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The

# Elim Evangel

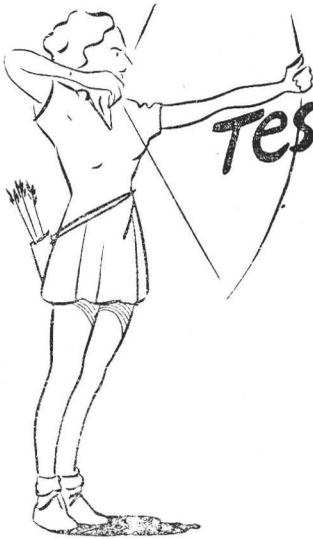
Voice of the Elim Churches in the British Isles  
Fundamental, Pentecostal, Evangelical

Vol. XXXIX. No. 7

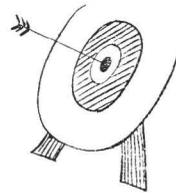
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FEBRUARY 15th, 1958

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BUT MISSED IT . . .**



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**BY £876**

What are we going to do about it ?

We must try again.

We are sure to hit it next time.

**A**LTHOUGH we have missed the target of £25,000 by £876 we feel that this has been a magnificent effort. Our thanks go out to our ministers, missionary secretaries and congregations for their splendid co-operation in this endeavour.

This defeat must not deter us in any way; we must use it to spur us on to a renewed effort in 1958. Let us try again—we can succeed.

J. J. MORGAN.

Gifts for the target of £25,000 for Home and Foreign Missions for 1958 should be sent to Pastor J. J. Morgan, 20 Clarence Avenue, London, S.W.4.

# A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

By R. B. Chapman (*Minister of Elim Church, Sheffield*)

## (6) The Epistle to the Colossians

**O**UR outline for this study remains as before:  
1 The Place. 2 The People. 3 The Church. 4 The Epistle. 5 The Themes.

1. **THE PLACE.** Colosse was situated in south-west Phrygia, a province of Asia Minor, and on the banks of the River Lycus, a tributary of the much more important Meander. It was a place of great wealth and importance due to two main features: its position on the main road and trade route from Ephesus to the Euphrates, and its trade in the dyeing of woollen goods (there is still a dye, a particular shade of purple, which bears the name Colosse). In the century preceding Christ the city's importance waned considerably, mainly due to a trade road diversion which by-passed Colosse and cut through Laodicea and Hierapolis. The former of these two then became the recognised capital of the province. Some two years after the writing of this epistle an enormous earthquake completely engulfed Colosse and all that remains today is a tiny village called Conus.

2. **THE PEOPLE.** The Phrygians, who inhabited this whole area, are reputed as being among the most ancient peoples of the world, older even than the Egyptians, whose history dates far back into antiquity. The Phrygians were largely an agricultural people and their land used to be very fertile. Since falling under the Moslem yoke, however, it has become, to a great extent, uncultivated and barren. The population was mainly Gentile, but Colosse also held one of the largest Jewish communities in the whole of Asia. This was caused through King Antiochus (223 to 187 B.C.) sending 2,000 Jewish families from Babylonia and Mesopotamia to settle there and act as a "leaven" to assuage the persistent civil disorders of the area. The Jewish community grew and prospered considerably, and at the time of the epistle there was in the area an adult male Jewish population of some 11,000, so historians testify.

3. **THE CHURCH.** This is looked upon as the least important church to which Paul ever wrote, and it is generally agreed that it is unlikely that he ever visited it in the flesh (chapter 2:1). If this is so, great

grace and concern in the heart of Paul is revealed by his interest in the welfare of a church with which he held such limited connection. There is no scriptural reference to Paul ever being in Colosse—though he expressed the wish to make a visit there (Philemon 22). He was, nevertheless, in Phrygia during both his second and third missionary tours. Suggestions would favour Epaphras as the main worker and in all probability the founder of the church (chapters 1:7; 4:12, 13). He was undoubtedly their minister, supported by the wealthy and influential Philemon, in whose house the church temporarily gathered, and Archippus, who evidently assumed the supervision of the church while Epaphras visited Paul in prison (chapter 4:17). Some from Phrygia were present in Jerusalem on the Day of Pentecost (Acts 2:10) and also this area would be covered by the statement of Acts 19:10, which speaks of the spread of the Gospel news from Ephesus—no doubt these issues were contributory to the forming of the church in Colosse. If the church is regarded as one of the less important, it nevertheless possessed many commendable characteristics, such as a manifest love (1:4), an orderly organisation (2:5) and a steadfast reliability (2:5). In spite of these the church was in danger, being assailed from without and within by heresy, because of which, it is felt, Epaphras journeyed to Rome to seek advice from the great apostle to the Gentiles and in all probability was imprisoned as a consequence, for he is referred to by Paul as "my fellow prisoner" (Philemon 23)

4. **THE EPISTLE.** Paul was the undisputed writer, and he wrote from his prison-house in Rome about A.D. 62; Tychicus and Onesimus evidently bore the letter to Colosse (4:7-9). There is an extreme similarity between this epistle and that to the Ephesians. The whole purpose behind the epistle was to refute grave heresy which was infiltrating the church and which was half Jewish and half oriental. The errorists sought to unite some of the ritualism of the law with the mysticism of oriental theosophy and philosophy after the traditions of men. The people were thus brought into bondage by the observances of meat and drink, holy days and Sabbath days, new moons

and changing seasons; becoming subject to ascetic demands of "touch not, taste not, handle not." To this were added the philosophies of worshipping angels and principalities because of humanity's supposed unworthiness to approach God direct. Paul refuted the error by a forceful presentation of Jesus Christ as the Divine Son of God, the Head of all the natural and the new creation, in whom the entire fullness of the Godhead dwelt and in whom man was complete. The answer to all error was Christ the Pre-eminent.

5. **THE THEMES.** There are four main sections in the letter.

1. Salutation section (chapter 1:1-11). Appreciation is expressed for both pastor and people.

2. Doctrinal section (chapters 1:12 to 3:14).

(a) The work of the Father (1:12,13). We are fitted for our inheritance, freed from sin and fused into the kingdom.

(b) The person of the Son (1:15-20). He was the visible representative of the invisible God, and Head of the natural and the new creation.

(c) The effect of the Gospel (1:21 to 2:3). Effect upon the lives of Paul and the Colossians.

(d) Warnings against errors (2:4 to 3:4). A refuting of the heresy.

3. Practical section (chapter 3:5 to 4:6). True Christianity transforms our characters (3:5-17), our homes (3:18-21) and our businesses (3:22 to 4:6).

