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**The**

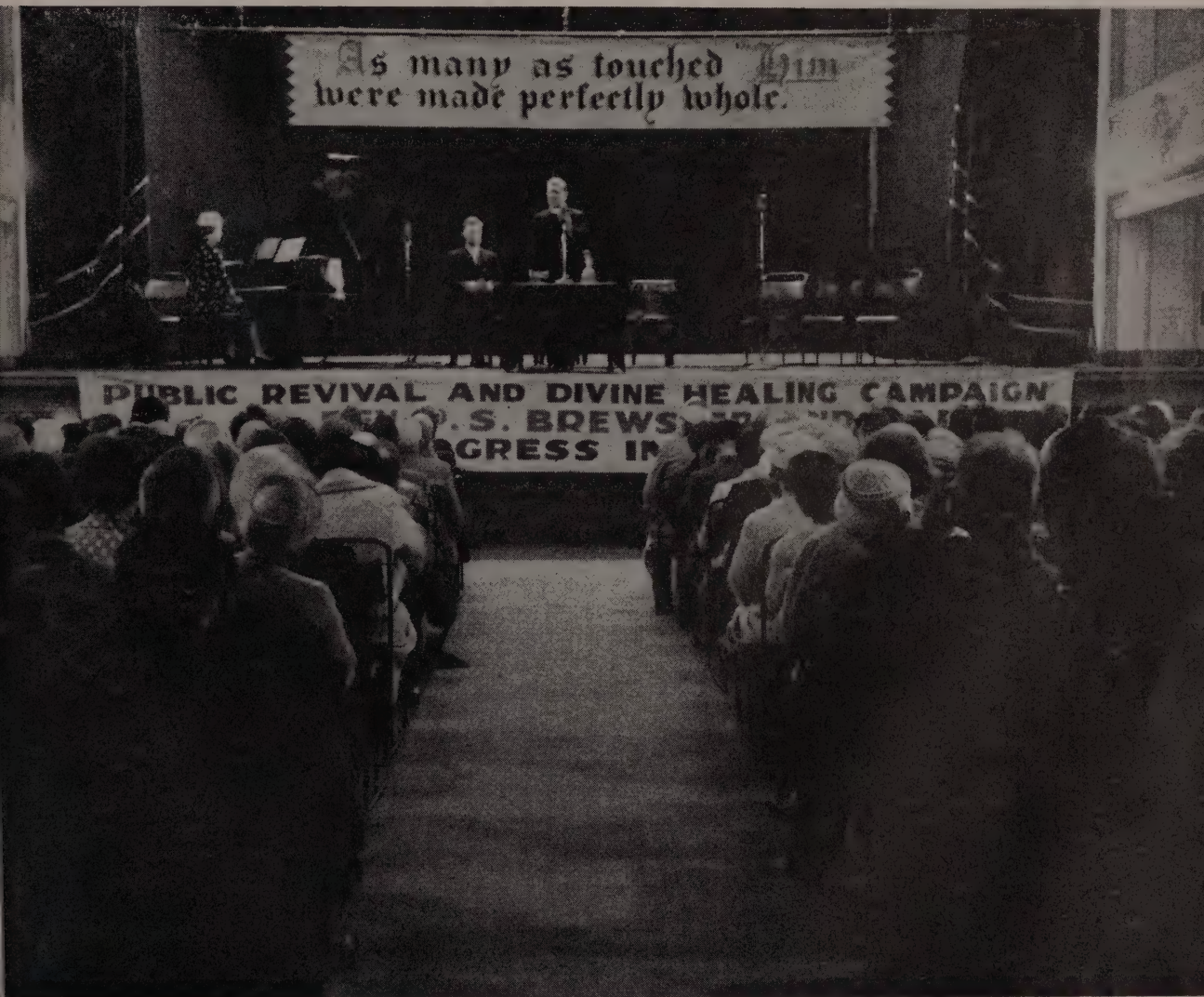
# ***Elim Evangel***

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

Vol. XL. No. 35

PRICE 5d.

OCTOBER 17th, 1959



**PLATFORM PARTY AND PORTION OF CONGREGATION AT THE DERBY CAMPAIGN**

*(See pages 552 and 553)*



## Some thoughts on the

# Ninety-second Psalm

"Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:13).

By Evelyn Green

THIS psalm is essentially the psalm of the children of God; not just those for whom the "lines have fallen in pleasant places," nor those only whose earthly pilgrimage seems compounded largely of toil and tribulation, but of the whole household of God, those who by faith in Christ Jesus the Son of God have become the children of God.

### 1. THE POSITION OF THE BELIEVER

"Those that be *planted!*" (v. 13). Rootlessness, both actual and psychological, is the curse of this modern age, as it is characteristic of it. The displaced persons' camps, and those huge aggregations of refugees, large numbers of whom live behind wire fences like so many animals, and often in the most appalling conditions, are but part of that vast number of pathetic human creatures without roots, without a definite pattern for living, and outside the realm of organised society.

There is that even greater tragedy—the vast multitude of psychologically rootless ones, without God and therefore without security, as our over-crowded prisons, police records, juvenile courts and even the streets of our towns and cities bear witness.

The basic cause of all this is *sin*. Hitler's insatiable ambition, his lust for power, his mania for supremacy (following the pattern of Satan—Isaiah 14:13, 14), was responsible for the ruthless uprooting of great sections of the population of Europe previous to and during the second world war. As for the psychologically rootless, they, driven headlong by unholy cravings, by greed for pleasure and popularity, and by a passionate self-will, range the land, the world even if their purses permit, seeking, ever seeking, wandering, wandering, or, in other circumstances, turn to lawlessness.

The Holy Ghost says of such that they are "trees whose fruit withereth, without fruit, twice dead, *plucked up by the roots*" (Jude 12); but of those who are of the family of God, they "be *planted* in the house of the Lord." As rootlessness arises from sin, so the reverse state springs from a cause which is the very reverse—the *imparted righteousness* of God.

Notice that there is the thought not only of *permanence* and stability, but also of *precision*; for they are not the result of some mere wind-blown, chance-sown seed, nor of human contriving (John 1:13), but of the *deliberate* act of God. "*Of His own will* begat He us with the word of truth" (James 1:18).

*Planted!* It has a lovely sound; it should in these dark and uncertain days be as heavenly music to the believer's ears. And it should move our heart to warm devotion when we realise that for the Lord our Saviour infinite and painful *preparation* preceded our being brought to this happy state. He was the Seed that perforce fell into the ground and died (John 12:23, 24).

Furthermore, God the heavenly Husbandman will *perfect* that which His hands have planted. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6), for Divine love is persistent. This should comfort us in times of "pruning," for who bothers to cultivate the parasitical growth that battens upon the noble tree? *We are planted!*

### 2. THE PLACE OF THE BELIEVER

"In the *household* of the Lord" (v. 13). This introduces a domestic and family note. The believer is not just one more tree among innumerable others in some wild and uncultivated jungle. The word "household" connotes *selectivity* and *safety*. The material components of a household are carefully chosen, and their location is deliberately decided upon. So with the believer. And not only is he himself chosen (John 15:16), but his sphere and his society are also selected. His sphere, the immense and triumphant kingdom of God; his society, those of "like precious faith" (2 Peter 1:1).

