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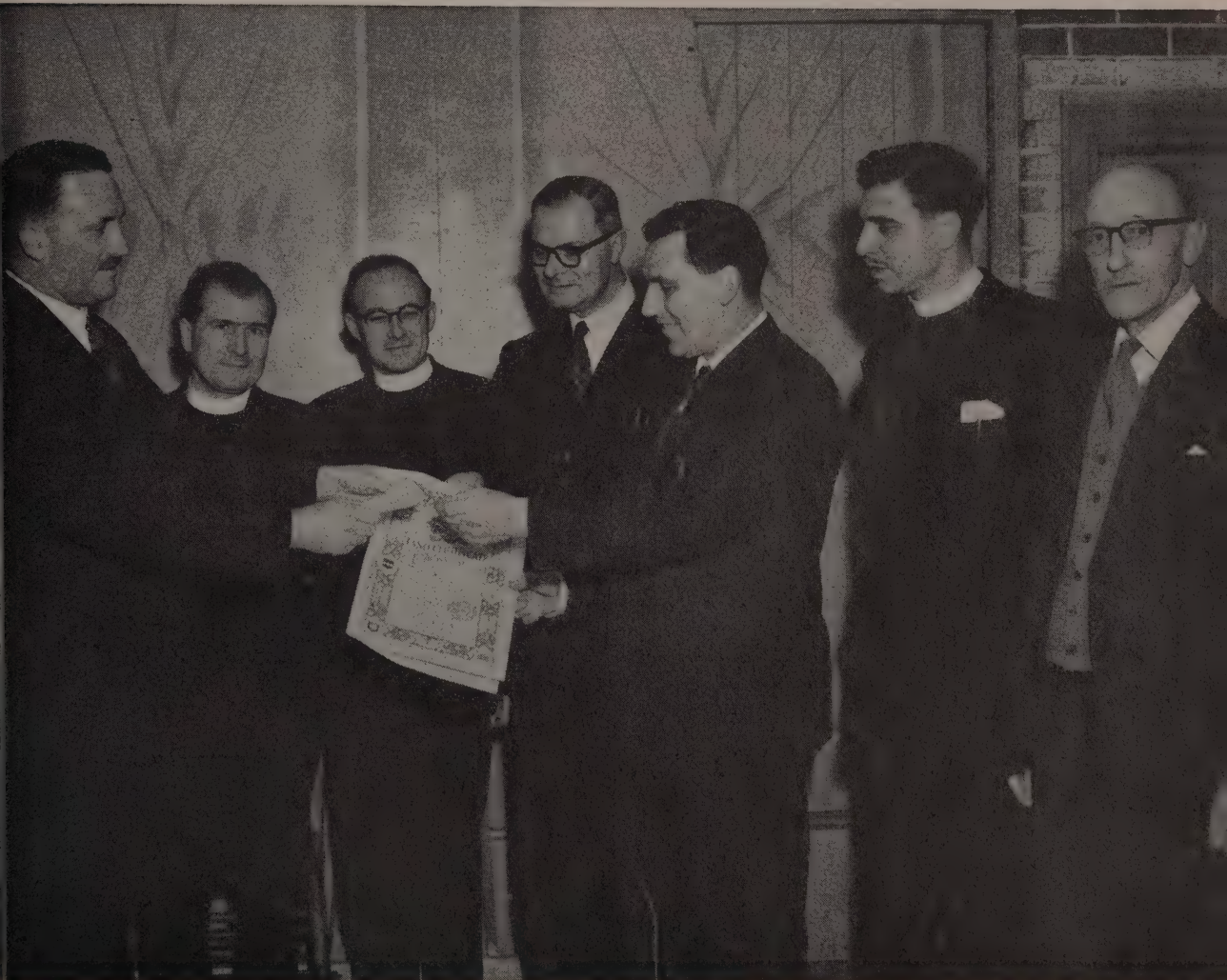
# ***Elim Evangel***

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

VOL. XL No. 4

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JANUARY 24th, 1959



*Handing over the title deeds of the City Temple, Oxford.*

(Courtesy of *Oxford Mail*)



1953 — — — — — 1958

# A MIRACLE OF ACHIEVEMENT

By E. Scrivens  
(Minister of Oxford Elim Church)

## ELIM CHURCH LOAN IS PAID OFF

Praise from bank official

I WOULD like to state a few wonderful facts about our Elim Church in Oxford, as evidence to EVANGEL readers of what can be wrought in Christ's name when folk are generous in their gifts and donations to pioneer evangelism and the new Revolving Fund scheme.

Less than six years ago, there was not a single person or brick that belonged to Elim in Oxford. Now we have a flourishing church of about 300 members, we own a delightful church building (paid for by the local church) which, together with improvements, has cost over £5,000, and the fellowship has housed the minister with his family in a commodious manse. Ministers of other churches have suggested that Elim has the largest regular congregation in the city. The minister is often asked to give talks on the Pentecostal movement to bodies within the university. Everywhere Elim is spoken of with respect and appreciation.

Surely this is something to be proud of, and in the Lord we should all rejoice. "This is the Lord's doing, and it is marvellous in our eyes." But remember this, the Lord had to have willing channels through whom he could work. There were the faith, courage and obedience of the Rev. P. S. Brewster and the team which pioneered the work; there were the prayers and generous gifts of Elim friends who made possible the campaign; and there has been, of course, the joyful enthusiasm of the Oxford church members—they have kept the torch handed to them bright and burning.

We can have many more "Oxfords." We have the evangelists, but we need the money. **Your generous gift to the Pioneer Evangelistic Fund, and the new Revolving Fund,** can contribute to another triumph for God and the Elim movement.

THE treasurer of the Elim Church in Oxford, Mr. Arthur Roberts, last night presented to the assistant manager of the Westminster Bank, of High Street, Oxford, Mr. R. C. Catesby, a cheque for the final payment on a loan made five years ago.

