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THE

Elim Evangel

VOL. XXXIV. No. 2.

THREEPENCE

JANUARY 10TH, 1953.



It is not an uncommon sight to see the City Temple crowded for the Sunday evening Service.

ELIM SERVICE

to be

BROADCAST by

THE B.B.C.

from

THE CITY TEMPLE CARDIFF

**THE RADIO SERVICE will be conducted by
the ELIM PRESIDENT, Pastor P. S. BREWSTER**

On SUNDAY, JANUARY 18th

at 7.45 p.m. on the Welsh Regional programme (341 m.)

**PRAY FOR
THE
BROADCAST**

Pastor Brewster's sermon will appear in a later issue of the Elim Evangel.



Queues sometimes gather outside this revival centre for special conventions and rallies.

TEXT FOR THE TIMES

"He that hath an ear, let him hear what the Spirit saith" (Rev. iii. 13).

Radiant Arithmetic . . .

By Pastor RONALD REID (Elim Church, Portadown)

ACCURACY at figures was never my strong point, and for that part I fear that within me there lies even yet an obvious deficiency in this direction, and to be honest, not a great fascination for the subject of arithmetic, to say nothing of the more advanced intricateness of mathematics.

Nevertheless, I can still remember that $-$ stands for addition; $-$ for subtraction; \div for division; and \times for multiplication. These things are much older than most of us suppose and played a prominent part in the Bible long before school books were ever thought about. Our present-day arithmetic is but a part of the Scriptures. We are warned to beware of some who make havoc of the \div mark (Rom. xvi. 17), and of spiritual pirates who are always wrongly applying the $-$ sign, and subtract until there is nothing left. Their delight is to reduce the total to nil (Rev. iii. 11). Enough of that for the moment, we may venture along that line some other day.

We shall think today about addition and multiplication only. "The New Testament conception of life," says F. W. Boreham, "is a life of constant augmentations, constant enrichment, and constant addition." We most heartily agree with the learned doctor, but the tragic tendency is often the other way.

Our first sum then is an addition, given to us by Peter: "Add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity" (II. Pet. i. 5). The answer in figures is eight, but the answer in fact is CHARITY. And the greatest of these is charity. Charity never faileth! It is the correct answer to every situation: the solution to every problem. Whatever we care to add to our hearts or homes there is no substitute for love. The cure for squeaks is oil. Smooth running is largely due to plenty of oil. Add! says Peter, keep adding!

Addition is also spoken about by Jesus (Matt. vi. 33), "Seek ye first the kingdom of God, and His righteousness: and all these things shall be ADDED unto you." **Added unto you!** Yes, your heavenly Father knoweth what things ye need. He it is who gives good gifts unto His children; the author of addition. Here is a sum where God gives the answer, and a grand and glorious total it is. All these things shall be added unto you. The things we do not seek shall be found. The thing we should seek, that is the kingdom of God, can be found, and "the plus" is with the Lord. The kingdom of God

Two Bible sums dealt with in this article :

faith + virtue + knowledge + temperance + patience +
godliness + brotherly kindness + charity =
grace \cdot peace \times n =

What is your answer to these two sums?

is within you. Seek it with all your heart. He is waiting to add to you things that will bless and comfort. With David we may well exclaim, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand" (Psa. cxxxix. 17, 18).

Count your blessings, exhorts the hymn-writer. But he is calling upon us to attempt the impossible. Like the sands of the shore we contact a realm where figures cannot express the fulness. When God adds, the total is grand and glorious, correct and capacious. The secret of God's added abundance is controlled by the fact that we must seek first the kingdom, then comes the addition—These things shall be added unto you.

I said to start with that we would consider multiplication. This also is an act of God. If the additions of God are to our lives tasteful, and indeed they are, then the multiplication which He employs with us is thrice thrilling. We must have a text or more to support us so here goes: "Grace unto you, and peace, be multiplied" (I. Pet. i. 2; II. Pet. i. 2). The multiplication table is quite an obvious thing in the Bible. I have just consulted Robert Young's wonderful Concordance on the matter, and true enough, we have it in almost every book. My dictionary tells me that multiplication is the repeating of any given number or quantity as often as there are units in another number. This sounds a little complicated, but it simply means that when grace and peace are multiplied, we receive an abundance of Divine blessing which cannot be exhausted. They are wonderful qualities; necessary ingredients; essential and indispensable spiritual vitamins for growth and expansion. And all that is multiplied to our hearts and lives by the Master Mathematician.

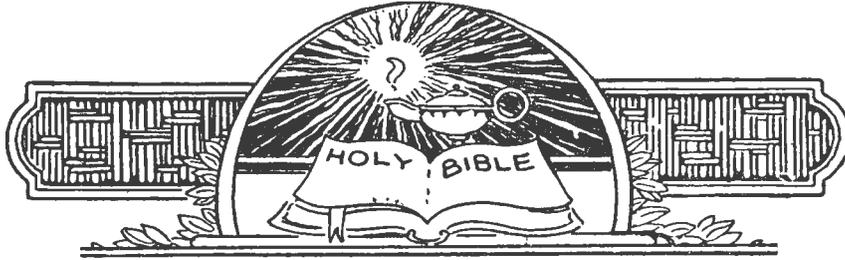
Luke, the writer of the Acts of the Apostles, has put on record that the Lord added daily to the Church such as should be saved, and in another place announced a time when the number of the disciples multiplied greatly. Of such things we do well to ponder, for it seems to me that this radiant arithmetic is the rhythm of revival.