This verse conjures up the picture of an oriental household: a gleaming white building surrounded by its spacious courtyard, and the whole enclosed within stout defensive walls. In the courtyard are set date palms and cedars which afford sustenance and shade to the inmates of the house. This brings us to our next thought.

### 3. THE PRODUCTIVITY OF THE BELIEVER

“They shall still bring forth fruit . . . they shall be fat and flourishing” (v. 14). If the believer, planted in the household of the Lord, is not flourishing in that he is not bringing forth the precious fruit of the Spirit, those glowing evidences of his inward, heavenly life, something is very much wrong. Perhaps he is not responding to the disciplinary hand of the Husbandman.

Notice that our verse connects “flourishing” with “fruit,” not with foliage. If the trees of the Lord are full of sap they are conspicuous not so much by their *size* or their showiness as by their *serviceability*—as suppliers of fruit, of those lovely graces which find their expression towards God and towards man.

### 4. THE PURPOSE OF THE BELIEVER

“To shew that the Lord is upright” (v. 15). As the vessel that emerges from the potter’s hands is designed for a specific purpose, and shaped accord-

ingly, so the children of God by their very existence as *vital* members of the household of God fulfil a supreme function—they show that the Lord is upright. From the very beginning this was their destiny—His glorification (Isaiah 61:3). He has set our roots in His household that “we should be to the praise of His glory” (Ephesians 1:12). Every tree “planted” by Him and functioning according to the Divine plan is a triumph of heaven over hell: of God over the Devil, the enemy and destroyer of souls. Every believer, continually infilled with heavenly life, and yielding the peaceable fruit of righteousness, is a living advertisement of the sovereignty and the sufficiency of the Lord of hosts. He is an animated object-lesson demonstrating the fact that the Lord is what He has declared Himself to be—the high and lofty One, eternal in His station and inhabiting the high and holy place, yet who dwells with him also that is of a humble and contrite spirit, to revive him, or to cause him to *live!* (Isaiah 57:15). *Hallelujah!*



## Calling Boys and Girls

By Bernard Norris

Hello again!

### MONKEY BUSINESS

One hundred years ago a man named Charles Darwin wrote a book, and ever since then many people have been saying that he was right and the Bible was wrong.

Darwin said that all life evolved from one or perhaps a few original life germs, or so he thought. He gave reasons why he thought he was right, but he did not give any *proof*. The facts that he gave did not *prove* his idea. Whatever evidence he had did not *prove* his theory.

Today evolution is still an unproved theory.

Of all the fairy stories and nonsense that could be written, to tell us that everything we see that is alive has evolved from one or a few life germs! Can you believe that elephants, flies, whales, earwigs, oak trees, tomatoes and you have evolved from the same start?

If an elephant evolved, from what did it evolve? What is there like an elephant, apart from another elephant? Yet if it evolved it must have evolved

from something, and that something must be like an elephant in some way, surely. What about a kangaroo; from what did that evolve? What about the tortoise, and the duck-billed platypus, and the crocodile, and the coelacanth?

And do you really believe that man evolved from an ancestor like an ape? Who has found a “missing link”? All the bones of so-called missing links have proved nothing for evolution.

Now here’s a problem for you. Try to find the answer to this. An ape has four hands. A man has two hands and two feet. A thumb is connected to the hand at the wrist, but the bones of the fingers are connected half-way up the hand. The bone of the big toe connects to the foot at the same place as all the other toes. Now, if an ape evolved into a man, how did two hands evolve into two feet? The bone of the big toe can only connect at the same place as the other toes, or it would not be useful as a toe. The bone could not connect at any mid-way point, or you would have neither a hand nor a foot, and you would not be able either to walk on it or to use it as a hand.

I do not know of anyone anywhere who can answer such a question.

It proves to me that God created us, and that evolution is just a lot of “monkey business.”

Cheerio, and God bless you.

BERNARD.

PS. Next week I’ll tell you how the leading place in this country avoids answering this question.



# EDITORIAL

**T**HOUGH in recent days there have been some timely showers of much-needed rain, the water supply in some parts of the country is still imperilled by the long drought of the summer months. The shortage at least serves to remind us of the value of this commodity, so universal, so necessary, and generally so readily obtained at our slightest whim for a whole multitude of purposes.

Not all countries are as favoured as we are, and this problem of ours, fortunately not too common in this country, is a constant cause for concern in other lands. Those who have journeyed in the tropics will recall the dried-up earth, the billows of dust, the sandstorms and the blistering heat of the mid-day sun, while man and beast wait longingly for the showers which alone can save from disaster and starvation. A recent newspaper photograph showed a tiny tot in one of our big cities enjoying the first shower for many weeks and exploring the almost forgotten wonder of mackintosh and umbrella. Many a time in India have we watched the children running out into the street when the first drops of monsoon rain began to fall, rejoicing in the cooling drops which would relieve the prickly heat of the dry season. Ground that seemed barren and useless soon took on an emerald sheen, and everything in nature revived.

Such pictures were familiar to the people of Israel, and their dependence on the rain was even greater in those days when methods of conservation were

very limited. What better picture then of spiritual need than this—what greater simile of Divine blessing than the rain?

In Elijah's day the withholding of the rain was a Divine judgment on Israel's sin, and its outpouring after years of drought an answer to fervent effectual prayer. To Elijah the small and distant cloud was evidence of the Divine answer, upon which he was prepared to act. Prayer was coupled with faith, faith led to action, and then came the deluge.

We too have prayed for revival—and maybe our prayer too has been fervent. Our hearts are longing for the refreshing showers of blessing that alone can meet our deep spiritual need. But there is a cloud on the horizon, the drops are beginning to fall, and wherever they come they bring new life. Don't wait for the deluge, but act in faith and get under the shower. Begin the note of praise, for the cloud is the forerunner of the outpouring. God is moving, souls are being saved, believers are being revived—and the blessing is coming *your way*. Get out and under the shower and enjoy the Divine refreshing. *Revival is on the way.*

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## ONE-MINUTE SERMON

By Selwyn Hughes

**T**ENNYSON tells in one of his songs called *The Princess* of how an estranged husband and wife found love once more at the grave of a little child they lost. Over the dead body of their little child their love was reborn. There are many similar stories of people who were brought together in death-bed reunions. There is something sentimental about peace being achieved by a person's death, and it has been known for even the hardest heart to soften in the presence of death.

It may be, friend, that in your heart you can find no love for the Lord. You have no desire to serve the Master. Then look with me at Calvary where Jesus died. Ask yourself, Why did He die? Was it the death of accident? No! That does not satisfy. Was it the death of a mistaken ideal? Even that is not the answer. Over the body of His dying Son God holds out His hand towards you, and asks you to take Him at His word. He loves you, and to prove it He gave His only Son to die in your room and place, and in order that you might be saved God's only Son bore your sin in His body on the tree. God is willing to forgive if you are willing to receive. You can find pardon, peace and reconciliation at the Cross, and through the death of Jesus Christ your love towards God can be reborn.

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## THE ELIM EVANGEL

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Tennessee upholds anti-evolution

By a unanimous vote, the Rutherford county quarterly court "condemned and rejected" a request by a group of teachers to repeal Tennessee's anti-evolution law.