4. Concluding section (chapter 4:7-18). Conveying personal greetings from friends and fellow workers.



## Women's Column

By Gladys Gorton

### A DOORKEEPER

**W**HILE waiting to be served in the fish shop an elderly man behind me opened the door for a customer and remarked, "I used to be a doorkeeper in a cinema." Somehow this stunned me, because I honestly thought that he would say "in a church." To me that remark seems to emphasise the trend of the times. Few go to a place of worship and few know the Word of God.

David declared with satisfaction, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10). Indeed it is an honour to be a doorkeeper in the house of the Lord, but usually this is a man's privilege. However, you may be a doorkeeper in your own particular sphere. This may not be easy for you, especially when you have all the other household affairs to manage. Do you sometimes get discouraged because it all seems so meaningless? Well, here is a story which should encourage you. John White went to Southern Rhodesia some years ago and commenced teaching a few native boys in a mud hut. Waddilove School was the result of that small beginning. He wore himself out for his boys, and his doctors urged him to go back to England, but the boys wrote a letter to the doctors begging them to let him stay. "We trust him so much," they wrote, "that we take all our problems to him. . . . There is a little bell at the door of his office which we ring to announce our presence, and when that is rung he comes to the door so promptly that one would think he came to greet a king. The bell rings so often during the day, and every day, that even the most humble man of any colour would be annoyed, but not Mr. White. No native is too low for him to shake hands with." *He answered the bell*; through this humble avenue of service he showed to others the beauty of the Lord. Perhaps he meditated upon these matchless words, "Though the Lord be high,

(Continued on page 110)

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## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.2, 32.3 metres

WEDNESDAY, FEBRUARY 19th, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: P. S. Brewster (Cardiff)

The programme also includes:

W. M. E. Plowright (soloist) and London Crusader Choir  
featuring:

"Standing on the promises," "Such is love divine"  
"Until" and "Ring the bells of heaven"

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

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Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.



## Editorial

WE are living in a time when with alarming frequency new thoughts and fresh approaches to old beliefs are being launched upon society, which are in direct opposition to all that Christians have ever been taught. Followers of the Lord Jesus, who should be able to look to their religious leaders for guidance, are bewildered and cry out, "What are we to believe?" At such a time as this it is vitally necessary for the true Church of Jesus Christ to make her position unmistakably clear regarding certain important issues and questions which are occupying public attention. Now is the time for Christian dogmatism and for a courageous avowal of faith. The Christian Church must be unhesitant in her complete acceptance of the Word of God and all it teaches. There is a drift everywhere to modify and water down all that once the Christian Church stood for, and even among those who were once forthright and outspoken in the face of opposition and contrary popular opinion there are now reservations and weakening qualifications.

In these so-called enlightened days, can the fundamentals taught by the apostles and believed by the Early Church be accepted unreservedly? Are they consistent with progress? Emphatically yes, because God has nothing to say today that will contradict or cancel out that which He has already made clear in His Word. If God through the apostles by the power of the Holy Spirit gave convincing and convicting expositions of truth in those early days of the Christian Church, surely they are vitally necessary today.

The Saviour made this prophetic forecast: "And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold" (Matthew 24:11, 12, R.V.). False prophets can be interpreted counterfeit preachers, those religious leaders who do not preach the Word, but instead present theories and dogma contrary to the Bible—for instance, those who assert that the Bible only contains the Word of God and do not allow the plenary inspiration of *all* Scripture. This is a dangerous theory, for once we admit that any part of the Bible is violable then the validity of

the whole can be called into question. The Christian Church must not be found guilty of compromise with those who distort and deny the sacred truths of the Bible, but against such teaching must emphatically protest.

## Book Review

*Men of Wisdom: SAINT AUGUSTINE* and his influence through the ages, by Henri Marrou. Published by Longmans, Green and Co. Ltd., 6-7 Clifford Street, W.1. 6/- net.

To those who desire to get a bird's-eye view of one of the greatest fathers of the Church I would recommend this book. Although the writer eulogises his hero, he is honest enough to criticise in a measure both Augustine and his writings.

On page 67 the writer says: "He is then just a little self-centred, sometimes a little haughty. To this group of characteristics I would attribute what is sometimes called his hastiness, so obvious in his controversy." But he shows Augustine's love for the Bible in the following remarks: "Painstaking scholars have counted, in the edition of the *Benedictines of St. Maur*, 13,276 quotations from the Old Testament and 29,540 from the New. Really there are far more" (page 56).

The name of Augustine is for ever associated with the doctrine of Predestination. Yet even in this very great man we can see how his personal experiences have coloured his teaching on this subject. But his love for prayer, and the word of God, together with his untiring labours in the work of the Master, are well worthy of imitation.

J. SMITH.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Samuel Gorman.

Terms: 26/- for one year or 13/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 4/3 per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co. Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 363 Norton Way South, Letchworth, Herts.

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch, London."

Telephone Nos.: Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

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# CHURCH NEWS

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## SALFORD (PENDLETON) ANNUAL CHURCH MEETING

This meeting will remain a memorable occasion for some time to come. It was preceded by a fellowship tea, which proved to be a great success. Nearly 100 people sat down to well-laden tables, the catering for which had been ably superintended by Mrs. Brooks. Reports from all departments indicated gratifying progress in the work here, and there were many expressions of appreciation of the encouragement and support given by Pastor and Mrs. Brooks. The financial position was more satisfactory than ever before, encouraging us to launch a renovation fund. A love offering was presented to Pastor and Mrs. Brooks and a bouquet to the oldest member, Mrs. Roberts, it being the occasion of her eighty-fourth birthday. So ended a happy time of fellowship.

A. MOORE.

## SOUTHAMPTON: FAREWELL TO PASTOR ORSBORN

Recently a crowded meeting was held to bid God-speed to Pastor O. Orsborn, who was leaving us after

taking Rev. C. Brooks's place during his absence in America. It did not take long for Pastor Orsborn to endear himself to us all, and we have been richly blessed of God by his ministry. During his short stay among us there has been no department of church work that has not been helped by his presence. Leaders and members of the congregation spoke words of praise and thankfulness to God for the blessings received through his ministry. Parting gifts from all departments were handed to Mr. Orsborn, wishing him God's blessing wherever God's hand may lead him.

