

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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



THE

Elim Evangel

VOL. XXXIV. No. 3.

THREEPENCE

JANUARY 17TH, 1953.



John Ellison of the B.B.C. questions Mr. W. Snowden during the recent visit of the London Crusader Choir to Broadcasting House for their participation in the "In Town Tonight" programme. Pastor D. B. Gray, founder and conductor of the Choir watches his script, whilst the members of the Choir look on with interest, waiting to sing well-known carols.

TEXT FOR THE TIMES

"Make a joyful noise unto God, all ye lands" (Psalm lxxvi. 1).

Hymns and Hymn Singing

by

Vernon Rimmer, A.R.C.O., L.R.A.M.

WHEN introducing a new hymn-book it is appropriate to make some remarks concerning hymns and hymn singing in general. First let me say a few words about the new *REDEMPTION HYMNAL*. After a close and critical examination I am of the opinion that this book is the finest collection of hymns and tunes ever to be brought together under one cover. So far as the text is concerned I am convinced that there are abundant spiritual blessings awaiting us as we sing these grand hymns: already we have experienced some of these. Regarding the music, the selection of tunes is most comprehensive: all the old and new favourites are to be found. I have looked for literally dozens of tunes, and not once have I been disappointed. The editing of the tunes is of a consistently high standard, showing not the slightest trace of hurried or slipshod work on what must have been a prodigious task. From beginning to end musical skill and refinement are apparent. I feel confident that when we become used to this new hymn-book we shall regard it as a priceless possession, and those responsible for placing it at our disposal are to be congratulated upon the superlative results of their efforts.

The word "hymn" comes from the Latin *hymnus*, and denotes a song of praise in honour of a deity. The first hymns were in honour of the heathen god Apollo: with the advent of Christianity, hymns were written and sung to the praise of Almighty God. These early hymns were quite unlike the hymns in our hymn-book, and a typical example is the *Te Deum Laudamus* which is sung every Sunday morning in the Anglican Church. It is a majestic hymn of praise starting as follows:

We praise Thee O God,
We acknowledge Thee to be the Lord;
All the earth doth worship Thee,
The Father everlasting,
To Thee all angels cry aloud,
The heavens and all the powers therein:
To Thee cherubim and seraphim continually do cry,
Holy, holy, holy, Lord God of Sabaoth,
Heaven and earth are full of the majesty of Thy glory.

These early hymns were sung to ancient plainsong melodies of great feeling and beauty. They were not sung by the people at large, but by a few appointed singers such as the monks who were mostly trained musicians. Towards the end of the seventeenth century when congregational singing was rapidly gaining favour, the modern hymn came into being. It consisted of sacred words

divided into verses with a plain and easily remembered tune, the same tune being sung to each verse. The earliest of these hymns were metrical versions of the Psalms (that is versions in the form of poetry). Perhaps the most familiar example is the hymn "The Lord's my Shepherd," sung to "Crimond," which is the Twenty-Third Psalm in verse form. In the *REDEMPTION HYMNAL* there is a whole section devoted to such versions of the Psalms (Hymns 99 to 111). The words of later hymns are very often the spontaneous utterances of their authors, whether of praise, worship, prayer, spiritual aspirations and so forth. Here is a lovely hymn of praise:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and sing:
To show Thy love by morning light,
And talk of all Thy truth at night, etc.

And here is one of prayer:

My God is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer? etc.

Many hymns express the joy and reality of salvation:

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know as now I know,
I am His and He is mine.

And this is how Charles Wesley felt:

My God I am Thine,
What a comfort Divine,
What a joy just to know that my Jesus is mine!
In the heavenly Lamb
Thrice happy I am.

And my heart it doth dance at the sound of His name!

Other hymns express the deep yearnings and longings of the soul:

O how shall I whose native sphere is dark,
Whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?

Possibly the greatest and certainly the most prolific of all hymn writers was Charles Wesley. He wrote over six thousand hymns, and it is gratifying to see that the REDEMPTION HYMNAL contains a large number of these grand hymns, as well as a generous selection of tunes of the type known as "ranter's." You can almost tell a Wesley hymn by its note of certainty and assurance, and by the delightful picquancy of its wording.

Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth and followed Thee!

Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: It shall be done!

To my mind, words such as these are second only in significance and beauty to the words of Scripture themselves. I find that it is so easy to lose sight of the full meaning and beauty of the words, perhaps because of a very attractive tune, or by reason of an oft-repeated hymn. You may have heard about the choir boy who was asked to read the last verse of the hymn, "The Son of God goes forth to war." This is what he read,

They climbed the steep ascent of heaven
Through peril, toil and pain;
O God to us may grace be given
To follow in the train.

Not only did the choir boy mis-read a word in the last line: he failed to grasp the meaning of the words as he read them, otherwise he would not have made that mistake. Of course we smile at his youthful indiscretion, but are we not in danger, sometimes, of doing the same thing ourselves? I would suggest, therefore, as we start with our new hymn-book, that we read, re-read and meditate upon these glorious words so as to recapture their full meaning and beauty. And to be in sympathy with the spirit of a hymn is half the battle fought when we come to sing it.

