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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

Vol. XXXIX. No. 1

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## SEND the LIGHT

### ANOTHER EXCITING EYM MISSIONARY PROJECT

**B**EGINNING on the first day of the New Year, Elim youth once again combine their forces to raise sufficient funds to enable the Elim Missionary Society to provide electric light and power on Elim mission stations away from civilisation. Light so that the Bible can be easily read in our mission churches; light for our schools where Elim missionary teachers

train boys and girls; light in the hospitals and sick dispensaries; power to drive electrical equipment for the workshops and building programmes.

**FOR LESS THAN A PENNY A DAY THREE STATIONS CAN BE SUPPLIED**

See this week's Youth Page

### New Year Number

A Happy New Year to all our readers

# "THE LORD IS WITH THEE"

By Gordon Wright, A.N.E.A. (Minister of Elim Church, Reading)

"And the angel of the Lord appeared unto him, and said unto him, the Lord is with thee, thou mighty man of valour" (Judges 6:12).

**W**HEN I was a boy an aeroplane was a wonder! I ran out of the house to look at it as soon as I heard its drone. But do children now? They would not break away from homework to look at one! Most of us have come to take the inventions of science for granted. We are no longer awed when we speak of the radio, the telephone, radar, aeroplanes—or even sputniks!

In the same way, familiarity has caused us to take for granted some of the Biblical statements which once stirred us to our depths. When the revelation that the Lord is with us was first given it revolutionised our thinking and living; now we can talk about it without any sensation whatsoever. It no longer sends us to work with a radiant smile. The incentive to march into battle with a song is absent. The vision is fading, and the meaning of life is becoming inexplicable. O Thou blessed Holy Spirit, shine upon this jewel until our hearts recapture their sense of wonder.

Centuries have passed since the angel spoke this word to Gideon, but it is as true as ever. However we feel, whatever our circumstances, sunshine or snow, the Lord is with us! We may be threshing our wheat in secret, we may be in the fire, we may be beside the Red Sea pursued by the Egyptians, we may be in the lions' den, we may be in hiding beside Cherith, we may be threatened by Jezebel, we may be a slave in Egypt, we may be hated by Saul, or we may be in any of the innumerable circumstances engineered by the Devil for our destruction—but *the Lord is with us*.

If our faith can rise and claim its fulfilment, our reaction to the irritating trivialities of the everyday as well as to our devastating trials will astonish us. We will say with Paul: ". . . being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat" (1 Corinthians 4:12, 13).

Though the revelation that the Lord is with us is as true today as when it was first given, present conditions may appear contradictory. Gideon's immediate reply to the angel revealed that his mind had been troubled over the conflict between revelation

and experience: "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of . . . ?" (Judges 6:13). Gideon knew more about manacles than miracles; defeat, not victory; poverty, not prosperity. Everything suggested that Israel had been forsaken by God.

That sickening *why* had perplexed him for many a day. He thought and pondered, but the mystery deepened, yet the explanation was simpler than he thought, for the answer was being shouted at him by tens of thousands, but he could not hear it: "And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years" (v. 1).

Israel's sad state of affairs was not because of the failure of God to keep His promise, but because of her failure to comply with the conditions of fulfilment. On the one hand, we must not overlook the fact that a lack of the consciousness of God's presence may not be due to sin, but to extreme weakness, to prolonged trial, to bitter disappointment, or to physical depression; but on the other hand we must readily acknowledge that this state of affairs may be the result of personal sin. Gideon was about to learn that when men throw down their idols, when they choose to do the will of God, God manifests His power on their behalf, even as Azariah under the anointing of the Holy Spirit told Asa. "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (2 Chronicles 15:2).

God will not manifest Himself to us, and His power on our behalf, irrespective of our manner of life. If we put other things in His place, if we refuse to give Him pre-eminence, if we rebel against His will, no angel will appear to us to renew the revelation that the Lord is with us. So if we have lost the spiritual glow, let us humbly examine our lives. If necessary, let us repent, let us courageously renounce evil, let us renew our consecration. Then with Gideon we will prove that our irksome experiences, which seem to contradict the revelation that the Lord is with us, have been paving the way for a fuller revelation of God's glory. This is true though

the experiences under which we chafe result from our own sin as in the case of Israel. Such is God's loving-kindness.

If then we feel that the Lord is not with us, let us take heart again, for we may be on the verge of a greater revelation. All the experiences of Gideon's life seemed contrary to this, yet it came to pass.

When the heart is fully surrendered, and when God's will is being sought, these contradictory experiences present a challenge to God. Gideon was desperate. Israel's condition was hopeless—God accepted the challenge and intervened. Yet when the revelation came, Gideon was not on his knees; he was busy threshing wheat. What we call profane, God makes sacred. The revelations of God are not reserved for the special seasons of devotion in the sanctuary. To the spiritual man the whole earth is the temple of God.

Though the revelation that the Lord was with Gideon had been renewed, the evidence was progressive and cumulative. This is always so. At first it is a matter of faith. Gideon probably felt no different after the revelation than he did before, at least not until he acted upon it. All God's promises must be accepted in faith before the evidence is given. Yet our weak and faltering faith with which we endeavour to grasp the promise is strengthened by signs and evidence. And as faith increases so do these, so that initial faith, however weak, commences a series of ripples ever increasing until they touch the shores of eternity.

We lament over our anæmic faith, but was Gideon's any stronger? He asked for a sign to confirm the revelation (v. 17). Even after his success in throwing down the altar of Baal, which was in itself evidence of God's presence and an omen of future victory, his faith still faltered, and he asked for the sign of the wet fleece (vv. 36, 37). Nor was this sufficient, for he further requested the sign of the dry fleece (v. 39). In this nervous and hesitant man I see a reflection of myself, and rejoice that God was so gracious to him in granting without reproof the three signs for which he asked.

The path of obedience, though glorious in times of vindication, is never easy. Whatever signs God may have given, when He works contrary to our expectation faith often staggers. Gideon's army was hopelessly outnumbered. Abrahamic faith was needed to believe that God could with so small a force rout the hordes of the Midianites. Yet God called for the reduction of that inadequate force to the pitiful yet glorious 300. Nor was this all; the

*(Continued on page 7)*



## Women's Column

By Gladys Gorton

### YOUR BOOK AND MINE

1958. How startling to many of us who read this column! It hardly seems possible that it is forty years since the armistice was signed in 1918 and nineteen years since the Second World War began. Thus Father Time marches relentlessly on.