NEXT WEEK'S "ELIM EVANGEL"

will contain

**AN EXPERT'S VIEWS ON THE NEW HYMN-BOOK
A SPECIAL ARTICLE By PASTOR W. URCH on—
THE FRUIT OF THE SPIRIT
AN EXCLUSIVE PICTURE IN BROADCASTING HOUSE
OF THE LONDON CRUSADER CHOIR.**

BIBLE STUDY PAGE



BIBLE STUDY NOTES
on
PROPHECY AND RELIGION
(Studies in the Book of Jeremiah)
by

Pastor Herbert E. Ward, B.D. (Elim Church, Exeter)

Study No. 1.

Subject: The Prophet—His Youth and Call.
(Reading: Jeremiah i.)

Jeremiah was one of the greatest prophets of Israel. An understanding of his life and times is essential for an understanding of the development of the religion of Israel, and the character and purposes of God. His specific greatness lies in the sphere of personal religion.

1. HIS BACKGROUND (vv. 1-3).

a. **His Family.** He was born soon after 650 B.C. of a priestly house at Anathoth. His father's name was Hilkiah and he was of the house of Eli. His father's house had been banished to Anathoth in the days of Solomon. It was a godly home and undoubtedly exercised a great influence on the life of the future prophet.

b. **His Home.** Anathoth was only four miles from Jerusalem. The surrounding countryside evidently exercised an influence on his mind and later writings, e.g. ii. 23, 24; iv. 11; v. 6, etc.

c. **His Ancestry.** He was of the tribe of Benjamin. Many famous and infamous men are numbered among his kinsmen. These influences reacted on the sensitive spirit of the boy who was always a poet at heart (cf. xxxi. 15).

d. **The Political and Military Situation.** It was a time of upheaval among the world powers: (i) **Assyria.** Its influence was waning; (ii) **Babylon.** Its star was in the ascendancy; (iii) **The Scythians.** These people dreaded and feared, now appeared; (iv) Judah. Adrift between these world powers.

e. **The Religious Situation.** Two generations after Hezekiah and Isaiah. Manasseh did all he could to uproot pure religion: introduced foreign and sensual cults; had persecuted the prophets who had arisen. After him came Amon and then Josiah. A small scale reform was made

and Jerusalem was cleansed, but the local Baalim remained. Religiously, as politically, Judah was adrift.

There was, however, a small remnant who looked and prayed for God's messenger to be sent (cf. Jeremiah's name, Yirmyahu, "Yahweh hurls or shoots"), and God heard and answered.

2. HIS CALL (vv. 4-10).

The call came with startling suddenness, but with the assurance of predestination and vocation (see the next study for a detailed treatment of these).

a. **The Scope of His Ministry.** "A prophet unto the nations" (v. 10). This is so wide that it has been disputed. No prophet before him conceived of his call on so wide a basis; it is the breaking down of the national conception of God. Though disputed, the truth of his world-wide ministry was borne out by the well-informed tone of his oracles, and the advice given in view of this.

b. **The Purpose of His Ministry.** This was to be both destructive and constructive. (All true ministries are, of those of Jesus and Paul, etc.) Two figures are used; Growth and Erection.

c. **His Reactions.** In view of such a great commission these were only natural: (i) He shrank from it. (ii) He felt his own insufficiency: "I am a child" (Skinner), "I am but a lad" (N.B.). There is no vision of God's glory as was given to Isaiah, nor any sense of personal sin!

3. THE VISIONS (vv. 11-19).

The prophet's anxiety was only natural in view of the immensity of the task entrusted to him. God's purpose was clear, but how was it going to come about? There was no strength in the nation, everything appeared dead. Winter was on and the world was asleep. Then came the vision.

a. **The Almond Tree (vv. 11 and 12).** "I am awake over My word to perform it." "Almond tree" equals *Shakedh*, "Awake" is *Shokedh*. It is a play upon the words, but more than that almond blossom indicated the first sign of spring, the sleep of winter was over, the world was now awakening. God is awake over His word. Awake to perform it.

b. **The Cauldron (vv. 13-19).** Little comment is needed on this in view of the review of the political situation above.

(Continued on page 20)

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EDITORIAL

"Pray for Me"

The first Christmas broadcast of Her Majesty the Queen marks a milestone in British history and provides one of the most encouraging signs in our darkening civilisation. The twentieth century has not been too glorious for the imperial power and pomp of the Empire builders, and life today threatens to become hard for many who once enjoyed security and power. Many expedients have been tried to stem the drift from greatness of the British Empire political, economic, and social. We have changed our Government with a monotony that suggests desperation; we have sent our trade missions to all parts of the world to restore our diminishing exports, upon which our very existence depends; we have introduced a "welfare State" which looks like becoming the "farewell State"; but, for all our efforts, there has been a growing conviction that the foundations of society are wrong, that this is the cause of our deteriorating world position, and that the road to recovery lies somewhere along the highway of holiness. If it be true that "righteousness exalteth a nation," then this humble plea from the lips of our Queen is a cause for thanksgiving among Christian people throughout the Commonwealth and Empire.