In return the church secretary, Mr. W. Mazdon, received the title deeds of the church.

The presentations were made during a special service at the City Temple, Botley Road. The church was crowded with about 300 people.

During the five years the church has paid £10 a week regularly off the debt, and in that time has raised £5,000.

No money-raising events, such as bazaars or sales, have been held—all funds have come from members' donations.

At a special gift day on Sunday £200 was collected, more than enough to pay off the last of the repayments.

### AMAZING

Presenting the title deeds, Mr. Catesby said he was amazed when about a month ago the minister, the Rev. E. Scrivens, had told him that he expected to be in a position to pay off the debt completely in a matter of a few weeks.

"I think it is a wonderful thing you have done, and I think it is most commendable," he said.

Mr. Scrivens said the event was "the outcome of the guidance of the Holy Spirit," and the paying off of the debt had been made possible by the generosity of the members and friends of the church. "One can only see it as a miracle," he said.

The address at the service was given by the Rev. P. S. Brewster, the pioneer evangelist, who began the Elim Church's work in Oxford more than five years ago.

Oxford Mail.

# MY PAGE!

## GEORGE CANTY

this week takes up an odd quirk of human nature which we can afford to laugh at . . .  
but only sometimes!

### “Someone has got to be summonsed”

THE “poem” from which this Woolworth-gem of a classic is drawn earned its original performer £1,000 in three minutes. Not Shakespeare! It is Marriott Edgar—er—he writes poems for comedians. He tells the sad story of young Albert, who used his walking stick for an anatomical investigation of the ear of a lion, and his mother was vexed because the creature swallowed her son, whole.

The zoo manager offered compensation—five shillings. But Mrs. Ramsbottom felt that quite another side existed to the “occurrence,” quite different from a question of compensation. “Someone had got to be summonsed.” Somebody ought to be told off.

Not even Shakespeare could have shown greater understanding of human nature. We have a remarkable fondness for putting somebody on the carpet. If things do not go quite as we hoped, we will find somebody to blame, willy-nilly. When the Tiber overflowed, the Roman citizens blamed the Christians for angering their gods. Today we blame atom-bomb testers for our bad weather.

When the spiritual tides are at low ebb in a church, or if a service does not quite succeed, you can depend upon it that somebody will bear the brunt of it. Somebody's got to be “summonsed”! Knuckles must be rapped. Somebody must be told that they should have had more wisdom.

And when there is a *real* blunder, why, of course, heads must roll in the sawdust. A mistake without an execution? A slip without a summons? Not in this world! Even if we are absolutely crippled by our careless driving on the road of life there will always be some self-appointed beak to afflict us further with a piece of his mind.

Throughout the world, in almost every home and every church, tellers-off wait for their opportunities, like ugly toads waiting for flies, tongues tensed for the next victim, helping to make the world a less pleasant place for all within reach. Our hearts are shrivelled and shrunken, our eyes are tearless and grim, and we attempt to parade our own virtues by rebukes and reproaches for others who probably do make more mistakes than we do ourselves, because they do more altogether anyway.

The greatest Man who ever lived was strange to us all because He lacked this spirit entirely. He came not to judge the world, but that the world might be saved. The trembling little woman whose crime was to have loved too well and to have been caught red-handed waited for the judgment of the Judge of all judges. Her accusers, charmless in the pomposity of their Sunday-best morality, graceless Chadbands, set their “this-hurts-me-more-than-you” expressions. But the verdict was that the sinless shall start the stoning. The judgment was against them—they themselves! The spirit of lovelessness and condemnation is the worst sin of all. The woman knows her own guilt, and Jesus adds no word of rebuke.

On another occasion the dinnerless and stomach-empty disciples snatched food from the stalks as they walked through the Sabbath field. The scolders pounced to enjoy the pleasure of giving the offenders a good dressing down. But the Lord stood between and demanded mercy, not judgment. In other words He said to them, “You were watching for faults because you like telling somebody off. You should have been watching for somebody who was hungry, so that you could feed him. Then these men need not have broken your Sabbath regulations.”

We will search the Bible in vain for authority to watch one another for breaches of good conduct. But we are commanded to be gentle, longsuffering, forbearing, bearing the burdens of him that is weak, and doing good to all men as we have the opportunity.

We all have struggle enough. In the church, whatever we are, pastor, deacon, helper, we have discouragement enough. The very moment we can kill this sour little devil in our own souls, this reflection of the image of the accuser of the brethren, and can make the man who has blundered feel a little less like packing up and more like going on, then, and not till then, can we pretend to have any part with the first true Gentleman of all. Nobody understands fellowship with Him who does not understand that forgiveness means He does not tell us off.

He has not told us off for a million sins, so whom dare we tell off for a fault?

# EDITORIAL

## DECLINING STANDARDS OF PREACHING

**T**HE quality of preaching in this great city [London] is simply pitiful today" says one of America's leading evangelical preachers, on a return visit to the metropolis. While agreeing that there may be some exceptions, he also says that in seven weeks he heard only one "piece of biblical exposition from any pulpit in London."

Some months ago, another evangelical magazine in this country carried a leading article deploring the decline in expository preaching. How tragic a situation when a preacher can be singled out for commendation on the ground that he has preached a message that is Bible-based; and so soon after the great London crusade, and Billy Graham's insistent "the Bible says"!

One could not agree more with our esteemed visitor when he further declaims that many of London's bombed churches, now being rebuilt, "will never have many worshippers and will not hear much of the Gospel," and that consequently to him "this seems like a waste of money." Vast sums of money are being spent, and have already been spent, in rebuilding churches that are spiritually dead, and from which no true Gospel message is heard. Thank God there are notable exceptions, as our friend is ready to agree.

