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**The**

# ***Elim Evangel***

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

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Photo by

Michael Ingram

## **VAZON GOLDEN JUBILEE**

**Members present at the first service, with present deacons and wives,  
Pastor and Mrs. Francis and Pastor and Mrs. Martin (see page 749)**

# editorial . . .

## AFRAID OF THINKING!

**W**E heard of a certain motorist who was pulled up by a police officer for not obeying his signal. The motorist, who had misunderstood the signal, began to reply, "I thought . . ." However, he got no further, for the officer immediately interjected, "You shouldn't think!"

Similar sentiments have at times been expressed by individuals whose spirituality we will not question. Fortunately, we think, their tribe is a little less common these days! Man has been made, and Divinely made, with a questing and searching intellect that craves for truth. Jesus saw this search for reality in the heart and mind of the young ruler who came kneeling to Him in the way, and loved him for it, despite his ultimate rejection of the message.

While there is a simplicity in the Gospel that enables the wayfaring man, though fool, to find therein a sure way, yet there are truths that are revealed only to those who will pay the price of intensive study. There are simple answers to many of the problems of the Word of God and the Christian life, and none need perish because of lack of understanding, but nevertheless we are advised that in understanding we must be men, men of mature mind who are not content with the facile explanation, but who must seek to know the deep things of God. For such there are rich treasures, which a casual contact with the Word of God will miss.

Bible study seems almost to be going out of fashion! At least attendances at mid-week services for this vital Christian exercise would seem to indicate it. The strength of a spiritual movement lies in an instructed laity. When people know the Word because they have taken trouble to seek out its truth for themselves, then error will not readily ensnare them. Surely the increase of semi-Christian sects, so prevalent today, derives at least in part from the widespread ignorance of Christian doctrine, so that plausible speakers and itinerant "witnesses" can foist off their doctrines as being scriptural.

We must think, and think great thoughts: thoughts about God and His ways; about the Christian life and our involvement in it; about the great doctrines we proclaim; about the manifold and varied facets of the great Gospel truths. Here we shall have material for a lifetime of thinking . . . and more!

But will thinking destroy faith? Hardly, for the faculties of mind and faith both stem from the same source and have their root in God. In fact it is through faith that the mind is truly set free to think in His ways. Unregenerate man cannot think aright on the greatest of issues, for his mind is darkened to spiritual things. The Christian alone, possessed of both natural and spiritual discernment, can enter fully into these realms.

The battle today is for man's mind. "Be ye transformed by the renewing of your mind." We need more and more to be instructed in the things of God, so that our own minds may be fortified, and so that we may be able to give to others a reason for the hope that is in us.

## THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptizer in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

## THE ELIM EVANGEL

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**T**HERE are many things connected with the dispensations of Divine providence which are almost impossible for the human mind to understand. God's path is in the great deep, and His footsteps are unknown." But from what we can understand of His dealings with mankind we discover much of His wisdom, as well as His goodness and mercy.

An American statesman was once asked by a friend, "Can you comprehend how Jesus Christ can be both God and man?" "No," he replied, "because if I could, I should know that He is no greater than myself." We do not understand all, but "I stand amazed in the presence of Jesus the Nazarene, and wonder how He could love me, a sinner condemned, unclean."

It would be folly to expect more, to know and understand all of God's dealings with His people. He sees the end from the beginning. For us to comprehend everything in Divine providence we would

that you are having on your walk? They stopped, their faces drawn with misery, and the one called Cleopas replied, You must be the only stranger in Jerusalem who hasn't heard all the things that have happened there recently. What things? asked Jesus. Oh, all about Jesus from Nazareth. There was a man, a prophet strong in what he did and what he said, in God's eyes as well as the people's. Haven't you heard how our chief priests and rulers handed him over for execution, and had him crucified? But we were hoping he was the one who was to come and set Israel free." (Luke 24: 17-21, J. B. Phillips's translation). "Then said He unto them. O fools and slow of heart to believe all that the prophets have spoken" (Luke 24: 25). Now note verse 26: "Ought not Christ to have suffered these things?"

Let us look at the nature and necessity of Christ's sufferings.

### **I. THE NATURE OF HIS SUFFERINGS**

The sufferings of Jesus Christ were not confined

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# **THE SUFFERINGS OF CHRIST AND THE GLORY WHICH FOLLOWED**

**By A. S. F. Home, Ev. Dip. Th., F.E.P.A.**

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need to be as wise as angels, nay, as God Himself. What today is dark and mysterious will be made clear and plain to us in the hereafter. We know that our God can bring light out of darkness, order out of confusion, and good out of apparent evil.

Right down through history there has been a disposition in the minds of men to cavil and dispute about those things they cannot comprehend. This was true of Christ's first disciples; there are many instances. The prevailing opinion of the Jews was that when the Messiah should come He would appear as a mighty earthly monarch and set up a great earthly kingdom; the benefits of this kingdom would be chiefly of a temporal nature, and only the seed of Abraham would share in its privileges.

Christ's disciples held these views until after His resurrection. Two of the followers of Jesus were on the Emmaus road with sorrowful hearts and disappointed hopes. They were talking over the events of the last few days, and as they communed together Jesus, not being recognised by them, drew near. "Then He spoke to them: What is all this discussion

to the three hours on the Cross: He suffered for over thirty years.

#### **(a) He suffered poverty**

He who was rich, for our sakes became poor. Jesus, who was possessed of all the glorious perfection of deity, who was the creator and owner of all things and all worlds; He who was honoured and worshipped by saints and angels laid aside His glory, emptied Himself of all but love, and assumed human nature in its poorest form. He was born into a poor home. No splendid palace for Him, just a stable. No servants, only Mary to do the work. Joseph was just a carpenter. Before commencing His ministry His occupation was poor, and afterwards He was frequently supported by the charity of His friends. He had no property on earth, and had not where to lay His head. Very often He was hungry, thirsty and weary. Sometimes His needs were supplied by the fruit of the wild fig trees which grew by the wayside. All this time He had the power to supply His needs and the needs of His followers, but never once did He perform a selfish miracle.

Why did He choose to be poor? Perhaps it was that He desired to get down to the very poorest in order that He might know their temptations, and, overcoming these, sanctify their state; and to show, as a pattern, with what meekness and patience it is possible for mankind to endure poverty. It may have been that as mankind is prone to set too high a value on earthly wealth and grandeur, He meant to pour contempt on it all. Some are poor through no fault of their own; let us ever remember that He had the power to choose any condition of life. The path that led to the redemption of the world was full of hardships and sufferings of all kinds; poverty was one of these.

There were, however, many other ingredients in His cup of suffering:

**(b) He suffered reproach**

It is true He was respected and honoured by twelve fishermen—until one of them turned traitor—and by a few poor women of Galilee, but by the bulk of the people, especially the rich, the great, the learned, such as were in authority and those who were generally accounted religious, He was despised, reproached, deemed a sinner, a blasphemer, an impostor, a madman and possessed with a devil.