Now for a few words about the tunes. The REDEMPTION HYMNAL contains quite a fair number of tunes which cannot be regarded as first-class musical compositions. This has not been done in ignorance, but purposely. A hymn tune cannot be judged solely by its musical merits. Countless numbers of great tunes which we love to sing, and are blessed by singing, fall short of musical perfection in some way or other. The composers of such tunes may not have been highly trained musicians in the sense that Bach, Handel and Beethoven were. Many of them were probably choralists who knew by experience the type of tune exactly suited to congregational singing. And in many cases they were men of spiritual discernment who were able to sense the atmosphere of a hymn and to match the tune accordingly. And the first requirement of a tune is that it shall fit in perfectly with the atmo-

sphere of the words. Therefore, in spite of the fact that some tunes may be deficient, musically speaking, they may still possess qualities which entitle them to greatness in the estimation of all but the prejudiced. There are those who seem to think that there never was any great music written except by Bach or Beethoven. according to these people Handel did not come in anywhere, even though he did write the Messiah. Unfortunately, this perverted reasoning, which approaches the pinnacle of stupidity, is frequently applied to the assessment of hymn tunes. One may as well despise the newspaper because it lacks the literary perfection and grandeur of the Bible. As intelligent and sensible people we have to take a reasoned and balanced view. Such a view is expressed with remarkable insight in the Preface to the REDEMPTION HYMNAL:

The Committee have aimed at popular tunes in the best sense of the word. Music is regarded as the handmaid and not the mistress of the praises of the Lord. The supreme object has been to set worthy words to music simple enough for the common people to sing them gladly. . . . In many cases it can be justly claimed that great words have been set to great music fitting enough to enrich and inspire the high praises of God on any occasion.

This leads me to a few final words upon the singing of hymns. Hymn singing is essentially the congregation's own special part of the service. Not all can testify, few can pray, and fewer still can preach a sermon: but all can sing, if only after a fashion! So let us regard the singing of the hymns, not just as a fill-up between the other parts of the service, but as our own individual act of audible worship unto the Lord—for He is worthy to be praised. On the fly leaf of the REDEMPTION HYMNAL we read these words:

Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. v. 18, 19).

Note that the apostle Paul's injunction was addressed not to a choir, nor to musicians in particular, but to the whole company of believers at Ephesus. Note also that the emphasis is upon hearts—not voices. Charles Wesley had the right idea when he wrote,

O for a heart to praise my God.

Let us endeavour, therefore, to fulfil the scriptural injunction by praising the Lord, first and foremost, with our hearts. It is, however, very desirable that our vocal efforts should be made worthy of "the high calling wherewith we are called." Did not the apostle Paul also say—"Let everything be done decently and in order." Regarding the purely vocal side of our efforts I want to make two important observations:

1. Congregational hymn singing, to be really effective, demands effort and exertion from everyone taking part. It demands also that everyone present will do his or her share and not leave it to the few, nor to the choir.

2. The hymns must move at a brisk pace. A tune only

(Continued on page 35)

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

Printed and Published every Saturday

by the Elim Publishing Company, Ltd., Clapham Crescent,
London, S.W.4.

Editor : Pastor H. W. Greenway.

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

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

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

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

Terms : 17/- for one year or 8'6 for 6 months, post free to any address.

Quantities : 10 copies, 2'6 ; 20, 4'6, 30, 6'9 ; and so on, 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, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

RELIGIOUS NEWS MEDLEY

The daily papers recently have had a fair sprinkling of religious news items, from the attack of a vicar on a bishop for refusing to induct him to a certain living on account of his pacifist views, to a storm in an education committee over the advisability or otherwise of giving New Testaments to school children as Coronation gifts; from the discovery of a Coelacanth which is supposed to have a pedigree trailing off through 20,000,000 years, to a discussion about the merits or demerits of American Christianity as applied to the British way of life; from a canon of the Church of England who dangled socks over the pulpit of St. Paul's Cathedral to show the miserable and insulting response to an appeal for gifts for the poor, to the robust declarations of a Nonconformist minister at the beginning of the 1953 World Campaign of Methodist Advance.

Some of these items, while they may provoke criticism in certain quarters on the lines that the Church needs to exercise more love, do suggest that the witness to spiritual reality in our land is developing more muscle and meaning. "How absurd is that notion," writes Joshua Loth Liebman, "current in modern society that men and women must be safeguarded, coddled, and shielded against any emotional outbursts. It is not those outbursts which harm the human organism, but the complete avoidance of them, which scars and tears the fabric of the inner soul." This comment could be applied with equal force to society at large. Controversy about religion and the Church is all to the good: it is far better than the deadness of utter apathy.

What is considered by some to be the most important of all the recent news features is the landing of the Coelacanth fish. So significant is this achievement after

fourteen years' search by Professor J. L. B. Smith, of Rhodes University, that the B.B.C. devoted a broadcast laid on from South Africa to tell the special story, and to give listeners in this country an assurance that scientific juggling with figures has at last figured out to expectations. The man in the street, who often shows rather a superior attitude when matters of religion are mentioned, gapes in wonder at the amazing accuracy of the hypothesis of the scientists. Those millions of years almost look as clear as a good Cruft's pedigree. Of course, when one is speaking in big figures, a few more noughts help to give importance to geological or marine scraps and confuse the unwary. Hitler believed the axiom that the bigger the lie the more inclined people will be to believe it. Modern scientists appear to work on a similar principle with their pronouncements about the origin and ancestry of man. But we suspect that many of these big ideas are only based on flimsy evidence gleaned from here and there, and carefully pieced together to suit an imaginative mind.

