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# Elim Evangel

VOL. XXXIV. No. 8.

THREEPENCE

FEBRUARY 21ST, 1953.



## YOUR HOLIDAY ARRANGEMENTS

You will enjoy a holiday this year at Lascelles Private Hotel, Elim Guest House, Eastbourne. Book early to ensure your choice of dates.

Young People are reminded that a Crusader House Party is to be held following Coronation Week, June 6th-13th. Special Terms available.

Write at once to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Sussex.

# Important Greek Words of the New Testament

By

Pastor J. KARAMADZANIS (Elim Church, Bermondsey)

IT is my pleasure to present an analysis and exegesis of some very important Greek words, an understanding of which very often changes the meaning of some verses of the Bible, giving us a clearer understanding of them.

I would very much like to take two words used in John's Gospel xxi. 15-18. The two words that we are going to analyse are the words *agapao*—"to love," and *phileo*—"to be a friend."

What did Christ really mean when He asked Peter, "Lovest thou Me more than these?" *agapas me pleon touton*, He was saying in effect, "Peter, know thyself." Self analysis—Peter. In self-examination one can obtain a true picture of the self as it really is underneath the superficial personality created by vanity to impress the world. Peter answered, "Thou knowest that I love Thee." Now this word "love" which Peter used is the verb *phileo* from which we have *philia*—"friendship."

Peter was honest in telling Christ that he gave Him a portion of his love, in other words, his friendship. Yet Peter knew that Christ wanted the whole of his love. In John iii. 16 we have the word that "God so loved (*egapesen*) the world that He gave His only begotten Son." In other words, He sacrificed the best that He had, to obtain that which was lost. God loved the world so much that He gave His Son.

Most men are reluctant to analyse themselves because they are secretly afraid to face the whole truth of what they are.

For the second time Christ asked Peter if he loved Him, if he was willing to give up everything for Him, but Peter again offered only his friendship.

The price of admission into the realm of Divine power is purity—a purity that means a complete surrender of selfish and passionate tendencies to the authority of Divine love.

For the third time Christ turned to Peter, but this time Christ used Peter's word, the word *phileo*: "Simon, son of Jona, *philes* Me." "Simon, son of Jona, if you can't give Me your whole love and surrender your love to Me, I accept even this that you offer Me. Your friendship is precious to Me, so that even with that I can work in you and gradually transform your friendship." That little thing, in the greatest love that ever man gave, all the powers of hell could not quench.

Christ asks each one of us to love Him, to give Him all ourselves. But if our faith cannot go so far and trust Him so much, then let us give Him whatever we can, and taste and see what the Lord can do with that.

I would like to finish these few words with the prayer of St. Francis of Assisi:

"Lord, make me a channel of Thy peace, that where there is hatred I may bring love; where there is wrong I

may bring the spirit of forgiveness, where there is discord I may bring harmony, where there is error I may bring truth, where there is doubt I may bring faith, where there is despair I may bring hope, where there are shadows I may bring Thy light, where there is sadness I may bring joy. Lord, grant that I may seek rather to comfort than to be comforted, to understand than to be understood, to love than to be loved. For it is by giving that one receives, it is by self-forgetting that one finds. It is by forgiving that one is forgiven, it is by dying that one awakens to eternal life."

Later, Peter used those two words in his first letter with forceful meaning: "Seeing ye have purified your souls in obeying the truth . . . (resulting in an) unfeigned love (*philos*) of the brethren . . . love (*agapē*) one another with a pure heart fervently" (I. Pet. i. 22). The exhortation is to saturate their human fondness with the Divine love produced by the Spirit.

## GREAT REVIVAL MEETINGS EASTER MONDAY

TRAFALGAR SQUARE at 11 a.m.

Speakers include: Pastors J. J. Morgan and  
T. W. Walker.

Convener: Pastor Douglas B. Gray.

ROYAL ALBERT HALL, 3 and 7 p.m.

(Musical Programme from 2.30 and 6.30 p.m.)

Speakers: Pastors P. S. Brewster (President), and  
W. Cantelon (U.S.A.).

Soloist: W. Llewellyn Bell.

During the evening service, Mr. Cantelon  
will paint in oils a large picture of a Bible scene.

DIVINE HEALING SERVICE IN THE AFTERNOON

Massed Youth Choirs and London Crusader Choir

directed by Pastor D. B. Gray.

Refreshments on the premises.

**Cheap Railway Tickets.** Parties of eight or more travelling together, and returning the same day, may obtain return tickets at single fare, provided application is made before the day of travel.

**Coach Travel.** Bookings of Special Coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

**Secure your tickets NOW—**

**Reserved Seats.** Tickets for Reserved Seats may be obtained at 2/6 per meeting, from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W. 4. Enclose stamped addressed envelope with remittance.

**YOU MUST NOT MISS THESE MEETINGS!**

# W O M A N ' S P A G E

## A WORD OF LIFE

"Charity suffereth long, and is kind."  
—I. Cor. xiii. 4.



## THINK OVER THIS

We are losing on couches what others have won  
on crosses.

From a Nurse's Scrap-Book.

### NEW BORN

By Madaline Coull

I MAY have been particularly tired after a long spell on night duty. Or perhaps it was the starting in an entirely new type of ward for me; or else merely the change-over from night to day duty. In any case, there was a difference here, a lovely difference. There was bustle, rush, hectic hours, but this did not quell my senses to the happy, joyous spirit, which seemed to permeate the place. The staff of nurses were all so nice, on the patients' faces I often beheld such beautiful expressions. Always exciting happenings, which never lost their thrill though much repeated. Can you guess? It was that ward where dear little, sweet little, wriggling little things, called babies, made their début into the land of the living. I found such joy here; surely the Divine and the human were closely intermingled.

