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The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXVIII. No. 7.

FOURPENCE

FEBRUARY 16th, 1957.



## A MESSAGE from the MOUNTAIN TOP

By Pastor Wm. H. HOLOHAN  
(Elim Church, Cullybackey)

**"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"** (Matt. 6:6).

**I**N MATTHEW'S INTRODUCTION to the sermon on the mount may I suggest that we have a three-fold picture of Christ and His Church (Matt. 5:1, 2). Firstly, The position of Christ in the high place: "And seeing the multitudes, He went up into a mountain" (v. 1). Secondly, The position of the Church in the high place: "... And when He was set, His disciples came unto Him (v. 1). Thirdly, The exposition of the Creed in the high place: "And He opened His mouth, and taught them" (v. 2). The foregoing historical preface presents a spiritual parallel to the Ephesian epistle, wherein we have set forth for us in chapter one, the risen Head set in the heavenly places and the exaltation of Christ. Then in chapter two we have the risen dead seated in the heavenly places and exaltation with Christ. The last three chapters are devoted to practical exhortation from the risen Head to the risen dead in the heavenly places.

Our Lord Jesus Christ is now set down at the right hand of the throne of God (Heb. 12:2). He is our great High Priest in the great high place. Once again let us draw near to Him that we might listen

and learn, as He speaks to us from the high place of His eternal glory concerning the secret form of service which is the secret of all service. Jesus taught His disciples both by example and by exhortation that—

**1. The Secret of Service is Secret Service.** Let us now observe His example: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after Him. And when they had found Him, they said unto Him, All men seek for Thee" (Mark 1:35-37). Herein we learn that the man who seeks after God will be sought after by men. The man who seeks and finds God in secret service, will be found out by seeking men, even though he dwell at the back of the desert as Moses did, or the heart of the wilderness like John the Baptist. How often we have cried to God for the "open door" of service when all the time God has been calling us toward the "closed door" of secret service. The great

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# THE TABERNACLE IN THE WILDERNESS

By Pastor JOHN DYKE

## III.—THE BRAZEN ALTAR (Exod. 27 : 1-8).

**S**O YOU THINK redemption is simple, as easy as passing through the beautiful gate, as we saw in our last study? Well, standing before the brazen altar, which stood immediately within the gate, complacency receives a severe jolt. The blood-covered altar testifies to intense suffering, of the tremendous cost of redemption, and of the expenditure of Divine wisdom and energy necessary for dealing with the complex problems created by sin.

### 1. HERE IS CALVARY.

The brass of judgment is stamped upon all. Calvary is the most sombre and terrifying warning of God's hatred of sin, and His impartial judgment towards any man who has sinned. The vindication of Divine righteousness is seen in that "He spared not His Son" (Rom. 8 : 32).

"The Lord in the day of His anger did lay,  
Our sins on the Lamb, and He bore them away."

And the measurements of mercy are stupendous. Look at the figures given (v. 1). They double the length and breadth of the ark and more than double the height (chapter 25 : 10). The wideness of God's mercy which reaches to all quarters is made possible through Christ's sufferings. It extends through all the earth embracing men of all nations. Note how the personal sufferings of the Redeemer are emphasised, "Hollow with boards shalt thou make it" (v. 8). It needs little imagination to see the implication here. Underneath the altar the fire burned to consume the offering placed upon the network (v. 5). In course of years this would char and consume the wood, and this could not be seen from without. There were sufferings of Christ unseen and unsuspected. Trouble of soul and inward crucifixion; the horror of a Sinless Being in contact with sin; the terror of abandonment by God which wrung the agonising cry, "My God, why hast Thou forsaken Me?" (Matt. 27 : 46).

It was here the sinner found acceptance. The Israelite, disturbed by his sins came with his offering and found peace and mercy. All classes of people met here. The sinning priest or ruler took

his place with the ordinary sinner and the leper (Lev. 4 : 3, 22, 27 ; 14 : 11). At the Cross all men and women meet on the same level and find mercy through the one sacrifice. None could enter the Tabernacle without passing this altar. It stood as a perpetual reminder of the central truth of the Bible : "Without the shedding of blood is no remission" (Heb. 9 : 22).

### 2. SURRENDER, SACRIFICE, SANCTUARY (v. 2).

The horns fulfilled a double purpose. They enabled the living sacrifice to be secured, and prevented the slain offering from rolling from the altar. The animals came unwillingly to this place and had to be bound ere they were slain. The place of death is always unpalatable to the flesh. But Christ was not forced to the Cross nor did He resist (Isa. 53 : 7). A consuming love burned in His soul. He hastened to the Cross. He thirsted with an intense devotion that the will of God should be done through it. His delight was to do God's will though it meant suffering and death. The nails that bound Him were His perfect love for God and man.

Sacrifice is the unchanging law for spiritual blessing. The sacrificial fires were first kindled by God (Lev. 9 : 24), but it was the responsibility of the priests to maintain them. This could only be done as the fat of the sacrifices fed the flames. A dying fire meant an empty altar. We wonder why we have so little warmth in our hearts. There is little wonder if we notice how little we sacrifice for Him. Keep a sacrifice between the horns of the altar. How much more than our tithes have we given this week?

The horns provided a place of sanctuary. A man in danger could grip these horns (1 Kings 1 : 50), but there was no sanctuary for the wilful transgressor. Whereas Adonijah was spared, Joab the renegade traitor was slain (1 Kings 2 : 28). Now read Heb. 10 : 26-31. The Cross is no sanctuary for the apostate.

### 3. SIGNIFICANCE OF THE INSTRUMENTS (v. 3).

All were of brass, none of gold or silver. All speak of judgment. Time and space will not permit of more

(Continued opposite page)



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## PRESS REPORT OF HASTINGS CAMPAIGN

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Pastor Ken Matthew sent us the following report which appeared in the *Evening Argus* two days after the commencement of the campaign.

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"A campaign of prayer, with the aim of changing the face of Hastings and 'moving the most hardened sinners,' was launched at the White Rock Pavilion, Hastings, during the week-end by the Rev. Ken Matthew, one of Britain's leading revivalists.

"The campaign, which is expected to continue for a month, opened quietly rather than spectacularly, but there was no doubting the sincerity of purpose at the initial meeting.

"The Pavilion resounded to the singing of familiar hymns and choruses, led by the Rev. Richard Lighton, of Aloa; there was devout prayer and a friendly forthright address by Mr. Matthew.

"Thousands had already been converted all over the country and would be praying for the success of this campaign.

"He urged them to attend every meeting, talk about it and pray for it. By doing that he was sure there would be bigger attendances every night and before this campaign ended, the hall would be filled. At every service they would lay hands on the sick.

"We believe that God is able to heal sick people. Everything is possible with God. I have prayed for people in my campaigns and I have seen them healed. We don't in any way claim to have any power of healing, but we believe the Lord Jesus has the power to heal. We will anoint the sick and pray for them," he declared.

"He did not want any campaign if they could not feel the presence of God with them, but wherever they sought God, whether it was in church, a canvas cathedral, a theatre, or in their own homes—if they sought Him with all their heart, then God was ready to meet them. However regularly they attended church or chapel and practised Christianity it was time to take spiritual stocktaking and ask themselves where they stood spiritually speaking.

"In these days, all the churches seemed to be guilty of indifference, and as he went about the streets of Hastings he would pray that God would

bless them regardless of denomination. He believed that prayer would change the face of this town and move the most hardened sinners. He called on his audience to make the great decision, not only to be a Christian, but a spiritual Christian. Over forty people . . . went forward in response to his appeal.