The item which is of particular interest to us is the challenge of Dr. W. E. Sangster of the Central Hall, Westminster. This was given front page prominence in the *News Chronicle*, and reported in other newspapers. Apparently it has roused more interest than many of the sermons preached in London during recent years, which may be due to an awareness of the Press that something has got to be done to restore our moral equilibrium, or to the fact that so few clerics in high places say anything worth commenting on. Whatever may be said in the immediate days ahead, we sincerely hope that the concern which this sermon delivered on the first Sunday of 1953 occasioned, is not merely a flutter over the journalistic conscience, but a permanent impression that will eventuate in a nation-wide turning to God.

Dr. Sangster put his finger on some sore spots in our public life. He asked first of all for a paying off of old debts, and pointed to the remarkable effect of revival in Wales when people paid off old-and-neglected and half-forgotten debts. The decay of common honesty is undoubtedly at the root of many present-day troubles. People who incur debts with the idea that they will never pay back are common thieves.

The second point must have shocked many people when it was pointed out that there are something like 10,000 prostitutes in London, and that 250,000 men are estimated to make use of them every week. Some of these prostitutes have been fined as many as 150 times, but the maximum legal penalty of £2 is considered by them as nothing but incidental expenses. We have already referred in a previous issue of our magazine to this foul traffic. The purity of true spiritual and home life is the answer to this stream of filth which stains our cities. Nor are the theatre and publishing worlds without blame for this state of things. Pornographic literature is sold in our shops and advertisements are designed which inflame the passions of young people. The impression made on the emotional nature is most difficult to expunge, and requires more than psychological disinfectants.

Dr. Sangster went on to deal with the divorce rate,

juvenile crime, the prison population, work output, our sense of destiny, the war of ideas, and peace and happiness. He has been courageous in tackling the question of output. Quoting the slogan which appeared on our hoardings, "We work or want," he added, "But how can you make a man work who doesn't want to? How can you prevent a loafer living a parasitic life on the Welfare State and twisting noble legislation to ignoble ends? I heard a woman—the mother of many children—say not long since that the children's allowance nicely paid for the pools and her cigarettes. . . . Not even the love of country or the hope of making a bit more for yourself is a motive sufficiently powerful to overcome the inertia of our nature in days of high taxation. It calls for the steel and granite of deep religion. Men work to the uttermost who work for God." How true these words are is confirmed in the Old Book: "Servants, obey in all things your masters according to the flesh; not with eyeservice as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. iii. 22-24). There is no questioning the fact that better industrial relationships would follow a practical application of biblical teaching to our commercial life. Our unwillingness to accept these simple exhortations will result in tragedy. There is another word which says, "If any would not work, neither should he eat" (II. Thess. iii. 10). Criticise this principle as we will, we cannot get away from the obvious and ugly reality of it in modern society. With a deterioration of the spirit of honest endeavour, and the growth of the spirit of get-as-much-as-you-can-for-as-little-as-you-can-do, there has been a hardening of the food situation, with a promise by our economists that things will get steadily worse. The Christian should be a better artisan, efficient, clean, and ready to serve.

The statements of many ministers who have commented on this sermon have been favourable. This indicates their desire for a revival. Of course, we expect dissentient voices to be raised somewhere, and one comes from Scotland. The Rev. H. G. Ross of Glasgow says, "If Dr. Sangster means a religious revival like some we have had in the past 30 years I think we would be better without it. Something deeper than a whipped-up fervour is needed today." The unfortunate thing is that in many churches throughout the land we do not have any kind of fervour at all. Revival is the need of the hour, and we do not mind how it comes if only men and women are saved from sin, and lives and homes are made sweeter.

The protest of Canon Lewis Collins at St. Paul's Cathedral was perhaps in different mood, but it demonstrates the same bad disinclination among many people to accept responsibility for our neighbour's welfare as prompted some of the Methodist minister's words. Among the gifts received for the annual Christmas Tree Fund at the Cathedral were useless articles of clothing, dirty and moth-eaten. "I could show you hundreds of things like that," complained the Canon, "handed in by people who think that any old junk will do because it is

for poor children and old people who cannot afford the nice things of this world." How often our giving is characterised by the same niggardly pseudo-generosity. We wave our hand in the direction of the poor, we give to the service of the sanctuary, but it is always with a certain care that we do not hurt ourselves in the process. This was the corruption which rotted out the heart of Israel's religious life: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name? Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for a sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts" (Mal. i. 6-8).

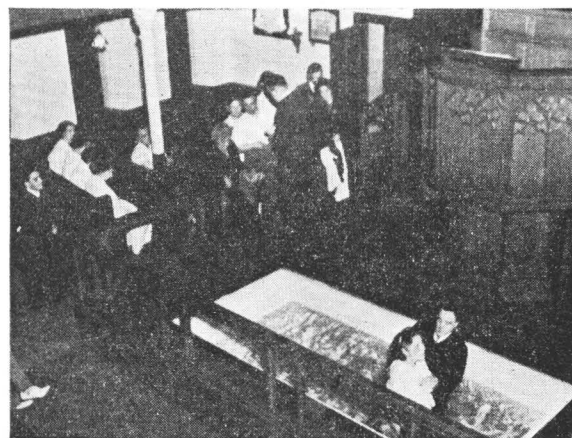
Whatever we offer, either to God or to our neighbours in His name, must be given with a benevolence fitting the high service we are honoured to perform.

FOCUS on the CHURCHES

REVIVAL TIDINGS AT NEWPORT

By Clifford Morgan

Another step was taken in the Newport Revival when ten recent converts were baptised in water. Among this number were three married couples. This is the first Elim baptismal service to be held in Newport.



A convert is baptised at the Newport service.

