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**The**

# ***Elim Evangel***

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

VOL. XLI. No. 9

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Photo by

H. W. Greenway

*The Houses of Parliament and Big Ben, from the River Thames*

**“PRAY . . . FOR ALL THAT ARE IN AUTHORITY”**

(see centre article)

# Voices from Calvary

By John Dyke (Minister of the Elim Church, Graham Street, Birmingham)

*THE PERSONAL WORD* (John 19:26)

**E**NSHRINED in the words before us is the germ of individual peace and universal concord. At the Cross, men swept from their moorings by the powerful currents of passion may find a secure anchorage. In times when the common bonds of humanity are snapping, disillusioned hearts can still be forged into an unbroken brotherhood on its anvil. Amid the shouts of the costermongers of war there yet sounds from its pinnacle the still, small voice of Christ, offering peace to the heart and conscience.

It is the third word to be heard from the Saviour. The first expressed His concern for the impenitent, the second His care for the penitent, the third His consideration for His own folk.

Calvary is unrivalled as the place where human nature reveals itself in its true colours. It is there, by his reactions to Christ, that the individual indicates his true position and manifests the real condition of his heart. To those who stand in true sincerity it becomes

## THE PLACE OF REVELATION.

"Now there stood by the cross of Jesus . . ." (v. 25). The general position of the disciples was "afar off," but now the inspired writer marked a moment when it was possible for a group of those who loved Him most to draw near to the foot of the Cross. It would appear that love is ever stronger in the weaker vessel, for four out of that small group of five were women.

Mary, the mother of the Lord, was a mother of sorrows indeed! The great prediction of Simeon at the dedication of the Child was now being fulfilled, the sword was piercing her heart (Luke 2:35). A mother could scarcely be called upon to bear a heavier burden of sorrow than that of Mary as she stood beholding the anguish and humiliation of her Son. Nevertheless, she stood calm in all her grief, holding fast her wounded spirit in the strength of faith and love. Romanist writers have depicted Mary swooning in agony and despair. That is not true! Without a doubt Mary knew that the Cross was the predicted manner of redemption. The consciousness of the redemptive value of her Son's sufferings must

have strengthened her in her own anguish.

From the sense of verse 25 the little group had waited for some time for a token of recognition from the Lord. Now it was given. The eye of the Lord found them as they stood in the midst of the multitude. Most of the disciples had forsaken Him, moving from the inner circle of identification with Him in His sufferings to the outer ring of diffidence. But even there infinite love remembered them.

Jesus caught the eye of His mother and, with a sidelong glance in John's direction to indicate that he was the subject of the intimation, said :

**"WOMAN, BEHOLD THY SON!"**

Then to John, with a look towards Mary : "Behold thy mother ! " Some people have mistakenly thought that Christ was calling upon Mary to behold Himself. Mary was to look to John and John to Mary.

In this committal of one to the other is a rebuke against the idolatrous worship of the mother of the Lord. Mariolatry is a blot upon Christendom and a reflection upon the intelligence of those who practise it. It should be understood that the female object of Rome's veneration is not the Mary of the Gospel, but another Mary—a heathen goddess, worshipped in various sections of paganism under different names and given a Christian name. The true Christian will not subscribe to such idolatry. On the other hand, should we absolutely ignore Mary and not even respect the one who was chosen to bring the Redeemer into the world?

But let us notice some suggestive thoughts! National and fleshly relationships were being dissolved. Mary was gently but firmly placed in the shadow behind the Cross. The mother of sorrows was eclipsed by the Man of sorrows. The shadow of Mary was not allowed to fall upon the middle gibbet. The Cross was to stand unique in splendid isolation and naked magnificence as the sole means of man's redemption. The crucified God was to be supreme in His sufferings and no man was allowed in the tabernacle of His agony (compare Leviticus 16:17).

The relationship between Christ and Mary, indi-



cated by the term "mother," was disappearing. This is suggested by the word "woman" which was used. Even though Mary had known her Son after the flesh she would know Him thus no longer. Her knowledge of and relationship to Him were to be lifted to a loftier and more spiritual height (2 Corinthians 5:16, 17). During His lifetime Christ had been slackening the natural bonds; now they were broken (Luke 2:49; Matthew 12:46-50; John 2:4).

Mary disappears from the sacred record except for a single reference in Acts 1:14, where, as a humble believer, she is seen seeking the baptism of the Spirit. So even holy women need the baptism (Luke 1:27, 30)! Let this disappearance of Mary be a rebuke to those who look to this godly and humble woman for salvation. In Christ alone is to be found that great deliverance from sin of which Mary herself testified her personal need (Luke 1:47).

Notice that far from John having to lean on Mary she on the contrary had to lean upon him.

Turning from Mary to John: for him there was no renunciation of relationship as in the case of the mother. His had ever been a spiritual affinity to his Master whose bonds were not to be dissolved but deepened and intensified.

### THIS RELATIONSHIP OF PRIVILEGE AND BLESSING

is open to all who will do the will of God in turning to Christ (Matthew 12:50). Its ties are eternal, for not even death can sever them.

Hearing the words, John received a new impulse of love and grace. His Master was poor, having exchanged the wealth of heaven for the poverty of earth (2 Corinthians 8:9). Stripped even of His clothes, He had reached the rock-bottom of poverty, literally possessing nothing.

Yet He was rich! His great heart was a bursting treasure house of love, whose doors were creaking under the weight of affection pressing against them. He was rich in the love which begets love. That choice and enriching affection flowed silently into the heart of the beloved disciple who had caught His look and heard His word.

John also received a legacy. To the bosom friend (John 13:23) Jesus committed the mother for whose breast He had left the bosom of the Father. To which of the disciples could He have entrusted her? The confidence of Christ in giving her to John showed a deep trust born of intimacy and friendship. To the spiritual are entrusted the choicest treasures and heaviest burdens. The Lord loved His mother and made provision for her. Have you done that for your mother?

The salient points of the story are being repeated. The greatest battles are still fought around the Cross. The milling multitude with its varying degrees of unbelief still loafs around. The pattern of A.D. 33 is just the same. But there still stands a tight little group in the midst of the welter of unbelief—a group which represents the family of God.

### THE FAMILY LIFE OF THE KINGDOM

is established and blessed by the third word. The new link forged between Mary and John is symbolical of the deep unity formed between members of the family.

Into the intimate circle of the family life of believers we can come only through regeneration. The Cross is not only the place where the Substitute sustained the penalty of our sins, but where He imparts His life and nature to the repentant sinner. He suffered for what we did; He died for what we were (Romans 5:6, 8). One of the most breathtaking discoveries of the new convert is when he realises he is a member of God's family (1 John 3:1). And it is all of grace! Not even the great privilege of bearing the Redeemer into the world was a work good enough to merit salvation. Even Mary's children begotten by Joseph after the birth of Christ could not claim it by virtue of a half-brotherly relationship to Christ. There is one entrance only—through the new birth (John 3:3, 5).

What a family—the holy family!

The ties of this family were not made by man, or else they would soon snap. Its chains were heated in the fire of Divine love and forged by the wounded Craftsman upon the anvil of His own Cross. Therefore they will endure. Hallelujah!

