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**The**

# ***Elim Evangel***

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

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Photo by

courtesy of Cumberland News

*Rev. L. T. Pearson and Carlisle members in eastern dress.*

# A STONE AGAINST THE DOOR OF THE TOMB

By Donald Hemingway (*Missionary in Samoa*)

**I**N Matthew's Gospel we read that the tomb of Jesus was made secure: "So they went and made the sepulchre sure, sealing the stone, and setting a watch" (Matthew 27:66).

Please notice three points in this verse: They (1) rolled a stone, (2) sealed the stone, (3) set a watch. To whom does the "they" refer? The chief priests and Pharisees. Why did they do these things? Because they were afraid that Jesus was going to rise from the tomb. Glory be to God, neither stone, seal, nor watch could hold down a resurrected Christ. He rose victorious, triumphantly.

The Devil today is working overtime rolling stones, sealing stones and setting his own watch. The first stone that I would like to talk to you about is the stone of *fear*. It is this stone that the Devil is rolling on to the Christian Church today and upon the lives of multitudes of people. Why does the Church lack power? Why does the Church lack supernatural manifestations? Why is it hard to get sinners saved? Because fear is binding the work of God today. Fear is gripping the lives of men and women. Fear is causing more devastating work than we dare to realise. Look around today and see the sealed stone, and where the stone is there is also a watch. It is the Devil's work to make people as dead and cold as grave clothes. He alone wants you bound because when you are bound you are useless. But you say what is fear? Fear is being afraid. In other words it is insecurity. This produces unbelief, the negative instead of the positive. People today are bound by unbelief. Let us think for a moment of the disciples with Jesus on the sea of Galilee. After the storm was rebuked Jesus said, "Where is your faith?" What greater words can be read than the words that Jesus said in Mark 11:22, "*Have faith in God*"?

Not only are people bound, but churches are bound by unbelief. They have no faith for an outpouring of the Spirit, no faith for supernatural manifestations and miracles. Some say these things are not for today. Let me remind you of the words of Jesus to His disciples prior to His leaving them: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John 14:12).

Charles Wesley in one of his hymns mentions the fire of God burning in our hearts. He says:

"There let it for Thy glory burn,  
With inextinguishable blaze."

Has the blaze been extinguished in your life, in your church? Fear seals and binds, but faith releases and rekindles.

Secondly, we have the stone of *limiting God's power*. God is not a small God, but a big God. He is all-powerful and nothing is too hard for Him. In Matthew 28:18 Jesus says, "All power is given unto Me in heaven and in earth." These words alone reveal to us the omnipotence of the Godhead. Let us not doubt in our Christian faith, in our aspirations, our desires, our vision and witness. God has unlimited power and that power can be at our disposal. How many times do we doubt that God can do the impossible. James 4:3 says, "Ye ask, and receive not, because ye ask amiss." Is the stone of fear binding us up that we limit God's power by being afraid to ask Him for impossible things? In Luke 1:37 we read, "For with God nothing shall be impossible." Remember, God's power is not limited to time and space. Even Job realised this: "*I know that Thou canst do everything, and that no thought can be withholden from Thee*" (Job 42:2). In 1 Chronicles 29:12 with reference to God we also read, "In Thine hand is power and might; and in Thine hand it is . . . to give strength unto all." We are limited to human power and energies but "power belongeth unto God" (Psalm 62:11). Even God reminds us of our human limitations: "With men this is impossible; but with God all things are possible" (Matthew 19:26). Without doubt God's power is a Divine and miraculous power. The God that made the rod to bud, the fire to fall, the cloud the size of a man's hand, that increased the loaves, that walked on the sea, that calmed the storm, that took money from the fish's mouth, that changed water into wine, is still the same God today. By a word He can create. By a touch He can restore. By His power all can be delivered from sin, sickness, or demons. He alone is master of the universe, of every situation. At His command Satan and all his hosts

must bow the knee even as one day all shall bow the knee before Him. Let us not limit God's power by thinking we can do better than He can. Why limit His power because we are dissatisfied when things do not go our way, or just the way we want them to go. God distinctly says in His Word, "For My thoughts are not your thoughts, neither are your ways My ways." If anything of eternal value is to be accomplished it will not be with our own might or power, but by the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah 4:6).

Thirdly, we have the stone of *self*. How many people are there who say the ministry of the apostles is not for today. In these closing days of time when modernism is sweeping our lands, when knowledge is being increased, when many are running to and fro (including the Devil and all his hosts), let us who believe in God get back to the Word of God and believe it. All down the ages God has performed the miraculous. Remember our God is an unchanging God with an unchanging Word. Of Him it says that He is from everlasting to everlasting. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Of His Word, 1 Peter 1:23 says, "The word of God, which liveth and abideth for ever." If we, through putting ourselves first, reject what God's Word teaches, we refuse the provision that God has made for our spiritual and physical welfare. When we put self to the forefront and are not ruled by His Word we make the stone of self more secure. Do you prefer to be bound under the bondage of sin, sickness, or the power of the Devil, or would you rather be free? The death of Jesus Christ was the provision made for your release from bondage. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

The coming of the Son of God to this earth was something more than just to be the lamb of atonement for sin. As Jesus Himself says in Luke 4:18, 19, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then in 1 John 3:8, we read, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

If you are bound by the stone of unbelief, limitation of God's power, or self, you are not standing fast. Jesus Christ on the resurrection morning burst the bonds of the grave, the stone was rolled away, and He arose victorious over bondage, sin, the Devil and death. Will you then turn to God and let Him by His power roll away from your heart and life the stone that is sealed and binds you? Are you willing to let go and let God? Let His resurrection power fill you to overflowing that you may be free from all that would make you inactive, powerless and cold. Jesus said in John 11:25: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Praise the Lord! What does it take to be loosed from bondage or from the stone that binds? *Faith* in a living God. When you ask, believe that God will meet your need, and He will. Then get rid of your stone, get out of your grave-clothes, open your heart, and in faith enjoy freedom, health and happiness.



### SALT CREATES THIRST

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of salt in this verse. "Salt imparts a desirable flavour," said one. "Salt preserves from decay," another suggested.

