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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



# *The* **Elim Evangel**

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

Vol. XLII, No. 11

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MARCH 18th, 1961



**“ IN THE HAVEN OF REST ”**

*Fishing boats at anchor in the harbour at Donaghadee, Co. Down.*

**SPECIAL IRISH NUMBER** 

# "DO YOU KNOW WHAT YEAR IT IS?"

By T. G. Hills, of the Elim Mission to Eire

I AM convinced that the majority who read this article, while obviously aware of the date, do not know what year this is. For your information, by the pronouncement of the Roman Catholic hierarchy of Ireland, this is "Patrician Year." Elaborate preparations are being made by the Church of Rome to celebrate the fifteenth centenary of the death of the patron saint of the Irish. Special badges have been introduced for the occasion bearing the motto of the Roman Catholic Archbishop of Dublin, which, translated from the Latin, is "to bear witness to the truth." It is not without great significance that a special week of rallies, planned to be held in the National Stadium, will coincide with the all-Ulster crusade to be conducted by the Billy Graham Evangelistic Association. One Roman Catholic writer has already declared in a magazine article that "if Billy Graham can get 40,000 to a single service, we can get 75,000," the number expected to celebrate pontifical mass on Sunday, June 25th, in Croagh Park.

Here is the spirit that has predominated this land down the years. This is the reason why Ireland is one of the Vatican's greatest assets, sending forth 100 missionary priests and nuns every twelve months. These in turn are having a terrific impact on the unevangelised millions of the world; to quote one instance, eighty-five per cent of all nuns in West Africa are Irish! Their organisation in this land is on such a tremendous scale that the fully trained "laymen," by their sheer weight of numbers and devotedness to the task, are able to disrupt the evangelical witness, and in some instances to nullify it altogether.

It is in the midst of all this that the Elim Mission to Eire is seeking to lift up the blood-stained banner of the Cross. We are endeavouring to establish a work in the city of Dublin where there are only a few evangelical churches. Every week we are reaching hundreds in the open air as we travel around the fairs and markets. The vast majority have never heard the simple message of the love of God, and now they hear it only as often as we can afford to travel to them! We are commencing a new phase of literature evangelism which will eventually reach thousands of people in the remote parts of the land where there is absolutely *no witness for Christ*. This ministry, with a new approach, is expected to yield great results for the kingdom of God. To the Irish this may be Patrician Year; to the Elim family it is Extension Year. Help us make it a great year for Christ. Write to us today and let us know that you are standing in with us, and we will send you a regular copy of our newsletter, Elim Mission to Eire, c/o 42 Landscape Terrace, Crumlin Road, Belfast, 14.

Editor's note. We value the co-operation of Pastor T. W. Thomson, the Irish Superintendent, in gathering the material for this Special Irish Number of the "Elim Evangel," and also writing this week's centre article. It is our sincere prayer that this year may see a yet greater outpouring of God's Spirit upon our Irish churches as they make their contribution to Elim's Extension Year.

## THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## CONTENTS

"Do you know what year it is?"

"Curse God, and die."

Getting married?

Doorstep evangelism.

Peace.

The glorious hope.

Delivered from fear.

Sunshine corner.

Rev. P. S. Brewster challenges latest film.

News from the Irish churches.

"... and the green grass grew all around."

Youth page.

Family altar.

# “CURSE GOD, AND DIE”

By F. R. Lomas (*Minister of Newtownards and Millisle Elim Churches*)

“CURSE God, and die”—what a fearful thought!

The very mention of these words makes the child of God recoil instinctively in horror, quickly closing eyes and ears to such blasphemy; yet here are words with which every Christian should be familiar, and behind them is a thought that each should consider very carefully. Some would describe these words briefly as a cunning satanic suggestion that misfired, and would dismiss them without further attention as holding nothing of interest to us. Others would find in them simply the language of a shattered faith, the shattered faith of a woman who is remembered only for a bitterness of heart that stands in great contrast to the integrity of her husband, who, though she spurned him with these very words at the depth of his humiliation and suffering, still trusted God. These may simply be the words of Job's wife in scripture, but they are to be found not only in Job 2:9 but in a proximity and with an increasing frequency today that are most startling and call for closer examination. As we look out upon a world fraught with terror, murder, rape and bloodshed we find no sign of repentance for sin, but instead a fearless and daring spirit, ready to question not only the wisdom and power but the very existence of a God of love in the midst. Men would cry out against Him with impious lips words closely akin to these, as if He were the author of this great confusion.

## THE CHRISTIAN VISIBLY SHUDDERS

knowing what must be the outcome, but this is not our immediate concern, we can bring the suggestion behind these words much nearer home. Let us spend a few moments in reflection and self-examination and it is possible that we may find in our own hearts and conduct toward our loving Redeemer something of the spirit here displayed. To such a challenge the child of God indignantly cries out with all the passion and sincerity of Job against any suggestion that we are guilty of so sinning with our lips and will be emphatic in the declaration of “not guilty” to having any part in this crime. But though we may not have sinned so with our lips, very often

## WE COMMIT THIS SIN IN OUR HEARTS

True, it may be in a modified sense, but nevertheless it has its consequences.

Troubles, tragedies and difficulties come our way as they have come the way of God's people throughout the ages, but how easily we let them weigh us down today as if we were the only people who ever had them. We dwell upon them continually until our hearts are so disturbed within us that we can almost hear the whispers of Satan himself urging “Curse God, and die.” Of course, we immediately close our ears to such a blasphemous suggestion, yet we feel we have been treated with such undue severity and unfairness by God and life that we continue to hug our sorrows still more closely to us. We wallow willingly in our despondency to a point not only of refusing to be comforted but even of questioning God's dealing with us. When we rebel and quarrel with God's will for us in this way even in extreme circumstances, be it in the sadness of a sudden loss or in some very deep tragedy of life, and murmur and complain against Him as a consequence, we border upon this sin. As we persist in finding fault with Him, with His way for us, with His dealings with us, or even with His people, and foster a feeling of dissatisfaction and discontent, even though it be within the confines of our own hearts, the Spirit of God is provoked with a consequent loss to ourselves. For where have we arrived? Almost arm in arm with Job's wife, “cursing” Him who alone can be our Helper and Friend in time of need; and as blessings become less frequent we stand accusingly before Him and murmur still more. The apostle Paul, in the tenth chapter of his first epistle to the Corinthians, possibly having been confronted with a similar situation, holds before us the children of Israel as a warning of the seriousness of continued murmuring against God and quarrelling with His will. Israel commenced by murmuring at His provision, then as they journeyed on they murmured on, until difficulties pressed so heavily that they rebelled even against the Divinely appointed leadership of Moses and Aaron. A return to the comparative ease of the slaveries of Egypt seemed better than following the rigorous pathway to bless-

ing that they had made still harder for themselves by continued complainings. With such an example set before us in warning

### FEW OF US CAN CLAIM TO BE GUILELESS

Still we remain careless—maybe I should say daring—before a righteous and unchanging God.

Maybe life and circumstances do seem hard to understand at times; maybe occasionally the Lord does seem to deal with us rather harshly and appear to deal with others around us with less severity; but what reason have we to question either His wisdom or His choice and complain against His way for us, be it in the very darkest hour or in the moment of deepest sorrow? As sinners we deserved nought but eternal banishment from His presence—instant death. We had no claim upon Him for the least of His benefits; we could not claim His friendship, let alone His help. But in love and mercy He not only offered us the hand of friendship, but gave us help in the greatest hour of our need. He not only let us live, but brought us to repentance and set us on our way to heaven and home, pardoned for our sin through the precious blood of Jesus. Shall the way be paved with murmurings?

### WE HAVE EVERY REASON TO PRAISE THE LORD

and that continually, however hard the way He may lead us, for whatever that way be we can be sure it is for our good. Let our pathway be one of unceasing gratitude and rejoicing; let us for ever part company with Job's wife and join the forces of the psalmist in the singing of the wonderful words of Psalm 103:

"Bless the Lord, O my soul: and all that is within me, bless His holy name."