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*For one month a free parcel of assorted Gospel tracts will be sent to readers if they will send a s.a.e. to the author: Wm. Angel, 13 Lidderdale Road, Liverpool, 15.*  
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NEXT WEEK :  
**SPECIAL  
 MISSIONARY NUMBER**  
 News and articles from our missionaries  
**DON'T MISS YOUR COPY**

# EDITORIAL—

## UNREST IN THE MIDDLE EAST

AS we write these words, news reports tell of mobilisation on the frontiers of Israel, frontier incidents and the threat of Cairo Radio, "We are ready to clamp both jaws [Egypt and Syria] and crush Israel between them. We are ready to hit—and hit if necessary as far as Tel Aviv." It is no secret that Egypt, thwarted in the Suez days by the intervention of British troops and then by the presence of the United Nations force, is just waiting for the opportunity to strike and to drive Israel into the sea. The words of Zechariah are surely true today as never before, "I will make Jerusalem a cup of trembling unto all the people round about . . . a burdensome stone for all people." However, Nasser, and all like him, do well to take heed to what follows: "All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Whoever fights against Israel will find himself with a far greater adversary to face, for "in that day shall the Lord defend the inhabitants of Jerusalem . . . and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

After over 2,000 years, not only is Israel back in her own land, not only is the fig tree flourishing again, not only are her fields bringing forth fruit and her mines yielding wealth as they have not done for centuries, but Israel is once again faced and surrounded by her ancient foes. The roots of the enmity which is for ever showing its head go back into the distant past and the very commencement of the rival nations. Nor will there be any solution until that dread one of which Zechariah speaks. Prophetic scripture reveals that war in the Middle East is inevitable sooner or later, and that this will be the centre of the last great conflict—not Berlin, nor Formosa.

Meanwhile we watch with bated breath, for these events remind us that the prophecies concerning Israel's coming conflict are inseparably linked with the greater event of the coming again of our Lord and Saviour. So as we "see these things begin to come to pass" we look up, for our redemption draws nigh.

## SPRING EVANGELISM

MANY churches are now planning prayerfully and carefully for their coming spring offensives. An article on this week's Women's Page reveals the potency of the printed page. Unfortunately, so often it is the false sects who put us to shame in the spread of literature. We have the truth, and yet are way behind those who purvey error. However, it is good to hear that two youngsters at least were supplied with literature of another sort—an evangelistic issue of the *ELIM EVANGEL*. Many churches are, I know, using these regular quarterly numbers.

Now, however, there is good news for you as you plan your intensive door-to-door evangelism during the coming months. We are preparing a special eight-page undated issue of the *ELIM EVANGEL* for free distribution. This is being made available to the churches at the very low price of 2d. per copy. This is being made possible first because we expect to run off a very large number, and secondly because we shall be using articles already set up in type and used in regular quarterly evangelistic numbers.

Already we have received orders from many churches. Have we received yours yet? If not, will you please let us have your order right away, so that we may know how many to print? We suggest in the first place that churches order a good supply for use in intensive door-to-door work, and then maybe individual readers would like to ask their pastors to order some for their own use. Rush your order to me *now*. Then let us pray that through this great endeavour many will be brought to know the Lord Jesus Christ, and be added to *your* local Elim church as well as to the great Church universal.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.  
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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Pentecostal outpouring in Fiji

The first outpouring of the Spirit at Lautoka, second largest port of Viti Levu, in the Fiji Islands, has just been reported. In the first tarrying meeting held there seven were baptised with the Holy Spirit, and on the following night three more were filled. All of these were adults; seven Fijians and three Indians. They are meeting much opposition.

*Islands of the South Seas! Magic term which conjures up a world of adventure and mysticism. But now down to earth—or up in heaven—news: Fijians and Indians receiving the promised Holy Ghost in these South Sea Islands. When the prophet Joel spoke of the Spirit being poured out “on all flesh” this Pentecostal outpouring in the South Sea Islands came within the bounds of His prediction. World-wide outpouring of the Holy Ghost is the complete fulfilment of this promise “on all flesh.”*

## Radio broadcasts in South America

The “Voice of the Assemblies of God” in Uruguay has completed its thirteenth year of broadcasting over Radio CARVE, of Montevideo. This 50,000-watt station reaches most of Argentina, southern Brazil, Paraguay, Uruguay and the South Falkland Islands.

*This new method of proclaiming the Gospel is spreading like wildfire throughout the world. Radio stations and broadcasts are multiplying fast and the urge to get the message to the uttermost parts of the world before the advent trumpet sounds is surely born of the Holy Ghost. We cannot but rejoice in the spreading abroad by all means within our power of the precious Word of eternal life in Jesus.*

## The sign of the Cross

One of the first sights to greet the eyes of Russian Premier Nikita Khrushchev on his visit to the United States was a huge cross in the sky two miles above Washington, D.C. It was placed there by a sky-writing plane hired by Christianism, an inter-religious private organisation which is dedicated to mobilising Christian action against Communism in answer to the Red Cominform.

*Yes, trust the Americans to make that clear to old Khrushchev. America's greatness is not in its abundance of cars and gadgets and commerce, but in its open-mindedness toward the Gospel. Just as the Bible was once Britain's greatness—and still is to some extent—so the Bible and their attitude to it is America's greatness today. Long may America flourish by the preaching of the Word of God.*

## Protestant setback

October 7th, the tenth anniversary of the proclamation of the Soviet satellite

government in East Germany, marked the close of a decade in which German Protestantism has suffered the greatest setback since the Reformation. When the war ended in 1945 there were 14,000,000 members of the Evangelical (Lutheran) Church in East Germany. Today there are scarcely 1,500,000 active members and the number is steadily decreasing.

*But we must not forget that many thousands of those who could not give up their faith in Christ now wear martyrs' crowns, while many others are held in the Communist prisons. Again, thousands have fled from the Soviet zones and are now in West Germany or in other parts of Europe and America. These numbers given here represent a decline only in the numbers registered as members of these churches in the Soviet zone. Faith cannot be stamped out by persecution. It only fans the fires, and these fires will one day, please God, break out even in Communist-controlled lands.*

## Persecution in Ghana

A missionary in West Africa, Miss Charlese Spencer, was beaten by members of the Bimoba tribe when she, with the national pastor, four African Christians and two government policemen, attempted to release a Christian girl who was being held against her wishes by worshippers of the Konsi fetish. Miss Spencer narrowly escaped death. She was seized by the Africans and severely beaten with clubs and fists, but managed to break away and take refuge in her car. Later a larger force of policemen freed the girl from the fetish enclosure. The government has arrested the village chief and twenty-two of the assailants.

*One of the grave dangers of the rise of nationalism in Africa is the revival of animism, or the ancient religions of Africa, with all their weird superstitions and their witchcraft. This is bound to have an effect on the work of the Christian missions, but it is refreshing to read of the courageous stand being made by those who have come to know Christ in all His glorious power.*

## Miracles in Togoland

Some fifteen blind Africans received whole or partial sight during a revival in Bassari, Togo. The minister at the ten-day revival campaign was Elvis Davis.

*Great news! Healings and miracles should be the everyday programme of the Christian missionary—and of all Christian ministers. Healing of the sick is part of the commission our Lord gave to His disciples and is still part of that commission today. Undoubtedly many more who were blind in their ignorance of the light of*

*God have had their eyes opened to the glory of God which is in the face of Jesus Christ in this section of West Africa.*

\* \* \*

## Berlin refugees

Refugees from Soviet-occupied East Germany continue to pour into West Berlin at an increasing rate. The reception centre received 7,765 refugees in July—a daily average of 250 and 1,255 more than came in June. Over one-fourth of them were unaccompanied children.