He was betrayed by one disciple, denied by another and forsaken by all. This must have been felt very keenly by Him, and it must have greatly increased His suffering. Barabbas the murderer was preferred before Him; His crucifixion was clamoured for. Again and again the multitude cried out, "Let Him be crucified." Even the shedding of His blood was gloried in, for all the people said, "His blood be upon us, and upon our children." He was set at naught by Herod and the men at war; they arrayed Him in a mock robe, and greatly despised Him. He was spat upon and smitten on the head with a reed, and scourged as a slave. Wherever He went He met with reproach and reviling until He could say, "Reproach hath broken my heart."

**(c) He suffered anguish and distress of soul**

In Matthew 26:37 we read: "He began to be sorrowful and very heavy." He was suffering extreme anguish of soul. A conflict was raging within Him. Amazement, consternation, dread and horror on the one hand, an intense desire to glorify God and save mankind on the other, thus manifesting His love to God and man; zeal for the glory of His Father and obedience to His will. His sorrow was even unto death, His soul was so dissolved in sorrow and His spirit was so filled with agony and anguish that if help had not been given to His body death would probably have been the consequence, but an angel was sent from heaven to minister to Him.

The effect of such anguish of soul was an amazing sweat, even though the night air was damp and cold, and the dew was on the ground. The sweat was profuse, "great drops" mingled with blood. What anguish was His to have forced the very blood through the veins and to enlarge the pores in such a manner as to cause them to discharge large successive drops. How great must have been His agony of soul, to cause a man in perfect health and in full vigour of life to sweat great drops of blood. We are not sure of the cause, but it may have been a sight of God's holiness and justice on the one hand, and the sins of all mankind exposed to Divine wrath on the other. Perhaps human nature might have shrunk from the sufferings of the Cross; we shall never fully understand, but we do know that He suffered, "the just for the unjust, that He might bring us to God." Perhaps in this agony Christ paid the principal part of the redemptive price.

**(d) He suffered pain of body**

He was scourged. This form of punishment among the Romans was very severe. Dean Farrer says, "It was a punishment so terrible that the mind revolts at it. The unhappy sufferer was publicly stripped, tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs weighted with jagged edges of bone and lead; sometimes the blows fell by accident—sometimes, with terrible barbarity, they were purposely struck—on the face and eyes. It was a punishment so hideous that, under lacerating agony, the victim generally fainted and often died." What dreadful suffering for us, and that was not all.

**(e) He was crucified**

"Then released he Barrabas unto them: and when he had scourged Jesus, he delivered Him to be crucified" (Matthew 27:26).

He was put to the most shameful death, the punishment of robbers and murderers, provided they were slaves. Utterly brutal and revolting was death by crucifixion. We quote Dean Farrar again: "A death by crucifixion seems to include all that pain and death can have of horrible and ghastly dizziness, crisp thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of unattended wounds—all intensified just up to the point at which they can be endured at all, but stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure,

gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood, and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst, and all these physical complications caused an internal excitement and anxiety which made the prospect of death itself, the awful unknown enemy, at whose approach man usually shudders most, bear the aspect of a delicious and exquisite release." For three long hours He, God's beloved Son, suffered there for us, and then He gave up the ghost. All nature seemed to sympathise with the suffering Saviour in His death. The earth quaked, the rocks were rent, the graves were opened, and the veil of the temple was rent from the top to the bottom. The Son of God had given up His glory in heaven, His honour on earth, His riches, rest and liberty; His face to the smiters, His back to the scourgers, His hands and feet to the nails, His soul to anguish, and now He gives up His very life.

Give me a sight, O Saviour,  
Of Thy wondrous love to me,  
Of the love that brought Thee down to earth,  
To die on Calvary.  
Oh, make me understand it,  
Help me to take it in,  
What it meant to Thee, the Holy One,  
To take away my sin.

## II. THE NECESSITY OF CHRIST'S SUFFERINGS

When we speak of the necessity of Christ's sufferings we do not mean that it was not possible for them to have been prevented. God could have allowed mankind to have suffered, and be lost for all eternity. "For God so loved the world, that He gave His only begotten Son . . ." (John 3:16). The sufferings of Christ were necessary—"It behoved Christ to suffer"—for in no greater way could glory be brought to the Godhead, and the evil nature of sin be so clearly shown; the sinner be brought to sorrow for sin, to hate it, forsake it, and be saved from it. "Ought not Christ to have suffered these things?"—in other words, it was necessary.

### (a) The sufferings of Christ were necessary for the accomplishment of God's purposes

These were revealed in the Old Testament scriptures. The sufferings of Christ were intimated in the first promises made to man after the fall. In Genesis 3:15 we are told that Satan was to bruise the heel of the seed of the woman.

His sufferings were also prefigured by the Levitical rites and ceremonies. The sacrifices offered upon Jewish altars were all typical of the great sacrifice which Jesus Christ, God's own dear Son, should

offer. Turning to the prophets, it was through them that God clearly made known Christ's sufferings. Isaiah, the great evangelical prophet, wrote so clearly and gave such detail of the sufferings and death of the Messiah, and many other things connected with His spiritual reign and the prosperity of His kingdom, that his writings appear more like a history of facts related than of prophecies to be fulfilled. No wonder it has been called "the Gospel according to Isaiah" (see Isaiah 53). The nature of Christ's sufferings was foretold in Psalm 22. In Isaiah 50:6 we read: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting"; and again in chapter 52:14: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men"; and in Daniel 9:26: "Messiah shall be cut off, but not for Himself."

The cause of His sufferings is clearly shown in Isaiah 53:4, 6, 10. The very spirit and disposition in which He would bear His sufferings was clearly foretold in Isaiah 7. In Acts 2:23 we are told that the sufferings of Christ were according to the will of God.

### (b) The sufferings of Christ were necessary that sin might be atoned for, and reconciliation be effected between God and man

The sufferings and death of Jesus Christ are frequently spoken of in the Scriptures as making an atonement for sin. In this way Christ made "reconciliation for the sins of the people"; obtained eternal redemption for us; "He bore the sins of many"; "He was wounded for our transgressions and bruised for our iniquities"; "His soul was made an offering for sin"; "He was made sin [or a sin offering] for us." that we might obtain "the righteousness of God in Him"; "He was delivered for our offences."

It was the fall of man that made the atonement necessary, for sin had raised a barrier of separation between man and his Maker. Man, made in the image of God, being the friend of God, the favourite of heaven, an heir of immortality and bliss, became a rebellious enemy against God, an outcast of heaven and the victim of death and eternal misery. Nothing less than the sufferings of Christ could reconcile man with God. Notice "God was in Christ reconciling the world to Himself." Jesus Christ, by the grace of God, "tasted death for every man." "The Lord laid on Him the iniquities of us all." "He suffered, the just for the unjust, that He might bring us to God."

*(To be continued)*



## **"Pentecostal thrills on a county level"**

**P**ENTECOSTAL united meetings on a county level were held recently in the Elim Church, York, when the Presbyteries of East and West Ridings of Yorkshire gathered together for a mass scale rally.