Under the law it is illegal to teach the theory of evolution in any school supported in whole or in part by state funds. Any teacher who violates the law may be fined \$100 to \$500 (£35 to £150) for each offence.

*Time the B.B.C. took note and cut its evolutionary broadcasts to British schools. If we had a law like that the B.B.C. would pay enough fines to reduce the licence fee.*

## Big business

Evangelist Oral Roberts dedicated his new office building in Tulsa, Oklahoma, last month. The \$4,000,000 (£1,350,000) air-conditioned structure of modern design, without windows, will house the business activities of 453 employees of the Oral Roberts Evangelistic Association.

*Undoubtedly this healing ministry is big business. We saw them cutting the foundations of the new structure when we visited Tulsa in 1957.*

## Ancient city of Hazor

Scientists digging at the site of the ancient city of Hazor, in Galilee, have discovered pottery which indicates that Joshua captured the city about 3,300 years ago. This agrees with the biblical record. Dr. Yigael Yadin, head of the archaeological group, says Hazor was probably the largest city in Canaan at that time. It contained approximately 150 acres and could have held 25,000 to 30,000 people, he thinks.

*Hazor, though dead, yet speaks. Its speech bears eloquent testimony to the veracity of the Scriptures. Another chop on the chin for the modernists, who see no farther than their clouded vision will allow.*

## Spirit outpoured in Venezuela

There are reports of God's blessing during two weeks of Pentecostal services in Barquisimeto. More than 300 believers were filled with the Holy Ghost, scores of souls were saved, and many testified to healing of all manner of diseases. The majority of the newly established churches are pressing on for the Lord.

*"On all flesh" is the promise. Venezuela now comes into the picture of world-wide Pentecostal outpourings.*

## Doors wide open in Ghana

Recently at a village evangelistic meeting the head chief and fifty-seven of his people knelt at the altar for salvation. Missionaries have returned several times to strengthen the new converts, and on one

occasion fourteen more accepted the Lord as Saviour in that village.

In addition, the missionary there has been instrumental in opening nineteen government schools for daily religious instruction. Altogether 759 children are reached each week with the Word of God. One Moslem teacher asked, "Will you tell the children how Jesus died? They do not know anything about it." This is the hour of gospel opportunity in Ghana.

*Thank God for gospel doors wide open while the daylight lasts. More power to the preachers who are grasping these opportunities and spreading the good news.*

## Communism in Congo

Prayer is urgently requested for the Belgian Congo and other African fields where missionaries are threatened by the rising tide of nationalism. Late news from Congo is that the situation is worsening. Congolese who have been studying Communism in Czechoslovakia are being returned hastily to the Congo, even though their studies are not completed. Their Communist leaders feel the time for action is now ripe.

*Africa is awakening—but not to the Gospel alone. Communism is waking Africa to violent nationalism.*

## Pentecost in Liberia

President William V. S. Tubman of Liberia paid an unprecedented visit to New Hope Town, the Assemblies of God leper colony founded in 1947 by Florence Steidel. The president and twenty-three members of his cabinet inspected an eighteen-mile road recently built by the lepers to connect their community with civilisation. So impressed were the government leaders with the work being done for the lepers that they granted ten square miles of land suitable for rubber, cocoa and other crops. This will help to finance the expansion of the colony to care for 1,000 lepers (present capacity 800).

*Here is Christianity in action and in practical demonstration of a real love for these lost souls. It is cheering to learn that Pentecost is not all "airy fairy," as some people think.*

## Foursquare martyrs in Colombia

Two Protestants were killed and two wounded in a brutal night attack on worshippers in San Vicente, Santander, Colombia. As the believers were disbanding after an evening service they were attacked by a band of armed men who shouted, "These Protestants must be exterminated." The attackers fired over 150 bullets into the chapel and a neighbouring house. The assistant pastor, Sr. Luis Ignacio Rovira, was shot through the head and died instantly. Josue Marin, a four-year-old boy, had his foot blown off and died later in a hospital. A 55-year-old widow and a six-

year-old boy were wounded. (The San Vicente congregation is affiliated with the International Church of the Foursquare Gospel). These two deaths swelled to 114 the number of Protestant martyrs in Colombia since 1948, including 109 adults and five children. Twelve additional deaths are still under investigation.

*Let us face the fact that the Roman Catholic Church deems it an act of faith to murder a Protestant. Its papal edicts have made this abundantly clear. In Colombia the Catholics control the Government, so there is no redress at all and no police protection. Remember, Rome never changes.*

## Youth for Christ fifteen years old

Youth for Christ International celebrated its fifteenth birthday last month. It was fifteen years ago when Torrey Johnson conducted the first Youth for Christ rally in Orchestra Hall, Chicago. The speaker that Saturday night was Billy Graham, who was then a very young and comparatively unknown evangelist.

Since that time the Youth for Christ work has spread into seventy-nine countries and has broadened to include work among juvenile delinquents, the development of high-school Bible clubs, youth camps, radio broadcasting and many other avenues of service to youth.

## Japan crusade

A cable from Osaka, Japan, announced that the united evangelistic crusade there ended in victory with an overflow crowd of 5,000. In all, 70,000 different people attended the three-week crusade, with 39,000 others reached in daytime meetings in schools, factories and offices. The final report showed 7,467 "decisions for Christ" in an area where only 25,000 people profess Christianity. Bob Pierce of U.S.A. was the evangelist.

*How refreshing to read these reports of crowded gatherings, overflow crowds, and encouraging numbers of decisions for Christ.*

## 1961 world conference in Jerusalem

The next world conference of Pentecostal churches will be in Israel. The advisory committee, meeting in Rome on May 14th, decided to accept the Israel government's invitation to have the world conference in the city of Jerusalem. May 18th-21st, 1961, will be the dates for the conference, which is expected to attract thousands of Pentecostal people from all parts of the world. It will climax on Pentecost Sunday.

Before making a decision, the advisory committee delegated its chairman and secretary, Howard P. Courtney and Gayle F. Lewis respectively, to visit Jerusalem and conduct exhaustive inquiries. T. Kollek, Israel's Director General in the Prime Minister's office, submitted a most cordial written invitation to brother Lewis and brother Courtney. He stated: "Now that the words of our prophets have come true and our people have returned to their ancient homeland, the government and the people of Israel will be happy, and deeply honoured, to play host to you and your brethren. I should like to give you my most sincere assurance that every courtesy and assistance will be extended to them during their stay in our midst. In view of its great religious and spiritual significance, Jerusalem would, no doubt, form a most fitting background to the deliberations of your conference. Also, meeting in the land of the Bible will enable your brethren to visit the many biblical sites of the country, and I am sure that this will be an inspiring experience for all who come here."

"Pentecost in Jerusalem—1961" will be the rallying cry around the world as Pentecostal people begin planning to attend the conference, God willing. The words of Acts 20:16 take on a new meaning: "He hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."



considers the enigmatic remark that—

George  
Canty

"THERE AIN'T NONE OF US THAT  
CAN'T BE DONE WITHOUT WITH"

ALL the men God uses are dead. Christians have always believed that. Personally I am not surprised. The man God uses, as he exists in popular imagination, with his cut-glass manners and transparent character, was sure to be soon picked up by a glazier in mistake and accidentally incorporated in a church window. They all got used up quickly in this way, which is why, you see, there are none around these days.