Few in number are the things which can be considered as being more beautiful than that of the birth of a babe. The first time I held in my arms the tiny infant form—not days, nor hours, but only minutes old, there surged up within me a feeling akin to awe. What powers and possibilities lying dormant within this small yet perfect humanity. This must be life at its sweetest and best. God save Britain's mothers!

And still I dream on: My thoughts stray back over many yesterdays. In place of the white and shining walls; the last word in modern hospital equipment and hygiene, I see the dirty begrimed beams of a cattle shed—truly an outrage to the mind of the present-day devotee to absolute asepsis. Instead of the clean, pure odour of antiseptics the rancid smell of stalled cattle and fodder. No attendant care and kindly instruction of the skilled profession, but the soft neighing of beasts disturbed by this unusual human intrusion. A different background, yes, but the event in every whit the same. My Lord came this way. And Mary is clasping to her heart the Newly Born. "A Child set for the fall and rising again of many; and for a sign which shall be spoken against." YE mothers of men, know ye how noble your calling?

But a nurse I am and not a dreamer. Thoughts must come back to the present. Duly bathed, clad, the new arrival is ready to be admired. By mother first, then father . . . but let us not intrude into such a sanctuary.

Let me say that when the God, who inhabits Eternity, would gather us to His heart and home, He comes down to our level via this precious avenue and calls Himself "OUR FATHER!" And who is more simple that he may

not understand the loveliest of relationships which we humans know—the parent and the child?

### JUVENILE COMMENTS

Contributed by Mrs. C. Lyndon

At a recent communion service my younger daughter, aged six years, was sitting next to her Daddy. The emblems were being served and the congregation was at worship. As the deacon with the bread approached the row in which my husband was sitting, my little girl tapped him on the knee and said, "Keep awake Daddy, he's coming."

Looking beyond the amusing side of the incident we were impressed with the sound advice in these words for those who await the coming of the Lord.

### MOTHERS' CORNER.

#### PRAY FOR YOUR BOY

I asked a lad of nineteen, who  
Was paying for his crime  
Behind the iron bars of law  
In prison cold and grime,  
"You must have spurned your mother's  
prayers  
Or you'd not landed here?"  
"My mother's prayer!" he grunted.  
And forced an ugly sneer.

"I never heard my mother pray.  
She never cared for me.  
She lived a wicked, devil's life  
Before us children three.  
Don't talk to me of Mother's prayer;  
It's her fault I am here."  
My heart bled for that wayward lad,  
I shuddered at his sneer.  
He never heard his mother pray.

Some babes are born with "silver spoons"  
To homes of wealth and ease;  
But very few spend childhood days  
At praying mother's knees.  
But you may search the wide world o'er—  
You'll not find anywhere  
A guiding power so strong for good  
As comes from Mother's prayer.  
Thank God for Mother's prayer.

(Continued on page 95)

# THE ELIM EVANGEL

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## EDITORIAL

### POLLUTED STREAMS

The outspoken criticisms made by Dr. W. E. Sangster in his Press Crusade must earn the gratitude of all Christians who have the welfare of our land at heart. In a recent article he had some hard things to say about the evil effect of plays and pantomimes which glorify smut and include sexy material of a suggestive nature. The barb was particularly directed against the pernicious effect of this "dirt" on the minds of our boys and girls. But the playhouse is confined to certain circles in the population, the more insidious attack on juvenile morals is made through literature.

The Americans also have their problem. Findings of the House Committee on Current Pornographic Materials do not make pleasant reading. Disclosure before the Committee included the following charges :

1. That two billion suggestive or immoral magazines (girlies) are sold on U.S. news-stands yearly ; of 1,231 magazines currently published, all except approximately 100 are of that classification.

2. That books which public libraries deny to adult readers can be bought by children at news-stands for twenty-five cents.

3. That most obscene books and magazines today are being sold to children.

4. That vendors refusing to handle smut material are sometimes denied the right to distribute nationally-known publications of large firms which have smut publishing subsidiaries.

Writing on this subject, *Moody Monthly* comments, "Checking the flow of objectionable literature presents a difficult problem. News-stands find the sale of such publications very profitable . . . City administrations attempting to censor and ban objectionable publications find that the resultant publicity only brings about increased under-the-counter sales."

Of course, grumbling about these problems is not enough. We should do something about it. "But the fact remains," adds *Moody Monthly*, "that the greatest ally of the smut publishing industry is public indifference—the reluctance of the average decent man and woman to face the facts . . . We suggest that you make it a point to write . . . Finally, should you be given one of the many indecent publications, we suggest that before you throw it in the furnace you do one thing : tear off the publisher's address and let him know of your disapproval."

Dr. Sangster has made his opinion felt through one of Britain's largest dailies, are we backing up that protest by making our feelings felt wherever encroachments are made on the moral life of our nation? There are certain things which happen at times even in so-called educational programmes on the B.B.C. We should write and let them know of our resentment. There are magazines brought home by our children which contain unsavoury articles ; we should make it clear that this kind of thing has a serious effect, and place in the hands of our children clean wholesome reading matter.

If it be argued that mere protesting is not enough, then we would say "Amen" to such an argument. We must also present a positive Gospel with a way of life that is attractive to our generation. When some sinners say that they would rather go to hell than live in heaven with the kind of Christians they have met, we begin to wonder how far we have interpreted the true spirit of Christ before the people. The coming of Christ brought life and adventure, we must beware lest we pollute that pure stream with a sour creed of frustration and a vinegary personality.

Are we living the gay life of pure Christianity, that irrepressible faith that refuses to be cast down or accept defeat? Christ spoke of happiness, of life ; He told down-cast folk to cheer up ; He gave martyrs faith to flaunt the flames ; He brought heart and soul into a pagan world hag-ridden with Stoicism and cruelty. Professors of religion have muddled that pure stream of vital Christianity with bickerings and selfishness, just as the industrialist and commercial wolves have befouled the stream of public life.

We can only live before men a life well pleasing to God as our own inner soul is clean and pure ; and for this we must be in communion with the source of all purity and life.

