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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



TO THE

Elim Evangel

Vol. XXXIV. No. 6.

THREEPENCE

FEBRUARY 7TH, 1953.

BEHIND THE BROADCAST

By Pastor ALEXANDER TEE (Elim Church, Motherwell)

THOUSANDS of people in their homes, and uncounted hundreds lying in hospitals, infirmaries, and sanatoria were uplifted and blessed as a result of the first broadcast from an Elim Church; and there is more to it than pressing a button and turning a knob. Much hard work was done behind the scenes, but thanks be to God it was not in vain.

For over two hours the B.B.C. engineer moved the microphones up and down, over here, then over there. Poor Crusaders, they earned that cup of tea after the rehearsal.

On the night of the broadcast excitement certainly did run high. By 5.15 p.m. people were queueing outside the City Temple, Cardiff, and when eventually the doors were opened the whole church filled up, and was packed in no time. Chairs were in the aisles and folk were standing around the doors, and quite a good time before even the preliminary service commenced at 6.30 p.m., the outside doors were locked and a notice "Church full" was pinned on each of them.

It is one of the hardest things in the world to run an Elim revival service to a stop-watch which measures out even the seconds. At 7.15 p.m. the last rehearsal began. No moving the tip-up seats! no rustling the hymn-sheets! no coughing! At about three minutes to the actual time we were to commence we all had a short relaxation, with a warning that as soon as the organ began to play absolute silence must be observed. The light shone from the B.B.C. station, the organ began, and every eye immediately focused on the pulpit. If ever tense excitement and nervous tension filled a church it certainly did at that moment.

Every hymn and chorus was sung by that great audience with remarkable ease and fervour. The Crusaders certainly did rise to the occasion, there were one-hundred-and-twenty-five of them praising and magnifying Jehovah. Well done, young people! and well done, choirmaster! Everyone is unanimous in the thought



The telephone bells began to ring immediately after the broadcast, and continued to do so until 2 a.m. the next morning.

When the appeal was given, an unsaved man who would not attend church, bowed his head and gave his heart to Christ beside his radio receiver.

An Elim minister phoned to say that a stranger came and asked if his church were an Elim church, as he wanted to join one after the broadcast.

A nurse from the Highlands, who was a backslider, rededicated her life to Christ.

A member of the Assemblies of God Executive Council said that one of his members received the baptism in the Holy Spirit and spoke in tongues while listening to the broadcast.

Two Plymouth Brethren assemblies relayed the service in their meetings.

TEXT FOR THE TIMES

"From you sounded out the word of the Lord . . . Ye are witnesses"
(I. Thess. i. 8; ii. 10).



that our President excelled himself on this the first broadcast. We place on record our admiration and gratitude for the way this whole service was conducted.

Scarcely had the organ finished playing "The Old Rugged Cross," when the telephone began to ring, and it seemed as though there was a queue at the other end of the 'phone, for the operator kept on asking us if we would take another, and another, then another long-distance call. He must have thought that something important had happened—and it had! The first Holy Ghost revival service had hit hundreds of hungry hearts from the B.B.C., and thousands of people were thrilled to hear the Foursquare Gospel coming over a British radio station. Those who listened were more fortunate than we were, for they could give vent to their feelings and shout, "Praise the Lord." Certainly the hardest job I've had in all my life was keeping to B.B.C. instructions, to conduct such glorious singing and not be allowed even to sing a single word. How we rejoice to think that so many heard the full truth which Elim has stood for these many years. So thrilled were our people that even up until 2 a.m. the next morning they were ringing through to tell us of their having had a good reception. The next morning the telegram boy had a busy time as well, for greetings were coming through from as far north as Ben Nevis in Scotland, to Guernsey, one of the Channel Islands.

Other denominations, which in years gone by were somewhat opposed to our progress, were not only complimentary, but also co-operative in a number of ways. One Nonconformist minister displayed a huge poster eight feet high outside his church announcing the broadcast. Another booked a huge hall seating about 500 in the centre of the town where his church is situated; he installed a powerful radio and had a great crowd of listeners. Yet another

evangelical minister paid for a huge display advert. to be inserted in a number of newspapers covering his whole county.

In one hospital nurses were so keen on the Pentecostal message coming home to the patients that they arranged for portable radio sets to be brought in, as the relay system had broken down the previous day.

Never has the Welsh Region had so many people respond to a religious broadcast as they did to the first Pentecostal one. The Regional Director 'phoned through to tell us that it was altogether overwhelming. Hundreds upon hundreds of letters of appreciation arrived within the first three days. In one post alone just over five hundred letters arrived at the B.B.C. office. Letters from ministers, sick people, even Roman Catholics were coming in. The amazing thing about it was that not one letter had adverse criticism toward the service, even although it was so different from others with its hearty singing and choruses.

How glad we are to report that there were definite cases where people came to Christ through this service, and scores of people have promised to attend Elim services on Sundays as a result. Many of our young people, who had difficulty in explaining to their workmates just why they go to church through the week as well as twice on a Sunday, found that the broadcast did more than all their previous explaining.

One rough type of man who never would venture into an Elim service, purposely stayed at home in order to hear for himself what it was that drew such crowds to the City Temple. The next morning he told us, "You sure are a live lot up there!" Praise God we are, and we mean to be. Abundant life was what the Lord said He would give His children. What we need in Pentecost is more live Christians, more live churches, and more live broadcasts!