The prayer we have been asked to offer accords with the Word of God. Peter tells us that we have to "Honour the king" (I. Pet. ii. 17). If we honour the royal head of the realm we will give allegiance to royal commands consistent with righteous principles. We can honour a sovereign who calls us around the Throne of Grace and who expresses her resolve to serve not only the nation but Almighty God.

Before ever the first king of Israel was anointed or chosen from among the Hebrew people, God anticipated the request that would come when the wandering tribes reached the promised land. In the book of Deuteronomy, where we hear the law repeated, this command was given : "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in

a book out of that which is before the priests the Levites : And it shall be with him, and he shall read therein all the days of his life : that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them : That his heart may not be lifted up above his brethren, and that he turn not aside from the commandment, to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel" (xvii. 18-20). The acknowledgment which has been given to the Bible by the British royal family is undoubtedly the strength that has maintained its authority when other crowns have fallen and thrones have passed from the European scene.

It is obvious that the young Queen intends to regulate her life in the fear of the Lord, and we are gratified that she has shown strong purpose in this endeavour. It is also clear that she does not mean to obstruct this purpose by any regal prerogatives, for she has made from her humblest of subjects a most humble request.

When we remember that prayers are already offered for the sovereign and members of the royal family in our Anglican churches all over the land, and that other denominations also include similar prayers in their services, we recognise in this request of the Queen a call to prayer to people who at present are not given to this particular spiritual exercise. There are many people who do not pray for themselves, their children, or for anybody, who, hearing this broadcast will have to face the issue of ignoring it or of doing something about this prayer business, and if only the nation can be brought to its knees, the opening of this new reign may usher in a renaissance of spiritual power in our land, and will eventually bring immeasurable benefit to every family. This is the way to restore economic security, this is the way to check juvenile delinquency, this is the way to improve our home and family life. The very act of kneeling, coming as a unique experience, may lead to a spiritual awakening in the hearts of faithful subjects. May God grant that it shall be so.

No greater incident can be found than that of the monarch Solomon as he stands with hands spread forth toward heaven in the newly constructed temple. He was a praying king; he was a great king. "Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto their cry and to the prayer, which Thy servant prayeth before Thee this day . . . And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place : and hear Thou in heaven Thy dwelling place : and when Thou hearest, forgive" (I. Kings viii. 28, 30).

It will be our prayer during this coronation year that our country will yet again lead the world in Holy Ghost revival. When sovereign and subject kneel together in humble recognition of the authority of the King of Kings, then such a glorious revival becomes possible. It will be our prayer for the Queen that she shall be guided in righteousness in all the heavy responsibilities she has been called to bear.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

SUNDAY, January 18th. II. Samuel xvii. 15-24.

A maiden, a lad, a man, a woman, and three others besides the principals, all have their part in this dramatic story. The lad alone appears to have been disloyal. What risks and responsibilities David's loyal friends took. Victory comes of venture, and that of vision. These lived for the day of David's return. Let us, as faithful followers of Jesus, live and risk and suffer in the light of His coming again.

MONDAY, January 19th. II. Samuel xviii. 1-18.

Verse 3 reminds us of the Shulamite's wonderful song (S. of S., v. 10). There's none like Him. He is the Altogether Lovely! How tragic and terrible the end of Absalom, the proud and gifted but traitorous son of David. Cut down from a tree like a common criminal and buried like a dog. His end illustrates the certainty of retribution. To this day the Tomb of Absalom is a monument of scorn and contempt.

TUESDAY, January 20th. II. Samuel xviii. 19-33.

"Is the young man safe?" (v. 29). How tender and moving was David's love for his son Absalom. A king, but also a father, and the fate of his erring boy was more to him than the issue of the battle. Absalom's scurvy ingratitude did not minimise his father's love for him. Let us show more concern for the welfare of all the wayward lads of our acquaintance, sons, brothers, and friends. "Go for my wandering boy tonight; Go, search for him where you will: But bring him to me with all his blight, And tell him I love him still!"

WEDNESDAY, January 21st. II. Samuel xix. 1-15.

Was David's grief immoderate? We must never indulge our natural emotions at the expense of others' good. Joab's words seem harsh but they were used to discipline David. Still, he might have been more courteous even though he was the King's nephew! Are you all for bringing our King back? "Let all that look for hasten the Coming Joyful Day, by earnest consecration to walk the narrow way."

THURSDAY, January 22nd. II. Samuel xix. 16-30.

The curser cringes. Though one doubts the sincerity of Shimei it is sad to think that the generous and forgiving spirit that David showed towards him in sparing the abject time-server twice was not maintained, for it would seem that he relented and became vindictive and vengeful ere he died (I. Kings ii. 9) and this despite his oath to the contrary (xix. 23). Grow old gracefully.

FRIDAY, January 23rd. II. Samuel xix. 31-43.

In contrast with yesterday's portion, Barzillai perfectly illustrates the beauty of old age. No irritability, selfishness, or bitterness here! The mind may not be so clear, and the senses may have diminished somewhat, but to be modest, free from ambition, ready to speak a good word for another younger than yourself, and prepared to do what you can where you are, as he was, are great qualities.

SATURDAY, January 24th. II. Samuel xxii. 1-16.