Let us put aside rebellion and murmuring against the Lord; let us bless Him for ever for all His benefits. Away with hugging our sorrows and making excuses for our weaknesses; away with bitter complainings that grieve the Spirit of God and rob us of much personal blessing. Let us rather rejoice that we are "more than conquerors through Him that loved us" and gave Himself for us, for even though the pathway of our life will have its share of troubles, tragedies and difficulties, for the child of God it is the pathway of victory. Let our hearts be filled with the glory of God, with His unchanging love, with a knowledge of His greatness, goodness, faithfulness and perfect wisdom, and the air will be filled no more with bitter complainings but rather with ever-increasing praises. No longer will our lives be empty and barren, but overflowing with superabundance of blessing as we obediently walk His way in gladness.

"Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases:

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

Let Job's wife mutter and murmur and bear the consequences, but let the redeemed of the Lord cry ever "Bless the Lord, O my soul."

## WOMEN'S COLUMN

By Gladys Gorton

### GETTING MARRIED?

"I DON'T want the Lord to come before I'm married," someone soon to be married said to me. It was all mathematically worked out: the weeks, the days, the hours, until the appointed time on such and such a day!

I laughed, highly amused. "I heard a young lady say the same thing (twenty-five years ago)" (candidly I thought the same thing myself before I was married, but never had the courage to say it!).

The last time I saw this young woman she had two children and said she wanted a large family. I wonder where she is today and how she is faring in her spiritual life. I recollect the impression I received; she was not as keen as she was before she was married. No, it was not because she was a mother and did not have the time for meetings, etc., like she did when I knew her first, but it was the little things she *said* and *did*. I was saddened by it. If the Lord *had* returned before her marriage she would have been ready to meet him.

After all, getting married is a very serious matter. To most married women much of life consists of doing household chores and duties of many kinds. The "live happy ever after" idea does not always work out. It will, if you carry on as you begin. A "give and take policy," always trying to see the other's point of view, maintaining an even keel—all these are essentials. Misunderstandings and disagreements should never be allowed to smoulder, but should be dealt with openly, sifted and settled and, best of all, brought before the Lord together. To pray together is a certainty for harmony and happiness.

Wedding bells will most likely be ringing for some happy bride when the trumpet sounds and Jesus Christ returns! The rapid happenings of these momentous days affect each and every home world-wide. The two "Ks" will influence the "K" in a woman's life. What Mr. Khrushchev plans in Moscow and what Mr. Kennedy decides in Washington will affect the woman beside the k-k-kitchen sink. It is inevitable. We are all involved. If Jesus Christ has your *heart* all is well. When He returns you will be ready.

"The most joyous moment in the life of the bride ought to be the moment when she loses her own name and self-dependence at the marriage altar, taking her husband's name instead of her own and merging her life in his. And the most blissful moment of our life ought to be that in which we, by renouncing our right to self-ownership, become the bride of another, the Lord Jesus Christ." "Married to another, even to Him" (Romans 7:4).

# DOORSTEP EVANGELISM

*"He answered and said, I will not: but afterwards he repented, and went" (Matthew 21:29).*

**WILLIAM** is eighty-three years of age, and among other things claims to be "a wise man from the east." In Belfast this would normally mean that he hailed from the east side of the city, but William meant that he came from the most easterly part of Ireland, which is Bear Point, situated near to Donaghadee on Ireland's north-east coast.

His parents had been farmers, and of their large family he appears to have been not only the eldest but also the black sheep. He was "fond of a wee drop" and apparently pursued a reckless path which took him to sea early in life as a ship's carpenter. "Bin to Amerikay seven times, an' round the worl' too" he would often tell us; and disinherited by his father, who left him "not a penny."

Now a shipwreck, William lives alone in a little hovel of a place in a cul-de-sac near our church at Melbourne Street. He is very strong-willed and as stubborn as they come, but mannerly and grateful nevertheless. He would not be preached at, and his old age seemed to make it harder for him to grasp the urgency and need to be saved.

After many weeks of apparent fruitlessness and depressed spirits William sent for us. He had been ill, and the doctor, diagnosing a serious abdominal complaint, recommended hospital, but stubbornly William refused to comply. Seeing his plight, we urged him to consent to hospital treatment, and, having failed, pointed out the possibility of death as a consequence to his refusal.

"I'll die in my own bed then," he said, and so we had to warn him of the awfulness of dying unprepared. God by His wonderful grace did more than all the preaching could—William was moved to fall in with God's offer of mercy and so taught us a lesson of persistent faithful labour and what God can really do.

I have recounted this little story of William as one example of the people we meet in this ministry of doorstep evangelism (as our pastor has labelled it).

There are others with varying backgrounds, some better off, others not, but all with a need—the need for someone to tell them of the Saviour, to comfort and to cheer them with Gospel news in song and written word. They want someone to be interested in their problems and trials, to undertake writing for them to such places as the welfare council and the housing authorities, to surprise them with a hot meal, clothing, etc. Oh, an endless crying need is theirs who are sin-bound, old and enfeebled, sick and dying.

How did this work (as yet in its infancy) start? Well, primarily by the old and tried way—response! Response to God's convicting spirit. One who was convicted so suggested to another that they simply commence serving the Master by distributing tracts. They started on a major road offering the tracts to passers by, and as they enjoyed serving this way they told two more in the church, who readily joined in the work. Others followed, and one girl, a member of the Brethren denomination, came along. Friday night of every week was set aside for the work, meeting first in prayer for guidance and cleansing.

We were led to concentrate on the district immediately surrounding the church. At first we offered the tracts, then we felt moved to offer to pray for or to visit the sick of each house. The fact that we wanted to concern ourselves with their problems seemed strangely to move people, and in no time at all, precisely three weeks, we were being invited into homes.

This, I should tell you, is a tough neighbourhood where people have seemingly no time for God or God's people. In a matter of months, simply and without any fuss, we have led three souls to the Saviour, one of whom has recently gone home to glory.

Needless to say, we have been buffeted by Satan from the moment we started, but we rejoice that Christ Jesus has been our mainstay and our leader. We pray that He will continue to use us and establish our work, which is of necessity a long-term effort. People will only respect the constancy of the witness, and only gradually are prejudices swept away. Our love for people must surmount all things such as looks, dress, cleanliness, pleasant dwellings, etc. Here truly is the hard school where we learn to comply with the great commandment of our dear Lord and Master: "Love thy neighbour as thyself."

We humbly pray that this may lead others to seek out the lost and dying to tell them of the Saviour, thus bringing glory and honour to His name.

G. McCORRY.

## Valedictory Service for Miss Mena Gilpin, in the Elim Church, Bangor, County Down

We recently held a valedictory service for our sister Miss Mena Gilpin, sister of the principal of the Elim Bible College. It was a wonderful service and one we shall not quickly forget.

Miss Gilpin has already served one term on the mission field, labouring for the Lord in Senegal, West Africa, under the Worldwide Evangelisation Crusade.

Our sister told of triumphs, and also of the difficulties connected with her work, but did not fail in all things to glorify the name of the Lord whom she serves.

Her personal faith and determination of character to obey the leadings of the Lord and once again to journey to the land of her adoption, even though there were many excuses she could have used to delay or even stop her going, are not lost upon those of us who know her well. We praise God that there are such who are still prepared to "forsake all, and preach the gospel."

We were also very pleased to have in the service Mr. W. Weir, secretary for the W.E.C. in Ulster. Mr. Weir brought a challenging word from the prophecy of Jonah and reminded us that such a revival can still be ours if we are really prepared to pray and fast for such a moving of God's Spirit.

We assured Miss Gilpin of our continued prayerful support, and this we have given and will continue to give as long as she is on the field.

N. J. NELSON.

**Next week—HOLIDAY NUMBER** ★

**SPECIAL PULL-OUT FEATURE**

# PEACE

"With God" (Romans 5:1)  
"With all men" (Romans 12:18)  
"Among yourselves" (1 Thessalonians 5:13)

By John Harris (Minister of Elim Church, Lurgan)

CAN peace and war co-exist? To this question most would immediately answer in the negative, and insist that such a state is impossible. The point is, are they correct?

In this world today there are many trouble spots. In spite of these, however, the great nations of the world are said to be at peace one with another. On the other hand, there is also much talk of a war which is going on between those who are said to be at peace. Admittedly it is called a "cold" war, but nevertheless, although not being fought with weapons of war, it is looked upon as a conflict. Can we say then that there is true peace among the nations today? To answer this, let us seek to define what peace really means, according to the Word of God.

