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The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 9

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MARCH 1st, 1958

## Try Again

Luke 5 : 4-6

By **Harry L. Dawson** (Minister of Elim Church, Andover)

ONE of the things that used to interest me as a boy on holiday was to go down to the fishing pier at Scarborough and watch the fishing boats come in on the early morning tide to unload the night's catch of fish. Circling around the boats were scores of seagulls hoping to steal a fish or two for their breakfast, and I was fascinated by the baskets of various species of fish brought out of the bowels of the ships: big dogfish, small herring, yes, and occasionally a massive tunny was triumphantly brought on shore. The harvest of the sea was soon packed in ice boxes and dispatched to the towns and cities of the country. That was the happy scene of prosperity I remember, but here (in our reading) is a different story, as we shall see.

### 1. *They were disappointed fishermen*

"Master, we have toiled all night, and have taken nothing." Here is an admission of failure. They sailed forth full of expectancy, hoping to bring in a good catch; they cast forth the nets first on one side and then on the other side of the ship, but their work was unrewarded. Hour after hour of the night they toiled on, but as dawn drew near they had to admit failure and sail back empty and disappointed. I imagine that not only the fishermen were disappointed, but also those who had hoped to buy the fish and to enjoy them for their lunch—but the fishermen had failed to net one fish.

Jesus said, "Follow Me, and I will make you fishers of men," but in our capacity as fishermen we too must admit to times of failure. We have used our best bait, toiled all night, tried every means of per-

suasion, distributed tracts, given away scores of invitations, put on special meetings, given personal invitations, written individual letters—yes, we have toiled all night and taken nothing, consequently the nets have been pulled in empty. How frustrating it is to fail, how disappointing to work hard and then meet with no success. Yes, we can enter into the feelings of Simon, the big fisherman, for all we seem to have got for our troubles have been torn nets and blistered fingers.

We wonder why we failed. It is obvious from the story that the reason why the disciples failed was not that there were no fish in the sea to be caught. You and I know, speaking figuratively, that there are multitudes of fish in the sea, but they just seem to fight shy of our nets; they are all around us, shoals of them, but we do not seem to meet with much success. I wonder if the reason could be that we have tried to catch fish on our own. Jesus was not in the boat during that night of failure. It is no use having the nets, the bait and the boats if we do not have Jesus with us in our work. To try to win men for Christ in our own strength will end in failure, no matter how good our planning and equipment; without Him we can do nothing. I wonder if another reason could be that we did not go out far and deep enough. "Launch out into the deep," said Jesus to the disappointed men. Perhaps they had only been fishing in shallow water, but the best and biggest fish swim in deep waters. Have we been afraid of being criticised, afraid of what people may think if we are too enthusiastic? God said to Jeremiah, "Be not afraid of their faces." Let us get into deep waters,

let us get really involved in this work of fishing for men and women; we cannot afford to be timid with the souls of men at stake. Let us stop playing at evangelising and really get down to the job; launch out into the deep and let down our nets. This brings me to my next thought.

### 2. *They were detailed fishermen*

These men were no longer fishing for their own pleasure or their own purposes; they were now men under authority. Jesus had commissioned them to launch out into the deep and let down their nets, and I am reminded that as fishers of men we too are under authority; we are not fishers of men for pleasure, though it is certain that this work gives pleasure to those engaged in it, but behind all our efforts there is the command of the Master. "Go."

Someone may say, "We have tried and failed." Well, had not the disciples tried and failed? "We have toiled all the night, and have taken nothing." Certainly they had tried and failed, but Jesus said, "Try again." Do not give up too early, do not let your disappointments discourage you from trying again. You say to me, "But we can only use the same methods again and we had no success with them before; can you tell us some new way of winning men for God?" Friends, the disciples used the same methods as before; it was the same sea, the same nets and the same boats, the only difference was that they were now working in partnership with the Son of God. Let us launch out at the Master's command; let us try again.

### 3. *They were dutiful fishermen*

Simon who speaks of failure, in the same breath

speaks of his willingness to try again, "At Thy word I will let down the net." Oh, friends, we will never win souls for Christ if we sit back musing about our failures; we must let our disappointments drive us on to even greater efforts, we must try again and again. Remember Robert Bruce and the persistent spider, and then try again. It is as we are obedient that we learn the secrets of success in the work of God. Mary said, "Whatsoever He saith unto you, do it"; and nothing, not even failure and disappointment must keep us from being obedient to the Master's command.

Notice finally the reward of the disciples' obedience.

### 4. *They were delighted fishermen*

"And when they had this done, they inclosed a great multitude of fishes: and their nets brake." How wonderful are the ways of God, how generous are His rewards; gone was the early disappointment, forgotten were the failures of the night, in the excitement of the catch. They called across to their partners in the other ship to assist them and they filled both ships to overflowing with the harvest. That will be the day of rejoicing for the soul winners when the church is not big enough to hold the multitudes who are seeking for God, but that day can never come unless every Christian is willing to try again and again to win men for God. The Master wants your voice to speak of His Name, your hands to work in His Name, and your feet to carry the glorious Gospel of His grace. Until we are willing to yield ourselves completely to His will we cannot be of service to Him. Let us give ourselves to Jesus and be willing to try again to win the lost for Him.

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# **STORIES OF OUR GREAT HYMNS AND THEIR TUNES**

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



**T**H**ERE** are three great names among hymn writers of the eighteenth century, Isaac Watts, Charles Wesley and William Cowper. Of these, someone has remarked that Watts is perhaps the most important because he brought several ideas of importance into hymn writing. He was the first person to produce a successful hymn-book in the modern sense. It is called *Hymns and Spiritual Songs in Three Books*. It came out in 1707. The first book contains 150 pieces which he described as "collected from the Scriptures." Here he has paraphrased passages of scripture. In the second book he launched out, and it contains 170 pieces "composed on Divine subjects," which are in the style of what we now think of as hymns. The third book contained pieces for the "Lord's Supper." He was a pioneer, too, in other ways, for Watts also produced a modest little book of about forty pieces entitled *Divine Songs attempted in easy Language for the use of Children*. And so the immortal hymns of this prolific writer continue to resound wherever people meet to worship God. Our own *Redemption Hymnal* is enriched with at least twenty-five of Isaac Watts's hymns.