F. SIMES.

## THE KINGDOM OF GOD

(Matthew 6:25-33)

### I. The command to seek it first (v. 33)

1. Before food (vv. 25-27, 31).
2. Before drink (vv. 25, 31).
3. Before clothing (vv. 25, 28, 31).

### II. What the kingdom is (Romans 14:17)

It is not a material thing, but is—

1. Righteousness (Romans 3:22).
2. Peace (Romans 5:1).
3. Joy (1 Peter 1:8).

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# The *EVENT* of the *YEAR*

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Highlights of our 1958 Easter Evangelistic Rallies

APRIL 7th, 3 and 6.30 p.m.

in the

ROYAL ALBERT HALL

\* REV. KEN MATTHEW  
(Guest speaker)

\* REV. RENE ROBERT  
(Guest soloist from Switzerland)

\* LONDON CRUSADER CHOIR and GLOUCESTER MALE VOICE CHOIR

Supported by 1,000-voice Elim Youth Choir

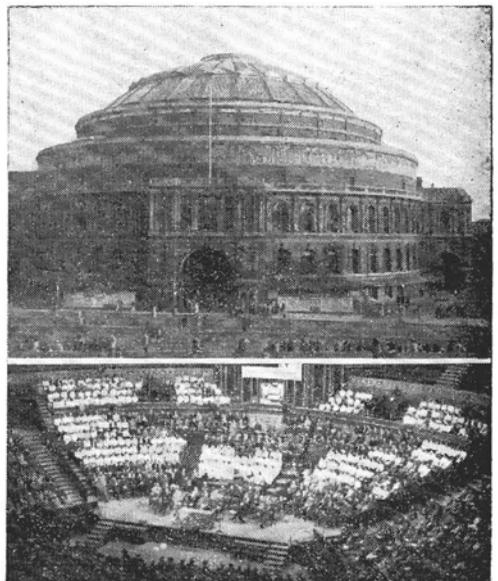
AND THE GREAT GATHERING AT TRAFALGAR SQUARE, 11 o'clock

Reserved seats. Seats may be reserved as follows:

Afternoon meeting: boxes at 1/6 per seat; stalls at 2/6 per seat.

Evening meeting: boxes at 2/6 per seat; stalls at 3/6 per seat.

We advise early application to avoid disappointment.





**L**AST year I preached in a local Baptist Church at the Free Churches' annual exchange of pulpits. Now I have just had the pleasure of preaching in the Salvation Army Citadel while the S.A. Major was guest at Elim. Such changes not only mean "a change for the congregation," but are a practical expression that we are "all one in Christ." Other churches may learn that Elim preachers are both "sane and sound," while the visiting preacher at Elim may discover what splendid audiences our folk can be for the speaker. At the S.A. I enjoyed the band, but I could not hear the singing.

☆ ☆ ☆

A daily paper asked its young readers for their impressions of what sounds they would miss most if they were so unfortunate as to lose their hearing. What a variety of opinion was expressed: the clang of bells, the sound of footsteps, father's impatient knock on the door after a hard day's work, the cheering crowd, etc. One reader, a lady already deaf, wrote that the sound she missed most was that of her minister preaching God's word. Such a remark heartens a minister, to know that his message can mean so much. And maybe some of my readers who absent themselves from church will think of the great privilege they are wilfully neglecting.

☆ ☆ ☆

The New York crusade of Dr. Billy Graham showed giant financial returns. More than a million pounds was received by offerings and gifts. Almost a million pounds was used to meet expenses. I can

imagine our evangelists looking wistfully at such figures. How often the lack of funds hinders our plans to extend the work of God. But there is comfort and challenge in some words of Peter, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." There is nothing superior to the power of God, and there is no substitute for it.

☆ ☆ ☆

Billy Graham *does* make news. Nelson is the name given to Mr. and Mrs. Graham's fifth child, a son. The news was published in one national daily as red-letter stop-press news. Such notice of the happy family event is evidence of lasting interest in the evangelist, and from a psychological aspect is possibly a pointer to the enduring impact of Harringay and Kelvin Hall. At least none can deny that Dr. Billy Graham makes news whether holding a vast campaign or merely holding the baby.

☆ ☆ ☆

At the beginning of 1957 we set before our local church a building fund target for the year. We asked for £1,760, and we rejoice that this has been reached within the year. This year has begun with a total of £3,000, but there is a long way to go yet. All this has been given in addition to the weekly offerings and magnificent missionary giving. There is great blessing and satisfaction in giving faithfully and cheerfully to the Lord's work for local needs, missionary and evangelistic. One dear sister said to me, "Pastor, my prospects are that I shall be quite comfortable. I have no desire to unduly save or hoard." The Christian should have no desire, nor has he any right, to hoard what God has blessed him with.

☆ ☆ ☆

A neighbouring Baptist Church made splendid use of its prominent site when announcing a special campaign by visiting American evangelists. Many attractive posters were placed on the railings surrounding the building. It all looked well and impressive. Soon, however, the local borough authorities demanded and compelled their removal. Legally, churches are allowed only a very limited size of advertising space. I will not mention size, or many of our churches may be busy reducing their notice boards! A claim that churches should be granted the same provision as commercial or entertainment places will, I am informed, be brought to the notice of Parliament. Cinemas and such are allowed one-twelfth of their building frontage for advertising—churches a few square feet. And this in a free country!

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# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)



**F**RANCES JANE VAN ALSTYNE (*née Crosby*) is most welcome to our gallery of immortal song writers and is one of a number of women who have played no mean part in hymn writing. A perusal of our *Redemption Hymnal* tells us that Fanny J. Crosby has at least twenty-four of her hymns in this hymn-book.

Fanny Crosby was born in New York on March 24th, 1823, and eventually became a member of the Methodist Episcopal Church. When six years of age she lost her sight and about 1835 entered the New York City Institute for the Blind. On completing her training she became a teacher therein from 1847 to 1858. In 1858 she was married to Alexander Van Alstyne, a musician, who also was blind. Records vary as to how many hymns she wrote, but a great many of her compositions are well to the fore today for their spiritual and popular appeal. Measured by some standards the lyrics are regarded as poor and lacking in many vital elements. Nevertheless there is a simplicity and earnestness and when coupled with melodies to which the lyrics have been set they have certainly been made into hymns that are much loved.

Owing to the great number of hymns Fanny Crosby wrote, she used a number of pseudonyms and many others were published anonymously. I would refer to one of her hymns which we have in *Redemption Hymnal* and under the pseudonym "Grace J. Frances." It is No. 453.

"Hold Thou my hand! so weak I am, and helpless,

I dare not take one step without Thy aid;

Hold Thou my hand! for then, O loving Saviour,

No dread of ill shall make my soul afraid."