"Let us put by some hour of every day  
For holy things—whether it be when dawn  
Peers through the window-pane, or when the moon  
Flames like a burnished topaz in the vault,  
Or when the thrush pours in the ear of eve  
Its plaintive melody ; some little hour  
Wherein to hold rapid converse with the soul  
From sordidness and self, a sanctuary  
Swept by the winnowing of unseen wings,  
And touched by the White Light Ineffable."

—Clinton Scollard.

### PLEASE PRAY :

For all our members who have suffered material loss through the flood ; for an aged sister with arthritis and nerve trouble (Guildford) ; for Pastor S. Homer who has heart trouble.

# VICTIMS OF THE FLOOD

By Pastor GEORGE STORMONT (Leigh-on-Sea)

THE high winds on the last night of January disturbed the sleep of quite a few of us, but we little realised what was happening just across the water. Little by little the news seeped through that Canvey Island sea wall had broken. The Leigh fishing boats were called on to take off the people from the Island. Loud-speaker cars toured the town calling for volunteers with cars and small boats to rescue the many whose lives were in danger. Looking across to the Island from Leigh Marine Parade we could see a vast expanse of water where yesterday land had been. The outline of the Island was traced in a thin, broken line by the top of the sea wall. We knew that disaster had struck.

The story has been told by countless reports in newspapers and on the radio. Our deepest interest was in the fact that somewhere in Canvey were the members of our little Elim Church, and the children of our Sunday School. It was a long, difficult and at times seemingly impossible task to trace them all. First we had to find the honorary pastor, Mr. H. Willsher. It was Monday morning before we found where he was. His story illustrates what happened to so many. At one o'clock on Sunday morning he awoke because of the noise of what he thought was heavy rain. He got out of bed and looked through the window, and quickly called to his wife, "This is not rain, it's a flood." Quickly they began to dress, but before they had time to put on all their clothes the water was swirling round them up to their waists. They rushed to the room of Mr. Willsher's mother—she is over 80—and led her to the door of the bungalow. They could not open this from the inside, and Brother Willsher had to climb out through the bathroom window and force the door from the outside. Mrs. Willsher stepped out and was immediately dragged by the current and buffeted against a fence. She would have been swept away had she not been able to grab the branch of a tree. Mr. Willsher then tried to get his mother to the next door house where there was a second storey. The icy water rose so rapidly that he was able to float her over the fence and to the stairs next door. Then he went back and brought his wife to safety, and they spent the rest of the night with many others in wet clothes waiting for the morning. Next day they were taken by boat to a bus that brought them to the mainland. Their experience is typical of that of many of the members, and of hundreds of others.

The Church membership and address books were under water, but our brother was able to draw up a list, and with this I began a tour of the rest centres. Pastor Keates of Rayleigh helped me, and we spent hours, and days on the task. Officials were most helpful and we were finally able to establish that all the members, and as far as we could ascertain, all Sunday School families, were safe. Then began the work of getting into touch with them personally to find out their needs, and this work is still going on.

While at the Benfleet Rest Centre on 3rd February, and busy checking names, a charming young lady came into the room. She smiled at me and said, "Good afternoon." I returned the greeting, and as I did so realised that it was H.R.H. Princess Margaret. She enquired what Pastor Keates and I were doing, and was interested in what we told her about our Church members. She then asked if I had been back on the Island since the disaster and I was able to tell her something of what it was like. While we were speaking to the Princess, Queen Elizabeth, the Queen Mother, was about a yard away talking to others. The kindly interest and evident sympathy did much good to the folk who had suffered.

On Wednesday, 4th February, I went to Lowestoft and Yarmouth, and found that some members of our churches in both places had had their homes invaded by flood. Pastors G. Backhouse and G. Croft had been busy looking after the victims as far as they could. On my return I went to Canvey again, and, accompanied by Pastor Charles Kingston, tried to get to our church. We had to use a boat, and found that water was still about two feet deep in the building. We were unable to enter, so could not see what damage had been caused. One home we did enter gave us some idea what to expect. Furniture had been hurled over by the inrush of water. The floor was littered with personal belongings of all sorts, and over all a slimy coating of silt had settled. The carpet was completely mud-soaked.

Two things impressed me greatly. One was the undisturbed confidence of the believers in the love and wisdom of God. The other was the amazing way El'm pastors and friends throughout the country offered help. Offerings have been taken in many churches to help re-instate these people in their homes when they are able to return. Offers have come to take refugees in homes, and even to give them a free holiday. We are grateful to God for all this, and shall value continued help, especially in prayer, as we seek to help these people back to their homes, and then to re-establish the life and work of the Church.

**GREAT PUBLIC  
ELIM PIONEER CAMPAIGN**  
to be held in  
**OXFORD**  
Conducted by  
**Pastor P. S. Brewster and Party**  
including  
**Willard Cantelon (Preacher-Artist from America)**  
Sundays in the Town Hall.  
Week-nights in The Union Hall, St. Michael's Street.  
Commencing Sunday, March 29th.  
**PLEASE PRAY FOR THIS EFFORT**

I HAVE been rejoicing in Spirit during recent days as I have meditated upon the super-abundant Grace of God. The Bible says, "Where sin abounded, grace did much more abound" (Rom. v. 20). Grace, of course, is the free, unmerited favour of God flowing down to poor unworthy sinners, to you and me. Hannah, the mother of Samuel, gives us a stirring description of the Grace of God in I. Samuel ii. 8: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." How blessed it is to be a recipient of the amazing Grace of God.

To understand Grace, and to see it to its best advantage, requires a careful observation of the dark background in which the Bible often sets this priceless jewel. We are told, "where sin abounds," i.e. where sin is rife, where it holds sway, where it reigns and dominates, that is the very place where God's Grace loves to come and abound; and not only to abound, but to super-abound in unquestionable triumph over all the activities of sin. This is that glorious realm of victory open to every believer, where sin has no domination over us.