"Services will be held at the White Rock Pavilion every evening except Mondays at 7.30 p.m. with a special healing service on Wednesday at 3 p.m."

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### THE TABERNACLE—Continued.

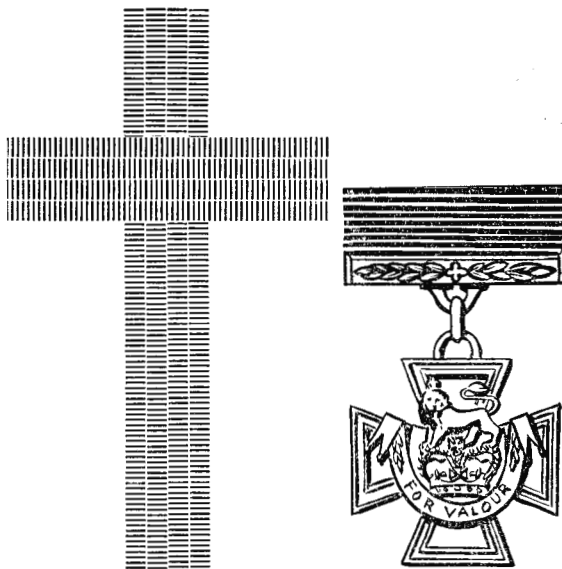
than a glance at some of the vessels and instruments. It is beautiful to notice that the only "thing" not touched with or by judgment was the sinner. He saw his judgment visited upon his substitute. Here was a receptacle for the ashes. Apart from the great sacrifice of the Saviour, how we boast of past sacrifices. The dead ashes of past blessings, how we treasure them. But a clinging to the past hinders the present. Ashes hinder the upflow of the air current necessary for a clear flame. Rake out the ashes! Use the pan of self-judgment to remove the things which hinder. Of course, if the memories of the past stimulate to present day power and blessing, and reaching after God, they are not dead ashes but living coals. Samson turned aside to the scene of a past victory and found sweetness. But if there had been no living bees there would have been no honey, only flesh (Judges 14:5-9), which brings us to consider: The flesh hooks. These were used to move about the various parts of the sacrifices. There is provision at the Cross for dealing with the flesh and every manifestation of sin. "They that are Christ's have crucified the flesh with the affections and the lusts" (Gal. 5:24).

The sacrifices upon this altar were offered by fire, bullocks, lambs, goats, and doves. There were several kinds of offerings: the burnt offering, the meal offering, the peace offering, the sin offering and the trespass offering (Lev. 1:1-5, 19). Each of these speaks in some way of the Redeemer's sacrifice. Each represents an aspect of His redemptive work and are connected thus with the altar. "GOD FORBID THAT I SHOULD GLORY SAVE IN THE CROSS . . .!"

# THE VICTORIOUS CROSS

The Victoria Cross, as readers already know, is a decoration awarded to officers and men in the Army, Navy and Air Force for outstanding valour in battle. It was instituted by Queen Victoria in 1856 as a reward for singularly heroic and conspicuous acts of bravery during the Crimean War. In 1911, Indian soldiers were made eligible for the award, and in 1920 hospital matrons, sisters, nurses, and other civilians, working in conjunction with H.M. Forces, were also eligible to receive the Victoria Cross. That the winning of this greatly prized and distinguished decoration is so hazardous and fraught with dire peril, can be seen from the fact that quite a high percentage of the awards of the past were post-humous.

The stupendous courage, gallantry and self-sacrifice associated with the Victoria Cross are infinitesimal when compared to The Victorious Cross. For the Lord Jesus it meant the highest form of self-sacrifice, self-effacement, courage, steadfastness, tenacity and endurance. The writer of the Hebrews states: “. . . Who for the joy that was set before Him endured the cross, despising the shame . . .” (Heb. 12 : 2). In these days we are apt only to connect this statement with the time the Saviour hung upon the cross. We are inclined only to think of those terrible hours of suffering and ignominy before He died. In actual fact, however, the awful shadow of the cross lay athwart His earthly life. He gave the cross a place of pre-eminence in His life and ministry. The courage, valour and endurance manifested by Him at Calvary characterised His whole life and work, and culminated in glorious achievement and the supreme sacrifice of Himself on the cross. Invariably He enunciated and emphasised the fact that He must needs die upon the cross to make an atonement for mankind, and that it was for that very purpose He came. The word *atonement* means “propitiation”—“Christ Jesus, whom God hath set forth to be a propitiation” (Rom. 3 : 25). The word rendered “propitiation” here is *hilasterion*, which in Hebrews 9 : 5 is rendered “mercy-seat.” It means “place of propitiation.” It would therefore read, “Whom God hath set forth to be a mercy-seat.” The Lord Jesus was set forth to be a “mercy-seat” where God can meet the sinner and deal with him in mercy through the atoning work of the Saviour.



Just as in Britain and the Commonwealth, people glory in winning the Victoria Cross, so Christians everywhere should legitimately glory in The Victorious Cross. It was the expressed aspiration of the Apostle Paul to glory in the cross of Christ : “But God forbid that I should glory, save in the cross of the Lord Jesus Christ . . .” (Gal. 6 : 14). From the time of His conversion until his death it was the impelling motive and master passion of his life and ministry. He gloried in the triumph of the Lord’s death upon the cross. He lived to do and dare for the Master and the extension of His kingdom among men and women. The spirit of self-sacrifice, courage, and endurance that animated the Master, even to the death of the cross, inspired and dominated the life and ministry of Paul. He drew his courage, determination and impetus from it—The Victorious Cross filled his vision. To him it was not merely a sign, symbol or badge ; it spoke of the mighty achievement of His Lord in relation to the salvation of the human race, of the power released by and through His death to liberate lives from the dominion of Satan and the thralldom of sin.

Christians everywhere, like Paul, should glory in the cross, and endeavour by all the means at their disposal to bring its message of hope and deliverance to the masses of unregenerate men and women.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

**Editor:** Pastor Samuel Gorman.

**Terms:** 24/- for one year or 12/- for 6 months, post free to any address.

**Printed and Published every Saturday** by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

## A MESSAGE FROM THE MOUNTAIN TOP

—Continued.

secret of failure in service today has as its source the one great failure—it has not been secret service.

Now let us observe Christ's exhortation as we find it embodied for us in His sermon on the mount: "But thou, when thou prayest" (Matt. 6 : 6): A distinctive singularity—service in its heaviest form. "Enter into thy closet": A distinctive sphere—service in its handiest form. "And when thou hast shut thy door": A distinctive sanctity—service in its holiest form. "And thy Father which seeth in secret shall reward thee openly": A distinctive sequel—service in its highest form. This short yet suggestive summary by the Saviour substantiates the supremacy of the secret service of prayer for all saints. The patriarchs, prophets, preachers, and men who were great in the sight of the Lord graduated in His school of prayer. Men like these who knew how to talk to God about men, were best fitted to talk to men about God, and even to this day their testimonies bear eloquent tribute to the indelible influence of individual intercession; indelible indeed, for such influence cannot be lost or forgotten. If we follow them to the upper room we shall find it furnished and there we can make ready.

**2. The Secret of Prayer is Secret Prayer.** Time and space forbid elaboration on this point, but it is sufficient to say here, that only those who cultivate the heart for prayer can ever graduate in the art of prayer; we can only learn to pray by praying.

There are three things I would like to say about The Secret of Secret Prayer. Behind the "closed door" we listen to God, we learn more from God, and we yearn for still more of God. Here is the place of discovery. It is here we find

(a) A real man :

"Sometimes in my waking thoughts  
When they be nearest Thee,  
The worst men I ever knew  
Seem better men than me."