Then at last a Chinese Christian girl spoke out of an experience none of the others had. "Salt creates thirst," she said, and there was a sudden hush in the room. Everyone was thinking, "Have I ever made anyone thirsty for the Lord Jesus Christ?"

## MISSIONARY FINANCES

Following is the statement for the first two months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

1958	Estimated Expenditure	Received
November		
December	£3,570	£2,941
Deficit for the two months		£629

Please pray that this deficit will speedily be met

# EDITORIAL

## SPACE RACE

“WHEN do you hope to land men on the moon?” This was the question put by a leading B.B.C. personality to a Russian scientist in Moscow in a recent broadcast telephone conversation. “One thing we do know,” said the Russian, “when the Americans get there we shall have a welcoming committee awaiting them.” One is left wondering whether the welcome may be rather a warm one! All credit must be given to the Soviet scientists, who once again have scored a resounding triumph in the race to space, while we must confess that if man is ever to set foot on the moon it is a Russian who is most likely to do so. Were the sole purpose in reaching the moon the advance of scientific knowledge, the impelling force behind it the insatiable desire of man to scan the unknown, to open up new realms, we might rejoice in the latest achievements. Could we see any real benefit to be derived from space travel, our enthusiasm might be increased. However, the only likely consequence in the coming years seems to be the development of bases from which conquest and control of this world may be facilitated.

One hesitates to pronounce impossible, whether from scientific or scriptural grounds, man’s ability eventually to venture into space. So much of what was once a wild fantasy of imagination is now accepted fact. Jules Verne’s *Twenty thousand leagues under the sea* foreshadowed the invention of the submarine, and the *Nautilus*, the American atom-powered submarine, comes near to emulating its famous namesake. Thousands of years ago, poets and writers dreamed of birdlike creatures that would glide gracefully through the air—today the silver birds spread their wings over oceans and continents, bearing men to distant lands. Did Nahum foresee modern automobiles when he spoke of the chariots raging in the streets, justling “one against another in the broad ways” and seeming “like torches,” able to “run like the lightnings”? What better description could he give of a great highway at night? Impossibilities—man’s wildest dreams—have a way of coming true in time.

However, one is reminded forcibly of another occasion in man’s long history when human beings seemed ready to storm the heavens. “Now nothing will be restrained from them, which they have

imagined to do,” God said. One of the early leaders of the Soviet Union (long since eliminated, no doubt, like so many of his kind) once spoke of “grappling with the Lord God in His heaven.” There is little doubt that Soviet success in space travel will be utilised in a further endeavour to debunk the idea of God and heaven. Man’s heart has not changed much with the passing years.

We know already that there are barriers to space travel—the peril of meteors, belts of radiation, extremes of heat and cold, problems of re-entry into the earth’s atmosphere without being burned up like the multitude of particles from space which suffer such a fate. Is there another imponderable problem facing such expeditionaries? In the days of Babel’s tower—parts of which, it is considered, may still be standing, a witness to the folly of mankind—God stepped in and “the Lord scattered them abroad . . . and they left off to build.” Man’s schemes were confounded; their knavish tricks were a challenge to the Almighty, a defiance of God, an endeavour to invade the forbidden abode—“to reach unto heaven.” Will God allow men of a later age to do what He denied them so long ago?

Thank God

“There is a way for man to rise  
To that sublime abode,  
An offering and a sacrifice  
A Holy Spirit’s energies,  
An Advocate with God.”

As believers, we have a real interest in space travel, for “we which are alive and remain shall be caught up together . . . in the clouds, to meet the Lord in the air.” The pull of the earth’s gravitational field will hold us no more—we shall be attracted to a heavenly Body of greater power, the glorified Body of our Lord and Saviour. What a welcome will be ours in that day! The Americans *may* find the Russian welcoming committee on the moon, but the voice of the archangel and the trump of God, the returning Saviour and the immense multitude of resurrected believers will be our welcoming committee. What a welcome! What a day! “Even so, come, Lord Jesus.”

## VERY ANGELIC

A man who surprised his wife by calling her an angel was asked to explain his unusual compliment.

“Well, Mary,” he said, “in the first place, you are always flitting about; secondly, you are continually harping on things; thirdly, by your own account you have nothing to wear; and fourthly, you are up in the air most of the time.”—*Sel.*

# Personal Evangelism

By Richard L. Corsini

**P**ERSONAL evangelism is not spectacular. Those engaged in this method of soul-winning do not enjoy the limelight publicity of modern day evangelism. The work of a Christian to lead other persons to Jesus Christ is commendable. There are many in our midst who still remember the Italian movement in its embryonic stage, which later developed its distinctive form better known as the Christian Church of North America. All of them emphatically declare that personal evangelism was the successful method of soul-winning. This method is still fruitful when God-sent personal workers are active in the Lord's vineyard.

## PERSONAL APPROACH—NICODEMUS

Jesus Christ used personal methods in His approach to individuals. Both His life and conversations are exemplary. Our Lord's nocturnal colloquy with a confused and inquisitive religionist in the person of Nicodemus is proof that personal work is effective. In this case it was the inquirer who went to the source of information and got it.

That discourse was fruitful because later Nicodemus defended Jesus before the Sanhedrin after officers had been sent to arrest Him but had returned without Him (John 7:45-52). Nicodemus also assisted at the burial of Jesus (John 19:39-42). Nothing further is known of the nocturnal visitor, but tradition states that after he made a public declaration of being a follower of Jesus Christ he was expelled from his office as member of the highest court of the Jewish nation.

## PERSONAL APPROACH—THE SAMARITAN WOMAN

The Lord utilised personal evangelism at the well when He led the Samaritan woman into a deeper well of spiritual experience from whence waters of salvation flow. It was our Lord who said to Peter and Andrew: "Follow me, and I will make you fishers of men." It was Andrew who led Peter to Christ. Later, Philip brought Nathanael to Christ. It was Jesus who said to the apostles: "Ye shall be witnesses unto me both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth."

## PERSONAL APPROACH—OTHERS

Examples of personal evangelism are found in the Acts of the Apostles. Philip won the Ethiopian eunuch, who later brought the Gospel of Jesus Christ to darkened Africa. There are many other evidences of personal contacts which led to the salvation of souls.