*What a challenge to find that one-fourth of the refugees were unaccompanied children. Probably parents, seeing no future for their children in the Communist country, smuggled them over into the West German zone of Berlin. Certainly that would give them a chance to survive in freedom without the cursed hand of the oppressor upon them throughout their lives. What a fine work is being done by the relief organisations which are working in this very needy field. Christian ministers are grasping these wonderful opportunities of evangelising as well as caring for these refugees.*

\* \* \*

## Persecution again

Mob violence in La Plata, Colombia, in September last resulted in the destruction of evangelical church property valued at £400. Witnesses said it started with a strong denunciation of Protestants by the local priest, who announced by loud-speaker that an anti-Protestant demonstration would follow mass the next Sunday. A mob of several hundred gathered, however, led by a number of prominent people who had been incited by the priest and marched to the church where the damage was done.

*Once again the cursed hand of Rome and its persecutors is clearly seen.*

\* \* \*

## Mummified seals

Amazed American and Russian scientists recently discovered mummified seals encased in ice at heights up to 2,000 feet above sea level.

The scientists, teaming up in an Antarctic programme for the International Geophysical Year work, were stumped as to how they got to those high levels.

The humble Bible believer has no problem in this regard. He finds an adequate possible solution in chapters 6, 7 and 8 of Genesis, which deal with the great flood during Noah's day.

\* \* \*

## King Solomon's mines

King Solomon's copper mines on the southern tip of Israel are operating again after having suspended production for approximately 3,000 years. Side by side with modern installations of the new £4,000,000 plant, remnants of King Solomon's ancient furnaces and large piles of slag are still plainly visible.

The modern plant, one of Israel's major development projects in the Negev desert, processes the copper ore on a location near the port of Elath on the shores of the Red Sea.

*So King Solomon's mines have been unearthed at last. All the fantastic nonsense that has been imagined and written about these fabulous mines situated somewhere in Africa or some other inaccessible spot is now given the lie by these new exports from “King Solomon's mines,” which are located in the land of Israel. Gold from Ophir if you like, but copper from Israel is the order of the day now.*

# NEW CHURCH OPENED AT STOWMARKET

It was in 1946, while passing through Stowmarket, that Pastor G. Stormont prayed and claimed a Pentecostal witness in this busy little town. Over eighteen months ago a campaign was held by Vic Ramsay, and since then services have been held in the Odd-fellows Hall. Then the believers began to pray for a church of their own. Who could have foreseen that a draper's shop would have such a future and that models would be supplanted by men and women worshipping the Lord? What a story the walls could tell of evenings of labour while a staircase was removed and seating prepared! After many difficulties had been overcome by prayer the premises were transformed by builders and members into a lovely church building in a very central position, with a normal seating capacity of 150.

This was opened on December 19th with real rejoicing. After a hymn and a prayer outside, Mr. R. Bewley, the secretary, handed the key to Pastor Stormont, who opened the door in the name of the triune God. The people moved in to more than fill every seat. People and ministers came from Norwich, Ipswich, Chelmsford, Battsford and from other churches in the town and elsewhere. The Chelmsford choir greatly enriched the service with carols, and Pastor Stormont very fittingly gave the first message from the fine platform.

Miss G. M. Garton was welcomed as the resident minister on November 26th, and in the new building souls have been saved and the assembly is forming.

G. M. GARTON.



Ministers of the North-east Presbytery meet the President at York.



Pastor Woodhead serves the guests at York church dinner for the older members.

## LURGAN NEW YEAR CONVENTION

There were capacity congregations at the annual New Year convention of the Lurgan Elim Church. The meetings were ably convened by the local pastor, Mr. John Harris.

On the Saturday the opening message was given by Pastor T. W. Thomson, Irish Superintendent. Mr. Thomson took as his text the words of Jesus: "Who touched me," and showed that direct contact with Jesus was the only way to vital Christian experience.

The guest speaker of the convention was our beloved President, Pastor H. Burton-Haynes. He brought the second message and proceeded to point out that spiritual discipline was the way to true freedom.

At the evening session brother Wm. Spence brought a challenge from the God of the impossible and the realm of the impossible into which God's people should enter.

Pastor W. J. Martin, in the closing word, brought before us some of the "sweet savours" of the Scriptures.

Pastor Burton-Haynes ministered again on the Lord's day at all the services. During the convention vocal items were rendered by Mr. and Mrs. Haynes, also by the Ulster Temple Male Quintet. Miss Margaret Watters acted as accompanist.

WM. H. HOLOHAN,  
Pastor.



## OTHER PEOPLE

**are doing it—why not you?**

**W**E have received the following letter of appreciation from a minister who is actively engaged in the work of winning others for Christ and the Church.

Dear Mr. Greenway,

Greetings! Please will you be good enough to let me have a further twenty-five copies of *Church Membership—its Privileges and Responsibilities*. The previous supply, forwarded to my treasurer, has been very well received and a copy was issued to each member, together with a tithe wallet for the year, and we are grateful to God for continuing progress financially.

It is our intention that each person seeking membership should receive one of these excellent booklets, and I would very strongly recommend their use by the brethren generally. Its author should be congratulated—a finer introduction to church fellowship could hardly be imagined.

May God continue to prosper His work.

Yours in His name,

F.J.T.

Have you seen this special leaflet yet? Send for copies at once to the Secretary, 20 Clarence Avenue, London, S.W.4.

## TRIBUTE TO A DEPARTED STALWART

**E**ARLY in the morning of February 6th there passed from the scene of his earthly labours one of God's stalwarts for His cause and kingdom. David Vanstone was one of the keen young ministers of the Elim Movement, but left to join the Church of England, where for many years he laboured consistently and faithfully in the cause of Christ and was eventually appointed to be rector of Rowner, near Gosport, Hants.

A few months ago he was stricken with heart affection and other sickness. His condition deteriorated until on February 6th he passed to be with Christ at the early age of 49.

He will be sadly missed by his wife, Rene, also a former member of Elim and one who was associated with the London Crusader Choir for many years. Our sympathy goes out to her and to his mother, Mrs. Vanstone, who is still a loyal member of Elim in London.

The Church of Christ can ill afford the loss of any of its stalwarts, but he fought a good fight and kept the faith. May we be encouraged by his example to be faithful in our work and witness for the Master we serve.

W. G. HATHAWAY.

## THE FRED SQUIRE CRUSADE PARTY

(just returned from 50,000 miles tour of the U.S.A.) commence their "Midlands for Christ" Crusade as follows:

West Bromwich Town Hall

February 29th—March 10th (inclusive)

Elim Church, Warren Road, Kingstanding

March 11th, 12th and 13th

and the

## GREAT RALLY IN THE BIRMINGHAM TOWN HALL

Saturday, March 19th, at 7 p.m.

A great night of music, song and evangelism.

All churches are asked to support this rally.

The Fred Squire Party will be supported by many ministers, students in national costume, male voice and Crusader choirs, etc.

**FINAL RALLY** in Elim Church, Graham St.  
Sunday night, March 20th

## ELIM EVANGELISM

### GREAT COLERAINE EVANGELISTIC CRUSADE

conducted by

DAVID G. HATHAWAY and TEAM

in the TOWN HALL, COLERAINE

March 6th—27th

Sundays 7 and 8.30 p.m. Week-nights (except  
Fridays) 8 p.m.