With a group of our Crusaders we took a service in an old age pensioners' home the other evening, and I could not help remarking when I stood up to speak to them, "You before me have so much to look back on in life. The young people behind me are just starting out, and the future spreads out before them, while I stand between the two, having so much to look back on, but still looking ahead."

I remember at school the mistress asking us to write a composition on "My life in 195—." I cannot recall what I wrote, but I do remember thinking "I suppose I'll be married and have a family." (Most girls have such thoughts, don't they?) To the mistress it was the future of tomorrow. (Now what would the youngsters of today write about if they were requested to write an essay on 1988, thirty years ahead!)

I *could* write a book on the past thirty years of my life. Couldn't you? "We spend our years as a tale that is told" (Psalm 90:9). As there are chapters in a book, so there are in life. Life unfolds itself into various phases, and our emotions react accordingly. How faithful is our God. He has given us "exceeding great and precious promises" (2 Peter 1:4). In all the vicissitudes of life there is a promise given. Coupled with the promise is His matchless grace, which is sufficient for every chapter in life.

"I find it difficult to adjust myself to this new life now the twins have come, after being married so long without any children. Life is one long rush." "Now we have moved to this house which is next door to my husband's business, life has changed.

*(Continued on page 14)*



## “GO TO IT!”

**D**URING the last war, placarded all over the country were the concise and challenging words “Go to it,” addressed to the nation by Mr. Herbert Morrison, then Minister of Home Security. Those words wonderfully helped to produce a tremendous burst of activity in the great industrial plants of the empire towards the war effort. Men and women took them not merely as their daily slogan or motto, but seriously to heart, and worked each day with a tenacity and speed that surpassed anything they had previously achieved. In the words of Matthew 10:7 we have the Master’s “Go to it,” as given to His first disciples and to us who claim to follow in His footsteps. Moffat gives a very simple but nevertheless striking translation of our Lord’s words: “As ye go, tell them . . .” This shows that these words are all-embracing. If they merely meant preaching as we know and understand the term today, a considerable number of Christian people who are not gifted in this way would be excluded. However, they include all Christian men and women, for all Christians can tell people about the Lord Jesus.

Let this be our motto for 1958—let us “go to it” and tell people about the Saviour of men. To translate our Lord’s words into Christian experience during the coming year will make many demands upon our time and talents. For instance, it will demand a persistent Christian witness—“As ye go, tell them . . .” Here we have set forth the illimitable scope of Christian witness. Whoever the disciples met, whether Jew or Gentile, they were to tell them of the Lord Jesus. As they went they were persistently to give forth a determined and whole-hearted Christian witness.

Who is there of sane and sober thought who will deny that such a persistent witness is needed today? The period through which the larger part of the world is passing presents the Church with a very urgent and timely opportunity to make known to men and women that the solution to the many and

far-reaching problems now confronting the nations of the world can only be solved satisfactorily by God. The Church must really “go to it” if she is to fulfil her obligations to God and man in these perplexing and difficult days. To every Christian the Master says, “As ye go, tell them . . . ; witness to them of Me.” Such words place no limit on the Christian’s time or sphere of service; no matter where we go or at what time we go, we must persistently witness in the manner best calculated to bring glory to God. As the Master said to His disciples on another occasion, He says to Christians of 1958, “Ye shall be witnesses unto Me” (Acts 1:8). What is a witness? A witness is one who gives not second-hand but first-hand evidence of what he has seen, known and experienced. The Christian witness tells forth what he knows experimentally about the Lord Jesus, as well as what he has seen and heard concerning Him. It is, therefore, the duty of every true Christian persistently to witness so as to deliver souls (Proverbs 14:25). Christian reader, make this your prayer for 1958:

“Stir me, oh, stir me, Lord;  
Thy heart was stirred  
By love’s intensest fire—  
Till Thou didst give Thine only Son,  
Thy best beloved One;  
Even to the dreadful Cross,  
That I might live;  
Stir me to give myself so hack to Thee,  
That Thou can’st give Thyself again through  
me.”

## THE ELIM EVANGEL

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## *New Church opened*

(Chorlton-cum-Hardy)

IN the cool autumn sunshine, a good crowd gathered for the opening of the new church here. Various ministers of the Lancashire Presbytery supported, and their general comment was "Wish it were my church." At 3 o'clock we all gathered closer to the door. Pastor J. Glass, tired after an all-night vigil and last-minute clean-up, held on firmly to the new key. We commenced with Rita (daughter of Pastor A. Brooks) presenting Mrs. J. Glass with a splendid bouquet of carnations, which was followed by a hymn.

Pastor J. Tetchner, District Superintendent, then opened the Word of God to us, and reminded us of the dedication of the early temple of God (2 Chronicles 6). This was followed by Pastor J. Woodhead, founder of the work in Chorlton-cum-Hardy, fervently praying God's blessing upon the new building. Then the key was passed over and in the name of the Lord the door was opened and we passed eagerly inside to behold glittering new paint, new chairs; all the smell of newness mingling with the fragrance of the flowers decorating this lovely little church. One could not give space to all that then transpired, the many tributes paid to workers and givers, the timely message by Pastor Woodhead, who reminded us that God is in the building business—the building of men's lives. Our joy knew no bounds as two sisters gave their lives to the Master Builder.

An even bigger crowd gathered for the evening service, when singing items were rendered by Mrs. J. Glass and Salford Youth Group, leading up to the message again given by Pastor J. Woodhead. The meeting closed with another sinner yielding to Christ—a wonderful ending to a wonderful day.

MRS. NORA BROOKS.

### **The following is a press report of the opening :**

"This must be a proud moment for you all—you have now got your own church and I extend my thanks to Pastor and Mrs. J. Glass, and all who have assisted in making this possible."

So said the international evangelist, the Rev. John Woodhead, during his address after officiating at the dedication and opening ceremony of Elim Church, Oswald Road, Chorlton-cum-Hardy.

It was five years ago when a pioneering campaign was commenced in the district, services being held at the Beech Road Hall, and later at the Fleming Hall, Wilbraham Road.

(Continued on page 7)

# CHILDREN'S STRIP

Conducted by Bernard Norris

Hello there!