How great is our God, and greatly to be praised! These sublime words are also found in Psalm xviii. God is not imprisoned within His creation. He is nature's powerful Lord, "Master of ocean and earth and sky" and all are harnessed to His service. And all this grand imagery is used to describe David's deliverance. Let us have great thoughts of our God.

Mended Earthenware

HEALED OF GROWTH

Swansea.

Dear Sir,

May I record through your pages the wonderful work God did in my body recently. After much pain and several bilious attacks a doctor was called in, who, upon examination, located a swelling in the region of the liver. Three days later I was transferred to hospital where the swelling was confirmed upon further examination. The suggested operation was postponed and in the meantime God's people, led by their Pastor and his wife, laid hold of God in faith for a complete deliverance. How they prayed, and how during those days their love, their prayers, and their visits sustained me. In His name Pastor anointed me again in hospital, and to Him be the glory, He answered prayer and completely delivered. On further examination by the specialist he pronounced these words, "No disease—no tumour—no cancer." The swelling had completely gone. Praise His Name for ever. The following day I took my discharge and joined my brothers and sisters on the Sunday morning at the Breaking of Bread service.

Yes, Jesus still heals the body—His power nothing can withstand.

—MISS MAY THORNTON (Matron).

Thought for the Week

"Men are strange creatures, so inconsistent and changeable. They soar and yearn toward the evening star and then stumble over their own feet."

And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come, And when Peter was come down out of the ship, he walked on the water to go to Jesus. (Matt. xiv. 28, 29.)

IT had been a great day of stress and trial for Jesus, and He felt the supreme need of prayer. Constraining His disciples to depart in the ship to the other side of Galilee, He stayed to disperse the multitude that had pressed upon Him all that day. As the first gusts of the gathering storm swept down, how gladly would the throngs of happy, home-bound people welcome the first sight of their homes away down in the valley.

Now the storm had fully broken over the sea ; the clouds covered the stars, the wind whistled through the glens and the sea ran high. Out in the midst of it the disciples toiled with their little craft, masterless, shelterless, helpless. It was a wild night after a weary day. The night wore on and every wave that dashed into their boat deepened their need of Jesus, but He was absent.

The crowds were home by now and every light around the distant shore was extinguished. Then with the first glimmer of dawn came Jesus moving along towards them upon the heightening ridges of the sea, now lost from view for a moment in the trough of the waves, only to appear again in a fear-striking dimness. There could be no doubt they had longed for Jesus and prayed for Jesus, and this was Jesus, but they did not know Him and cried out in fear. Their fear soon subsided for Jesus spoke to them in the voice they knew, "Be of good cheer; it is I; be not afraid." It was at this moment that Peter stood out from the rest, his heart was moved and he answered the Master, "Lord, if it be Thou, bid me come unto Thee on the water." How often has the true character of a man been revealed in a crisis? The real motives of the heart, so long hidden, are brought to light in a moment of extreme need. Thank God for the storms that work such results. Jesus bade him walk as he so desired, and he did, though it seemed only for a matter of moments. A telling incident indeed and full of suggestion.

Beyond all other significant considerations is the feeling it awakens within the heart, that here is a challenge to a life of venturesome faith. This is not simply a unique display of exceptional power, but rather an acted parable setting forth the type of life the Christ-indwelt soul should live.

When the first terror at the sight of the seeming apparition had passed, and the assurance that it was none

Venturing?

By Pastor GILBERT S. DUNKIN

We are happy to publish this article from D in New Zealand. Our brother left the family who are now settling down n

other than the Master who was treading out the storm, had filled their hearts, the first desire awakened in Peter's breast was that he might venture toward his Master and live, at least for a few brief moments, where He lived. And who of us would not have wished the same? Yes! A life like His, calm, strong, and adequate for every turn whether on the billows in the darkness, or amid the surging, hungry crowds in the desert. Our hearts do aspire to such union with Him that our littleness might be swallowed up in His greatness. This is far from a mere wish, it is an inborn desire of the Spirit, for it is our Father's choicest will for each of His children to live upon such a plane of power. "It is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13). What a life of witness and power is set forth in the following verses of that chapter. The Gospel narrative from which our text is taken will help us to see the steps that lead us into this full life of power.

I. My will must be Directed toward the Vision.

Fear was overcome and replaced by faith as that which appeared to them as an apparition changed to vision at the voice of the Master's lips: "Be of good cheer, it is I, be not afraid" (v. 27). Here we see a twofold fundamental which will always bring faith to birth—Voice and Vision. Peter's faith demonstrated itself as soon as he was sure he had heard his Master's voice and seen His form even though that form was unfamiliar to him. He not only saw and believed, but he sought resolutely to follow what he had seen.

Victoriously

(Wellington, New Zealand)

Dr. Dunk, who is working hard
and in March, 1952, with his
new sphere of labour.



on Peter, and to reap some satisfaction to their own inactive lives by criticising his action and suggesting it was but a display of presumption. So it may have been, if it had not been for the immediate reply of the Master, "Come." He never invites us to do anything that is sheer presumption. To suggest that His invitation to Peter was designed to teach a reckless disciple the folly of an unworthy ambition is quite alien to Christ's dealings with His followers. No! Christ's great men and women are those who, at the call of the vision fling every hindrance aside to obey. The spirit of utter abandonment to God appeals to the Master's heart. When He says, "Come," He means us to come whatever it may mean. When He spoke thus to Peter He put all his heart into the invitation, and nothing could have disappointed Him more than Peter's failure to go all the way.

