth *we* are responsible for reaching the unsaved with the Gospel. God has not left this work to angelic beings, nor indeed has He left it primarily in the hands of what are called in the book of Revelation the angels of the churches!

"Ye shall be witnesses unto Me," He said to His disciples. "Go ye therefore and make disciples of all nations" (Matthew 28:19). "Follow Me, and I will make you fishers of men" (Matthew 4:19). We are citizens of a heavenly city and but strangers and pilgrims on earth. We—everyone of us—are ambassadors for Christ (2 Corinthians 5:20)—God's representatives on earth—and the only reason why we are left on earth is to be God's messengers to carry the good news to those round us. God has no other method. Just as He relied on His first disciples, so in the same way He is relying on us. If the early disciples had failed God, would there be any Christians on earth today? If the one who led you to Christ had failed, where would you be today? If

you fail God, only He knows who may be eternally lost as a result.

In that striking passage in Romans 1, Paul said: "I am debtor . . . I am ready to preach the Gospel . . . I am not ashamed of the Gospel." We are all debtors. Christ gave Himself for us and the least we can do in return is to serve Him faithfully. "Woe is me," said Paul, "if I preach not the Gospel" (1 Corinthians 9:16). Do not say you are not gifted for this work. God says "Ye shall be witnesses unto Me," and His commands are His enablings. "God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27). It is not an easy task, but we can all be soul-winners if we fulfil the conditions.

It is strange that we emphasise to the new convert the necessity of confessing Christ according to Romans 10:9 and yet do not emphasise the importance of his continually witnessing for Him thereafter. Surely this is a debt we owe to the One who died to redeem us. Nothing else that we do must be allowed to take the place of winning souls for Christ. It must be the main purpose of our lives, for this is God's purpose for His Church on earth. We must witness in our homes and to our friends. We must witness at our work. If you live the Christian life at your work and are not ashamed to let it be known you are a Christian, your fellow workers will come to you when they are in need of help, and you will be able to tell them of Christ. Unless we are out and out, we will miss such opportunities.

Perhaps no passage of scripture emphasises our responsibility as witnesses more than Ezekiel 33:8, 9. Let me read it to you: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." If we do not witness to those we are continually in contact with, perhaps no one else will, and we may be responsible for their lost condition.

And here is a word on our responsibility from the New Testament—James 5:20: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide [cover] a multitude of sins." Which of us seeing a fellow being in danger of death would not do his utmost to save him? And if we would do all within our power to save a life for ten, or thirty, or perhaps fifty years or more, what of eternity? And if

*(Continued on page 670)*

Conducted by  
National Youth  
Secretary

# youth page



*When you are asked by your friends*

## WHAT ABOUT TONGUES ?

*Do you know what to reply ?*

*Here is a short study written by Rev. Don Mullough, who was the National Youth Director of the American Assemblies of God, and who has visited several Elim churches.*

**T**HE major doctrinal difference between Pentecostal churches and most evangelical churches pertains to the baptism of the Holy Spirit. We believe there is such an experience subsequent to salvation and that there is a definite evidence of the coming of the Holy Spirit in fulness. It is our studied conviction that the initial physical evidence of the baptism of the Holy Spirit is the speaking with other tongues. We do not blindly cling to such reasoning, but have every scriptural substantiation for our belief.

Speaking with other tongues is definitely scriptural. It was prophesied that the people of God should speak in other tongues (Isaiah 28:11, 12; Mark 16:17). On the day of Pentecost the disciples and many others spoke with tongues (Acts 2:4). Some eight years after the day of Pentecost the Holy Spirit was poured out on the Gentiles. Those listening knew they had received the fulness of the Spirit, "for they heard them speak with tongues, and magnify God" (Acts 10:46). Twenty-three years after the initial outpouring, the Apostle Paul laid hands on folk in Ephesus and "the Holy Ghost came on them; and they spoke with tongues, and prophesied" (Acts 19:6). In Paul's epistle to the Corinthians (which also is a message to all the Church) he writes about the gift of tongues and how it should be regulated in the church (1 Corinthians 12, 14). There is not one warning in the Scriptures against the speaking with tongues. On the contrary side, the Apostle Paul, under inspiration of the Spirit of God, wrote, "forbid not to speak with tongues" (1 Corinthians 14:39). After twenty-six years had elapsed from the

day of Pentecost Paul said, "I would that ye all spake with tongues."

No one can deny these truths that are so plainly recorded in God's Word. In the light of all this, how can Bible-believing Christians be fearful of the speaking with tongues? What reasons do they give for rejecting such an evidence?