How do you do? Yes, a new year means a new start, and so you have a new person. I expect you have got to know Paul during this last year, and maybe some of you have written to him. Well, I want to hear from you too, so please drop me a line and let me know what you like to read in this column.

But before all our space is gone, what about a story? Have you heard of Robinson Crusoe? Daniel Defoe wrote about him many years ago. While he was on a journey from South America to Africa his sailing ship ran into a terrific storm. The ship foundered and only Robinson Crusoe managed to get to safety. He swam to a small island and slept in a tree for fear of wild animals. In the morning he was relieved to see that the ship had jammed on some rocks, and although badly damaged it had not sunk. He swam to it and managed to make a raft, on which he brought many things from the ship to his island. He brought the ship's two cats, and the dog swam behind! Finally the ship sank.

After a while Robinson Crusoe became ill, and while he was searching in a chest for some medicine he came across a Bible. Opening it, he read Psalm 50:15. For the first time in his life he prayed, and was delivered from his sickness. He continued to read, and in the New Testament he saw how wicked he had been. Again he read Psalm 50:15 and prayed, this time for deliverance from sin, and God saved him. Later when he met Man Friday he was able to lead him to Christ.

What about you bringing someone else to know Jesus as Saviour this new year? If you like to write to me, and send a stamped addressed envelope, I will send you a free tract in full colour telling the story of Robinson Crusoe's conversion, so that you can give this to an unsaved friend.

So, till next week,

Cheerio and God bless you,

BERNARD.

# CHURCH NEWS FLASH

## **A YEAR'S RICH BLESSING AT BRISTOL**

Our annual Fellowship Meeting proved to be a time of rich blessing as we looked back over five years of fruitful service in Bristol since the Colston Hall campaign. During the last year God has blessed in many ways. Debts have been cleared, 182 men and women have professed Christ as Saviour, and many have been baptised in water while others have received a personal pentecostal experience. In the first three weeks of this our sixth year, already twenty have been converted and the church has been packed on Sunday mornings. So we say with the hymn writer:

“Here we raise our Ebenezer.  
Hither by Thy help we've come.”

## **ANNUAL FELLOWSHIP MEETING, GRAHAM STREET**

The annual Fellowship Meeting was a time of happy and blessed fellowship. After an excellent tea, a large number gathered to hear reports from the various departments, which thrilled our hearts. We were told of children from Roman Catholic homes attending the Cadet meeting, and of open air workers busy in the streets. The missionary offerings for the year were over £1,000, our highest yet. Nor did we only listen to reports, for God Himself spoke to us through the gifts of the Spirit. The meeting was brought to a close by one of our dear older brothers, Mr. Anderson, presenting Pastor and Mrs. Dyke with a love gift. We thank God for every blessing He has bestowed upon us.

HILDA WELLS.

## **YOUTH WEEK-END, MOTHERWELL**

The annual Youth Week-end was a huge success at Motherwell. A splendid number of new young people arrived with our Crusaders for the Saturday night rally, which was taken by the choir under its conductor, Hugh Clark. On Sunday night the building was utterly jammed for the occasion and testimonies from new converts now in the choir, and other singing and musical items from the youth, showed that the Crusader work is in a healthy condition. On the following Sunday morning over thirty

teenagers attended the morning service following their morning Bible school, taken by the pastor. The roof is now on the new church building, and eagerly we are waiting for the opening day.

## **TREHERBERT CONVENTION**

The saints at Treherbert were greatly blessed through the recent convention. At each meeting we were conscious of the presence of the Lord. Everyone enjoyed the inspiring ministry of Pastor A. J. Taylor from Abercynon, who also brought along some of his Crusaders to minister in testimony and song. One highlight of the convention was the singing of the Treherbert Ladies' Choir.

The meetings were well supported by the Trealaw folk, and we were pleased to have the support of Pastors F. Newey from Aberdare and W. Evans from Porth. The conveners were Pastor T. J. Broomhall and Mr. E. C. Wall. God is blessing the work here under our brother's leadership and we are looking forward to the time when the Treherbert Church will have its own building.

## **FAREWELL SERVICE OF PASTOR AND MRS. GORDON WRIGHT, EASTBOURNE**

On November 6th a large company assembled for the farewell service of Pastor and Mrs. Gordon Wright, which says much for the esteem in which they are held. Ministers and laymen from different Christian bodies in the town were invited to attend, and the tone of the service and the exhortations given testified to a work well done. A cheque was handed to Mr. Wright by the church secretary and suitable gifts were given to Mrs. Wright, Helen and Ruth. These were given as a small token of love and gratitude for all that has been accomplished. We thank God for people like Mr. and Mrs. Wright and trust He will bless them and prosper their way at Reading.

L. HENDERSON.

## **“ANDOVER CHURCH REDECORATED”**

Can a church seating 200 be completely redecorated at a cost of £5? The answer is yes, and Andover has the secret. One of our deacons supplied  $\frac{1}{2}$ cwt. of ceiling white free; our minister bought two gallons of paint at an auction sale for 30/-, and

28lb. of Walpamur was bought at cost price. Ladders, blowlamp and brushes were borrowed, and the labour was supplied almost entirely by our energetic minister, the Rev. H. L. Dawson. Within a fortnight the church was transformed and is now tastefully redecorated. After the ladies had got together with buckets and scrubbing tackle, polish and dusters, the church shone like a palace. "Never looked so nice since it was built" was one comment.

CAPT. G. JOBBIN.

#### PAGHAM CAMP'S REUNION AT CAMBERWELL

How different we all looked on Saturday, November 9th! Camp attire superseded, holiday tan and bruises long since disappeared, but the Pagham spirit very much in evidence. About 150 of us gathered for the camp reunion in the afternoon and over 200 at night.

About sixty camp photographs were on exhibition and prizes were awarded for the best entries.

Pastor Frost, camp commandant, and several of the workers and campers recalled incidents and spiritual highlights. Padre John Lancaster, who convened the evening service, fittingly referred to the sterling labours of co-padre A. Tate, who endeared himself to all and to whom a gift of £30 was made for the construction of a water pipe at his station to be known as "the Pagham pipe-line." He called upon Pastor McBurney to pray for our missionary brother and his family. Padre Laurie Lambert then gave a forceful message.

In closing this very happy day our commandant announced that the same site has been booked for next year.