(b) A real God :

"Oh the welcome I have found there  
God in all His love made known;  
Oh the glory that surrounds there  
Those accepted in His Son."

(c) A revealing God : If you will pardon the personal reference: One night, over eighteen years ago, I went to my bedroom, and kneeling there before God as a young man, I "began to live." Soon afterwards in that same secret place I began to learn from the Word, and it was there also that I received the call to labour in the Word. There I discovered salvation selfward, revelation Godward, and vocation earthward :

(Continued on page 106)



## Children's Strip

Conducted by Paul Service.

### SAVED BY A LAMB

Hello Boys and Girls,

I hope you are all very busy completing your Valentine Crossword Puzzle. Remember I must have your answers in by March 9th.

For the next few weeks we are going to have a series of short stories which I hope you will enjoy.

If you were to visit a certain town in Norway, and looked up at the tower of one of the churches there, you would notice a strange thing. Right on the top, carved out in stone, is the figure of a lamb. Do you know why it is there? Well, one day, many years ago, when this church was being built, the workmen were all perched high up in the air on the scaffolding around the tower. Suddenly one of the men stepped back and fell from the wooden platform. The other men saw him fall and horror-stricken they rushed down from the tower. They expected to find their workmate lying on the pavement, killed by his terrible fall, but instead he was standing up very white and shaken, whilst all around him was a milling crowd of baaing sheep, and on the ground beside him the dead body of a lamb. Just as he had come hurtling through the air, a flock of sheep and lambs had been passing under the church tower, and the man had fallen right on to the back of a lamb. The lamb was killed, but the workman's life was saved. When the church was finished, they placed the figure of the lamb on the tower in memory of the man's miraculous escape from death through a little lamb.

Does this story not remind you of Jesus who is called the Lamb of God? On Calvary He gave His life to save us all from sin and from eternal death.

I hope you have said "Thank You" to Jesus, the Lamb of God.

God bless you,

PAUL.

# CHURCH NEWS FLASH



## REPORT OF ANNUAL MEETING, ELIM CHURCH, BATH.

The Annual Fellowship Meeting was held recently with Pastor A. D. Hathaway, B.A., presiding. Mr. H. Jenkins, treasurer, reported the splendid sacrificial giving during the year. The Crusader report was given by Mr. A. Wilkins, the secretary. A weekly Saturday night service had been maintained, at which the Crusaders had found weekly fellowship and strength for the Lord's service. The work of the Girls Missionary Fellowship was explained by Mrs. Harvey. Two large parcels of knitted goods were sent to Pastor Lewis and others were in preparation. Decisions for Christ had been made within the Fellowship's devotional sessions. The Missionary Box Treasurer, Mr. A. Wilkins, reported on splendid and consistent giving. Mrs. Williams, leader of the Sisterhood, spoke of nine months of happy work in this capacity. Inspiring services had been held, with added numbers. The Sunday school secretary, Mr. H. Jenkins, told of spiritual and numerical progress. A target set to obtain 100 scholars on the roll in 1956 had been realised. Scholars had once again done well in the National S.S. Examinations. Produce from the Children's Corner at the Harvest Services was distributed to sick children at the hospital. Sunshine Corner meetings were still held during the winter months, contacts made resulting in Sunday school attendance. A report on the maintained blessing of Mr. Pole's work as Bible class and Hospital Band leader was given. Mr. F. C. Smith, Church Secretary, gave an appreciation of the strenuous year's work and leadership of Pastor A. D. Hathaway. His preaching of the Gospel had brought results, and new members had been added. Mr. Smith said the outstanding event during the year had been the Pastor's great responsibility and faith in launching the Tent Campaign, conducted by Pastor J. Woodhead and Party. The impact of the campaign had been great, resulting in increased attendances at the services, especially on the Lord's Day.

Tribute was paid to the splendid band of church workers in the Bath assembly. Time and talents had been given wholeheartedly to the Lord's service.

Pastor A. D. Hathaway, in his closing remarks,

spoke of the tremendous spiritual need in the city of Bath, a need which he was sure the Elim Church could meet by its full Gospel message.

—Mr. F. C. Smith.

## VISIT OF PASTOR E. C. W. BOULTON TO BEESTON.

Many friends from neighbouring Pentecostal and Evangelical churches gathered in the Beeston Elim Church for the week-end visit of Pastor E. C. W. Boulton. There was a large gathering at the Saturday convention service when the friends from the Gospel Mission Choir sang a couple of pieces, before Mr. Boulton ministered the Word. His opening remarks came as a surprise to all when he commented on the fact that his first visit to Beeston was in 1893!

As our brother expounded the unsearchable riches of God's Word from 1 John 4:19: "We love Him because He first loved us," we felt that here was one who knew intimately the experience contained in Wesley's hymn, "Thou hidden Source of calm repose, Thou all sufficient Love Divine." Time seems of little consequence when we can drink so deeply from the wells of salvation, and the meeting seemed all too short for speaker and subject alike.

What a time of uplift in the presence of the Lord on Sunday morning when we were reminded of God's wonderful guidance and were ministered to through the Spirit around the table of the Lord.

Pastor Boulton gave the right hand of fellowship to eight new members in the evening service; among them was a family of three. Before the service had concluded people were waiting outside for the After-Church Rally to commence. Pastor and Mrs. Boulton spoke and there were testimonies and song items by visiting friends.

On Monday afternoon Mr. and Mrs. Boulton addressed the Old Folk's Fellowship when about eighty people gathered. At the closing rally, again attended by many from neighbouring churches who shared in the blessing, we were challenged by the anointed ministry of Pastor Boulton. Only eternity will reveal the results of a memorable and blessed week-end, for "the best fruits do not ripen overnight."

—C. A. Walker.

**ELIM CHURCH, WORTHING.**

“Jesus of Nazareth a man approved of God among you by miracles and wonders and signs” (Acts 2: 22). This word has been repeated in our midst during the past few weeks. Jesus of Nazareth has been approved of God among us in Worthing by three outstanding miracles.

The first miracle concerned a young lady—Mrs. Sims—who has recently come into our fellowship. She suffered from a perforated ear-drum which caused deafness, but she was prayed for and anointed by the Pastor (V. J. Walker) and was completely healed. A doctor has examined the ear and declared this deliverance to be a miracle.

The second wonder concerned a member of the church—Miss Peacock—who was awakened in the night with great pain in her right leg. On examining it she found a blood vessel had broken, and a mass of discolouration had formed covering a large area. On the Sunday evening the sick were prayed for, including Miss Peacock, who was completely healed. A few days later every bit of discolouration had vanished. Even a bruising could not normally have disappeared so quickly. A doctor examined her leg and declared that all clots had gone and that there was no more danger.

The third remarkable sign concerns another lady—Miss Court—who was attending hospital for trouble in her toes which were curling under and making walking very difficult. She was anointed and prayed for and even while prayer was being offered she felt her toes uncurling. The next morning at the hospital the doctor was amazed to find such a change in the condition of her toes and asked her what she had been doing. She answered “I went out in faith to be prayed for in the name of Jesus.” The doctor’s remark was “Well, He has certainly done it.”

The influence of these miracles, wonders and signs has already been felt by other believers in the town. To God be the glory ! —Mrs. S. K. Button.