Scripture declares that "a threefold cord is not quickly broken" (Ecclesiastes 4:12), and in general terms peace is such a cord. The three strands of truth in true peace together possess a strength which is well-nigh unbreakable. If, however, any of these truths are absent, peace assumes a false facade behind which there is little real strength. The reasons for so many eruptions in every realm of life which overthrow what was seemingly secure can be traced often to one root: there was no true peace. What then is peace? To my mind, here are the three essentials.

(1) **Cessation of hostilities.** That is the acts of war hitherto engaged in have come to an end.

(2) **Absence of hostility.** This takes us deeper, and strikes a blow at the state of heart. To find true peace there must not be enmity in our hearts when the outward acts have ceased.

(3) **Presence of harmony.** The relationship is completely changed. Those who were once divided are now united. This unity, however, finds its source not in a change of activity but in a changed attitude.

This is peace. I will leave it to your judgment whether such a state exists in the international realm. In the realm of the believer's life the New Testament applies peace in three directions. If we are saved we must have found it in one way at least, "with God," but it is our responsibility to have it operative also toward the world of men, and especially among ourselves as God's people.

All sinners in their walk are "enemies of the cross of Christ" (Philippians 3:18). Every sin committed is an act of war against God. But more than that, they are enemies in their minds (Colossians 1:21); their carnal minds are "enmity against God" (Romans 8:7). The inevitable consequence is that they are separated from God and at variance with Him. To find

## PEACE WITH GOD

there must be a complete change; on the human side it is called repentance; on the Divine side reconciliation.

The meaning of repentance is clearly revealed in Isaiah 55:7: "Let the wicked forsake his way." Is that not the cessation of hostilities? "The unrighteous man his thoughts." This is inward; we forsake also the thoughts of enmity towards God. "Let him return unto the Lord." This is the coming together of those who had previously been separated by sin.

Christ on the Cross was made "to be sin for us" (2 Corinthians 5:21) and God dealt with Him as with sin. In so doing God has "slain the enmity" (Ephesians 2:16), and by the blood of Christ the sinner can be "made nigh" (Ephesians 2:13). This is the work of reconciliation through which a righteous God can meet guilty sinners.

When we repent of our sin and seek the Lord He meets us on the grounds of that finished work. The sinner and God meet together "in Christ" (Ephesians 2:13; 2 Corinthians 5:19), and there is peace.

Believers are then exhorted: "As much as lieth in you,

## LIVE PEACEABLY WITH ALL MEN "

Weymouth's translation makes the meaning very clear: "So far as it depends on you, live at peace with all the world." The application is so obvious as to require little comment. The saint is not to engage in warlike acts against sinners, neither is he to bear any animosity in his heart toward sinners, but is to be gentle and kind, in love to overcome evil with good. If they will not live peaceably with him he is not to avenge himself but to leave everything with God. As far as it is possible without breaking the commands of God, the saint is to endeavour to live in harmony with his fellow men. We must remember that separation from the ways of

men can be achieved without separation from the world of man.

### “BE AT PEACE AMONG YOURSELVES”

What strange words to write to an assembly of the Lord's own people! To how many churches are they applicable today? It is a sad fact to face that there is often open warfare among Christians. No attempt is made to conceal it, even before the unsaved. Enmity! Surely not towards one who is also a child of God! Harmony and unity—they are sometimes conspicuous by their absence rather than by their presence. We Pentecostal people exalt the experience of Acts 2:4 and claim it is for today. We can prove it doctrinally, but it is more difficult to do so practically. The words which give us a foundation for the practical outworking of the power of the Holy Spirit are found in Acts 2:1: “all with one accord in one word place.” It is not enough to stop open conflict; bitterness of heart must be replaced by love, and peace is to become a bond which holds saints together in the unity of the Spirit (Ephesians 4:3).

God's work is crying out in many places for “peacemakers.” It has been said that an “execu-

tioner” is not a “peacemaker.” I maintain that it all depends on the executioner. If he slays the one whom he counts an enemy he certainly is not, but if he lays the axe to the root of the tree and slays the enmity this is the right way towards making peace. Of course, we must not forget that the best thing to do with anything which is dead is to bury it, otherwise it will send forth a stinking savour. When you have slain and buried the enmity, what then? Well, you can become either a Sadducee or a Pharisee concerning it. The former believed there was no resurrection, angel or spirit; the Pharisee confessed all (Acts 23:8). I feel that in this respect the “Pharisees” have a strong majority in most churches, although I hope yours is the exception.

In closing, one final word. There is to be no peace between us and the Devil. Conflict to the very end is to mark our relationship with him. No surrender, no love toward, no harmony with that old serpent! The day is coming when he shall be cast down for the last time and the Prince of Peace shall reign supreme. Until then let us “follow after the things which make for peace” (Romans 14:9), “with God,” “with all men,” and “among yourselves.”



# Your opportunity EASTER MONDAY

programme

11 a.m.

TRAFALGAR SQUARE OPEN-AIR RALLY

3 p.m.

YOUTH RALLY and

6.30 p.m.

EVANGELISM in the ROYAL ALBERT HALL

Guest Speaker:

REV. RAY H. HUGHES (U.S.A.)

With REV. ARCHIE NICOLSON, MISS JOAN CAUPELL, B.B.C. “SILVER CHORDS” DUETTISTS KEITH AND KELVIN.

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PROGRAMME (Hymn Book, Easter Choir Music). This new and enlarged publication with photographs and review of Elim activities is an attractive souvenir, 1/- each (you can order now).



EVERY Sunday morning as we gather around the Lord's table to commemorate our Saviour's death there steal into our hearts, amid the memories of His sufferings, the sweet notes of that glorious hope "Till He come"; and turning from our thoughts of the past we look forward to the glorious future when He will come again.

To the believers in the early Church, the second advent of Christ was a very real and inspiring hope. They lived in daily and hourly expectation of its fulfilment, and although the centuries have rolled on without its occurrence it should still be the Christian's glorious hope. There are three scriptures that teach us three important truths concerning the second advent: John 14: 1-3, Acts 1: 10, 11 and Acts 3: 19-21. The first reminds us of

### THE PROMISE OF HIS COMING

Our glorious hope is based upon no pious or wishful thought. We have the clear and explicit promise of the Master, "I will come again." To those disciples, oppressed with a sense of coming crisis, perturbed by the conduct and conversation of the Lord, and with minds filled with foreboding, those words were meant to bring comfort and assurance. No matter how often dark clouds would cover their sky in the days to come, this was to be their hope. He had promised to return! In the future this promise, so inexplicable at the time, was to be a source of courage and inspiration in the face of persecution and trial.

There are those who seek to explain away this promise by referring it to the experience of conversion. They say that Jesus comes again then. This promise, however, was made to believers, and to the end of their days the New Testament writers and saints watched for the return of Jesus. Others believe that the promise is fulfilled at the death of a believer, that Jesus comes for His own then. 1 Thessalonians 4: 16, 17 reminds us, however, that some believers will be alive when Christ returns. Again, others believe that the second advent occurred at the resurrection, or at the appearance of Jesus in Galilee, or at the descent of the Holy Spirit on the day of Pentecost, or at the siege of Jerusalem. The writers of the New Testament wrote many years after most of these events had occurred, and in their writings referred to the second advent as still future. There are those, of course, who maintain that the promise

# THE GLOR

has been fulfilled in comparatively recent years, but our second scripture can give us safe guidance on this point, for it intimates

### THE PATTERN OF HIS COMING

How graphic and explicit were the words of the angel to the disciples as, with awe-struck gaze, they beheld their Master ascending into the heavens. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The coming of our Lord then will be *personal*. This same Jesus! The One with whom the disciples walked and talked; the One who said "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have"; the One who ate and drank with them. This same Jesus will return. It will also be *actual*. His ascension was no spiritual phenomenon. He did not ascend in spirit; it was physical, literal and actual; and so in like manner He will return. Finally it will be *visible*. "As ye have seen Him go"—here was no vision: one moment talking, handling, then watching Him ascend slowly until out of sight. We shall see Him return. Hallelujah!