When I think of their uncrushable spirit, unstainable, unruffleable, enduring all things, these men must have been pure—pure nylon in fact. They were never homespun.

Anyhow, I had better start at the beginning, and that means starting with sermons I have heard about the man God will use. According to most of them, the requirements of a servant of God are such that for most of my life I never dreamed of "offering myself as a candidate for the situation." In fact, the vessel of the Lord had to be of such a chaste and Attic spiritual elegance that it always surprised me God had ever used anybody. The fact that God had used some men was final proof that they were utterly beyond criticism! These men were so exquisitely godlike that God's power actually flowed through them with mighty results. As a young man I liked to celebrate their birthdays, as the Catholics keep saints' days. That they could have any connections with my earthly state, if only through the calendar, surrounded those dates with an out-of-this-world enchantment for me.

As with the sermons, so with the life stories. I devoured dozens. But, looking back, I realise that the authors wrote up these lives on the basis that these men were paragons, and the writers believed it just because God had worked through them. The result of all my reading was inevitable. Since my life was not machined to no-tolerance limits, the work of God must wait until somebody else turned up who was cast in a better mould than I, and finished with greater precision.

The sermons continually proved, too, that the men of Bible days whom God called were not really human the same as I was myself. Then I saw it! The vision of new hopes for such as I! For a long

time I had thought about the fact that the Bible takes pains to describe the faults of the men God used. But, in contrast, modern devotional literature always emphasised their virtues. I had so often heard the preachers cry "Look at these Bible figures, see their virtues! No wonder God used them." Then, suddenly, the voice of God shouted in my soul, "Yes, look at these men, see their failings! And yet the Spirit of the Lord came upon them."

So that was it. Of course! God used Abraham and Isaac, who lied about their wives; Jacob the rogue; David the murderer and adulterer; Moses, who angered God face to face; Samson, weaker than his women; Elijah, who cared more about what a woman said than what God said; Peter, who a few weeks before swore and denied Jesus; and a great many more!

How *could* God use such men? And if them, why not others who were no worse, or even far better?

The whole secret is given us directly and explicitly, in the plainest words, with a host of examples by God, in the Hebrews epistle. *All the men God used were men of action—action based solely on faith.*

God does not want extraordinary men. If He did, He could make them. God did not want another giant to match Goliath. David was big enough. The truth was that *anybody* in Israel was big enough, so why did God choose David and not somebody else? Because only David would act; just that.

If piety could bring revival we have had enough pious men. If united churches could bring revival we have had even those. There were pious men in Israel and the army was united, but they never acted. There have been, and are today, fine, admirable Christians everywhere, but they remain in the cloister.

David was brash. The audacity of his brashness annoyed people. He was so self-confident that he failed to discern that Saul was making fun of him in offering him his armour. It was typically adolescent big-headedness. But it carried the kernel of faith. The brashness which turned the tide for Israel is the very quality which has been totally eliminated from their own character by many striving for holiness, which, they are told, will turn the tide for the Church!

So often we hear people say "Why does God use that man? I could do what he does." Exactly—you could. So why not start now and do what the other man does? God does not use you because you never started—you are one of David's critical brethren.

Well, go on! Start!

*Correspondence from readers is an invaluable help to those who contribute to the ELIM EVANGEL. It is a work of love for which they seek no payment except the expression of readers' interest.*

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## Women's Column

By Gladys Gorton

### YORKSHIRE PUDDING

**T**HROUGH peculiar circumstances two housewives found that they had to share a house. There was only one kitchen between them, so they decided to work together on the cooking for their respective families. Both prided themselves that they were marvellous cooks, especially in making Yorkshire puddings.

**MARTHA:** "My puddings are as light as a feather. When Mrs. S— came to dinner—she's a big shot in the cookery world—she declared she'd never tasted any better."

**MARY:** "My Yorkshire puddings rise so high they hit the top of the oven. We had some Americans from California staying with us and they raved about them. What recipe do you use?"

**MARTHA:** "I use the recipe I learned at school. Put the flour in the bowl, make a hole in the centre, break egg into it, mix well, then add the amount of milk needed and beat well. Leave to stand as long as possible. Finally, before putting it into a very hot oven beat two tablespoonfuls of warm water into it. Mine's generally very successful."

**MARY:** "My recipe is entirely different. I've rarely had a failure. The secret, I think, is putting it in sizzling fat and a high oven."

**MARTHA:** "I agree, but what's *your* recipe?"

**MARY:** "Mine? I break the egg first in the bowl, pour a little water into it, beat well, *then* add the

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## IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

WEDNESDAY, OCTOBER 21st, 1959, at 9.15 p.m.  
(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: **W. G. Mathaway** (Field Superintendent)  
Subject: "For me to live is Christ"

The "EVANGELISTES," with orchestra, singing  
"O how I love the Saviour's Name," "Living for Jesus" and  
"Give of your best to the Master"

Programme produced and announced by  
**DOUGLAS B. GRAY** (Director of Music)

Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

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flour, beating all the time. I leave it to stand like you do, but put a little milk in it before giving it a final beat up."

Martha made a Yorkshire according to her recipe and put it into the oven at the correct heat. She timed it, but when she opened the door of the oven she was dismayed to see that it had hardly risen and was stodgy in the middle. Neither of them could understand it. The next day Martha made another one. The result was not much different. She was terribly disappointed. Mary did not say anything but *thought* a lot! Another day *she* made a Yorkshire pudding according to *her* recipe. When she opened the oven door a great surprise awaited her—the pudding was as flat as a pancake. "Well!" they exclaimed. "It must be the oven." Mary went to the gas office and within a couple of days a man came to examine the cooker. He told them there was very little wrong with it. It only needed a little regulating.

Martha made another Yorkshire and it was a beauty. Mary made one the next time and hers was wonderful. Their families enjoyed them. "I put the two tablespoonfuls of warm water into it and beat it well, Mary, before I put it into the oven," said Martha. "That's why it's so good." Mary looked but said nothing. There is a good moral to this. Often we criticise or condemn another servant of Christ who has different ways of working from ourselves, from what we think is right. They are not cast in our mould. What matter if the method is different as long as the result is the same! Every woman cooks differently though using the same recipe. God uses His servants singularly even though they use the same scriptures. "We are workers together with Him" (2 Corinthians 6:1). These two housewives did not fall out with each other. "How can two walk [work] together except they be agreed?" (Amos 3:3).



# FURTHER NEWS FROM

**D**URING the past few days most encouraging news has been arriving from our campaigners and we are now in a position to pass on the good reports to you.

The total number of converts up to Sunday amounted to 650, fifty of them having responded at the third campaign, which was commenced on Sunday at Middlesbrough by David Hathaway.

Numerous healings have been experienced in the three campaigns and full details are supplied below.

*Middlesbrough.* In a city of 150,000 people David Hathaway and his party commenced their campaign on Sunday, September 20th, in a hall which was not considered ideal but was the only one available at a reasonable price. Without any support from other churches there were 250 persons present for the opening services and fifty decisions were registered. The response to the appeal was so rapid that while fifty were counted it is estimated that many more raised their hands. Several healings were witnessed during the first meeting, the outstanding one being of a lady blind in one eye receiving her sight for that eye.

*Derby.* Over 400 men and women have accepted Christ during the first two weeks, and last Sunday morning 150 persons were present for the first communion service.