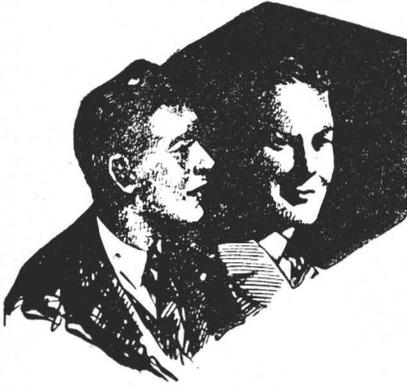


The Youth Choir of the City Temple, Cardiff, which took part in the recent broadcast. The Rev. Glyn Parry-Jones, and the B.B.C engineer, are with Pastor P. S. Brewster on the platform.

PERSONAL EVANGELISM COLUMN

Conducted by Pastor Gerald L. W. Ladlow

(Secretary, Elim Evangelistic Band)



The Impelling Force of a Firm Conviction

"Knowing therefore the terror of the Lord we persuade men" (II Cor. v. 11)

After his return from West Africa, Sir William McGregor was asked what in his opinion accounted for the rapid progress of Mohammedanism there in comparison with Christianity. "It's just this," he replied. "Every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's job."

The root cause of such an attitude would seem to be a failure fully to appreciate the implications of the great truths we profess to believe. The essence of the Christian message is, that apart from the salvation of Christ, men and women are eternally lost. A true understanding of the meaning of that fact would act as an impelling force making every Christian prosecute the work of Evangelism with zeal and urgency. Paul "knowing the terror of the Lord," that is, with a true understanding of God's great judgments, was impelled thereby to devote the whole of his time and energy to persuading men to turn to God and and thus "flee from the wrath to come."

Judge Mingins had been an infidel in his youth and had lived with his infidel companions in Philadelphia. Some time after his conversion he was visiting one of them, who said, "George, I hear you are a Christian now. Is that so?"

"Yes," said Mingins.

"And do you believe in hell and that all who do not believe in God and in Jesus Christ will ultimately go to hell?"

"I do most certainly."

"Well, George," he said, "does Christianity dry up all the milk of humanity in one's body as it has in yours?"

"Why," said Mingins, "what do you mean?"

"I mean this," he replied. "That you have been living under my roof for three days and three nights, knowing and believing all this, and yet you never put your hand on my shoulder, or said one word to save me."

Can you remain silent and never say anything or do anything to bring your loved ones to Christ if you really believe they are going to an eternal hell?

General Booth once said that he would like to send all his officer recruits to hell for a period as part of their training! I am sure such a course would produce first-class flaming evangelists such as the world has never seen before. Almost daily we read accounts of brave men, who at great personal risk and self-sacrifice have gone to the rescue of others in danger, willing to jeopardise their own lives in order to save others. Yet, alas, inside the Christian

Church, where there are multitudes who profess to believe that the souls of their fellow men are in danger of being eternally lost, the number of those willing to do anything to try and save them is lamentably small. The majority seem unconcerned at the lot of others and thus unprepared to make any personal sacrifice for their salvation.

I cannot believe that such a vast number who have really known the love of Christ, are really so callous as this. Rather would I believe that they have no true appreciation of the meaning of being eternally lost. In this year of Evangelism, shall we pray for a new vision?—even for a look into the chasms of the damned, if this will result in impelling the Church to persuade men to come to Christ.

Remember our slogan:

EVERY ELIM MEMBER AN EVANGELIST.

Join the Elim Evangelistic Band.

Write to Pastor G. L. W. Ladlow, Sharon, near Albecq, Castel, Guernsey.

EMPTIED OF SELF AND FILLED WITH GOD

John the Baptist: "Filled with the Holy Ghost . . . from his mother's womb" (Luke i. 15).

Jesus Christ, our Lord: "And Jesus being full of the Holy Ghost returned" (Luke iv. 1). "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

Peter: "Then Peter, filled with the Holy Ghost, said unto them" (Acts iv. 8).

Paul: "That thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts ix. 17). "Paul, filled with the Holy Ghost, set his eyes on him" (Acts xiii. 9).

Stephen: "But he, being full of the Holy Ghost, looked up stedfastly into heaven" (Acts vii. 55).

Barnabas: "For he was a good man, and full of the Holy Ghost and of faith" (Acts xi. 24).

Early Disciples: "And the disciples were filled . . . with the Holy Ghost" (Acts xiii. 52).

Deacons: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 3).

A Prayer: "That ye might be filled with all the fulness of God" (Eph. iii. 19).

A Testimony: "And of His fulness have all we received" (John i. 16).

An Exhortation: "Be filled with the Spirit" (Eph. v. 18).

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EDITORIAL

A FLIGHT OF FANCY—

BUT IT MIGHT BE YOU!

We are going to indulge in a flight of imagination. And the story goes like this—

"Oh, dear!"

The Pastor's wife looked across the dining room as her husband groaned. "What's the matter?" she queried. And then she noticed the cause of the trouble as she saw her husband rummaging through his desk. "Have you lost anything?" she added, as though this were a fresh event in the upheavals of a Minister's household.

The Minister muttered, rummaged, muttered again, and this time his wife discerned something about a lost letter, the letter with the address of the Pastor at P—.

"I have no doubt," she ventured to interject during the agitated rummagings, "that you threw it into the waste-paper basket this morning, and I only burned that rubbish on the kitchen stove five minutes ago." A despairing look greeted these words. "But I must send an answer this morning!" The Pastor was in a fix, but not for long. "Well," he said, "there's only one thing for it, I must go and 'phone headquarters. They can let me have the address and I can get the letter off right away."

The wind howled and the rain swept down with stinging sleet that made pedestrians wished they had kept to more comfortable quarters, as John, buttoning up his coat, trudged off to the telephone. He wished it were a bit nearer, and a resolution that all future correspondence should be carefully filed and addresses noted, was made on the way. Arrived at the telephone kiosk he found two people waiting outside, and a third inside who apparently was engaged on a trunk line. By the time the telephone became available the minister was thoroughly chilled through, and was not made happier when the engaged signal intimated a longer wait still, which situation was further aggravated when instead of

pressing button "B" he pressed button "A" and lost his threepence.