Under the capable leadership of Rev. A. D. Hathaway the afternoon meeting was soon moving along in grand style, as he introduced the Kilsyth trio, who had motored all the way from Scotland that day together with the guest speaker, Rev. A. Tee, in order to be present. We enjoyed their interpretation of the well-known piece, "Drinking at the springs of living water."

The Scripture portion was read by Rev. Ray Hughes, from Harrogate, and Peter Colley, from Leeds, delighted a hushed and intense congregation with the tenor solo, "Will the story be told if I fail to tell it?" We also heard the Knottingley Elim Church choir, under the leadership of Mr. Semple, sing "Wonderful the matchless grace of Jesus," and Mrs. Halloway (Halifax) sang a piece that emphasised that "Christ is the light that



*The Kilsyth trio, who ministered at the York rally.*

is fairer than day." One must comment on the charming way Pastor David Rees Thomas (assistant minister at Bradford) conducted chorus time. "Heaven is a wonderful place" simply made the arches ring.

Then the guest speaker, Rev. Alexander Tee, announced his text, 1 Kings 21:3: "The Lord forbid it me that I should give my inheritance to others." Mr. Tee skilfully used this loyal answer of a man of principle to the wicked king as a springboard for his own personal theme: he was not prepared to soft pedal on any aspect of the Foursquare Gospel message.

The Kilsyth trio's next song, "The day is drawing near when Christ will come again," served as a fitting climax to a pleasant afternoon.

The thrill that Pentecostal people sincerely enjoy electrified also the evening meeting, which was under the bright and pleasant leadership of Rev. T. Walker. Chorus time was conducted by Rev. E. Garner (York), and the Scriptures were read by Rev. David Hathaway (Dewsbury). Singing by Miss Dorothy Woodhead and the Knottingley choir was most acceptable, while the Kilsyth trio also rendered further items.

Rev. A. Tee made use of "Nathan's parable" from 2 Samuel 12 for his message, and challenged the members of the congregation—a mighty crowd of Christian men and women—to a more realistic and meaningful consecration to God and a more conscious separation from a subtle worldliness which threatens to engulf the modern-day churchman.

Mr. Peter Colley sang of "Calvary," and the sense and consciousness of the Divine Spirit brooded over the gathering. It was indeed a privilege and inspiration to be there. What an experience! What a thrill! We were moved, our very emotions were stirred, and we felt better for meeting in fellowship with kindred minds. The final amen sounded all too soon.

## **"The day I was taken for a ride!"**

**I** SUPPOSE it all started when I joined evangelist W. Ronald Jones and Neville West at the Shrewsbury pioneer crusade. What wonderful days they were, and, despite what anyone might say, evangelism is the most worthwhile task I know of. It would be impossible to tell you all that has happened since the crusade. Time and space will fail me in my desire to mention the thrill of baptising the converts and seeing many filled with the Holy Spirit. The meetings are alive and blessed of God. Never a dull moment! The young people are as keen as mustard. We all love the Lord Jesus.

This year it so happened that my birthday fell on Crusader night, but although some of the folk at Elim knew, I had no indication as to the amazing evening that they had prepared for my wife and myself. The secretary of our church, John B. Rushworth, came to give us a lift to the youth meeting, and he certainly "took us for a ride." Instead of taking us to the meeting place he drove up to a hall belonging to an undenominational church (who have always been very kind to us). It was then I realised that something was up. You see, they had remembered that not only was it my personal birthday but it was also very close to the anniversary of the commencement of Elim in Shrewsbury, and had decided to surprise us. They certainly did! Massive posters greeted us and one of our ladies had baked a large cake.

Then followed a great service. We sang "To God be the glory," and then with hearts overflowing we listened as one by one folk got up to tell how Christ had changed their lives, mostly during the last twelve months. One young lady, converted a few weeks after the crusade, summed it up by saying, "This has been the happiest year of my life." At the end of this wonderful service a cheque for £20 was presented to my wife and myself as an expression of love and fellowship. We are deeply grateful for this kind gesture.

My heart praised the Lord that this country has a group of people willing to sacrifice in order that the work of God might be extended: evangelists who leave homes, families and churches; churches with a broad vision who sacrifice by not having their pastor during these intensive periods of evangelism; people who give liberally; people who pray earnestly. We *shall* come rejoicing, bringing in the sheaves! Who knows, as a result of your sacrifice, prayers and gifts, this time next year some folk in Ilkeston, Govan, Bognor Regis, Boston and many other places will be saying, "This has been the happiest year of my life." Please stand by us, pray for us and work with us that Christ shall be exalted.

One final word on behalf of Elim in Shrewsbury. Thank you Elim family, thank you Birmingham Presbytery, thank you W. Ronald Jones and Neville West, for you all made it possible for this story to have been written. John Dyke's vision of seven years' standing has been fulfilled.

ALAN CAPLE.

PS. Still the work goes on. During the last twenty days we have seen fourteen people make their decision for Christ.

# The man who turned his back on the Lord Jesus

By John Eaton

"He went away sorrowful" (Matthew 19:22)

**H**OW can it be otherwise when anyone turns his or her back upon the Lord? To do so is to turn away from the only One who can satisfy the deepest longings of the human heart. The One who created the human being is the only One that can fully satisfy. Read the story for yourself in Matthew 19, or Mark 10, or Luke 18, for it may be you will see there a picture of yourself. Apart from his material possessions this rich young man is representative of many people of this day and generation. With all his possessions and position he wasn't satisfied, and that is why he came to the Lord Jesus. The story opens full of promise, yet ends upon a tragic note of sorrow. There are some things upon which he may be commended. He may be commended for

## **His great interest in eternal and spiritual realities**

He was interested enough to leave his home, friends, business, etc., and seek out the Lord. He showed great concern about his soul and eternal welfare: he came running and knelt at the Lord's feet. May I ask you a question? Are you concerned about your eternal welfare and destiny? God is concerned about you; that is why He gave His only Son to die on the Cross of Calvary for your salvation. The Devil, too, is concerned. He seeks to occupy your mind continually with so many other things—to the exclusion of the one thing needful. Are you concerned enough to come like that man, kneel at the Lord's feet in prayer, and ask Him what He would have you to do? Or are you like one of old who put it off to a "more convenient time," which may never come?

## **He came to the right Person**

There is no one else to whom we can go, for the Lord alone is able to save, forgive, pardon and give eternal life, lasting joy and peace. No one else could ever say like Him, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Although he may be commended for his in-

tense interest, and for coming to the right Person, also for his moral qualities (vv. 18, 19, 20), yet he made some great mistakes, the first being that he thought

## **Eternal life and heaven could be obtained by doing some good thing (v. 16)**

How many today make the same mistake? Ask them on what grounds or basis they hope to get to heaven. The replies are oftentimes their morality, religion, churchianity, good works, the carrying out of certain rites, forms, ceremonies, or doing some "good thing." In other words, they are trying to work their passage to heaven. What a delusion! If that is the way to heaven, then Jesus need never have come to Calvary to die for our salvation. However, God says in holy writ it is "not of works, lest any man should boast." It is what *Jesus* has *done* that makes it possible for us to have salvation, forgiveness, peace, joy, heaven; not what we can do.