A centrally situated site has been purchased for the erection of a portable church in six weeks' time, when the campaign meetings will continue.

Of the hundreds of people who have received prayer for healing and the many who have claimed to be healed, the following cases are outstanding:

1. Young Methodist girl, stricken with polio as a child, came into Central Hall limping and using a stick. She walked home without the stick and has not used it since.
2. A man practically stone deaf, and using special aids, after prayer took the aids off and is now able to hear the slightest whisper.
3. A man with a diseased paralysed leg, unable to walk without aid or a stick, found after prayer that he had the power to walk without any stick and has not used it since.
4. A child's leg withered and useless, with no power of movement, received Divine life, and now has the use restored.

5. A man with ulcers completely healed, a girl with migraine completely free from all pain.

Mr. Brewster reports that great joy is characteristic of the services and a high proportion of youth present.

*Paisley.* Over 200 conversions have taken place during the first two weeks with the average attendance at the meetings being 300. On the second night a special after-church rally was held when nearly 1,000 people attended the meeting.

## THE FIRST TWO WEEKS

**T**HE first two weeks of the Derby pioneer revival and Divine healing crusade conducted by Rev. P. S. Brewster and party are over; and what remarkable and memorable days they have been. Lives have been changed and sick bodies healed and made whole; nominal Christians and backsliders are now so filled with the Holy Spirit's power that they are burning with zeal and are enthusiastically witnessing.

Nearly 800 people were present on the opening night. People began queuing outside the Central Hall three hours before the service was due to start. That night 103 people boldly walked out to the front to accept Christ as their Saviour, many with tears streaming down their faces. There were tears also on the faces of long-standing Christians in the congregation—tears of joy at the magnificent response. They had never seen anything like this before.

Night after night God continued to honour the



*Section of congregation at Derby campaign.*

# THE EVANGELISTIC FRONT

Alex Tee reports that the power of God is present in a most remarkable manner and there have been a number of visible healings. Here are a few instances:

1. One man, suffering from a stiff leg, immediately after prayer was able to bend it and even used it to kneel.
2. One man, walking with the aid of two sticks, after prayer returned to his seat carrying his sticks under his arm.

3. An arthritis sufferer publicly wept with joy when delivered from his pain following prayer.

Mr. Tee writes to say that during one meeting he felt he could not preach any more after speaking for only ten minutes, due to the Divine power present. That night there were more healings than any other night.

There is every indication of great enthusiasm among the people when the evangelist announces the opening of a new Elim church.

## THE DERBY CRUSADE

sincere and forthright manner in which Pastor Brewster preached the Word, and it seemed as if the unconverted could hardly wait for the appeal time to come. They needed no coaxing or lengthy pleadings; one could sense an urgency in the manner in which they came. Altogether in the first two weeks 400 men and women of all ages have passed through the inquiry room, and the average attendance has been around the 500 mark.

On Thursday night we witnessed a great miracle. A young woman who had been a polio victim from childhood was carried on to the platform for prayer. The power of God fell on her body and immediately she began to walk without any help before an amazed crowd.

Continue to pray for Derby, that this indeed will only be a beginning.

WYNNE LEWIS.



*Pastor Brewster instructs the converts.*

## ANOTHER WARRIOR CALLED HOME

WE were deeply sorry to receive the news recently of the home-call of the Rev. Archibald H. Cooper, a respected brother in Pentecost, who pioneered the full gospel message in South Africa, and had close ties with the Elim family. He visited this country a number of times and many of our ministers and members had opportunity of fellowship when he came over for the World Conference in London. Our brother served as Moderator of the Full Gospel Church in South Africa for a number of years and was also superintendent of an African work with a membership of nearly 5,000. He was editor of the magazine *The Standard Bearer*. His son, Claude, who graduated from the Elim Bible College, has conducted campaigns in South Africa and Rhodesia.

Writing in reply to our letter of sympathy, his son-in-law, Rev. J. Wooderson (a former Elim Bible College student now in charge of the Full Gospel Church of God in Durban), says that our brother had an attack of coronary thrombosis on August 19th, and exactly a week later entered into the presence of the Lord. This year was his fiftieth in the ministry and it had been hoped that he would have been spared to attend the jubilee celebrations at the next Easter conference in Durban.

We know our readers will join in our expressions of sympathy to his family and the organisation he helped to found.

H. W. GREENWAY.



# THEY CAME—THEY SAW—THEY REJOICED!

By Archie Nicolson

AUGUST 22nd, 1959, is a date to remember in the history of the Elim mission work in Southern Rhodesia, for on that day Penhalonga and Inyanga North met in a united convention at the Elim mission station in the remote area of Katerere Reserve. It is true that the Penhalonga group was a representative one numbering twenty-two women and Pastor Chiwara. Their actual arrival was the climax of a day filled with expectation. Doctor Brien had brought them the 140 miles on the lorry over a road which, in parts, can give you all the birthday bumps you ever wished for.

The women of Katerere were ready with a big welcome, and it was not long before we heard the joyful sound of singing from the direction of the boarding school. This was not to be wondered at, for here were two groups of people rejoicing in all that the Lord had done. For years the Penhalonga Christians had prayed for the work in Inyanga North and now they were seeing it all. The Katerere people had been brought from darkness into light and now they were having fellowship with those who had prayed for them.

Food and friendship soon restored the visitors after their long journey and we were ready for the first meeting of the convention. The church was well filled and soon everyone was singing the praises of God. As Doctor Brien rose to welcome our friends from Penhalonga, one could not help but notice the obvious pleasure he was experiencing on this occasion. In the course of his welcome he paid a warm and sincere tribute to the work of Pastor and Mrs. Williams.

Chorus time is a feature of our services out here, and everyone entered into the singing of the various choruses with much enthusiasm.

Pastor Chiwara is a man we have all come to love and admire. His work in Penhalonga has done a great deal to establish the Elim churches in that area. He preaches a forthright message, and on this occasion he pressed home the necessity of not only hearing God's Word, but doing it. It was a simple message, but its very simplicity gave it a heart-searching quality.

The convention had begun well and we looked forward to the following day.

Communion services have always had a special place in my heart, and as we gathered at 7.30 a.m. with the Christians on Sunday morning to remember our Lord's death I felt a quiet sense of anticipation. The singing was in keeping with the nature of the service, and the few words spoken reminded us of the serious, as well as the sublime, aspect of our gathering. One felt in a very real way that here we were one in every sense of the word. As the bread and the wine were passed round we were conscious of His presence, and what more could we want?

Benches down the aisle, people sitting around the platform, over 200 children outside, and still they came. By the time we were ready to start the second service of the day it was clear that this would turn out to be the largest congregation in the history of the work up to date.

Once again Doctor Brien expressed his pleasure—and he spoke for all of us present—at having the Penhalonga women and Pastor Chiwara with us. Mistress Mdhului, now in her seventh year as a teacher in the mission, received a special word of welcome. I wish you could have heard that great crowd as they sang; it was glorious. The children outside sang for us and then went off to their Sunday school. We continued to sing the choruses, including a new one brought to us by our visitors. Then came the message, delivered by Pastor Chiwara. God spoke through His servant and gave a challenge to sinner and saint alike to leave all and follow Christ. This message became the main topic of many a conversation afterwards and there was no doubt that the Holy Spirit was at work. We left that morning meeting feeling strengthened and blessed as a result of listening to God's Word.

