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The

# Elim Evangel

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

VOL. XXXIX No. 6

PRICE 4½d.

FEBRUARY 8th, 1958



## TWO PHASES OF LIFE



By Samuel Christian

**I**N the parable of the rich man and Lazarus the Master presents us with a startling picture of this life and the next. One might describe it as "life in two parts," this present earthly life and the future endless life. In relation to this earthly life Jesus speaks of two men. One was very wealthy and lived in a luxurious residence, but was not in proper relationship with God. The other is described by Jesus as a poor beggar, suffering great physical hardship, who waited outside the rich man's residence to receive the crumbs which fell from his table. Lazarus was a true follower of Jehovah. In His discourse the Master revealed that while these two men were widely separated socially, a day came when there was one thing common to both of them—death. Then the Saviour lifted the mystical curtain separating this life from the next, and revealed these two men in their respective spheres in the next life. Lazarus is seen in the abode of the blessed resting upon the bosom of Abraham, while the rich man is seen in the abode of the departed spirits of the unrighteous.

There are various schools of thought concerning this parable, over which great controversy has raged all down the Christian era. One school asserts that it is only a story, therefore no reliance can be placed upon it. Another school advances that it is not merely a parable, declaring that from Christ's unerring lips came the statement: "A certain rich man." The Master also named the beggar. Whether it is a parable or real history is not of great importance, for the moral of the Saviour's teaching is the same

in both cases, and we can be assured that Jesus used no embellishment concerning the parable inconsistent with truth. The picture He gives of these two men opens up to the inquiring mind many truths.

### 1. This Parable Disproves The Materialistic Philosophy Of Life.

Students of the school of the materialistic philosophy of life state that man is only body, matter or substance, and death annihilates him. Life ceases, the substance wastes and corrupts, and the once living person becomes non-existent. The parable contains a strong denial by Jesus of such a philosophy of life. He refers to both men as being alive after death, very active in their separate spheres, and each possessing his individual personality. Lazarus was recognised by the rich man, and Abraham though dead hundreds of years was still Abraham. The rich man was in full possession of his faculties: "He saw Lazarus in Abraham's bosom." The Jews described the happy abode of their departed loved ones in three ways, the Garden of Eden, under the Throne of Glory, and Abraham's bosom. It was to the latter that Jesus referred to denote the happiness of Lazarus, in which condition the rich man saw him after death. Sight is an active faculty of the living and not of the dead; the rich man was still in possession of it after he died, for he saw Lazarus resting in the highest felicity the Jewish mind imagined—in Abraham's bosom.

The rich man's memory was also very active. He

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# A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

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

## (5) The Epistle to the Philippians

OUR study once more falls under the headings: 1 The Place. 2 The People. 3 The Church. 4 The Epistle. 5 The Themes.

1. THE PLACE. Philippi means "of Philip," and the city was given this name by King Philip II of Macedonia. The previous name of this Thracian gold-mining city was *Krenides*, meaning "the place of small fountains." It was in 356 B.C. that the covetous eyes of King Philip fell upon this rich place and he wrested it from Thracia—it was situated on the borders of Thracia and Macedonia. It never became the capital of Macedonia, but was soon recognised as its first city. In 168 B.C., with the defeat of Perseus, last king of Macedonia, it passed into Roman hands. Philippi holds the important honour of being the first place in Europe to hear the Gospel from the Apostle Paul; as far as we know ministry had been confined to Asia until Paul crossed the Ægean Sea to preach there. There was an outstanding historical event associated with Philippi which we should mention, and it relates to the assassination of Julius Cæsar. In 44 B.C. Brutus and Cassius effected the murder of Cæsar, but loyal supporters, Octavius and Mark Antony, engaged the assassins and their followers in battle at Philippi and gained a decisive victory, and Octavius became the first ruling Cæsar of the Roman Empire under the name of Augustus. Today a small village called Bereketli lies on the site of ancient Philippi.

2. THE PEOPLE. The original inhabitants were Thracians, a wild and barbarous people who were splendid horsemen and daring soldiers. King Philip settled a powerful contingent of Macedonians in the city and finally Roman colonics were sent there to subjugate all internal uprisings. Thus the people became a mixed and intermarried type with no clear identity. Most of the local people wrought in the gold and silver mines, others were traders. There was much necromancy and superstition in the city. There were but few Jews dwelling there and no synagogue, thus Paul resorted to the "Proseucha" or prayer meeting place, beside the river upon his arrival.