Our last scripture touches upon the

### PURPOSE OF HIS COMING

Here we see the second coming as a culminating point in a Divine purpose: "the restitution of all things." From the earliest times of man's existence—from the moment of his calamitous fall—a promise of restitution has been held out to mankind. It is embodied in the word of God to the serpent in the garden of Eden that the seed of the woman would bruise the serpent's head. The promise became more emphatic when

By T. W.!

(IRISH SUP)

# IOUS HOPE

given to Abraham: "In thy seed shall all the families of the earth be blessed," while to David it assumed a regal note as God promised that he should have a son to sit upon his throne *for ever*. In the great prophetic ministry of the Old Testament we see unveiled the great messianic hope which to Israel, in the darkest hours of its national history, became a light to cheer the gloom, the source of faith and courage under the oppressor. At our Saviour's birth this hope burned never so brightly; but a fervid nationalism so emphasised the temporal aspects of the hope that the vision of a suffering Redeemer had become obscured. Even the disciples found it difficult to accept this until after the day of Pentecost.

God has an eternal purpose in relation to His Son, Jesus Christ: a purpose conceived before the foundation of the world; a purpose that hinges upon the sacrifice of His Son upon the Cross; a purpose that begins to unfold at the second advent of Christ. What that purpose is God has not revealed. Revelation leads us to the limits of the shores of time; the sea of eternity, with all its untold glories and prospects, stretches beyond, unmeasured and unexplored.

He is coming again! Ah, it is a long time since the promise was made. Is it? The history of the world is very brief compared with the vast unending eternity in which time finds its place. To us it may seem long. It seemed a long time from the moment the first promise was made in the garden of Eden until the first advent—but He came. While the years rolled on God was preparing for His coming; world events prepared the way for the Saviour of the world. A Grecian

conquest gave to the world a beautiful and almost universal language. The Roman conquest linked the cities and nations of the world with those wonderful Roman roads which made those extensive apostolic journeys possible. The Jewish dispersion scattered throughout the world a people with a hope, a Divine revelation to prepare the hearts of all men for the Gospel message. Today we look out on the troubled world in which we live. Looking back over the past years we see a dramatic evolution has taken place among the nations. Many biblical nations are regaining their status in the world after being "buried" for centuries. Notable among them, of course, is Israel.

Whither is the attention of the world directed today?

*Politically*, to the east. At the moment "Congo" engages the attention, but the fulcrum of world events lies east.

## ANOTHER ELIM BROADCAST!

*Rev. Douglas B. Gray has been invited by the B.B.C. to be interviewed in connection with the prison ministry of the London Crusader Choir. This broadcast, which will include singing by the London Crusader Choir, is scheduled to take place on Wednesday, March 29th, at 7 p.m. in the Network Three magazine programme entitled "Christian Outlook."*

*Don't forget to tune in—and tell your friends to do so too.*

*Religiously*. So-called Christendom is looking to Rome for inspiration and leadership in the face of the threat of Communism.

*Scientifically*. Today the world is "looking up." The heavens engage the attention of man. Uncertainty, fear and insecurity fill their hearts as they gaze. Fearful, unpredictable powers may be unleashed from "up there." Hope, however, fills the Christian heart; a blessed hope, a glorious hope. "Whom the heaven must receive until the times of restitution of all things." Today, to the human view, the world trembles on the brink of annihilation. To the Christian view the world moves steadily on to the moment of restitution; a new heaven and a new earth wherein dwells righteousness. Yes, Christ will fulfil His promise, therefore "look up . . . for your redemption draweth nigh"!

# THOMSON

(INTENDENT)

# Testimony Time

## DELIVERED FROM FEAR

*"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"*  
(Isaiah 59: 19).

**T**HIS is the promise God gave to me the night He filled me with His Holy Spirit, and now I can tell of a time when God truly did lift up a standard for me.

Before I tell you of my experience, I would like to say that I am glad I am saved, that I belong to Jesus, and that He has kept me by His wonderful grace from day to day. I am also glad to say that I was brought up in Pentecost, where the Bible is believed from cover to cover.

It was over five years ago that a great fear first entered my life. One night, while I slept, my little son, who was lying beside me, gave me a terrible kick on the breast. This immediately awakened me and it seemed as if the Devil was beside my pillow and said "You'll get cancer now." I had read and heard that such a blow as this could quickly cause cancer. During the weeks and months that followed the enemy was never far away, continually putting awful fear in my heart and life. I could not help myself. I could not shake these terrible thoughts from my mind, no matter how hard I tried; they just continued to crowd in on me.

About one year after this a strange feeling came where I had been kicked, and of course the enemy really got to work. I went to the doctor and told him what had happened. After examination he assured me that I was all right. For a short while all was well, then the old fear and pain returned. I would wake up at night with only one thought in my mind: I had cancer. I know this may sound foolish, but I was in the grip of the strong one; he had me bound and fettered, and as far as I was concerned there was only One who could deliver me, the stronger One!

I remember that one day in particular as I was doing my housework I was really depressed about this, and as I was cleaning I remember raising my heart to God, crying "Why am I tormented so?" I did not receive an answer then, but I knew that His Son was interceding on my behalf.

At Alexandra Park Avenue Elim Church during the month of October 1959, on the very first Sunday that Pastor Thomas commenced his ministry, I was at the breaking of bread service. I would like to say here that no one in the meeting that morning knew what I was going through save the dear Lord and myself. During the service there was a message in tongues and interpretation which came straight from God to my heart (the pastor interpreted). God said: "The thing that has tormented you for so long shall be no more from this moment onwards." Of course there was much more, but these words were for me. I came out of the church that morning a new person; fear had gone, and, praise God, has never returned. He truly did raise the standard against the enemy of my soul that day, for which I thank Him from the depths of my heart. To think that the One who made the universe and hung the world upon nothing should be interested in me! Oh bless and praise His wonderful name!

D.B.

# SUNSHINE CORNER



## PROBLEM PAUL

Hello Sunbeams.

I would like to tell you this week about a boy named Paul. So many things happened to him and he was so often in trouble that they gave him the nickname of "Problem Paul"—and he certainly was a problem. He tore his clothes, lost his cap or his gloves, fell off his bicycle, fell in the river, got lost himself and a whole lot of things beside.

Paul didn't really know why he was always in trouble. He didn't mean to be like that, but somehow it just happened. When he fell in the river it had all happened so quickly. One moment he had been watching his little boat win a race with another boat and the next moment he was in the water.

One day Paul was thinking about all his troubles. Daddy had just given him a stern lecture on being a good boy and he was feeling far from happy. "Why is it always me?" "Why can't I be someone else instead of being me?" A problem, that's what daddy had called him!

He had wandered into the park and had sat down on one of the seats. His unhappy thoughts were interrupted when a man came with a beautiful big dog. The man sat on the seat beside Paul and the dog came up to sniff at him. Paul patted the dog and tickled his ears, which the dog seemed to enjoy.

"He's a good dog," said Paul to the man.

"Why yes," agreed the man, "so he is, but he wasn't always as good. When he was a puppy he was always in trouble."

"He must be like me!" said Paul with a sad little smile, and before he knew what he was doing he had started to tell the man about all the things that had happened to him.

"Ah," said the man, "you remind me of someone else called Paul. He wrote these words in the Bible, 'For I know that in me dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.' That means he tried to be good but didn't seem to manage it. Now Boxer, here, my dog, he was a rascal once, but he went into training. He had to learn to listen and obey his master's voice. He's a well-trained and useful dog now. He's my guide dog. We can't be much use, Paul, until we've been taken in hand by our Master, the Lord Jesus. Yes, I wouldn't be without Boxer now."

Paul looked up in surprise when the man said "guide dog." He hadn't realised he was blind. He thought how useful Boxer must be to him now, helping him and guiding him and being a friend who never left him. It was better than being a rascal of a dog that was always in trouble and being beaten and kicked for being a nuisance. Paul made up his mind he would ask Jesus to be his Master and to help him to be a good and useful friend to others.

Are you ever in trouble sunbeams, and do you ever feel that everybody is cross with you? Maybe it's because you need Jesus to be your Master. If you listen to His voice and obey Him, He'll teach you how to be good and useful.