What is the reason for this decline? We do not have far to look for the answer. Higher criticism and modernism have so undermined the faith of a large proportion of the clergy and ministers today that they have no confidence in preaching from a Book which they no longer believe to be the authoritative Word of God. History has shown that whenever the standard of the supreme authority of the Scriptures as sole guide to faith and conduct is abandoned, inevitably rot and corruption sets in. People, hungering for the Bread of Life that alone can satisfy man's deep spiritual hunger, are fed on the husks of human philosophy until they turn in disgust from such an effete religion, or else by long use become accustomed to this meagre diet which leaves them spiritually starved, so that they can no longer enjoy the "strong meat" of the Word.

Thank God there are still evangelical churches in the metropolis, and some of the giants of the pulpit of earlier days have worthy successors. We rejoice too that there are other evangelical voices—churches where the Word of God is still faithfully proclaimed every Sunday, where expository preaching is still the rule, where every doctrine is Bible-based, where the Scriptures are still the criterion by which every teaching is judged. True, such churches are not often on the main streets—would to God they were—but God has not left Himself without a witness, even in the comparatively godless capital.

The Pentecostal movement had its origins among people who loved the Word. Its doctrines of redemption through the blood of Christ, the Lord's healing power, the empowering baptism in the Holy Ghost and the advent hope of the Church were the outcome of faithful searching of the Scriptures.

We rejoice as a movement to be in that great tradition, and to stand foursquare, as ever, upon the Word, denying fanaticism as well as modernism, rejecting all that will not square up with the Divine revelation. Paul exhorted Timothy to "preach the word." As preachers, let us keep the Word of God to the fore in every service, and as church members let us not fail to give attendance to exhortation. It would be a tragedy if the day ever came in our movement when the majority of our members were content to attend only the evangelistic service, and failed to continue steadfastly in "doctrine and fellowship, and in breaking of bread, and in prayers." Your local Elim church is open this week for Bible study—so that *you* may be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# Women's Column

By Gladys Gorton

## THE MAN OF SORROWS

**H**AVE you ever meditated on the reason why Jesus was called a Man of sorrows (Isaiah 53:3)? The great conquerors and dictators in history have given themselves illustrious names. For example, Stalin called himself the man of steel. But only *one* man—the Man among men—has ever been named, and that in prophecy hundreds of years before His birth, a Man of sorrows. And indeed He was; for sorrow is a consequence of sin, whether personal, parental or ancestral. Sickness, suffering, pain and death come in the train of sin which came into the world through Adam's transgression. Therefore the whole human race is under the dominion of sin. As man has sinned in every sense so Jesus Christ suffered in every sense. If you can solve the mystery of sorrow and suffering you can solve the mystery of Christ's crucifixion. Explain sin and its consequences; then you can explain Calvary. Why sin, then why the cross.

Loss, pain, suffering, anguish, agony, suspense, travail, tragedy—all these the Man of sorrows endured, and because He now lives on high He is able to minister to those who sorrow in such ways.

"Hundreds of years before Christ's society was formed, its programme had been issued to the world. I cannot think of any scene more dramatic than when Jesus entered the church in Nazareth and read it to the people. 'To bind up the broken-hearted, to proclaim liberty to the captives . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' What an exchange—beauty for ashes, joy for mourning, liberty for chains! No marvel that 'the eyes of all them that were in the synagogue were fastened on Him' as He read" (Henry Drummond).

How the world needs Him. Our newspapers are full of tragedies. Two paragraphs almost side by side tell of two women. One committed suicide be-

cause she was "beside herself with grief" and kept blaming herself for her baby's death. While carrying her seven-month-old daughter downstairs she caught her foot on the edge of a landing carpet and the baby fell out of her arms through an open window. The other woman collapsed and died after there was a row in the public-house of which her husband was the licensee. She was running it as he was in hospital. Today I heard of a woman who had the tragic news brought to her that her twin son had been drowned. Visiting the hospital, I overheard a man say to his mother, who was in the next bed, that in three houses, all next to each other, people had died within a month. Space will not allow me to enumerate. In our life we are daily contacting those who are in sorrow. Sorrow visits all, irrespective of class, creed or colour: whether it be palace or cottage.

*Text*: "I know their [thy] sorrows" (Exodus 3:7).

*Thought*: "Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing" (Richter).

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## BOOKS

### REVIEWED

*ALL THE DAYS*, by I. Dawson Smith. Price 1/3 (by post 1/5). Published by B. McCall Barbour, 28 George 4 Bridge, Edinburgh.

This is yet another booklet of the "Meditation" series, giving a text and verses for every day of the month. It is most helpful in these busy days to have verses written concerning a portion of Scripture which can be remembered and meditated upon throughout the day.

*HEAVEN'S CURE FOR EARTH'S CARE*, by George Henderson. Price 8/6 (by post 9/3). Publishers as above.

As Henry Durbanville, the writer of this book has given us many devotional writings which have endeared him to Christian men and women everywhere, and in this volume his expository writings will enrich and bless all who read and study. The cares of this life come upon us all, sometimes corroding the spiritual experience and dimming our vision, but the writer has found where cares can be cured by living in the satisfying realm of heavenly places.

This is a book superbly rich in anecdote, illustration and quotation which will repay careful study and meditation.

A. P. THOMAS.



## TWO REMARKABLE HEALINGS IN PLYMOUTH



Pastor, Rev. F. A. Hodge, had laid hands on those who came forward he asked those who had loved ones at home who needed a touch from the Master to stand on their behalf. I stood for my parents, but God wonderfully delivered *me*.

I had an accident over thirty-five years ago which resulted in my left collar-bone being bent, and I could not stretch my left arm as far as I could my right arm. My doctor told me that nothing could be done to straighten my collar-bone, but God is such a great Physician, He healed me that night. I had a slight burning sensation as I felt the bone being placed back in its correct shape.

Since then I have been able to carry heavy packages on my left arm, a thing which I could not do before God healed me.

I do give God all the glory and praise due to His holy Name.