J. C. RAMMELL.

#### Opening of New Church *(continued)*

During this period accommodation for a church was sought, but it was not until September of last year that a suitable place was found in Oswald Road.

With only £300 in the bank, arrangements were made to purchase this property without even knowing where the rest of the money required would come from, but within three months over £1,000 had been raised.

Facing extensive alterations, and being unable to obtain a mortgage, all the members decided to combine their efforts, and so it was that work began on the church.

A final word from Pastor J. Glass:

When the building was taken over we realised much of the work would have to be carried out by our own people, and so began the task of pulling

down wooden partitions, brick walls, etc., before the work of reconstruction could be commenced. When this was done new walls were erected, toilets built in, walls plastered, existing walls prepared for redecoration, and then came the task of decorating the whole of the interior. This work took only a matter of months by the few who so willingly gave of their best continually, until the work was completed for the opening. They did a great job of which they can be justly proud.

One could mention in detail the work of the individual, but sufficient to say, "they loved the work because they loved their Lord."

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#### "The Lord is With Thee" *(continued)*

tactics to be employed were most unconventional: a lamp, a pitcher, and a shout!

"The Lord is with thee." On the strength of that revelation Gideon left the threshing instruments and stepped out into the unknown with God. God asked him to do a hard thing, and he did it (v. 25). God asked him to do that for which he felt unequal, and he did it (v. 15). God asked him to wage a battle in a way that would make experienced generals laugh, and he did it. God told him to do what seemed suicidal, and he did it. God requested greater confidence in Himself, and Gideon gladly gave it, for the word of the angel reverberated through his soul: "The Lord is with thee, thou mighty man of valour."

Such is the glorious text we have chosen to be our inspiration as we step into the unknown of the New Year—a revelation to stimulate faith should the graph of Gideon's life be used again for ours, should God ask us to get out of the rut and be a pathfinder, or should life thrust upon us a responsibility for which we feel inadequate. "The Lord is with thee." Fear not the Midianites. Do whatever the Lord requires of you; then, like Gideon, you will be given the crowning evidence of His presence: your service will be successful, your enemies will scatter like chaff before the wind, you will see God's purposes unfold, and marvel at the wisdom of His leading and at the blindness of human sight! *You will receive the fragment of experience that will prove to be the key to the whole puzzle of life.*

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#### B E W A R E

(Matthew 7:13-27)

Beware of the way of false consolation (vv. 13, 14).

Beware of profits of false education (vv. 15-20).

Beware of beliefs of a false profession (vv. 21-23).

Beware of the church-home with a false foundation (vv. 24-27).—WM. J. RAYNER.



# LIFE IN NINE TEEN

**I**F you had had your choice, would you rather have lived in 1598 or would you rather be living in 1958? How often we hear folk speak of "the good old days." The oldest known writing in the world, which is in a museum in Constantinople, reads thus: "Things are not what they used to be." In many respects we are thankful they are not, for the "good old days" in some ways were the "bad old days" in mechanics, morals and men.

Years ago people said that if it were ever possible to travel twenty-five miles per hour the heart and lungs would never stand the strain. Some time ago, when travelling from Leeds to London, I was thinking how Methuselah lived about fourteen times as long as I can expect to live, but I felt some satisfaction as I recalled that I was travelling about fourteen times as fast as he would have been able to travel.

Not only in mechanics but in morals things are different now. Is it for better or for worse? We could cite cases in evidence of both. However, there was a time when every sixth dwelling in London was a drinking saloon. "Drunk as a lord" was a popular phrase revealing the state of society. Signs outside saloons read:

You can get drunk for 1d., dead drunk for 2d., and have straw to lie on for 3d.

It is less than 150 years ago that the last woman slave was sold in York market for 5/-. In "Wilberforce House" in Hull we have seen a slave hill of sale, including the record of an "Old man with bad legs, 6d." Yet the passing years leave the heart of man essentially the same.

In your present experience, taking all things into consideration, do you think that *life is worth living*? Let two preachers answer this question. Who are they? One is mentioned in the Old Testament, the other in the New Testament. One built a palace, the other made tents. One was King Solomon, the other the Apostle Paul.

We will first ask the royal preacher and then the redeemed preacher, *is life worth living*?

Solomon's verdict on life is found in that entrancing book of Ecclesiastes, sometimes called "The

Preacher." We will let the preacher preach. Twenty-nine times in this brief book occurs the phrase "under the sun." So Solomon is viewing life with a shade over his eyes. His wisdom is earthbound—under the sun. Solomon's outlook is not that of an atheist, but it is that of a materialist. He is in a backslidden condition, and later he returns to God and sees life differently. Never take a text out of its context. View a truth as a whole to avoid errors arising from undue emphasis on isolated texts.

"Vanity of vanities, saith the Preacher, . . . all is vanity" (Ecclesiastes 1:2). Life is just an empty bubble. What is the use of it? "What profit hath a man of all his labour which he taketh under the sun?" (v. 3). Life is all work and sleep, and what is it all for? "One generation passeth away, and another generation cometh; but the earth abideth for ever" (v. 4). What an endless, aimless repetition it all seems! Even in nature, "The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose" (v. 5). Every morning, sunrise; every evening, sunset; sunrise—sunset: same old routine, and what is it all for? Is it getting anywhere? Even "the wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits" (v. 6).

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (v. 7). Can you see it? There on the mountain is a spring of water; it trickles down the slope, then increases in volume and depth as it rushes down the mountain side. It pours into the great lakes, the sun causes the vapour to rise, the wind blows the cloud back to the summit and source of the spring, and so the endless course continues. How monotonous! Consider even

# FIFTY - EIGHT

Preacher of Elim Church, Bradford)

the monotonous sound of the word "monotonous": mOnOtOnOus. "There is nothing new under the sun," says the Preacher. Well, what is your reaction to all this, Solomon? He tells us how he gave his heart to mirth, music and money, but his verdict is, "I hated life" (2:17). What a picture of the world today, in its gaiety and glamour, like a moth flying round the flame.

The royal Preacher then turns from the sunshiny side of life to the sordid and sorrowful. He says, "I . . . behold the tears of such as were oppressed . . ." (4:1). Then look to his melancholy reaction in verse 2. He considers that it is better to be dead. Better be dead than alive? Yes, and worse than that, Solomon says, "Yea, better is he . . . which hath not yet been" (v. 3). "How gloomy!" you say. Hold on; we are coming into the sunshine soon.