Goodbye until next week, and God bless you all.  
Lots of love,

AUNTY DOROTHY.

# REV. P. S. BREWSTER CHALLENGES LATEST FILM ON TELEVISION

With such words as "vulgar" and "bordering on blasphemy" Mr. Brewster opens the interview with Bruce Lewis.

*The I.T.V. in Wales telephoned Rev. P. S. Brewster and asked him if he would care to be interviewed on television in defence of evangelism and to challenge a film that was to be shown in Cardiff the following week. Mr. Brewster refused and said he was not the man for the interview as he did not attend films. Mr. Bruce Lewis, the senior announcer and producer for "Movie Magazine," came to the Temple to see Mr. Brewster and ask him again, and said: "You will be able to say what you like in answer to the film." Here was a golden opportunity to give Elin's testimony to millions of people and a sincere endeavour to straighten the thinking of hundreds of thousands of young men and women who will undoubtedly see this film and get the idea that all evangelism is as is portrayed in this film. There is no doubt it would damage the cause of Christ and give the public a warped idea of the work of God. On the Tuesday at 6.10 p.m. on "Movie Parade" Mr. Brewster was interviewed by Bruce Lewis, and the following are the questions and answers.*

**QUESTION (Bruce Lewis):**

To discuss the film and the man Elmer Gantry, we have in the studio a present-day evangelist, Rev. Percy Brewster.

I know that on principle you do not normally go to the cinema; in fact I don't think you have been to the cinema for over twenty years until you very kindly came along to the premiere of this film with me the other day. What were your impressions?

**ANSWER (P. S. Brewster):**

Well, to be brutally frank, I have never heard anything so vulgar. I have never seen anything so close to blasphemy as this film. All the things we count so sacred, and all the things the Church holds with such great value, were presented with insolent familiarity. The name of Jesus: it is a wonderful name, and when we utter it we mean it. The Word of God is inspired, but this film treats it with such lightness and with such contemptuous familiarity; and speaking about being saved and about the forgiveness of sin, and especially when the actor looked to heaven and spoke about Jesus with such, well, I can only say with contemptuous familiarity; it left me very disturbed.

**QUESTION:**

Would you say that the evangelistic meetings were a true picture of that type of gathering?

**ANSWER:**

I have been in revival work for almost thirty years in this country and also in America, and even down the deep south in Georgia where this film was enacted, and I have never seen anything like it: it is all so unreal. The congregation: I noticed they were all old men and old women and many of them looked very odd too. In modern-day evangelism we get a cross-section of the public—young people, families, business men, school teachers. I have never seen a meeting filled with old people and with such odd people as this film

portrays. It is all so unreal, as though they were specially made up; and furthermore, if I were to take such a leap to my pulpit as Elmer Gantry did I wonder what my people would say! You must allow for emotion and allow for extreme enthusiasm, which I suppose is commendable, but the walking up and down aisles and talking to individuals. I do hope that whoever sees the film would not imagine that evangelism is like that.

**QUESTION:**

You teach faith healing. What did you think of the scene where a deaf man was healed in the film?

**ANSWER:**

Well, it was very touching and I must confess I was moved as I watched it, but somehow it was all spoiled by the reaction afterwards. There is no doubt that in the days of Jesus when He healed the sick there was tremendous enthusiasm. To see a blind man healed or to see a deaf man receive his hearing is tremendous. I remember many years ago I was in a service and someone was instantly healed out of a bath-chair and the husband threw his hat in the air. I don't mind enthusiasm and I don't mind emotion, but somehow *it did not savour of reality*. It was the uplifting and the eulogising of the man rather than the Christ.

**QUESTION:**

Do you feel that the film has value in warning people against phoney evangelists?

**ANSWER:**

I would not say so.

**QUESTION:**

Do phoney evangelists exist today?

**ANSWER:**

I am sure they do, but you cannot deceive the people for very long. I have found the public very intelligent; they can always detect sincerity and honesty, and the moment there is any sign of dishonesty they will see through it very quickly.

**QUESTION:**

How would you think they could detect a man as plausible as Elmer Gantry?

**ANSWER:**

Well, he would carry on for a while, but ultimately the public would see through it.

**QUESTION:**

Thank you very much indeed, Mr. Brewster, and I am sure that a lot of cinema managers would like to know your secret as to how to pack your church to capacity every Sunday when it holds 1,000 people, and you have done so for the last twenty-two years.

**ANSWER:**

Can I have just one word? When the lights went up and I left the film I was very disturbed from this aspect: there was *no moral teaching to it*. There was *no spiritual inspiration* and there was *no mental uplift*, and I went away somehow feeling unsatisfied. If everyone had this idea of evangelism how false it would be.

# NEWS FROM THE IRISH CHURCHES

## ANNUAL SUNDAY SCHOOL DEMONSTRATION AND YOUTH RALLY

Again this year we were privileged to hold our annual youth day in the Ulster Temple, Belfast. The afternoon was taken up with a variety of dialogues presented by local Sunday schools, and right well did the children do their parts. It was a great encouragement to see the way the children put their all into the proceedings; also encouraging to those of us responsible for the arrangements was the response of teachers and Sunday school superintendents who gave of their time and patience in bringing the children to such perfection. Pastor Keith Harries, of Ballymoney, brought a flannel-graph message to the children, who quite obviously enjoyed every minute of it.

At night we held the youth rally, and we were delighted to have with us the President of the Elim Movement, Pastor John Woodhead. His powerful and inspiring message left the congregation, young and old, in no doubt as to where their duty lay. The items, though not many in number, were much enjoyed by all.

N. J. NELSON.

## BANBRIDGE

God has continued to bless the work in Banbridge. In the youth department the Sunday school has grown and in the National Scripture Examination last November, after an absence of a few years, the school was placed fourth—a creditable performance.

In the assembly God has continued to bless and we have entered this our fortieth anniversary year with definite hopes and aspirations that we will see our new church building being opened. God has blessed in this effort and the enthusiasm of the assembly is beyond words. In the financial year ended last October a record income for the church was attained.

We are continuing to look to the Lord for this project and we know He is able to undertake.

ANDREW F. THOMSON.



*Sunday school children at Banbridge.*



*Elim Church, Ballymena.*

The Elim church building, Ballymena, was at one time the worshipping place of the Methodists, in which the late John Wesley is reputed to have preached; now for over thirty years it has been the spiritual home of Elim saints.

The Pentecostal fire burns steadily but surely. Each year two tent campaigns are held in the surrounding country districts, conducted by our Pastor. In this way souls have been saved and numbers added to the church.

## TEMPLE BLESSINGS

The work at the Ulster Temple, Belfast, continues to give cause for thanksgiving. During the past year the interior of the building has been renovated and modernised and evangelist Fred Squire and party conducted the reopening and dedication services, when large congregations attended. A campaign during November with evangelist Keith Iverson, of Portland, Oregon, brought great blessing. The Christmas convention attracted the usual large gathering of the saints from the country churches and the ministry of Pastors Fred Coleman and T. W. Thomson was greatly enjoyed. A number of believers obeyed the Lord and were baptised in water.

The junior and senior choirs are very active in the Lord's service, and have taken services in hospitals, mission halls, churches, the Salvation Army home and the Belfast prison.

The youth work at the Temple is a virile branch of the church. Last summer over forty Crusaders spent their summer holidays in the Isle of Man, where they conducted services in the seamen's Bethel and the old folk's home. The leader of the boys' work also took a party of boys to camp in Ramsey.

The income of the church for last year was the highest on record. Recently we have experienced wonderful Pentecostal showers in our Sunday morning services and special prayer meetings.



**YOUTH  
PAGE**

# "... AND THE GREEN GRASS GREW ALL AROUND"

**By N. J. Nelson**

*(Irish Youth Commissioner)*

Conducted by the  
National Youth Director

*"Now do it" (2 Samuel 3:18),*

**T**HE title of this article may at first glance seem to bear no relation whatsoever to those of us who are engaged in this "crusade for Christ." Although I am not well up in matters relating to horticulture, I would like to explain something of my feelings concerning the growth of "green grass."

I remember in the head office of the company where I was employed before entering the ministry an outsize poster being thrown across the wall of the general office; it bore the words "Do it NOW." As you can well imagine, the words were meant as a defiant and constant challenge to those who were consciously or unconsciously guilty of procrastinating over the issue of invoices, estimates "in," estimates "out," etc.