The second great mistake he made was that he acted as though

## **Material things were more important than spiritual**

Was it not because Jesus realised his position and thoughts that He said: "Sell all thou hast, and give to the poor . . . and come and follow Me"? He wanted him to take his mind and desires from gold and fix them on God; to transfer his wealth to a safer bank. He offered and invited him to journey, company and fellowship with Him. He offered him His friendship in this brief life, and then heaven at last (v. 21).

The greatest, most tragic mistake of all was that **He turned his back upon the Lord of life—Jesus Christ**

"He went away sorrowful"—his answer was no. Each step was taking him farther away from the Saviour, salvation, pardon, peace, eternal life and heaven. He was not prepared after all to follow the Lord. Are you? The Christian life commences by taking the sinner's place: coming to Him as lost, guilty, undone; praying the sinner's prayer, "God be merciful to me, a sinner," accepting definitely and deliberately by faith the sinner's Saviour as your Saviour (John 1:12).

God bless you and help you to take this step, which will determine your eternal destiny.

"Jesus beholding him loved him" (Mark 10:21). Will you let His love and sacrifice for you help you to decide to love and serve Him?

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**An ideal Christmas gift — A year's subscription to the NEW EVANGEL**

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*Pastor P. S. Brewster,  
minister of the  
City Temple  
for twenty-two years.*

# THE CITY TEMPLE, CARDIFF

Television personality Joseph Cooper states:  
"Spiritual leadership is th

and the City Temple Crusaders' singing of "Oh happy day" was recorded and the personal testimony of two Crusaders, Trevor Lloyd and Jeanette Price, was televised in that programme. It was a thrill to hear two Elim Crusaders making a simple testimony of their conversion to Jesus Christ. Trevor was a champion boxer for Wales and Jeanette Price a young teenager. Both found full satisfaction in Jesus Christ.

The minister of the temple, Rev. P. S. Brewster, was later invited to appear on I.T.V. to be interviewed by Gordon Wilkins in the programme of news entitled "Here today." In this interview, which is published below, Mr. Brewster was asked some forthright questions on Elim, its teaching and its supernatural message. Under the brilliant glare of the light of the cameras Mr. Brewster testified to his own experience in Christ and Elim's experience on the supernatural.

Following the television programme many hundreds of people have found their way into the City Temple and during the last few weeks almost 100 men and women have publicly accepted Jesus Christ as their Saviour. On Sunday, November 5th, thirty-five new members were received into membership.

## And here is a report of the interview, during which a film of the church was shown :

Crowds of people can sit in comfort on red plush seats. Out in front there is a rostrum where again no expense has been spared. For the young people there is a special section. All the seats are of the modern tip-up style, and provision has been made too for the people who are deaf. There is a link with the outside world, and music comes from a brand new electric organ ; but this is not a new cinema, nor is it a modern concert hall ; it is in fact a church, the City Temple at Cardiff. Here today is the minister who runs this "new look" church, Rev. Percy Brewster, and he is talking to Gordon Wilkins.

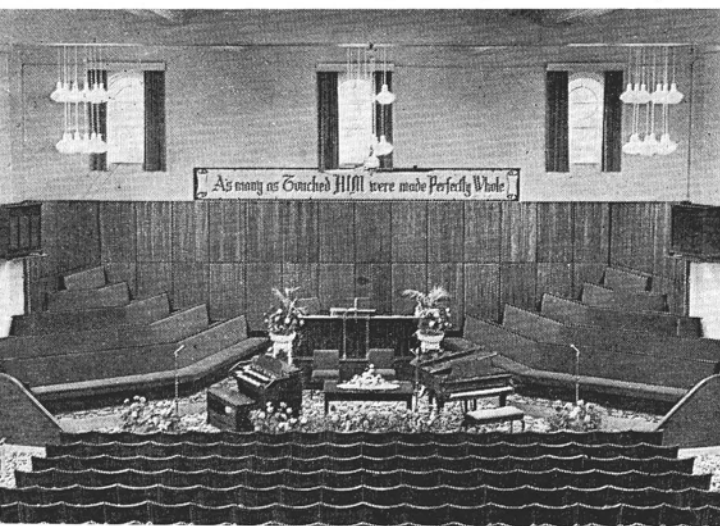
G. Wilkins: "Mr. Brewster, this really does look like the interior of a cinema or a theatre. Are you playing to full houses?"

P. S. Brewster: "Yes, every Sunday, and we have been for the past twenty-two years."

**F**OR the third time in one month the City Temple, Cardiff, has been televised both on B.B.C. and the regional T.W.W.

One Sunday afternoon in September the cameras of Cliff Michelmore were brought into the Sunday school without any warning and our Elim Sunday school of almost 600 scholars was featured. They stayed in the primary section of the school and televised in sound and picture the babies being taught the Word of God. The other four sections of the school, juniors, seniors, adults and beginners, waited in vain. It is reported that over 8,000,000 people saw this section of our church and the flood of correspondence resulting from this television programme was amazing. The next Sunday the programme "Tonight" sent their cameras to televise the Sunday evening revival service which was being held in the Cory Hall while the City Temple was being renovated. This came as a delightful surprise

*The pulpit and newly installed Crusader seating,  
where 140 Crusaders sing the Gospel each Sunday.*



# , IN THE NEWS

hope of the world”

G.W.: “One thousand people. This renovation must have been rather expensive to do; is it all paid for?”

P.S.B.: “I wish it was. It cost several thousand pounds and we have paid a certain amount. We hope to pay the remainder in five years.”

G.W.: “Is your congregation a particularly generous one?”

P.S.B.: “I would say the most generous in the whole of the world.”

G.W.: “How does your teaching differ from that of the other churches?”

P.S.B.: “Well, it is very hard to answer in just a question or two, but I would say it is because we teach the supernatural Gospel that Jesus Christ heals the sick and that he saves a man’s soul. Our movement, the Elim Pentecostal Church, all over the country teaches the same thing, and large congregations of teenagers and young people gather night after night; almost every night of the week the temple is used.”

G.W.: “Every night of the week?”

P.S.B.: “Yes, every night—there are meetings for boys, women, teenagers, for young married couples; every phase of life is catered for.”

G.W.: “Teenagers? Teenagers are supposed to be a great problem; we never cease talking about them. Are you holding entertainments for them—club activities?”

P.S.B.: “No, there is nothing in the temple in the nature of a gymnasium, sport or recreation or club life, but spiritual meetings; it is a spiritual fellowship.”

G.W.: “Why do you suppose you are able to do this? What is the attraction?”

P.S.B.: “I think it is because we are positive in our approach, we teach that Christ saves absolutely, He satisfies, and the Holy Spirit comes into a person’s life and completely captivates him and we feel that the stronger the terms of discipleship issued the more seem to follow.”

G.W.: “This sounds like the approach of some American evangelists. Have you been to the United States?”