Now about the man himself. He was born in 1674 and died in 1748. Imagine a little man five feet high, with a large head made bigger with a huge wig, a hooked nose, small piercing eyes and a frail and sickly body; the whole combination looking more like an embryo than a fully developed organism; that was the *illustrious* Rev. Isaac Watts. A beautiful and accomplished young lady once upon a time fell in love with him through his poetry, having never seen him. When the two met, her disillusionment was instantaneous, while he fell deeply in love with her. Shortly afterwards he asked her to marry him, whereupon she declined him in her most gracious manner and added, no doubt with the best of intentions, "Mr. Watts, I only wish I could say that I admire the casket as much as I admire the jewel." Pretty plain talk, but young Watts took it sweetly and the two remained good friends for more than thirty years. Watts never married. The whole period of English history covered by the life of Watts was eventful, for it is practically the story of religious liberty. It was in the reign of Charles II, the year in which Milton died. In this reign Judge Jeffreys, of infamous

memory, was denouncing and imprisoning men like Richard Baxter and John Bunyan. Isaac Watts's father, a deacon of the Congregational Church in Southampton, was thrown into St. Michael's jail. From these years of suffering and persecution there came forth this young man who had to face the storm not only from without but from within the then existing Church, for he was a great Dissenter. His new vision on the need for a radical change in public worship, and the releasing of hymns and spiritual songs for all to sing, was met with considerable opposition and resentment. They remonstrated, but he insisted. They were old, he was young, and he had the courage to stand on his feet and repeat hymn after hymn till he put a book into their hands—a book in which Christians were no longer compelled to wrap up the shining glories of the Redeemer in the shadowy language of types and figures alone, but a book that enabled them to come to God in the matter of praise as well as in the matter of prayer by a new and living way with the name of Christ on their lips. To pick out one of Watts's great hymns for special mention and consideration is no simple task. However, as Elim is in the stream of international evangelism, may we think around (and maybe sing during next week-end) the great hymn: "Jesus shall reign where'er the sun." It was written, it is believed, for some missionary occasion—a thing almost unknown (at that time) since the days of the apostles. It is still to such a hymn as this that we turn in our missionary gatherings. It is *the* hymn to stimulate the Church, to quicken her faith as to the future of our world, still in a sense waiting for redemption, even the glorious liberty of the children of God, and it is in view of the sublime prospects unfolded in the sacred page that our faith seeks for such a vehicle of song, such an expression of our hope.

His finest hymn, says one great authority, is "O God, our help in ages past," familiar not only in barns and meeting houses of the past, but today in churches and chapels, resounding from the vaulted arches and groined roofs of minsters and cathedrals, and throughout the uttermost parts of the earth. The name of Isaac Watts is ever fragrant, and his best  
*(Continued on page 134)*



## Evangelism

**I**T is interesting and encouraging to notice that in recent issues of a number of religious magazines there have been articles on evangelism. These have dealt with the generally recognised two main aspects of it: mass evangelism, the great crusades and campaigns, and personal evangelism, individual Christians contacting individuals in order to win them for the Master. In our own magazine, since the beginning of the year, there have been articles giving prominence to and laying emphasis upon personal evangelism. It is sincerely hoped that by these our readers have been stirred, stimulated and encouraged to engage actively in this great ministry.

It is generally conceded by Christians throughout the world that all of them are not called to full-time evangelism. They unhesitatingly thank God for all those (by comparison the few) who have been sent forth as God-ordained evangelists into full-time ministry, and for the great work they have accomplished in their service for the Master. Since the day of Pentecost, when Peter was instrumental in leading 3,000 people to Christ, there have been individuals like Wesley, Moody and Sankey, and in the present time a number of evangelists throughout the world who have been mightily used in the extension of God's kingdom among men. The evangelists of today who are being greatly used by God must realise the responsibility placed upon them by Him, because they are signally endowed with ability and endued with power from on high for this great ministry of reaching the masses and winning large numbers of them for Christ. However, Christians need to keep in mind that the method instituted and exemplified by the Saviour Himself was that of contacting and winning the individual. He won most of His disciples individually and chose the apostles similarly—one by one. It is true that the multitudes sought Him and listened intently and gladly to Him on numerous occasions, but He sought individuals, and they in turn brought other individuals to Him. For instance, Jesus contacted and won Philip, and he brought

Nathanael. Andrew found and brought Simon to Jesus, and although Philip was sent to conduct a revival in Samaria he was in the first place led by the Spirit of God into the desert to speak to an individual, the Ethiopian eunuch, and lead him to the Saviour.

The Lord Jesus could have so specified and arranged His own plan that He could have enlisted followers, as He did in the case of Saul of Tarsus on the Damascus road, without the help of others, but instead He demonstrated that He would use individuals to reach other individuals. It is noticeable that in those first decades of the Early Church this method was in operation. It is recorded in the Acts of the Apostles that as the result of severe persecution of the Church in Jerusalem the Christians were scattered abroad throughout the regions of Judæa and Samaria, but in spite of this "they went everywhere preaching the word" (chapter 8: 2, 4). The individual Christians propagated the Gospel, for the apostles were still in Jerusalem (v. 14). They became the preachers (a preacher is a *kērux*—a herald), heralds responsible for the dissemination of God's message of salvation to men. A herald has no message of his own; it is the king's message he proclaims, and according to the heraldic law if he so much as altered a word of the message he was beheaded. Those early Christians were true heralds, for in spite of their altered and in some cases uncongenial circumstances, adversity and trial, they did not lessen their spiritual intensity of desire to declare unreservedly the message of the "King of kings" to the lost. They were filled with a holy enthusiasm, and no opposition, no matter how fierce and unyielding, was allowed to damp their spiritual ardour and halt their forward march in the cause of Christ.

May the members of our Elim Churches seek to emulate them in their splendid ministry of personal evangelism.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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I WATCHED the many hundreds of employees rush from the factory to make their homeward way, but quite a few crossed the road to the Brethren Gospel Hall. These were members of the Workers' Christian Fellowship, and I was invited to address their meeting. These Christian men and women from various factory levels, and denominations, were gathered as one, desirous of reaching their business associates and workmates with the Gospel. Similar groups are found in many factories and offices throughout the country, and should have our prayers. My talk was followed by a very intelligent discussion, which was most interesting. In factories and business, Christians should be capable and ready always to give an answer to every man who asks them a reason of the hope that is in them (1 Peter 3:15).



Many of our churches are served well by faithful officers. Because of age and ill health, our local secretary has felt compelled to retire from office, after having served in office since the church began in 1929, a period of twenty-nine years. Mr. Walden, esteemed by all who know him, could scarcely be surpassed for efficiency and loyalty to Elim. We thank God for all such men in our Movement. The minister's lot can be made a happy one by the co-operation of such officers and deacons.



The East London Revival Rally is now in its twelfth year of activity—and activity is the word. After the war years, when London churches were

seeking to regain momentum, it was Pastor J. Tetchner who thought of a united effort by Pentecostal churches in the area. Consequently, eight Elim Churches and two Assemblies of God inaugurated the rallies. Held each month, in the different churches of the group, great blessing continues to attend these united Pentecostal rallies. These are not just preaching services, but give opportunity for the talents and testimonies found among the people. Between the services, open air meetings or "fishing" are means of service for many who attend the rallies.