In a certain testimony meeting, an elderly brother rose and said something like this: "Well, friends, I am feeling rather poorly today; in fact I don't think I shall be with you much longer—I think I am going to die—and then they will put me in a coffin—and then—then— The chairman of the meeting could stand it no longer. He burst in quickly. "Brother," he said, "sit down. *You* won't be there at all." Ah, that is it! If death ended all, perhaps life would not be worth living.

Now Solomon removes the materialistic shade from his eyes and beholds the sun (Ecclesiastes 11:7), and even finds the Creator of the sun (12:1).

And here the New Testament preacher steps on to the scene, and says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19)—if, If, IF. Everything depends upon that little word "if." "But now is Christ risen" (v. 20), and that makes all the difference. Because He lives, we live also.

Because Jesus is alive all life has purpose and even death is gain. Saul in his self-righteous religious bigotry was determined to stamp out Christianity, but on the Damascus road his journey was intercepted by the risen Christ, who could have smitten him down to death but only humiliated him in the dust. His life was changed. He obtained mercy. The blood of Christ cleansed him even from blood guiltiness.

Because Christ lives we have *salvation*. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). The dying thief had no life of service to live: he was dying. But he still had lips free to speak and a heart to believe, and in faith he looked to the coming resurrection when he cried, "Lord, remember me when Thou comest into Thy kingdom."

Because Jesus lives there is *healing* for the body: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8:11).

Because Christ lives there is the *Baptism in the Holy Spirit*. "If I depart, I will send Him [the Comforter] unto you," said Jesus.

Because Christ lives there is *the Second Advent*. Jesus is coming back again, and in the light of the risen Christ there is real life in nineteen fifty-eight. Life is full of purpose and meaning. Labour is no longer monotonous drudgery. We are co-workers with God.

In these days of satellites some seem worried lest there is life on other planets. They fear lest space men from other worlds might even now be preparing to invade the earth. Other folk do not seem so worried as to whether or not there is life on other planets, they are more concerned with the fact of so much space and probably unpeopled planets. They cannot understand why so much of the universe is seemingly waste. Let me remind them that much of this planet is unpopulated—think of the great Sahara Desert and the vast expanse of the

(Continued on page 11)



# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

**H**YMN singing is unquestionably a national institution in Great Britain, and one would be interested to know where better congregational singing could be heard world-wide beyond the shores of our own beloved land.

In the series of articles the Editor has asked me to contribute, relative to our great hymns, with occasional reference to the famous tunes—for one can scarcely divorce them from each other—we hope to touch on many of the great hymns of Christendom and their source of origin.

To many people, singing hymns today is very ordinary and, regrettably, in some respects uninteresting and far from anything that would stimulate or enhance our corporate worship. Fortunately such a situation, generally speaking, is far from the precincts of any Elim Church. May this ever remain so.

It was only in the eighteenth century that hymn singing in the modern manner came in, but once it was hit upon it soon established itself as a national and at times almost universal custom. One of the reasons, of course, why hymn singing (as we know it today) had been comparatively speaking a late comer is really quite obvious. Congregational singing requires hymn-books, and it was not possible until the art of printing got well under way to produce hymn-books numerous and cheap enough to make such a project or custom practicable. Now, of hymn-books and chorus books there seems to be no end.

The past few years have witnessed the production and publication of our own hymn-book, *The Redemption Hymnal*. In this compilation we have one of the finest editions, we believe, of Christian hymns, spiritual songs, psalms, and revival melodies, it is possible to possess.

We must remember that a great deal of our public worship embraces the corporate act of hymn singing. Because of this we should really get to know our hymn-book and learn more about the great hymns and tunes we use in our approach to God, and in sounding forth His praise and “declaring with the voice of singing” the message of redeeming grace. In this, reader, we have a part to play and much to learn together.

The literature of hymnology is particularly rich. Every age since the Christian era has produced some fine outburst of song. Long before even the day of the printed page there were many hymns, for the Christian Church has always sung hymns. The New Testament tells us that on the night before the crucifixion Jesus and the apostles sang a hymn (Mark 14:26), possibly Psalm 118. There are even a few fragments of hymn words to be found in Paul’s epistles. Coming rather nearer to our present time, hymn singing assumed a particular importance, for the Reformation directed towards giving the people a part and an interest in the services they attended, by simplifying them, and having them in English. It also assumed a particular importance because nationally we are very fond of poetry.

We hope our coming articles will stimulate greater interest in the subject of hymnology; and, after all, should we all not be better equipped and more able to appreciate the purpose, meaning, and much of the reason behind this method of expression in choral worship, and to know the spiritual urge which prompted many of our hymns and spiritual songs?

We will, in our first series, consider the hymns of Charles Wesley, who was born in 1707 and died 1788. Charles Wesley is considered by many as the greatest of all hymn writers. There are many of his great hymns in our *Redemption Hymnal*. (I wonder how many? Would someone like to write and tell me? Many thanks!)

In 1780 there was issued a book called *A Collection Of Hymns For The Use Of The People Called Methodists*, comprising about 540 hymns. John Wesley wrote a manly preface to the book which read: “It is not so large as to be either cumbersome or expensive: and it is large enough to contain such a variety of hymns, as will not soon be threadbare. It is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by Scripture and reason; and this is done in a regular order. The hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is, in effect, a little

(Continued on page 14)



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. A. Gordon  
(Minister of Caterham and Coulsdon Elim Churches)

**Sunday, January 5th.** Psalm 125 : 1-5.

"Peace shall be upon Israel" (v. 5).

Elsewhere we are enjoined to "pray for the peace of Jerusalem," and are promised prosperity by so doing. Israel after the flesh and after the Spirit may share peace and plenty by prayer. Trust in the Lord will ensure immovability, because the Immovable will encircle His own. Let us through this year remember **them** (Israel), and their God (and ours) will remember us, and we and they shall know His power and peace.

**Monday, January 6th.** Psalm 126 : 1-6.

"Captivity . . . the Lord . . . rejoicing . . ." (vv. 1, 2, 6).