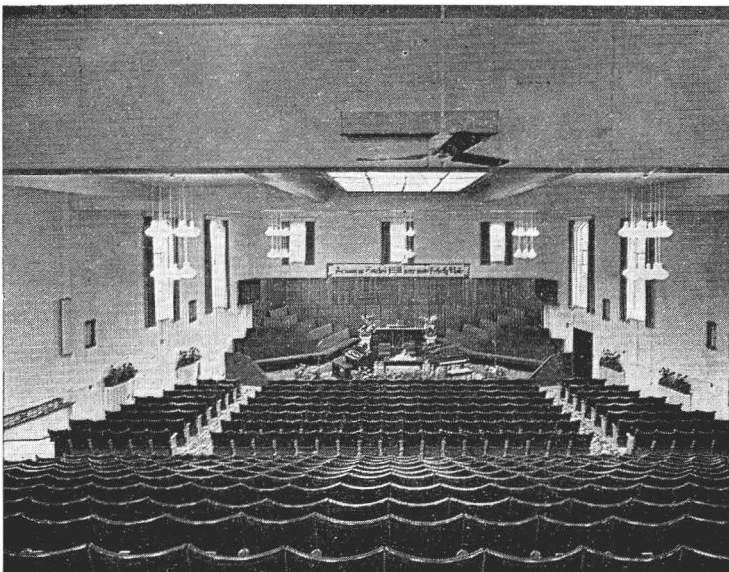
P.S.B.: “I have been to America, but I hope I have not imbibed too much.”

G.W.: “Were you influenced at all, do you think?”

P.S.B.: “I suppose I was, but my roots are very firmly in this country. I am British, born in London, and I cling to the old-fashioned Gospel which Jesus taught, which our forefathers taught, which Methodism and other great revival movements taught.”

G.W.: “Do you think there is any limit to the showmanship that you can use for projecting religious beliefs?”

P.S.B.: “The word ‘showmanship’ is rather a difficult and an unfortunate word, but I understand what you mean. I would not call it showmanship, I would say that we have got a message, we have got something the people want: healing for the soul and healing for the body.”



Showing the rising terrace of the renovated church.

G.W.: “Ah! Healing for the body; does this bring you into conflict with the medical profession?”

P.S.B.: “Years ago I believe it used to. Thirty years ago I was campaigning and the medical world and the orthodox Church opposed it. But today it is catching just like wildfire. Praying for the sick and the laying on of hands and the anointing with oil—it’s very real, producing wonderful results. Many large denominations teach and practise Divine healing today.”

G.W.: “One question I would like to ask and finally: a lot of people say well, I can be a good Christian and not have to go to church. Do you subscribe to this view?”

P.S.B.: “I do not, because if you love God and love His house and love His Word you will want to be an obedient Christian and follow Him and assemble with those like-minded.”

G.W.: “Mr. Brewster, thank you very much indeed.”

Compère Joseph Cooper makes the final comment: “That sounds like real spiritual leadership and it may be the one and only hope, in my view, for the world for today and tomorrow.”

The rising terrace of the newly renovated Elim church.



# Advocate or Judge ?

By Hugh Sawyer

THE civilised world of man has heard of Jesus one way or another. Men's attitudes towards Him and their opinions of Him vary and are as contrary as the four winds. The natural man, priding himself upon his capability of standing solidly upon his own two feet, his boast that all he possesses has been achieved by his own personal efforts, has, as he puts it, no need or time for religious props. Should he be pressed for his opinion of the Lord Jesus he would probably assert that He was a figment of the imagination, a legendary creation or a martyred philosopher of a dead age, never that He was the Son of God made flesh in order to lay down His life for the sins of the world. If he did, believing what he said, he would cease to be a worldly man. From the natural he would enter the supernatural, becoming an heir of salvation under God's promise that whosoever believes in Him shall not perish, but have eternal life. Remember that, despite his well-being and prosperity, the natural man, having no faith in the Lord Jesus, is in the eyes of God dead already.

To some the name of Jesus Christ is but a figure of speech; unintentional blasphemy, yet definitely forbidden. "Thou shalt not take the name of the Lord thy God in vain." Ignorance of the inspired word of God is inexcusable to literate mankind. It is available to all desirous of spiritual development, and all who fall into sin due to this undesirable practice will do well to remember God's warning upon the subject: "For the Lord will not hold him guiltless who taketh His name in vain."

Others consider Jesus as a meek and mild weakling. Never was man so wrong in his judgment, so utterly blind to the actual truth. A study of this indescribable God of man, this incomparable Man of God, reveals that He has 198 names and titles, each one a different aspect of the amazing virtues and attributes of this glorious Christ of God. His stay upon earth depicts a man pure, sinless, perfect in all His ways, a Divine worker of miracles, having supreme command over time, space, the elements, life and death. His personality was impregnated with supernatural power, His charm irresistible, especially with children, His mien fearless, His touch magnetic, His gait stately, His eyes searching, His gaze

compelling, His voice authoritative, at times sweeter than honey, and, if hypocrisy necessitated, capable of cleaving marrow from bone. His heart was burdened with a compassionate love for erring mankind far in excess of and beyond the comprehension of the human mind, insomuch that when hounded to His excruciating death He was able, despite His dire agony, to plead for His mocking persecutors, "Father, forgive them, for they know not what they do."

This is He whom an unheeding world would lightly pass by, but they will soon find to their consternation that they cannot so easily by-pass the Son of God. He would still be their friend, their advocate, ever pleading with God on their behalf. By rejecting His claims they must come under His judgment, because Almighty God has decreed that every knee and every nation shall bow before His Son's authority when at the appointed time the Lord Jesus Christ shall again return to earth. Advocate or Judge is the choice set before men while they still have life and opportunity to choose. Should death intervene before the choice is made the opportunity is lost for ever. Recently I heard a pastor declare, "We are only a breath from heaven." Wonderful news for God's children, but tinged with despair for those who are not!

The Holy Spirit, a guide and companion, a counsellor and friend to all who love Jesus, is still searching today for men of good will that good may result, because sin, like a contagious disease, is ravaging mankind, who in their search for peace of mind know not whither to turn.

"Glory to God in the highest, and on earth peace, good will toward men," announced the heralding angels bringing the glad tidings of the birth of Jesus, the only begotten Son of God, the Saviour of the world. Misguided man rejected and slew the "peace offering" and away went the good will among men too. Peace in its actuality is as far away as before Christ's actual birth on earth. There is only one way to find peace and that is to get right with God, and the only way to get right with God is to get right with Jesus: He who said, "*I am the way, the truth, and the life; no man cometh unto the Father but by Me.*"

# WOMEN'S COLUMN

By Gladys Gorton

## ON THE WAY UP

A FEW decades ago a woman on the way up in the social climb into high society polished up a borrowed silver teapot and threw a polite party with thinly cut sandwiches. But today she buys tickets for concerts, etc., to help raise money for a favoured charity. Those well-organised "at homes" are on their way out. They are a thing of the past, associated with the Victorian and Edwardian era. And now money speaks—buy a ticket for a certain charity and you are in this snob racket.