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**SALISBURY ELIM CHURCH**

On Saturday evening a Presbytery Rally was held at the Elim Church, which was well filled with contingents from Bournemouth and district, Southampton, Andover, Yeovil and Merriott. The District Superintendent (Pastor R. B. Chapman) was the convener, and Mr. R. Ballard (Youth Commissioner) opened the Rally with prayer. Various items, musical and vocal, followed. The Keel Sisters from Winters-

low, rendered a duet with accordion accompaniment with their usual high standard. The main feature took the form of a “Biblical Quiz,” the last of a successful series held this year. The competing teams were Springbourne (Bournemouth), and Merriott (Somerset), the eventual winners. The visiting speaker was Pastor F. H. Coleman of Islington. The services were conducted throughout Sunday by the special speaker, Pastor F. H. Coleman. The evening service was convened by Pastor W. J. Patterson, who was given a cheque for £100 towards the Church building Fund by an anonymous donor.

On Sunday evening some 200 children of the three Sunday schools connected with the church held their own carol service for their parents and many friends.

Three double-deck buses were provided to take the parents and children to the church. During the service the children sang delightfully and performed a charming Christmas sketch called the “Story of Bethlehem.” The story was told by means of five pictures, painted by Mr. Don Kerley, and after each reading a child took a picture connected with the reading on to a platform for all to see. This delightful Christmas play was prepared by Pastor Patterson.

The Sunday school Christmas party was held at the church and about 120 children enjoyed tea, prepared by the ladies, assisted by the Superintendent (Mr. F. Jeffries). After games, each child received a gift from Father Christmas (Mr. T. Wakeman).

The Bemerton Heath Sunday school party was held at the County Primary School on Thursday in last week. Over eighty children, all under seven, sat down to tea, prepared by the ladies. Games were organised by the Superintendent (Mr. L. Cave) and each child received a gift from Father Christmas (Mr. R. Horsfall).

On Saturday, the Harnham Sunday school Christmas party was held at the Elim Church and more than thirty children enjoyed tea prepared by the ladies. Games were arranged by the Superintendent (Mr. Maidment) and each child was presented with a gift from Father Christmas (Mr. R. Marsh).

The attendance at all three schools is on the increase.

—Salisbury Journal.



**READ the**  
**“ ELIM MISSIONARY EVANGEL ”**  
**for NEWS of**

**ELIM OVERSEAS**





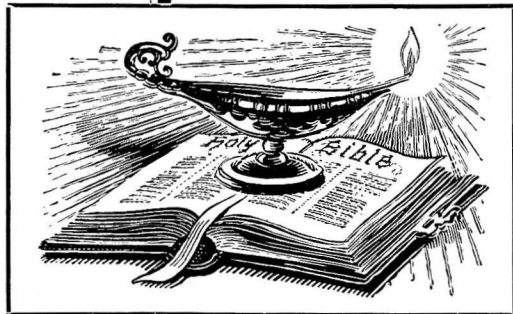
**T**HE MIDDLE EAST has been from time immemorial the centre and source of all the great events which have affected the world's history.

The garden of Eden was planted in the Middle East, Noah and his family had their residence there. Abraham was a man of the Middle East, and when his two sons were born, Ishmael and Isaac, the quarrel between Israelite and Arab commenced, and it is by no means over yet. In the Middle East the Saviour of the world was born, and there the Holy Spirit was first outpoured. The Christian Church had its origin in the same land, as had also Mohammedanism. To the Middle East Jesus Christ will come the second time: "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." To the Middle East all the nations of the world will be gathered together in battle: "And He gathered them together into a place called in the Hebrew tongue Armageddon." From the Middle East the Lord will govern the nations of the world in the day of His triumphal reign: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 3, 4). Therefore it is no small wonder, seeing we are nearing the end of this age, that the Middle East is becoming the centre of great events which shall affect all nations.

The following appeared in an article in the *Radio Times*, dated April 27th, 1956: "Sir Thomas Rapp, Head of the British Middle East Office in Cairo from 1950 to 1953, explains some of the underlying causes of the dangerous unrest in this part of the world. In all the years of Britain's long connection with the Middle East, its affairs have never been so troubled and our relations with the Arab states so strained. Yet because the Middle East is the world's most important cross-roads, the link between Asia and Africa, and the gateway of the West to India and the Far East, the peace and stability of the region is vital to all trading nations such as Britain. And because the Middle East possesses sixty-four per cent of the world's known oil reserves, and supplies the great bulk of the oil required by Western Europe, its economy is complementary to our own. The industry of Western Europe needs Middle East oil . . . anti-Western sentiment has also been fanned by the problem of Israel. Arabs regard Israel as a Western colony on Arab soil, planted there in direct contradiction to the promise of self-government given by Britain to the Palestine Arabs . . . Until there is

peace between the Arabs and Israel (of which there is unfortunately no early likelihood) all the consequent miseries and all the sufferings of the 900,000 Arab refugees will be laid at the door of the West . . . Clearly the Middle East is a danger spot, now rendered doubly dangerous because the Soviet Union is actively intervening to exploit its many tensions, so as to eliminate what Western influence still remains. She has also become the champion of the Arabs against Israel. Whilst the West is striving to consolidate the Middle East, the Soviet Union is seeking to disrupt it, thus leaving it open to her penetration. For this reason, the Middle East has become a decisive factor in the struggle between the Free World and Soviet imperialism."

The *Review of World Affairs* (July, 1948) makes



a very significant forecast: "Palestine will become the scene of a struggle far more desperate and significant than a quarrel between Jews and Arabs. Partly because of the oil located in this area, and partly for other reasons, Russia's 1950-1960 moves will be in this direction."

The following is from *The Midnight Cry*, December, 1956: "November 8th—Britain reports it has secret information that Russia had planned to send a fleet of bombers and jet planes into Egypt right after Israel attacked in the Sinai peninsula. Britain and France, moving first, thwarted this plan by destroying Egyptian air fields so that Russia could not land on them, and in so doing foiled a giant Soviet plot to take over the entire Middle East. Prime Minister Eden states: "We did what the U.N. without a police force could not do in time. If we had not acted, the whole Middle East would be in flames

today" . . . Premier Bulganin of Russia warned Israel on November 15th that "'Aggression against Egypt' raised the question of 'the continued existence of Israel as a state'."

With these facts before us, surely we can see clearly the way being made plain for the final act in the great drama of the invasion of "the Northern army" against the mountains of Israel. This is in fulfilment of God's Word as recorded in Ezekiel 38 and Joel 2 : ". . . against the mountains of Israel which have been always waste : but it is brought forth out of the nations . . . And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses (in Bible days horses were the last word in warfare), a great company, and a mighty army :

# The Middle East AND Bible Prophecy

By Pastor Joseph Smith

(President of the Elim Churches)

And thou shalt come up against My people of Israel, as a cloud to cover the land ; it shall be in the latter days" (Ezek. 38 : 8, 15, 16). In Joel 2 : 5-20 the prophet describes an invasion of the land of Israel by "the Northern army" using tanks. These destructive war chariots sweep down over the mountains of Israel "Like the noise of a flame of fire that devoureth the stubble." Nothing could better describe the noise of a number of machine guns in action than the rippling noise of a field of stubble on fire. These engines of war either climb over houses or go right through them, and are invulnerable against such primitive weapons as the sword (vv. 8, 9).