A. W. McCOLL.

\* \* \*

It is with great joy that I am now able to testify of God's great healing power in my life. To God be all the praise.

For the past twenty years of my life I have been attending our local eye infirmary for treatment to my eyes, and for the past four years I have been completely blind in my left eye, owing to a cataract forming at the back of the eye. In September last year I had an appointment with my eye specialist, who, I thought, was going to arrange for an operation to be performed, but instead he told me that no operation or treatment could be given to help me to recover my sight in my left eye.

On leaving the eye infirmary I placed my whole trust in my Lord and Saviour, and when I awoke on Sunday, October 5th, I felt my Lord so very near. On entering the Elim Church at Plymouth I became more conscious of His presence. Near the end of the service, prayer for the sick was given, and I joined with others for prayer, believing God. After hands had been laid upon me by our minister, Rev. F. A. Hodge, I experienced God's power upon me, and instantly I could see in both my eyes. Thank God I have not used any spectacles since that moment when the Lord healed me.

It is indeed with grateful thanks to Almighty God that I enter into His courts with praise.

ELIZABETH HANCOCK (Mrs.).

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# NEWS from

## the FIELD

### LEYTON

Recently the Leyton church was privileged to enjoy the visit of a Christian from Portugal, who spoke of the difficulties and problems that confronted the Protestants there, and also of the victories that were theirs in Christ. This brother was converted twelve years ago in a Pentecostal church in Lisbon. This, we were informed, is the largest Protestant church in Portugal, having 1,000 members.

Out of a population of 10,000,000 only two per cent are Protestants, and not all of these are born-again Christians. He told us of many distressing incidents, of the poverty of many people, and the difficulty Protestants had in obtaining employment. Because of various threats to the children, the Sunday school numbers had greatly decreased, but, in spite of persecution, the Christian Church was growing. These Christians meet in garages or barns, and

often in people's homes, and some have a two-hour walk late at night to reach these meetings!

LEONARD KNIPE.

### MACCLESFIELD

The Macclesfield Elim Full Gospel Church recently celebrated its nineteenth anniversary, also the second anniversary of the opening of the new church building and the first anniversary of Pastor and Mrs. Brewer's coming to Macclesfield. A special visit by Pastor L. C. Quest and some of the Crusaders from Stafford, who ministered in word and song, was enjoyed by all.

Singing evangelist ex-detective constable Walter Eaton Jones and party conducted the Sunday evening service. Pastor Arnold Brookes, of Salford, ministered at the final anniversary service. His message—"Is anything too hard for God?"—was timely and helpful. The work at Macclesfield is steadily going forward. Over the past few months decisions have been made, and it is a joy to see souls born again of the Spirit of God, growing in grace, and becoming members of the Elim Church.

Work among the young people is going ahead and several of our Junior Crusaders have made the all-important decision. To God be all the glory.

W. F. BAILEY, Secretary.

# NOTHING QUITE LIKE IT!

## THE GREAT ELIM EASTER RALLIES IN THE ROYAL ALBERT HALL

**11 a.m.** MASSIVE OPEN-AIR MEETING in TRAFALGAR SQUARE

Supported by the LEEDS "CONTINENTAL" TRIO, SOUTHAMPTON YOUTH CHOIR

**3 p.m.** 1959 INTERNATIONAL YOUTH RALLY

Special Elim Youth Movement missionary feature

**6.30 p.m.** UNITED EVANGELISTIC MEETING

Supported by the LONDON CRUSADER CHOIR and 1,000-voice youth choir

EASTER  
MONDAY,  
MARCH 30th

Guest Speaker

**DR. J. H. SAAYMAN**

(General Superintendent of the Full Gospel Church of God, South Africa)

Elim Speaker

**REV. JOHN WOODHEAD**

(District Superintendent, North-East Presbytery)

**EVERYBODY INVITED**



THE biblical record of the Flood is one of solemn simplicity which challenges, and defies, comparison. It was a judgment of such magnitude that it has left its high tide marks upon the annals of the most ancient nations of the world, including Babylon, Egypt and China.

History has been divinely apportioned into various dispensations, each one ending with catastrophe. This is true in Genesis 7, and the great judgment there described is used by Christ as being typical of the days of trouble which will close the present dispensation of grace and usher in the righteous reign of the King of kings (Matthew 24:37-39).

The ark is primarily a picture of Christ's redemption in which the believer finds salvation and security. As far as the record goes (Hebrews 11:7), it was built by one man—a carpenter, upon the earth according to a plan given by the God of heaven. The storms which beat upon and destroyed the ungodly were borne for the godly by this blessed work of the carpenter.

Noah's family may very well represent the remnant of Israel preserved through the final horrors of the great tribulation and sealed to be the nucleus of the nation which will fill the earth with fruit during the millennial reign of Christ (Revelation 7:4-8).

### GOD'S COMMAND AND NOAH'S OBEDIENCE (vv. 1-9)

The command was in the nature of an invitation—"Come thou [not "Go thou"] into the ark." It suggests that the Almighty was already within, prepared to share the voyage with those who would obey His word. He never commands an adventure without accompanying the adventurers!

The inclusion of the animals, pairs for propagation and sevens for sacrifice, points to the day when the whole groaning creation now involved in the treadmill of corruption will be delivered (Romans 8:18-22). Comparing 7:11 with 8:13, 14, it will be seen that this mixed multitude of men and animals was shut up together for more than a year. A long time indeed for creatures of such diverse temperament and taste to be together in such cramping surroundings, and one wonders how peace and concord could be maintained. The answer is simple: "Jehovah-Shammah"—"the Lord is there" (Ezekiel 48:35). There was peace in the ark because the God of peace was there, a peace which should ever characterise companies of believers everywhere.