III. The Revealing Venture and Victory of Faith.

Peter made the venture and achieved the victory of faith, and for a time he was gloriously equal to all the forces arrayed against him. There was a moment when he took his eyes off his Lord and fixed them upon the boisterous waters swirling at his feet: then he went down. To follow his example will always thwart God's fullest purposes in us.

It is said "There are plenty of people to do the possible, but the prizes of life go to those who can do the seemingly impossible." Certainly, there are powers resident within the human will that have never been exploited. There have been people who have carved their ways to fame through indomitable faith in themselves, but no degree of self-confidence will ever give us power to do the humanly impossible. Peter with all his self-confidence could never walk the waters, but here he is doing that very thing because of his implicit trust in the voice of the vision.

The limits of faith are set not by our personal exertions but by our capacity to appropriate the promised power of God. With every call He sends He grants the power to obey. All things are possible to him that believeth (Mark ix. 23). This may be very familiar talk, but we must not cast the challenge aside. How often the waters of life are whipped into furious anger by the violent gales of adversity. How shall we fare in the uneven battle? Christ walks the waters yet, and He still bids us not to fear. But is that all? No! Praise God, He bids us ride the storm in the victory of faith, granting us the power of His Holy Spirit to achieve His great designs.

Taking into consideration that Peter was an experienced fisherman and well acquainted with the terror of the sea it was an enterprise of noble, daring faith to step out of the comparative safety of his boat and walk into the threatening sea and into the teeth of a tortuous gale. How many of us have the courage to face up to the call of the voice and vision, like this? Are we prepared to leave the familiar for the unfamiliar, to leave the comparative safety of our limited, calculated life and walk into the turbulent waters because the vision calls? Dr. A. B. Simpson says, "It is not the part of faith to question but to obey." After all, it is at this very point of experience that the believer differs from the unbeliever. The great Apostle Paul laid the laurel wreath of triumph at the feet of his God who had given him grace to obey the heavenly vision—"I was not disobedient to the heavenly vision" (Acts xxvi. 19).

"Anoint us with Thy grace,
To yield ourselves to Thee;
To run our daily race,
With joy and energy,
Until we hear the Bridegroom say,
'Rise up my love, and come away.'"

II. This is precisely the Life into which the Christian is Called.

Peter cried out against the storm, "Lord if it be Thou, bid me come unto Thee on the water," and Jesus answered, "Come." Some have been disposed to sit in judgment

WEEKLY WORSHIP

The Hymns we sing -
the Tunes we love
MUSIC IN THE CHURCH



Our Musical Meditation

Conducted by Pastor D. B. GRAY

INTRODUCTION

IN the series of brief articles we are preparing concerning the hymns we sing and the tunes we love, we will endeavour to give interesting information about both composers of hymns and tunes. We are a singing people, desiring to "Sing forth the honour of His Name, to make His praise glorious." We should also sing with the spirit and the understanding. This we will do as we know more about our hymns and the simple story behind them regarding their origin and authorship. If we can succeed in awakening a deeper interest in the service of song then our musical meditations will not be in vain.

We shall, of course, confine ourselves to the great hymns and tunes contained in the new REDEMPTION HYMNAL. This hymn-book is unique. It caters for every mode and medium of worship. Gems from the past, the hymns of our forbears, are liberally included, whilst many modern tunes and present-day composers are included in this selection. Melodies of the Masters are not excluded, and tunes which might be classified as secular, or of folk-song origin, are used to advantage with dignity and devotion. This new book, REDEMPTION HYMNAL, is a wealth of musical gems: the more we learn of its contents by studying its prose and pæans of praise, so the more shall we become enriched. These spiritual symphonies and psalms will provide for us a companion to the reading of the eternal Word of God.

(1) THE HYMNS OF CHARLES WESLEY

There are at least fifty hymns of Charles Wesley included in REDEMPTION HYMNAL. We cannot list the numbers, but we can suggest that YOU look them up sometime and read them through. This spiritual exercise will be well worth while.

Charles Wesley, M.A., was the **great** hymn-writer of the Wesley family, and taking quantity and quality into consideration, was possibly the greatest hymn-writer of all ages. Charles was the youngest son and 18th child of Samuel and Susanna Wesley, and was born at Epworth Rectory, December 18th, 1707. In 1726 Charles Wesley was elected to a studentship at Christ Church, Oxford, where he took his degree in 1729, and became a college tutor. Shortly afterwards he visited Georgia. In 1737 he came under the influence of Count Zinzendorf and the Moravians, and a year later became curate to the Vicar of Islington. Because of opposition from churchwardens

he was forbidden to preach in the church. He then identified himself with the work of his brother, John Wesley. Much more could be said of Charles Wesley and his magnificent work for the kingdom, but as a hymn-writer he was unique. Of his 6,500 or more hymns, when next you sing, "Oh, for a thousand tongues to sing," remember, this is the first great hymn that fell from the pen of this prolific writer. It may well be called his first and grandest hymn—REDEMPTION HYMNAL, No. 8.