The afternoon saw another large crowd in the church, and they listened attentively as they were shown from Scripture the fundamental unity of the Christian teaching. A strong warning was given to reject the teaching of those who went around proclaiming things that were not according to the Word of God.

In the evening we had a short word from our evangelist who is working in one of the out districts. He emphasised what had been said in the morning. Then several of the Christians gave brief words of

exhortation, and it was quite late by the time we left the church. It is with joy that I record the news of some making a decision to follow Christ.

The final meeting was held in the hospital compound, a large piece of ground which is well fenced off with tall, thick grass. The flickering fires dotted here and there and the pressure lamps suspended from branches added their own touch of fascination to the meeting. If one held a doubt regarding the attendance he could be forgiven, for a good number of the reserve people had to return to their districts. Nevertheless, the people came and kept on coming until a large company was seated on the ground in front of us. Singing, testimonies and a final word from Pastor Chiwara brought our convention to a close. It was late when we finished, but who cared? The Lord was with us and the fellowship of His people was good.

Early on Tuesday morning the people gathered

in the hospital yard. I saw them coming up from the boarding school performing amazing feats of balance as they carried huge bundles on their heads. The bus arrived—it comes three times a week—and Pastor Chiwara soon arranged for all the fares to be paid. What a moving sight it was to see the Katerere people move slowly round the bus, singing and clapping as they went. Here was emotion, not the yelling, frenzied type that brings credit to neither God nor man, but the deep, sincere expression of those whose hearts had been blessed by the coming of those who were now about to leave us.

The baggage was fixed on top of the bus, last-minute words of farewell passed between new-found friends and then the bus moved slowly away. Final shouts of farewell and benediction bade our friends God-speed on their journey. A wonderful weekend had come to a close, but I am confident that the blessing will remain with us.

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## CHURCH NEWS

### ELIM CHURCH CONVENTION

Saturday evening saw the start of the Westcliff Elim annual convention services. The speakers were Mr. Elisha Thompson, from Kenley Bible College (Assemblies of God), and Rev. Thomas Stevenson, Ilford Elim Church. The Westcliff Elim Choir sang. On Sunday the speakers were Mr. Elisha Thompson and his brother, Mr. Samuel Thompson, from Birmingham. The Westcliff Elim Choir, under their director, Mr. David Elliot, also sang. The Sunday evening offering, in aid of the new church fund, amounted to £80—making a total of £754.

On Monday the convention continued, and Mr. Elisha Thompson and Mr. Stevenson again ministered. Rev. F. Coleman (Islington) and Rev. George Stormont (Leigh) led in prayer. Rev. G. N. Backhouse convened at all services.

*Southend Standard.*

### BLESSING AT HORNSEY

In recent weeks we have had much blessing at Hornsey church.

The attendances at our Lord's Day services have doubled and there is a greater sense of God's abiding presence in our assembly.

To God be the glory, great things He has done and is still doing.

R. E. ATKINS.

### TREALAW CONVENTION

A wonderful time of refreshing from the presence of the Lord resulted in great blessing to all. Night after night brought many from various districts. These all had the joy of listening to the anointed ministry of Rev. Samuel Gorman (Missionary Secretary), who gripped the attention of the congregation. Other ministers included Pastor Brown (Mountain Ash), Pastor Hillman (Pontypridd) and Pastor Green (Caerphilly), who also gave very helpful addresses. During the services a solo and a duet were rendered by Mr. and Mrs. Tucker, of Cardiff. Items were also given by the Caerphilly choir. The convention was supported by ministers of other local churches. Pastor A. P. Johnston (minister of the church) was the convener.

EDITH DURRANT.

### A Tribute to Mrs. Clara Matilda Hunter

Our beloved sister, member of the Elim Church, Coventry, departed this life on September 1st, 1959. Converted under Pastor Inchcomb, of Croydon, in 1924, our sister joined the Beulah Gospel Mission Hall, Wallington, in 1929, and there prayed and guided Pastor and Mrs. Stringer and their youngest daughter to the Saviour. Pastor Stringer often ministers in our Elim fellowship. The Elim Church at Coventry has had the joy of fellowship with this saint of God since 1942. We thank God for a ministry of song and word through the Lord's servant. She was a great sufferer but a great warrior, proving that His grace was sufficient unto seventy-two years of age.

JACK NEWMAN.



# A day to be remembered

September 5th, 1959, will live in many hearts. The evening youth rally and ordination service followed a very blessed and profitable gathering of the Birmingham presbytery. The overshadowing of the presence of God in the afternoon became a marked and mighty touch of God on the evening session.

Several hundred young people assembled in the Graham Street Church, Birmingham. As the evening tide of blessing rose one was reminded of the fact that a man's greatest glory is not what he has done but what God has done for him.

The ordinands, Pastors F. W. Newey, of Keynsham, and B. R. Garrard, of Winson Green, Birmingham, told us how Christ had led and called them to follow Him that they might become fishers of men. Mr. Newey recalled that as a baby he had been dedicated to God by his parents on the very spot where he was to be ordained. What a great blessing to the parents, Mr. and Mrs. Newey, senior, who were present on this great occasion!

Rev. H. W. Greenway, our Secretary-General, with flashes of inspiring and inspired truth, spoke on Acts 3:25: "Ye are the children of the prophets." At the close, twenty-one young ladies stood in humble dedication and twenty-one young men knelt at the rostrum to give themselves to the work of God.

While the young men remained at the front of the church, Pastors Newey and Garrard were ordained by Pastors H. W. Greenway and J. J. Morgan, assisted by senior ministers of the presbytery. Pastor Morgan prayed over the ordinands and led the



*Pastor Newey's family attend the ordination service.*



*Pastors F. W. Newey and B. R. Garrard.*

whole service. How appropriately he announced the closing hymn, "When I survey the wondrous cross," for we saw Calvary and the Saviour on September 5th, 1959.

JACK NEWMAN (Coventry).

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## B.P.F. RALLY IN BIRMINGHAM

A great district rally under the auspices of the British Pentecostal Fellowship was held in the Elim Church, Graham Street, Birmingham, on Saturday, September 12th. At the opening meeting, which was arranged for ministers only, George Newsholme (A.O.G.) introduced his subject, which he called "The Pentecostal ministry examined."

The afternoon public rally was ably convened by J. Templeton (Apostolic Church), who deputised in the absence of V. Wellings. About 200 friends and members of neighbouring Pentecostal churches gathered to share the blessing. The speakers were L. Mantle, of the Birmingham Full Gospel Churches, and J. J. Morgan (Elim Church). Taking part also were the Smethwick Apostolic Church Songsters.

John Dyke (Elim Church) convened the evening rally, when about 700 were present. A great feature of the evening congregation was the large number of young people. K. Rowlands (A.O.G.) and J. Templeton (Apostolic Church) ministered the Word with great power. Soloists from Sparkbrook Elim Church and Smethwick Apostolic Church also took part. Arrangements were made for the sick to be prayed for and for those seeking God for the Holy Spirit. A number happily received the blessings sought.