Many superficial and specious reasonings are given, but they fail to stand the test of logic or biblical examination. If speaking with tongues is not an experience for today, or if it is of the Devil, then the burden of proof lies with those who make such hasty statements. If such is the case then something has changed since the apostolic era of the Church. If such a change has been made, can it be justified in the light of biblical truth?

We here suggest a few explanations that are given by those who oppose the speaking with other tongues. The scriptural rebuttal follows to show the folly of such reasoning.

1. *God has changed His methods and tongues are not for us today.*

People who use this reasoning give high-sounding talk about how the sign gifts were needed only in that early era. They say we no longer need them because we have a completed Bible. Where do they substantiate such a belief? There is no intimation in the Bible of such a thing. To the law and to the testimony! Where is their chapter and verse for such a theory? The modernists say the same thing about old-fashioned salvation.

The gift of tongues was given not to the apostles but to the Church. Even the most radical dispensa-

tionalists admit we are still in the Church age. Paul says, "The gifts . . . of God are without repentance" (Romans 11:29). God gave the gift of tongues to the Church and there is no evidence it has ever been withdrawn.

In defending their rejection of tongues some have quoted a small portion of one verse from 1 Corinthians 13. They say, "Whether there be tongues they shall cease." With only that partial quotation they proceed to reason that tongues have ceased. If they would read the rest of the verse they would know such is not the truth. It also says, "whether there be knowledge it shall vanish away." No one claims that knowledge has vanished, so why say that tongues have ceased? The tenth verse proceeds to say, "When that which is perfect is come, that which is in part shall be done away." Tongues shall cease at the coming of the perfect order of things! If people will read the whole portion it will be greater evidence that tongues have not ceased and will not until the coming again of our Lord.

2. *The speaking with tongues was only for missionary purposes.*

Those who contend for this point say that the people could not understand the language spoken and so God moved miraculously so that they could hear the message. They go on to reason that because people in our churches understand a common language such tongues are not needed.

In the second chapter of Acts there are seventeen languages listed that the people heard spoken. The reason for those different languages was not that the people could not otherwise understand. It was a sign to them of the moving of the Spirit of God. When Peter stood up to preach on that day he did not speak in seventeen languages. He spoke in the common tongue that was understood by all the Jews assembled at that feast time. They understood what he said and cried out, "Men and brethren, what shall we do?" The hearing of seventeen languages was a sign but they were convicted by the sermon preached in one language only.

3. *We receive the baptism of the Holy Spirit when we are saved.*

There are many today who make such statements, but the Bible teaches differently. The biblical pattern is that the baptism of the Holy Spirit comes sub-

sequent to salvation. In Acts 8 we have an account of the great revival in Samaria. Under Philip's preaching the people believed and were baptised (verse 12). In spite of that they had not received the Holy Ghost. Later Peter and John came and prayed for them to receive such an experience (Acts 8:15, 16). Philip would not have baptised people who were not saved. Although they were saved they had not received the baptism of the Holy Spirit.

The disciples were saved long before the day of Pentecost (Luke 10:20). The infilling of the Spirit came after they were saved. Cornelius was a man of God before he received the fullness of the Spirit. The Apostle Paul was converted on the road to Damascus but spoke in tongues at a later time. Paul came to Ephesus (Acts 19) and said, "Have you received the Holy Ghost since ye believed?" When they answered in the negative he preached to them that there was a fuller experience and they were filled with the Holy Ghost and spoke with tongues. Later Paul wrote to that very church and said, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Ephesians 1:13).

4. *There is no benefit in speaking with tongues.*

We must not question the doings of God, but still there are reasons why one speaks with tongues upon receiving the fullness of the Spirit. When the Holy Spirit controls our every member, then we are truly immersed in the Spirit. The Word of God states that the most unruly and unconquerable member of our body is the tongue (James 3:8). When the Holy Spirit can have control of even that unruly part of us we are truly wholly subjected to Him. Thus when we speak with tongues as the Spirit gives utterance it is the initial sign that we are wholly yielded to Him.

Some may belittle the speaking with tongues and say there is no value in such a manifestation. God tells us there is a definite benefit from that exercise. In the fourteenth chapter of 1 Corinthians there are listed seven benefits from speaking with tongues. Any one of them ought to make us realise the worth of such spiritual practice.

1. Medium of prayer (v. 2).
2. Self-edification (v. 4).
3. Edification of church (v. 5).
4. Spiritual intercession (v. 4).