According to the Bible, Israel has been promised the land they now possess, and they will be in that land when Jesus stands upon the Mount of Olives in spite of what Bulganin or anyone else says. The manner in which they got possession of their land

has been nothing short of miraculous, and reads like a chapter from the Old Testament. Whilst Great Britain was in control in Palestine the Jews were forbidden to arm themselves, and on the day our armies drew out, several Arab armies were standing on the border of Israel fully armed, waiting to march in and take possession. A Pentecostal missionary, whose home was on the firing line when the fighting took place between the Jews and the Arabs, told me that when the Egyptian army was on its way, coming up the main highway to Jerusalem, they had to pass a blockhouse which was manned by two Jewish officers and about twenty youths. One of the officers had telephoned into Jerusalem that they were pulling out because the whole Egyptian army was coming. The answer was that under no circumstances must he pull out. He replied that it was suicide to stay. He was then told that if he pulled out he would be shot, and he might as well stay and do his best. Facing almost certain death he turned to his boys and said : "There is only one ray of hope : if one of you boys can put a bullet through the eye of the first tank we may be able to do something." One young fellow spoke up and said : "I can do that sir." It proved to be no empty boast, for the first bullet cut clean through the eye of the tank. That threw not only the first tank into confusion, but within a few seconds five tanks were piling one on top of another. The boys in the block-house opened up on the Egyptians with everything they had, and the Egyptians ordered a retreat, thinking they were face to face with quite a formidable force. By the time the Egyptian army had got into its stride again, the Jews had got arms shipped in, and the day was saved for Israel.

Zechariah 14 : 2 reveals the fact that when the Lord descends to the Mount of Olives, Jerusalem will then be divided between two forces, one in possession of "the city," which is that part of Jerusalem within the walls, and the other force in possession of the other half without the walls. That is exactly how it is as you read these lines : the Arabs hold the old city, and the Jews the new Jerusalem outside the walls. So you see that the whole scene is already set for the final onslaught.

In verse 14 of this same chapter it says : "And Judah also shall fight against Jerusalem." Why? To take it from the Arabs, who today are holding it. But they will be defeated, and the Israelites will be forced to hoist the white flag. Just imagine what that will mean. Today there are about 900,000 Arabs squatting around the borders of Israel, watching and waiting for the time when another war will give them back what they regard as their country. Now

the hour has come, and every Israelite knows well what that will mean, not only to their soldiers, but to their women and children. Zechariah reveals the fact that rape and robbery will be the order of the day. No wonder it is called "The time of Jacob's trouble." All their hopes and aspirations of centuries will be dashed to the ground. I believe in that day there will go up such a cry to God from His ancient people, who know so well that their fathers did not cry to Him in vain, that it will move the hand that moves the world. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives . . . and the Lord my God shall come, and all the saints with thee" (Zech. 14 : 3, 4). Yes, it is the very same Jesus who was nailed to the cross of Calvary. For just a few verses before those quoted above, I read : "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends." "In that day shall the Lord defend the inhabitants of Jerusalem . . . And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon Me whom they have pierced" (Zech. 12 : 8, 10). Thus Israel will be brought back to God because of His wonderful grace manifested toward her in Jesus Christ coming as her mighty deliverer in her hour of dire need, when her very existence as a nation was beyond hope.

The question which now arises in our minds is when will these things take place? I know that in this thing I am treading on dangerous ground, and I will therefore keep within the pages of the Bible. In Luke 21 : 25-36, Jesus turns to address those who would be on the earth when certain things would come to pass, and declared : ". . . upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth . . . And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh . . . Verily I say unto you, This generation shall not pass away, till all be fulfilled." When Jesus was speaking to the Jews in Matthew 23 : 36, concerning the things which would befall them, He said : "Verily I say unto you, All these things shall come upon this generation." And about thirty-seven years afterwards they came upon those very people to whom He was speaking.

I do not agree with some who teach that a generation is limited to forty years. How often we have seen a photograph in the newspaper of four genera-

tions taken together. Surely the generation of the great-grandmother was more than forty years. I take the words "This generation" to mean within the lifetime of present company. I do not see that these words are capable of any other meaning.

In view of the facts before us "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." How we should endeavour to win the lost for Christ. How we should pray always, as the Master told us. How we should give of our means to help spread the Gospel at home and abroad, so that when called upon to give an account of what we have done with our talents, we may be able to give a good account of how we have used everything God has given us, and not hid it in the earth like the man with the one talent.

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## THE MESSAGE OF THE MOUNTAIN TOP

—Continued.

"In the secret of His presence  
How my soul delights to hide ;  
Oh ! how precious are the lessons  
Which I learn by Jesus' side."

Lastly a word concerning—

(3) **The Siege of Prayer.**—Let us consider how great our High Priest was in His siege of prayer in the Garden of Gethsemane. His abandonment was great, He prayed "Not My will, but Thine, be done" (Luke 22 : 42). His agony was great, "And being in an agony He prayed more earnestly" (Luke 22 : 44). The word "agony" here means a contest. His anticipation was great . . . "Who for the joy that was set before Him endured the cross, despising the shame" (Heb. 12 : 2), and His answer was great : "In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears . . . and was heard in that He feared (Heb. 5 : 7). The servant is not above his Master, and such a siege is inevitable for all who would enter for service here.

How often when we feel, as it were, "under the circumstances," we pray less instead of more, but the Master when he was pressed sore, prayed all the more. Our Father has not promised to take us out of the conflict but He has promised to take us gloriously through, even as our Forerunner passed through the gloom of the tomb to the throne of His glory. Beloved, when you find it hardest to pray, pray hardest, and God will sustain you with strength for the struggle, and you will rise up from prayer as Jesus did and go forth conquering and to conquer. Where there is a will to pray through there is always a way through.

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## BOOK REVIEWS

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**SAFER THAN A KNOWN WAY.** By Mavis Areta Winder. Published by Victory Press. 10/6 net. (by post 11/3).

Christian novels written in a style to attract the unsaved are very rare. However, here is one that is well written, modern in its speech and style, and with such a powerful and intriguing love story running through its pages that any unsaved person reading it would be captivated and held fascinated right to the end. Some might think its Gospel presentation is not strong enough, but there is more likelihood of it achieving something for the kingdom of God by its restrained wise manner of introducing religion than if it followed the more accepted style. Just at the end one feels that this story is robbed of a little of its dignity by its final love scenes, nevertheless it is an ideal book for both saved and unsaved reader alike.

—Marjorie Gorman.

**STUDY THIRTEEN AT WESTMORE.** By Edward O. England. Victory Press, 5/- net (by post 5/4).

Returning for a new term at Westmore, Jack Brown was dismayed to learn that the number of his new room was 13. His gloom increased when he realised that he must share it with Gerald Bracken, an unpleasant boy who was also his chief rival for a place in the school football eleven. At first his fears seemed justified. Everything went wrong from the start, and soon Jack was in serious trouble. In the end, however, after a succession of exciting adventures, Jack came to realise that it is not luck, but God's purpose that controls even a school-boy's life.

Mr. England has succeeded in writing a fast-moving story that will appeal to boys, and at the same time has interwoven the Gospel in language they can understand. I was impressed by the unobtrusive but very definite way in which the story presented the Gospel, and can heartily recommend it.—John Lancaster.

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### LATE NEWS.

**Hastings Campaign conducted by Pastor Ken Matthew and Party. 400 converts first week. 1,000 attended Sunday evening service. Please pray on.**

**Leigh-on-Sea. Campaign by Pastor Alex Tee. Conversions every meeting. Full report later.**

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## Women's Column

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By  
**Gladys Gorton**

### MISS TETHER AND THE FLOWER GIRL

**M**ISS TETHER is one of God's "tested" saints. She is eighty-four years of age and still quite active. In the early years of her life she was the superintendent of one of the settlements in London. This would be over sixty years ago. She "mothered" girls who were away from home, and helped fallen girls who were rescued from the streets. At nights there were various meetings in the settlement.