BOOK REVIEW

ON THE BEATEN TRACK. 1853—1953. By Ernest W. Jealous. Published by the Open-Air Mission. (2/6, by post 2/10).

A book giving a survey of the work of the Open-Air Mission for one hundred years is unique. There have been many changes during that time.

The book opens with the following sentence: "It was the year of grace 1853. We were on the eve of war with Russia. Charles Haddon Spurgeon was nineteen years of age and just about to commence his tremendous ministry." How strange: it is now 1953, and the grave possibility of another war with Russia is again before us.

I have found two things of special interest in this book: its forty-eight illustrations (pictures), and its many illustration (stories). The latter being true experiences of encounters with the enemy on the field of spiritual conflict. The book covers a wide area of open-air ministry: the racecourse, the village green, the seaside, Tower Hill, Hyde Park: work amongst old and young, learned and illiterate, rich and poor: experiences in peace and in war. All those interested in this line of ministry will find this book both interesting and helpful. —Joseph Smith.

Bible Study Page—(cont.)

c. Two Further Comments.

(i) The Contrast between the Visions: the blossoming twig and the boiling cauldron. These aptly symbolise Jeremiah's ministry—blossom and storm, beauty and terror. While the cauldron never ceased to boil, God never ceased to watch and control. Jeremiah, though not a prophet of hope, was a firm believer in the truth that makes hope possible, viz.—Divine Control!

(ii) The Two Wills: God's and Jeremiah's. His family was discounted, his friends and kinsmen and the authorities would be against him, yet he must not let himself be dismayed lest God made him dismayed. So at the outset of his ministry the separateness, the awful responsibility, the power of a single soul is impressed upon him. This makes him the ideal apostle of a "Personal Religion," a truth to find its consummation in the teaching of the Lord Jesus (cf. Mark viii. 36).

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



NEW ENDEAVOURS are Needed

It is always good news to hear that endeavours have been made to recommence activities that have, sometimes through circumstances beyond local control, ceased to function. Recently news is to hand of Crusader branches and other week-night meetings for Youth being restarted. This is splendid and satisfying. We feel, however, that we all must give fuller and earnest consideration to our week-day youth activities. Too many churches, we contend, are without any Youth meeting whatsoever during the week. It is true they possess (although not in all cases) a Sunday school, which is certainly gratifying, and none can estimate the benefits of such enterprise; nevertheless, our responsibilities are beyond the meeting of once a week in Sunday school. We must commence with the New Year a greater programme of planning for our week-night meetings. The adults are well provided for and none would detract from their preserves, but our young people and children must be brought more frequently within our influence during the week. Let every church, however small, thoughtfully and prayerfully give this matter their concern and consideration, and make the New Year one of new endeavour, with a launching forth of a great Youth Crusade of every age. Consult your Youth leaders now and meet the challenge just where you are.

THE BROADCASTS Elim "On the Air"

On 18th inst., from the City Temple, Cardiff, the first Elim Service is broadcast from the Welsh Region. It is fitting that such a broadcast should come in the year of Pastor P. S. Brewster's term of Presidency, and all will wish him well in his initial broadcast.

Scores have expressed appreciation of the recent participation again of the London Crusader Choir in the popular feature, "In Town Tonight," when the voices of Pastor Douglas Gray and William Snowden were heard over the air, as well as singing by the Choir. This programme was repeated five times during Christmas week and radiated all over the world. Although the B.B.C. only gave about two days' warning, the Choir rallied to the occasion, and in full force enjoyed their visit to Broadcasting House, London. Pastor D. B. Gray was also

recently invited to meet the head of the B.B.C. music department to discuss with him ideas for the future.

Remember Elim friends should always write and tell the B.B.C. if they want more of Elim on the air.

We are introducing the Puzzle Corner on our Youth Page. Why not try it as a feature of your Crusader meetings?

Bible Puzzle Corner

(NO. 4)

By Leon C. Quest

HOW IT IS DONE

- (a) The letter of each name, person, place, or thing, forms an **initial**, and the total initials downwards form a text, a title, or a saying.
 - (b) The correct scripture must be given for each name with the **initial**.
 - (c) The correct scripture must also be given for the answer.
 - (d) Sometimes it is wise to answer the third or the seventh, or some other number, if the first is difficult.
 - (e) Let there be a space between each word.
1. The hiding place of Jonathan and Ahimaaz.
 2. The prophet who was herdman of Tekoah.
 3. Cain's grandson.
 4. The judge who succeeded Abimelech.
 5. The prophet who foretold the destruction of Edom.
 6. Hezekiah's name for the brazen serpent.
 7. The place where Samson slew the lion.
 8. Nehemiah's father.
 9. Aaron's wife.
 10. The city whence Sennaacherib's ambassadors came.
 11. The man of whom Paul says "He was not ashamed of my chain."
 11. The king of Syria who fought with Ahab.
 12. The tribe omitted from those enumerated in the book of Revelation.

The INITIALS form a precept.

Answers to these questions will be given in next week's ELIM EVANGEL.

OVERSEAS MISSIONS



INDIA

PREACHING AND HEALING

Pastor and Mrs. S. W. Law.