Life is to many a "vale of tears." The rejoicing of harvest time seems very remote. There **will** come a brighter and better time, however, and when the reaping period arrives the "tea-time" will be forgotten, for the reward will be very precious. What lovely pictures are conjured up by the words "dream," "laughter," "singing," and "streams in the south"! Job's captivity was turned when he prayed. Try blessing all creatures and circumstances today, and tomorrow you will see the Lord's great things, and be glad!

**Tuesday, January 7th.** 2 Samuel 1 : 1-16.

"I have slain the Lord's anointed" (v. 16).

"Let not your good be evil spoken of" (Romans 14 : 16). This can be so. It would appear to emphasize the difference between the better and the best. "All things are lawful for me, but all things are not expedient" (1 Corinthians 10 : 23) ". . . but all things edify not," and ". . . I will not be brought under the power of any . . ." (1 Corinthians 6 : 12). Our "good" that "binds," that fails to edify, is not the best that we could have produced if we had sought longer for wisdom and guidance. How necessary it is for us to "wait on the Lord"!

**Wednesday, January 8th.** 2 Samuel 1 : 17-27.

"Saul . . . anointed with oil" (v. 21).

During Saul's latter years David had suffered much from his hand. He had also enjoyed Jonathan's exquisite friendship. Both being dead, he laments each alike, and has nothing but love and praise for each. Life often hardens, but death sometimes swallows our thoughts of others. In all contacts with our fellow kings during life it is always a good thing to remember the "anointing oil"!

**Thursday, January 9th.** 2 Samuel 2 : 1-7.

"David enquired of the Lord" (v. 1).

What a lot of waste would be avoided if this were done more often! Think of the fabulous waste of time, money, energy, thought and work there is because of no sense of direction. It is wise "waste" of time to enquire of the Lord, because it saves time and trouble in the long run. To have "the mind of Christ" is invaluable.

**Friday, January 10th.** 2 Samuel 5 : 1-12.

". . . David went on, and grew great . . ." (v. 10).

To "go on" and to "grow on" is what is expected of us all. Some never get "started." Some want greatness first. Ours is a life of faith. As we go, we grow. It is written of the ten lepers that "as they went, they were healed." Had they not gone they would not have "got"! Spiritual development adds much—not only responsibility, but also blessing.

**Saturday, January 11th.** 2 Samuel 7 : 1-17.

". . . sat . . . rest . . . said . . . if . . . but . . . shall . . ." (vv. 1, 2, 14, 15, 16).

"Go, and do all that is in thine heart, for the Lord is with thee" (v. 3).

David's rise to fame was meteoric—from the sheepcote to the throne : from following sheep to ruling a nation. He could have become self-centred and self-satisfied. But when he sat in his rest his thoughts turned to God and he expressed his thoughts. And God heard and acknowledged his resolve, with the warning in case of iniquity, and the promise of constant mercy and the establishment of his kingdom. "Out of the heart proceed . . ." What would the doing "of all that is in thine heart" result in today?

**Life in Nineteen Fifty-eight** (*continued*)

Oceans. It is said that the whole population of the world could stand on the Isle of Man and not be too overcrowded. Although we fail to understand the seemingly vast expanses of waste space in the universe, we know that there is the infinite wisdom of God behind it all. The Book says in Job: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (26:7). There is certainly design and destiny in the whole universe. Life is no longer a bubble but an egg. Some day the outer shell may be broken, but if so it will only release the imprisoned life and we shall soar and sing and see our Saviour face to face. Then we shall know even as we are known. D. L. Moody said, "Some day you will pick up your morning paper and see 'D. L. Moody Dead.' Don't you believe it. I shall be more alive than ever that day." Until then,

"That life is best worth living

Where Jesus reigns as Lord :

When hands move at His bidding,

And ears attend His Word.

He came—the Life Eternal—abundant life to give :

And following in His footsteps, 'tis a grand thing to live "

—even in *Nineteen Fifty-Eight*.

**URGENT PRAYER REQUEST**

Please pray for our missionary Mrs. Tate (Tanganyika), who is in hospital and may have to undergo an operation.

Conducted by  
National Youth  
Secretary

# youth page



**We are all uniting in one tremendous effort to**

## **SEND THE LIGHT**

Exactly two years ago over 25,000 members of the Elim Youth Movement stretched out their hands to "Lend a Hand" helping our gallant Elim missionaries. We know the result. £2,000 was presented to the Elim Missionary Society in the form of two de luxe Land-Rover vehicles complete with trailers. We now present our missionary project for 1958.

**L**IGHT. What could we do without light? Very little. At home, in school, over the work-bench, in the hospital, on the road. Think how restricted we would be in this modern age if we had no electric power. With electric power we can use tools in the workshop which save time; this means a saving of money, and even our energy. We are also able to do more work much quicker. This power also provides useful aids in the home, aids we consider necessities, especially where there are families.

All these things add up to greater efficiency, and increased output for the same expense.

Just think how wonderful it would be for our missionaries out in the "wilds," away from the town and its facilities, to be able to switch on light for their church services, their schoolrooms, at the hospital, in their homes when they have to study. Dr. Brien in the Elim Mission Hospital at Inyanga has to perform surgical operations in the light provided by car batteries. We cannot allow our missionaries to struggle on working under these difficulties. Elim youth are going to do something about it.

What can be done?

It is possible to obtain low-powered electric generating plants which can provide sufficient light and power for our mission stations and which can be run at a low cost. Once we have provided the equipment it will not cost the mission station more for their light than what we pay for our light and

power at home. For £1,000 we can easily fit up two stations with these generating plants and pay for the wiring and light and power points which will be required.

*For less than a penny a day* Elim Youth can *send the light* to two Elim mission stations. If we pass our target we will be able to equip more stations. If we treble our target we will be able to supply every station in need of light and power. Here is your opportunity, Elim youth. Roll up your sleeves and get down to the task.

Boys and girls in darkest Africa and heathen India need the Light of the World. Our "light" will help them to read of *the Light*, who has come to rescue them from eternal death. This is a matter of life and death. Will we be found wanting? I am sure we shall not.

The time is short. We must work, and work with untiring energy, while it is day. So little is being asked of us as individuals, yet when we put all our contributions together it becomes a mountain of help.

Let me remind you what we have to do.