Naturally this strongly appeals to human nature; it panders to pride, which was the downfall of Lucifer (Satan) and which, from the spiritual aspect, is ruinous to any real Christian. Pride, in its varied forms, is hideous in God's sight. It rears its ugly head in the most unexpected ways. Those "on the way up" must be very careful that it will not lead to "the way out"!

King Uzziah prospered as long as he sought the Lord, but when he was strong his heart was lifted up to his destruction, for he transgressed against the Lord his God (2 Chronicles 26:5, 6).

From the Bible standpoint the way up is from the way down! "He that humbleth himself shall be exalted." "Blessed are the meek, for they shall inherit the earth." "As the lark that soars the highest, builds her nests the lowest; the nightingale that sings the sweetest, sings in the shade when all things rest; the branches that are most laden with ripe fruit, bend the lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest" (J. Mason).

Ambition is a good characteristic, especially when it is under Divine control. The stick in the rut idea is soul destroying. The Christian's journey is a rugged mountainous pilgrimage from the Cross to the Crown. The way up is serious business. It takes strength and steady step to find the summit. The outlook widens with the altitude. Others farther on can encourage us to aim for higher heights.

"If you have gone a little way ahead of me, call back. Twill cheer my heart and help my feet along the stony track:

And if, perchance, faith's light is dim, because the oil is low,  
Your call will guide my lagging course as wearily I go.

Call back, and say He kept you when the forest's roots were torn,

That when the heavens thundered and the earthquake shook the hill

He bore you up and held you when the air was still.

Oh friend, call back, and tell me, for I cannot see your face:

They say it glows with triumph, and your feet bound in the race:

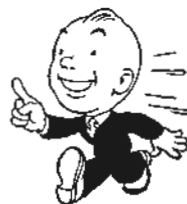
But there are mists between us and my spirit's eyes are dim

And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,  
And if you'll say He saw you through the night's sin-darkened sky,  
If you have gone a little way ahead, oh, friend, call back  
Twill cheer my heart and help my feet along the stony track."

Selected.

# SUNSHINE CORNER



## SERGEANT SAFETY-FIRST

Hello Sunbeams.

A very strange thing happened the other day. I was looking out of my window at four o'clock as the children were going home from school. There were some boys at the school gate who didn't seem to want to go home! They kept looking up and down the road as if they were waiting for someone, and I was curious to know who it was.

I didn't have to wait very long before their visitor arrived, and how surprised I was. He was a policeman and he had a large book under his arm. The headmaster seemed very pleased to see him and shook his hand very warmly. I was quite certain he had not come for any naughty boys, he looked far too pleased for that. I just had to keep watching to see what would happen next.

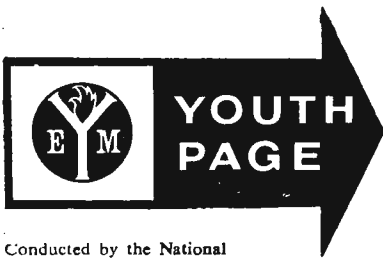
The boys seemed very friendly with the policeman and seemed to like having him in their playground. Then I noticed that the boys were going to the cycle sheds. They brought their bicycles to show the policeman. He looked at them all very carefully and tried the brakes and the bells. Then he asked them lots of questions and showed them how to make special hand signals. Yes, Sunbeams, this was Sergeant Safety-first (at least that's what I call him). He had come to test the boys so that they could earn a special badge to show that they were safe on the roads. I think it was a very good idea.

Sergeant Safety-first was a very important man indeed. He had some very important things to teach the boys. I am so glad that they listened so carefully. Sergeant Safety-first had a very special book called the Highway Code. I wonder if you have seen it. It tells about road signs, traffic lights and hand signals, and zebra crossings and so many other things to help keep the roads safe.

I wonder if you have ever thought that the Bible is like a highway code. It teaches us about the road of life, and how to be safe on it. Jesus is the One who tests us and shows us how to behave on this road. It is so important that we reach our destination safely and our road is the way to heaven. If we obey the rules of our guide book I am sure we will be rewarded when we get to heaven. Lots of people think it doesn't matter and that they can do just what they like, but that will bring only sorrow and unhappiness. Our lives can be smashed if we fail to read our guide book and make sure we are travelling safely. Are you on the heavenly road? I do hope you are Sunbeams. I am so glad that Jesus is our Guide and our Helper.

Goodbye for now and God bless you all.

Lots of love,  
AUNTY DOROTHY.



Conducted by the National  
Youth Director

## A LETTER FROM KINGSTANDING SUNDAY SCHOOL SUPERINTENDENT

Dear Pastor Davies,

*A Sunday school teachers' meeting was arranged late in August to discuss ways and means of increasing the number of scholars. We were very distressed at the decline in numbers over the summer months. Previously we had felt that the general rise in the living standards (cars and televisions) was a contributing factor and I must admit at first we were prepared to accept this. However, we felt that at least we should attempt to take some positive action in order to arrest the steady fall in numbers.*

*It was decided that we should make a house-to-house canvass of every home in the district. The method adopted was this: armed with a letter, which had been compiled by pastor (this was printed, not duplicated) pointing out the responsibility of parents towards the child's spiritual welfare, also an invitation to the family as a whole to come to the services, we knocked on every door, introducing ourselves as Sunday school teaching staff from the Elim church and inquiring if there were any children who did not go to Sunday school. Invitations were given to parents to send their boys and girls or we could arrange for a scholar of suitable age to call on Sunday afternoon and bring along the newcomer. We have had one or two rebuffs, but generally speaking the parents have been pleased to see us and were glad that we had taken an interest in them and their families. The results have been astonishing. In less than a month we have increased our school by over fifty per cent and as yet have only visited approximately a third of the houses. Much prayer and some action have been rewarded, for which we give God all the glory.*

*Yours sincerely,*

*E. J. STANTON,*

*Sunday school superintendent.*

### Do you use the

## EYM FILMSTRIP LIBRARY?

Children's meetings, Bible studies, a filmstrip crusade, parties, parent/teacher association meetings, aid to Sunday school examinations, to mention a few.