*Please pray for us*

## NORTH LONDON YOUTH CONVENTION

at ISLINGTON ELIM CHURCH  
LENNOX ROAD, FINSBURY PARK, N.4.

Saturday, March 5th, at 7 p.m.

- Rev. and Mrs. J. Osman (Selly Oak)
- New Life Gospel Team (Sparkbrook)
- Miss Ruth King (Member of National Youth Orchestra)
- Holland Park Gospel Dialogue
- Youth under Fire

Continuing Sunday, 11 a.m., 6.30 p.m.

*Speakers*: REV. and MRS. J. OSMAN

We earnestly appeal to all Elim churches to pray for revival blessing on the

## EVANGELISTIC AND DIVINE HEALING CAMPAIGN

to be conducted by

REV. GEORGE CANTY AND PARTY

in the

GARDEN BALLROOM, DELLERS CAFE, PAIGNTON

Saturday, March 5th, to Sunday, March 20th

Weeknights (except Saturday, 12th), 7.30 p.m.

Sunday, 6.30 p.m. Wednesday afternoons, 3 p.m.



**T**HERE are many forms of prayer and many objects for which we pray. The demands of the Bible are very searching indeed, but we tend to dwell upon the more spiritually rewarding aspects of pleading with God. The thoughts of revival, blessing, deliverance and so on readily captivate our attention. Yet here in 1 Timothy 2:1-6 we find the beloved apostle Paul exhorting Timothy to teach that Christians should take a live prayer interest in things around them. The whole tone of these verses bears the stamp of authority. It is quite clear that Timothy was intended to make the teachings of these things an important part of his ministry.

Let us examine, first of all, the very great task set before us. None will deny that what Paul commanded to be taught to the early Church applies with equal force and decision now. Let us not balk at the noble ministry offered to us. We may feel that our own prayer life is small and feeble, but wide horizons of opportunity spread before us. Our concern and loving intercession, joined with the mutual efforts of many more Christians, can and should make a real impact upon the community. We may consider that the voice of the Church in public affairs seems to be muted and even negative on many occasions, but no opposition, earthly or satanic, can stop our pleading with God, and we surely do not need to be told that prayer is powerful!

As we read verse 1, we observe that we are told

### HOW TO PRAY

Supplications (or pleadings), prayers, intercessions (praying on behalf of others) and praise are united in the beautiful harmony of a heavenly quartet. Here is much food for thought. There is no air of casualness here. A few words tacked on to the end of a list of family needs will not suffice. Here is all the evidence of a planned, thoughtful, careful ministry. Hugh Redwood says a wise thing when he calls prayer a science. We often think of it as a gift or a ministry; it seems that we can and should *learn* to pray. We are well advised to be dependent upon the moving of the Spirit, but we must be careful that we do not take the absence of emotional stimulus as an indication that the Spirit is not moving. He can work through the mind as well as through the emotions. It can be proved that many a ministry has developed from careful, thoughtful beginnings when emotional stirrings have been lacking. Not that we decry emotion, but we recognise that we must be wise and understanding. Our very attempts to discover the fourfold prayer ministry set out in this verse will bring us ever nearer the desired goal.

We next see

# PRAY FOR

*A Bible study given at Elim Church,  
on 1 T*

### FOR WHOM TO PRAY

Verse 1 ends by demanding "all men"! Pray for everybody—what a range! Many we do not understand, many needs we do not appreciate, yet there it stands, boldly and inescapably—"for all men." The parable of the good Samaritan shows that we can first interpret this in the light of any person, even an apparent enemy, who crosses our pathway when in need. But there is more than this. We need to take in a world-wide vision. The South African native languishing under apartheid, the Chinese Christian suffering under Red atheism, the struggling Eskimo starving under severe climatic conditions, the dread disease and hunger of countless millions of refugees, Indians and Africans—the list seems endless, and we need to care. "I can do nothing about it" say we in the age of "never had it so good." But we have a responsibility: *we must pray*. Our prayer must take in those who are in authority. There may be much about our Royal Family which we do not like. It is the writer's considered opinion that the Duke of Edinburgh and the Queen could give a far stronger lead in things spiritual and temporal. Their continual contacts with the so-called nobility often give the impression of the huntin', shootin', fishin' kind of outlook on life. A better lead on the questions of strong drink, Sunday observance and the complicated questions of privilege would certainly not go amiss. When all has been said—and opinions on leaders vary from a stupid adulation fit for semi-gods to a revolutionary desire to change the order of things bordering on anarchy—it is quite plain that we must pray regularly, continually, compassionately for those in authority over us, irrespective of political considerations. We may be very dissatisfied with some aspects of parliamentary government and very tired of the public bickering and private fraternising

*Public interest in the Royal Family is very  
turned towards the Queen. This message  
in our leaders, not only at such mo*

# EVERYBODY!

Prayer, by Pastor T. W. Walker, based on Matthew 6:1-6.

between members of Parliament, but our duty is inescapable. A young man recently brought the writer up with a start when he prayed in an Elim service for Mr. Khrushchev—and he was right to do it! We may not understand Mr. Nehru, we may dislike Mao Tse Tung, we may consider De Gaulle the epitome of Gallic stubbornness—but we ought to pray for them!

When we examine

## FOR WHAT WE SHOULD PRAY

the words come as rather a shock—"that we may lead a quiet and peaceable life in all godliness and honesty." There is no hint here of appeasement, of peace at any price, of compromise or ignoring of conscience. There is no suggestion of an unthinking subservience to tyranny or of an uncritical acceptance of evil simply because it has regal or official support. Days of war and insurrection are not the best for the preaching of the Gospel. Days of material sufficiency are not good for evangelism either, as we observe in our own society, but this verse steers a middle course between these two. "Quiet and peaceable" are joined with great force to "godliness and honesty"—and let no man put them asunder! Is the enjoyment of so much mere material satisfaction a good thing when literally millions of folk in our world die for want of the necessities of life? Is the happiness of Christian communion and fellowship the sole criterion of where we stand with God? We need the upward look it is true, but we could do with far more of the outward look as well. What a crying shame it is that our society can spend perhaps £500,000,000 to explode one hydrogen bomb and the missionary societies of our own country rub along in near-penury with merely a tiny fraction of this.

Let us realise that we sometimes overstate our

*and just now, with many prayerful thoughts  
contribution towards a balanced prayer interest  
popular concern but at all times.*

truths. We are right in emphasising that the whole world lies in the lap of the wicked one and that heaven is our home. It is correct that these are the last days and that Christ is coming. Armageddon is most clearly foretold and the final solution to the problem of leadership of men will only come when Jesus reigns. We cannot alter the ultimate purpose of God or change the fulfilment of clearly defined prophecy. But having said all this, are we cleared of responsibility? Should our attitude be that only Church affairs matter because the rest of the world is lost anyway? We might as well all die at once, or at least follow the lead of Romanists and retire to uncomfortable cloisters. Surely we are in this world and our ministry is in this world until such time as we are called away. This does not mean that we should be absorbed in this world, but equally we cannot argue that we should live as if the rest of the world did not exist.