Every Elim Senior Crusader is asked to contribute *a penny a day* for eight weeks beginning on January 1st; this will amount to a little over 4/- for each Crusader. Elim Junior Crusaders and members of the Boys' Guild contribute 2d. per week for six weeks beginning on January 1st; this will amount

to 1/- for each one. Then come our vast army of scholars in Elim Sunday schools, and those who belong to Elim Cadets and Sunshine Corners, who contribute *a penny a week* for six weeks beginning on January 1st; this will amount to 6d. for each scholar, Cadet, and member of Sunshine Corner. These amounts of 4/-, 1/- and 6d. will total a little more than £1,000, and that is our collective target. But targets have been given to each Sunday school and to each Cadet, Sunshine Corner, Boys' Guild, and Crusader (senior and junior) branch throughout the Elim Youth Movement. Ask your youth leader or minister for the target of your branch, then see just how far you can pass it. Let's all join together to see just how much we can save and collect to give to our missionaries, some of them from your own Youth Movement.

"G" Day (the day we all bring our gifts in) is  
*SUNDAY, MARCH 9th*

When I told Elim missionary Arthur Tate about this project being launched by the Elim Youth Committee he was greatly excited. "This is just what our mission stations need," he said. "It will help us to get on with the job at greater speed, and many more people will be won for the Lord Jesus Christ." We will have a share in their grand work although we cannot be there to help them.

"There's a call come ringing o'er the restless wave.

**SEND THE LIGHT**

There are souls to rescue, there are souls to save.

**SEND THE LIGHT."**

And we answer: **WE WILL!**

## **A NEW IDEA for the NEW YEAR!**

**A** FEW less than 100 Elim members gathered at the Elim Church, Clapham, on the third Sunday of November to discuss ways and means of spreading the growing interest in the Royal Albert Hall Elim Easter rallies, and forming a fellowship of service. Everyone voiced the same opinion—a worth-while meeting and, in the words of Mr. F. Croker, the organisers deserve congratulations.

The Rev. H. W. Greenway, Secretary-General, was a cheerful and purposeful chairman. He was ably supported by our Director of Music, who chased our memories way back into the past with his selection of Royal Albert Hall choral and spoken items via his electronics! For ten minutes, plus the usual extras, we listened with much amusement to stories packed with back-stage drama told by the Rev. E. J. Phillips, who, with a merry twinkle in his eye, recounted "out of the public eye" incidents of R.A.H. Easter operations. Were you at that great baptismal service in the Royal Albert Hall when

almost 1,000 people were baptised in water? It was the year 1928. While you were singing heartily in the congregation without a care in the world, Mr. Phillips was dealing with a highly excited electrician who told him that gallons of water were cascading from the baptismal tank, through the platform, on to the electrical nerve centre beneath the stage. All in one Easter Monday's work!

Mr. Sam Hannah was also present at this R.A.H. Elim Fellowship meeting, and told how he succeeded in entering the Royal Albert Hall Elim meeting, which was his first, when it was packed to capacity, and without a ticket! Within six months he had entered the kingdom of God. The Elim meetings in the Royal Albert Hall have seen thousands won for Christ. We cannot imagine Elim without the Royal Albert Hall, and whenever I pass it I cannot help but think of Elim. The owners ought to give it to us for use as our central church!

*(Continued on next page)*

**Elim youth movement** CRUSADING FOR CHRIST

## Stories of our Great Hymns (continued)

body of experimental and practical divinity. As but a small part of these hymns is of my own composing, I do not think it inconsistent with modesty to declare that I am persuaded no such hymn-book as this has yet been published in the English language."

He was right, and today many of these great hymns find a place in every hymn-book; and above all, English hymn singing certainly owes to John Wesley the theological element which deeply marks it, the expression of an evangelical faith reduced to simple terms. The sermons of John Wesley and the hymns of Charles penetrated hearts and homes throughout this country, the consequence of which we may even today fully fail to understand. The immortal hymns of Charles Wesley include "Soldiers of Christ, arise," "Jesus, lover of my soul," "Hail the day that sees Him rise," "Christ the Lord is risen today," "O for a thousand tongues to sing," "O love Divine, how sweet Thou art," and many more. Meanwhile, until our next review, *keep singing!*

(Next article in January 18th issue)

## Women's Column (continued)

There is hardly a moment to relax." "I find it hard to settle in this new job." "Life seems a blank since I lost my husband." "My illness has handicapped me, and I cannot do what I once did or what I would like to do." These heart-revealing phrases are typical of so many in letters I have received.

Not so long ago my nieces asked me a problem: "Auntie, if there were three corn-flakes on a plate and one committed a murder who would be the murderer?" "I'm sure I don't know," I replied. "Neither do I," she chuckled, "it's a cereal!" Now we cannot see what lies ahead of us because life is a serial. We are given one new day at a time to live, to be continued (D.V.) in the next. At the beginning of this new year we review the past and maybe are apprehensive of the future. *Rejoice*—the God of yesterday is the God of *today* and *tomorrow*.

"Trust in Him at *all times* . . . God is a refuge for us" (Psalm 62:8).

"Throughout the years that lie ahead,  
Through all the coming days,  
Never give way to faithless fears,  
Never waste time in idle tears,  
Look up and trust, the sunrise nears.

HAVE FAITH IN GOD."

Laura A. Barter Snow.

Please note new address: 31 Chatsworth Road, Bournemouth, Hants.

## A new idea for the new year (continued)

But now to the future!

Mr. Love, one of our most lovable ushers, who along with his gallant colleagues serves each Easter with a faithfulness which is an example to all, said, "We should all make Elim meetings in the Royal Albert Hall each Easter a matter of earnest prayer." Yes, that is the first and all-important requirement for truly successful meetings. It is no small undertaking, this Easter Rally; the expenses are as large as the hall. We must all unite in the grand effort to increase the success of this day.

The meeting was opened for questions and suggestions, and there was no lack of either. These suggestions are to be circulated early in the New Year. One suggestion put forward by Mr. Greenway, which is worthy of mention here, is that an Elim Royal Albert Hall Fellowship be formed, and it was enthusiastically accepted by the meeting. If you were not present, yet you participate in the Easter meetings at the Royal Albert Hall, you are invited to write and advise us of your interest. We will keep you in touch with developments. It is proposed to hold another Fellowship meeting in February.