We mark a solemn pause of seven days before the Deluge commenced. It was the calm before the storm. The exactness and accuracy of the details

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# GLEANINGS

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By John Dyke (Minister of Elim)

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stamp the narrative with reality and suggestiveness. The entire multitude entered the ark on the same day—that is the day when God's voice was heard (v. 13). This was on Tuesday, the tenth day of the second month, which roughly corresponds with our early November and which was exactly one month after what was afterwards the Day of Atonement (Leviticus 23:27). Scofield, in his marginal notes upon chapter eight, makes the first, second and tenth months to correspond with our April, May and January respectively. He is incorrect, for he uses the religious calendar, which was not instituted until 1,800 years later (Exodus 12:2), instead of the old calendar which is still used by the Jews to mark civil counting. Under this old calendar the new year commences roughly with our September 21st.

How God's voice was heard is not exactly known. As far as the animals were concerned it might have been through some great inward urge and intuition, a drawing power on the part of Him who already was within the ark (compare John 6:44; 12:32). There was selection even in the brute creation, for not all animals were so moved, only those that responded to the divine call.

Tuesday, and the door was shut (v. 16). There was now no going in or out. It must have been a time of deepest emotion for Noah as he saw the door closed by divine power. One can imagine the feelings of the ungodly as they marked the strange procession moving into the ark. There must have been awe and fear and an immediate expectation of that which Noah had prophesied so long (6:3). But as seven days passed without anything strange happening the fear would be dissipated. The people were so grossly rationalistic they would not believe anything which they could not see or experience. They had seen moisture rising but not falling (2:6), so they wrote across the predictions of Enoch and Noah "disallowed." It is significant that that is exactly the predicted condition of mankind previous to the second advent (2 Peter 3:3, 4).

### THE FLOOD

Two causes for the inundation are given (v. 11).

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# rom GENESIS

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One was a rush of waters downward and another upward. In an earlier study we suggested that the earth was surrounded by a huge ring of water flung out around the equator by the centrifugal force of the earth's revolution. The first mention of seasons as we know them after the Flood (8:22) suggests a forcible tilting of the earth's axis to the present degree, which would have precipitated those waters over the earth. Coupled with the downrush was the terrific gushing forth of waters from the earth itself.

What drama! The narrative is forceful and vivid, only God draws a veil over the worst horrors. Some modern writers, those merchants of the macabre, would have described for us the death struggles and poignant partings. We would have been called upon to witness the frantic and desperate climb to higher ground and to hear the agonising despair of the doomed. Divine reticence draws a merciful screen.

The silence of God must be respected. Eternal judgment as portrayed in the Scriptures is a solemn, terrifying truth through which the Holy Spirit makes powerful appeals to the conscience. The embellishing of such with unscriptural details springing from the imagination makes grotesque a doctrine which, if left as God has placed it in the Bible, would magnify the principles of His eternal justice.

The judgment reveals the hatred and repugnance of God towards sin, yet, in the midst of universal ruin, His grace triumphs. The ark, ugly and cumbersome, "despised and rejected of men," rose magnificently above the waters. Those within its sheltering walls did nothing to save themselves or control their direction, having neither oars nor rudder. The work of deliverance was wholly the Lord's.

## NOAH REMEMBERED (8 : 1-12)

The redeemed had no knowledge of the time they were to remain within. It was a time of faith, for they knew not the day and hour of their final deliverance. Five months after they had entered the ark the heaving motion of the waters ceased as it grounded upon the mountain range of Ararat—a most suggestive and significant day also (v. 4): trans-

lated into the religious calendar, it corresponds with the seventeenth day of the first month, the exact day the Lord Jesus rose in triumph from the grave, a glorious sign indeed that the waters of judgment had subsided.

A few years ago rumours chased around to the effect that the ark had been found in perfect condition preserved in the snows. Josephus, before A.D. 70, declared that the ruins were still to be seen in the mountains of Armenia. What were ruins in the first century could scarcely be in perfect condition in the twentieth! From time to time superstitious "discoveries" are made. There have been imprints of the Saviour's body on old clothes and so-called miraculous pictures. One of the latest is the Christ of the snows, in which by a use of the imagination the face of Christ can be seen in a picture taken of a mountain range. The attention given to these shows that the credulity of the modern mind is not one whit less than that of the heathen. The word of God does not need such suspicious "confirmation" (Acts 16:17,18).

The two birds sent forth carry their own message. The raven, bird of ill omen, did not return (v. 7). It flew across the waters, feasting upon the carcasses floating thereon, typical indeed of the lower nature which delights to feed upon that which God has judged and condemned.

The dove was of a different nature. Associated with the altar (Luke 2:24), it reminds of the new nature in believers which can be satisfied only with those provisions hidden within the walls of redemption. It is scarcely necessary to mention the type of the Holy Spirit contained in this clean bird of the skies (Matthew 3:16). Even the threefold sending forth has its message of the ministry of the Spirit during different periods of earth's history.

The end of the chapter is one of great beauty. It was not only a new year (v. 13) but a new beginning. But not even now would Noah enjoy the new creation without the sanction of God's word (v. 15).

The altar is actually mentioned for the first time, although it was intimated previously (4:2). It represents worship and shows the first act of the redeemed soul when he has passed from death into life. The offerings, of course, speak of Christ and His redemptive work. In the sweet savour of this is the assurance of abiding blessing in spite of the past dark history of mankind. The permanency of any new order or new beginning for the human race is assured only when such is based upon the divinely appointed Sacrifice. Rejection of the Sacrifice on the part of the human race means its ultimate disintegration.



# Calling Boys and Girls

By Bernard Norris

Hello again!

*The answers.* Yes, here are the answers to last week's crossword. Across: 1, Palestine; 6, three; 9, est (did you get caught on this one?); 10, sea; 11, day; 12, all. Down: 1, pass; 2, law; 3, ill (did you get it?); 4, even; 5, servant; 7, dead; 8, fail.

How did you get on? Did you discover the word that was not in Joshua chapter one? It was the answer to 1 across, Palestine. What is wrong with it? Well, if you read verse 4 and look up the places on a map, you will find that the area promised to the children of Israel is a very big area indeed—much larger than Palestine.