*(Continued on page 671)*

**Elim youth movement** CRUSADING FOR CHRIST



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by J. H. Sainsbury  
(Minister of Elim Church, Ipswich)

**Sunday, October 19th.** Jeremiah 38 : 14-28.

“Go forth unto the king of Babylon’s princes” (v. 17).  
The prophet here encourages the king of Judah to surrender to the enemy! He did this not because he was a coward or a traitor, but first because he knew the futility of trying to prevent what God had decreed and secondly because he knew that if the city submitted peacefully to the Babylonians it would not be destroyed (v. 17). Zedekiah, because of the fear of men (v. 19) disregarded the word of God—a fact which resulted, as Jeremiah had predicted, in the burning of the city (ch. 38 : 8). It may cost a lot to submit to the will of God, but it always costs more not to do so.

**Monday, October 20th.** Lamentations 1 : 1-12.

“Is it nothing to you all ye that pass by?” (v. 12).  
These words, and the remainder of the verse, found in this first doleful lamentation of Jeremiah were not an appeal for pity, but rather a call to other peoples to take notice of the issue of sin, to be warned concerning the ultimate end of those who transgress against God. Perhaps the prophet has in mind as he delivers his warning the thought that if God can so utterly devastate His chosen people because of sin, how much more severely will He deal with others?

Paul in the New Testament makes a similar comparison in the spiritual sense, of which we, like the nations of old, do well to take heed (Romans 11 : 21).

**Tuesday, October 21st.** Lamentations 3 : 22-39.

Reading through the book of Lamentations we seem to come upon this passage as a man stumbles upon a sunny glade in the midst of a shadowy forest. It is completely unexpected to find such a remarkable expression of confidence in God despite all the distressing circumstances of this moment, and right in the centre of such a context is indeed amazing. It is as if the prophet means to assure us that although he is in anguish, because of the distress that God has seen fit to bring upon His people, he attaches no blame to God, but only to the sinfulness of men (v. 39).

**Wednesday, October 22nd.** Lamentations 3 : 40-58.

“Thou drewest near. . . Thou saidst, Fear not” (v. 57).  
The prophet has in mind a particular time of tribulation, as the previous verses show, and writes the words of our text as a testimony to the faithful response of His God in a time of need. This trial was apparently characterised first of all by loneliness; not only in the lack of human company (compare v. 55), but also, as we may deduce from the above words, in that he was unaware of God’s presence, and secondly by fear. These demoralising influences were dispelled in answer to his cry, for God drew near as He does to us today, assuring him of His presence and speaking words of comfort, “Fear not.”

**Thursday, October 23rd.** Proverbs 21 : 1-13.

“A proud heart . . . is sin” (v. 4).  
Considering these words in their application to the believer this is a regrettable condition, needing not the antagonism it so often incites but earnest prayer. Pride, I suppose, has been one of Satan’s most useful weapons in bringing the man of God to a place of comparative uselessness for his Master. It militates against successful service for God in the first place because it gives a man an exalted idea of himself, which blinds him to faults in his own character that are only too obvious to others. It also produces an attitude to other believers which is intolerant, and suggests they have not reached his standard. etc.! Let us pray for such and take heed to ourselves.

**Friday, October 24th.** Proverbs 22 : 1-16.

“He that hath a bountiful eye shall be blessed” (v. 9).  
It is a scriptural law that the liberal man is himself blessed as a consequence of his liberality, as the above text and many others show (compare Malachi 3 : 10; 2 Corinthians 9 : 6, etc.). Liberality among the people of God is to be desired, for it indicates depth of spiritual life. It is the sign of an unselfish desire, the evidence of hearts that thro’ with compassion for others and long to assist them by virtue of their sacrifice. Such an attitude is Christlike indeed.  
One has rightly said, “Love is not afraid of giving too much”!

**Saturday, October 25th.** Proverbs 22 : 17-29.

“Make no friendship with an angry man . . . lest thou learn his way” (v. 24, 25).  
Two things are in view in the above words. They are the instruction and the reason for it. The wisdom of the instruction is obvious, for a man subject to fits of passion is not the best sort of individual to have as a close friend, for he is both unpredictable and inconsiderate. The reason for the instruction is very important, “lest thou learn his ways.” These words reveal the keen perception of the writer in relation to the effect that the wrong company can have upon a good man. Remember, a temper is a valuable possession—so do not lose it!

### Presidential Address (continued)

we would make such an effort to save a *body* from death, what should we not do to save a *soul* from death—a soul which is of infinitely greater value than a body.

In closing I want to appeal to every believer to take this message and this work to heart, I want to urge every member of every Elim church to help their minister in this great work, and to volunteer to take a part in the plans he is making to evangelise the district where your church is situated.

The Bible tells us that “He that winneth souls is wise” (Proverbs 11:30). “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3).