(1) First, observe the Bible's dark setting for the jewel of Grace. It has been divinely set in the dark background of sin: "Where sin abounded," and sin, according to the Bible, is very far-reaching in its effect. The apostle Paul says, "By the offence of one, judgment came upon all men" (Rom. v. 18), and again, "By one man's disobedience many were made sinners" (Rom. v. 19), also we read in I. Corinthians xv. 22, "In Adam all die." We are all in this, for all have sinned (Rom. v. 12). Realising then, your guilt before God, have you ever noticed the awful trail of suffering that always follows in the wake of sin? George Henderson in one of his little books points out that there are seven consequences of sin detailed for us in Genesis iii:

- (i) In verse 17 we are informed that sin has brought a dread **curse** on man—"Cursed is the ground for thy sake," and how well we all know today that the curse of sin has reached every son of Adam's race.
- (ii) In the same verse we learn that **sorrow** was to find its way into the world: "Sorrow . . . all the days of thy life." So extensive have the sorrows of sin become today that we can speak without exaggeration of "A world of sorrow."
- (iii) Verse 18 introduces **thorns** into man's life. Not only thorns on the rose bush, but cruel thorns of spite and evil, which break hearts, wreck homes, and blight happiness.
- (iv) In verse 19, the **sweat** of enforced labour, together, with its manifold worries, makes its entry. Working because you want to is very different from working because you have to.
- (v) In the same verse **physical death** is named: "Dust thou art and unto dust shalt thou return." So death has passed upon all men.

# AMAZIN



By P.O.  
(Fourspel)

Suggested Scripture Mes

- (vi) Verse 24 describes the expulsion of our first parents from God's presence, and all means of access back to God were closed and barred for ever by the flaming sword. Thus through sin man's communion with God was broken and lost.
- (vii) In Genesis ii. 17 we learn that in the day Adam sinned, he became spiritually dead to Divine things, so that all who are now born of Adam are described as being "dead in trespasses and sins."

That is sin abounding. That is the awful background in which God has set His abounding grace.

(2) Now observe how "Grace much more abounds." If it be true that by the offence of one man judgment came upon all, thank God, it is also true, that "By the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 18). If it is true that by one man's disobedience many were made sinners, then it is also true, that "by the obedience of one shall many be made righteous" (Rom. v. 19).

If it is true that in Adam all die, is it not equally true that "in Christ shall all be made alive"? (I. Cor. xv. 22). The Lord Jesus Christ, the Divine Son of God, was manifested to undo and destroy the works of the Devil. May I then be permitted to point out how perfectly and permanently our Lord has annulled, cancelled, and rendered void the sevenfold consequences of sin by His all-glorious, all-atoning death?

- (i) You will recall that "The curse" was the first-named consequence of sin. Yet how effectively our Lord has dealt with this. Paul assures us in Galatians iii. 13 that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree."

"He bore on the tree the sentence for me,  
And now both the Surety and sinner are free."

# GRACE

O. G. MILES

Apel Church, Leeds)

Genesis iii. 17-24 ; Romans v. 18-21.

John, looking forward to the restitution of all things says, "And there shall be no more curse" (Rev. xxii. 3).

- (ii) What of our many sorrows, did Jesus bear them away? "Surely He hath borne our griefs and carried our sorrows . . . He is despised and rejected of men ; a man of sorrows and acquainted with grief" (Isa. liii. 3-4).

"He took my sins **and my sorrows,**  
He made them His very own ;  
He bore the burden to Calvary,  
And suffered and died alone."

And now John informs us that there shall be no more sorrow, nor crying, for "God shall wipe away all tears from their eyes" (Rev. xxi. 4).

- (iii) Then did we not read of thorns as a consequence of sin? I need hardly remind you how our Lord suffered in this way: "Then came Jesus forth, wearing the crown of thorns, and the purple robe" (John xix. 5). The coarse spikes were pressed upon His brow until the blood trickled down His lovely face. "The just (suffering) for the unjust, that He might bring us to God" (I. Pet. iii. 18). As we think of the thorns, I find John again has a word for us. He says, "Neither shall there be any more pain" (Rev. xxi. 4).
- (iv) The sweat of toil with its inevitable worries was next on our list. You ask, Did our Lord have any association with us in this matter? Oh yes. Look at the picture Luke has painted for us: "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44). It seems to me that the restless, tempestuous, trouble-stricken atmosphere of life is to disappear as I think of John's thought-provoking words, "There was no more sea" (Rev. xxi. 1). Because of God's abounding grace, instead of the constant worrying strain of

toil, we shall ever know the deep, restful calm of God's Calvary peace.

- (v) Physical death was number 5 in our order. God said to Adam, "Dust thou art and unto dust shalt thou return." In Psalm xxii. 15, our Lord, speaking prophetically, says, "Thou hast brought me into the dust of death." Jesus became obedient unto death. He tasted death for every man. The result is glorious. Death is swallowed up in victory: "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die" (John xi. 25, 26). The last enemy that shall be destroyed is death. Again John looks forward to that soon-coming glorious day, and he says, "There shall be no more death" (Rev. xxi. 4).
- (vi) What about the flaming sword that was continually barring the way into the presence of God? We ask sincerely, can anything be done about that? Ah yes, God's Word tells me there was a sword, a spear that entered the very heart of God's Beloved Son.

"And so there He died, a king crucified,  
For the world, and for you, and for me."

And the moment He died, "the veil of the temple," which was barring man's approach to God, "was rent in twain from the top to the bottom" (Matt. xxvii. 51), and there was opened up that new and living way back into the presence of God. Thus we can sing—

"No more vail, God bids me enter."

- (vii) Finally, if sin has brought spiritual death to mankind, which is the separation of the soul from God, then do you remember that Jesus even bore this consequence of sin for us on Calvary's Cross? Listen to Him as He cried, "My God, My God, why hast Thou forsaken me?" (Matt. xxvii. 46). The glorious result is, that my soul can now be eternally united with God—

"But while God and I shall be,  
I am His and He is mine."

"Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

(Rom. viii. 35, 37-39.)

Thus the amazing Grace of God super-abounds utterly, completely, and permanently over the sevenfold consequence of sin.



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## THE PERSONAL EVANGELISM COLUMN

---

conducted by

Pastor Gerald L. W. Ladlow

### The Soul Winner's Joy

*"He . . . shall doubtless come again with rejoicing"*

(Psa. cxxvi. 6.)

---

**S**OUL-WINNING can be one of the most exacting of all the different forms of Christian activity. As Mr. Churchill said concerning the waging of successful warfare, it demanded "blood, sweat and tears," so we can truthfully say this concerning the fight in the battle for the souls of men. Well wrote the hymn-writer,

"I know how hardily souls are wooed and won,  
My choicest wreaths are always wet with tears."

Yet there is no other form of Christian service which brings such rich dividends. He who "weepeth" as he bears the precious seed, doubtless comes again with "rejoicing" bringing the sheaves with him, according to the Psalmist. Indeed, there is no joy on earth that can be compared with that which comes from the knowledge that we have "saved a soul from death."

Charles Spurgeon once said, "Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose, if I might under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced so over her first-born child, no warrior was so exultant over a hard-won victory."

Dear old Matthew Henry says, "I would think it a greater happiness to gain one soul to Christ than mountains of gold and silver for myself."

When Dr. Chalmers was at the very height of his popularity in Glasgow, and crowds were flocking to hear him, he was walking home one evening with a friend who told him of a soul who had recently been converted through his ministry. Immediately the tear-drop glistened in his eye, and in a faltering voice, he said, "That is the best news I have heard for a long time. I was beginning to think that I had mistaken the leadings of Providence in coming to your city, but this will keep me up."

David Brainerd, that young enthusiastic servant of the Lord amongst the North American Indians found such great joy in winning men to Christ that he wrote, "I cared not where, nor how I lived, nor what hardship I went through, so that I could but gain souls to Christ."

According to the words of the Saviour, the conversion of one soul causes the angelic hosts to rejoice, then surely he who has been the instrument in winning that soul, shares in the very joy of heaven.

D. L. Moody once said, "There is no greater honour

than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven."

The unutterable joy experienced by Spurgeon, the thrill experienced by Dr. Chalmers on receiving his "best news," the honour spoken of by D. L. Moody, all can be yours. The promise is, that all who with the passion that moves to tears bear the seed, shall doubtless share in the rejoicing of harvest. Will you become a personal evangelist today, in your home, your district, your office, your business, wherever you move amongst others?

\* \* \* \*

## Randalstown Campaign

By Pastor J. Smith (Irish Superintendent)

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The campaign in Randalstown, Co. Antrim, came to an end after two weeks and three days. The hall which normally seats about 150, had on the closing night about 260 packed into it and the vestibule, according to the figures given to me by one of the elders, who counted the numbers present. On the previous Saturday night the numbers even exceeded that amount—not inside—for you could not get any more than that number inside. But on that night the windows on both sides of the hall were opened at the top, and with the aid of tables a number of people were able to see and hear from this unique grandstand, but I am afraid it was not so grand in so far as the temperature was concerned. Nevertheless, there they stood for nearly two hours.

This town has only a population of about 1,500, but on Sunday night last, from what I have been told, almost half of the population were packed into the Orange Hall.

Randalstown has been regarded by many as a hard-place to tackle with a Gospel campaign, but this time the Lord moved in a wonderful way, and about fifty people professed conversion during these special meetings. Several others testified to God's healing power in their bodies.

Randalstown is about twenty-six miles from Belfast, yet the Pentecostal Revival Musical Team, under the leadership of Mr. Thomas Wardle, rendered splendid service on every possible occasion. Their services were deeply appreciated.

Pastor Wilson moved on to Lurgan where the Town Hall was booked for the first week of the campaign, 114 decisions for Christ were made during this first week.

We would ask the prayers of all our readers for these special meetings.

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### LATE NEWS

**Over 160 decisions during first two weeks of evangelistic campaign at Lurgan, conducted by Pastor A. Wilson.**

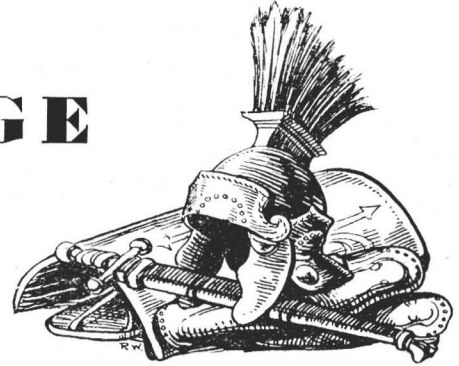
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We have been asked to express the deep gratitude of the friends who have suffered in the flood for the messages of sympathy and prayers. No more clothing is required.

# ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



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

## CRUSADER HOUSE PARTY AT EASTBOURNE

Following Coronation Week in London, arrangements are being made to hold an Elim Crusader House Party in Eastbourne, from Saturday, 6th until 13th June. The Elim Guest House (Lascelles Private Hotel) has been set aside for this purpose and special terms are offered to all Elim Crusaders.

What a lovely time of the year is the month of June. Eastbourne offers facilities second to none in the country, and the excellent fare and accommodation that Lascelles provides cannot be surpassed at the terms offered.

During the week members of the Youth Committee will be present to act as hosts, and organise plans and programmes for all present. Special rallies, rambles, and visits will also be part of the week's activities.

Accommodation is limited. Crusaders are therefore urged to give this matter their earliest consideration and book without delay. All applications should be sent direct to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Sussex.