It is an established fact according to church history that the apostolic church was built up largely by personal evangelism. This method of evangelising must be accompanied by an exemplary life on the part of the witness. Personal contact for direct conversation, urging men and women to accept Christ as their personal Saviour and confessing Him to others, is the most prominent successful method in evangelism.

## THE PERSONAL TOUCH

Let us remember that personal concern for others is the most effective method we can use to reach the unsaved. People like the personal touch. In the home, the personal touch of the parents is desired by the children. At work, the personal contact between employer and employee promotes splendid relations. At school, the personal contact between teacher and pupil is encouraging to the student. The personal touch of a friend is admirable and comforting. The personal contact of a concerned Christian with a needy soul remains the primary God-approved method of leading man to salvation. May God raise up more consecrated personal workers!

*The Lighthouse.*

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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# CHURCH NEWS FLASH



## BLACKPOOL CAMPAIGN

"We never saw it on this fashion" (Mark 2:12). This was the testimony of many who came to the campaign services held by Pastor A. J. Chuter at Blackpool. Nightly souls were saved (fifty-five known decisions were recorded), and the power of God was present to heal.

One man, released after seventeen years of suffering from sciatica, is still praising God, especially too as he also found Jesus as his Saviour.

Fair-sized congregations gathered for the week-night services, held in a hired day school hall for ten of the fourteen evenings, and the church was full for most of the others.

Pastor A. J. Downes convened the meetings. The local Salvation Army Songsters ministered one night, our own choir, and members of it, other nights. Some of the friends from the Lancashire churches supported us. It was a joy to see and hear Mr. Carlos, of Colne, who has had a marvellous healing and has a spinal jacket as a souvenir. There was much cause for rejoicing, in particular over the conversion of three families all unattached to other churches.

The children were not overlooked either, as Pastor Chuter ably presented the Gospel with the aid of conjuring tricks and apt stories to bring the message home; some Sunday school scholars are still looking for some milk which vanished from a jug before their eyes.

We praise God for His goodness and His mercy, also for the faithful ministry of His servants, and we face the future expecting Him to continue what He has begun to do.

L. HANLON.

## TWENTY-ONE YEARS IN FINCHLEY

Finchley assembly celebrated twenty-one years of witness on November 22nd and 23rd.

It was a joy to many of our older members to meet, at the Finchley Special on Saturday evening, our former pastor, Frank Lavender, of Loughborough assembly. We were pleased to have with us also the Bible College Quartet, who gave us in

song, and orally, their testimonies to the glory of God. Items were also rendered by Ernie Warren, who has dedicated his vocal ability to the Lord's service.

Pastor Lavender ministered at all the Sunday services, and we were privileged to have a visit from the London Crusader Choir, ably directed by Pastor D. B. Gray, F.R.S.A. All the meetings were convened by the present pastor, Raymond Hughes.

## STOCKPORT INDUCTION SERVICE

A wonderful sense of the presence of God was felt in the meeting, conducted by Pastor A. Brooks, of Salford. A word of welcome on behalf of the presbytery was given to Pastor and Mrs. Brown by Pastor Barnett, of Glossop. Miss Hilda Taylor, of Salford church, rendered a beautiful solo, after which Pastor Brooks gave a timely message to the people. A final word and charge to the minister was given by Pastor P. Brewer, of Macclesfield.

Pastor and Mrs. Brown gave response to the message. The service was attended by the various churches in the presbytery.

Now we are looking to God for a grand time of blessing as we obey His word.

E. BARNETT.

## RECENT EVENTS AT LEICESTER

During recent months we have enjoyed much blessing under the ministry of Pastor Allen. At a joint baptismal service with the Assemblies of God the majority of the candidates were young people, and it was wonderful to hear each one testify of his or her experience of salvation.

In October our church was almost full to welcome home our beloved missionaries from Tanganyika. We had prayed and fasted much for Pastor Gull in his recent illness, and now we could see that God had answered prayer. We were also privileged to have Pastor Bradley to welcome them home. Pastor and Mrs. Gull sang in Kiswahili, after which we all returned thanks unto God for the great things He had done.

MRS. J. WOLFE.

## LONDON CRUSADER CHOIR VISITS PORTSMOUTH

The Portsmouth Elim Church had the joy of seeing the building packed on the occasion of the visit of the London Crusader Choir. Great blessing was received through the ministry of this talented choir, which was under the leadership of Pastor D. B. Gray.

Recently we were also privileged to have with us Miss Sunny Blundell for a series of children's meetings and the Sisterhood anniversary services.

We thank God for the little ones who gave their hearts to God and for the blessing of God upon the ministry of Miss S. Blundell.

## ELIM CHURCH FAREWELL SERVICE

Rev. F. S. Bristow (Boscombe), the minister of the Wimborne Elim Church, and his wife are leaving to take up ministry in Armagh, North Ireland. They were bidden farewell at a service on Sunday evening.

The treasurer, Mr. H. Bracher, gave a résumé of the work accomplished during the past two years. He thanked Mr. and Mrs. Bristow for their devoted services, and wished them God-speed in the future.

The secretary, Mr. P. F. Dacombe, paid a similar tribute on behalf of the deacons and members, and presented them with a striking clock, a fountain pen, and an envelope containing the balance of the fund.

Mrs. W. English spoke on behalf of the Women's Fellowship, and presented Mrs. Bristow, senior, with a gift as a mark of appreciation of her work in the Fellowship.

Prior to leaving Wimborne Mr. Bristow arranged a baptismal service for seven candidates desiring baptism in the Elim Church, Curzon Road, Bourne-mouth.

—*Western Gazette.*



*Rev. F. S. Bristow and baptismal candidates.*

## REAL ESTATE

Los Angeles,  
California.

Dear Dr. Fulton,

I understand that you intend to make "Heaven" the subject of your address in church next Sunday evening. I am interested in that land, because I hold a clear title to a bit of property there, which has been mine for over fifty years. I did not buy it, it was given to me without money and without price, but the donor purchased it for me at a tremendous sacrifice. I am not holding it for speculation, since the title is not transferable. It is not a vacant lot; for more than half a century I have been sending up materials out of which the greatest Architect and Builder of the universe has been building a home for me, which will never need to be replaced or remodelled, because it will suit me perfectly, individually, and will never grow old.