At the meeting that evening the Secretary asked the Minister whether he knew of an Elim assembly at X-on-Sea. He did not. It was therefore agreed to write and ask the Field Superintendent for a list of Elim Churches in seaside towns.

The following Easter, that same Minister arrived at the E-station, Y-town, only to find that there was nobody to meet him (his co-worker in the ministry had gone to the wrong station!). He waited, wondered, strolled about for ten minutes, then hit on a bright idea. Why, Brother S— was on the telephone, he could get his address from the telephone directory or contact him on the phone. But the first pages of the directory were torn out, and the address he wanted was in that particular portion.

But why go any further with this particular tale of woe? The moral of the whole train of events is that every Elim Minister, and every Elim Secretary, and every Elim member can save himself much effort and annoyance and money by the simple expenditure of one shilling on the "Elim Year Book."

Some people write to headquarters four and five, and sometimes more times a year asking for addresses and about matters which are covered in this annual publication. They spend much effort and money which could be saved.

The writer always carries a copy of the "Elim Year Book" to various engagements and has found it of great value in replying to queries relating to Church addresses, Ministers' addresses, and other little matters for which this booklet has become so useful. It is to the advantage of every Elim Minister and member to possess a copy.

"YOU'VE GOT TO HAVE IT!"

There is a growing idea among many people today that freedom consists in the right of every man to do as he pleases regardless of results or consequences. Thus we have the cynical shrug of the shoulders and the contemptuous "I'll do as I like!" The "Rights of Man" is a phrase which has come to be interpreted as the preferences of the individual.

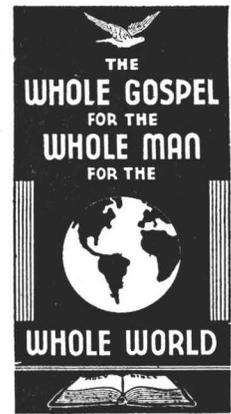
This freedom of choice has its price, and there are inescapable issues which must be faced by the individual as he exercises his will. In last week's ELIM EVANGEL, Pastor Gordon Wright told the story of a little fellow who was helping to give out tracts from door to door. After placing a tract through a certain letterbox, a lady came hurrying to the door, "Sonny, I don't want this." He turned and looked her full in the face: "I'm sorry," he said, "but **you've got to have it!**" Life is like that. We can please ourselves about certain things; questions of behaviour, the choice of this or that; but the results of that behaviour are not in our hands. Salvation is an "either—or." We either accept the gift of eternal life, or take the consequences of neglect. We cannot avoid eternal life or eternal death: this has been decided by Divine decree.

(Continued on page 70)

OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. THOMAS (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .



INDIA THOUSANDS GATHER TO HEAR CHRISTIAN SADHU

Miss M. Paint.

The following report from Miss Marion Paint tells of thousands of Indians gathering night after night to hear the Gospel, and to be prayed for by a Bengali Christian Sadhu. Miss Paint writes: "A Christian Sadhu has been holding a campaign in the Christian village here. There are about 1,000 professing Christians in this village, but many are living in sin, drinking, immoral, etc., God, however, has given them a very fine India Padre, who is doing a splendid



An Indian Sadhu unenlightened by the Gospel. Read in this article of a Christian Sadhu who is being mightily used of God.

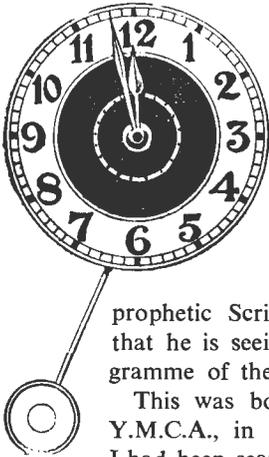
work amongst them, and it was he who invited the Sadhu to conduct the campaign. The Sadhu is Pentecostal, and is used of God in praying for the sick.

"The campaign was overwhelming, and thousands and thousands came. One night there were 12,000 people attending the meeting. The Padre got to work with a band of helpers and organised the meetings in a way that did them credit. The meetings were held for women only, and men only, on alternate nights. The people gathered hours before the meetings were due to commence and were seated in rows, the blind in one place and the lame in another, and so on. I went to the last tent meeting, and saw between three to five thousand women (all heathen), sitting in rows. The tent was open all round, like arches, and the people were standing outside in the cold. I got there at 5.30 p.m. with a deaf and dumb girl and did not leave until just before 10 p.m., the meeting was still in progress. A choir sitting in the centre sang bhajans for hours. The whole thing was very Indian, and very Eastern, but delightful! I was the only missionary present and sat right at the back. Two splendid messages were given; the first by a Christian teacher who teaches in a school here and has a call from God. All his spare time is spent in preaching. He spoke from the prophecy in Isaiah about the lame leaping, the blind seeing, and waters out in desert places. The quotation alone gave me a thrill.

"The Sadhu spoke next and gave quite a good message, then the sick were prayed for, first the blind, there were rows and rows of them, about 50 in each row. The Sadhu walked down a row, anointing the people seeking healing, and sometimes rebuking an evil spirit, then went down again placing his hands on their heads and saying one word only, "Christ." The whole row then went home and the next row moved up. There were hundreds and hundreds of them; what compassion and what a need! When my call came I had to take off my shoes and go to the centre with our little girl. The Sadhu can only pray for the dumb when the Holy Spirit is resting mightily upon him. His methods were Indian and no one minded. The girl can now hear and is speaking a little. We have been told to teach her. There are certain sounds she cannot pronounce. The Sadhu has now gone elsewhere in answer to a request for meetings. Our Evangelistic Training School is going well, and we have 15 girls and young women in training. Praise God, He is working in India!"