The motive for placing such a poster in such a conspicuous place was to ensure that essential jobs necessary to the successful operation of the business were carried out "forthwith." It is no wonder to me that my old firm is now a highly successful place of business and has extended its borders into all sorts of towns and cities.

What has all this got to do with you and me and the work of God? Anyone with the slightest eye for business will agree that spiritually we are living in days when procrastination seems to be the main folly of modern Christianity. It is this spirit of procrastination that is allowing "the green grass to grow all around," and especially under our feet.

We are living in days when far too many young people are falling asleep where the work of God is concerned. We are failing to treat the serious work which God has given us in the way which the Lord Himself treated God's work. Can we ever forget His words at the early age of twelve years when in the temple He asked the question of His parents, "Wist ye not that I must be about My Father's business?"

Young people, the future, should Jesus tarry, belongs to us, but unless we awaken and that right quickly the grass will not only have grown under our feet but will have grown to such heights that it will

threaten to engulf us and bring about a state of operational paralysis in our service for the Lord Jesus Christ.

This is *our* day as Pentecostal youth; a day and age of momentous challenge—the challenge which embraces east and west, the spiritual decline in the west with its consequent slide towards Rome and the materialistic ascendancy in the east of international Communism. These facts *must* drive us to our knees, and in the words of Saul as he lay in the dust and dirt of the road to Damascus we too must cry out "Lord, what wilt thou have me to do?"

Our surrender must be according to Romans 12:1, "a living sacrifice, holy, acceptable unto God." This surrender will not be a tight, rigid, inflexible system of "dos and don'ts," but a surrender of body, soul and spirit which will through its own operation in our lives crush and squeeze out all that is un-Christlike and make us living and lively witnesses to God's power to save, heal and fill with the Holy Ghost.

My young reader, has God called you to extended periods of prayer for souls? Has God called you to witness to His power in your life? Yet time and time again you meant to carry out His commands and time and time again you have put it off until "some more convenient day." What about making that complete rededication to His will right now? What about putting the EVANGEL down for a moment and falling to your knees and rededicating yourself to God, ready to do His will *now*?

From the pages of history we can see how much has been accomplished by three or four people "sold out" to their cause. Communism commenced with four or five men completely surrendered to their ideology, prepared for prison, death or ill-treatment of any description. Surely the claim of the Saviour's dying love supersedes all other claims and "demands our souls, our lives, our all."

The green grass grew because of neglect; let us not fail Him in doing *now* whatsoever He demands of us.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by H. Burton-Haynes  
(Minister of Elim Church, Croydon)

**Monday, March 20th.** John 14 : 15-31.

"Another Comforter" (v. 16).

Despair gripped their hearts and a sense of desolation swept over their spirits as Jesus gradually unfolded to His disciples His forthcoming departure. Soon they would find themselves orphans in a hostile world. But with the announcement of His departure came a remarkable promise of strength and comfort. "I will give you another Comforter." The title "Comforter" suggests soothing consolation, but the Greek word "Paraclete" is more fully explained by the word "Advocate"—one called alongside to help. The Holy Spirit comforts the believer by infusing the strength of Christ into his soul and making him adequate for every situation.

**Tuesday, March 21st.** John 15 : 1-17.

"Much fruit" (v. 8).

Much fruit! This is the reasonable expectation of the vine dresser, and to achieve this desirable end the vine is nourished, watered, pruned and carefully watched. God expects no less from the life that is brought into living union with His Son. The vine produces luscious bunches of grapes because the tree has been strictly disciplined. All unnecessary growth has been cut away and everything has been directed to the one end of producing fruit. All our earthly life is conditioned by God to bring forth the fruit of His Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Are we living daily under the discipline of God's word?

**Wednesday, March 22nd.** John 15 : 18-27.

"Ye also shall bear witness" (v. 27).

The world is a kingdom controlled by God's great adversary, the Devil, who rules through "principalities, dominions and powers." The sphere of this kingdom is this world of ours, and its subjects are the human race—all who have not been translated into the kingdom of God's dear Son. Satan and unregenerate humanity are antagonistic to the believer. Sometimes the hatred takes the form of personal animosity, but its essence is rather an attitude of unbelief. We are hated because we stand for a different set of standards. What is to be our answer to the world's hatred? **Witness.** That is the answer of love.

**Thursday, March 23rd.** John 16 : 1-15.

"He will reprove the world of sin" (v. 8).

The Holy Spirit has come to bear witness. We are commissioned to be Christ's witnesses in this hostile scene, but how will men ever believe such a testimony at our lips? They will not. It will require more effective testimony than ours, though God may employ our lips. The burden of convincing men falls on the shoulders of a witness of higher rank. The Divine Spirit is the messenger of conviction. Blessed partnership. We go forth in fellowship with the Holy Spirit and He bears witness with our spirit.

**Friday, March 24th.** John 16 : 16-33.

"A little while, and ye shall see Me" (v. 16).

With the ascension of our Lord there would come, He said, a transfiguring vision. He was soon to disappear from their sight, but He would fill their vision and they would see Him with satisfied enlightenment. The Holy Spirit is the gift from an ascended Lord, and it is by the Spirit that we behold the majesty and glory of Christ in a way that could

not be seen while He was on earth. Seeing Jesus! Seeing Him with the eye of faith, seeing Him by the operation of the Holy Spirit, knowing Him through definite answers to prayer—this may be our privilege, for it is our blood-bought inheritance.

**Saturday, March 25th.** John 17 : 1-12.

"Father, the hour is come" (v. 1).

The hour! It had been appointed from before the foundation of the world. The whole Divine purpose for mankind was focused in it. All history was moving and converging upon it. For this hour the Son of God had been preparing Himself. It was a frequent word upon His lips in His communion with the Father, and now Jesus seeks to add it to the vocabulary of His closest friends. The hour is come, an hour of darkness, anguish and humiliation. In facing that hour, what is His request? "Deliver Thy Son"? No! "Sustain Thy Son"? No! But "Glorify Thy Son, that Thy Son also may glorify Thee."

**Sunday, March 26th.** John 17 : 13-26.

"Keep them from the evil" (v. 15).

All the time we are in this world we are assailed by Satan and sinful temptations. The conflict with the world, the flesh and the Devil is unremitting. The Divine method of preservation is not isolation or retirement, but inner fortification by the Spirit's power whereby we are enabled to resist the force of evil. Physicians and nurses cannot be isolated from disease, they are inoculated with anti-toxins to resist infection. Christ is praying for us in this daily conflict, and in answer to His intercessions we are "strengthened with might by the Spirit in the inner man" against sinful temptations and so delivered from the power of Satan.



## A TRIBUTE TO A SAINT OF GOD

Another faithful warrior of the Lord Jesus Christ and staunch supporter of the Elim Church has gone to her reward. Mrs. Anna Graham Stewart was brought into the light of Pentecostal truth shortly after the end of the first world war. Although the mother of a large family of ten children she determined to seek every opportunity for fellowship with those of like mind and experience. In 1920 she joined the mother church of Elim, the Elim Tabernacle, Melbourne Street, Belfast, and although it meant a journey across the city she was seldom missing from the services. She retained a very clear memory in her old age and would often recall the hazards she faced in order to get to the services during the time of the Irish troubles in 1922-3. The district around the church was unsafe, and to attend the prayer meetings one had to face the risk of gun battles in the street. When later a tent was erected in the east side of the city nearer to her home she became an enthusiastic worker there. As a result of the campaign a portable church was opened and then later the congregation moved to the newly built Ulster Temple on Ravenhill Road, where she became a founder member. Until three or four years ago, when her health began to fail, she was a most faithful and loyal attender at all the services. She never let anything interfere with her attendance at God's house, and often when her children were small she would bring them with her to the services, even to the prayer meetings. A great believer in prayer, after she became a "shut-in" she never forgot the prayer meetings, and every Tuesday night in her own home she would think of those gathered in God's house and would join in prayer with them. It was a joy to visit her; her whole conversation was about the things of God. She praised the Lord continually even until she slipped into unconsciousness, and in her eighty-fourth year, on a Lord's day just before Christmas, entered the palace of the King.