We praise God for saving twelve souls in the last three months.

One lady was on her death bed when our Pastor was contacted. He laid hands on her and she was marvelously healed. On the next Sunday she came to the meeting and was gloriously saved. The following weeks she brought in her husband, daughter, sister, and friend who were all converted.

(Continued on page 32)

T H E F R U I T C

DR. C. I. SCOFIELD, whose notes are like the curate's egg—good in parts—and therefore only to be accepted with discrimination, has this to say concerning the fruit of the Spirit: "Taken together they present a moral portrait of Christ." With that observation every true believer will concur. It sums up the idealistic significance of all Christians, though it is to be regretted that the word "significance" must be qualified by the word "idealistic." Alas that we fall so far short of the ideal! Nevertheless, among the people of God there are large numbers who recognise this as their privilege and responsibility—to present a moral portrait of Christ to the world. Though by no means perfect, yet they travel hopefully and with sincere and determined aspirations along this pathway to perfection. Or to change the figure to one more in keeping with our subject, they welcome, and gladly submit to all the activities of the Husbandman in His efforts to bring the fruit to perfection.

"We believe that every believer . . . should produce the ninefold fruit of His Spirit." And how reasonable a belief it is! Why you can find love and joy and peace and all the other graces, which Paul calls the fruit of the Spirit, enshrined within the ruined temples of the lives of unregenerate sinners. They are not the exclusive characteristics of Christians.

But if that is so, how much more should they be found in your life and in my life, child of God? What is there distinctive about Christians? What is the difference? The difference is, that whereas the love, joy, and peace, etc., of the non-Christian are but relics in human nature of a bygone perfection still interwoven even within the depravity of human nature, the same virtues in the child of God spring from a new and living relationship with God in Christ. He is the Vine and is thus the source of fruitfulness in the branches which are composed of all His people. It is this distinctiveness which has proved to be one of the most impressive and effective characteristics of Christians throughout the entire Church age. There must be tremendous numbers who have for their testimonies something akin to that of the great Church father, Justin Martyr,

who has left it on record that he was attracted to the light by the self-denying constancy of the suffering disciples; he could not believe evil of a people whose conduct was so consistent and whose courage was so firm.

Because the fruit is the fruit of the indwelling Spirit of Christ, there is difference of quality from that manifested by unbelievers. The vine of human nature is riddled with disease and decay, but the Vine which is Christ is without defect. Who can reflect upon the history of Christ's Church and not be filled with admiring astonishment at the manner in which the fruit of His Spirit has

been manifested, in the most trying of circumstances, and by so many of His followers. "This," cried Perpetua, going out into the Carthaginian arena to be trampled to death by wild beasts, "This is my day of coronation." Dr. Ridley, seeing Latimer following him to the stake, ran up to him, embraced him and kissed him with, "Be of good heart brother, for God will either assuage the fury of the flame or else strengthen us to abide it."

Hugh Mackail stands upon the scaffold: he is to be executed as an incorrigible covenanter. Listen to him: "Now I leave off to speak any more to creatures, and turn my speech to Thee, O Lord. Now I begin my intercourse with God, which shall never be broken off. Farewell Father and Mother, friends and relations! Farewell the world and all delights! Farewell sun, moon and stars! Welcome God and Father! Welcome sweet Lord Jesus, the Mediator of the new covenant! Welcome blessed Spirit of grace! God of all consolation! Welcome glory! Welcome eternal life! Welcome death!" There you have the apotheosis of the fruit of the Spirit. These take rank among the immortals, but there are multitudes whose names do not adorn the halls of earthly fame, but who doubtless are had in remembrance before God and who, with devotion

FUNDAMENTALS

"We believe that every Saviour should produce the fruit of the Spirit: Love, Joy, Peace, Longsuffering, Gentleness, and Temperance."

P A S T O R W A L T E R H . U R C H

T H E S P I R I T

no less complete and bearing upon the branches of their lives fruit no less admirable, have passed into the Father's presence.

Moreover, these illustrations serve to remind us that it is only in the tests of life that we become most aware of the presence of the fruit.

To love in word is much easier than to love "in

deed and in truth," as Peter had to learn. Boastings come readily to our lips, for the fruit of the lips springs to being much more readily than the fruit of the Spirit. On one occasion, Hudson Taylor went to meet a young missionary who had come to China to commence his ministry. The great man

took his new recruit to a near-by restaurant for refreshment and a chat. During the course of the meal, he poured out a tumbler of water to the brim. Then as he was speaking he gave the table a hard blow, and as the water spilled out, he said, "Now out here in China you will get many a nasty knock, many a rough experience. You will come up against much criticism and trial. But remember this, when you do it will only spill out of you what is in you."

Here is a truth to write in capital letters upon the walls of our minds: The fruit of the Spirit is love, and all that follows are the varied expressions of love. There are sections within the fruit, there are not nine fruits, the fruit is nine-fold, and all the sections go to make up the rounded wholeness of it. Just as light cannot exist without all the elements of light, so love cannot exist without all the elements of love. Do I go too far in my analogy? I have seen deformed fruit. Is it possible that the fruit of the Spirit should lose its wholeness and be incomplete? Yes, I fear so. It is described by Paul in three sections of threes. The first having to do with the emotions, and are in the realm of experience; the second with conduct; the third three with character. To make the wholeness of the fruit they must all exist proportionately, just

as they are seen in the "moral portrait of Christ" which the Gospels present. How do these graces figure in our lives? The art of self-examination is very largely a lost one. People do not now spend much time examining their own condition before God. We are much more prone to examine the condition of others, but he who would attain to holiness and have his fruit unto holiness must make self-examination habitual in his life. Is there a lack of gentleness, for example, or perhaps of meekness? Do I give the impression of being a discontented, joyless Christian? "Man know thyself," exclaimed the old philosopher, and well might his words be repeated.