Writing about this hymn Miss Crosby said: "While the great majority of my hymns seemed to be the result of some passing mood, or of some deep though tangible feeling whose expression demanded the language of poetry, quite a number were called into being in response to a definite event in my own life. 'Hold Thou my hand,' for which Hubert P. Main wrote the music, belongs to this class.

"For a number of days before I wrote this hymn, all had seemed dark to me. That was quite an unusual experience, for I have always been most cheerful, and so in my human weakness I cried in prayer, 'Dear Lord, hold Thou my hand!' Almost at once the sweet peace that comes of perfect assurance returned to my heart and my gratitude for this evidence of answered prayer sang itself in the lines of this hymn." Miss Crosby added that after the death of Charles H. Spurgeon his widow wrote to her for a copy of these words, stating that she had found great comfort in hearing them sung.

Of recent years, particularly in Elim revival campaigns and also later in the great British crusades of Dr. Billy Graham, the hymn "Blessed assurance, Jesus is mine" has played no small part in these great endeavours. Fanny Crosby, writing on hymn writing, is stated to have said: "In composing hymn-poems there are several ways of working. Often subjects are given to me to which melodies must be adapted. At other times the melody is played for me and I think of various subjects appropriate to the music. In a successful song, words and music must harmonise, not only in number of syllables, but in subject-matter, and especially accent. In nine cases out of ten the success of a hymn depends directly upon these qualities. Thus, melodies tell their own tale, and it is the purpose of the poet to interpret this musical story into language. Not infrequently a composer asks: 'What does that melody say to you?' And if it says nothing to you the probability is that your words will not agree with the music when an attempt is made to join them. 'Blessed assurance' was written to a melody composed by my friend Mrs. Joseph F. Knapp; she played it over once or twice, and the words came to me:

'Blessed assurance, Jesus is mine;

O what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood.

This is my story, this is my song,

Praising my Saviour all the day long.'

The hymn thus written seemed to express the experience of both Mrs. Knapp and myself!"

(Continued on page 109)

**I**F you want to be a soul winner you must begin at the beginning. But where is the beginning? There is an old proverb which goes like this: "Sow a thought, reap a word; sow a word, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

All kinds of feelings come as a result of good or bad thinking. Thoughts of bitterness, hatred and revenge bring their corresponding feelings in the soul of the one who indulges in them. Likewise thoughts of kindness, love and compassion will also bring their corresponding train of right feelings. Solomon said: "As he thinketh in his heart so is he." If you fill your mind with the right thoughts you will become an effectual soul winner. But you say, "Is it not sufficient to know the right scriptures in order to be a soul winner?" No, it is not. It requires more than just quoting scriptures. There must be depth of reality, faith and love. You cannot feel rightly without thinking rightly, and you cannot feel deeply without thinking deeply, any more than you can pray rightly without depth of desire. Jesus said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Desire must come first. Let sufficient depth of desire grip your soul, and you will pray effectually. James said: "The effectual fervent prayer of a righteous man availeth much."

But you ask: "How can I have depth of desire?" Only if you have read your Bible, and if you believe what you have read concerning the state of the ungodly: the power which sin and Satan holds in their lives, the awful consequences of sin both in this life and the one which is to come, the final destiny of the unsaved, and the unspeakable horrors of a soul when he awakens in hell and realises in all its fullness the awful fact that he is eternally lost and without hope for ever and ever. Only if you allow your mind to dwell on these things, and turn your thoughts to God's great provision for all men, and go and stand at the foot of the cross of Calvary, and watch the King of kings, the Son of the Eternal God, dying for a lost world, and then think to yourself that all this suffering will be in vain for the eternal salvation of the children of men unless someone goes to tell them. As you dwell on these tremendous realities, and if you have the heart and soul of a human being, you will surely feel something moving down in the depths of your soul. You will want to get alone with God and in all sincerity of heart pour out your soul to Him that He will send labourers into this great harvest field. As you thus pray you will soon realise the Spirit of God stealing into your own soul; you will feel that God has a work even

for you to do in helping to gather in this great harvest of souls, and with Isaiah you will say: "Here am I; send me."

If you are a Christian you are expected to love your neighbour as yourself. This is the second greatest commandment, and to fail in keeping it is sin. To live in sin is serious. Now, if you love your neighbour as yourself you will also desire his salvation even as you desire your own. This is good and right. Desire will lead to action. You will certainly pray for his salvation, and you will not be content



# Personal

**Eva**  
By Joseph

with praying—you will seek to witness to him when you have prayed.

Norman MacLeod in his book gives us the following: "The author of the *Philosophy of the Plan of*

*Salvation* gives an account of a man of his acquaintance, who had been a notorious and profane atheist. . . . When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within the reach of his influence. For the conversion of these he determined to labour as he had opportunity, and pray daily. On his list were the names of one-hundred-and-sixteen persons, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is still living, and there are a thousand living witnesses to this testimony."

Furthermore, as you dwell deeply on the fact of the brevity of time, on the soon coming of Christ,

on the certainty of coming judgment upon the nations of the world, that this is your day of opportunity, and that as soon as Jesus comes your opportunities to win the lost for Christ will have finished for ever, you will surely feel you must get busy for the Master. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8,9).

I say without fear of contradiction that if you lend your mind to these things you will become a fruitful worker in the kingdom of God. It is not possible to

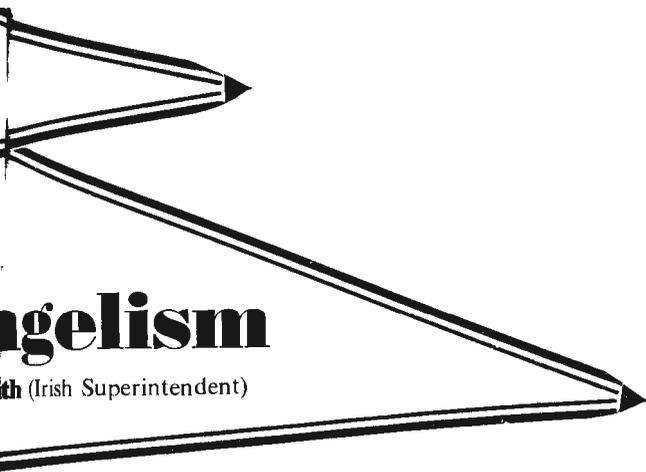
are some of them: Matthew 1:21; 6:24; 10:32,33; 11:28; 18:3; Mark 8:36-38; John 1:12; 3:3,7,16-18,36; 5:24; 6:37; 8:12,34-36; Acts 4:12; 10:43; 13:38,39; 16:30,31; Romans 3:10,23; 6:23; 10:9,10-13; 1 Corinthians 1:18; 2 Corinthians 6:2; 1 Peter 2:24; 1 John 5:10-13; Jude 24; Revelation 22:17. Here are also some from the Old Testament: Genesis 6:3; Proverbs 29:1; Ecclesiastes 12:1; Isaiah 1:18-20; 53:5,6,11,12; 55:7; Ezekiel 36:26,27.