Termites can never undermine its foundation, for it rests upon the "Rock of Ages." Fire cannot destroy it, floods cannot wash it away. No locks or bolts will ever have to be placed upon its door, for no vicious person can ever enter that land where my dwelling stands almost completed, and almost ready for me to enter and abide in peace, eternally, without fear of being ejected.

There is a valley of deep shadows between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that "City of Gold" without passing through this dark valley of shadows, but I am not afraid, because the best Friend I ever had went through that same valley long, long ago, and drove away all its gloom.

He has stuck with me through thick and thin, since we first became acquainted fifty-five years ago. I hold His promise in printed form that "He will never leave me, nor forsake me." He will be with me as I walk through the valley of shadows, and I shall not lose my way.

My ticket to heaven has no date upon it; for the journey no return coupons, and no permits for baggage. Yet I am ready to go, and I may not be here while you are talking next Sunday evening, but I am sure of meeting you there some day. If, however, I am still here, I hope to hear your talk over the radio from my home in Los Angeles, California.

*Note.* The writer of this letter passed away only a few hours after addressing the above letter to his friend, Dr. Fulton.



**J**OTHAM was a young man whose experiences and aspirations were typical of so many young people today. We will consider three things about him.

### **JOTHAM HAD A PRIVILEGED LIFE**

He was the son of the famous Gideon, a great warrior and judge who had "adventured his life far." To be born in such a family had great advantages, and to be born in a Christian home and a Christian land is to start off with much firmly in one's favour. In the days of Jotham the children of heathen parents were often subjected to hideous and cruel customs. Many were sacrificed alive to the flames of Moloch. The children of the Israelites were saved from such barbarities by the godly rule of men like Gideon.

In our day it is still far better to be born in Britain, backslidden though she is, than to be born in lands where fearsome initiation rites and cruelties are practised. Ours is a privileged life. But Jotham had the extra experience of being the sole survivor of a massacre of seventy of his kin by the upstart Abimelech, who was a usurper and aspirant after a chiefdom to which he had no right and who intended to remove all his rivals in a terrible blood-bath of vile murder. From this Jotham was saved. Why? Because he was clever enough to hide himself is only half the reason. The other half is that God saved him from death for a purpose. The purpose was clearly that he might carry on the work of Gideon and defeat the rival Abimelech.

Those who have been saved by the Lord Jesus Christ from a worse fate than Jotham's, namely from eternal death, are not saved just because we were wise enough to attend a vital evangelistic meeting or sign a decision card at the psychological moment. We were saved so that we could carry on the work of God's servants and fulfil His purpose in our lives. Being saved is no accident or coincidence.

Who or what is the usurper in your case? What is it your task to remove or conquer? Is it the "world," the "flesh," some temptation, some friend, hobby, besetting sin? Is some usurper like Abimelech keeping you from being where you should be for God? You have a privileged life indeed if you are a Christian, for this is the greatest thing in the world. But what are you doing?

### **JOTHAM HAD PROMISING ABILITY**

He evidently realised he should do something, and

he climbed Mount Gerizim and addressed himself in clear-cut terms to the people. He was making a fine start, bold and certain of his rights. "Hearken to me that God may hearken to you," he cried. This is in effect the cry of the evangelist. Repentance and conversion are implicit in these words. Mount Gerizim was a mountain of great religious associations. Jacob's well was there—it was here that Jesus later spoke to the Samaritan woman. It was "in this mountain" that the Samaritans claimed God should be worshipped. Joseph's tomb was there. There was great controversy about Mount Gerizim's importance. Jotham showed commendable ability in taking the trouble to climb it and speak from it. We live today in the centre of great religious history and associations and also in the scene of deep controversy. Many are the clamouring voices contending for a variety of causes. In this age the clear-cut voice of the evangelical Christian should be heard

# **JOTHAM, V AND**

**By J. C. Mulvagh** (*Minis*)

again. Have you put yourself to the trouble of exerting yourself as Jotham did? You have a promising future to "adventure far" for God. You have the ability too. If the circumstances challenge you and you are willing to climb your mountain of controversy and lift up your testimony in word or in deed, then God will provide the ability. Get up! Go out! Climb! Put yourself out, exert yourself! Jesus is still calling youth to dare for Him. His voice is not a soft lullaby soothing you to sleep, but a loud trumpet blast awakening you to action. Remove the usurpers, defeat the Abimelechs. "I am not able" you moan. You are! Jotham's ability was God-given. So is yours.

But the sad end to this privileged and promising young man is that he became a

### **PATHETIC FAILURE**

Verse 21 says laconically: "And Jotham ran away, and fled . . . for fear of Abimelech." What

went wrong? He had started so well. This is the story of so many who dare but do not. Somewhere Jotham got sidetracked. He lost out, and misused the energy by which he had climbed Gerizim by running away. What sad tales of wasted ability, neglected talents, can be told! Of the great crowds who sang with deep emotion in missionary rallies "Where He leads me I will follow," how many have turned back and run away?

Jotham allowed the usurper to prevail. Eventually of course, Abimelech was killed. And how? Not by brave young Jotham, the brilliant preacher, but by an unknown woman who dropped a bit of stone on his head, as a result of which he died in shame. Who will have to take *your* place and do your work? Some woman who never had your advantages? But the terrible tragedy is that before he was killed Abimelech had murdered 1,000 helpless people, including little children, by burning them to death in

# WHO DARED DIDN'T

(Judges 9)

Elim Church, Accrington)

a tower. What a trail of havoc he left behind! And none of it may have ever happened had Jotham not run away. Think! How many souls will be lost because you fail to fulfil the purpose for which you were saved? Will some lonely mission station be left unmanned; some school close down in Africa; some tribe never have the Gospel in its own language; some child die? It may be all right for hundreds of your Christian friends to live selfish, self-centred lives in worldly and luxurious comfort (though I doubt it), but is it all right for you? Think of your privileges. Think of the enemy who has no right to be where he so often is. Dare to get Abimelech out! Do not run away.

In the atrocities of the recent Korean war a missionary was brought into an allied camp suffering terribly from the torture of having seven nails hammered into his skull in a grotesque replica of the crown of thorns. He told stories of sickening cruelty, even to young children. But after treatment one

morning he had gone. They discovered later that he had quietly gone back; back to his people; back to work where God had called him; back maybe to suffer worse things. Why? Because His Lord had not run away from Calvary.