A series of meetings conducted by Mr. F. B. Phillips proved of great interest and profit. The talks and films produced by Mr. Phillips opened our eyes to the condition and challenge of Africa, and at home to the work and growth of the Elim Publishing Company. One third of the total output published by Elim Publishing Company is exported to other countries. Nine tenths of the total output is sold and circulated outside our own Movement. The remaining tenth, the publications and circulation within Elim Churches, is only made possible at the existing prices because of the great sale of our other publications near and far.



Mr. F. B. Phillips told us a very revealing reminiscence of the boyhood days of our esteemed brethren, Pastors H. C., E. J. and F. B. Phillips. Their noted interest in extending God's kingdom by the printed word goes far back. While still at school, by saving from their little pocket money they purchased a small hand-operated printing set. Their first effort was a little card depicting on one side a black horse and hearse (the block was borrowed), with the words of Hebrews 9:27 in black print. However, on the other side in bold red letters were the words of John 5:24. From such an audacious though small and young beginning God has blessed and used His servants.



As a representative to the Youth Conference at Cardiff City Temple, I was greatly impressed by, and admired, the splendid suite of halls and rooms so recently built. What a splendid acquisition to this already great centre of activity for God. The liberal hospitality of the church and the welcome of their homes were equally impressive. There are many dear people of God whose hospitality to visiting ministers makes such an occasion a mutually happy experience. Such willing, if obscure, service is a practical

*(Continued on page 134)*



## Women's Column

By Gladys Gorton

### THE DAILY GRACE

**A**T Folkestone a few months ago a civic banquet was given at the Hotel Metropole on the occasion of the William Harvey tercentenary. It opened with the sounding of a blast on the Burgmote Horn, certainly in use in Harvey's lifetime, and a beefeater led a procession of waiters in Elizabethan costume. This was the grace that was sung at the beginning of the banquet:

“ God bless our meate  
God guide our wais.  
God give us grace  
Our Lord to please.  
Lord long preserve in peace and wealth  
Our gracious Queen Elizabeth.”

Apart from the last two lines, friends of ours always say a grace similar to this, so presumably this is where theirs originated.

The act of saying grace before meals is not considered these days, but I do hope that in your family you make this a definite act in acknowledging the Lord and His goodness. We say something like this in our home: “Father, accept our thanks for this food. Bless it to our bodies, and meet the need of all in want, for Jesus' sake. Amen.” The latter clause was used by Joseph Payne, missionary to Mongolia, when he stayed with us some years back. It impressed us so much that it has been included in our daily grace.

“ As Thou didst bless the loaves and fishes,  
Lord bless this food upon these dishes ”

is one which I have heard, and another is

“ Bless this food and make us good for Jesus' sake.  
Amen.”

Then there's Robert Burns's famous one. This will delight our Scottish readers, but forgive me if I haven't spelt the words correctly.

“ Some hae meat, and canna eat,  
And some wad eat that want it.

But we hae meat, and we can eat,  
And sae the Lord be thankit.”

The one most used which we all know is,

“ Be present at our table Lord ;  
Be here and everywhere adored.  
These mercies bless, and grant that we  
May feast in paradise with Thee.”

### Stories of Great Hymns (continued)

thoughts, like ministering angels, traverse every land. His tomb in the unconsecrated dust of Bunfields, London, still invites tourists, and his effigy in Westminster Abbey commands greater respect than the busts of kings. His request was that nothing should be added to his name on the stone that marks his resting place but the words, *In uno Jesu omnia*—“All in one Jesus.”

### Minister's Diary (continued)

ministry that is much more important than is sometimes recognised, and has God's promised blessing.

I have been reading a back number of the *Geographical Magazine*. My chief interest was in an article about the Shetland Islands, the farthest outpost of the British Isles. There are many quaint place-names in the Shetlands, as the following story may tell, besides giving a sly hint on how not to preach. Three Shetlands ministers were on the same bus going to their preaching appointments. The first was going to Yell, the second was going to Brae, and the third was on his way to Houll.

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# CHURCH NEWS FLASH

## PASTOR'S TENTH ANNIVERSARY

The Elim Church, Islington, was a place of joy and thanksgiving recently at the opening service of the tenth anniversary services of Rev. F. Coleman. One note of regret was struck by the announcement that, owing to illness, Rev. W. G. Hathaway, one-time minister of the church, would be unable to preside over the meetings. In his absence Rev. J. McBurney was asked to deputise.

Every item bore the mark of thanksgiving; the singing by the Crusader Choir; the showing of the film "The Greatest Gift"; and the singing of the beautiful solo by Miss Wandsworth. After a wonderful supper, to which approximately 100 people sat down, and the cutting of the monster anniversary cake, one after another of the church deacons and oldest members rose to pay their tribute of love to their pastor. How they loved him! and as a fellow labourer one rejoiced to see this evidence of a people's love for their minister; long may it continue. The secretary of the church, Mr. P. N. Dinsell, then presented Mr. Coleman with a gold wrist watch on behalf of the church. Mr. Coleman suitably replied and the evening was brought to a close by the singing of the hymn, "Blest be the ties that bind," which seemed to be a very good description of pastor and people of the Elim Church, Islington.

J. MCBURNEY.

## LETCHWORTH

We are happy to report blessing from this "country parish" of Elim. At the recent annual fellowship meeting we learned that 100 names were now on the roll; offerings had increased both in the church and toward the missionary cause, and nineteen new members had received the right hand of fellowship during the past year. Now the great longing of all is for more of God, an outpouring of the Holy Spirit on the church and a revival among God's people.

## EALING JUNIOR CRUSADERS

On Monday, January 27th, Ealing Junior Crusaders celebrated their seventh anniversary. This branch has the distinction of being the first in the Elim Movement, our pastor, then T. W. Walker, suggesting the title Junior Crusaders.

Miss Thompson, who has been with us since the venture began, led the anniversary service. A cardboard "cake" had been prepared in eight "slices," and each slice contained a news-sheet of one year's activities. These were read by present members and introduced testimonies, solos and duets by past and present members.

Over the years we can count many who have come to the Lord, received the baptism in the Holy Spirit, and are still going on with the Lord. At the moment we number eighteen on the roll and average sixteen attendances per week. We look forward, under God's guidance, to many more years of junior crusading for Him.

L. S. P. GRAY.

*The photograph below is of the Ipswich Sunday school party. On the left (behind third row) is the superintendent and right Pastor J. H. Sainsbury.*



# HAVE YOU PRAYED

that those who receive invitations to the R.A.H. Easter meetings shall accept them ?



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# THE MATCHLESS

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**T**HERE is no story in all the Scriptures that thrills the imagination, or fires the emotions, or moves one to worship and praise, like the story of the Babe of Bethlehem. John Stuart Mills, well known for his atheism, said, "The story of the Christ Child is an incomparable ballad." I believe we will all agree with him in that respect. In all the world there is no story to be compared with it. Everything about it is stamped with divinity. Man could never have thought out such a story.