Now it is important to remember that we are thinking of the fruit of the Spirit. This is not something we can manufacture, or that can be generated by self-effort. You might invent an aeroplane, but who ever heard of anyone inventing an apple! What are the requisites needed for this spiritual fruitbearing? The Scriptures suggest three: (i) **A death.** Every bunch of grapes on the vine, and every apple upon the tree is an evidence of a death. You say, "I should have thought them to be evidence of life." Well, you are right, but paradoxically they are also evidence of a death. Do you recall the words spoken by our Lord as He went to Jerusalem prior to His death? He spoke them, at the time, to some curious Greeks who came to see Him, and this is what He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "You must die to live," cried our Lord. Why was Paul so eminently fruitful in life? It is an open secret, which he makes known in Gal. ii. 20, "I am crucified with Christ." We have all been impressed in our study of the Pauline letters by the frequency with which the writer testified to the necessity of, and experience of death. To the Corinthians he wrote, "I die daily," to the Romans, "Reckon ye also yourselves dead indeed unto sin," whilst to the Colossians he wrote, "Mortify therefore your members which are upon the earth." Previously he had told them that they were dead and that their lives were hid with Christ in God. The process of dying has

OF THE FAITH

on the Lord Jesus Christ as
fruit of His spirit:- Love, Joy,
goodness, Faith, Meekness,
-Elim Fundamentals.

(E L I M C H U R C H , W O R T H I N G)

never been easy and it never will, but it is the way to fruitfulness.

The next requisite is (ii) **To abide in Christ**. As the fruit of the Spirit is evidence of death, so also is it evidence of life. Paul tells us in Galatians ii. 20 not only that he was crucified, but also that he lived, and all that he says carries us back to John xv. where we hear our Saviour say, "Abide in Me and I in you. As the branch cannot bear fruit of itself . . . no more can ye . . . he that abideth in Me and I in him, the same bringeth forth much fruit for without Me ye can do nothing."

The connection between the branch and the vine is a living one, and the fruit of the branch comes naturally from the life of the vine. All that the vine possesses is for the nurture of the branches, and the object of the branches is to bear fruit. Joseph Brice once wrote, "All backsliding is the result of slack-biding." Similarly so, all fruitlessness.

The third requisite is (iii) **Cultivation**. There will not be a great deal of fruit in the garden of the soul if it is not in a state of cultivation. The work of the Gardener is never finished. Turning again to John xv., we hear our Lord say, ". . . and My Father is the husbandman." In the garden of the soul there is weeding and pruning and purging to be done, and the process is often painful, but it is always profitable.

And here is the concluding thought: All fruit carries within itself the seeds of reproductiveness. Similarly so, the fruit of the Spirit. Within the fruit of love is the seed of the Word—the good seed of the kingdom. The bearing of fruit in our lives is the guarantee of another harvest.

Focus on the Churches—(cont.)

The revival continues under the anointed ministry of Pastor L. G. Malhomme.

WELCOME TO CLAPHAM

By Mr. Troughton

On Sunday, November 2nd, Pastor C. J. E. Kingston conducted the induction service, at Clapham Church, of Pastor F. Hodge.

Members of the Church can feel revival in the air under the anointed ministry of our new Pastor. The Lord set His seal upon him during the first service by a miraculous healing.

An innovation greatly blessed by God has been the prayer meeting preceding the evening service each Sunday.

The Crusaders are experiencing a time of blessing and numbers have greatly increased. The weekly prayer meeting is also very well attended.

BAPTISMAL SERVICE AT CHESHAM

By J. A. Freeman

A lovely service! A thrilling service! These remarks were heard after a baptismal service at Zion Baptist Church. The candidates were four young people from the Elim Church, and Pastor Wagner had the joy of

baptising them. Listening to these dear ones singing "O Jesus I have promised to serve Thee to the end," one realised it was a definite experience to them in obeying their Lord's command.

BELFAST CHRISTMAS CONVENTION

By Pastor J. Smith

The last service of the Irish Convention has come to an end; and what a time we have had.

The ministry of the Word was glorious, yet the outstanding feature was the singing. We had not only the Ulster Temple Choir and the Beersbridge Road Male Voice Choir, but also the famous Donegall Road Male Voice Singers, and these, together with the vocal ministry of Mr. Ll. Bell, brought heaven down.

On Boxing Day afternoon Mr. James Salter brought us a soul-stirring message, after which about 17 brothers and 33 sisters were immersed in water by the Pastor of the Ulster Temple. Amongst those baptised was a sister from behind the Iron curtain; praise God there was no curtain here, but an open heaven and the glory of God streaming down. Miss Nora Hurst (Dublin), who had once been behind the Scarlet curtain of Rome, gave her testimony of how she had found spiritual liberty through Jesus Christ. Others who had also been behind the Scarlet curtain, but now had stepped through the riven veil, went through the waters of baptism in the footsteps of their Lord.

Seven buses from outlying country districts brought happy rejoicing believers from our other Elim assemblies. About 800 attended on Boxing Day; and about half remained for tea, there was a busy time for those engaged in serving tables.