Just before the last missionaries left China, some of them beheld a terrible scene. Christian Chinese were asked to renounce Jesus Christ. They were lined up. All refused. They paid with their lives, being beheaded in front of their fellow believers. Then one man's nerve broke. He gave in, and the tormentors allowed him to go. As he walked away from death a Buddhist nun ran forward and declared that she wanted to take his place. She had been a secret Christian she said, but now she wanted to confess Christ openly even in death. She died on the spot. One ran away, one who had had many privileges and much promise. One took his place who had been till then unknown. What great good her death did will be known only in eternity.

Do you sing "I'd rather have Jesus than anything the world affords today"? Is it true? Are you running away from Christ's claim on you, from His call?

Jotham dared and did not go on. Will you dare and do for God?

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## ONLY TODAY

By Mary M. Bodie

Yesterday's sun went down the line.  
Tomorrow's sun has not yet come.  
Only the sun of today doth shine  
Over the path that leads me home.  
If I would win the prize at last,  
I dare not loiter, but must run fast.  
There is hope in the future and help in the past;  
But only the sun of today is mine.

Yesterday's work was done at eve.  
Tomorrow's work is not begun.  
Only today may my shuttle weave  
And finish the task when day is done.  
I've learned the adage and hold it fast,  
There is hope in the future and help in the past;  
But only today is mine to believe.

We have every confidence in announcing that it will be

## **BIGGER AND BETTER THAN EVER**

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

### **ROYAL ALBERT HALL**

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



## Women's Column

By Gladys Gorton

### KNITTING

THE latest on knitting. A Harley Street psychologist suggests that business men learn to knit in the train when travelling to and fro to "lower their nervous strain." Actually I have been shown by men the articles they have cleverly knitted, but generally it is the women who are the knitters. Necessity, the mother of invention, has made some to excel as knitters, while others knit for the sure relaxation it gives, and to soothe in times of stress. Actually knitting does the reverse to me; if I knit too long my shoulders and back ache and my nerves get "on edge." Imagine a compartment full of men all endeavouring to knit—what a tangle they would get in! Determination, consternation, desperation and perspiration would be registered on their faces!

But, joking apart, Paul the apostle, in the spiritual sense, knew the full meaning of knitting. In his letter to the Colossians he warns them against letting anything or anybody cheat them from knowing Christ in His fulness and from growing into mature Christians. Read Colossians chapter two, especially noting verses two and nineteen.

"The garment of friendship is knitted on the needles of give and take." This is clearly seen in the love of Jonathan and David; "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1).

There is so much in this "give and take" policy.

It is fifty-fifty—both give and both take. Lots of people do the taking but never the giving, and friendships are shattered. A woman who is now one of my friends said to me in our earlier acquaintance, "Let us both pay for what we borrow from each other, then we shall always be friends." It is true. This, in time, made us firm friends because there had never been a misunderstanding or an "atmosphere."

Occasionally I have knitted a pullover for my husband—it has taken me ages, begun one winter and finished the next! I have told him, "There is love in every stitch"—an old saying, I know, and one which you will have said to one of your loved ones. The knitter goes by the pattern chosen, which has been carefully designed and meticulously worked out by the specialist designer knitter. If we go by "The Specialist's" pattern for our life we will know that He has planned in love. "He silently planneth in love for thee."

Another thought:

"Age after age He will give  
Lessons . . .

That *love* is the way to live."

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

SHORT WAVE: 20.2, 26.1 and 32.3 metres'

WEDNESDAY, FEBRUARY 4th, 1959, at 9.15 p.m.

Speaker: Rev. J. Dyke (Birmingham)

Subject: "Thou art the man"

Ministry of music by the London Crusader Choir rendering "Who is on the Lord's side?" and "When peace like a river." Solo by Doris Bailey: "Have you any room for Jesus?"

Programme produced by

DOUGLAS B. GRAY (Director of Music, Elim Radio Studio, London)

SUNDAY, FEBRUARY 1st, 1959, at 9.15 p.m. (short wave as above)

Speaker: Rev. Walter Urch (Dundee)

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.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## T.V. and You and Me

Severe criticism of television programmes put over by both the B.B.C. and I.T.V. has been directed against them because of the character of such programmes. The sexy shows, the vulgar humour—if it can be called humour—of comedians are such that no one who loves the Lord can look at them without a sense of shame. A well-known American broadcaster, Edward Murrow, has said of American television programmes that they largely consist of "decadence, escapism, and insulation from the realities of the world in which we live."

Quite recently the head of the B.B.C., speaking of Sunday programmes, is quoted as saying "We don't want Sunday to become a religious festival." Undoubtedly it is time for the saving influence of Christian opinion to be brought to bear on the programmes from our television stations or else we shall be swamped by secularism and vulgarised by the sheer vulgarity of some of the items. What we need on our sets as Christians is a good "off" switch. We should refuse to allow our homes and families to be contaminated by the ungodliness and vulgarity of these programmes. Let us keep our sanctity by shutting off and shutting out the things we would be ashamed to be seen going to watch in cinemas or theatres of our home town.

## Excavations at Ancient Gibeon

Archæologists of the American School of Oriental Research working in Jordan have unearthed ancient Shechem, associated with Abraham, Bethel and Gibeon (now known as El Jib). In this latter place the famous pool was uncovered. As the workmen enlarged their hole they found the pool was thirty-seven feet in diameter. It had a circular stairway carved out of the solid rock and had a descent of 185 steps to a pool of fresh water. In the pool they found an earthen water jar intact. It had undoubtedly been there since 500 B.C. Gibeon is mentioned forty-three times in the Old Testament and is described as "a great city, one of the royal cities."

*The spade of the archæologist has become in many places a more eloquent witness to the Word of God than many preachers.*

## Radio Religion

The Swiss churches are very cautious in regard to religious broadcasts. All programmes are intended only for those who are unable to attend church personally. Therefore all broadcasts are meditations suitable for shut-ins and no complete services are ever broadcast from studios. This is a policy aimed at the prevention of the idea gaining ground that people can have all the religion they need at home through sound or television broadcasts.