Each week the flower girl came to one of these. One night she listened to an appeal "What will you give to Jesus?" She already had given her heart to Him. Speaking to Miss Tether she said, "I can't give anything. If I sell my flowers I only make twopence. Sometimes I don't sell any, and may go all the week and only make twopence. I can't give Him anything at all." She thought for a moment or so and then added, "I know, I will give Him half of all I earn." Will you make a bag please Miss Tether?" So Miss Tether made her a bag. She put the cord of the bag around her neck, and thus she carried it upon her person every day. Later she told Miss Tether, "I have two and threepence."

The very next day she was run over and killed. When her grandmother came to the settlement with the sad news, she brought the bag which she found hanging around her neck. Inside it was two shillings and threepence with these words written on a piece of paper, "This money is for Jesus."

A big meeting in connection with these settlements was held in London. Queen Victoria was there, and many titled people. Miss Tether had told the story before this to some friends, one of whom was a titled gentleman. Before a crowded audience he told the story, "This money is for Jesus." "Now I want to sell this two shillings and threepence," he said. "Who will buy it?" £800 was raised and sent to the London settlements with these words, "This money is for Jesus, from Mary."

It is January as I pen these words, and only yester-

(Continued next page)



# The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor T. H. Stevenson.

**SUNDAY, February 17th.** Daniel 2: 15-35.

"Before the king in haste (v. 25).

No moment was wasted to bring Daniel before the king. There were two reasons: the decree to slay those who had failed to tell the dream (Daniel and his friends to be included), and the king's anxiety to know the dream. But God is not in haste. The fulfilment of that dream began in Nebuchadnezzar's day, and is but still in process of completion.

**MONDAY, February 18th.** Daniel 2: 36-49.

"A kingdom that shall never be destroyed" (v. 44).

What a contrast. The dream in detail showed successive earthly kingdoms, each inferior to its predecessor, and all eventually vanquished and vanished. Soon will the kingdom of God displace and dispose of the governments of men, each form of which has failed. Then will prosper a theocratic rule of Christ's kingdom that "shall stand for ever" (v. 44).

**TUESDAY, February 19th.** Daniel 3: 1-12.

"Thee . . . thy gods . . . the golden image" (v. 12).

The three Hebrews were of better and more enduring metal than the great image of gold, and the fiery furnace proved it. They regarded not man; they served not false gods; they worshipped no image, not even if it involved losing favour, or their very lives. They were of "The stuff that heroes are made of"—God's heroes.

**WEDNESDAY, February 20th.** Daniel 3: 13-23.

"But if not" (v. 18).

The composure of these men of God increased the unbridled fury of the king. Like Moses, they "feared not the wrath of the king," because they believed their God could, and would, deliver them. Such was their faith. Even greater than their faith was their fidelity. Irrespective of what God might or might not do for them, they would gladly "yield their bodies" (v. 28).

**THURSDAY, February 21st.** Daniel 3: 24-30.

"I see four men" (v. 25).

The fourth person is described as a man, as an angel, and like the Son of God, and this last we believe was true. This was He whose promise is, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20). When we need Him most, He is nearest, even in fiery trials.

**FRIDAY, February 22nd.** Daniel 4: 1-18.

"How great are His signs" (v. 3).

We have read the dream, and will read the interpretation and fulfilment. God abased proud Nebuchadnezzar (v. 37), by which the king was changed to a humbler and better man. Now to the entire world (v. 1) he would speak of his own meanness and of God's majesty—His signs, His wonders, His kingdom, His dominion (v. 3). Men sometimes lose their place to give God His place.

**SATURDAY, February 23rd.** Daniel 4: 19-27.

"His thoughts troubled him" (v. 19).

It required the king's reassurance before Daniel could speak. The prophet understood the dream, but was awed by its message. When constrained to speak he uttered three things: A wish that the message could be to the king's enemies instead of to the king (v. 19); he told and interpreted the awful dream (vv. 20-26), and appealed to the king to repent (v. 27).

**WOMEN'S COLUMN—Continued.**

day I was told that a snowdrop was out in a garden a little way down the street. Just one snowdrop, but I wonder what message it conveys to the passer-by! It bears two meanings, consolation and hope. This is what this stricken world longs for and needs. "The snowdrop's delicate head droops in sympathy with another's sorrow. It bends down to comfort and console. While snow still lowers the skies, and bare trees lace the clouds, the little white flower bravely rears its head, bringing promise of brighter days and hope of a finer future"—the language of flowers. Somewhere there is a connection with the flower girl and the snowdrop. Can you see it?

Text: "Who hath despised the day of small things?"

## ELIM RADIO BROADCASTS

**WEDNESDAY—20th February, 1957**

Radio Station	Programme
IBRA, RADIO AFRICA TANGIER. 19.9, 26.1 and 33.6 metres. Short wave.	<b>9.15—9.45 p.m.</b> Music and song programme by the London Crusader Choir and the Woodlands Trio.
Broadcast from the Elim Radio Studio, LONDON.	Speaker: Pastor T. W. Walker (Pontypridd).

"Men and their Message" every Tuesday evening at 9.30.  
(Preceded by a programme of Gospel Music)  
Produced by Pastor Douglas B. Gray (Director of Music).

**WE STRIVE TO REACH THE WORLD WITH CHRIST'S  
MESSAGE—WILL YOU HELP US ?**

Send your gifts to:—

Radio Department,  
20, Clarence Avenue,  
Clapham, London, S.W.4.

<b>Station :</b> B.B.C. West of England Home Service (206 and 285 metres).	<b>Sunday, 17th March, 1957.</b> Morning service from the Eldad Elim Church, St. Peter Port, Guernsey. Speaker: Pastor J. F. Hardman. Music by Eldad Choir, conducted by Pastor Douglas B. Gray. Broadcast from 9.30 to 10.15 a.m.
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We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## Teenagers and the Power of the Gospel

By Miss L. KENDRICK

"Lift your eyes and look," the Master said. Let us look at our young people of today. Physically, mentally, they are probably better off than ever before. But something is wrong—tragically wrong! A large proportion of our young people today are heathen. We see this illustrated in the main streets of our large cities every Sunday evening. Thousands of young people walk aimlessly around or line up at cinema queues, whilst many more are at home watching "tele." They know nothing of eternal realities so they seek to satisfy their immortal souls and spiritual longings by drinking deeply at the world's cisterns with what tragic results. Probably here is the reason for the "Teddy" boys and girls, and the high proportion of juvenile crime.

We in this country are so proud of our Christian heritage. I suggest we think again. Are we failing on the home front? Who will the Good Shepherd hold responsible for these lambs who so early are straying far from the fold? He said "Feed My lambs"—the lambs who so desperately need a shepherd's tender care and guidance. Surely this presents a challenge to every Christian. Look again at these young people. Look as the Master would—and see in them the lambs for whom He died, with young lives and talents to be consecrated to His service. The young people are the life-blood of tomorrow's church. From their ranks the Lord will call the ministers, missionaries, church workers of the future.

The need is plain, but how can it be met? The answer is to be found in the Lord's command: "GO YE OUT." He Himself went out to seek the sheep that was lost, and it cost Him much before He found it! Several years ago the Lord laid this need on the hearts of some workers at the City Temple, Cardiff. After much prayer and thought it was decided to step out. Today there are seven youth branches held in day-schools in various parts of the city. In these contact is made in a very informal way with young people, many of whom never attend church and know nothing of God's love. By competitive games,

Bible talks and personal interest, every effort is made to win these young people to Christ. One of the main aims is to draw them into "H.Q." at the City Temple. We praise God for the results. Many young people have been saved either at the branches or at the City Temple, and they are now active Crusaders for our Lord. The vital need is for Youth Leaders called and equipped by God for this wonderful work. It is not easy, and calls for much wisdom, love and grace. May God send forth many labourers into this rich harvest field.