In dealing with a backslider there are no better scriptures to use than 1 John 1:9; the parable of the Prodigal Son (Luke 15:11-32—don't read it all to him); Hosea 14:1,2,4; Jeremiah 2:5,13,19; 3:12-14,22; 2 Chronicles 7:14.

In dealing with an anxious soul it is not wise to use too many scriptures. For my own part I use John 1:12; Romans 10:9 and Isaiah 53:5,6 more frequently than any others. In dealing with an anxious inquirer on one occasion, I was using Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," but she could not see it clearly. I then picked up a book, and said, "This book represents your sins." Holding out my left hand, I said, "This hand represents you," and laying the book on my left hand, I said, "This represents you with all your sins laid on you because you have committed them." Then, holding out my right hand, I said, "This hand represents Christ. Now the Bible says, The Lord hath laid on him the iniquity of us all. And suiting the action to the word, I laid the book on my right hand, and asked her, "Where are your sins now?" She said: "On Christ." She saw it at once, and her face lit up with the light of God.

You should be as familiar with your medicine chest (the Bible) as a doctor is familiar with his medicine chest of pills and drugs. When you sound your patient you should know what to prescribe, and know where to find it. You may try to excuse yourself, but God will not excuse you at the judgment seat of Christ. What reason will you give for not making yourself familiar enough with His Word in order that you might be a blessing to others? Even if you are saved your whole eternity will be affected by it. Read Luke 19:12-27. This portion of scripture proves that your place, your position and your standing in heaven are decided by your faithfulness down here and by what you have done with your opportunities.

I was asked to visit an elderly woman who was ill in bed and I spoke to her about God's great salvation, but felt I was not producing much conviction



# angelism

th (Irish Superintendent)

have depth of desire without depth of thought. Shallow thinking means shallow desires, shallow words, shallow faith, and shallow prayers. You become like the seed sown on shallow ground. The whole trend of this age is towards lightness in spiritual things; this is disastrous when it affects soul winning.

When it comes to speaking the right thing, you will find if you have depth of desire and love in your heart for the sinner that you have not only laid a good foundation to build on, but you also have a spiritual storehouse well supplied. Jesus Christ said: "Out of the abundance of the heart the mouth speaketh." Depth of desire will lead you to find out all you can about how to win souls, and naturally enough you will turn to the greatest book ever written on this subject—the Bible.

I would recommend that you make yourself familiar with the great salvation verses—know where to find them, and memorize a number of them. Here

of her need. Then I read to her Galatians 3:10: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." I repeated to her what God said, and asked her if she had always continued in all things which were written in the book of the law to do them. She confessed that she had not. I then asked her if she desired to remain under the curse of God. She said, "No." I then read to her Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us." In a few words I explained to her the Gospel of salvation referred to in this verse, and she willingly accepted the Lord. As I turned to leave the room and shake hands with others who were present I noticed one woman with tears on her cheeks. I asked her if she was saved, and she joyfully replied "Yes." I then asked her when she was saved. "Just now" was her reply.

On another occasion I called upon an old woman of about eighty years of age. After talking to her for a time she expressed doubt as to whether God would take her in now, as she had lived a life of sin for so many years. Without further comment I opened my Bible and read Deuteronomy 4:30: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to His voice (for the Lord thy God is a merciful God); He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them." She asked me to mark the place in her Bible so that she could read it again. Then on the encouragement of God's gracious promise she got down on her knees and accepted Christ as her Saviour.

In Letchworth, at the close of an evangelistic service, a man told me that he was too great a sinner to get saved. I replied, "No doubt you would call yourself the chief of sinners." "Yes," he said, "that is just what I am." I replied, "Well, I think I have something here which meets your need," and I read to him 1 Timothy 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." "Why," I said, "you would think it was written specially for you." He willingly agreed, and got down on his knees and accepted the Lord. I have related these few experiences just to show how necessary it is for you to be familiar with your Bible. Is a soul not worth the time it takes to get to know your Bible?

You will sometimes come across people who are unwilling to take the step in case they should not be able to keep it. You should show them God's power to keep as well as to save. You will find the follow-

ing scriptures helpful; Matthew 28:18; Jude 24; John 10:28; Philippians 4:13; 1 Corinthians 10:13; Hebrews 7:25; Isaiah 40:29-31; 41:10, 13.

In dealing with a Jew I generally use the Old Testament, proving from the Scriptures that Jesus is the Christ. One night in Hyde Park I did this in such a way that some Jews were ready to murder me. I quoted to them Zechariah 11:12, 13. One Jew called out: "Where does it say in the Bible that the Messiah should be crucified?" I quoted: "They pierced My hands and My feet." "Yes," he said, "that is in the Psalms." I then quoted Psalm 22:18 and 69:21, calling his attention to the fact that David here uses the first person, singular number, and that therefore he could only refer to one of two persons in the universe: either himself or the Spirit of God who was speaking through him and who would one day take upon Himself a body. I pointed out to him that king David died in his bed at seventy years of age, and that he never had to drink gall and vinegar, therefore it could not possibly refer to the writer. The only other person to whom it could possibly refer was the Spirit of God who was speaking through David, and who would take upon Himself a body, and be crucified, receiving gall and vinegar to drink, and having His garments parted to certain individuals. I showed to them how this was perfectly fulfilled in Jesus Christ, Paul speaks of Jews throwing dust into the air in their fury against him, but I think on this occasion they would have liked to have thrown me into the air along with the dust.

On another occasion a Jew told me that they only believed in one God. I said, "Quite right, but to whom did Moses refer in Genesis 19:24 when he said, 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven'?" And again, in Psalm 110:1, to whom did David refer when he wrote, 'The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool'?" My Jewish friend spread out his hands, and said: "Well, I don't know who he refers to."