I want you to turn to the Galatian Epistle, chapter 4, verse 4, which reads thus: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

There are four things I want to say about this text: (1) the measureless mercy of God; (2) the masterly movement in time; (3) the momentous manner of His appearance; (4) the matchless motive of His advent.

First, then, let us look at:

*The Measureless Mercy of God:* "God sent forth His Son"

This is a statement of tremendous magnitude, for behind it there is all the love, wisdom and power of an infinite God. In this story that captures the imagination and fires our emotions, never let us lose sight of God the Father, the one who, as John says,

"so loved the world that He gave His only begotten Son." What it meant to the Father can only dimly be imagined—to part with Him who was the darling of His bosom, the delight of the angelic hosts; Him to whom the Father had committed all things, and who ruled the restless spheres.

It is beyond our finite minds also to grasp what it meant to the Son, for He forsook the splendours of heaven. Surrendering the eternal form of God above all worlds, He voluntarily entered into human relationships within the world. Paul the apostle has a tremendous word in the second chapter of his epistle to the Philippians, verses 6 and 7, "Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself . . ." He, the primary fount of love, did not regard even His own original and legitimate possession of the Divine form and Divine position as something to be maintained at all costs, but surrendered it in order to save. Leaving the free, unconditioned, world-ruling absoluteness of the Divine form, He entered the limits of time and space of the creature. The eternal Word became a human soul and emptied Himself of His world-embracing power as ruler. God became man that man might become godly. He put on humanity that we might put on divinity. He became Son of man that we might become sons of God. Let us bow before the throne of God and worship Him for what the hymn writer describes as "Love so amazing, so Divine."

In the second place let us see

*The Masterly Movement in Time:* "When the fulness of the time was come"

This statement reveals centuries of planning and preparing. The Messianic line from Seth was fraught with peril and open to every Satanic attack to frustrate it. There are seven recorded attempts by the Devil to break that line, and one of his attacks proved almost successful when only one of the seed royal was left alive, and he a boy of six years.

Bethlehem marked the triumph of the power of God over every Satanic attack and the weakness of the human line, and opened up a new chapter in God's dealings with men. A new era was beginning



**By**  
**JAMES**  
**CRAIG**  
**KENNEDY**

(President of Elim Churches)

# BIRTH

and a new hope was dawning for a ruined race. As Zacharias sang in Luke 1:78, 79: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Think of the march of centuries to that hour. The royal line of David intact. A virgin in the favour of the Lord. Every circumstance timed and traced to a hairbreadth. The might of imperial Rome unconsciously bowing to the Divine will to issue an enrolment or census decree. The detail—everyone must go to his city of birth; the arrival of Joseph and Mary when every habitable place was occupied; the time and circumstance Divinely arranged; an outhouse the chosen birthplace of the Son of God. And why did the Father take such pains with the details? Why was an outhouse chosen? The stoop of Deity to human form was in order that He might reach the lowest. No child anywhere in the world can say "Jesus, I was born in a lower place than you." Oh, the condescending grace of God! Such a plan and such an entrance into the world were so unlooked for that only a few simple folk shared the wondrous knowledge that the Messiah had come.

Let me now show you in the third place

*The Momentous Manner of His Appearance:*

"Made of a woman"

The Old Testament prophet had declared that the Messiah would be born of a virgin. Has not this been the focal point of attack by unbelievers for centuries? To deny the supernatural origin of Jesus is to make Him natural and nothing more than a man, and a sinful man at that. Men would imprison God within the laws they themselves have discovered. God is not limited by the ordinary; He can do, and does do, the extraordinary. For His own purposes He can act in a way men describe as supernatural.

The angel Gabriel revealed to Mary the answer to the biological difficulty that was troubling her. The conception of the child would be by the direct act of God, the power of the Highest, the Holy Spirit, wrapping her around, overshadowing her. The preservation from sinful contamination would be by the

*"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."*

same power. That God should preserve a maiden so fair in the darkest days of human history is a matter for adoring wonder. That Mary should fulfil the Divine expectation and be greeted by the angel with the words "Fear not, Mary, for thou hast found grace with God" is most praiseworthy. The word "with" is the Greek word *para* ("by the side of"). She had found grace by the side of God in His fellowship; that is why she was chosen. The Roman Church has exalted Mary to a place that she cannot occupy. The Protestant world has swung to the other extreme and almost forgotten the momentous role she filled. Let us not forget what it cost her. Her espoused Joseph would not have believed her but for the dream God gave him. Her friends and neighbours certainly would not. The pain of it! The loneliness of it! The wonder of it! Then again, when motherhood should have been surrounded by the tenderest care and sympathy, Mary, alone with Joseph in an outhouse, with her own hands put her firstborn Son in a square of cloth, tied the four corners and laid Him in a manger. Was the seeming tragedy of the circumstances lost sight of in the glory of the birth? Methinks that evil-smelling camel shed was transformed by the Divine presence of the Father, who rejoiced to see that day and the manifestation of His grace to the world. Heaven touched earth in a way never before experienced in that manger crib.

And so the Son of God came from the bosom of the Father to the bosom of a woman.

In the fourth place let me show you

*The Matchless Motive of His Advent:*

"To redeem . . . to adopt"

What mission is this that the Babe of Bethlehem

has come to perform? Is not the diadem of empire His goal? Has He not come to deliver Israel from Roman bondage? Nay, the sceptre of world supremacy will one day be His, and the diadem of empire will grace His lovely brow, but the end of His mission is not world mastery by military power, but the conquest of men's hearts by love. On yonder gory gibbet on Golgotha, Jesus will manifest to the world the immeasurable love of God. That is the end of His journey; He came to be "despised and rejected of men, a man of sorrows and acquainted with grief." He was going to be followed by crowds who would hang on His every word. He would feed, heal and bless them. That same crowd would leave Him and be roused by the hatred of the religious leaders and would cry "Away with Him, crucify Him. He is guilty of death."

Did not the shadow of the cross fall athwart His manger crib? As a man, every time He stretched out His hands to call the people to Him His shadow on the ground would make the sign of the cross. The tragedy of sin is inferred in the greatness of the plan of redemption: Bethlehem, Calvary. If God could have redeemed the world by any other way He would have done so. Calvary was the only answer to man's rebellion and sin. Calvary is the measure of man's guilt and the price of his redemption. Only Jesus knew that by dying on yonder tree He could reveal the love of God for lost humanity and buy them back from the thralldom of sin and Satan, restore them to the fellowship of heaven, and ensure eternal life to as many as would believe on His Name. The method of reconciliation was by death, which should have as its foundation fact the forgiveness of sins and the communication of a new life principle: "And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath He reconciled in the body of His flesh through death" (Colossians 1:21, 22).

The cross reveals the grace of God answering and triumphing over everything that sin is. Grace in the cross is the assertion of the unquestionable authority of God. It asked no permission; it took no counsel with man. The cross is the revelation and working of His unquenchable love. The cross is the insistence of love, the persistence of love. But for love there would have been no cross.