The work does not end with salvation. The secret of healthy, happy Christianity is found in **activity**. It is vitally necessary that the youthful enthusiasm and consecrated talents are directed into useful service for the Master. The "Andrew" spirit should be fostered, for youth can attract youth. Plenty of opportunities should be created for witnessing and service. The older members of the church should welcome the young people, and they in turn will look to the older ones for an example and a lead. "The fields are white." The young people are seeking for the way, for truth and for life. Shall we fail them?

**We print this inspiring letter as an encouragement to all Crusader branches to send one united offering from every branch to assist our gallant Campaigners:**

**"Dear Pastor Davies,**

**"Our Crusaders at Mansfield were thrilled with the idea of a 'Christmas Bouus' fund. We have about twenty in attendance. Although most of the Crusaders are still at school they have respodued wonderfully, and we collected two pounds, for which we give God all the glory.**

**"We will not forget to pray for all the campaigners through this new year.**

**"Marjorie Daniels (Crusader Treasurer)."**

Now is the time to reserve your holiday time :  
**Elim Crusader Continental House Parties—Austria.**  
**August 3rd to September 14th**

A private hotel and 14th-Century Castle for the accommodation of our parties. Fully organised tours and conducted parties, with an Elim minister as host.

Write to National Youth Secretary, 20, Clarence Avenue, London, S.W.4, for application form and full details.

**Elim Youth Camps**

**August 2nd to 15th**

Arranged by Bournemouth and District Presbytery.  
 Camping site—

Lower Weston Farm, Weston, nr. Sidmouth.  
 Full details from—

District Youth Commissioner, Mr. R. D. Ballard, Selworthy Heights, Talbot Drive, Parkstone, Poole, Dorset (see Mr. Ballard's letter below).\*

**August 2nd to 23rd**

Arranged by North London Presbytery.  
 Camping site—

Pagham Elim Youth Camp (four miles west of Bognor) 400 yards from sea.  
 Full details from—

Pastor F. F. L. Frost, 70, Melbourne Road, Clacton-on-Sea, Essex.

\*"Dear Mr. Davies,

Mr. Moore and I went down to Devon on Saturday and found a very nice site indeed, about two miles this side of Sidmouth.

The field is a very flat one and should be excellent for games and camping. The beach is about twenty minutes walk away, down through a wooded glade, with stream running alongside, water-falls, gorge, etc.  
 R. D. Ballard."

**LONDON'S HIGHEST "NIGHT SPOT"**  
**FOR SATURDAY NIGHT, March 2nd.**

Here is your opportunity London Youth, bring your unconverted friends—

**NORTH LONDON YOUTH RALLY**

**Caxton Hall, off Victoria Street, S.W.1.**  
**Saturday March 2nd at 6.30 p.m.**

conducted by

**Pastor John Lancaster (Youth Commissioner)**

Features include :

**Wafford Guitar Choir**

**E.B.C. Students Choir**

**Unique Missionary Feature**

**"The Hidden Voice"—?**

**Elim H.Q. Surprise Item !**

Guest speaker:

**Pastor J. Hywel Davies (National Youth Sec.)**

**THIS WAY CRUSADER—**

There are many events which call for our support in an active organisation such as our own Movement. This event, however, must stand high above all others and take precedence. It is the day of Elim's national witness—EASTER AT THE ROYAL ALBERT HALL.

This way you can help us go forward : attend each rally and take your place with 999 other Crusaders in the Massed Choirs.

**Tailpiece.**

The most inflammable kind of wood is a chip on the shoulder.

**(B.H.N. CROSSWORD No. 5)**

**ACROSS**

1. 50.
5. All Christians must bear one.
7. People without op !
8. God gave Adam one.
9. Catch.
11. Where Esau lives.
12. God supplies.
13. The country and the people who drowned.

**DOWN**

1. Promised earth.
2. To be cast away.
3. Count it.
4. Have you one?
5. Through the Word.
6. He equips whom He . . .
10. A little look.
11. Expensive—inverted.

1			2		3			4
		5			6			
7				8				
9			10		11			
		12						
13								

# COMING EVENTS

(Please pray for these services)

National Youth Secretary will visit the following Churches:

February 16, 17, Rochester. 19, Hornsey. 20, Ilford. 21, Waltham Abbey. 23, 24, Barking. 26, Islington. 27, Rye Park. 28, Holland Park.

March 2, Caxton Hall, S.W.1 (Rally). 3, Letchworth. 5, Finchley. 6, East Ham. 7, Chesham. 9, Ealing. 10, Wood Green. 12, Hayes, 13, Leyton. 14, Woolwich. 16, Becontree (East London Revival Rally). 17, 18, Becontree. 29, 30, 31, Bristol.

**BIRMINGHAM (Graham Street).** March 2. Presbytery Youth Rally, 7. Guest speaker: Pastor George Canty (who will paint and present picture to church bringing most people). Items by Youth. Youth Choir conducted by Mr. W. Billington.

**BIRMINGHAM (Yardley).** Feb. 16-18. Elim Church, Broadstone Road. Special Missionary week-end, Sat. 7.30. Sun. 11 and 6.30. Mon. 7.45. Speaker: Pastor A. P. Thomas (Letchworth). Convener: Pastor: B. H. Hartwell. All welcome.

**BLOOMSBURY** Central Baptist Church, London, W.C.2. March 16. Public Rally of British Pentecostal Fellowship (Area 23).

**BRADFORD, HALIFAX, and HUDDERSFIELD,** Pentecostal Rally, April 6, in Mechanic's Institute (Bradford). Sat. 3 and 6.30. Speakers: Pastors J. Osman (Elim), W. L. Rowlands (Apostolic). Cups of tea provided between services.

**CAERPHILLY.** Feb. 23-25. Elim Church Anniversary Services. Sat. 7.15. Sun. 6.30. Grande Finalé Mon., 7.15. Special visit of Pastor J. J. Morgan (Sparkbrook).

**CAXTON HALL** (off Victoria Street, London S.W.1). March 2. 2.30, Presbytery Business Session. 6.30, Great Youth Rally arranged by N. London Presbytery. Something really different. Speaker: Pastor J. H. Davies, National Youth Secretary.

**CROYDON.** March 9. Elim Church, Stanley Road. South London District Presbytery Rally, 7. Speaker: Pastor J. Frame. Special items by Wimbledon Crusaders.

**KINGSWAY HALL.** March 30. Preliminary announcement. Annual Festival presented by the London Crusader Choir, 7 p.m.

**KNOTTINGLEY.** March 16. Elim Church. North-West Presbytery Rally. Business 2.30. Public meetings 3 and 6.30. Special speaker: Pastor W. Kirkby (Hull).

**LEYTON.** Feb. 16-18. East London Revival Rally. Sat. 3 and 6.30. Methodist Tabernacle, Leyton High Road. Sun. 11 and 6.30. Mon. 7.30. Elim Church Vicarage Road. Speaker: Pastor George Backhouse.

**Leyton.** March 3. Elim Church, Vicarage Road. Visit of 40 converted "Teddy Boys and Girls" from Reading. Sun. 11, 3, 6.30. Buses 699, 697 to Vicarage Road from Leyton Tube Station.