We now invite all our readers to join together in concerted prayer for the Royal Albert Hall Easter meetings which we shall conduct for the purpose of winning souls for Christ. Spend one minute every day praying for the success of the Elim Easter meetings in the Royal Albert Hall and at Trafalgar Square. Pray for the speaker, the Rev. Ken Matthew. Pray for the conveners: the Secretary-General at Trafalgar Square, and the President and National Youth Secretary at the Royal Albert Hall. Pray for blessing upon the publicity, the organisation, and all those who will participate in the programmes.

Having prayed, work. Seek to bring your friends to these great evangelistic meetings. This is the way to win souls for Christ.

J.H.D.

## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY, JANUARY 8th, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: J. Gardiner (Halifax)

Subject: "Finding Jesus."

The programme also includes:

London Crusader Choir and Doris Bailey (soloist)

featuring:

"Ring the bells of heaven," "Holy Father in Thy mercy" and "He'll walk beside me."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

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

# COMING EVENTS

(Please pray for these services)

We have every confidence in announcing that it will be

## BIGGER AND BETTER THAN EVER

if you will give the support which you gave last year to  
Elim's Great Easter Monday Rally at the

## ROYAL ALBERT HALL

Now is the time : put your faith into action and book a coach for your church party on this scale. If you brought one coach last year, book two for this year. If you brought two coaches, book three. If you brought three, book five. And see that you bring a high percentage of unconverted friends.

### IMPORTANT

Please note. All Coming Events, Birth, Dedication and With Christ notices are now charged at the rate of 30 words (minimum) 5/- per insertion and 2d. every additional word.

### MISSIONARY ITINERARY

**Pastor W. H. Francis** (Elim missionary on furlough from Transvaal, Africa, will visit the following churches: Jan. 6, Finchley; 7, Leyton; 8, Ealing; 9, Islington; 11, 12, Clacton-on-Sea; 13, Walton-on-the-Naze; 14, Ipswich; 16, Ilford; 17, East Ham; 18, 19, Barking; 21, Rochester; 22, Rye Park; 23, Hayes; 25, 26, Letchworth; 28, Waltham Abbey; 29, Romford; 30, Watford.

Pastor Francis will be showing slides in connection with his work in South Africa.

### SITUATION VACANT

**Young lady** (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.607

### NOW ON SALE:

### ELIM MISSIONARY EVANGEL

Contents include:

My Testimony  
World Missionary Itinerary  
The Pentecostal Movement and World Evangelism  
Southern Rhodesia Convention  
Henta and the Strangers  
Fountains and Cisterns

**Don't miss your copy**

### ANONYMOUS GIFTS

We say "Thank you" in His Name to those who so kindly sent in the following anonymous gifts:

**Campaigns:** Rochford, £1; Stoke Newington, £1; Worcester, 10/-; Guernsey, 10/-.

**Elim Missionary Society:** Tooting, £5; Dunster, 3/-; Birmingham, £9; Bridgwater, 5/-; Redeemed, £3; Longton, 8/-.

**Work in General:** Birmingham Salvationist, £2; Birmingham Salvationist, £2; Birmingham Salvationist, £2.

**Home and Foreign Missions:** Soldier Canterbury, 4/-; "B.K.", £1; Dunster, 3/-; Clapham Crusader, £1.

**Elim Youth Movement:** Longton, £2.

WE INVITE YOU TO ELIM'S FIRST

## RADIO AND FILM FESTIVAL

"ELECTRONICS IN EVANGELISM"

on **SATURDAY, FEBRUARY 1st, at 7 p.m.**

Directed by the **REV. H. W. GREENWAY** (Chairman, Elim Radio and Film Committee) and featuring

**FILM FLASHES**—New scenes of Elim activities showing the power of this medium. Presented by F. B. Phillips.

**TAPE TIME**—Not red-tape. Six minutes of what can be done by tape-recorder for church, home and open air evangelism. Produced by J. Hywel Davies.

**FILMSTRIP CRUSADES**—An example of youth evangelism. Presented by B. H. Norris.

**RADIO REVIVAL**—Value of Christian broadcasting. Talk by Douglas B. Gray.

Supported by the inspiring singing (which has reached hundreds of thousands over the air) of the

**LONDON CRUSADER CHOIR**  
accompanied by **RON COOPER**

At the organ: **GEOFF COOPER**

At the piano: **NEVILLE WEST**

The venue: **ELIM CENTRAL CHURCH, CLAPHAM**

Free admission — **BE SURE TO COME**



## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** 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.

**Austria**, Switzerland, Italy, Germany, Dolomites, Venice, Paris, Vienna, Brussels, Scottish Highlands; luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central; two minutes Elim Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven. Newquay. Phone 2979. C.624

**Eastbourne**.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**Hracombe**, Devon, Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

### FOR SALE

**Philips** Tape Recorder, excellent condition; cost 65 guineas; little used; two speeds, 3 $\frac{1}{2}$ —1 $\frac{1}{2}$ . Can be used for reproduction and amplification. £45 or nearest offer. Box 1, "Elim Evangel" Office. C.621

## HOUSES, FLATS, ETC.

### FOR SALE, TO LET AND WANTED

**Iford** member, active lady, at present living under very difficult conditions, urgently needs unfurnished accommodation; preferably within or near this borough; highest references. Write: 88 Roding Lane South, Ilford, or telephone Wanstead 1597. C.615

### SITUATION VACANT

**Assistant** required for Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

**Housekeeper** required for Elim Bible College, London. Apply to Mrs. J. T. Bradley, 30 Clarence Avenue, Clapham Park, London, S.W.4.

**Representative** required to carry Evangelical Literature for Victory Press. Car driver—vehicle provided. Remuneration by salary and commission. Write to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

### MISCELLANEOUS

**Theological** books wanted as gifts (or at reasonable prices) for our New Church Building Fund. Every book is listed and sent to the students of our colleges. You can help us and them by sending us a parcel, however small. All carriage refunded. List of 1,000 books on request. The Bookroom, 92 The Avenue, Bournemouth. C.622

### BIRTH

**Noble**.—On November 16th, to Patricia and Ronald Noble, of York; God's precious gift of a son, David John.

### MARRIAGE

**Martin : Cookson**.—On December 7th, at Elim Church, York; Ronald Henry Martin to Lydia Cookson. Officiating minister, John Woodhead.

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## Don't forget your copy of the ELIM YEAR BOOK FOR 1958

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