D. M. CHRISTIE,  
Secretary.



Youth Commissioner W. Ronald Jones, of the City Temple, Bristol, asks,

## "How's THE BIAS OF YOUR MIND"?

**Y**OUR disposition has most certainly been on trial at some time or another. I wonder what kind of verdict has been passed at the end of the trial. "My, what a queer disposition," or perhaps "Awkward in the extreme," or has it been "Most difficult, to say the least"? Disposition—that almost indefinable *something* that is so important. I looked up the dictionary on the subject and read this: disposition = bias of mind. It was then I thought of that challenging command included by the apostle Paul in a letter he sent to the Philippian Christians: "Let this mind be in you which was also in Christ Jesus."

This is most vital for all young people. This decides the bias of your mind. This influences the whole of your disposition.

What was the mind and disposition of Jesus?

It was a disposition of self-sacrifice not only on the Cross, but from Bethlehem to Calvary. No young man of that day had such brilliant opportunities opening before him as those before Christ had He chosen to follow worldly ambitions. No orator ever won such plaudits as Christ might have won had He desired them. No physician ever gained such a reputation for marvellous cures as Christ might have gained had He performed His cures in the presence of the Roman aristocracy. This is what Paul meant when he said of Christ, "He pleased not Himself." With this great example of self-denial before us we cannot help but realise the awfulness of selfishness. How is the bias of your mind in this tremendous matter of self-sacrifice? What does this thing known as self-denial mean to you? Self-denial is to take from my own comfort in order to add to yours; it is putting my shoulder under your burden so that you may have less strain. How is the bias of your mind in this matter?

The disposition of Jesus was also one of great humility. We see the Lord of the earth in the garb of a rustic, the heavens His canopy, the earth His

footstool, yet nowhere to lay His head; jostled about as though He were nobody, nick-named, struck at and spat upon. He lived in the world as a carpenter. Young people, He knows you as nobody else knows you. He has shared your experience, "being tempted in all points like as we are." You live in an ordinary home; so did He. Are you sometimes lonely? So was He. Are you sometimes ridiculed for your faith? Jesus was. Yet in it all we see His disposition of humility. How do we compare with Him? We have nothing to boast of, yet there are many angry, un-Christlike words spoken over the choice of a pianist or soloist. How is the bias of your mind in this vital issue of humility?

Again, the disposition of Jesus was one of prayerfulness. The prayer life of Jesus is a real challenge to every one of us. Prayer on the mountain side, on the lake, among the sick, in Gethsemane, on the Cross. We cannot mention the name of Jesus without finding it linked with prayer—prayer for His friends, for His enemies, for all nations. Crusaders for Christ, what is the bias of your mind in relation to this important matter of prayer? We need to pray like Christ, who emptied His heart of the last drop of blood, and then filled it with the agonies and sorrows of all generations.

Finally the disposition of the Master was that of an industrious spirit. There was not a lazy moment in all His lifetime—working in the carpenter's shop, helping the lame man to walk, curing the child's epilepsy, feeding the hungry, always busy. We can be busy in the Sunday school, busy in the open air, busy in the prayer circle, busy in the Junior Crusader branches, busy at home, busy at work, busy everywhere for Christ. "Oh," someone may say, "I would like to stop the forces of sin and crime that are marching for the conquest of the nation, but I am nobody; I have neither wealth, nor eloquence, nor

(Continued on page 558)





THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, October 19th.** Nehemiah 8 : 9-18

In this portion the people, cut by the words from God's book, are exhorted to be glad. They understood the words that were spoken to them. Then they celebrated the feast of tabernacles as God had commanded them and there was great rejoicing. Disobedience had robbed them of joy for a long time; now the feast was kept and joy abounded. In the midst of it all they knew the place that the Word of God was to play in daily life (v. 18). The children of Israel were to gather the manna daily, and so must we feed on God. The daily bread for the body is no more essential than food for the soul.

**Tuesday, October 20th.** Nehemiah 9 : 1-17

This is a day of confession. First, a confession of their sins, personal and national. With this confession they read the book of the law, which both aggravated the grief and showed them the remedy. Sanctification comes through reading the Word of God. Then follows confession of the mercy and goodness of God. Indeed, the whole congregation is exhorted: "Stand up and bless the Lord your God"—a very good congregational exercise. "Our ideas of God, whatever they be, determine the nature and range of our worship" (Parker). These people had a grand and noble idea of God, and their worship was in accordance. Recollection is a great aid to worship.

**Wednesday, October 21st.** Nehemiah 9 : 24-38

Here we read the story of God's way with the children of Israel, their victory over the Canaanites and their possession of Canaan. The historian also reveals the fact of Israel's disobedience and God's patience with them. Israel proved that the very brink of extremity brought them to the mercy of God. How often we fail God in our lives. Faithlessness seems to be the hallmark of much of our effort. Yet God abides faithful. How often we have learned from the varied scenes of life that if God had marked our sins we should not have been able to appear before Him. How very long-suffering He has been with us in our failures.

**Thursday, October 22nd.** Nehemiah 13 : 1-14

Nehemiah has witnessed thus far the rebuilding of the wall, the restoration of the people and the consolidation of the work. It is now a time for reformation. First, the congregation is set in order (vv. 1-3); secondly, the priesthood is rectified (vv. 5-8). Following this the method of giving to God is regulated. The house of God was forsaken because God had been robbed of His due (vv. 10-12). These three things are very important in the Church today. We need congregational rectitude. We need a God-directed, God-inspired ministry. Last, but by no means least, we need a regular ministry of giving. God is no man's debtor, and He has promised to pour out if His people are faithful in their giving.

**Friday, October 23rd.** Nehemiah 13 : 15-22

The house of God and the day of God go together. The servant of God realised that there was need for a greater respect for the Sabbath. "There can be no Sabbath-keeping

by law. Unless the Sabbath spirit is in a man, there can be no Sabbath kept by man" (Parker). The unsaved man has neither the desire nor the power to obey the commandments of God. If a man's attitude to God is right, his attitude to God's day will be right too. Man's disregard for God's day is but part and parcel of his disregard for God Himself. True Christians respect God's day.

**Saturday, October 24th.** Romans 1 : 1-17

In his prologue to this letter we have the apostle's salutation, introduction and proposition. This most profound of all Paul's letters lays before us his Divine credentials; his desire to visit Rome and be of spiritual assistance to them. It also underlines his dynamic message—the Gospel of God's righteousness. This great theme is treated with a view to sin in the first eight chapters: with a view to Israel (chapters 9-11); and in relation to the Christian in his everyday life (chapters 12-16). "The just shall live by his faith." The best way to advertise our faith is to live it. The faith of the Gospel must be translated into consecrated lives in shops and factories. Belief behaves!

**Sunday, October 25th.** Romans 1 : 18-32

Here we have the Gentiles under the condemnation of God. What sad reading it makes! Ungodly man working out his own destruction. "Ungodliness and unrighteousness of men" is how Paul puts it. When man refuses to retain God in his thinking he sinks lower than the beast of the field. All the culture and decency in this world owes its origin to Christianity. The Gospel lifts men, and where the beams of truth shine not there are degradation and death. What an unpalatable catalogue towards the close of the chapter—"the rotten row" of the Bible. What a catastrophe to be given up by God! Heaven has revealed not only righteousness but wrath also.