God's Clock Tick

By WILLIAM CULBERTSON



THE visitor to the Holy Land today, if he has some understanding of the prophetic Scriptures, can hardly fail to feel that he is seeing mighty events in God's programme of the ages.

This was borne in on me as I sat in the Y.M.C.A., in the new section of Jerusalem.

I had been seated at a little table in the dining room when a Jewish man entered and joined me. We began a pleasant talk.

I mentioned the exceptionally fine crop of wheat I had seen the day before in Beersheba. His face lighted immediately, and he asked several questions as to the size of the crop and the quality of the heads on the grain.

I also told him that I had been to the north, and he wanted to know my impressions. My answer was that the nation seemed to be doing a remarkable job in view of all the circumstances.

A very wistful look came on his face and he looked at me plaintively.

"Yes," he said. "Yes, I believe we can do it—if they will just let us alone!"

Those words, "if they will just let us alone," still ring in my mind and heart. As a matter of fact, the Jewish people returning today will not be left alone. There is a time of suffering before them such as this world has never known. The prophecies of the Word of God indicate this clearly.

If, as it seems, we are approaching the end times, then these dear people are indeed near crisis times. How urgent it is that we assist those bringing them the Word of life that they may have opportunity to believe on the Lord Jesus Christ and be saved. For surely we ought to be heartily interested, not only in the fulfilment of prophecy, but in the souls of men.

I am, of course, aware that there are some who question the connection between what is going on today in the Holy Land and what the Word of God predicts. But I believe they fail to comprehend the end-time purposes of God set forth in Bible prophecy.

Some, for example, object that the returning Jews of today are going back in unbelief, still rejecting their Messiah. That, of course, is true. But this is precisely what the Scriptures have foretold for centuries.

There are many passages in the Word of God which indicate that the Lord on His return will Himself gather His people, bringing them into the Holy Land—Isaiah xi. 11; xliii. 5, 6; Jeremiah xxxi. 10; Amos ix. 14, 15, to mention but a few. But there are also predictions which show that there will be at least a partial regathering and

return of the Jews before the second advent of our Lord.

This fact may be seen from prophecies concerning events associated with the appearing of our Lord Jesus Christ which clearly show that a great body of the Jewish people will already be in the land at that time. Writing under the inspiration of the Holy Spirit nearly five hundred years before the birth of Christ, the prophet Zechariah declared:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son. . . . In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xii. 10-12; xiii. 1).

Considering the scope and meaning of this statement, we realise that here we have in summary form the conversion of Israel (pictured as a birth in Isaiah lxvi., a resurrection in Ezekiel xxxvii., a regathering in Romans xi., and a marriage in Isaiah lxii.). But the point to note here is that this takes place **in the land**, which means that at least a fragment of an unbelieving Israel must first return to the scenes associated with Israel in the past. (See also Isaiah lxvi. 15-20; Daniel ix. 27, and Zephaniah ii. 1-3). It is precisely this fact which makes the population trends of recent years so laden with significance.

At the turn of the century there were but 35,000 Jews in all Palestine. By 1939 the number had increased to 480,000. When the Israeli State was established, May 15th, 1948, some 650,000 Jews were in the land. Even this increase, however, is as nothing compared with the influx since that time, for latest information indicates that upward of 1,600,000 Jews are now in the Holy Land. Here is a swift and striking return indeed, far overshadowing in size the return from Babylon which Ezra (chap. ii.) tells us involved approximately 50,000 persons!

This increase in Jewish population should be especially meaningful to Christians, because prophetic Scripture clearly shows God's age-end programme for His chosen people follows completion of the Church and, I believe, its rapture. No passage states the fact more clearly than Acts xv. 13-18. There we are told that **after** God has "visited the Gentiles, to take out of them a people for his name," Christ "will return, and will build again the tabernacle of David, which is fallen."

The same truth is presented in Romans xi. 25, 26, which states that "a hardening in part hath befallen Israel,

On . . . in the Holy Land

(Reprinted from *Moody Monthly*)

until the fulness of the Gentiles be come in" (A.S.V.) after which "all Israel shall be saved." If such an extensive regathering has already occurred, how near must be the return of our Lord for His own!

Not only does the visitor to Israel today see evidence of the most remarkable regathering of Jews since the days of Moses, but he is confronted on every hand with indications that God's chosen people are facing the times set forth in Scripture as "the day of Jacob's trouble." I am sure the man with whom I spoke that morning at the Jerusalem Y.M.C.A. was not thinking in terms of prophetic Scripture. Yet he, as others, was only too aware of the tension which exists between Israel and her neighbours.

This tension, I believe, betrays the presence of just such opposition and antagonism in the Holy Land today as might well burst out in Armageddon. This does not mean the Arab nations will bring on Armageddon. I am merely saying that the ingredients of bitterness, hatred, and desire to crush regathered Israel are already present.

The sweep of Bible prophecy discloses that not only will Israel return, but that she will return to a time of tribulation. Out of this hardship and suffering will issue millennial blessing as our Lord appears and undertakes in her behalf.

References to this tribulation period are many. "Alas!" says Jeremiah xxx. 7, "for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." The prophet Zechariah similarly speaks of the day when "thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken . . . and half of the city shall go forth into captivity" (Zech. xiv. 1-4).