**PONTARDULAIS.** March 6. "Beulah Hall," Alltigiog Fields. Crusader Rally, 7 (open meeting). Special speaker: Pastor F. Newey (Aberdare). Convener: Miss G. Parry (Crusader Secretary).

**RYDE.** Feb. 24. Elim Church, Warwick Street. Special Visit of Pastor R. B. Chapman (Springbourne) and Sunday school prizegiving. Convener: Pastor F. Coop.

**WEST BROMWICH.** Feb. 23-26. Elim Church, Victoria Street. Missionary Exhibition. Sat. 7. Sun. 6.30. Mon. and Tues., 7.30. Missionary speakers include: Pastors C. D. Stockdale (India), L. Wigglesworth (Belgian Congo), G. H. Thomas (Missionary Sec.), Pastor J. Williams (S. Rhodesia). Missionary films and film-strips.



**ELIM WOODLANDS** will be open to receive visitors from April 17th to 23rd. Book early for Easter to avoid disappointment. Special rates for parties of Crusaders. For particulars apply Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4.

## Personal Possession

By F. D. WALKER

"The Lord is my Shepherd, I shall not want"

—(Psalm 23 : 1).

**I**N THE FIRST VERSE of this lovely Psalm, the emphasis is on personal possession. To possess Him, the Lord Jesus Christ, as the Good Shepherd, means far more than words can express. It is a possession incomparably greater than anything this world can offer, and it gives abiding peace, lasting joy, and complete satisfaction.

To possess Him is to have all we need for time and eternity. No wonder the Psalmist goes on to say, "I shall not want." The Apostle Paul, many years later, wrote, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" What a Gift to possess!

The glad assurance of personal possession, and the satisfaction of plenteous provision gave to the Psalmist the blessed confidence and hope that shines so brightly throughout this immortal scripture, the 23rd Psalm, making it so precious and comforting to the child of God. It is what He is, that makes what He does so positive and glorious, and because He is the unchanging and unfailing One the future is assured. All who read this wonderful verse, "The Lord is my Shepherd, I shall not want," can have with the Psalmist, the joy of personal possession.

### MY SHEPHERD

"The Lord is my Shepherd, I shall not want,"  
Sang David, the Psalmist of old,  
He's my Shepherd also, faithful and kind,  
I'm safe and secure in His fold.

He sought till He found me when I was lost,  
Although it meant death to go through;  
That's why I love Him and call Him my own;  
Can you say, "He's my Shepherd," too?

—F. D. Walker.



## Classified Advertisements

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.

**Bangor, N. Ireland.**—Rathmore House, Seacliffe Road. Seafont; h. & c.; adjacent beach, greens, Pentecostal Church. Reduction Church or Crusader parties sharing. 'Phone 1405. Mrs. Wesley Gilpin. C.471

**Bangor, N. Ireland.**—Seafont; central; every modern facility; near churches and shops; excellent catering; highly recommended; fellowship with Lord's people; terms reasonable. 5, Princetown Terrace. 'Phone 2024. C.489

**Bournemouth.**—"Maranatha," Southern Rd., Southbourne. Highly recommended; October to May, 4 and 4½ guineas, June to August, 5½ to 7 guineas, Sept., 5 and 5½ guineas. Rugg. 'Phone: Southbourne 48738. C.483

**Bournemouth.**—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

**Bournemouth.**—Ebenezer Private Hotel, 2, Arnewood Rd., Southbourne. The Misses H. Broomfield and L. Howarth, welcome you. Christian fellowship; good food; every comfort; near sea, shops and buses. 'Phone 45122. S.A.E. C.486

**Brighton.**—Delightfully situated private house; bed and breakfast 3½ guineas per week. 37, Surrenden Rd., Brighton 6, Sussex. 'Phone: Brighton 54543. C.482

**Cornwall, Newquay.**—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.468

"**Croylands**" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands" Isca Road, Exmouth. C.475

**Eastbourne.**—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne ('Phone: 633).

**Exmouth.**—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure and grand fellowship near sands; views over Torbay; excellent food, organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages; table tennis; kiddies corner; spacious games—lawn tennis; restful lounge. Three new holiday economy schemes. "Haldon Court," Douglas Avenue. C.476

**Felixstowe, Suffolk.**—"Bethany" Christian Guest House. Book early. Centrally situated; happy fellowship with every comfort; highly recommended; personal supervision. S.A.E. for brochure. Mr. and Mrs. A. G. Thwaites, 19, Leopold Road. 'Phone 1229. C.488

**Folkestone.**—Happy Christian fellowship, "Sharon," 7, Cambridge Gardens; bed/breakfast, evening dinner, night beverage; interior sprung beds. May, June, Sept., £4 15s. 0d., July, August, £5; central. Apply Mrs. Hindle. C.484

**Guernsey, C.I.**—Board-residence, sea front, near church, shops, buses; home comforts; open all year; h. & c. water; terms moderate. Mrs. Gallienne, 4, St. Georges Esplanade, St. Peter Port. C.487

**Guernsey, C.I.**—Book early for Easter; private house; home comforts; near Elim Church, bays and bus routes. Send s.a.e. to Mrs. Le Page, Rosamunda, Nocq Road, St. Sampson's 'Phone: Guernsey 5258. C.481

**Hove, Sussex.**—Homely accommodation; dining room, separate tables; separate lounge; h. & c. in all rooms; excellent food. "Rosemede" 20, Lawrence Road. 'Phone 33455. C.470

**Ifracombe, Devon.**—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha", Torrs Park. C.456

**Isle-of-Man.**—Good food; spring interiors, h. & c. water in rooms, separate lounge; overlooking bay, Reduced terms June and September. Mrs. E. Read, "Calf View," Bradda West Road, Port Erin. 'Phone: 3341. C.479

**Luxury coach, Scottish Highlands, Austria, Switzerland, Dolomites, Italy, Venice, Paris, Germany.** First Class throughout; low cost; wonderful fellowship Lord's people; no Sunday travel; Christian couriers. Also Fairhaven Christian Guest House, sea front; renowned excellent catering; two minutes Elim Church. Brochures. Fairhaven, Newquay, Cornwall. 'Phone: 2979. C.462

**Torquay.**—Welcome to warm Pentecostal fellowship; comfortable Christian home; excellent food; near sea, shops, assembly; reduced terms October to June. Mrs. Bawtree, "Bethany" 14, Sherwell Lane, Chelston, Torquay. 'Phone 65555. C.473

### EVENTIDE HOME

**Eastbourne.**—The Elim Eventide Home at Eastbourne is about to be opened, and those desiring to enter should write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, Clapham Park, London, S.W.4.

### SITUATION VACANT

**Young Lady** required as assistant in Accountant's Dept. at Elim Church Headquarters. Apply to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

### BIRTH

**Sainsbury.**—On January 28th, to Pastor and Mrs. J. H. Sainsbury, of Ipswich; God's precious gift of a daughter, Julia Dawn.

### WITH CHRIST

**Timbrell.**—On January 27th, Mrs. D. P. Timbrell, aged 88, beloved mother of Pastor J. Leslie Timbrell. Funeral conducted by Pastor P. S. Brewster.

## THE DYING HERO

(2 Timothy 4: 6-8)

### 1. A Farewell Recognition.

"I am now ready to be offered up, and the time of my departure is at hand."

### 2. A Satisfactory Reflection.

(a) "I have fought a good fight."

(b) "I have finished the course."

(c) "I have kept the faith."

### 3. A Glorious Anticipation.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

—Clarence H. Benson.