## ANOTHER ELIM CAMP IN THE SOUTH

An Elim Camp at Bognor Regis is planned for three weeks, commencing July 31st next and continuing until August 22nd. This is a mixed camp for youth from ten years of age. Pastor Geo. Hillman, of 102, Park Avenue, Barking, Essex, is the Camp Commandant, and all applications and enquiries should be sent direct to him. Evangelist “Sunny” Blundell will also be present as well as “Uncle” Arthur Campbell. Book early and tell your pals about this great holiday centre for all Youth.



Elim Crusaders of the Tonypandy Church, together with Pastor and Mrs. E. Scrivens.

## YOUTH FOR CHRIST AT BRISTOL

By **Kenneth Gummer**

Bristol received many blessings when the Elim Revival Party visited the city. One source of blessing came when meeting after meeting young people were making decisions for Christ. These decisions have resulted in a grand Crusader Fellowship.

Each week between 60 and 70 young folk gather under the leadership of Pastor W. Ronald Jones. Although only a few months old the Crusaders have taken rapid strides and the meetings are alive with testimonies and messages given by the young people themselves. Here in Bristol there is a strong and ever-growing desire amongst the young people after the things of God.

An Elim Church would not be complete without a Crusader Choir, and week by week much blessing has been received by the congregation through the ministry in song of the Crusaders. It is an inspiring sight to see at least 70 young men and women each Sunday evening standing as a testimony to the saving Grace of the Master. The choir was able at Christmas time to visit some Old Folk's Homes in the city, where their singing was much appreciated.

Bristol is not lacking in ministry talent either. Already two fine young men have entered the Elim Bible College to study for wider service.

## MISSIONARY FINANCES

Following is the February statement of the financial needs of the Elim Missionary work and the amount of money received :

	Estimated	
1952	Expenditure	Received
November	£1,100	£1,211
December	£1,100	£1,042
1953		
January	£1,100	£1,011
Total	£3,300	£3,264

Deficit £36.

Please pray that this deficit will be met next quarter.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

**SUNDAY, March 1st.** Mark v. 1-20.

Another storm!

Mary Magdalene was possessed by seven demons, but this poor man by two thousand! Controlled and convulsed by their awful power, iron chains were but to him as blades of grass. Fancy sending such to a psychiatrist! It was a Saviour he needed! Ponder the three phrases in verse 15. "Sitting" (at rest) properly "clothed" and "sensible." The last word embodies the thoughts of humility, modesty, and graceful self-control. Disciplined by Jesus! Have you told them at home yet?

**MONDAY, March 2nd.** Mark v. 21-34.

"Thy faith hath made thee whole" (v. 34).

A shame-faced gladness thrills her frame; Her twelve years' fainting prayer Is heard at last; she is the same As other women there! She hears His voice: He looks about: Ah! is it kind or good To drag her secret sorrow out Before that multitude?

The eyes of men she dares not meet—On her they straight must fall; Forward she sped, and at His feet Fell down, and told Him all. His presence makes a holy place; No alien eyes are there; Her shrinking shame finds God-like grace, The covert of its care.

—Dr. G. Macdonald.

**TUESDAY, March 3rd.** Mark v. 35-43.

His Delays are not Denials.

How Jairus must have chafed at the delay. In their extremity of trouble they propose to trouble Jesus no more (v. 35). But surely, just then they needed Him most. Don't panic in peril! It wasn't too late, thank God. His delays are not denials. Peter surely recalled this occasion in Acts ix. 36-42. How similar they were.

**WEDNESDAY, March 4th.** Mark vi. 1-13.

"Round about the villages" (v. 6).

Jesus thought of the villages. Do we today? All over this land are village churches and chapels which were once alive and virile for God, but now their lamp of testimony has gone out. And the English village is the centre and heart of the world! "The principal nursery of the national character."—G. M. Trevelyan. The world's saviours have come, in the main, from village homes. Trace out this last thought.

**THURSDAY, March 5th.** Mark vi. 14-29.

Herod feared John (v. 20).

John was a man of strong conviction. This is ever the mark of true religion, and possibly the biggest thing that

can be said of one. He held definite views of life; its standards, ideas, and principles; knew how far his conscience could go and would not go an inch beyond. Convictions don't make for popularity, and indeed, can be very costly sometimes, as John the Baptist found. "Lord make me such an one."

**FRIDAY, March 6th.** Mark vi. 30-44.

"He was moved with compassion" (v. 34).

Dr. Campbell Morgan wrote, "My entire ministry was altered by this text. I had read it a thousand times—preached from it, theorised about it, but on this occasion when I read it again it gripped me. I can describe it as nothing less than a revelation. 'He was moved with compassion.' I seemed to see into the very heart of God. It changed everything in my life and ministry. I cried, 'God have mercy upon me! Touch me with that compassion.'" No, not a "giddy multitude," but "sheep not having a shepherd."

**SATURDAY, March 7th.** Mark vi. 45-56.

"Them away . . . He alone" (vv. 46, 47).

There are times when the soul longs for solitude and communion, and indeed must have it if it is to live, and not shrivel and die. Our Master felt His need of it. How much more should we, the servants. But when shall we learn the lesson? Don't spend all your time in the company of others. This makes for shallowness, but solitary prayer for depth.

"Alone with God, the world forbidden;  
Alone with God, Oh, blest retreat."

### Anonymous Gifts

This is our opportunity of thanking kind friends who have given anonymously as follows:

**Elim Missionary Society:** H.M.V., £2; Newquay (designated), £1; Coventry, £1; Phil. iv. 19, £1 10s.; Bradford, £1; Bath, £10; Ex-Clapham Crusader, £1 5s.; "One of His," Croydon, 2s.; "T", Birmingham; 10s.; A Croydon Believer, £1; Scotland, £5; Halifax (designated), £1; "From a sister in Christ," Croydon; £3; "A sinner saved by grace," Armagh, £5.

**Work in General:** H.M.V., £3; F.L., Leyton, £44.

**N.B.**—Will readers kindly note that gifts for the General Fund or for any department of the Elim work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W. 4.