And so, from heaven, with all the accumulated love of eternity in His heart came this King of kings to be one with humanity, to suffer the vilest mockery, to endure the strongest temptations and to experience the lowest of deaths, that you and I might know what love is, and be restored to Edenic innocence and happiness.

He offers you forgiveness of sins, the blotting out of the past, and a fresh start motivated by love and sustained by grace through His atonement. He offers you rest for your soul, rest from a sin-stricken conscience, from sin's thralldom, from sin's sorrow and fear. He offers you His comfort, companionship and friendship, and then life eternal in communion with myriads of perfect beings in His eternal kingdom.

Happy are those who, reading this message, can say that the Lord Jesus Christ has been born in their hearts, for "though Christ a thousand times in Bethlehem be born, if He's not born in thee thy soul is still forlorn."

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### CAMPAIGN CONDUCTED BY EVANGELIST AND MRS. EDDIE SMITH IN BISHOP AUCKLAND

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**D**URING the three-week campaign here in Bishop Auckland we experienced a taste of New Testament power during the ministry of Evangelist and Mrs. Eddie Smith. The meetings began after much prayer by the church, culminating in a night of prayer on the first Saturday of the campaign. Throughout the campaign there was at all times a remarkable realisation of the leading and the convicting power of the Lord the Spirit.

Several persons professed salvation and have been brought into the church, and many others have been blessed and helped to firmer faith and consecration. There were many healings granted by the Lord, many in the church, some in the homes, and even one in a car—a lady who had been helped on her journey.

There was the man who had been blind for several years, who gladly accepted the invitation to the healing service and whose sight improved greatly immediately after prayer. His wife, who suffered badly with asthma, also had a healing touch from the Lord. There was the baby girl who was brought in deaf and went out hearing, turning her head to look when she was called; the sister who was delivered from a bad case of oppression from which she had suffered for many years, and had been badly burned in one of the attacks. After prayer she was immediately delivered. There were a number of other cases of deliverance from thrombosis, duodenal ulcers, heart trouble and diabetes.

We are grateful to the Lord for this display of His saving and healing power, and to our dear brother and sister Evangelist and Mrs. Eddie Smith. May the Lord lead and bless them greatly in the future.

F. A. LOWMAN.

# CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

And here are the answers to last week's competition. Jesus said the words to His eleven disciples (Judas had gone to betray Him), and they are found in John 15:13. Finally, you will find reference to a wolf in John 10:11-14.

I hope you knew the answers, even if you didn't send them in, and I hope that all who are entering the Sunday school examination today will know the answers, I shall be thinking of you. Remember, pray before you begin to answer the questions. God will help you to remember the knowledge you have.

Poor old Daniel was about twelve when he was captured and taken to Babylon, and he had to study the learning and language of the Chaldeans for *three years!* And remember too that it was an oral examination, and by *the king himself*. That's one exam, I would have been worried about, wouldn't

you? You should feel glad that you have plenty of time to sit and think before you have to write your answers.

Of course, you know that one day we have to stand before the *King of kings* and be examined; yes, Jesus Christ Himself is to examine us. If we are not saved we have to come to Him to be judged for our sin—not for Him to see if we are sinners, for the Bible says that we are already condemned as sinners if we are not saved. John 3:18 says so. No, Jesus has to declare our degree of punishment.

The last nine words of Daniel 7:10 would worry me if I was not saved. What about you? Is Jesus *your* Saviour? Are you sure? If not, why don't you make sure? Speak to your pastor or Sunday school teacher, or if you are shy why not write to me? I will be very pleased to help.

Of course, Christians too have to stand before the Lord (2 Corinthians 5:10), not to be judged for their sins, but for what they have done for God since they were saved. Are you working for Jesus? Have you a job to do for Him?

That's what I like about Daniel, he was always ready to serve God, and stood true to Him for over eighty years in spite of all the opposition.

Cheerio for now, and God bless you.

BERNARD.

## WE ARE EXPECTING . . .

MANY CONVERTS FOR CHRIST \* OUTPOURING OF HOLY GHOST BLESSING  
SICK PEOPLE TO BE HEALED \* THOUSANDS OF BELIEVERS INSPIRED

## EASTER MONDAY, APRIL 7th

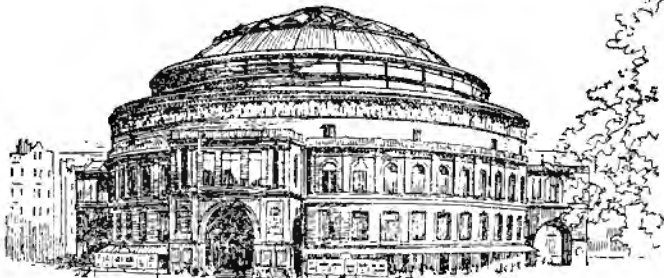
Our guest speaker: **REV. KEN MATTHEW** Our guest singer: **REV. RENÉ ROBERT** (Switzerland)

Supporting features: **REV. KEN MCGILLIVRAY** (Far East), **E.B.C. STUDENTS' QUARTET**, **GLOUCESTER MALE VOICE CHOIR**, **LONDON CRUSADER CHOIR** and **1,000-VOICE YOUTH CHOIR**

Our rendezvous is  
**TRAFALGAR SQ.**  
at 11 a.m.  
**OPEN AIR RALLY**

## ROYAL ALBERT HALL:

3 p.m., YOUTH RALLY; 6.30 p.m., EVANGELISTIC AND DIVINE HEALING RALLY



### INFORMATION

**Refreshments.** Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

**Reserved seats.** Seats may be reserved at 1/6 and 2/6, afternoon meeting; 2/6 and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

**Further information** from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

*P.S. You must join us*



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

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

**Sunday, March 2nd.** John 7 : 37-53.

"Not yet given; because . . . not yet glorified" (v. 39). We see in this chapter the approach, height and climax of the feast. At its climax—"that great day"—Jesus made a great statement. Rivers of living water were what He offered through belief in and reception of Himself. This is the baptism and blessing of the Holy Ghost. But He was "not yet given because Jesus was not yet glorified." A profound truth! Is this the reason why many have not yet received the baptism of the Spirit? Jesus must be Lord! Let us glorify Jesus and we shall receive the baptism of the Spirit! Note also, "Never man spake like this man" (v. 46). And He did come out of Bethlehem (v. 42)!

**Monday, March 3rd.** John 8 : 1-20.

"What sayest thou? . . . Jesus . . . wrote . . ." (vv. 5 and 6). It is a sorry day for the darkness when it seeks to expose the light. It just cannot be done. But light does expose the darkness. The Pharisees' hearts were as black as the poor woman's, but Jesus, the Light, exposed their hidden blackness and His love forgave her open blackness. They sought to tempt and accuse Him. They had not even the necessary two witnesses that the law demanded. But Jesus had His two witnesses, the Father and Himself, to vindicate Himself. They succeeded only in condemning themselves. Better to seek His mercy (which the woman received) than to incur His judgment (which they received).