The ministry of Mrs. Bell and her gifted husband brought much blessing. On Monday they travelled to Portadown for another rally, and on Tuesday to the Elim Tabernacle, Ballymena; where the final meeting of the Elim Irish Convention was held.

YOUTH RENDEZVOUS AT HULL CITY TEMPLE

By L. W. Green

There is one hour of the week when crowds of young people are at a loose end to know what to do. They stream from the cinema about 7.30 p.m. on Sunday evenings, so our young people leave the evening service in time to catch the crowds. They always return with a splendid number of young people. **One "Fisher" alone brought in nineteen one night** (Hull is noted for fishing).

The old people pray while the young people are out; thus some are burden-bearers and others torch-bearers.

The sixty-minute service is something quite different from the usual. It is based partly on Psalm cl. The Bible is ancient but not antiquated: in fact it is ultra modern in its method of presenting the "Truth to Youth."

What a thrill it has been to see young people voluntarily enquiring the way of salvation through the "Youth Rendezvous."

We pray for "Power for the Hour."

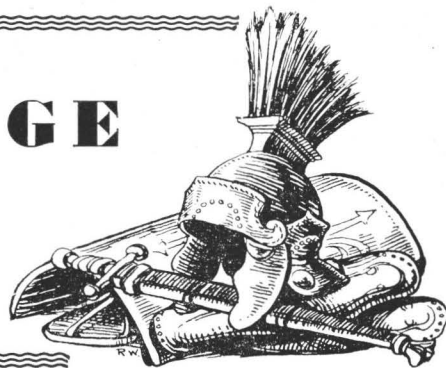
We feel that "Now is the Hour."

When? "Sunday night at Eight."

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



SUNDAY NIGHTERS

In many of our Sunday night congregations numbers of fine young people regularly attend to worship and enjoy the typical Elim Sunday night Gospel meeting. We wonder sometimes why they are not more fully employed or closer linked to Church and Youth activities. The weekly Crusader or other Elim Youth meeting is not part of their programme. Many of them maybe, at that stage of growing from junior to adult Church activity, so far have not thrown in their lot with Crusaderism or other contemporary service. It could be that no personal or direct approach has been made to them, or no word of warm-hearted invitation extended. How often a general announcement from a platform concerning meetings is never accepted personally, but how successful can a direct contact and invitation prove to be. In all this we must play a part. Youth leaders themselves must ever be on the alert to bring in and harness the service of all such young folk found sharing our worship and attending our meetings. We want to see our Crusader branches built up, our borders enlarged, our interest and enthusiasm fanned into vital endeavour and progressive pursuit. See to it then that we do something about these Sunday nighters and discover how best they can serve our cause. Ascertain their interests and abilities; maybe some of the present "extinct" bands can be revived and remoulded into units manned with fresh blood and a vision splendid.

SUMMER NEWS IN JANUARY

Sunny South-West

Already Reg. Ballard, Youth Commissioner for the Bournemouth Presbytery, sends us information in a splendidly prepared brochure announcing the Holiday Camp for 1953, to be held at Charmouth, near to Lyme Regis. It is a delightful spot and none should miss this opportunity. For advanced information write to Miss Daphne LeFevre, 29, Draycott Road, Ensbury Park, Bournemouth. We shall welcome details of other Elim Camps planned for 1953. Write now, there is no time like the present. And Remember, the early bird catches the campers!

NEWS IN BRIEF

A Crusader branch commences this month at WARRINGTON. Youth week in BRISTOL goes well. Over seventy Crusaders attending, and a Youth Choir

going strong. Sunday School, too, has been started. Crusader week at BRADFORD is reported as being the best ever. Visits to neighbouring churches and centres have been much blessed and appreciated. During the Christmas season the LONDON CRUSADER CHOIR visited Holloway, Maidstone, and East Sutton Park prisons. At Maidstone the Choir was given a great reception and entertained to dinner and tea in the prison. CROYDON Crusaders rendered carols at the Knight's Christian Youth Club.



Pictures taken recently when the Lord Mayor of Birmingham and the Lady Mayoress visited the Elim Church, Selly Oak, for the annual Sunday School prize-giving. The little fellow in the top picture seems more interested in the photographer than in the prize he has received, and the Mayor is obviously amused. In the bottom picture Pastor Jack Osman can be seen leading the singing. Pastor John Dyke (District Supt.) and other Elim ministers are also on the platform.

Thought for the Week

"A man must either be a blessing or a blight; he cannot be a blank."



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, January 25th. II. Samuel xxii. 17-32.

“My righteousness” (v. 21).

David is not boasting. How obnoxious that would be; but rather claiming that in his relations with King Saul he acted sincerely and uprightly. His point is, “I have not wickedly departed from my God” (v. 22). Our conduct does affect the way in which God appears to us (vv. 26, 27), and may even affect our understanding of God (Psa. i. 21).

MONDAY, January 26th. II. Samuel xxii. 33-51.

“Thy gentleness hath made me great” (v. 36).

The occasion of this song is David’s restoration and enthronement. Out of his sore distress he has at last been brought to light, and liberty, and power. That God did it all was as clear as noonday (Psa. xviii.), and what impressed David most as he surveyed God’s dealings with him was the amazing gentleness by which His almighty power was displayed: “A bruised reed will He not break.”

TUESDAY, January 27th. II. Samuel xxiii. 1-7.

“Last words” (v. 1).