GERALD L. W. LADLOW.

# COMING EVENTS

(Please pray for these services)

**BARKING**, Mar. 18-20, Elm Church, Ripple Road, Missionary weekend. Visit of Mr. F. B. Phillips. Sat. 7.30, Films; Sun. 11 and 6.30 p.m.; 8 p.m. Film; Mon. 7.45 Films.

**BURTON-ON-TRENT**, Mar. 18, Elm Church, Moor Street. Visit of Keith Harris, 7.30 p.m. Conventor: K. Smith.

**COLLSDON**, Mar. 18, Elm Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. R. Down (A.O.G.); leader: J. Atkinson (Elim). Special singing items, etc. 7 p.m.

**DUDDLEY**, Mar. 25-27, Special visit of S. Gorman (Missionary Secretary). Sat. 7; Sun. 10.45 and 6.30; weeknights 7.30.

**HADLEIGH**, Suffolk, April 15, The Old Town Hall, Hadleigh. East Suffolk Crusade (Director: F. Lavender) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain. Please pray for this initial venture in a new area.

**HOLLAND PARK**, Mar. 18, S. A. Hall, Norland Castle, Norland Road, Shepherds Bush, W.12, West London Pentecostal Rally, 7 p.m. Speaker: L. E. Lambert, Mar. 19, Elm Church, Holland Park Mission, Penzance Street, W.11, Minister's Anniversary Services, 11 and 6.30. Speaker: L. E. Lambert, Special Youth Item.

**HORNSEY**, Mar. 18, Elm Church, Duncombe Road, N.19, Re-opening of newly decorated church. Guest speaker: G. W. Gilpin. Soloists: R. Jenkin. Items by Elm Bible College Male Voice Choir.

**ISLINGTON**, Mar. 31, Elm Church, Lennox Road, Finsbury Park. Convention. Speakers: P. Caneill and A. Lambic, 11 a.m. and 7 p.m.

**KIDDERMINSTER**, Mar. 16-20, Elm Church, Prospect Hill. Annual Convention. Speaker: J. A. Wright. Conventor: G. Harpin. Special singing items and testimonies. Weeknights 7.30; Sun. 11 and 6.30.

**LEICESTER**, Mar. 25, 26, Elm Church, Narborough Road Junction. Special visit of Mrs. Bull (Tanganyika) for Dorcas Class Week-end. Sat. 7.30, Sun. 6.30. Wed. Mar. 22, Miss Joan Caudell.

**LEYTON**, Mar. 23, Elm Church, Vicarage Road. Sisterhood Anniversary. Speaker: Mrs. A. Young (A.O.G.) 3 and 7.45 p.m. Mar. 25, Thirtieth Anniversary of Ladies' Choir. Chairman: F. Coleman (District Superintendent) 7 p.m.

**LONGION**, Mar. 19, Elm Church, Carlisle Street. Visit of J. R. Brown, 6.30.

**SPARKBROOK**, Mar. 18-23, Elm Church, Golden Hillock Road, Birmingham. Annual Spring Convention. Services for the deepening of spiritual life. Speaker: S. Beresford. Conventor: J. Osman. Supporting choirs each evening, Sat. 7 p.m. Weeknights 7.30 p.m.

**WESTCLIFF**, Mar. 21, Elm Church, Electric Avenue. Visit of Miss Vera McGillivray. 7.30, Easter Sunday, April 2, Eldin Corsie, 11 and 6.30.

## PRESIDENT'S TOUR

Mar. 20, 21, Merriott; 22, 23, Yeovil; 25, Weymouth; 26, 27, Springbourne; 28, 29, Winton; 30, 31, Wimborne; Apr. 1, Christchurch; 2, Salisbury; 4-9, Hastings; 11, 12, Eastbourne; 13-15, Newhaven.

## LONDON CRUSADER CHOIR

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

Mar. 19, Braintree; 26, Holloway Prison and Bournemouth; 31—April 2, Bournemouth; 3, Royal Albert Hall; 9, Oxford (City Temple and Prison).

## ITINERARIES

A. D. Bull, Apr. 2, Cumberwell; 4, Thornton Heath; 5, Caterham; 6, Wimbledon; 7, Bournemouth, 8 p.m.

Miss M. Cooper, Mar. 18, Eastbourne; 19, Hastings; 20, Worthing; 21, Preston Park, Brighton; 23, Newhaven; 25, Hove; 26, Chichester.

Miss J. Caudell, Mar. 18, Rotherham; 19, Sheffield; 20, Beeston; 21, Loughborough; 22, Leicester; 23, Derby.

D. C. Lewis, 18, Waltham Abbey; 19, Rochester; 22, Chesham; 23, East Ham; 24, Rye Park; 25, Hayes; 26, Holland Park.

Miss V. McGillivray, Apr. 1, Ulster Temple; 2, Melbourne Street, Belfast; 3, Ulster Temple Convention; 4, Ballymena; 5, Cullybackey; 6, Bangor; 7, Larne; 8, Lisburn.

J. Smith, Mar. 17-19, Hereford.

## EASTER CONVENTIONS

**CARLISLE**, Mar. 31—April 3, Elm Church, West Walls. Speakers: F. Frost and J. Taylor. Good Friday 7.30; Sat. 7.30; Sun. 11 and 6.30; Mon. 3 and 6.30.

**CLAPHAM**, Mar. 31—Apr. 2, Elm Central Church, Clapham Crescent. Good Friday 11 a.m. and 6.30 p.m. Sat. 7 p.m. Sun. 11 a.m. and 6.30 p.m. Speakers: J. J. Morgan, N. West and E. R. Corsie. Special items: Painting, music and singing by N. West, E. R. Corsie, G. Cooper and Clapham Crusader Singing Group.

**KINGSTANDING**, Mar. 30—April 2, Elm Church, Warren Road, Thurs. 7.30 Friday 11 and 7.30; Sat. 7, Baptismal Service; Sun. 11 and 6.30. Special speaker: David Hathaway. Conventor: R. J. Morrison. Items by Kingstanding Mixed and Male Voice Choirs. Plan to come.

**LEYTON**, Mar. 30, April 2, Elm Church, Vicarage Road. Good Friday 3 and 6.30 (cups of tea). Sat. 7; Sun. 11 and 6.30. Speaker: Pastor Tom Jones (Worcester).

**LONGION**, Elm Church, Carlisle Street, Mar. 29, Two Biblical films—"Simon Peter, fisherman" and "Journey into Faith." Good Friday, 11, Communion; 7.30, Conventor Service. Sat. 7.30; Sun. 11 and 6.30. Speakers: Students from Elm Bible College.

**SCARBOROUGH**, Mar. 30—April 3, Elm Church, Murray Street, Louthborough Road. Speakers: D. J. Aylins and T. Osman. Soloists: Mr. Roberson (Leeds). Conventor: J. W. Walker, Thurs. 7; Good Friday, 11 and 7; Sat. 7; Sun. 10.30, 2.30 and 6.30; Easter Monday, 3.30 and 6.30.

**SOUTHEND-ON-SEA**, Elm Church, Seaview Road. Good Friday, 11 a.m., 3 and 6.30 p.m. (tea provided); Sat. 7 p.m. Easter Sunday, 11 a.m., 3 and 6.30 p.m. Speakers: Cecil Jarvis (Barking), Leslie Cairns (Witham).

**WIGAN**, Mar. 31—April 5, Elm Central Hall, Station Road. Speakers include George Backhouse and John Coleman. Conventor: H. W. Fardell. Good Friday 7 p.m.; Sat. 7.15; Sun. 11 a.m. and 6.30 p.m. Easter Monday, Great Rally Meetings 3 and 6.30 p.m. (cups of tea available); Wed. 7.15 p.m.

## CLASSIFIED ADVERTISEMENTS (continued)

### WITH CHRIST

**DIXON**, On February 4th, Eva Dixon, aged 66, faithful member of Elm Church, Ipswich, entered triumphantly into the presence of her Lord. Officiating minister at funeral: F. Lavender.

**FINFY**, Josiah Finney, faithful member of Elm Church, Ashbourne, and over 36 years treasurer. Officiating minister at funeral on February 22nd: John Woodhead (President) assisted by L. R. Mason.