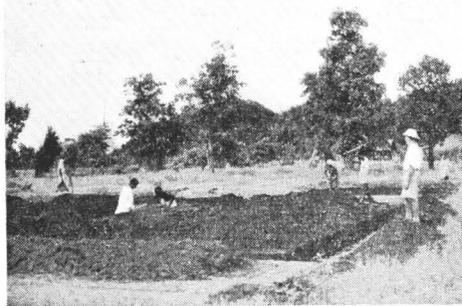
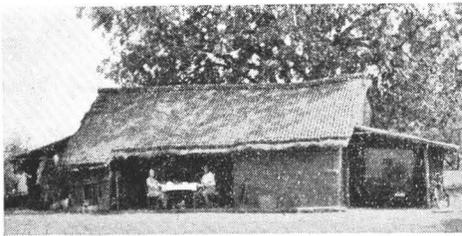
Referring to some fierce persecution of the Christians in an area not far from where they are working, Pastor and Mrs. Law write :

“There is no doubt a genuine fear on the part of the Hindus that Christianity will sweep into the district and capture the allegiance of many aboriginal people. We are not affected in this part, our entrance among the people has been cautious and we find the folk very friendly. We were called only today to visit the house

for him, was carried here by his mother and father. They asked us to do something for this skin-and-bone, shrivelled-up, weak, and helpless lad. We said to each other that there was nothing we could do for such a case. Our medicines, simple though they are, have made a name for us here, but nothing we had could touch this. Prayer is our refuge at such times, so we laid hands on the youth and prayed in the name of Jesus. Two weeks later three youths came to us for medicine, and when one of them gave his name for entry in our records we remembered the name and discovered that this fine looking youth now going around with the other two, was the boy for whom we had prayed. Here was a wonderful answer to prayer! We solicited your prayers on behalf of a wealthy Hindu here who had been stricken with a very bad skin disease coupled with diabetes. He was a terrible sight, covered from head to foot. When we saw him a few days ago he was off his bed where he had lain helpless for nearly a year. We rejoiced in the measure of restoration given to this man. He has developed a keen appreciation of the Lord Jesus Christ, and to pray at his bedside for his healing in the Name of Jesus is what he looks forward to and expects.

“As we go through the Gospel story morning by morning to teach our workpeople, with the aid of pictures, and sometimes using the Scripture Gift Mission booklet *The Saviour of the World*, which has excellent daily readings for one month, we are very conscious of the presence of our Lord. The real interest, leading often to discussion, is an inspiring thing, and with India as a background it seems so easy to make the Gospel stories live.

“Some of you have been vitally interested in our well operations. We had to wait until the Indian monsoon was over before we could make a fresh start. You will remember we got down some 24 feet and struck rock ; we managed to blast a little of this before going for our holiday in May. To cut a long story short, we have started digging another well. This we had been thinking about for some time and on the advice of an experienced missionary and other folks we have made a fresh start in another spot. I would like those who have prayed about this matter and who have received such assurance from the Lord, not to be dismayed at the seeming delay. We feel that God, for a reason unknown to ourselves, has



The new mission house at Sarguja.
Bottom: Pastor S. W. Law directs the preparation of the foundations.

of a very wealthy Hindu, his wife has been sick for several years, and he has spent much money on her to little avail. This opened the door for prayer in the home and the passing over of a Gospel, with the promise of another visit. The other week a boy of about twelve years, who had been ill for five years and whose parents had spent hundreds of rupees in having magic rites done

caused to come forth from His people a great volume of prayer. There are other issues involved besides digging through clay and rock, and God knows what they are. We are grateful to you for your prayers and ask you to continue to pray. By having rain-water nearby that had collected in a low-lying piece of ground, we were able to go ahead and lay the foundations of the house, and build the plinth—this means a good start. It is now ready for the walls to go up when water is available from the well.

“While we were at our Annual Conference praying together, our Indian Pastor was baptised in the Holy Spirit. He is a man we have known and watched with interest for many years and was Pastor of the church in our former station. He has long been hungry for God and it was wonderful to see him after this experience. He said, ‘What I have known for years as theory I now possess; it is now a matter of experience.’ His wife also received a wonderful blessing.

“Please continue in prayer for us and the work here.”



GLEANINGS FROM OTHER FIELDS

New Hall in Bermondsey.

The third London City Mission Hall to be rebuilt since the end of the Second World War, was opened in Paradise Street, Bermondsey, on December 18th, by Lt.-Gen. Sir William Dobbie.

Indian Eye Operations.

Bamdah Hospital, two hundred miles north-west of Calcutta, among the Santal people, is in charge of Dr. Ronald MacPhail who succeeds an illustrious father in medical-evangelism. A correspondent of *Life and Work*, Dr. Menzies, watched him remove twenty six cataracts in an hour's time! In a single year as many as 6,000 operations may be performed, and of these up to 4,000 may be eye operations with a record of failures of less than two per cent.

Another Interesting Film.

A new film, entitled “No Vacant Chairs,” has been produced by the Moody Bible Institute, Chicago. It aims to promote successful Sunday School teaching.

Dr. Billy Graham.

In a city-wide campaign in Albuquerque, New Mexico, conducted by Dr. Billy Graham, the aggregate attendances equalled 20 per cent. of the entire State population. Decisions for Christ were nearly 4,000.

Dr. Edwin Orr.