**Tuesday, March 4th.** John 8 : 21-30.

"Who art thou?" (v. 25). What a curious crowd were the Pharisees! Always asking questions, invariably being answered concisely and clearly, ever learning "and never able to come to the knowledge of the truth" (2 Timothy 3 : 7). First, "What sayest thou?" (v. 5); now, "Who art thou?" (v. 25). When Saul of Tarsus asked this question he received this answer: "I am Jesus" (Acts 9 : 5). That was exactly the answer these Pharisees received too! Jesus is the eternal "I am." Our answer is found in Hebrews 13 : 8.

**Wednesday, March 5th.** John 8 : 31-47.

"Free indeed" (v. 36). Repeat this phrase with a sigh of inexpressible relief and you get its full force. Discipleship is proved by the new birth through and continuance in His Word (v. 31). The truth frees initially and perpetually (vv. 32, 36). If Abraham's seed were never in bondage to any, then neither should be the sons of God. These folk were neither. Their true father was the Devil. They had listened to and believed his lies because he sought to murder them. (He would and will do the same to all sinners.) Jesus was and is the Truth. The truth about ourselves may hurt, but it also heals and liberates when we accept it and then do something about it. To know our sinfulness and need, to come to Christ and be re-made, is both the truth and freedom we need.

**Thursday, March 6th.** John 8 : 48-59.

"Before Abraham was, I am" (v. 58). They were looking on Jesus, yet were unable to see Him as He was. Their professed father—Abraham—never saw Jesus as they did, yet he saw His day, and seeing it was glad. Faith sees more than sight! To them Jesus was not yet fifty years of age; to Abraham He was agelessly eternal. "Before . . . I am"—before Abraham, before the foundation of the world, before everything and anything (John 17 : 5). See John 18 : 5, 6, 8, and read not "I am He" but "I am." He is just that!

**Friday, March 7th.** John 9 : 1-12.

"He went . . . washed . . . came seeing" (v. 7). Here we have an instance of the light shining through the darkness, and the darkness being unable to resist it. "Go . . . wash" (v. 7) recalls the command that came to Naaman the leper (2 Kings 5 : 10). Healing and deliverance come only as we are prepared to "go." There must be active faith for fact to follow. How much we miss because we will not take the first step!

**Saturday, March 8th.** John 9 : 13-25.

"One thing I know, that, whereas I was blind, now I see" (v. 25). A clear-cut testimony here. No frills or furbelows. Solid, straight-from-the-shoulder truth. The man did not know much, but knowing one thing was enough. "I was blind, now I see." Have you a "before" and "after" experience? "I was blind, now I see." There can be no lovelier or more eloquent testimony than this. It includes no sordid details of the murky past and expresses no flight of fancy about the future. The emphasis is on the glorious and for ever now, which is just the difference between blindness and sight!

#### A CAUSE FOR THANKSGIVING

News is just to hand that Pastor G. Backhouse, of West-cliff-on-Sea, on returning home after seeing Mrs. Hawley off on the boat train, was prevented from boarding the 6.20 train from Fenchurch Street which was involved in the crash at Dagenham. He was told by the porter that the 6.15 p.m. had not yet left, so he immediately hurried to No. 1 platform and boarded that train. He afterwards learned that one of his church members had been remembering him very specially in prayer that he might be granted travelling mercies in the dense fog.

Read the

### "ELIM MISSIONARY EVANGEL"

FOR NEWS OF ELIM OVERSEAS

STUDY WITH THE  
ELIM BIBLE COLLEGE CORRESPONDENCE  
COURSE

Write for particulars to :

The Secretary, E.B.C.C.S., 20 Clarence Avenue,  
Clapham, London, S.W.4



*This week's page features –*

## EYM'S HOLIDAY-TIME

WE have already given prominence to this year's Crusader Continental House Party in Switzerland, and the vacant places are being quickly taken by Elim Crusaders in all parts of the British Isles. Here are the details in brief:

*The place:* Hotel Rosat (a luxuriously appointed five-storey hotel in the Swiss mountains owned by Christians), Château d'Oex. Excursions will be arranged to famous Swiss holiday centres.

*The date:* August 16th to 30th.

*The cost:* No more than £30 (it is hoped to arrange for air travel for those who prefer this form of travel). Costs of excursions are additional. Prices as from London.

*The leaders:* Rev. and Mrs. Ken Matthew; Rev. and Mrs. J. Hywel Davies.

*Application forms:* Send your request for full details with a stamped and addressed envelope to the National Youth Secretary, Elim Youth Movement, 20 Clarence Avenue, Clapham Park, London, S.W.4.

\* \* \*

### YOUTH CAMPS

The following are being arranged.

1. *By the North London Presbytery*

*The place:* Pagham, Sussex. The same delightful site as last year, which was enjoyed by hundreds of campers.

*The date:* August 1st to 22nd. You may book the whole period, two weeks, or any one week.

*The cost:* Up to 15 years of age at 47/6 per week, 15 years and over at 57/6 per week (blankets are hired at 1/9 each per week).

*The leaders:* Camp commandant, Rev. F. F. Frost; camp padres, Rev. F. A. Hodge and Rev. W. G. Turney.

*Application forms:* Send your request with a stamped and addressed envelope to Camp Secretary,

Miss D. Thompson, 14 Munster Avenue, Hounslow, Middx.

2. *By the Bournemouth and District Presbytery*

*The place:* Sidmouth, Devon. The same delightful site as last year, which was enjoyed by hundreds of campers.

*The date:* August 1st to 15th. You may book for one or two weeks.

*The cost:* We have not been supplied with this information.

*The leaders:* Camp commandants, Rev. L. E. Lambert and Mr. R. D. Ballard; camp padre, Rev. Ian Moore.

*Application forms:* Send your request with a stamped and addressed envelope to Camp Commandant, Mr. R. D. Ballard, Selworth Heights, Talbot Drive, Parkstone, Dorset.

3. *By the South Wales Presbytery*

*The place:* Rhowniar, near Aberdovey, North Wales. Rhowniar is a lovely old country mansion situated on the west coast of North Wales, right in the centre of the scenic magnificence of the Welsh mountains. Facilities for swimming, sailing, sea and river fishing, and mountain climbing.

*The date:* July 11th to 25th. You may book for one or two weeks.

*The cost:* Dormitory accommodation at £4/7/6 per week. A limited number of single and double rooms are available at £6 per week per person. This holiday is mainly for Crusaders between eighteen and twenty-five years of age, although no age limit is specified.

*The leaders:* Rev. K. J. Hathaway and Rev. I. Wynne Lewis.