Why should Jews, agnostics, Roman Catholics, Christian Scientists and spiritists, any who hold these or other damnable heresies, ever be able to defeat us in battle when the Word of God has been put into our hands: the weapon with which our Lord and Master defeated their lord and master almost 2,000 years ago? You should make yourself familiar with the Word of God, You will find it to be a lamp to your feet, and a light to your path, the bread of life to strengthen you, the water of life to refresh you, a staff to lean upon, a sword to deal with all attackers,

*(Continued on opposite page)*

# CHILDREN'S

## STRIP

Conducted by Bernard H. Norris

Hello again!

What would you prefer, a story or a competition? I know, you would like both, All right then, here we go with our story. Ready?

Many years ago, away in the land of Russia, among the wooded, snowy countryside where the packs of starving wolves prowled, there lived a rich man and his young daughter. They had to journey from the town they were in to another one a good distance away, and in those days the only means of transport was a coach and horses.

All was made ready for them to leave. The coach and four horses were prepared. The coach driver sat in his seat, with the guard alongside him. Out from the house came the rich man and his young daughter, and inside the coach they went. The man carried a gun with him, and so did the guard.

The horses were strong and fresh, and in spite of the snow they made good progress, but all the time there was a worried look on the man's face. While his daughter slept, he remained alert, listening . . . listening . . . listening . . .

Suddenly he sat bolt upright, straining his ears and peering through the coach window. He hoped he had made a mistake; but no, he heard it again. It was the howling of wolves, and it made a shiver run down his spine. He turned to see if his daughter was still sleeping, and just caught her as she was sitting up with a frightened look on her face. "Don't worry, dear," said her father, "it will be all right."

He called to the guard, and they both got their guns ready. Soon the leaders of the pack came in sight. Nearer and nearer they came, with the rest close behind. "Fire," shouted the rich man. He and the guard fired together, and one wolf rolled over in the snow. At once the other wolves sprang upon him, and in their starving hunger attacked and ate him.

All too soon they were after the coach again, and so it went on until the guns could fire no more. The coach shook so much and the wolves were so many that it was difficult to shoot accurately.

"There's only one hope now, sir," called the driver . . .

And next week I'll tell you what happened! Sorry to end there, but our space has gone, so the rest of the story, and also the competition, next week.

Cheerio till then, and God bless you.

BERNARD.

### Personal Evangelism (continued)

a shield to defend you, a chart of the sea of life, a telescope to view events thousands of years hence, and a timetable of the journey of life which mankind is destined to travel, with every station marked thereon. If you care to take a history book you will find that we have passed most of these stations already, and there remain but a few more. However, all the signals are set, and we will without doubt pass these others on time and arrive at the "Grand Central" on the dot.

You can effectually deal with all doubters, hecklers, agnostics, the deceived and the deceiver, as well as the honest seeker after truth from the Word of God. You can deal with men of every religion under the sun, and be the means of bringing light, life and understanding to their darkened souls. God is behind you and with you in the use of that Word. The Holy Spirit accompanies His faithful messengers who use it in sincerity and truth. You want to make this year the greatest yet in your life. You can certainly do so, but there is a price to be paid. Thank God you have the wherewithal to pay it. The price must be paid in time, in devotion, in seeking, and in finding. Great will be your reward if you apply your mind and your affections to this great work of being an effectual personal worker for Christ. Will you start today? Why not? Time is precious.

### Minister's Diary (continued)

The minister inevitably gains some little insight into the life and interests of the families and members of his church, but the members have not equal opportunity to gain the same insight into the pastor's affairs. For such as are humanly interested in the life of the parson and his family there is an open source of information. I have just read a review of three such stories, written by two ministers' wives and the daughter of a minister. One book, *The Queen of the Manse* (Victory Press), was recommended for reading by every church member. I heartily agree with the *British Weekly* reviewer. This book opens the door to the hearth and heart of the minister and family, and the reader can step right in and see both.



## MUSING WHILE MOVING

By W. J. Maybin

**L**IKE most ministers, I had made up my mind not to indulge in the purchase of any more books until I had more thoroughly exhausted those which already stood on my bookshelves. But the prospects of a lengthy train journey made me reverse my decision, and I purchased the neat little paper-covered volume for the meagre sum of two shillings. As the train carried me to my destination I browsed within the seventy-odd pages, rejecting that with which I did not agree and retaining that which, to me, made the speculation worth while.

One of the seven chapters, all of which relate to some particular aspect of conversion, deals with the conversion of society. Here the author deliberates in a most practical manner, and refers to the Church as the "converted section of the community." He continues: "Such a community is not a dug-out, hut a spring-board. It is not a place in which to escape from the world, it is a place from which to transform the world." It was this passage which impressed me most of all, and set me thinking, and eventually to pen this article, which I hope you will find time to read.

The Church on earth is a saved society, a redeemed order, a community in unity exerting all its ransomed powers for the common good of all outside its shelter. As Archbishop William Temple once aptly said: "The Church is the only institution in the world that exists entirely for the benefits of non-members." How true! Other institutions exist for the benefit of their members—the Church exists for the benefit of non-members with a view to making them members. Jesus said: "Other sheep I have . . . them also I must bring . . ." and the task of those within should ever be the welfare of those without. We, as Church members, are not worthy of Him whose Name we bear, unless we are motivated by a passion to introduce our fellow humans to the Saviour we have found. Our high calling can only be fulfilled as we seek to create within our little sphere of in-

fluence and activity a state of affairs where men can behold a semblance of the kingdom of God, and rise up and call us blessed. In brief, we must be converted in every department of our lives. The private life, the family life, the business life and the social life must be in the Master's control. He won't be Lord at all if He is not Lord of all.