**JACKSON**, On January 24th, Mrs. Hannah Jackson, of Elm Church, York. Officiating minister at funeral: John Woodhead.

**JUSTICE**, On February 10th, Thomas Henry Justice, aged 82, of Elm Church, Westcliff. Officiating minister at funeral: George Backhouse assisted by Henry Evans.

**MEERS**, On February 17th, Mary Ann Fitch Meers, aged 77, of Westcliff. Officiating minister at funeral: George Backhouse.

**PARKER**, On February 3rd, Tony Parker, beloved member of Elm Sunday school, Barnsley. Officiating minister at funeral: A. P. Johnston.

**STUCHBURY**, On February 10th, Fred Stuchbury, aged 40, of Elm Church, York. Officiating minister at funeral: John Woodhead.

Will you please pray for Elim's

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**MUSIC HALL** (seating 1,750) and the  
**Y.M.C.A.** (seating 600)  
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# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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## HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

**BANGOR, Co. Down.** "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h. and c. all bedrooms: personal supervision. Inquiries: Mrs. Briggs, 32 Seacliff Road, Phone 925 and 1225. C.11

**BLACKPOOL, S.** Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h. and c.; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road, Telephone 45843. C.467

**BOURNEMOUTH.** Christian hotel: happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crossbie Hall (EE), Florence Road, Boscombe, Phone 34714. C.456

**BOURNEMOUTH.** Holiday flat, accommodating four or five persons; two bedrooms; convenient sea, shops, transport. Some vacancies during April, May, June, September. Mrs. Oliver, 12 Sunnyhill Road, Southbourne, Bournemouth 45378. C.22

**BOURNEMOUTH.** Welcome to "Ebenezer." Comfortable; good food; fellowship; near shops, buses, sea. S.A.E., 2 Arnewood Road, Southbourne, Phone 45122. C.464

**BROADSTAIRS.** Christian Guest House; bed/breakfast, and evening meal; close to sea. Young Christians welcomed weekends from March 3rd; 2½ guineas. Stamp for particulars: Mrs. Lingsell, 18 Queens Road. C.470

**CLACTON-ON-SEA.** Large flat, overlooking sea, near town; easy reach of church and station; 8½ guineas to 12½ guineas according to period required, 51 Church Road. C.471

**CLEETHORPES.** Overlooking park, near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship with Elim members. Write: Mrs. Hickson, 27 Park View. C.480

**COLWYN BAY.** Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

**COLWYN BAY, N. Wales.** Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, Stradella, Grove Park West. C.16

**CORNWALL, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Phone 2526. C.433

**CORNWALL, St. Austell.** Bed and breakfast, etc.; on bus route, near sea, shops, and assembly. Easter onwards, M. and D. Husband, Treverbyn Farm, Sandy. C.10

**DUNFERMLINE, Scotland.** Christian Guest House; full board or bed/breakfast; near country and sea; moderate terms; s.a.e. Mrs. J. Schofield, "Gihon," 3 Broomfield Drive, Telephone 2593. C.1

**EASTBOURNE.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633.

**GREENOCK, Scotland.** Parkview Guest House. Excellent views of River Clyde; convenient for Clyde sailings and coach tours of Western Highlands, etc.; full board or bed/breakfast; Elim Assembly. Write: Mrs. J. Gordon, 1 Lynedoch Street. C.462

**I.O.W. "Salerni"** Christian Guest House, St. Lawrence, Ventnor. Ideal holidays on the beautiful undercliff overlooking sea. Warm fellowship; homely atmosphere; excellent food; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, Phone 838. C.452

**ILFRACOMBE, Devon.** Maranatha Christian Hotel, Torrs Park, Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

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

**MUNDESLEY-ON-SEA, Norfolk.** For hire, modern two, three and four-berth caravans, 16ft., fully equipped, on small select site; modern conveniences; hot water; tradesmen's deliveries daily; fifteen minutes from beautiful sandy beach; nice town, seven miles from Cromer, easy reach of the Broads and many places of interest; ideal for restful Christian holidays. Vacancies, May 4-5 guineas, June 5-6 guineas, July 7-8 guineas; terms include gas, and car parking alongside caravan. Full particulars from: Miss Jane Markham, 252 Church Road, Thundersley, Essex. C.479

**OLD COLWYN, N. Wales.** Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

**PAIGNTON.** Accommodation for married couple; reasonable terms; parking space available; few minutes from Elim Church and shops. Falkner, 1 Jubilee Terrace. C.468

**PAIGNTON and TORBAY COURT** this SUMMER, where Mr. and Mrs. E. Maggs, senior, and Mr. and Mrs. D. Maggs, junior, will ensure you enjoy your HOLIDAYS to the FULL. We cater for all ages; sea, sands, at end of our road. Guest speaker: June 24th to July 1st, Rev. Dick Rees, TORBAY COURT, STEARFIELD ROAD, PAIGNTON, S. DEVON. Telephone 57835. C.5

**SCARBOROUGH.** Lovely country and sea views; h. and c.; lounge. Great meetings at Pentecostal Fellowship Camp adjoining. Christian fellowship; excellent food; garage; free parking. Write: Mrs. Warters, Roundhills Guest House, Burniston, Tel. Cloughton 276. C.430

**SCARBOROUGH.** You are invited to spend a holiday at the Harcourt Hotel, 45 Esplanade. Good food, every comfort, and happy fellowship assured. Come in May or June when travelling is easier and beaches are less crowded. Attractive terms. Stamp for brochure to: Mr. and Mrs. J. Johnston, Telephone 3930. C.24

**SOUTHPORT.** Sand-seid Private Hotel (Christian Guest House); centrally heated; h. and c. water in all bedrooms; excellent cuisine. Early bookings advisable. Write: Mr. and Mrs. Oxley, 58 Queen's Road, Telephone 55977. C.483

**WALTON-ON-NAZE.** Great Summer Convention. Deepening of spiritual life; nightly rallies; speakers: Pastors Fletcher, Botham, Bolt (A.O.G.), Rev. W. Plowright (Elim). Particulars: May Jeffreys, Gothic House, Saville Street; s.a.e. C.484

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**LINOTYPE OPERATOR.** Vacancy occurs in the typesetting department of Evangelical Publishers Ltd. Incentive scheme. Unusually good conditions in a Christian company. Write giving full particulars to: Managing Director, Evangelical Publishers Ltd., Clapham Crescent, London, S.W.4.

## MISCELLANEOUS

**ATTENTION abstainers!** Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

**WOULD** leisurely motorist, interested in East Anglian countryside, please communicate with widow with fairly infirm dependant (O.A.P.) with view to giving a few outings? Could offer comfortable accommodation and some meals in exchange. Please write fully. Confidence respected. Box 50, Elim Evangelical Office. C.23

## MARRIAGE

**BLTYHE CHARTERS.** On February 23rd, in the Elim Church, West Walls, Carlisle: Arnold Blythe to Sheila Charters, Officiating minister: H. Palliser.

## WITH CHRIST

**ALLEN.** On January 20th, Miss Sophie Emily Allen, aged 87, member of Elim Church, Thornton Heath, Officiating ministers at funeral: T. J. Broomhall and Rev. T. Chivers.

**BALL.** On February 15th, Mrs. Alice Ball (daughter of Mrs. L. Cookson), Officiating minister at funeral: John Woodhead.

**BAKER.** On February 9th, Edward Charles Baker, aged 73, member of Elim Church, Southend, Officiating minister at funeral: J. A. Wright.

**BRADSHAW.** On February 13th, at his home, Jack Bradshaw, aged 81, was called home after much suffering patiently borne. A faithful member of Elim Church, Longton, he will be greatly missed. Officiating minister at funeral: John Coleman (resident minister).

**DEANE.** On February 21st, Mrs. Emma Deane, aged 73, beloved member of Elim Church, West Walls, Carlisle, Officiating minister at funeral: H. Palliser.

(Continued on previous page)

## "CROYLANDS"

**EXMOUTH (ISCA ROAD), SOUTH DEVON**

A large Christian guest house in its own grounds. Few minutes from sands. Real fellowship. Very comfortable. Hard tennis court; tours arranged.

High season service at half rate till June 30th

C.474

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