If any doubts remain that a prayer ministry for the world is asked of us let us ponder verse 3: "For this is good and acceptable in the sight of God." We sometimes talk loosely about the will of God, but here is a definite statement of what that will is, at least in part. And we further see that God's first purpose is *salvation*—He wills not the death of any sinner. He "will have all men to be saved, and to come unto the knowledge of the truth" (verse 4). Calvary is behind all the great demand for our intercession for the world. The Cross is both the humbling and the ennobling of man, for we are called to play a part in the great saving work of the one Mediator. We often quote verses 5 and 6—read them again in their context. All the world can come to God only through the Christ of the Cross. Be he a Rockefeller or an Oliver Twist, a man can be saved only by repentance and acceptance of Christ. Neither privilege nor poverty plays any part; we have no other claim than that Jesus died for the whosoever. Christ died for Khrushchev! He gave himself for Eisenhower! He died to save the Arab refugee! We can say of every man everywhere, "There goes one for whom Christ bled!" Dare we refuse or ignore the tremendous opportunity of participating in the work of intercession? We may blame Anglican friends for their almost slavish dependence on their prayer book, but at least their ideas of intercession for those in authority and for all men everywhere are quite right. Is it good always to be concerned with just our own family, our own church? Hear Paul saying to us, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." *Pray for everybody!*



# Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

"Uncle Bernard, was he a t'rifric great giant?" Benny had obviously been thinking about the next part of the story of

## THE OUTLAW

### Part 4, The Giant.

"Well, Benny, just let me tell you the story, and then you'll see. It happened like this." As I began, Benny pulled his socks up—slowly and deliberately. He often did this when he was very deeply interested, and was quite unaware of what he was doing. The trouble was that he pulled them so far and so hard that I wondered whether his toes would poke right through the ends. Anyway, I started the story.

"It seems that the Jews' age-old enemies, the Philistines, had attacked once again, and Saul had called the Jews to fight. David's three eldest brothers had gone to the battle."

"What about David? I rekkern he'd be a jolly good fighter."

"Before you interrupted I was going to say that David had to stay at home and look after the sheep," I said to Benny.

He was very annoyed at this. "Well, I rekkern it's a jolly shame. All the other brothers go to meet ole Samule, and he gets left out, an' now he gets left out again, and yet he's gonna be king. I rekkern I'd get fed up with all those jolly sheep. I rekkern—"

Right here I stopped him. "Look here Benny, either you want to hear this story or you don't."

Over his face there came a sweet, tranquil expression, such as you would expect to find upon a cherub. It was a well-practised look, used by Benny to wheedle parting gifts from visiting maiden aunts.

"What a sweet little chap," they would say, and give him sixpence!

I continued with the story. "At last David's father sent him to see his brothers. He gave him some food to take for them and their captain, and told David to find out how his brothers were getting on. David was off at once. At the scene of the battle he found a state of uproar. As he spoke to his brothers a giant stepped out of the enemy lines. 'Choose a man to fight me,' he roared. 'If *he* kills *me*, we will be your servants; but if *I* kill *him*, you will be our servants.' At the booming roar of his voice the men of Israel ran, and everyone was in fear of him. 'I defy the armies of Israel this day,' he shouted."

Benny was all excited; his poor old socks were nearly pulled up to his ears! "How big was the giant?"

"He stood nine feet three inches."

Benny snorted. "Pooh, that's not much! I s'pected a great big giant 'bout as big as Nelson's column!"

"All right, Benny, how would you like to fight someone nine feet three inches tall?" Benny thought about this for a moment, decided the man was a giant after all, and put on his "cherubic" look. "Yes, that's what I thought. Well, none of the men would fight him—not even Saul, and he was head and shoulders taller than any other man in Israel! Then David spoke up.

"You'll hear what he said and what happened next week."

"Crumbs," said Benny indignantly, "that was jolly short!"

"Well, it's your fault. You shouldn't keep interrupting."

Benny picked up his cap and strolled out of the room muttering "S'posed to be a free country an' you can't say anythin'."

Never mind, he'll be back next week.

Cheerio till then, and God bless you.

UNCLE BERNARD.

## Please

### pray for —

1. *Easter Monday in London at Trafalgar Square and in the Royal Albert Hall—a great day of evangelism.*
2. *Annual Conference at Harrogate—May 23 to 27.*

## REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by

## EDDIE SMITH

in the

ELIM CHURCH, GORLESTON-ON-SEA

commencing

MARCH 5th at 7.30 p.m.

PLEASE PRAY FOR US

# Faith — Hope — Charity!

By Hugh Sawyer

**J**OSEPH, John and Jesus—three outstanding biblical characters, each bearing the same initial as He whom they loved and served, Jehovah. They had much in common: Joseph *blessed* of God; John *sent* from God; Jesus *begotten* of God!

“The son of his old age,” Joseph was greatly beloved by his father, Jacob. “A gift from God,” John the Baptist was the son of Zacharias, a temple priest stricken in years, and Elizabeth, a barren wife long past the age of childbearing!

Jesus was born of the virgin Mary, who, overshadowed by the Holy Spirit, brought into the world the wonder Child, the only begotten Son of God!

A woman played a part in the destiny of each man. One was responsible for Joseph being incarcerated in a dungeon for many years. The wicked scheming of a frustrated king’s illegal wife cost John the Baptist his head. The impenetrable dungeon-blackness of death was looming ahead of Jesus when Mary anointed His feet with the costly spikenard as He sat at supper with Lazarus and his friends. “Let her alone,” remonstrated Jesus as, rebuking the thieving Judas, He said, “Against the day of My burying hath she done this.” Again, while at meat in the house of Simon the leper, Mary Magdelene broke the alabaster box of precious ointment and poured it over Jesus’ head. He, in justifying her, said, “For in that she hath poured this ointment on My body, she did it for My burial!”

Joseph was betrayed in the bud of his youth! John was betrayed as the “flower” of his ministry burst forth! Jesus was betrayed in the full bloom of His manhood! Salvation followed in the train of each! Joseph brought physical salvation to a starving nation. John foretold salvation in the coming of the Messiah. Jesus, the Messiah, made salvation possible for mankind by giving His life a ransom for their sins!

Each of God’s anointed commenced his life work at the age of thirty. Joseph, under Divine inspiration, faithfully served Pharaoh, an earthly king, and rose high in his favour, enjoying rich foods and the feel of costly soft raiment. John, whose food was wild honey and locusts, knowing not the taste of wine, and whose raiment was of camel’s hair, filled with the Holy Spirit from birth, lived close to nature in the wilderness, being the forerunner of Jesus, King of kings!

Jesus, the immortal Son of God, to whom the fabulous wealth of this mighty earth belongs, came scorning the material treasures so dear to the heart of man. Waiving His Divine claim, He clothed Himself in mortal flesh, living as man in meekness and humility. The priceless One preferred to become the penniless One, having nowhere to lay His head, steadfastly determined to call all men to repentance and equally determined to go to Calvary, endure a shameful death, giving His life a sacrifice for the saving of men’s souls. In so doing He strove to heap eternal treasures upon a spiritually bankrupt world!

Sharing the joys and sorrows of common man, healing their afflictions, rebuking the hypocritical and encouraging the faint-hearted, Jesus trod the earth *sinless*, a joy in the sight of His heavenly Father, the fulfilling of whose wishes was His only desire!

Does it mean nothing to erring mankind that Jesus died that they might live? This same Jesus who, had He so desired, could have called to His help twelve legions of angels willingly allowed His vile persecutors to nail His quivering flesh to the deadly embrace of the Cross! Surely His great love for us is beyond human comprehension!