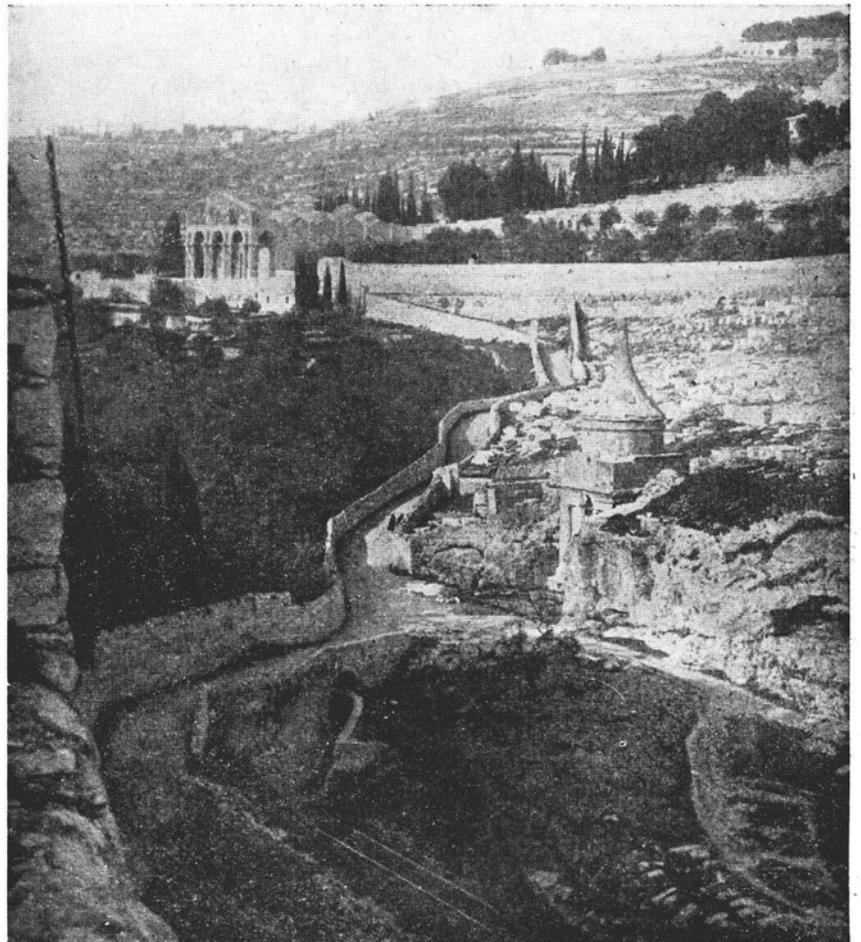
The reference to enemy nations taking spoil should, of course, remind us that Israel is recognised today as a land of tremendous resources—not only agriculturally, but in terms of minerals. While at present Israel has access only to the lower part of the Dead Sea, her

Government is continuing the work in the matter of getting chemicals from this great source of wealth.

Indeed, while I was in Israel I heard that definite plans are being made for developing Ascalon as a port from which to send out the great chemical supplies available and awaiting man's hand to get them from the sea and from the earth. Thus there is evidence that Israel may even now be developing the natural wealth which will tempt Gog (Ezek. xxxviii. 10-12) and leaders of other nations to invade the land for spoil.

There are many other developments in Israel today which take on special significance when viewed in the light of prophetic Scriptures. Two or three are of particular interest.

I have already referred to the great wheat crop which I saw shortly before its harvest. Other grains and crops



The path along which, it is considered, Christ passed from Gethsemane to His trial. Soon the Jews themselves may pass through their bitter trial not many miles from this very spot.

as well as fruit trees and vineyards are also growing on acre upon acre of ground. Much of this productive ground has been unworked as arid, worthless desert land. Irrigation projects are being planned, modern methods of agriculture are being introduced, and the land is responding to the vigorous, purposeful efforts of the Israeli people. Nor should we forget the amazing increase in the amount of rainfall within this generation.

These things should not be surprising to the one who has noted the prophetic Word of God. I think especially of the reference in Joel ii. which speaks of the day still to come when the land will be overrun with Israel's enemies. "A fire devoureth before them," writes the prophet, "and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness" (Joel ii. 1-3).

Not for many centuries could it be said that Israel's arid hills and plains resembled Eden. Indeed, they do not do so now, but it is possible to see a fore-shadowing of the day when under Messiah the land will "blossom like a rose."

Part of the green one notes in Israel today comes from the newly-planted trees set out as seedlings by immigrants and others in the new nation's reforestation programme. Anyone who travels in the Holy Land well knows that Palestine itself can boast no forests. Yet Scripture speaks of Israel's forests in the days to come. Ezekiel (xxxix. 9, 10) tells us that following the defeat of the invaders described in chapter xxxviii. the inhabitants of the cities will burn the debris of the battlefield for fully seven years. And then the significant word is added, "so that they shall take no wood out of the field, neither cut down any out of forests" (Ezek. xxxix. 10).

Probably few Jews or Arabs who knew the Holy Land before the return of Israel would have ventured to predict that it would one day become a land with forests. And I strongly doubt whether Israeli leaders responsible for her reforestation today are aware of the words of prophecy just quoted. Yet for the first time in history potential forests are beginning to rise within the Holy Land.

There is at least one other circumstance which, if you were to visit Jerusalem today, would probably make you thoughtful. In spite of Israel's military victories, the old Jerusalem—the city within the walls—is still in Arab hands. There is not a Jew in old Jerusalem.

Israeli fighting forces had amazing success in wresting the new sector of the city, the area west of ancient Jerusalem, from the Arabs. Attacks were even made on Jaffa Gate, but there they stopped and the site of the original city is still in Gentile hands.

Such a circumstance inevitably brings to mind the words of our Lord Himself that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). Some day—perhaps much sooner than we think—an invisible trumpet may sound and modern Israel, perhaps not quite knowing why, will move into old Jerusalem as its ruler. Then the times of the Gentiles will have run their course.

Surely these things have significance. Those of us who

know and understand and believe the Word of God are looking for the vindication of our Lord. It may be that soon we shall hear His voice to come up hither, and then that triumphant day will come when, with Him, we shall return and He shall reign "from the River to the ends of the earth."