Turning to Paul's Epistle to the Ephesians, we are reminded of the amplitude of the Spirit-filled life. Let us examine the latter portion of this profound letter. In 5:18 we are commanded to be filled with the Spirit, and then shown its effects upon the various spheres of our lives. Within the church we shall be "joyful" (19), "thankful" (20), and "helpful" (21). What a church! No dull meetings, no downcast members, no domineering aspirants. But this Spirit-controlled life reaches beyond the bounds of the church to touch upon our home relationships as well. Surely if in the church we are to be joyful, thankful and helpful we cannot be different at home, remembering the words of Philemon 2, ". . . the church in thy house." I have no desire to take this text from its context, but, having due cognisance of the context, I want to suggest that when we leave our church we take it home with us. Recalling the words of Him who knew best, "Where two or three are gathered together in My name, there am I in the midst" (Matthew 18:20); then the meal table becomes as sacred as the Lord's table. With such a hallowed conception of home the wife submits to the husband as the head of the home, and as unto the Lord, and this submission is reciprocated by a Christ-like, self-like love on the part of the husband (Ephesians 5:22, 25, 33). Further, the Spirit-enabled life extends to family life also (6:1, 4). Having dealt with the heads, the leaders, because the home depends upon what husband and wife are, each in his and her own personal life, and both together in their mutual lives, Paul now exhorts the children to obedience and honour. Young person reading

these words, it is not only befitting, it is beautiful. But Paul does not end his teaching within the confines of the home. He opens the door of industry and carries us right into the manifold complications of industry, to relationships between employer and employee (6:5,9). The Christian message leaves its onus of equal obligation upon the servant and the master. Therein lies the only cure for the industrial unrest of today. When we realise that Jesus sanctified human toil by labouring at a carpenter's bench, then whatever we do will be done as to God and not to men. Such a conception of labour would bring the dustman to see that he was as much in "holy orders" as the bishop. Dr. Jowett once said: "The wonder of the world is not excited by the phenomena of the penitent bench, but by what happens at the ordinary working bench in the subsequent days."

Can you see now what the author of my book was getting at when he suggested that the church was more than "a place of escape from the world, it is a place from which to transform the world"? It was Dr. Henry Drummond who said: "The great business of the Church is to do away with the church"—a strange correlation of ideas, but how undeniable. He really meant that the business of the Church was to evangelise, for her greatness lies in her power to change the lives of men and women, and merge them within her redeemed fellowship. Perhaps the greatest danger facing the infant Church was mere parochialism. There was the possibility of being taken up with itself alone, within the bounds of Jerusalem, and forgetting those outside and beyond the bounds of the sacred capital. So the first missionary council was one of persecution, or, to put it reverently, God gave the fire a kick and spread the glowing embers hither and thither, and as they went they burned, until eventually the entire Roman empire was alight with the Gospel. Early in the fourth century Constantine freely acknowledged that Christianity had conquered the Roman empire. Those early Christians might have been tempted to use the Church as a dug-out, but instead they went everywhere blazing a trail for God.

One of the indomitable leaders of that Church, who eventually laid down his life for his Lord, pens in his epistle words unsurpassed for rhetorical brilliance in the New Testament. Peter's description of the Church is found in 1 Peter 2:9. Nowhere in the New Testament is the function of the Church so lucidly depicted. He says, besides other things, "A people for God's own possession." The Church is possessed by God. He resides there and is Master of thought and will. The late Dr. Campbell Morgan, commenting on this passage, said, "If we give our-

selves to Christ, then God enters in and indwells us, we become His possession, and in us He gains a vantage point—in the home, in the place of business, in the social circle." Can we get the picture? God indwells us, and through us gets a vantage ground in this world usurped by sin and Satan, like an army securing a vantage point over the enemy, and holding it to launch new and fresh attacks upon the enemy. Remember, the kingdom of God is within us now, and one day that kingdom will come, when God decides to take possession of this world through His redeemed people. So now, in your home, in your place of employment, in your social relationships, God seeks to live in you to such a degree that your home, your workshop, your office, indeed all who come into contact with you, will be much the better for your having lived.

As I commenced these musings, so let me conclude them. How do you treat your church? As a place of escape, or as a place from which you can exert all your redeemed energies to transform this world? Do you seek to use your church in any way it can serve you, or serve it in any way it can use you? *This is Conversion!* And therein lies the title of the little book, bought at a bookstall in a railway station, which caused me to think.

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### Stories of our Great Hymns and their Tunes (continued)

The most enduring hymns are born in the silences of the soul, and nothing must be allowed to intrude while they are being framed into language. Some of the sweetest melodies of the heart never see the light of the printed page. Sometimes the song without words has a deeper meaning than the more elaborate combination of words and music. And so many a hymnal is enriched because of the treasury of song that poured from the heart and pen of Fanny Crosby. So many other hymns could be mentioned. Maybe, however, in your coming meetings you will be sharing some of this lady's messages as you in corporate worship sing:

"Jesus, keep me near the Cross"; "Pass me not, O gentle Saviour"; "I am Thine, O Lord"; "My song shall be of Jesus"; "To God be the glory"; "Here from the world we turn"; "Behold me standing at the door"; "All the way my Saviour leads me"; and many, many more. And so until next time keep the music and melody in *your* heart.

(Our next spotlight will focus on Isaac Watts)



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**THE FAMILY ALTAR**  
 and  
**ELIM PRAYER CIRCLE**  
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Scripture Union Portions. Notes by R. A. Gordon  
 (Minister of Caterham and Coulsdon Elim Churches)

**Sunday, February 16th.** John 4 : 15-30

"Neither in this mountain, nor yet at Jerusalem . . . but . . . in spirit and in truth" (vv. 21, 23).

The mystery and magnificence of the Christian faith are realised in the "neither," "nor" and "but" of these verses. God is a Spirit, and true worship of Him is in spirit and in truth. The shrine, ornate edifice, form, ceremony, ritual or tradition should be but a means to an end and should not be the end itself. It is the spirit of the worship and the worshipper that matter more than its or his location, vocation, formation or classification. Make time today to read Hebrews 12 : 18-28 and notice the "not" of verse 18 and the "but" of verse 22—and worship God truly.

**Monday, February 17th.** John 4 : 31-42.

"My meat is to do the will of Him that sent Me, and to finish His work" (v. 34).

We are best fed when we do God's will and work. Then, even fasting can provide a feast! We sometimes would put off working for God until we are better, feel more enthusiastic, have more resources, power or popularity. These are our "There are yet four months, and then . . ." But verse 35 shows us that there is at all times a working and reaping now and today (2 Corinthians vi : 2). We, too, may have believed because of others, but how much better it is to believe because of Himself (vv. 39, 42)! What is your **meat** for today?

**Tuesday, February 18th.** John 4 : 43-54.

"The second miracle that Jesus did" (v. 54).

Jesus was **present** at the first miracle, but He was **absent** from the second. It is all the same to Him! Present or absent, His word has the same power and effect. Water turns into wine; sickness and death dissolve into health and life. What can He **not** do? How commendable was the nobleman's faith! "He **went** unto Him . . . **besought** Him . . . **believed** the word that Jesus had spoken . . . and . . . **went** his way" (vv. 47, 50). It is as simple (or hard?) as that!

**Wednesday, February 19th.** John 5 : 1-18.

"Bethesda [house of lovingkindness]" (v. 2).