**PIONEER**  
**REVIVAL AND DIVINE HEALING CAMPAIGN**  
in the  
**TOWN HALL, ACCRINGTON, LANCs.**

Conducted by  
**Pastor KEN MATTHEW AND PARTY**  
Commencing Monday, February 23rd, at 7.30 p.m.  
Sundays at 3, 6.30 and 8 p.m.  
Week-nights (except Fri.), 7.30.  
Wednesday, 3 and 7.30 p.m.  
**PLEASE - PRAY - FOR - THESE - MEETINGS**

## Women's Page (cont.)

### SISTERHOOD NEWS.

#### LIBERTY AND POWER AT PLYMOUTH

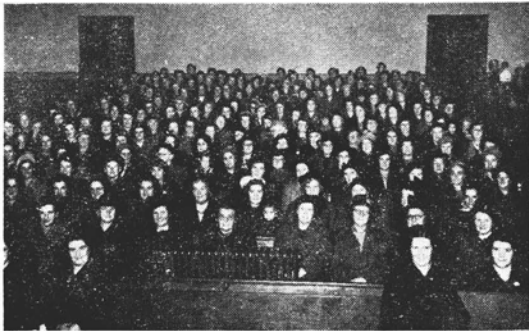
At the Plymouth Sisterhood Rally Mrs. J. Craig Kennedy was in the chair. Items included special speakers, soloists, the Sisterhood choir and testimonies by members.

The Rally was attended by members of about thirty Sisterhoods. It is grand to see hundreds of women who do not often hear the Gospel, brought into the atmosphere of a pentecostal meeting, to taste of its liberty and freedom. One of the speakers, who does not belong to Elim, declared, "I have never been in such an atmosphere of liberty and power in all my experience."

#### GREENOCK SISTERHOOD RALLY

Our 1952 Rally has now passed into history. Pastor Jack Tetchner ministered the Word.

The local response to the Rally was most encouraging.



Section of the congregation at the Greenock Sisterhood Rally.

and it was a fine sight to see the church comfortably filled for the afternoon service.

The service was most inspiring, for beside the preaching we had the services of an ex-Crusader, now married to a Baptist minister, who ministered in song.

Mrs. Bradley convened the service. We look forward to greater effort next year.

#### SPRINGBOURNE RALLY

By Mrs. F. Bush

We have cause to praise God here at Springbourne for His blessing at our Annual Sisterhood Rally, which was ably convened by our President, Mrs. Hilliard.

The body of the church was filled with our guests from other denominations, and it was a real thrill to hear a large congregation of women singing, with great feeling, "For yet the Saviour, Saviour of the world is here." Mrs. Burton-Haynes spoke on the "Hands of God."

Nearly 200 stayed for tea and it was a joy to hear the different members of sisterhoods responding to the roll-call. Many remarked on the blessing they had received. From the sisterhoods in Egypt and Zululand came the two final responses (and the translations) given by Miss A. Marshall (Egypt), and Miss G. M. Waymouth (Transvaal). As Miss Marshall closed the proceeding with prayer our hearts were filled with praise and thankfulness to God for His blessing on "our day."

## COMING EVENTS

**ACCRINGTON.** Commencing Feb. 23. The Town Hall. Revival and Divine Healing Campaign conducted by Pastor Ken. Matthew and Party. Suns., 3, 6.30, and 8. Week-nights (except Fri.), 7.30. Weds., 3.

**BRAINTREE.** Feb. 21, 22. Elim Church, Manor Road. Pastor's 1st Anniversary. Speaker: Pastor H. W. Fardell. Witham Young People's Choir. Sat., 3 and 6.30 (Tea provided). Sun., 11, 3, and 6.30.

**BRISTOL.** March 7. Zion Chapel, Bedminster Road. Presbytery Rally. Speaker: Pastor J. Dyke. 6.30.

**CAMBERWELL.** Feb. 28. Elim Church, Benhill Road. Combined N. and S. London Presbyteries' Rally. Speaker: Pastor P. S. Brewster, 7.

**CANNING TOWN.** March 2. Elim Church, Bethell Avenue. Visit of Pastor D. B. Gray for Sunday School Prize-giving, 7.30.

**CARLISLE.** Feb. 26. Elim Church, West Walls. Missionary colour film of South Africa shown by Mr. F. B. Phillips.

**COLCHESTER.** Feb. 21-March 6. Elim Church, Lucas Road. Revival and Divine Healing Campaign conducted by L. Barrie (Scottish Evangelist). Suns., 11 and 6.30. Week-nights (except Fri.), 7.30.

**COULSDON.** Feb. 21. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor H. W. Greenway. Emmanuel Men's Choir, 7.

**FARINGDON.** Commencing March 2. Corn Exchange, Town Centre. Revival and Divine Healing Campaign conducted by Pastor E. Scrivens and Party. Suns., 3, 6.30, and 7.45 (After-Church Rally). Week-nights, 7.15.

**KNOTTINGLEY.** Feb. 21, 22. Elim Tabernacle, Cow Lane. Visit of Pastor L. Lambert. Sat., 7. Sun., 10.45 and 6 (Sunday School Prize-giving), 2.30.

**LEYTON.** Feb. 25. Elim Church, Vicarage Road. Visit of Pastor D. B. Gray, 7.30.

**LURGAN.** Jan 25-Feb. 22. Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

**NEWQUAY.** Commencing Feb. 22. Elim Church, Marcus Hill. Campaign conducted by Pastor W. George. Sun., 11 and 6.30. Tues., Wed., Thurs., and Sat., 7.30.

**PORTH.** Feb. 21-March 1. Elim Church, Pontypridd Road. Annual Pentecostal Convention. Speakers: Pastors P. S. Brewster, L. W. Green, and E. Scrivens. Sun., 11, 6.30, and 8.15. Week-nights (except Friday), 7.15.