*Here, of course, even in Britain there is a danger of people having a "radio religion" and never seeking to attend church themselves. It is absolutely essential that*

*those who listen to broadcasts in their homes, unless they are shut-ins, should be encouraged to feel that communal worship in a place appointed for the purpose is an essential part of the Christian faith.*

## Royal Crystal Gazers!

Recently it was reported in one of our national newspapers that the Queen Mother had paid a visit to a crystal gazer. When this was denied officially, attempts were made to establish the veracity of the account on which the report was based, but without success.

*Britain has much to thank God for in the possession of a Royal Family some of whom at least are confessing Christians. The Queen herself and the Queen Mother have given us much joy in their acknowledgements of the reality of their faith. We would like to see the Queen go less to her racing meetings, and the Duke of Edinburgh to his Sunday polo games, but we have not much need to fear them turning to the fanciful folly of following crystal gazers.*

## Best Seller

The Bible, ever a best seller, is now being given popular recognition in Japan, says the secretary of the Japan Bible Society. The feeling that the Bible is a foreign book is rapidly disappearing. The big newspapers freely give space to the Bible and have been introducing it to the public. The Prince Mikasa's love for the Bible has been a most valuable contributory factor in its popularity. Leading citizens are open in their confession to faith in Christ and to their habit of churchgoing and Bible reading.

## Billy Graham to visit Australia

The Billy Graham Crusade headquarters in Melbourne and Sydney on September 19th, 1958, announced rather complete plans for the visit of the American evangelist to Australia early in 1959.

Melbourne will be the site of the first crusade, beginning on February 8th and continuing to March 15th. The West Melbourne stadium will be the site for the meetings.

A visit to New Zealand will follow, with preliminary crusades conducted in Auckland, Wellington and Christchurch by Dr. Graham's associate evangelists during the week beginning March 29th. Dr. Graham will speak at the two concluding services in each city: in Auckland on April 3rd and 4th; in Wellington on April 5th and 6th; and in Christchurch on April 7th and 8th.

The crusade in Sydney will begin on April 12th and continue to May 17th. The meetings will be held at the Sydney Show Grounds.

In Brisbane, associate evangelist Leighton Ford will begin a two-week crusade on May 17th, with Dr. Graham speaking at concluding services on May 29th, 30th and 31st.

In Adelaide, associate evangelist Joseph Blinco will open a two-week crusade on May 21st, with Dr. Graham speaking at concluding services on June 2nd, 3rd and 4th.

The concluding meetings in Australia will be begun in Perth by associate evangelist Grady Wilson on Sunday, May 31st, with Dr. Graham speaking at concluding services on June 6th and 7th.

Still in the discussion stage are plans for a visit to Tasmania and to Canberra.

## Australia's 90 per cent

Over ninety per cent of Australians say they are Christians according to a survey by Sydney University. Of these 41.9 per cent said they were Anglicans, 24.3 per cent Roman Catholics, 12 per cent Methodists, 10.7 per cent Presbyterians, 1.5 per cent Baptists and 1.5 per cent Lutherans. Congregationalists, Salvationists and other religious groups make up another 6 per cent.

*Well, it's time some of these outlandish places, geographically speaking, sent some of their missionaries to this godless, pagan Britain. Here our average attendance of churchgoers is about five per cent. How many of those are really born again is difficult to estimate.*

## Highlights of World Conference in Toronto

Delegates came from every continent and the islands of the sea to attend the Fifth World Conference of Pentecostal Churches.

Four delegates came from behind the Iron Curtain to represent the thriving Pentecostal movement in Poland. More than forty other countries sent representatives to tell how God was pouring out His Spirit upon their people.

The Canadian National Exhibition grounds in Toronto became a spiritual "United Nations" for the triennial event. The spacious Coliseum arena, seating nearly 10,000, with its facilities offered a convenient conference centre on the Lake Ontario waterfront.

People of all ages, colours and customs were drawn together by a common bond—their faith in Christ and their fervent Pentecostal testimony. Immaculately dressed black children played and mingled with white children in the corridors. A young Eskimo lady from northern Alaska entered into the joyful proceedings; interpreters stood in the midst of foreign language groups translating the proceedings into French, German, Italian, Swedish, Finnish, Polish, Ukrainian, Yugo-Slavian, Eskimo, and occasionally into other languages.

White-robed delegates from India and Scandinavians in national costume added to the colour of the gathering. Several hundred coloured people from the U.S.A., Bermuda, the West Indian Federation, Ghana and South Africa were among the delegates. Canada has no racial segregation. Blacks and whites sat side by side in the congregation while Senator Gerald R. Wessels, of South Africa, introduced and embraced Rev. Nicholas Bhenqu before the Zulu evangelist preached at the Wednesday night service. Both men stayed at the same headquarters hotel and shared the same dining room.

None enjoyed the meetings more than the grey-haired veterans of the Pentecostal revival, who were deeply moved by the international conference. For men like A. H. Argue, one of Canada's pioneer preachers who is now in his ninetieth year, and Martin Genischen, eighty-year-old pastor from West Berlin who has been active in the Pentecostal movement in Europe since 1908, the gathering was a dream come true.

—Pentecostal Evangel.



## FAR AWAY THE NOISE OF STRIFE

By John Lancaster

(Youth Commissioner for Sussex)

**M**ACHINE guns chattered angrily in the hills a mile away and the distant droning of aircraft echoed across the paddy fields as we drove through a deserted Burmese village. Yet apart from these distant sounds and the shell-pitted road that constantly made the truck rear like a frightened horse the journey was as uneventful as sauntering along a leafy English lane. We were within the sound of conflict, but not personally involved.

Oddly enough, it was the line of a hymn that brought this incident down from the dusty shelves of memory to set me thinking. In some ways, I suppose, I am taking this line out of its context, but it does seem to me to be an apt description of many a Christian life. Listen to the first line of this well-known hymn:

“Far away the noise of strife upon my ear is falling.”

Now of course, the hymn writer obviously had in mind the peace a Christian's heart rejoices in because he is right with God and his life is hidden with Christ in God. This is a glorious fact of Christian experience, but it is only one side of the truth; for while we do enjoy a wonderful security in the hollow of God's hand we are also called upon to engage in the good fight of faith, and the New Testament echoes again and again with ringing battle cries: “Fight the good fight”; “Resist the devil”; “Stand fast”; “Endure hardness”—these are some of the crisp battle orders issued by the apostle who once described the Christian life as wrestling against principalities and powers.