God help us to buy up every opportunity now, and God help us so to live now that we shall not be ashamed then!

WEEKLY WORSHIP

The Hymns we sing -
the Tunes we love

MUSIC IN THE CHURCH 

Our Musical Meditation

By Pastor D. B. Gray.

FRANCES RIDLEY HAVERGAL

The hymns of Frances Ridley Havergal are found within the covers of most evangelical hymnaries, and therefore it is no exception that at least seventeen are included in the REDEMPTION HYMNAL. Frances Havergal was a daughter of the Rev. W. H. Havergal, and was born in 1836. In 1850 she entered Mrs. Teed's school, whose influence over her was most beneficial. In the following year she said, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment." She paid a short visit to Germany, returned to Worcester, and died at Caswall Bay, Swansea, June 3rd, 1879.

Of Miss Havergal it is written, "Her scholastic acquirements were extensive, embracing several modern languages, together with Greek and Hebrew. She does not occupy, and did not claim for herself a prominent place as a poet, but by her distinct individuality she carved out a niche which she alone could fill. Simply and sweetly she sang the love of God and His way of salvation. To this end, and for this object, her whole life and all her powers were consecrated. She lives and speaks in every line of her poetry. Her poems are permeated with the fragrance of her passionate love of Jesus.

"Her religious views and theological bias are distinctly set forth in her poems, and may be described as mildly Calvinistic, without the severe dogmatic tenet of reprobation. The burden of her writings is a free and full salvation through the Redeemer's merits for every sinner who will receive it, and her life was devoted to the proclamation of this truth by personal labours, literary efforts, and earnest interest in Foreign Missions."

When next we sing "In the Name of Jesus," "Golden harps are sounding," "Precious, precious blood of Jesus," "Who is on the Lord's side?" "I love, I love my Master," and many others, we shall appreciate the import of these mighty themes and thoughts with a fuller understanding and bring to our worship a truer devotion.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



“Fight the good fight of faith” (I. Tim. vi. 12).

DO YOU LOVE CHILDREN?

How great is our responsibility towards children? Parents know all too well the problems they face daily in providing the necessities of life for their family. Planning is never distant from the heart of mother and father; the future welfare of son and daughter is something dear, and sometimes even a desperate consideration. However, amidst all the care and consideration in these things there is the question of training the child “in the way he should go.” State benefits and blessings are not the entire solution or panacea, neither can the spiritual be divorced from the natural. We rejoice in our excellent educational facilities and the ample provision for their physical welfare. These are good, **and necessary**, but they cannot equip the young folk completely for their life ahead.

Here, therefore, is a matter for the concern of you and me. Your own children are, we hope, already regular attenders at a Sunday School. Can we for one moment look around and consider the question of our neighbours' children? Do they **ever** attend a Sunday School? On our very doorstep there is a harvest-field of opportunity, and who knows but God has chosen **YOU** to do this work for Him. Prayerfully and carefully “think on these things”, and perhaps you will feel the urge to become a “Sunday School Missionary” just where you are. Remember, the scholars of all Elim Sunday Schools are instructed in the Holy Scriptures—the Eternal Word of God. Their faith and future are directed towards the Lord Jesus Christ, His power will guide and keep them all through life. Our superintendents and teachers give of their best in instruction and Biblical education, and from the stages of the Primary class to the senior Bible classes, devotion and energies are not lacking in enthusiasm in winning this present generation for Christ. Do you love the children? Of course you do. “Suffer little children to come unto Me, and forbid them not.”

MUSIC-MAKING AND A MORAL

By Harold W. Johnson

(London Crusader Choir member and instrumentalist)

The inclusion of music by Schubert in our Choir repertoire of recent months has given personal delight, and one truly wonders why this phenomenal composer is literally only known by the “few pieces.” Franz Peter Schubert, who died at the early age of 31 years, composed a prolific



amount of music—nine operas, nine symphonies, numerous other orchestral works, 606 songs, mainly to settings of Goethe and Schiller, 70 choral works with orchestral or piano accompaniment or unaccompanied: not forgetting his beautiful chamber music, especially the glorious “Trout” septette for wood-wind.

Most people know very little about his songs and orchestral works, and when the layman refers to the music of Schubert, the “Unfinished” and “Rosamunde” are invariably the sum total of his knowledge of this great master. The “Unfinished,” or more fully, “Symphony No. 8 in B minor,” is unquestionably a great work, and most popular, although incomplete. There is about it a serene and dignified quality all its own. Many attempts have been made by scholars to conclude this work, but all have failed lamentably to catch the Schubertian spirit. Various theories have been advanced as to why this remained incomplete, but personally I believe that at this juncture of his closing days he had a tremendous spiritual urge. The symphony itself breaks away from the traditional classic sonata form; but his spiritual faculties were not in a happy relationship with the One who truly mattered—his Bohemian way of living probably explains this. He overcame the tragic situation by writing the great “Symphony in C, No. 9.” The pulsating theme in the last movement overwhelms any spiritual despair by sheer weight of enthusiasm and utter abandonment.

We have observed briefly his music-making: what moral can we draw from it? Schubert today is mainly remembered for his great unfinished work. But millions down the centuries, and today, have found cause to remember and rejoice in the greatest Master of all—the Lord Jesus Christ—because of His unique and finished work upon the Cross for the redemption of mankind.

Thought for the Week

WEEK-DAY RELIGION

The employer noticed that both of the applicant's recommendations were from ministers. “We don't work on Sundays,” he said. “Haven't you a reference from someone who sees you on week-days?”



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, Feb. 15th. Psalm vii. 1-17.

The Song of the Slandered.