In his last words, King David, who, though of humble origin, was exalted by God, appointed to great service, richly endowed, and divinely inspired, here outlines the ideal ruler. As such he fell short (v. 5), but all was to be abundantly fulfilled in David’s Greater Son, according to that everlasting covenant, ordered in all things, and sure (vii. 12, 13). In this connection read Acts ii. 24-35.

WEDNESDAY, January 28th. II. Samuel xxiii. 8-23.

“The little more, how much it is!”

Fine as were the deeds of the thirty, that of the three was finer. There are always those who are prepared to risk their lives to slay a lion or a giant, but who would do it for a cup of cold water? Interpreting their Master’s desire, they tarried not to measure the consequences to them of fulfilling it. It was no coldly calculated deed. “Lord we have left all . . . what shall we have?” Would it please the King? That was enough! And that is how love acts: “And do those things which are pleasing in His sight.”

THURSDAY, January 29th. II. Samuel xxiv. 1-14.

“The anger of the Lord was kindled” (v. 1).

David’s act must have been very sinful to have merited such dire punishment. His people were obviously involved in it too, or were they being chastened for their previous disloyalty to the throne? Did it indicate self-sufficiency? Was he dazzled with the glamour of victory and the lust of empire? God hates that, for it is the Devil’s own sin. What an anti-climax this chapter makes after the fine things of chapters xxii and xxiii.

FRIDAY, January 30th. II. Samuel xxiv. 15-25.

“The threshing-place of Araunah” (v. 16).

David purchased it for a few pounds that he might build an altar of intercession there; and by his intercession the nation was spared. Later he bought the whole area for a much larger sum (I. Chron. xxi. 25). Today it cannot be bought for any money. It is priceless. It was the site where Abraham offered Isaac and where later the Temples of Solomon, Zerubbabel, and Herod stood, and where the Mohammedan Mosque—The Dome of the Rock, stands today.

SATURDAY, January 31st. Galatians i. 1-17.

The call of Paul (v. 15).

Chosen from his birth (v. 15), and in due time called by His grace (v. 15), comprehending God’s great purpose, “to reveal His Son in me” (v. 16), convinced that his work was to “preach Him among the nations,” and controlled by the Spirit of God alone, “I conferred not” (v. 16), he went to the quiet of Arabia to face all the implications with God. Moses went there too. Have I an Arabia?

Please Pray :

For God’s blessing on the Elim broadcast from Cardiff City Temple on Sunday next; for a sister who is paralysed (Hailsham); for a brother suffering from hernia (Hereford); for a woman in a mental home suffering from delusions, another that work will be found, another who is lonely, and a brother who has lost his wife (Saffron Walden); for a sister suffering from ear trouble (Aberdeen); for a brother suffering from an unusual disease (Amesbury); for a brother with tuberculosis of the stomach (Dulwich); for a daughter suffering from kidney trouble (Worthing); for a friend who has an internal growth (Aberdeen); for a man with a split mind (Ladywood); that a man in the Navy who has not been home for 2 years will return to his wife and daughter (Grimsby).

A special prayer meeting is held every morning at Elim Headquarters at 10.30. You are invited to send your requests to the Editor. These will be remembered at this meeting and also included in our Elim Prayer

Circle column.

How can I become a Christian?

I want to be saved; does Jesus invite me?

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

Can I come at any time?

"Now is the accepted time; behold, now is the day of salvation" (II. Cor. vi. 2).

How can my sins be forgiven?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9).

Is Jesus near to hear me?

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. xxiv. 18).

Can I know when I am forgiven?

"He that believeth on the Son of God hath the witness in himself" (I. John v. 10).

I think I feel God's Spirit in my heart?

"The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith. . . . If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 8, 9, 10).

Anonymous Gifts

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts:

Elim Missionary Society: "In Remembrance." Reading, £1; Purley, "Anon.," £1; Armagh, "Only a sister saved by grace" (designated), £5; Waltham Cross, £1; Dundee Crusader, £1; Croydon Believer, £1; "Anon.," Sussex, £30; "Anon.," Halifax, 17s. 6d.; "Anon.," Clapham, £3.

Work in General: "Anon.," Huntingdon, £3; "Anon.," Leyton, F. L., £40; "Anon.," Armagh, £5.

Elim Bible College: Belfast, 2s.

N.B.—Will readers kindly note that gifts for the General Fund, and for any department of the Elim work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4

Hymns and Hymn Singing—(cont.)

begins to have life when it is sung at the correct tempo. Congregational hymn singing as a rule is far too slow, and slow, ponderous singing lacks vitality and conviction. It is not suggested that we should rush our singing: on the other hand we must never allow ourselves to sing the hymn, "Come let us join our cheerful songs," at a pace suggestive of a funeral march! Let us, at all times try to catch the spirit of the words we are singing.

Let every creature rise and bring,
Its grateful honours to our King;
Angels descend with songs again,
And earth prolong the joyful strain.

COMING EVENTS

BLANDFORD. Elim Meetings are held at the Labour Hall every Sunday at 8 p.m.

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

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

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

HAYES. Jan. 17. Elim Church, Keith Road. "Christ is the Answer" Rally. Speaker: Pastor C. Brookes, 7.

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

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

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

MERRIOTT. Jan. 31-Feb. 3. Pastor's Anniversary Services. Speaker: Pastor F. S. Bristow. Sat., 6.30. Sun., 11, 3.15 and 6. Mon., and Tues., 7.30.

PONTYPRIDD. Jan. 31-Feb. 1. Elim Church, Thurston Road. Visit of Pastor D. B. Gray.