Unfortunately, there are many Christians who seem unaware that they belong to the Church militant. One feels like asking them the humorous question that went the rounds during the last war: “Don't you know there's a war on?” For them it is true, in more senses than one, that the noise of strife is far away, because they have made sure there is a comfortable distance between them and the front line. To put it simply, they are within the sound of battle but they are not on active service, not personally involved in the conflict.

Bringing all this down to practical things, it is a sad fact that there are too many Christians—and not a few Crusaders—who are not actively engaged in Christian service. We thank God for the many who are—the “keen types” who are to be found at the prayer meeting and who take every opportunity of witnessing for Christ, the courageous few who engage in “fishing” on Sunday nights before the gospel service and those who cheerfully and enthusiastically respond to any call upon their loyalty. These are Crusaders indeed, but there are others who seem to linger on the fringe of things, who come and go like fitful shadows. They are not personally involved in the active work of their church, nor can they be relied upon to lend a hand when help is needed. Not for them the battle of the Lord. The sword of the Spirit hangs unused in its scabbard, the shield of faith has never felt the impact of fiery darts and there are no marks of conflict upon them anywhere. They do not pray in the real sense of the term, and the prayer meeting is to them a place to sit with open eyes, glancing frequently at the clock and fighting yawns rather than the hosts of darkness. And should an opportunity for witness occur at work they immediately take evasive action, changing the subject or hurriedly taking their leave. The calls of the local church for Sunday school teachers and other forms of Christian service are trumpets that bring no response as far as they are concerned, and the wider calls of the mission field and ministry are never even heard. They love their uniform but take good care to see it is never tarnished by the smoke of battle. They are Crusaders in nothing but name.

What kind of Crusader are you? Can your pastor rely on you to give him enthusiastic support? Does your church recognize in you one of its best workers? Above all, can the great Captain of our salvation look down upon you and see you right in the thick of the battle for souls? It is one thing to wear a Crusader badge: it is quite another to be a Crusader. Are you giving your best for Him? Are you praying, working, witnessing, resisting tempta-

tion and gladly responding to the Master's every call? Or are you taking the line of least resistance, compromising with sin, keeping silent, doing nothing for God?

When King Harold fought his last battle against the invading Normans at Hasting in 1066, his soldiers were so devoted to their king that when at length he fell they closed their ranks around him and fought the encircling foe to the end. Sir Arthur Bryant, in his book *The Story of England*, quotes a Norman writer as saying: "In the English ranks the only movement was the dropping of the dead; the living stood motionless. . . . They were ever ready with their steel, those sons of the old Saxon race, the most dauntless of men. But," says Bryant, "as darkness fell, the ring of living dwindled until all the Wessex thanes and house-carls lay around

their king and the banner of the fighting man." Loyalty to an earthly sovereign made these men faithful unto death, ready to give all for him who inspired them. Shall we give less to the Son of God who calls us to His side? Shall we content ourselves with sitting at ease while far away the noise of strife is sounding? Rather let us range ourselves around Him and fight for Him, confident that He will lead us to glorious victory.

"Round His standard ranging,  
Victory is secure,  
For His truth unchanging  
Makes the triumph sure.  
Joyfully enlisting,  
By thy grace divine,  
We are on the Lord's side,  
Saviour, we are thine!"

## HAVE YOU PRAYED

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



### Calling Boys and Girls

By Bernard Norris

Hello again!

Well, how have you got on? You know, that friend of yours you've been praying for this month. Don't you remember what I said in the first EVANGEL this year? I suggested you picked out one unsaved friend and prayed that God would save that one, and that you then did your best to get that friend to come to church with you. How did you get on?

I would love to hear from you.

Fancy, the end of one month already! Why, this year hardly seems to have begun, yet in eight weeks we shall all be meeting each other at Trafalgar Square and the Royal Albert Hall for Elim's great family day—Easter Monday. Doesn't the time fly! Nine and a half years have passed since I was saved in the Brixton campaign, yet I can remember the place and the time as clearly as though it happened yesterday. Can you remember just when and where you were saved?

The other week the Junior Crusaders at my church were discussing what "saved" meant, and how you could be sure. One said that a person feels different inside, and another said you could be sure because the Bible promises salvation to those who ask Jesus to save them.

Are you saved? Are you sure? Do you know?

If you *are* saved, what are you going to do with your life? Are you going to invest it in Christian work and service?

I was always afraid that God would call me to be a missionary. I didn't want to be a missionary, and I was afraid to go to missionary rallies, or read missionary books, in case God called me. Now I don't mind where God calls me or sends me. I have learned that the happiest place is the place God wants you to be, for even if it seems hard going, and you feel sad, you would be far worse out of God's will. It doesn't seem as long as eight years since I first came to Elim Headquarters to work, yet it is just that. How time flies!

Listen a minute. There are still eleven months left in this year. What about giving yourself to God for those months, and telling Him you are willing to do anything and go anywhere? A real live adventure, that's what it will be.

Cheerio for now, and God bless you all.

BERNARD.



THE FAMILY ALTAR  
 and  
 ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by W. J. Hilliard**  
 (Minister of Elim Church, Greenock)

**Sunday, February 1st.** 1 Chronicles 16 : 7-27.

"Remember His marvellous works" (v. 12).

The first verse of the reading suggests that this psalm was composed by David and then passed on to Asaph and his brethren, the musicians and leaders of praise (15 : 17). It was his contribution to the joy and the rejoicing of this great day, the day when the ark of God was set up in its rightful place. In it we are called upon to "give thanks," to "call upon His name," to "make known His deeds," to sing and talk of His wondrous works and to be always mindful of His covenant. "Remember" is the word before us now. How easy it is to forget His marvellous works, to be overwhelmed with care and responsibility. Let this be a day of remembrance and sing of the goodness of the Lord.