**YOUTH PAGE** (Continued)

even social power. What can I do?" How much do you weigh my friend? As much as a snowflake? Then do your share. Do you know that the snow can be mightier than the lightning? In the winter of 1812 the destiny of Europe was decided by a fall of snow. The French army marched towards Moscow, 500,000 men. What could resist them? Not bayonets; but the dumb elements overwhelmed them. A cloud appears on the sky, the air gets chill, and one of the soldiers feels on his face a snowflake, there comes a multiplication of these wintry messengers, and then all the sky lets loose upon the warriors a hurricane of snow. Snowed under! Millions of little flakes did the work. What a suggestion of accumulative power, and what a rebuke to all of us who get discouraged because we cannot do much, and therefore do nothing at all. Alas, there are so many folk who will not use their one talent because they have not ten. Who will not be a snowflake because they cannot be an avalanche?

What is the bias of your mind? We have seen something of the mind and spirit and disposition of the Master. Are we ready now for the conclusion of the apostle Paul when he said, "If any man have not the Spirit of Christ, he is none of His"?

# COMING EVENTS

(Please pray for these services)

**BELFAST.** October 24. Ulster Temple, Ravenhill Road. Annual Irish Youth Rallies. 3.30, great Sunday School Demonstration "Beneath the Banner." 7.45, Youth Rally. Speaker: Evangelist Malcolm Smith (Stowmarket).

**BRADFORD.** October 17-20. Southend Hall, Leeds Road. Annual Convention. Speakers include W. G. Hathaway (Field Superintendent), O. G. Miles (Leeds) and H. Dawson. Sat. 7, Sun. 10.45 and 6.30, Mon. and Tues. 7.30.

**COULSDON.** October 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: B. G. Edwards (Elim). Singing by friends from Bermondsey Elim Church. 7.

**EAST HAM.** October 17-19. Elim Church, Central Park Road. East London Revival Rally. Speaker: A. P. Thomas. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30. October 25—November 1, Youth Week. Nightly at 7.30, Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**GUERNSEY.** October 31—November 5. Eldad Elim Church, Union Street, St. Peter Port. Convention services and J. F. Hardman's Silver Jubilee in Elim ministry. Guest speaker: W. G. Hathaway. Sat. 7; Sun. 11 and 6.30; Tues., Wed., Thurs. 7.30.

**HADLEY** (nr. Wellington, Salop). October 31. Opening of new Elim Church, Haybridge Road. Speakers: J. Dyke and J. Newman. 6. November 4-19. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, weeknights (except Fri. 13th) 7.30.

**HENDON.** October 17. Elim Church, Ravenshurst Avenue. Pentecostal Rally. Speaker: E. Scrivens (Oxford). 7.

**LONGTON.** October 22-24. Elim Church, Five Ways, Lightwood Road. Billy Graham film, "Oiltown U.S.A." 7.15 each evening. November 7. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**WESTCLIFF.** October 25, 26. Elim Church, Westborough Road. Minister's Fourth Anniversary. Special speaker: John Sainsbury. Sun. 11 and 6.30, Mon. 7.30.

**WINSON GREEN.** October 18. Elim Church, Handsworth New Road. Missionary Sunday, 11 and 6.30. October 20-28, Children's campaign. Nightly 6, Sun. 6.30 (Children's Sunday). Campaign conducted by "Uncle Terry" (Terry Jacobs, Worthing). Special prayer services each Monday 6.30 a.m. and Wednesday 10.15 a.m.

## MISS JEAN AYLING'S ITINERARY

October 22, Loughborough; 23, Beeston; 24, 25, Coventry; 26, Rugby; 28, Harringay Mission Hall; 29, Finchley; November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 28, Greenock; 29, Kirkintilloch; 31, Glasgow; November 1, Motherwell; 2, Paisley; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## LONDON CRUSADER CHOIR

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

October 17, Westminster (Church House); 18, Maidstone Prison and Croydon; 23, Bermondsey Central Hall; 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

## J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 17-22, Beeston; 25-27, Nottingham; 29—November 1, Burton.

## Plan to come to the BRITISH PENTECOSTAL FELLOWSHIP CONFERENCE

October 21st to 23rd  
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(Open to all Pentecostal ministers and responsible church officers)

Subjects:

Wednesday: "How to run a successful church."

Thursday: "The challenge of homeland evangelism."

Friday: "The future of foreign missions."

**PUBLIC MEETINGS, Wednesday, Thursday and Friday at 7.30**  
Song service each evening at 7.15

**Wednesday:** Chairman: D. T. Rennie (Apostolic Church)  
Speakers: J. H. Davies (E.F.G.A.), J. W. Foster (P.J.M.)  
Music: United Youth Choir under D. B. Gray

**Thursday:** Chairman: John Carter (Assemblies of God)  
Speakers: D. T. Rennie (Apostolic Church), J. A. Wright (S.E.E.S.)  
Music: Revivaltime Quartet

**Friday:** Chairman: H. Burton-Haynes (E.F.G.A.)  
Speakers: Donald Gee (Assemblies of God), G. Stormont (E.P.C.)  
Music: London Crusader Choir under D. B. Gray

The Central Hall is a few minutes walk from London Bridge, and a short bus ride from the Elephant and Castle. Buses Nos. 1, 42, 78 and 188 pass down Tower Bridge Road. Alight at the corner of Bermondsey Street (Trocette Cinema).

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## BIRTHS

**Gull.** On September 23rd, to Pastor and Mrs. R. A. Gull, on furlough from Tanganyika; God's gift of a son, David Ronald.

**McCann.** On September 23rd, at "Homeleigh," Chilton Trinity, Bridgwater, Somerset, to Mr. and Mrs. Alfred McCann (née Myrtle Adams); the precious gift of a daughter, Pauline Anita.

**Renshaw.** On September 19th, to Pastor and Mrs. S. Alan Renshaw, Elim missionaries, Southern Rhodesia; God's precious gift of a son, Timothy James. C.177

## MARRIAGES

**Holt : Steward.** On September 26th, at Elim Church, Chipstead Valley Road, Coulsdon; Barry Holt to Joan P. A. Steward. Officiating minister: R. A. Gordon.

**Kennedy : Crowe.** On September 8th, at Ulster Temple, Belfast; David Denis Kennedy to Moira Elizabeth Crowe (both Elim Crusaders). Officiating minister: Gerald L. W. Ladlow.

**Petty : West.** On September 26th, at Elim Church, Romsey; Derrick William Petty to Dorothy Evelyn West. Officiating minister: W. George.

**Thomas : Kidd.** On August 22nd, at Elim Church, Ealing, London; David Thomas to Barbara Ruth Kidd (both Elim Crusaders). Officiating minister: T. McBurney.

**Wallace : Priestly.** On August 19th, at Ulster Temple, Belfast; Robert S. Wallace to Dorothy Priestly. Officiating minister: Gerald L. W. Ladlow.

## WITH CHRIST

**Bell.** On September 13th, Mrs. Edna Bell, a recent member of Elim Church, Colne. Officiating minister at funeral: P. J. Guppy. "Absent from the body, present with the Lord."

**Heyes.** On September 9th, John E. Heyes, aged 72, trustee and foundation member of Elim Church, Wigan, promoted to glory. Officiating minister at funeral: Henry W. Fardell.

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