As Joseph left the security of his father’s house to seek his brethren, and was rejected by them and sold into captivity for twenty pieces of silver, so did Jesus leave the indescribable glories of heaven to labour in His Father’s earthly vineyard to be eventually betrayed for thirty pieces of silver, despised and rejected by men.

Joseph toiled through a terrific famine to give a nation corn, ensuring material and physical salvation, and heaped food upon the brethren who had once rejected him.

Jesus laboured throughout the famine of spiritual darkness in the souls of men, offering them “bread from heaven,” eternal spiritual corn and living water!

Faith! Hope! Charity! The faith of Joseph; the crowning hope of John; the amazing charity of Jesus! All three men, patient and longsuffering, triumphant in their respective ministries, placed on eternal record an inspiration and glowing testimony of love, loyalty and service, and above all set an example to all who would tread the path to glory!





# Women's Column

By Gladys Gorton

## JEHOVAH'S WITNESSES

**I**T was 9.30 a.m. and the front door-bell rang. My husband answered. I was busy in the kitchen and could hear him engaged in animated conversation.

"Who is it, dear?" I asked when he came into the room again.

"Two boys, Jehovah's Witnesses, one about fifteen and the other younger I should think." He looked concerned. "If only they knew the Lord, and if only Christians were busy witnessing in this way." He sighed and so did I; in fact we knelt and prayed right away for their salvation.

At about 11.30 a.m., while I was cleaning the bedrooms, I looked out of the window, and saw these two lads standing on the doorstep of a house nearly opposite, talking to an elderly lady. Over I went to them, armed with an evangelistic number of the *ELIM EVANGEL*. My heart loved these boys. They were not the Teddy boy type, but refined, healthy schoolboys who, alas, were well primed with this false doctrine. They followed the usual technique: "How can God be a trinity?" etc.

"The word trinity is not mentioned in the Bible I know, but there are many verses revealing that God is a trinity," I said, and gave them these verses: Genesis 1:1; John 1:1; Matthew 28:19. "Why,

you are a trinity. You have a spirit, soul and body," I told them, and then launched forth and explained salvation, the love of God and why Christ died.

The younger boy, who really did not know very much about the Scriptures—you would not expect him to, bless him; he had a face like a choir boy, cherubic—then spoke. "Jeremiah said something about going from door to door preaching the Gospel of the kingdom; that's what we are doing. *You don't do this.*"

"Oh yes we do," I said. "We go anywhere, everywhere" (I could say this easily because we, with some of our members, had been visiting from door to door in the streets around our church).

"You've never been to our house," he declared stoutly. His words pierced my soul. "My mother has tried everything—Church of England, Roman Catholic, Methodist. And then the Jehovah's Witnesses visited our house. My mother feels she has found what she has been seeking and so have I."

I told them that I admired their sincerity and courage, which showed me that they were really seeking to satisfy the ache within their soul, and I gave the older boy the *EVANGEL*. We are still praying for these boys. *Think*: during 1958 76,000,000 magazines published by Jehovah's Witnesses were distributed. *Again think*: what are *you* doing to win souls for Christ?

Women are labelled "gossipers." Why shouldn't we gossip? *Yes, gossip*—if it is "gossiping the Gospel." John Bunyan's Christian saw a group of women gossiping. Man-like, he asked what they were talking about. (If two or more women are talking near to their menfolk they, nine times out of ten, will have one ear listening to them!) Christian heard that these dear women were talking of the saving grace of our Lord Jesus Christ.

"Tell it around. Let it abound. There's life in the risen Lord."

There will be

## **NO SUCCESS UNLESS YOU DO THIS**

The Elim Easter meetings at Trafalgar Square and in the Royal Albert Hall are an integral part of the evangelistic programme of the Elim churches. Each part of the day's programme is planned to the last detail; we must be thorough in God's work. The publicity arrangements are prepared to the best of our financial resources. But all this will be of no avail unless **you pray**.

### **BEGIN NOW AND PRAY EACH DAY**

We suggest you include these items in your prayer:

That all who come may be keenly aware of the presence of the Holy Spirit.

That those who have the direction of the rallies shall know the guidance of God in their decisions.

That many of those who receive printed or verbal invitations shall be in a responsive frame of mind.

For the evangelists, soloists, those who will testify, the choirs, instrumentalists and conveners.

Conducted by  
National Youth  
Secretary

# youth page



## ONE HUGE HEAVE—for "G" Day!

**W**ITHIN a few days the savings of Elim youth will be pouring into the "Spread the Light through the 101 Fund" held at headquarters for our many missionaries in distant places. In this united drive we not only give our practical support to ex-members of our Crusader movement and Sunday schools to spread the good news of salvation through the Lord Jesus Christ, but every contribution we make, even the smallest from the tiniest, is a tremendous encouragement to each missionary.

From our "Send-the-Light" fund we have supplied generating plants to Africa and India, with two further installations taking place in Africa this year. This week a letter arrived from Elim missionary Clifford Stockdale, who is "spreading the light" in the state of Bihar, northern India, which shows the value of your help under "Send-the-Light." By the way, Bihar is very near to Nepal and the Tibetan border. It is an area of 67,164 square miles (England and Wales is a little more than 58,000 square miles) and is densely populated, with over 40,000,000 people (about 572 people to the square mile!). To work in this area you must be prepared to endure extreme temperatures (an overcoat for early morning and an open-neck shirt for mid-day). The people speak a variety of languages, but the majority of them are Hindu, so Hindi is by far the most popular. Well, so much for Pastor Stockdale's territory, and this describes some of his work: "I have been visiting surrounding villages at nights with the film-strip projector, gramophone and amplifier and have had some good groups listening very interestedly. There is no sign of any fruit yet, but we are still in the *sowing time* here I suppose. I fitted up an electric attachment to go in the projector (which worked

previously by paraffin) and this gave a steadier and better picture. This attachment worked from a twelve-volt battery which was charged in turn by the battery charger [provided by "Send-the-Light"]. The amplifier and gamophone work from a six-volt battery also charged by the charging plant. I have now obtained from England an electrical fitting for the projector, which has a more powerful lamp than the one I was using, so I am hoping to get better and bigger pictures."

Who can say that our missionaries are not men and women of great ingenuity after that account?

To enable us to produce a "Send-the-Light" film-strip (this will not be ready until the autumn) we sent a colour film to Pastor Stockdale and he has returned six scenes of the equipment which he has purchased as a result of your gifts. He adds: "I wish I could have included a picture of a group in a village watching the filmstrip showing, but this would have required a flash, and I haven't any flash equipment as yet."

Our missionaries are obliged to buy these aids to their work from their greatly needed personal allowances, and it is here that we hope to help them from the "One-O-One Fund." How wonderful it would be to send a supply of Bible stories in filmstrips, equipment for their schools and churches, instruments for their medical work.

We expect to publish reports of the equipment being installed at Inyanga North and Ngerengere in a short while.

So rally for the great day, March 6th, "Spread-the-Light" GIFT DAY. Let us unite to break all records!

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# DON'T MISS "G" DAY!