I will give you the winners of this question next month.

Oh, excuse me a moment, Mrs. Corsie has just brought my afternoon cup of tea! Mrs. Corsie is helping at Headquarters for a while. Her husband is the minister of a London church, and her father is Pastor J. C. Kennedy, last year's President. Would you like to know some more about her? Well, I will ask her a few questions.

"When were you converted?"

"Well now, it was when I was eight years old. My father was the minister of the Ilford church, and he preached on Jesus' love for us. I realised that Jesus loved me, and I wanted to love Him. It was then that I asked Him into my life. I told just my closest friends, but I didn't tell everyone, and I didn't get on any farther as a Christian. Then, later on, dad went to the U.S.A. and toured for about seventeen months, with mum and me. One day, dad spoke about Jesus' return, and how He would take away those who really loved Him. I was thirteen, and I knew that I was not going on with the Lord, and in fact that I had gone away. That night I came back. After this I felt I wanted to do things for Jesus. I wanted to serve Him.

"We returned to this country, and at Plymouth I was baptised in water when I was fifteen. Yes, my father baptised me. When I was eighteen I went to an Elim camp holiday in Wales. A meeting was to be held for those seeking the baptism in the Holy Spirit. I didn't want to go, for I didn't like noise. But

at last I was persuaded to go, and there I was filled with the Spirit and spoke in other tongues.

"Now I am married to the young man who persuaded me to go to that meeting, and we have a lovely little baby boy. As the wife of an Elim minister, I am now really serving Jesus and going on with Him."

"Thank you very much, Mrs. Corsie. Now you can have my empty cup while I tell your story to our boys and girls."

There we are, and remember we must not only start the Christian life, but we must *keep going on.*

Cheerio for now, and God bless you,

BERNARD.



## ABSENT from the body PRESENT with the Lord

TRIBUTE TO MR. L. J. KEMP—HEAD USHER  
AND DEACON OF THE EASTBOURNE  
CHURCH FOR 29 YEARS

THE passing of our dear brother, Mr. L. J. Kemp, has deprived us of much. To his many friends at Eastbourne he was truly a pillar in the church for many years, having served as a church officer since the inception of the work in 1928. At the age of 82 he retired as head usher and deacon after twenty-nine years' service, the occasion being marked by the presentation of an illuminated address.

Our loss is our brother's gain—he is absent from the body and present with the Lord and also joined again to his dear wife, who passed into the presence of the Lord earlier in the year. As a church we shall always cherish the memory of our dear brother's life and example. He was affectionately known to us as "father" and was admired and loved by everyone. As I pen this far from adequate tribute to him, my heart is strangely moved and I can only add: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

The funeral service was held in the church on Friday, December 12th, 1958, and was conducted by Pastor John Lancaster, friends and members paying their last respects to our dear brother, now called to higher service.

J. F. CARTER (Church Secretary).

ALL evangelicals will learn with interest of the appointment of the Bishop of Barking to be Archbishop of Sydney. Dr. Gough is widely known and esteemed for his evangelical beliefs. A leading figure in the London crusades of Dr. Billy Graham, Dr. Gough will no doubt play a leading part in Dr. Graham's prospective crusade in Sydney, Australia. The Bishop was formerly Vicar of St. James's, Carlisle, and of St. Mary's, Islington, both churches of strong evangelical tradition.

☆ ☆ ☆

"Where men keep silence about the Gospel, surely they do not know it or, at least, it has not seized them." As another year has begun, one might well ponder such arresting words. If fear, discouragement or disinterest has made you a silent or secret disciple, let a fresh realisation of your salvation and pentecostal experience grip your soul. The psalmist vowed to keep silence, even from good. Jeremiah also declared: "I will not make mention of Him, nor speak any more in His name." But when "the fire burned," and the word became as "a burning fire," they could not remain dumb. Keep on fire for God.

☆ ☆ ☆

I attended a secondary modern school Christian Fellowship conducted by a teacher, a member of our church. There were about forty-five interested young people who had stayed after school hours for this. At night I took part in a meeting of a different nature, where I met a fine Christian lady who teaches divinity in a leading girls' high school. She told us of Buddhist children and several Catholics, the children of foreign ambassadors, showing great interest. The following evening I was privileged to preside at the farewell of Pastor and Mrs. Renshaw to Rhodesia, where Mrs. Renshaw will teach in the mission school. These contacts with Christian teachers convinced me yet more of the vital and significant place a Christian teacher is placed in, and of their great privilege to serve youth and God.

☆ ☆ ☆

In a matter of weeks two national papers have had leading articles on the question "how strong are Britain's Roman Catholics?" They were similar in most respects, but for statistics I respected the more conservative figures of one paper, estimating 3,292,000 in England and Wales with a population of 45,000,000. Of these about forty per cent are "lapsed" members. In 1851, when the population was 18,000,000, there were 1,000,000 Catholics, thus the proportionate increase is only 1.8 per cent, but the greatest influx has been in recent post-war years, this chiefly through an annual immigration of 35,000 Irish Catholics (which means a corresponding

## From my Diary



By T. H. Stevenson

decrease of Catholics in Ireland, but this of course is only thought of in Ireland!).

☆ ☆ ☆

Old soldiers are known to be fond of their "stories," but I was really interested in this one! Visiting a disabled man, I learned that as a soldier he was batman to Captain Oates, who later earned fame as the brave member of Captain Scott's party who walked out to his death rather than be a burden to his suffering colleagues. With pride, there was shown to me the press report of my friend's story. Are we as ready to declare with joy our relationship to Him who died not to spare our burdens, but to bear them on His cross?