This is what one of our hirers said recently :

*"Many thanks for the filmstrips which I am returning immediately.*

*"They were greatly enjoyed and we were delighted with the moral ; the children could not fail to understand the scriptural theme . . ."*

Write for full details to :

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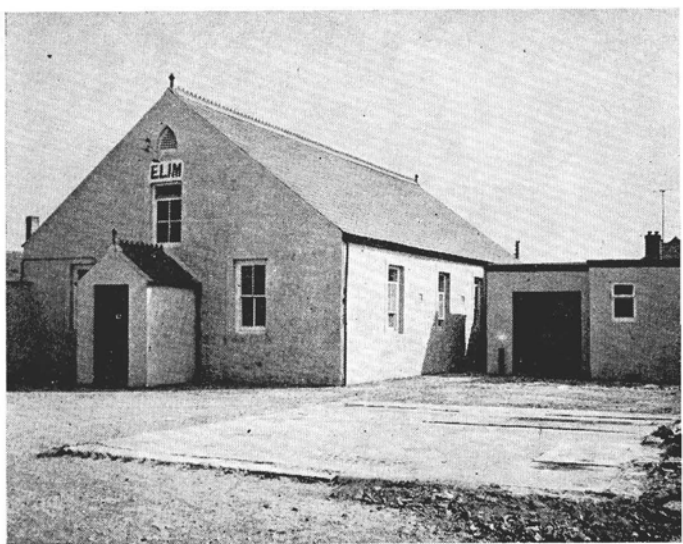
# Golden Jubilee Services

## AT VAZON, GUERNSEY

**A** MOST interesting event in the religious history of Guernsey and of the Elim movement has just been celebrated: the fiftieth anniversary of the Vazon church. Commenced in 1911 by Mr. A. Batiste and a number of enthusiastic helpers, the church forged its first link with Elim in 1920. Since then Elim evangelists and ministers have been in charge of the congregation.

The golden jubilee celebrations commenced on Saturday, October 14th, when 150 people sat down to a well prepared tea provided by the ladies of the church. At the commencement a large two-tier jubilee cake, decorated with fifty candles, was cut by the two daughters of the founder, Mrs. D. Tostevin and Mrs. W. Duchemin. Following the tea came the evening service conducted by Pastor T. E. Francis, who introduced the visitors: Pastor W. J. Martin, one of its early ministers who was in charge thirty-four years ago, and who, with Mrs. Martin, was making his first return visit; Pastor Duquemin, a former Sunday school scholar and now leader of a Baptist church on the island; Pastors Gardiner and Mulvagh and friends from other churches.

Greetings on a tape recorder were brought from a number of the previous ministers, from our two daughter churches Delancey and Eldad, by Pastors Mulvagh and Gardiner, together with cards and telegrams from absent friends. Following these came Mr. W. Duchemin, Mr. J. Alexander, Mr. D. Tostevin and Pastor Duquemin, who recalled humorous and serious incidents of fifty years ago when the first meetings were held in what was then a tomato packing shed-cum-stable. The Vazon choir stirred all hearts by their anointed singing of *Jubilee* and some of the favourite hymns of the early days. Mr. C. Jehan led the singing of choruses in French and English; Mr. and Mrs. C. Tostevin, who attended the first services with their parents, sang an appropriate duet, then Pastor Martin brought us a stirring message from the Word of God. Present at this service were friends from our daughter churches



Delancey and Eldad, also friends from other churches in the island, many of whom attended the very first services held in 1911. Unfortunately, our two oldest members, Mr. and Mrs. C. Welch, and Mrs. J. Alexander were unable to attend.

The celebrations continued until October 24th, Pastor Martin preaching powerful Gospel sermons and Mrs. Martin singing sweetly. The Eldad and Vazon choirs gave of their best. Delancey friends also contributed to the blessing of these special services.

Many changes have taken place in the building; fifty years ago it was a tomato packing shed-cum-stable, surrounded by various sheds and outbuildings; now it is a comfortable church with a new kitchen, vestry and toilets, a fine clear yard for parking our numerous cars, well illuminated at night both inside and outside, so that in a temporal as well as a spiritual sense Elim in Vazon is "as a light shining in a dark place." After fifty years of Pentecostal witness our church is still vigorous in its spiritual life, the best attended weeknight service is still the prayer meeting and on Sunday nights very few seats are unoccupied. Missionary interest has never been higher and the proverbial liberality of the members was seen again in their gift day which brought in almost £530. Vazon's contribution in workers has not been insignificant either: Pastor Percy Le Tissier, one of the founder members, and Misses Marion and Coralie Paint, our missionaries in India.

We praise God for all that is past and trust Him for all that is to come.

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**Coming soon . . . . . THE NEW EVANGEL**

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# THE FAMILY ALTAR

Scripture Union Portions. Notes by I. R. Moore  
(Minister of Hull City Temple)

**Monday, November 27th.** Deuteronomy 33 : 1-12.

"The beloved of the Lord shall dwell in safety by Him."  
God's concern for His people ensured their wellbeing. In the shadow of His wings are refuge, rest and quietness. Whether in the wilderness or the promised land their satisfaction and security were in God. The world needs something more than material things for security and confidence; thank God we can look up, for our redemption draweth nigh. Atomic bombs make no difference whatever to God's promises, nor deflect His purposes one little bit. To hear God say "Be still and know that I am God" inspires perfect confidence and gives that rest that is complete and satisfying.

**Tuesday, November 28th.** Deuteronomy 33 : 13-29.

There was something special for each son of Jacob. Benjamin, Joseph, Zebulun, etc.. God regarded them as individuals and their families were blessed accordingly. Thankful hearts will always give God praise for the common benefits of life. Things that many accept naturally, unappreciatively and lightly, the believer can give God praise for, acknowledging Him in everything. Verses 25 and 27 reveal Moses' concern for the future of the people and his confidence in God to meet their need at every stage. One can picture him looking wistfully and lovingly across the camp of Israel and yearning over them as a father, and seeking to turn their attention to God.

**Wednesday, November 29th.** Deuteronomy 34 : 1-12.

Moses had come to the very end of his journey, though not physically spent. God was again meeting the need of the nation by a man. Joshua, equipped for the great task of leading the people over Jordan, received a Divine visitation. How often God has met the need of communities and nations by a man; the greatest need being met by the greatest man, the man Christ Jesus. "He hath anointed Me to preach the Gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4 : 18). Thank God there is a Man in the glory, the Divine Intercessor, the great High Priest to represent men before God.

**Thursday, November 30th.** Micah 1 : 1-16.

Micah was raised up to support Isaiah and to confirm his predictions. His invitation to repentance included threatened judgments and promised mercies. If sin be found in God's people He will not spare them; and their sins are most provoking to Him, for they are most reproaching. When we feel the smart of sin it behoves us to seek what is the sin we smart for. Persons and places most exalted are most exposed to spiritual diseases. The vice of leaders will be surely and sorely punished. The punishment answers the sin. What they gave to idols would never prosper, nor do them any good. What is got by one lust is wasted on another.

**Friday, December 1st.** Micah 2 : 1-13.

Meditated evil is a shocking thing, much worse than yielding to sudden temptation, yet how easy to indulge in! Hours of retirement should be spent in a proper manner. Whatsoever things are lovely, etc., think on these things. Turn your mind to righteous channels by prayer, suitable reading, listening and looking. Meditate on things holy and

uplifting, then your scheming will be good and profitable. Since they say "Prophesy not" (v. 6), God will take them at their word and their sin shall be their punishment. Let the physician no longer attend to the patient that will not be healed.