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# The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by C. J. Watkins  
(Minister of Elim Church, Bolton)

**Monday, February 29th.** Matthew 11 : 20-30

The words Jesus used when He denounced the cities and towns which had been scenes of His ministry are very strong indeed. They spring out of His knowledge of their lack of response to His teachings. It is clear that those people who lived in the cities mentioned were far more privileged than were the inhabitants of the cities mentioned by Jesus which suffered judgment in Old Testament days. What are we to say of ourselves? Think of the lack of response to the Gospel in our own land today. We are privileged indeed when you remember that millions of people live and die without any knowledge of Jesus Christ. The religious leaders rejected Jesus when He spoke to them, but many of the ordinary folk received Him gladly. The latter part of the reading should not be missed. Here we discover a world-embracing invitation. Whosoever will may come to Jesus Christ. May we never neglect such a great salvation.

**Tuesday, March 1st.** Matthew 12 : 1-21

That Jesus Christ is Lord is the theme of the New Testament. He is Lord in the realm of human need; He fed the five thousand. He is Lord in the realm of the elements; He stilled the storm. He is also Lord in the sphere of sin and of disease. Here in our reading He claimed to be Lord also of the sabbath day. The religious leaders of the people were the lords of the sabbath day at that time. They had heaped upon it all kinds of restrictions which made it a burden to all the people. Jesus claimed the right to interpret the law of Moses and not allow it to interfere with His service. Our reading also points to the method used by Jesus to accomplish His purposes. He did not set out to be a political agitator, nor to stir up revolt. He did not brawl in the streets, nor strive with men. He would triumph by gentleness and by helping the weakest in faith. We might well imitate Him in this today.

**Wednesday, March 2nd.** Matthew 12 : 22-37

Verse 30 is perhaps the key verse in this section. The leaders of the people were against Jesus and made out that His miracles were done by the power of the Devil. They sought to scatter from Christ and rejected Him. Jesus pointed out that Satan would not be divided against himself, which was the case if their accusations were true. A stronger one had come and before Him all evil power was crushed. Now notice that there is no middle course in serving Christ. Either you are for Him and gathering souls unto Him or you scatter from Him. The Pharisees were in grave danger by their continued rejection of Christ. He is the only way to God, and it is the Holy Spirit who brings to us the offer of salvation. We cannot treat lightly the strivings of the Holy Spirit within as He seeks to lead us into the light of salvation. Let us seek today to gather unto Jesus Christ and not be ashamed for it to be known whose side we are on.

**Thursday, March 3rd.** Matthew 12 : 38-50

When Jonah appeared in the city of Nineveh preaching judgment to come, the populace repented without question; no doubt was expressed, no sign was asked. The Queen of Sheba heard of the fame of Solomon and was most eager to make the long journey and so see for herself his splendour

and hear his words of wisdom. But Jesus Christ came, who was greater than all, and after the many miracles which He did the Jews came and asked from Him some sign. No sign was given to them. Remember that Jesus responds only to faith; to ask for signs is to express unbelief. We must believe that He is a rewarder of them that diligently seek Him. When the Jews were captives in Babylon the unclean spirit of idolatry was cleansed from among them. When they returned to their own land they never worshipped idols again. But unbelief and hardness of heart appear to have made their latter condition worse than their former. We must not only cleanse the heart from sin, but must fill the heart with the love of God and be obedient to Him and so receive recognition as His children.

**Friday, March 4th.** Matthew 13 : 1-17

The magnitude of the Jews' rejection of Jesus Christ is shown here. They closed eyes and ears to Him. The Word of God which could have entered their hearts through the ear, or by the act of seeing the miracles Jesus did, they deliberately despised. We must not be too harsh in our judgment of them for this, simply because we know how we ourselves often refuse to hear or see anything which does not agree with our own notions or ideas. Verse 12 appears to be a law of the spiritual world. If we have a little faith and exercise it, then it increases the more and also brings with it the increase of the result of faith. The Jews claimed to have so much. They boasted in Abraham as their father, they boasted in the law and the covenants, but because of their unbelief in respect of Jesus they were in danger of losing what they thought they had. We also must beware lest the years of our experience become a boast with us and we sit back thinking we have everything, and yet others new to the faith but nevertheless full of faith in God may enjoy so much of His fullness while we lose even what we have.

**Saturday, March 5th.** Matthew 13 : 18-30

The parable of the sower is familiar to us, yet we do not seem to learn many of its lessons. The harvest is "some an hundredfold, some sixty, and some thirty." Not all who embrace the truth of the Gospel attain to the highest degree. It is in the nature of things that some will progress much farther than others. Yet how often do we expect everybody to measure up to the same standard, very often a standard we have made ourselves. The danger is that we despise those who do not come up to our measure and sometimes turn away from them. A similar thought is brought out in the parable of the wheat and tares. Much harm is done in assemblies by those who think it their mission to divide the wheat from the tares. Converts are lost, contacts are spoiled and God's work is hindered. Very often the whole company of believers is disturbed. Our job is to get on with sowing good seed; the Lord of the harvest will arrange the separating of wheat and tares at His appointed time.

**Sunday, March 6th.** Matthew 13 : 31-43

The three parables here—wheat and tares, mustard seed, and leaven—appear to illustrate the apostasy of the Church during the dispensation of grace. You have wheat growing, yet the enemy has sown among the wheat; tares, which yield no ear of corn and poison the flour if ground with it. The mustard seed becomes a great tree and the birds of the air, again a picture of evil, come and lodge beneath the branches. Leaven is usually a type of sin, and here it permeates the three measures of meal, again showing how evil has been mingled with the true Church all through its history. Jesus gave the meaning of the wheat and tares and by it showed that the act of separation was to come. This proves to us that the triumph of God's purposes is sure, and in God's triumph is the triumph of the righteous. In that day the righteous will be clearly seen. We may feel that in Christendom there is so much that is not of Christ; but let us remain faithful to the Lord, knowing that He knows those who are His and will acknowledge them when He comes.

# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** February 13—March 4. Elim Tabernacle, Edward Street. Salvation, healing and deepening of spiritual life campaign conducted by J. W. Foster (P.J.M.) and W. S. Dempster (Brookeborough). Prayer for sick and opportunities for those seeking the Baptism in the Holy Spirit as announced. Suns. 3.30 and 7, week-nights (Fridays excepted) 7.30.

**BIRMINGHAM.** February 27—March 3 (except Monday). Elim Tabernacle, Graham Street. Soul-winning services conducted by Joseph Smith. Sun. 11 and 6.30, week-nights 7.30.

**BOURNEMOUTH.** March 13-16. Elim Church, Hawthorn Road, Winton. Special visit of Joseph Smith. Meetings for the deepening of spiritual life. Convener: S. Penney. Sun. 11 and 6.30, weeknights 7.30.

**ILFORD.** February 28. Elim Church, Scrafton Road. Visit of J. Smyth (Elim H.Q.), 11 and 6.30. March 5. Monthly rally. Speaker: G. Stormont. March 6. Local preachers' Sunday. Speaker: W. Allen (East Ham). 6.30.

**KINGSTON.** March 5. Elim Church, Thames Street. South London Presbytery meeting. Business meeting 3, Convention meeting 7.

**LANCASHIRE PRESBYTERY.** Owing to local circumstances at Bolton, the Lancashire presbytery meetings will be held in the Salford church on Saturday, March 12. 11 devotional, 2.15 business, 7 great rally. Guest visitors, H. Burton-Haynes (President) and Mrs. Haynes. Special offering from churches of presbytery will be presented to the Bolton church minister towards the repair fund.

**LEYTON.** February 27. Elim Church, Vicarage Road. Lecture of tour of America, illustrated by slides, by W. G. Hathaway. 7.