*Application forms:* Send your request with a stamped and addressed envelope to Rev. K. J. Hathaway, "Ty-Clyd," Alexandra Road, Brecon.

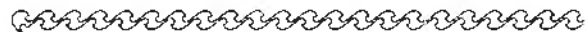
*And finally a long week-end spiritual refresher camp organised by the Oxford and District Presbytery*

Full information may be obtained from the District Youth Commissioner, Pastor David Thomas, 28 Gatteridge Street, Banbury, Oxon.

*The date:* Friday evening, June 6th, to Sunday evening, June 8th.

*The place:* A comfortably appointed youth hostel on the outskirts of Oxford.

*The cost:* Approximately 25/-. This has yet to be confirmed.



## BOOKS • BOOKS • BOOKS

The Elim Publishing Company can be numbered among the leading publishers of Christian youth books in this country. As each book comes off the press the Elim Youth Committee is provided with copies for its perusal. We can say of all publications that they are first class in quality of production, very attractively presented, and good value for the prices charged. Here are the Committee's opinions on recent publications:

*David's Quest*, by Ambrose Haynes

Boys and girls—10 to 14 years. Price 3/-.

Committee comments: **Very good, well recommended.**

*The Fighting Fifth*, by Peter Fraser

Boys—10 to 14 years. Price 3/-.

Committee comments: **Good, recommended.**

*When Heather came to Moorcroft*, by Ann H. Hawksworth

Girls—12 to 14 years. Price 3/-.

Committee comments: **Good, recommended.**

*Anne's Secret Garden*, by Barbara Warden

Girls—10 to 14 years. Price 5/-.

Committee comments: **Very good, strongly recommended.**

*Nature Parables*, by B. Melville Nicholas

Price 7/6.

Committee comments: **Excellent, strongly recommended.**

## British Pentecostal Fellowship Prayer Rallies—East Anglia

**M**UCH blessing has been experienced in the East Anglian churches of the British Pentecostal Fellowship as a result of the united week-end of prayer held at the beginning of February.

For many years there has been a spirit of happy unity and fellowship between Pentecostal believers and ministers in this area, with much interchange of ministry between the brethren, the sharing of platforms for small and great occasions, and the uniting of congregations from the two Pentecostal bodies in the region for special events.

The British Pentecostal Fellowship week-end of prayer proved to be no exception to the usual trend of fellowship and blessing. Two united prayer rallies were arranged and held at Chelmsford Elim Church on Saturday, February 1, both of which were well attended and proved to be times of rich spiritual refreshing. The afternoon meeting was ably convened by Mr. J. H. Keates (Elim), and the Word of God was ministered with much blessing by Mr. Clyde Young (A.O.G.), who reminded us afresh of the prayer life of our Lord Jesus. We were inspired afresh ourselves to seek God anew in prayer, and in the prayer time which followed there was great liberty among the believers.

The evening gathering saw a fresh influx of saints, many coming straight from business to pray. On this occasion an Assemblies of God minister, Mr. F. A. Gilmore, took the chair, while the Word was unfolded by the minister of the Southend Elim Church, Mr. J. Alexander Wright, by whom we were encouraged to "ask," "seek" and "knock." Yet again with much blessing and a sense of the presence of God, the Lord's people went to prayer, and once more He met with us, blessing our souls so that we were able to go forth greatly refreshed. Prayer had again brought us nearer to God and closer to one another.

The following Monday morning saw the gathering together of B.P.F. ministers for a day of prayer at the Brentwood A.O.G. Church. It was a meeting of brethren, a family meeting, a meeting of friends; and in such an attitude we united to pray after a brief ministry of the Word from the chairman of the meeting, Mr. G. N. Backhouse (Elim). The face of God was sought for a fresh outpouring of the Spirit and a still closer unity between Pentecostal believers. After a break for lunch an afternoon session was held; this time the chairman-speaker was Mr. J. C. Redley (A.O.G.). Again we sought the Lord, and again He graciously met with us in a very real way. Business was transacted with the Almighty.

The Pentecostal week-end of prayer for 1958 is over, but here in East Anglia the spirit of brotherliness and concord continues and increases between Pentecostal believers. We expect great things from God.

JOHN C. REDLEY (*secretary*).

### SPECIAL PRAYER REQUESTS

Our sister Mrs. A. Tate (Tanganyika) has had a relapse and is seriously ill. Please pray earnestly that she may be healed.

Pastor R. A. Gull is also very much in need of our prayers.

### ELIM WOODLANDS

Visitors welcomed for the Easter holidays.

Apply: Mrs. J. T. Bradley,  
Elim Woodlands,  
30 Clarence Avenue,  
London, S.W.4.

# COMING EVENTS

(Please pray for these services)

**BARKING.** March 15-17. Elim Church, Ripple Road. The East London Great Revival Rally. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30. Speaker: Richard Lighton with the Scottish Revival Team.

**BATH.** March 8. Elim Church, Charlotte Street. Great Festival of Modern Gospel Music. Massed choirs; solos and instrumental items. Guest conductor, Douglas B. Gray; guest speakers: famous Evangelist John Wesley White and Dr. Brian A. Collis. 3.30 and 6.30 p.m. Buffet tea between services. C.694

**BIRMINGHAM.** March 8. Elim Church, Graham Street. Presbytery Youth Rally, 7 p.m. Guest speaker: J. Hywel Davies, National Youth Secretary, with supporting programme. C.693

**BRIXTON.** March 7. Elim Church, Milstead Street, off Blenheim Gardens; sound-strip "Mid-Century Martyrs," 8-9 p.m. The dramatic story of five missionaries killed in 1956 by the Auca Indians of South America. C.690

**COULSDON.** Feb. 23—March 16. Elim Church, Chipstead Valley Road. Evangelistic and Healing Crusade conducted by Charles Kingston and party. Suns. 6.30, week-nights (except Fri.) 7.30. Support by your prayers and presence. C.679

**EAST HAM.** March 7-9. Elim Church, Central Park Road. Visit of Evangelist and Mrs. J. J. Zbinden (Swiss tenor). Fri. 7.30, Sat. 7, Sun. 11 and 6.30.

**ILFORD.** Mar. 3. Elim Church, Scrafton Road. Missionary farewell meeting to Miss S. F. Beardwell, Elim missionary returning to India. 7.30.

**LONDON.** Easter Monday, April 7. Preliminary announcement, Trafalgar Square Open Air Rally at 11; Royal Albert Hall Youth Rally at 3; Royal Albert Hall Evangelistic Meeting at 6.30.

**SWANSEA.** March 1. Elim Tabernacle, Alexandra Road. Missionary Valedictory Meeting to Miss Margaret J. Gwyane, Elim missionary to Southern Rhodesia. 7.15.