☆ ☆ ☆

Another pastoral visit took me to a man in hospital. He had written to me following a previous visit, and now I was complimenting him on his really beautiful handwriting. He replied that he always admired his father, and, in his youth, determined to emulate his father in this art. I almost forgot that I was visiting not because of this man's artistic hands but to inquire how he was since his leg amputation. Now he informed me that a few days before they had amputated the other leg also. He looked at me and said, "I'm a great admirer of Group Captain Bader, and I mean to learn to walk again, as he did." I do not doubt him. His admiration and determination may teach one something.

☆ ☆ ☆

A Devon parish magazine displayed a full-page advertisement for the local turf accountants (office bookies instead of street corner type!). On the opposite page among other adverts there was an editorial announcement: "It would be greatly appreciated if readers would kindly support our advertisers as much as possible." Wouldn't this be funny if it were not so sad?

Conducted by  
National Youth  
Secretary

# youth page



## MEN ONLY!

District Youth Commissioner Frank Lavender  
writes from his personal experience  
TO THE YOUNG MEN OF ELIM

*First read Luke chapter 9, verse 57*

ONE thing puzzles me about this incident recorded by Luke! I wonder why this man is so often referred to by preachers and writers as a "temporary enthusiast." He wanted to follow the Lord Jesus Christ wholly, in very sharp contrast to those who were either half-hearted or who rejected His call, and to suggest that the Lord went out of His way to discourage this earnest man is surely most unjust! What the Lord Jesus actually did, of course, was to strip service of any appearance of glamour, and reveal to the man the actual conditions which discipleship might bring to him. As I read this incident again recently it pin-pointed something which has been disturbing me deeply for some time, and I feel I must unburden my heart to the young men of Elim, for you hold the key to the situation.

As I have gone from place to place I have become increasingly conscious of a desperate need, a need so great that it baffles all my attempts to describe it adequately. The need is that of multitudes of people wandering aimlessly as sheep without a shepherd, and of a harvest wasting away because there are insufficient reapers to gather it in; above all, of peoples and nations in deadly peril with no watchman to warn them that fearful judgment is soon to fall! There are sinners needing the message of salvation, churches needing faithful pastors, vast areas of the world which need to be evangelised; both from overseas and the homeland comes the urgent plea for help. The work is being greatly hindered because young men are not coming forward and offering themselves for the ministry; souls are perishing because young men are missing the vision.

I know that one immediate reaction on the part

of many of you is: "But I could never do anything like that, I am so nervous about doing things in public and unsuited for such work." I understand and appreciate your difficulty, and feel that it may help if I tell you a little about my own case. I am sure that no one was less suited for this great work than I; I had only an elementary school education and was, in addition, very timid by nature. It stands out in my memory how, after I was saved, the patient Crusader secretary tried for eighteen months to persuade me to give my testimony; I wonder now whether her persistence was not one of the earliest influences which led me finally into the ministry! Anyway, it was not very long after she had succeeded that I felt that the Lord wanted me to enter the ministry. Many of my friends were surprised when I told them this, for it seemed so contrary to all appearances; yet I asked the Lord for certain signs to confirm what I felt, and He gave them to me. That was in 1938, but it was eight years later, in 1946, that I actually entered the ministry. The dark years of war came, and for five and a half years I was a member of H.M. Forces. At times the possibility of my calling being realised seemed very remote, and sometimes I was near to despair. On one such occasion, the very darkest hour of my whole army career, I cried out to the Lord in my desperation, and asked Him to show me if He really had called me or if it was only a dream. Need I tell you that He did wonderfully confirm His call? I would say to you, then, that what is of supreme importance is not natural ability or circumstances, but that when the Lord calls you He will give to you His ability and will also overrule circumstances in order to bring His purpose to pass.

Here, then, is the challenge that I want you to face; are you willing to offer yourself for the ministry in order to meet the appalling need of this hour? You may object: "But I have not been called!" What do you mean by being called? Do you expect to hear a voice from heaven, or to have an angel visit you? At this moment you are probably making your own plans for your future career; but have you ever asked the Lord: "What do You want me to do?" What I am saying is this: you may have been so busy planning, and listening to other voices telling you what sort of job you ought to have, that you have never given the Lord a chance to show you what *He* wants you to do! In passing, I would point out that even if the Lord shows you that He does not want you in the ministry, it is still important that you find out what He *does* want you to do. I believe that every young Christian man when planning a career should first find out whether the Lord wants him for the home ministry or mission field; not all will be called, but when the Lord says "Yes!" that one should count himself the happiest of men with the noblest of callings. Are you willing to take up the challenge?

Just as I am, Thine own to be,  
 Friend of the young, who lovest me,  
 To consecrate myself to Thee,  
 O Jesus Christ, I come.

In the glad morning of my day,  
 My life to give, my vows to pay,  
 With no reserve, and no delay—  
 With all my heart, I come.

And for Thy sake to win renown,  
 And then to take the victor's crown,  
 And at Thy feet to lay it down,  
 O Master, Lord—I come.

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**Preliminary Announcement**

**NATIONAL YOUTH RALLY**

**September 19th, 3.30 and 6.30 p.m.**

**FRIENDS MEETING HOUSE, EUSTON RD.**

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**Young people in London**  
 on  
**SATURDAY, JANUARY 31**

**PLEASE NOTE**

**SATURDAY NIGHT  
 SPECIAL**

**commences at 7 o'clock**

*THIS MONTH'S GUESTS*  
**MESSENGERS OF THE CROSS**  
 Male voice quintet, vocal solos, talented instrumentalists, electronic keyboard

**BRIDEWELL HALL**  
**Eccleston Place, Victoria, S.W.1**

**IBRA RADIO**

**Radio Africa, Tangier**

Listen to "This is Life," presented by the Elim Church  
**SHORT WAVE: 20.2, 26.1, 32.3 metres**