May we all in the days that lie before us dedicate our lives to this greatest work of all.

# COMING EVENTS

(Please pray for these services)

**BRISTOL.** October 21-24. The City Temple, Jamaica Street. Missionary Exhibition. Speakers: Miss C. M. Paint (India), G. H. Thomas and A. D. Hathaway. Missionary films and filmstrips each evening at 7.30.

**BRIXTON HILL.** Now in progress. Elim Church, Milstead Street. Campaign conducted by Pastor A. J. Chuter and party. 8-9 every evening except Mon., 6.30 Sun. Finishing Nov. 2. Please pray; come; bring. L.954

**EAST HAM.** October 18-20. Elini Church, Central Park Road. East London Revival Rally. Speaker: Teddy Hodgson (Congo). Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30.

**LONGTON.** October 25 and 26. Elim Church, Five Ways, Lightwood Road. Special week-end visit of H. W. Greenway with pictures of his African tour. Sat. 7.30, Sun. 11, 6.30, also after-church Missionary Service. C.974

## SUNNY BLUNDELL TOUR

October 18-20, Kirkintilloch; 21-24, Alloa; 25-27, Aberdeen; 28-30, Dundee; 31—November 2, Dunfermline; 4-6, Greenock.

## LONDON CRUSADER CHOIR

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

October 18, 19, Portsmouth and Parkhurst prison (Isle of Wight); 26, Croydon; November 2, Broadmoor Institution; 8, 9, Leeds (Town Hall, prison and Foursquare Church); 22, Barking (Upney); 23, Finchley; December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison.

## NATIONAL YOUTH SECRETARY'S TOUR

October 18, 19, Kidderminster; 25, 26, Winson Green; November 1, 2, Gloucester; 8, Whitehaven; 9, Carlisle; 10, Dumfries; 11, Glasgow; 12, Greenock; 13, Stoneyburn; 14, Coatbridge; 15, Kirkintilloch; 16, Motherwell; 17, Shotts; 18, Alloa; 19, Dundee; 20, Aberdeen; 21, Dunfermline; 22, Stirling Youth Rally; 23, Edinburgh; 24, Newcastle.

## MR. F. B. PHILLIPS'S ITINERARY FOR DEVON AND CORNWALL

October 17, 18, Torquay; 19-21, Penzance; 22, 23, Newquay; 24, Bodmin; 25, Truro; 26, 27, Falmouth; 28, Camborne; 29, 30, Plymouth.

## YOUTH PAGE (continued)

5. Channel of praise (v. 17).
6. Fulfil prophecy (v. 21).
7. Sign to unbelievers (v. 22).

It is not our purpose to overemphasise tongues. We have been accused of heretical belief. We give a scriptural reason for the experience we possess and the rich heritage that can be had by every believer. It is the believer's prerogative to be filled with the Spirit. When the Holy Spirit comes in fullness the believer will speak with tongues as others have done in days gone by.

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### SITUATIONS VACANT

**Matron** required for Elim Eventide Home, Eastbourne. Write for particulars, giving age and experience, to the Secretary, 363 Norton Way South, Letchworth, Herts.

### BOARD-RESIDENCE, ETC.

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### WITH CHRIST

**Patterson.** On September 19, Mrs. Charlotte Patterson, in her 92nd year, foundation member of Elim Church, Bangor, N.I. Officiating minister at funeral, Pastor Joseph Smith.

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**Old Market Street, Bristol**

**on Saturday, November 1st, 1958, 3 and 6.30 p.m.**

*Chairmen* : W. R. Jones (Elim) and I. Macpherson (Apostolic)

### *Speakers* :

H. Shaw (I.B.T.I.), L. F. Woodford (A.O.G.), P. J. Brooke (U.A.F.C.), J. T. Bradley (Elim)

### SPECIAL MINISTERIAL CONFERENCES

*will be held in*  
**THE CITY TEMPLE, Jamaica Street, Bristol**  
**on Friday, October 31st, 1958, at 3 and 7 p.m.**

*Subject* : THE LORD'S TABLE

(a) Its Doctrinal Aspect and Importance; (b) The Responsibility of the Minister; (c) The Heart Preparation of the Communicant; (d) Worship, Prayer and the Ministry of the Gifts.

*Chairmen* : F. A. Gilmore (P.J.M.), F. A. Hodge (S.E.E.S.)

### *Speakers* :

Owen Roberts (Apostolic), J. Salter (C.E.M.), G. Stormont (E.P.C.), E. Crew (A.O.G.)  
The Ministerial Conferences are open to all Pentecostal Ministers, and there will be open discussion.