**LEIGH-ON-SEA.** February 27—March 3. Elim Pentecostal Church, Glendale Gardens. Pastor's 19th Anniversary. Guest speaker: Tom Wilson. Sun. 11 and 6.30, week-nights 7.30.

**LONDON.** March 28. Metropolitan Tabernacle. United Bible Colleges Demonstration (Elim, Assemblies of God and I.B.T.I.). Chairman: Donald Gee. Speakers: G. W. Gilpin and Fred Squire. 100-voice students' chorus and musicians under the direction of Douglas B. Gray. Invite everybody to this outstanding witness of Spirit-filled youth. 7.30.

**LOUGHBOROUGH.** February 27—March 3. Elim Church, True Lovers Walk. Visit of T. H. Stevenson (Ilford) for Fifth Anniversary services for F. Lavender. Sat. 7.30, Sun. 10.45 and 6.30, Mon.-Thurs. 7.30.

**PRESTON PARK.** March 5. Elim Church, Balfour Road. Sussex Presbytery Rally. Speaker: W. Millington (I.B.T.I.) 7.

**SHEFFIELD.** March 5-10. Elim Church, Lee Croft (Campo Lane). Special visit of Arthur Longley. Sat. 7, Sun. 10.45 and 6.30, Mon.-Thurs. 7.30.

**WORCESTER.** March 5, 6. Special visit of London Crusader Choir with its leader, Douglas B. Gray. Sat. 7.30, Youth for Christ, in the Baptist Church (kindly lent). Sun. 11 and 6, in the Elim Church, Lowesmoor, and 8, in the Baptist Church.

## ITINERARIES

**The President.** February 27, 28, Plymouth; March 11, Crewe; 12, Bolton; 13, Macclesfield; 14, Wigan; 15, Stockport; 16, Oldham; 17, Ellesmere Port; 18, Liverpool; 19, Burnley (3 and 7 p.m., Rally); 20, Blackburn (11 a.m.), Salford (6.30 p.m.); 21, Blackpool.

**Joseph Smith.** February 27—March 3 (except Mon.), Graham Street, Birmingham.

**Miss E. Wriglesworth.** February 27, 28, Carlisle; March 1, Edinburgh; 2, Greenock; 3, Glasgow; 5, Motherwell; 6, Coatbridge; 7, Paisley; 8, Alloa; 9, Shotts; 10, Kirkin-tilloch; 11, Dunfermline; 13, Aberdeen; 14, Dundee.

**Miss M. Paint.** March 5, 6, Chesham; 7, Canning Town; 8, Ealing; 9, Holland Park; 10, Hayes; 13, Rye Park (aft. and eve.); 15, Finsbury Park; 16, Ilford; 17, Watford; 20, Wood Green (aft. and eve.).

## LONDON CRUSADER CHOIR

February 28, Wormwood Scrubs and Watford; March 5, 6, Worcester; 13, Maidstone; 14, Hammersmith; 20, Braintree; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## HOUSES, FLATS, ETC.

### FOR SALE, TO LET AND WANTED

**Caravan for sale.** Pedigree Mestiff living caravan, all metal; self-contained kitchen, bedroom (double bed), sitting room (fireplace), lavatory. Price £250. H.P. terms arranged. Write to: Pastor Ricci, 14 Avon Road West, Christchurch, Hants. C.237

## BIRTH

**Coleman.** On February 5th, to Pastor and Mrs. J. B. Coleman, Longton, Stoke-on-Trent; God's gift of a son, Andrew John.

## DEDICATION

**Belsey.** On February 7th, Laurel Joyce, daughter of Fred and Joyce Belsey, dedicated by E. J. Phillips, at Assembly of God, Brewer St., Maidstone (by kind permission). C.250

## WITH CHRIST

**Mayhew.** On January 30th, Arthur Edward Mayhew, faithful member of Elim Church, Clacton-on-Sea. Officiating minister at funeral: James T. Bradley.

**Needham.** On January 15th, Bertie Needham, aged 70, after many years' service in the Sunday school at Grimsby. Officiating minister at funeral: James McAvoy.

**Pillar.** On January 3rd, Claride Pillar, of Cookstown, N. Ireland, son-in-law of Mr. and Mrs. T. Maguire, members of Elim Church, Portadown. An officiating minister at funeral: John Nelson (Bangor).

**Rimmer.** On February 4th, Mrs. Lily Rimmer, of Wigan, aged 71. Officiating ministers at funeral: Henry W. Fardell, assisted by Rev. A. H. Tebbet, M.A., B.D.

**Worthington.** On February 5th, Thomas Worthington, of Elim Church, St. Helens; beloved husband and father. "With Christ, which is far better." Officiating minister at funeral: J. Bradley.

**Yeates.** On January 19th, Mrs. Yeates, beloved mother of Denise, Dawn and Angela. Officiating minister at funeral: W. J. Maybin (resident minister).

## FOR SALE

**Vespa Scooter.** Excellent condition. £25 spent on extras; taxed; insured; garaged London. £85 cash or H.P. terms arranged; £45 down, 24 monthly payments £2/2-. Box 27, "Elim Evangel" Office. C.249

## MISCELLANEOUS

**Attention** abstainers. Motor insurance company insuring abstainers only offers amazingly low rates: Up to 50 per cent n.c.b. Details from Temperance Brokers, Morris Hunter, (E) 33 Victoria Avenue, Southend-on-Sea, Essex.

C.245



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**Bangor, Co. Down.** Armachia Guest House; sea front, central; superior accommodation; h. and c. all bedrooms; personal supervision. Terms on application. Mrs. Briggs, 32 Sealcliffe Road, Phone Bangor 925. C.242

**Bournemouth.** Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.208

**Bournemouth.** A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians. Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broadfield and L. Howarth. C.221

**Bridlington.** Sea Farm Camp, Thornwick Bay. Lovely surroundings; fully furnished; Calor gas cooker; flush toilets; camp shop. April to October. S.a.e. terms. Jasper, 299 Kings Road, Bradford 2. C.251

**Cleethorpes.** Overlooking park, near Elim Church; convenient for shops, sea, and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

**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.215

**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.

**HALDON COURT, EXMOUTH, S. DEVON**  
Highly recommended Christian Holiday Centre.  
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**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.212

**Hove, Sussex.** Ideal holiday accommodation, near sea and shops; hot and cold, basins; happy Christian fellowship; near Elim Church, Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.241

**I.O.W.** Christian Guest House on beautiful undercliff overlooking Channel. Warm fellowship; excellent food; homely atmosphere; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor; phone 838. C.223

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860

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**Paignton, Goodrington.** 1960 luxury four-berth caravan; end kitchen. Ideal site; flush toilets, shop, etc. Reductions for early and late bookings. S.a.e. Chadwick, 60 Sandhills Lane, Barnt Green, near Birmingham. C.248

**Scarborough, Roundhills Guest House, Burnistone.** Lovely views; catering personally supervised; hot and cold water in bedrooms; Christian fellowship. Wonderful meetings held at adjoining Pentecostal camp. For further details write: Mrs. J. Wartens. Phone Cloughton 276. C.219

**Scarborough.** The Harcourt Hotel, 45 Esplanade, South Cliff, has everything you need for a happy, profitable holiday in 1960. Good wholesome food; comfortable bedrooms (all with h. and c.); spacious lounge with lovely view over South Bay; happy Christian fellowship assured; terms moderate. Book now. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.224

**Walton-on-Naze.** Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

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