**WEDNESDAY, JANUARY 28th, 1959, at 9.15 p.m.**

Speaker: **Leslie W. Green (Caerphilly)**

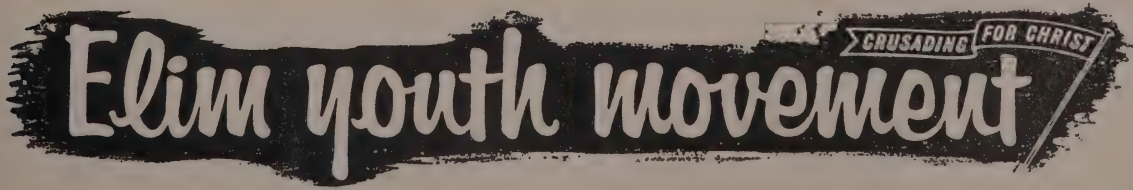
Subject: "Selah"

Ministry of music by  
**THE LONDON CRUSADER CHOIR**

rendering new recordings of "Blessed Assurance," "Never to leave Thee, Lord," and "Life eternal"

Programme produced by  
**DOUGLAS B. GRAY (Director of Music, Elim Radio Studio, London)**

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.





# COMING EVENTS

(Please pray for these services)

**BLACKHEATH.** February 1st. Elim Church, Cardale Street. Special visit of Norton Colville, converted dance-band leader. 6.30.

**FINCHLEY.** January 24. Elim Church, King Street, N.2 (off Church Lane). Start the new year with a Finchley Saturday Special. H. Shaw and East Ham Crusaders bring you a message for 1959. Don't miss it!

**GILTBROOK.** February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

**KIDDERMINSTER.** February 7. Kidderminster Town Hall. Birmingham Presbytery Rally 7. Speakers: E. J. Phillips and A. Backhouse. All invited.

**LEYTON.** January 24—February 8. Elim Church, Vicarage Road. Revival Crusade. Conducted by Irish-Canadian Evangelist, John Abraham. Week-nights 7.45 (except Friday), Sat. 6.30, Sun. 6.30

**LONG EATON.** Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

**LONGTON.** January 31st. Elim Church, Five Ways, Lightwood Road. Special visit of John Dyke (member of Executive Council). 7.30.

**STOCKPORT.** January 10-25. Elim Church, Bamford Street. Great Evangelical and Divine Healing Campaign, conducted by A. J. Chuter and party.

## LONDON CRUSADER CHOIR

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

January 25, Holloway prison; 31, Luton (IBRA Radio Rally); February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

## PRESIDENT'S TOUR

The President will visit the following churches: February 7, Kidderminster; 8 (Sun.), Weoley Castle (morning), Graham Street, Birmingham (evening); March 7 and 8, Cardiff.

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

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

## SUNNY BLUNDELL TOUR

January 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

## MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches in Ireland: January 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

Miss C. M. Paint will also visit the following churches to speak about the work in India and show the slides in connection with her work on that part of the mission field: February 7, Carlisle; 8, Whitehaven; 9, Dumfries; 10, Edin-

burgh; 11, Shotts; 12, Stonyburn; 13, Dunfermline; 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

## British Pentecostal Fellowship

### WEEK-END OF PRAYER

January 24th to 26th

#### Suggestions for Prayer

1. For God's blessing on the British Pentecostal Conference to be held this year.
2. For God's guidance in and blessing on Pentecostal evangelism.
3. For deepening spiritual unity throughout the Pentecostal Movement.
4. For the anointing of the Holy Spirit on all radio ministry.
5. For God's blessing on all literature produced and distributed by the Pentecostal Movement.

Introducing the new

## BARKING MONTHLY RALLIES

ELIM CHURCH, RIPPLE ROAD, 7 p.m.

**JANUARY 24th:** "Business Men's Team" including A. W. Milliken, converted after surviving the Burma railroad of death.

**FEBRUARY 14th:** "Youth for All" with J. Hywell Davies, National Youth Director.

**MARCH 14th:** "Proof of Divine Healing" Testimony of W. Wheeler, who received a new ear in answer to prayer.

## CREWE CRUSADE

continuing Sundays at 3, 6.30 and 8.15 p.m.,  
in the

## TOWN HALL, CREWE

Monday to Thursday at 7.30 p.m.

Saturdays at 3 and 7 p.m. in the

## CORN EXCHANGE

REV. DAVID G. HATHAWAY AND PARTY

Brethren—pray for us!



## 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 numbers 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.

**Bonnie Scotland**, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

### BOARD-RESIDENCE, ETC.

**Boscombe**. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

**Bournemouth**. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bridlington**. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

**Caravan Holidays**. Two four-berth, fully equipped, every facility. Rhyl, 3 min. sea. Taly-Bont beach site. May—October. Smith, 60 Wheatley Road, Warley, Birmingham, 32. C.38

**Cornish Holiday Camp**. Spacious hall available; pleasantly situated; all conveniences. Full particulars apply: Mr. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.28

**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.29

**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.

**Exmouth**, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

**Ilfracombe, Devon**. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Paignton**. Torbay Court for your 1959 holidays. This denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

**St. Austell**, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

**Scarborough, Burniston**. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

### TRADE

**Friars Crag Bible and Stationery Shop**. Please note correct address is: 2nd Floor, 106 George Street, HULL, not Hessele. C.11

### DEDICATION

**Halls**. On December 20th, to Dennis and Jean Halls (members of Elim Church, Chelmsford); God's gift of a daughter, named Margaret June; a sister for Sandra. Dedicated on January 4th by Pastor D. W. Anthony. C.37

### ENGAGEMENT

**Britton : Smith**. The engagement is announced between Peter James, youngest son of Mrs. G. Britton, of Walthamstow, and Jean Hilda, only daughter of Mr. and Mrs. A. Smith, of Stratford. Both Leyton Crusaders. C.34

## A Book to Value -

**THE MESSAGE OF SINAI**. F. A. Tafford, Litt.D. Crown 8vo., 87 pages, linson boards, 6/- net. (by post 6/6).

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