Sometimes troubled waters bring nothing but goodness and no oil need be poured on them. It depends on who troubles them—an angel, or the Devil! (v. 4). "I have no man" (v. 7) is often a saving plea, especially in the presence of **the Man**. The Sabbath day can bring blessing or bitterness depending on who and what you are, and how you regard it. Jesus showed it was for man and that He is Lord of it (Mark 2 : 27-28). The Jews were "lawful" but unkind. Jesus was "lovely" and oh so kind! "Equal with God" (v. 18)—He **was**! (see Philipians 2 : 6). Bethesda led to the temple (v. 14) for this healed man!

**Thursday, February 20th.** John 5 : 19-29.

"All . . . shall hear . . . and . . . come forth . . . unto" (vv. 28, 29).

While it is true that the Saviour stands at the door and knocks (Revelation 3 : 20), it is also true that "the judge standeth before the door" (James 5 : 9). None can escape His being at the door. Some hear and open and find in Him the Saviour. Others will not hear and do not open, and will find in Him the Judge. A judge can condemn or acquit. It has been committed to Jesus to do this (v. 22). Hearing, receiving and believing ensure acquittal. Failure to do so results in condemnation. **All**, without exception, shall one day be **made** to hear His voice and to respond—some to everlasting life and some to eternal judgment. This will be the final pronouncement of the Saviour-Judge.

**Friday, February 21st.** John 5 : 30-47.

"Ye will not come to Me, that ye might have life" (v. 40).

The scriptures do not have life-imparting power in themselves. They speak of and point to Jesus Christ, the Life-giver. Moses wrote of Him, as did the prophets (Luke 24 : 27; Acts 8 : 35). Jesus alone opens our understanding and the scriptures. In them we see Him, for they testify of Him (v. 39). **All** scripture is given by inspiration of God . . . and is able to make us wise unto salvation through the faith which is in Christ Jesus (2 Timothy 3 : 15, 16).

**Saturday, February 22nd.** John 6 : 1-14.

"Whence . . . that these may eat?" (v. 5).

The disciples imagined the need to be greater than the supply. We do also, quite often. The challenge is, are we prepared to use what we have, surrender it to Christ, so that the need can be met because the miracle is His? The great multitudes are still in need and come to Him through us. He says: "Give ye them to eat" (Luke 9 : 13). We say: "What are they among so many?" But it is when He takes, gives thanks and breaks, and we distribute, that they are filled, and there is much over. "There is a lad here which hath . . ." (v. 9). Our meagre means can be multiplied for the many when we bring it to Jesus first. "Little is much when God is in it."

**Women's Column** (*continued*)

yet hath He respect unto the lowly" (Psalm 138:6).

Instead of bemoaning your lot in being a door-keeper, seek the Lord to help you to radiate Him, and perform it as dedicated service to Him. We cannot always change our job, but we *can* change our attitude toward it. This is the secret of enjoying it instead of enduring it.

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**A MOTHER IN ISRAEL**

Mrs. C. Corry, one of the oldest members of Elim in Ireland and a devoted member of the Melbourne Street Church, Belfast, has passed to her reward.

A lady of eighty-two years of age, she had walked with her Lord for the greater part of her life, and had partaken of the fragrance of the Rose of Sharon. She was deeply devout, intensely spiritual, on occasion visionary, never critical of others, but ever gracious. Her audible worship on Sunday morning never failed to "lift" the meeting.

For her the passage through the dark valley would have been but a shadow, for without an illness of any kind she quietly slipped into the presence of Him she had loved.

In her passing she has given emphasis to the exhortation "whose faith follow."

# COMING EVENTS

(Please pray for these services)

**COULSDON.** Feb. 23—March 16. Elim Church, Chipstead Valley Road. Evangelistic and Healing Crusade conducted by Charles Kingston and party. Suns. 6.30, week-nights (except Fri.) 7.30. Support by your prayers and presence. C.679

**HASTINGS.** Feb. 15 and 17. Elim Church, Bank Buildings. Our 1st anniversary. Guest speaker: Jack H. Davies, supported by Bexhill Male Voice Choir. Sat. 7, Sun. 11, 6.30 and 8, Mon. 7.30. C.659

**HOVE.** Feb. 12-23. Elim Church, Portland Road. Fred Squire Revival Crusade Party (including international quartet). Week-nights 7.30, Suns. 6.30. Sunday after church 8.15 Hove Town Hall. C.642

**LONDON.** Feb. 22. Bridewell Hall, Eccleston Street (near Victoria Coach Station), S.W.1. Saturday Night Special, 7. Guest speaker: J. Craig Kennedy (President). Brass ensemble with Douglas B. Gray. Personality Spotlight. Surprise item. Leader: National Youth Secretary. At the piano: Geoff Cooper (Youth Rendezvous follows 8 to 9 p.m.).

**LONDON.** Easter Monday, April 7. Preliminary announcement. Trafalgar Square Open Air Rally at 11; Royal Albert Hall Youth Rally at 3; Royal Albert Hall Evangelistic Meeting at 6.30.

**SOUTHPORT.** Feb. 22-26. Evangel Temple, Manchester Rd. Missionary Exhibition. Speakers: W. H. Francis (Transvaal), A. D. Hathaway (India), G. T. Thomas (missionary secretary). Missionary films and filmstrips. Week-nights 7.30. Sun. 6.30, missionary meeting.

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

Feb. 15-17, Dewsbury; 18-20, Sowerby Bridge; 22-24, Halifax; 25-27, Bradford; March 8-10, Motherwell; 11, Glasgow; 12-14, Kirkintilloch; 15-17, Dundee; 18-19, Aberdeen; 20, Edinburgh; 21, Dunfermline; 22-24, Alloa; 25, Shotts; 26-27, Greenock.

## ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: Feb. 24, Hastings; 25, Hove; 26, Southampton; 27, Bournemouth (Springbourne); Mar. 5, Oxford; 10, Bristol; 11, Gloucester; 19, Birmingham (Graham Street); 20, Worcester; 26, London (East Ham); 29, Essex (Leigh-on-Sea); Apl. 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

## SUNNY BLUNDELL TOUR

Feb. 15-20, Pontardulais; 22-27, Accrington. C.669

## EVANGELIST EDDIE SMITH'S TOUR

Feb. 1-23, Belfast (Melburne Street); Mar. 1-15, Ballymoney; 16-29, Belfast (Ahhey Street); dates not yet fixed, Newtownards; Apl. 13-27, Lisburn. C.648

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