PORTADOWN. Jan. 26-Feb. 1. Elim Church, Clonavon Ave. Children's Campaign conducted by Miss S. Blundell. Sun., 7. Week-nights, 6.30. Sat., 8.

READING. Jan. 31-Feb. 1. Elim Church, Waylen Street. Missionary Week-end. Speaker: Pastor D. C. Lewis (India). Sat., 7.15. Sun., 11, 2.45 and 6.30.

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

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

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

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

WINSON GREEN. Jan. 25, 26. Council School, Foundry Road. Sunday School Prize-giving. Speaker: Pastor A. S. F. Horne. Sun., 3 and 6.30. Mon., 7.30.

Answers to Bible Puzzle Corner—(No. 1)

Puzzle No. 4: "Wait on the Lord" (Psa. xxvii. 14).

- | | | | | |
|------------------|----|----|----|----------------------|
| 1. W-ell | .. | .. | .. | 2 Sam. xviii. 17-19. |
| 2. A-mos | .. | .. | .. | Amos i. 1. |
| 3. I-rad | .. | .. | .. | Genesis iv. 17-18. |
| 4. T-ola | .. | .. | .. | Judges x. 1. |
| 5. O-badiah | .. | .. | .. | Obadiah i. 16. |
| 6. N-ehushtan | .. | .. | .. | 2 Kings xviii. 4. |
| 7. T-innath | .. | .. | .. | Judges xiv. 5-6. |
| 8. H-achaliah | .. | .. | .. | Neh. i. 1. |
| 9. E-lisheba | .. | .. | .. | Exodus vi. 23. |
| 10. L-achish | .. | .. | .. | 2 Kings xviii. 17. |
| 11. O-nesiphorus | .. | .. | .. | 2 Tim. i. 16. |
| 12. R-ezin | .. | .. | .. | 2 Kings xvi. 5. |
| 13. D-an | .. | .. | .. | Rev. vii. 5-8. |

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bridlington.—Shalome Christian Guest House. Ideal situation for happy and homely holiday; good reputation; warm welcome and fellowship. Barraclough and Riley, 21, Albion Terrace. Telephone, 5276. C.134

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

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. A limited number of residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone: 633.

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

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

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

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

London.—Urgently required, by two Christian ladies, at business during day, 2 unfurnished rooms and kitchenette; S.W. London: Reply Box 728 "Elim Evangel" Office. C.142

MARRIAGE

Horne: Boulton.—On December 27th (Darby and Joan Wedding), at Bethel Temple, Longton, by Pastor Heary W. Fardell; Albert Horne, on his 82nd birthday, to Eliza Boulton, aged 76.

WITH CHRIST

Bould.—On December 28th, Elizabeth Bould, aged 73, of Bethel Temple, Longton. Funeral conducted by Pastor Henry W. Fardell.

Bright.—On December 31st, after suffering patiently borne, Dennis Edward Bright, aged 6½, Elim Sunday School scholar, Gleadless, Sheffield. Funeral conducted by Pastor S. Penney. "Safe in the arms of Jesus." C.140

Cook.—On December 1st, Sarah Monica Cook, aged 88, of Elim Church, Ryde. Funeral conducted by Pastor E. Cyril Jones.

Farrington.—On December 11th, Florence Louise Farrington, aged 73, of Romsey. Funeral conducted by Pastor Maurice G. Bowler.

Fox.—On December 28th, at Lisburn, Mary Jane Fox, aged 83, one of the original members of Elim Church, Lisburn. Funeral conducted by Pastor E. Fulton. "Till He come."

Malonie.—On December 16th, Hugh B. Malonie, aged 83, of Glasgow. A faithful member and former treasurer of Elim Church, Glasgow. Funeral conducted by Pastor W. Kelly.

Mills.—On December 31st, William Henry Mills, aged 78, of Bethel Temple, Longton. Funeral conducted by Pastor Henry W. Fardell.

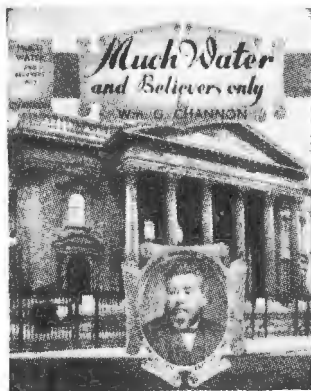
O'Neill.—On January 4th, Mrs. Irene Maude O'Neill, aged 45, of Hounslow, went to sleep in Jesus after much suffering, courageously borne. Funeral conducted by Pastor T. W. Walker.

Warrick.—On December 31st, John Samuel Warrick passed away in his sleep. Funeral conducted by Pastor L. N. Knipe.

AN OUTSTANDING BOOK ON BELIEVERS' BAPTISM

MUCH WATER AND BELIEVERS ONLY

by Wm. G. CHANNON



"This book is a very welcome volume on a subject of fundamental importance to all who believe that baptism by immersion is the teaching of the New Testament . . . published in a convenient size and at a price well within the reach of all, should be in every believer's hands."—*Elim Evangel*.

"Well written and Scripturally sound."—*The Harvester*.

"The whole is simple, clear and satisfying, for the writer is well aware that he has the New Testament solidly behind him."—*The Witness*.

"We very heartily commend this little book because of its clarity, spirituality, helpfulness, exaltation of Christ . . . an admirable book to put into the hands of young Christians."—*The Irish Baptist*.

This book has been highly commended.

5/- net (by post 5/4)

Obtainable from Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4