The largest crowds ever seen in Vitoria, capital city of the State of Espirito Santo, Brazil, whether for political, or entertainment, or religious purposes gathered at the united campaign conducted by Dr. Edwin Orr. Many converts were recorded, an encouraging number having Roman Catholic background.

Petition to Parliament.

The Imperial Alliance for the Defence of Sunday urges every Christian elector to write to his Member of Parliament requesting his vote against the Private Member's Bill which is due for its Second Reading at the end of January. This bill is designed to sanction entertainments on the Lord's Day which are now forbidden. A petition is also being signed by thousands of Christians.

Paris Tabernacle.

After twenty-three years of ministry, ten of which were passed under the shadow of war and in the tasks of rebuilding the ruined premises, Madame M. Blocher, pastor of the Tabernacle Church and Mission in Paris, has retired from the place of leadership.

COMING EVENTS

ALDERSHOT. Regular services are now being held in the Rechabite Hall, Victoria Road. Suns., 11. 3. and 6.30. Wed., Fri., and Sat., 7.15.

BARNESLEY. Jan. 14. Elim Church, Nelson Street. Study on “Sermon Construction.” Speaker: Pastor C. Duncombe. 7.15.

BROADMOOR. Jan. 11. H.M. Institution. Pastor D. B. Gray and London Crusader Choir, 5.

CANNING TOWN. Jan. 17-19. Elim Church, Bethell Avenue. East London Revival Rally. Speaker: Pastor F. Hodge. London Crusader Choir and Pastor D. B. Gray, and Items from Churches. Sat., 3 and 6.30. Sun., 6.30. Mon., 7.30.

CARDIFF. Jan. 18. City Temple, Cowbridge Road. Broadcast Service conducted by Pastor P. S. Brewster, 7.45 p.m.

COULSDON. Jan 17. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: Pastor F. Squire and Croydon Male Voice Choir, 7.

KINGSTANDING. Jan. 17-25. Elim Church, Warren Road. Special Meetings conducted by Mr. and Mrs. W. L. Bell. Sun., 6.30. Week-nights (except Fri.), 7.30.

LOUGHBOROUGH. Feb. 2. Elim Church, True Lover's Lane. Special Study on “Public Speaking.” Speaker: Pastor L. W. Green. 7.30.

LYDNEY. Jan. 19. Elim Services will commence in the Co-op Hall, Newerne Street, at 7.30 and continue each Sunday at 11 and 7. Sat. at 7.30. First week, every night except Fri., at 7.30. Pastor George Canty, supported by choir and others, will conduct Special Services. All support welcomed. Please come.

NOTTINGHAM. Jan. 16. The City Temple, Halifax Place. Study on “Sermon Construction.” Speaker: Pastor C. Duncombe. 7.30.

ROTHERHAM. Feb. 4. Elim Revival Centre, College Road. Special Study on “Public Speaking.” Speaker: Pastor L. W. Green. 7.15.

RUGBY. Jan. 24-29. Elim Church, Windsor Street. Visit of Karel R. Kulik (Czechoslovakia). Co-venor: Pastor C. G. Latham. Sun., 11 and 6.30. Week-nights, 7.30. Sat., in Brotherhood House. 7.30.

SOUTHEND-ON-SEA. Jan. 24. 25. Pier Pavilion. Pastor D. B. Gray and London Crusader Choir. Sat., 7. Sun., in Elim Church, Seaview Road. 11 and 6.30.

WOLEY CASTLE. Jan. 17-29. Elim Church, Castle Square. Revival and Divine Healing Campaign conducted by Evangelist L. Barry. Suns., 11 and 6.30. Week-nights, 7.45.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

London.—Visitors welcomed for long or short periods at the London Bible College; spiritual fellowship and home comforts: a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Newquay. Cornwall.—Large hall available for Christian Holiday Camp; ideal situation. Apply Mr. and Mrs. E. W. Hooper, The Place Guest House, Newquay. C.135

Torquay.—Christian Guest House: near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. Phone: Torquay 65555. C.136

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

BIRTH

Goettlicher.—On December 25th. to Mr. and Mrs. Goettlicher (née Doreen Stanton), Dehri-on-Sone, India; the gift of a son, Paul Wilhelm. C.139

WITH CHRIST

Bailey.—On November 4th. Mrs. Bailey, oldest member of Elim Church, Gloucester. Funeral conducted by Pastor G. Canty.

Bower.—On December 17th, peacefully. Sarah Ann Bower, of Elim Church, Winton. Funeral conducted by Pastor J. Hywel Davies.

Farmer.—On December 4th, Kate Wallis Farmer, aged 56, a long and faithful member of Elim Church, Graham Street, Birmingham. Funeral conducted by Pastor John Dyke.

King.—On December 15th, Ellen C. S. King, beloved mother of Mrs. Jack Newman; interred at Hither Green Cemetery, December 19th. Service conducted by City Missioner W. P. Bulpitt and Pastor Jack Newman. C.138

Outlaw.—On December 14th, Mrs. Amelia Outlaw, aged 79, of Lowestoft. Funeral conducted by Pastor George Backhouse.

Witts.—On December 11th, Joseph Witts, late Secretary and Deacon of Elim Church, Stanley Road, Croydon. Funeral conducted by Pastors H. Burton-Haynes and Charles J. E. Kingston.

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MISSIONARY EVANGEL NOW!

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