**Monday, February 2nd.** 1 Chronicles 16 : 28-43.

Read again verse 29. It is a glorious verse! It contains a threefold exhortation, something that we should not only think about but consider it an honour to be called upon to do: "Give unto the Lord the glory due unto His name"; "Bring an offering, and come before Him"; "Worship the Lord in the beauty of holiness." If this exhortation is lovingly and sincerely obeyed it will make a profound impression on the life. Here we read of praise; this is the outward expression of a heart that is completely satisfied. In giving we receive in return unbounded spiritual blessing. Holiness is named in the last part of the exhortation. A holy life is a life in vital touch with God, a contact that makes it strong to stand firm and to endure hardship.

**Tuesday, February 3rd.** 1 Chronicles 17 : 1-15.

Although David was not permitted to build the house for God (the reason is given in chapter 22, verse 8) his intention was good. It was this good intention that Nathan had in mind when he said, "Do all that is in thine heart; for God is with thee." In his own security and comfort David was not forgetful of the worship and the service of God. Before the approach was made to Nathan the thought had nestled deep in his heart and had become the dominating factor of his life. Does the work of God have this place of prominence in your life and mine? "Seek ye first the kingdom of God and His righteousness." If we do this we shall find that temporal and other requirements will slip into their rightful place and all that we need will be fully met in Him.

**Wednesday, February 4th.** 1 Chronicles 17 : 16-27.

"O Lord, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears" (v. 20).

David had heard many wonderful things about God. In his prayer he thanked God for what he had heard of His faithfulness and His greatness. Between the time of our lesson and now there stands the cross of our Lord Jesus. What David heard is surpassed by the greater revelation in Christ. The redemption that he spoke about is but a type of "redemption through His blood." Notwithstanding the enterprising ministry of God's servants overseas, there are yet

many who have never heard the story of God's redeeming love. Can we thank God that we have been thus honoured and then pray for those who make it known to others?

**Thursday, February 5th.** 1 Chronicles 21 : 1-14.

By numbering the people David committed a great sin. This is suggested by three things: it was instigated by Satan, Joab protested against it most strongly and after being rebuked David himself referred to it as being iniquitous and foolish. The sin lay partly in his desire to know the greatness of his kingdom, a knowledge that could only lead to his glorying in the flesh. The numbering of the people would not have been undertaken if the king and the people had not been in a backsliding state of heart. We must trust in God rather than in the arm of flesh, it will fail. "He that glorieth, let him glory in the Lord."

**Friday, February 6th.** 1 Chronicles 21 : 15-30.

The sword is the symbol of judgment (Deuteronomy 42 : 41). It was with a drawn sword in His hand that Joshua met "the captain of the host of the Lord" as he stood by the walls of Jericho. Judgment was about to fall on Joshua's enemies. When David saw the angel of the Lord standing between heaven and earth it again symbolized judgment, but this time on God's people. The mercy of God, however, stayed this judgment when confession was followed by deep repentance of heart. The chapter closes with the sword being put again into the scabbard. In David's confession we have an instance of a sincere and heartfelt repentance before God. With him there was no excusing the sin, no evading the issue; this is very evident in verse 17.

**Saturday, February 7th.** 1 Chronicles 22 : 1-19.

Here we read of David's preparation for the temple, of his charge to Solomon his son, and of his call to the princes of Israel to help him in this great undertaking. On the Divinely selected site David made great preparation for the work—this he did with all his might (29 : 2). His call to the princes of Israel to aid in the work should remind us that in the service of God there is opportunity for those who are not particularly named or specially gifted. These should be willing, obedient and faithful. The work of God should be near to the hearts of all of God's people. There is nothing greater; it is a work for eternity.

CHURCH — YOUR GIFT TO THE FUND — LENT
<p style="font-size: 1.2em; margin: 0;"><b>Elim Building Development Fund</b></p> <hr style="width: 20%; margin: 10px auto;"/> <p style="margin: 0;">Our goal is that</p> <p style="font-size: 1.5em; margin: 10px 0;"><b>Every Elim Member</b></p> <p style="margin: 0;">should give £1 or more to the fund. This would result in the greatest ever forward move in Elim in providing new church buildings.</p> <p style="margin: 10px 0;">Write to the  <b>Secretary, E.B.D.F.,</b>  <b>20 Clarence Avenue, London, S.W.4</b></p>
CHURCH — LENT TO BUILD ANOTHER CHURCH — LENT TO BUILD ANOTHER CHURCH — LENT TO BUILD ANOTHER CHURCH — LENT TO BUILD ANOTHER CHURCH

# COMING EVENTS

(Please pray for these services)

**BELFAST.** January 25—February 5. Elim Church, Alexandra Park Avenue. Salvation and Healing Campaign, conducted by Evangelist Eddie Smith. Sun. 7, week-nights (except Fridays) 8, Wed. healing service 3.15.

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

**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.

**ILFORD.** February 7. Elim Church, Scrafton Road. Monthly rally. Speaker: E. Corsie. 7.30 p.m.

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

**PONTARDULAIS.** February 1. Elim Church, Beulah Hall, Alltiago Fields. Minister's Third Anniversary service. Speaker expected: T. Rees (Llanelly). Convener: Kenneth Smith.

## LONDON CRUSADER CHOIR

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

January 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 31—February 5, Erdington; 7, Wigan; 8, Liverpool (farewell service).

## MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following church in Ireland: January 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, Edinburgh; 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.

## A BEST SELLER—

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by Elise Brogan

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**ELIM PUBLISHING CO. LTD.**  
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## 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.

### BOARD-RESIDENCE, ETC.

**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

**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

**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

**Cornwall**. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Treyarnon Bay. Details from above address. C.39

**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

**North Wales**. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

**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. Wartens. Tel. Cloughton 276. C.23

### BOARD-RESIDENCE, ETC.

**Scarborough**. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

### BIRTH

**Haws**. On October 27th, to Mr. and Mrs. Haws (Sabie, Transvaal); the gift of a son, Paul Alfrelstan.

### DEDICATION

**Hodge**. On January 11th, at Elim Church, Muntz Street, Birmingham; Stephen Andrew, infant son of Pastor and Mrs. Thomas Hodge. Officiating minister, J. Dyke. C.41

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*The Witness*

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**NEW TESTAMENT CHRISTIANS**. Robert Clarke. Demy 8vo., 174 pages, cloth boards, 10/6 net (by post 11/4).

This is a companion volume to the author's previous work, *The Christ of God*. It is a detailed study of the position, privileges and responsibilities of Christians as set forth in the New Testament.

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