"Shiggaion" (title) = a Wandering Prayer. One of the hardest of all ills to bear is slander. To know, as David, you are innocent in a particular thing yet suffering wrongfully. How difficult to concentrate one's thoughts in ordered prayer. Such should remember that, "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn." Evil for good is devil-like, evil for evil beast-like, good for good man-like, but good for evil is God-like. That is the best revenge.

MONDAY, Feb. 16th. Psalm viii. 1-9.

"What is man?" (v. 4).

By the measure of the materialist, of little worth indeed, just a few shillings' worth of chemicals combined, but in God his Creator's sight he is infinitely precious, crowned king of creation, and only for a little (while) lower than the angels. Alas that he so lightly forfeited his crown and thus delays his coronation. But Jesus retrieved it and will restore it. (Hebrews ii.) Hallelujah!

TUESDAY, Feb. 17th. Psalm ix. 1-20.

"God is still on the Throne" (v. 4).

Let all who are perplexed, troubled and tempted find comfort here today. We would fear men less if we feared God more, and we would tremble less if we trusted more. The sin of the world is forgetting God (v. 17), but God remembers His own (v. 12). "This Psalm is full of the honey of comfort; spread it lavishly on your bread."

WEDNESDAY, Feb. 18th. Psalm x. 1-18.

"He knows—He loves—He cares."

How intensely human is the Psalmist! Indeed, there are times when it does seem that God is absent and does not care; when the wicked and their doings loom large in our vision. Nevertheless, the Psalmist affirms to himself his faith in Jehovah his Helper (v. 14), King (v. 16), and Friend (v. 18). And in spite of appearances He does answer prayer (v. 17).

THURSDAY, Feb. 19th. Mark i. 1-13.

"The Beginning of the Good News" (v. 1).

Papias (A.D. 70-130) wrote, "Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without, however, recording in order what was either said or done by Christ." This early fragment is of great interest. Whereas Matthew, Luke and John set forth Jesus in His kingly dignity, manhood, and deity respectively, Mark portrays Him as the tireless servant. Action rather than contemplation, is the key-note. Always filled with the Holy Spirit, He is now **anointed** for service (Luke iv. 18). After the Dove comes the Devil! Watch thou!

FRIDAY, Feb. 20th. Mark i. 14-28.

"Come . . . and I will make you . . ." (v. 17).

For His first disciples Jesus called two pairs of brothers! All of them busy at their work! He does not invite idlers to His service. They were to "Come" that they might "become," for before we can be of any use to Him He must first "make" us.

"I heard the call, 'Come, follow' that was all Earth's gold grew dim, my soul went after Him.

I rose and followed, that was all!

Will you not follow if you hear his call?"

SATURDAY, Feb. 21st. Mark i. 29-45.

"They came to Him from every quarter" (v. 45).

And the attraction was His healing power. Still they come from every quarter, mothers and children, fishermen and taxgatherers, rich and poor. Some come for loaves and fishes, some for physical benefit, some from sheer admiration of His words and bearing; but others came in real believing faith, and to them He gave the blessing of life eternal. He bids you, "Come unto Me."

PLEASE PRAY:

For a mother suffering from arthritis and internal trouble, and for a sister with tuberculosis of the lungs and kidneys (Manchester); for a sister suffering from bronchitis; and another with arthritis and neurasthenia (Salford); for a brother suffering depression and a sister with cataract.

MISSIONARY BREVITIES

Mr. and Mrs. L. Wigglesworth, Elim missionaries from the Belgian Congo, are returning to England for furlough on the s.s. *Arundel Castle*, and expect to arrive on February 20th.

WANTED

Miss R. Maplesden, our missionary in the Transvaal, will be glad to receive used Christmas cards, etc. She writes: "I am having 7,000 cards printed with texts of Scripture in seven different languages, and want lots of pictures to paste on to them." Please send direct to Miss R. Maplesden, c/o Cleveland's Prospect, P.O. Mica, N. Transvaal, South Africa. Used Christmas cards, calendars, picture post-cards, pictures, picture-books, picture-magazines.

EDITORIAL—Continued.

Was it this prospect that caused Robert Burns to write, "Even in the hours of social mirth my gaiety is the madness of an intoxicated criminal under the hands of the executioner"?

Belshazzar drank wine before his lords and concubines; the hall of revelry rang with bibulous laughter; he even defied the Jehovah of the Hebrews. What cared he? he would please himself. This he had the right to do. But he could not stop the course of justice, and as the moving finger wrote the decision of Jehovah's higher court, he read there on the wall in Babylon a decree from which he could not escape.

The wages of sin, or the gift of God. You've got to have one or the other: the Word of God knows no other state beyond the grave.

Answers to Bible Puzzle Corner (No. 5)

No. 5.—“Draw nigh to God”(James iv. 8).

1. **D-aniel** 1 Chron. iii. 1.
2. **R-iblah** 2 Kings xxv. 6, 7.
3. **A-haziah** 2 Kings xi. 1.
4. **W-ell** (in a) 2 Samuel xvii. 18-21.

5. **N-ob** 1 Samuel xxii. 19.
6. **I-shbi-benob** 2 Samuel xxi. 16.
7. **G-oliath** 1 Samuel xvii. 23.
8. **H-anani** 2 Chron. xvi. 7-10.

9. **T-hebez** Judges ix. 50-54.
10. **O-rpah** Ruth i. 14.

11. **G-adara** Mark v. 1-9.
12. **O-rnan** 1 Chron. xxi. 18-25.
13. **D-othan** 2 Kings vi. 13-20.

◀ BOOK REVIEW ▶

DOCTOR OF TANGANYIKA. By Paul White. (The Paternoster Press. 8/6).