**Saturday, December 2nd.** Micah 4 : 1-13.

There are many things prophesied in holy writ that we could not accept from any other mouth. But because God hath spoken we believe every word. Looking at the nations now it seems impossible to imagine the world peace spoken of, what with millions of pounds spent annually on the most devastating weapons ever known, and the attitude of many leaders with their distrust and unreliability. But with God all things are possible, and when He has said His final word to the evil powers He will prove Himself beyond all doubt and misunderstanding and "Jesus shall reign where'er the sun doth his successive journeys run." However, this will not be until the world has suffered the result of sin to a large extent.

**Sunday, December 3rd.** Micah 5 : 1-15.

God's attitude to evil never changes, any more than His love to redeemed sinners. Wrong never becomes right, and with all the twisting of morals by so-called modern minds, sin is still sin, and judgment will be meted out in due course. "God shall judge the secrets of men by Jesus Christ according to my Gospel" (Romans 2 : 16). The One who came forth from Ephrathah as the evidence of God's mercy and as the propitiation for our sins will change His role and become Judge. With eyes as a flame of fire He will confront every worker of iniquity and will execute righteous judgment. Oh that men would turn to Him now as Saviour, and believing receive life and forgiveness.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### A call to youth

Most, if not all, of the letters I receive through this column are from older Christians. Quite a few write and tell me that either because of sickness or infirmity they are "shut-ins" and have used prayer as a ministry to bless others.

Now I am sure the reason why I do not get any letters from the younger Christians is not because they do not pray; rather it is that business or school takes up so much time that they are not able to write. The others, the shut-ins, have the time on their hands and like to write to me. All the same we do need a great company of young people who will tread the pathway of prayer.

Evangelical Christianity has been a great force in our land in decades that are now past, long past, simply because of prayer. Near to where I pastor an Elim Church in North London, once stood a famous church that could claim as its minister one of the greatest Bible teachers given to the Church of Christ. Moody visited that church on one occasion and found a crowded Sunday morning service, but it was cold and hard, with no moving of the Spirit of God. The evening service was so different; scores received Christ; it was evident that the Spirit was at work. Why? One sister in that church went without lunch and tea that Sunday and prayed for the evening service. The great evangelist could do nothing in the morning service. He was powerless to change the atmosphere that was cold and hard. Prayer was the reason for the blessing of the evening service.

Young people, will you pray for your pastor? Remember, too, our evangelists who are doing such a great job of work. We need an army of young prayer warriors. Will you enlist today?

### Prayer is requested for

An outpouring of God's Spirit upon Britain.

A woman who desires salvation that she may be enabled to come to Christ and be delivered from sinful habits.

### Thought for the week

God answers prayer.



# COMING EVENTS

(Please pray for these services)

**BARKING.** November 25, 26. Elim Church, Ripple Road. Missionary weekend. Visit of Miss Jean Ayling. Talks illustrated with slides. Saturday 7 p.m. Sunday 6.30 and 8 p.m.

**BARKING.** December 9. E'im Church, Ripple Road. Building Fund Rally. Visit of students from college.

**BURTON-ON-TRENT.** November 25-27. Elim Church, Moor Street. Bible-teaching Convention. Speaker: Pastor Robert Chambers (Co.xford). Convener: K. Smith. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

**COULSDON.** November 26. Elim Church, Chipstead Valley Road. Special visit of G. Wesley Gilpin and students of the Elim Bible College. 11 a.m. and 6.30 p.m.

**EALING.** November 26. Elim Church, Northfields Avenue, W.5. Visit of H. W. Greenway. 11 a.m. and 6.30 p.m.

**HOVE.** November 26. Elim Church, Portland Road. Visit of London Crusader Choir.

**ILFORD.** November 25. Elim Church, Clements Road. Monthly Saturday Rally. 7.30 p.m. Speaker: J. C. Kennedy.

**LEYTON.** November 25. Elim Church, Vicarage Road. United Baptismal Service. Candidates from the Church of the Nazarene with Elim candidates. Speaker: Rev. Herbert McGonigle. 7.30 p.m.

**LONGTON, STOKE-ON-TRENT.** December 9, 10. E'im Church, Carlisle Street. Saturday, T. L. Osborn's Divine hearing film, "The Ghanaian." 7.30. Sunday, visit of J. Osman; guest service.

**OXFORD.** November 25. The Neighbours Hall, Great Milton. Gospel services conducted by the Oxford City Temple Crusaders. 7 p.m.

**PRESTON PARK.** December 2. Elim Church, Balfour Road. District Presbytery Meeting 3 p.m. Evening Rally 7 p.m. Special speaker: A. Nicolson.

**WIGAN.** December 2-5. E'im Central Hall, Station Road (opposite Central Railway Station). Church Anniversary Services. Saturday, Lancashire and District Presbytery 7 p.m. Sunday, 11 a.m. and 6.30 p.m. Rally of Churches. Monday and Tuesday 7.15 p.m. Special speaker: O. G. Miles. Convener: H. W. Fardell.

## PRESIDENT'S TOUR

Rev. T. H. Stevenson will visit the following churches: November 25, Bradford; 26, Huddersfield; 27, Halifax; 28, Wrenthorpe; 29, Dewsbury.

## LONDON CRUSADER CHOIR

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

November 25, Chadwell Heath; 26, Lewes Prison and Hove; December 3, Canterbury and Maidstone Prisons; 10, Holloway Prison and Ilford; 17, Brixton Prison and Watford; 24, Broadmoor; 31, Wormwood Scrubs Prison.

## ITINERARIES

Miss M. Llewellyn. November 25, Treharris; 26, Trearaw; 27, Treherbert; 28, Porth; 29, Pontypridd; 30, Swansea; December 3, Smethwick; 4, West Bromwich; 5, Kingstanding; 6, Selly Oak; 7, Sparkbrook.

A. Nicolson. November 26, 27, Eastbourne; 28, Hove; 30, Chichester; December 2, Preston Park (Presbytery Rally); 3, Worthing; 4, Eastbourne (Men's Fellowship).

## ELIM CHURCH, GRAHAM STREET, BIRMINGHAM

Saturday, December 2nd, at 7 p.m.

### GREAT PRESBYTERY YOUTH RALLY

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Soloist: Miss Barbara Hazlet

Musical items by Young Life Gospel Players.

Gospel demonstration by Graham Street Crusaders.

*Do not miss this great rally. Bring your friends.*

Birmingham Crusaders! Do not forget United Crusader Meeting, Wednesday, November 29th, at 7.30 p.m. Speaker: Miss M. N. Herbert, principal tutor at Dudley Road Hospital.

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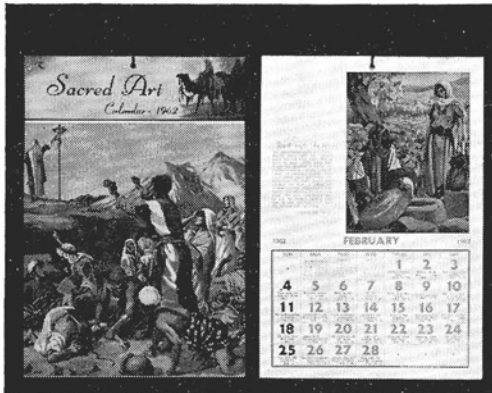
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### BIRTH

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