**SALISBURY.** Feb. 27-March 5. Elim Church, Scots Lane. Fri., Service conducted by Elim Bible College Students, 7.30. Sat. to Thurs., Campaign conducted by Team of Students.

**SOUTHEND-ON-SEA.** Feb. 25. Elim Church, Seaview Road. Sisterhood Anniversary. Speaker: Miss O. Mogford (Matron Elim Woodlands), 7.

**SUTTON COLDFIELD (B'ham).** Feb. 21. Conservative Unionist Hall, The Parade. Evangelistic and Divine Healing Service conducted by Pastor R. J. Morrison and Kingstanding Male Voice Party, 7.30.

**WANDSWORTH.** March 1. H.M. Prison. Pastor D. B. Gray and London Crusader Choir, 2.

**WATFORD.** March 7. Laying of Foundation Stone of new Elim Church, at the corner of Hillrise Avenue and Douglas Avenue, by Pastor P. S. Brewster, 3.30. Evening Rally, 6.30. (Tea provided).

#### MISSIONARY ITINERARY

Miss E. Wriglesworth, Elim missionary on furlough from India, will visit the following churches:

Feb. 21.—Yardley. 22.—Smethwick. 23.—Langley. 24.—Kingstanding. 25.—Erdington. 26.—Tamworth. 28.—Silverdale. March 1.—Lington.

### Thought for the Week

Some men who can't even get along with their wives still think that the whole world could get along in a universal brotherhood.

## Classified Advertisements

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

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

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

### BOARD-RESIDENCE, ETC.

**Bournemouth.**—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

**Bournemouth.**—Come to "Sunnyside." Homely Christian atmosphere, every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

**Bournemouth.**—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

**Cliftonville, Margate.**—Christian holiday home: hot and cold all bedrooms; 2 minutes buses and shops, 4 minutes sea; moderate. Mrs. Yeomans, 29, Madeira Road. C.155

**Cornwall, Newquay.**—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. Phone: Newquay 2526. C.141

**Jersey.**—Bed and breakfast; Christian fellowship, Elim members; modern house with all comforts; excellent food; central; moderate charges. Mrs. Le Gresley, "Beulah," 3, The Cloisters, Mont Millais, St. Helier. C.154

**London.**—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

**Newquay, Cornwall.**—Large hall available for Christian Holiday Camp; ideal situation. Apply Mr. and Mrs. E. W. Hooper, The Place Guest House, Newquay. C.135

**Ramsgate.**—Homely Guest House, 3 minutes sea, very central; terms moderate; full board or bed and breakfast. Send stamped addressed envelope. Miss F. Webster, 85, West Cliff Road. C.139

**Southport.** "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

**Swansea, Glam.**—Newly-opened Christian Guest House in South Wales; ideal situation for happy and homely holiday with Christian atmosphere; near sea, tennis courts and parks; frequent buses for Gower peninsular; good food; garage and telephone (88172). Write:—Mrs. M. Davies, De La Beche House, Sketty. C.157

**Torquay.**—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. Phone: Torquay 6555. C.136

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

### HOUSES, FLATS, ETC.

#### FOR SALE, TO LET AND WANTED

**Wanted Urgently,** s.c. unfurnished flat for two, in or near Cardiff; ground floor if possible; mother and daughter, Christian people. Box 733, "Elim Evangel" Office. C.158

### MISCELLANEOUS

**For Sale,** Mobile Gospel Unit, Vauxhall van, very attractive, splendid condition, complete with 4 large Speakers, furnished inside; fitted with Calor gas, cooking, heating, lighting, wash basin, sleeping bunk, etc. Price £300. Send for photograph. Col. D. C. D. Munro, Evangelization Society, 23, Catherine Place, Westminster, London, S.W.1. C.156

### BIRTHS

**Brown.**—On February 4th, to Mr. and Mrs. F. H. Brown, Woodmansterne, the gift of a daughter, Isobel Joy. A sister for Ann.

**Ingram.**—On February 5th, to Mr. and Mrs. W. T. Ingram (Church Secretary and Trustee), Pontypridd, God's gift of a daughter, Janet Anne.

**Jenkins.**—On November 1st, 1952, to Mr. and Mrs. H. S. Jenkins, of Bath, God's precious gift of a brother for Ruth, Keith John. Dedicated by Pastor A. D. Hathaway on 21st December. C.160

**Lloyd-Thomas.**—On February 8th, to Mr. and Mrs. Edwin Lloyd-Thomas, Pontypridd (Elim Crusaders); God's gift of a daughter, Sandra.

### WITH CHRIST

**Dixon.**—On January 30th, Alfred Henry Dixon, of East Ham, in his 82nd year. Funeral conducted by Pastor H. Haith.

**Higginbottom.**—On 29th January, Ralph Higginbottom, aged 84, a faithful member of Elim Church, Bradford, passed peacefully into the Lord's presence. Funeral conducted by Pastor J. J. Morgan.

**Hodder.**—On January 30th, Mrs. Anna Hodder, of Mountain Ash, in her 90th year, passed peacefully to her Lord. She was a convert of the Moody-Sankey revivals. Funeral conducted by Pastor James McAvoy.

**Quest.**—On February 2nd, Charles Quest, aged 76, beloved father of Pastor Leon C. Quest, passed peacefully into the presence of the Lord. Laid to rest in Drake's Memorial Garden of Rest, Plympton, Devon.

**Taylor.**—On January 26th, Mrs. Edith Lilian Taylor, aged 76, of Whitstable, formerly a member of Elim Church, Clapham, passed into the presence of the Lord at her daughter's home, Eastbourne. Funeral conducted by Pastor Gordon Wright.

**Henderson.**—On February 4th, Miss Annic Jane Henderson, beloved sister of Adelaide, passed peacefully into the presence of the Lord. Funeral at Streatam Cemetery, conducted by Pastors E. J. Phillips, E. C. W. Boulton, J. T. Bradley, and G. Wright.

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