This book is a detailed story of a Medical Missionary working under the C.M.S in the central plains of Tanganyika, who by ministering to the physical needs of the people, endeavoured to bring to them the Gospel of Jesus Christ. The writer draws back the curtain and gives the reader a glimpse of some of the difficulties facing a Missionary in a jungle-world of witch-doctors, ignorance, filth, and vice. At times, I was brought almost to tears, then to laughter, as I read of surgical operations under the most primitive conditions, of the terrible diseases and sufferings of the natives: then of duels with snakes, plagues of cockroaches, and of how the natives carry a portable operating theatre in their ear-lobes! Throughout the book, one reads of lives being transformed by the power of the Gospel, and in one chapter of a wonderful miracle of healing in answer to prayer.

This is a thrilling book, graphically written, and well illustrated with photographs of some of the suffering people to whom the Doctor ministered. It is a book that will grip you.

—Pastor James F. Hardman.

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COMING EVENTS

BRIXTON. Feb. 8. Elim Church, Milstead Street. Sunday School Prize-giving. Speaker: Pastor H. W. Greenway. 3 and 6.

COLCHESTER. Feb. 14, 15. Town Hall, High Street. Great Youth for Christ Rally. Speaker: Pastor C. J. E. Kingston. Soloist: Mrs. O. D. O. Quay. Sun., in Elim Church, Lucas Road, 11 and 6.30.

ERDINGTON. Feb. 7. Six Ways Baptist Church. Birmingham Presbytery Rally. Speaker: Pastor L. W. Cowdery. 3.30 and 6.30 (cups of tea provided).

FINCHLEY. Feb. 7. Elim Hall, Christchurch Avenue. Elim West London Rally. Speaker: Pastor A. J. K. Magee. 3.30 and 6.30.

HASTINGS & ST. LEONARDS. Feb. 15. Elim Church, Silverhill Junction Club Hall. Pastor's Anniversary. Visit of Rev. and Mrs. A. G. Brambleby.

LEICESTER. Feb. 12. Elim Church. Adult School, Church Gate. Visit of Mr. F. B. Phillips to show Missionary Colour Film.

LURGAN. Jan 25-Feb. 22. Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team. First Week in Town Hall.

PONTYPRIDD. Feb. 2-8. Elim Church, Thurston Road. Members' Week. Sermonettes, Testimonies, Musical Items. Every service convened by Elim members. Sun., 11 and 6. Week-nights, 7.15.

QUEENSWAY. Feb. 7, 8. West London Christian Fellowship. Visit of Idris Davies. Sat., 7 Sun., 11 and 6.30.

READING. Feb. 7. Elim Church, Waylen Street. United Christian Youth Rally. Speaker: Mr. Frank Farley (N.Y.L.C. Evangelist), 7.15.

RYDE, I.o.W. Feb. 7, 8. Elim Church, Warwick Street. Visit of Eastbourne Gospel Quartet. Sat., 7.30. Sun., 11 and 6.30.

SALISBURY. Feb. 27-March 5. Elim Church, Scots Lane. Fri., Service conducted by Elim Bible College Students, 7.30. Sat. to Thurs., Campaign conducted by Team of Students.

SMETHWICK. Feb. 14, 15. Elim Church, Oldbury Road. Pastor's First Anniversary. Speakers: Pastors J. Dyke and A. Brooks. Convener: Pastor F. Shadlock. Sat., 7.30 (Graham Street Choir). Sun., 11 and 6.30.

SOUTHPORT. Feb. 14, 15. The Evangel Temple, Manchester Road. Pastor E. F. Cole's 25th Anniversary in Elim Ministry. Special visit of Pastor H. W. Greenway. Sat., Church Tea at 5. followed by Service, 7.30. Sun., 10.45 and 6.30.

TONYPANDY. Feb. 7-9. Elim Temple, Miskin Road. Sisterhood Convention and Rally. Speaker: Mrs. G. Steele. Items from Women's Choir. Sat. and Mon., 7. Sun., 11 and 6.

TREHERBERT. Every Friday evening. Girls' Club, Dunraven Street. Bible Studies on Prophecy by Pastor E. Scrivens. 7.15.

MISSIONARY ITINERARY

Miss E. Wriglesworth, Elim missionary on furlough from India, will visit the following churches:

Feb. 14.—Sparkbrook. 15.—Selly Oak. 16.—West Bromwich. 17.—Graham Street. 18.—Great Barr. 19.—Coventry. 21.—Yardley. 22.—Smethwick. 23.—Langley. 24.—Kingstanding. 25.—Erdington. 26.—Tamworth. 28.—Silverdale. March 1.—London.

HAVE YOU EVER WONDERED WHY

THE DATE OF EASTER IS NOT FIXED?

This is one of the questions to be dealt with in—

NEXT WEEK'S ISSUE OF THE "ELIM EVANGEL"

WHO WERE THE SONS OF THE PROPHETS?

This is another question to be answered.

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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.

Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. Phone: Newquay 2526. C.141

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

Ramsgate.—Homely Guest House, 3 minutes sea, very central; terms moderate; full board or bed and breakfast. Send stamped addressed envelope. Miss F. Webster. 85, West Cliff Road. C.139

Southport. "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

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

SITUATIONS VACANT

Staff Required for Elim Guest House at Eastbourne: married couple for kitchen and domestic work, also chambermaid-waitress. Apply: Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

Guildford.—Homely accommodation to let; bedroom, sitting-room, electric fire, use of kitchen; suitable friends or couple; one minute Elim Church, shops, buses, etc., moderate rent. 52, Artillery Road. C.152

BIRTH

Davies.—To Mr. and Mrs. Robert Davies, Elim Church, Dowlais, God's gift of a son, Paul Randolph James; a brother for June.

WITH CHRIST

Hodgson.—On January 3rd, Thomas William Hodgson, aged 73, of Carlisle. Funeral conducted by Pastor T. H. Stevenson.

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