## PRESIDENT'S TOUR

The President will visit the following churches: March 1, Salford; 2 (Sun.), morning Blackburn, evening Accrington; 3, Nelson; 4, Bolton; 5, Southport; 6, Blackpool; 7, Liverpool; 8, St. Helens; 9 (Sun.), morning Oldham, evening Glossop; 10, Stockport; 11, Chorlton; 12, Macclesfield; 13, Warrington; 14, Chester.

## MISSIONARY ITINERARY

Pastor W. H. Francis, Elim missionary on furlough from the Transvaal, will visit the following churches: Mar. 1-2, Barnsley; 3, Sheffield; 4, Rotherham; 5, Beeston; 6, Giltbrook; 7, Chilwell; 8, Long Eaton; 9, Sandiacre; 10, Mansfield; 11, Nottingham; 12, Loughborough; 13, Leicester. Mr. Francis will be showing an interesting collection of pictures in connection with his work.

## MR. F. B. PHILLIPS'S TOUR

March 8-10, Motherwell; 11, Glasgow; 12-14, Kirkintilloch; 15-17, Dundee; 18-19, Aberdeen; 20, Edinburgh; 21, Dunfermline; 22-24, Alloa; 25, Shotts; 26-27, Greenock.

## LONDON CRUSADER CHOIR

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

Mar. 2, Maidstone prison and Croydon; Mar. 15, West End, Waldegrave Hall; Mar. 16, Wormwood Scrubs prison and Coulsdon; Mar. 22 and 23, Bradford and Wakefield; Mar. 30, Braintree; Apr. 2, Royal Albert Hall; Apr. 12, East Sheen; Apr. 13, Caterham; Apr. 19, Bexhill-on-Sea; Apr. 26 and 27, Swansea. Preliminary dates—May 3, Kingsway Hall (Annual Festival). May 23 and 24, Colchester; Oct. 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

## ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: Mar. 5, Oxford; 10, Bristol; 11, Gloucester; 19, Birmingham (Graham Street); 20, Worcester; 26, London (East Ham); 29, Essex (Leigh-on-Sea); Apl. 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

## SUNNY BLUNDELL TOUR

Mar. 1-6, Wells; 8-13, Liverpool; 15-20, Southport; 22-27, Banbury; 29—April 3, Leafeld Baptist Church.

## EVANGELIST EDDIE SMITH'S TOUR

Mar. 1-15, Ballymoney; 16-29, Belfast (Abbey Street); dates not yet fixed, Newtownards; Apl. 13-27, Lisburn. C.648

# GENERAL BOOKS

## BOOKS FOR STUDENTS

**Lay Preachers' Handbook** 7/6, by post 8/4  
**Bible Studies and Problems**, by P. G. Parker. 2/—, by post 2/6  
**Two Phases or One**, by S. Gorman. 1/—, by post 1/3  
**The Holy Land**, by L. T. Pearson. 6/—, by post 6/9  
**Much Water**, by W. G. Channon. 5/—, by post 5/8  
**The Message of Sinai**, by F. A. Tatford. 6/—, by post 6/9  
**Christ of God**, by R. Clark. 10/—, by post 11/—  
**New Testament Christians**, by R. Clark. 10/6, by post 11/6  
**This Emotionalism**, by H. W. Greenway. 7/6, by post 8/3  
**Satanic Conflict of the Ages**, by H. Lockyer. 2/6, by post 2/10

## MISSIONARY

**Out of the Darkness**, by E. Hodgson. 6/—, by post 6/9  
**India Today**, by S. W. Law. 1/6, by post 1/10  
**Congo Sketches**, by W. F. P. Burton. 15/—, by post 16/3  
**Chinese Rainbow**, by Gladys Boyd. 4/6, by post 5/—

ELIM PUBLISHING COMPANY LIMITED  
 Clapham Crescent

## GENERAL

**What Mean Ye by These Stones?** by W. F. P. Burton. 1/6, by post 1/9  
**Afterward**, by E. D. England. 8/6, by post 9/3  
**Queen of the Manse**, by Elise Brogan. 8/6, by post 9/3  
**I Fished for Criminals** 3/6, by post 4/—  
**The Story of Two Spiders**, by R. H. Belton. 2/6, by post 2/11  
**Knowing God's Will**, by H. Lockyer, Litt.D. 2/6, by post 2/11  
**Brother Indeed**, by Frank Holmes. 6/—, by post 6/9  
**Keeping in Touch**, by Donald Gee. 2/6, by post 3/—  
**Teaching the Child**, by H. W. Greenway. 2/6, by post 3/—

## PENTECOSTAL

**What Meaneth This?** by Carl Brumback. 7/6, by post 8/3  
**The Pentecostal Movement**, by Donald Gee. 7/6, by post 8/3  
**Sound from Heaven**, by W. G. Hathaway. 2/6, by post 2/11

ELIM PUBLISHING COMPANY LIMITED  
 London, S.W.4



# 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

**Bangor, N. Ireland.** Rathmore House, Seacliffe Road; seafront; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

**Blackpool South.** Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

**Bournemouth.** Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

**Bournemouth.** Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

**Bridlington.** The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

**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.637

**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, Devon.** "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June and September. "Croylands," Isca Road; Exmouth 3372. C.635

## BOARD-RESIDENCE—continued

**Exmouth, Devon.** "Haldon Court" for happy Christian holidays; everything for your enjoyment and comfort provided; delightful situation near sea; h. and c. all bedrooms; children's corner; laundry room; table tennis; tours, fishing, rambles; good ministry; reasonable charges. "Haldon Court," Douglas Avenue. C.634

**Ilfracombe, 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

**Scarborough.** "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Warters, enclosing s.a.e. Telephone: Cloughton 276. C.633

## PROFESSIONAL

**Oldchurch Hospital, Romford, Essex (722 beds).** Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

## BIRTH

**Earwaker.** On February 11, to Faith and Gilbert Earwaker, of Hastings; God's gracious gift of a daughter, Angela Joy; a sister for David, Trevor and Mervyn. Thanks for answered prayers. C.691

## WITH CHRIST

**MacInnes.** On February 8th, Neil MacInnes, of Greenock, beloved father of Pastor John MacInnes. Officiating minister at funeral, William J. Hilliard. C.689

## MISCELLANEOUS

**TRACTS.** Gospel Tracts for Jews, written by a converted Jew. Assorted parcel of 50 for 2/6 post free. Write to: Mr. Wm. Angel, 13 Lidderdale Road, Liverpool, 15. C.692

**Easter Music.** New songs of the Cross you will enjoy, "Redeemer," "Refuge," "The Way." Send 3d. and s.a.e. (business) to W. Jeffery, 108 Oxford Street, Swansea. C.685

## SPECIAL APPEAL

Our readers will know that we have opened an Elim Eventide Home for the aged members of Elim. There is great need of an Aga cooker on the premises and we would be very grateful if interested friends would help us to purchase this for the home. Please send your gifts to: The Secretary, 363 Norton Way South, Letchworth.