3. THE CHURCH. It was founded by Paul and its inception was the direct result of the miraculous

vision received by him at Troas, when engaged upon his second missionary journey about A.D. 52. Lydia, whom Paul met at the Proseucha, became the first convert and handed over her home as the headquarters for the church. The deliverance of the demon-possessed girl brought down the wrath of her soothsayer masters, and Paul and Silas landed in jail, but the consequence of the midnight song service and the miraculous earthquake led to the conversion of the jailer and his family. These formed the nucleus of the church which was destined to be one of the happiest and grandest of all times, of which Paul could say, "I thank God upon every remembrance of you." Philippi was undoubtedly one of the "poor churches" referred to in 2 Corinthians 8:1-4, yet in spite of its own dire poverty it was recognised as the most liberal (Philippians 4:14-18). Thus we can acknowledge it as a happy church, a poor church and a liberal church. Luke evidently remained to minister after Paul's departure, but on two occasions it would appear that the founder returned to this church while engaged upon his third itinerary (2 Corinthians 2:13; Acts 20:6).

4. THE EPISTLE. Unchallengeably written by Paul, who courteously associated Timothy with it, it forms one of the most gentle and friendly of all his letters, virtually a spiritual love letter, and could be called the "Epistle of Rejoicing." It is one of his later letters written from the prison-house in Rome about A.D. 63, and clearly hints at his expectation of winning his first trial (chapter 1:25). The prime purpose of the letter was gratefully to acknowledge the unexpected financial love gift. No other epistle contains so few words of rebuke; the key word is *rejoice*, which occurs in every chapter, and the name of Christ is exalted some thirty-seven times.

5. THE THEMES. The great theme and message throughout is Jesus Christ our sufficiency.

- Chapter I (a) The source of our righteousness (v. 11).  
(b) The substance of our preaching (v. 18).  
(c) The soul of our service (vv. 20, 21).

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## Two Phases of Life (continued)

recalled that he had five brothers still living upon the earth, and he requested Abraham that one be sent from the dead to warn them lest they also should miss the sphere of the righteous. He also possessed and exercised the faculties of speech and hearing, for he held quite a conversation with Abraham. His mind was retentive and active.

The picture given by our Lord of these two men beyond the grave was consistent with the idea of masses of people before and at that time. The Jewish rabbis believed that the abodes of the lost and saved were so closely situated that what was done in the one could be seen from the other. The Grecian poets referred to both spheres as contiguous to each other, and separated by a great impassable gulf. The present-day, and perhaps most prevalent, belief is that prior to the Saviour's death there were two compartments, the upper and the lower. The upper compartment was called Paradise, to which Jesus referred when answering the dying thief, and into which He Himself went after His death on the Cross. Since our Lord's resurrection and ascension into heaven, the spirits of the saved are there with him, thus being far removed from the lower compartment where the spirits of the unsaved are reserved until the "great white throne" judgment day. The reason the spirits of the Old Testament saints did not go straight to heaven, but instead went into the upper compartment of the intermediate state (Hades or Sheol), was that their sins were not completely put away, for Christ had not then died as a sacrifice for sin (Hebrews 10:1-4). When Christ died His blood did put away sin (Hebrews 9:26), and the spirits of those just men were then perfected and fitted to enter into the presence of God (Hebrews 12:23). Their bodies, though now only dust, remain in the earth (Acts 2:29; Hebrews 11:39, 40), but their spirits Jesus delivered (Ephesians 4:8-10; Zechariah 9:11). When He rose from the dead He transplanted the spirits of the just from the upper compartment into heaven (2 Corinthians 12:1-4). Since Christ's resurrection, when a child of God dies he is at once absent from the body and is present with the Lord, which is the far better state (2 Corinthians 5:8; Philippians 1:23). This is the comforting truth that helps to support the Christian in the hour of death.

Of course, which of these three theories just considered is accurate does not concern us now, our purpose being to prove that Jesus holds no brief for the materialistic philosophy of life, which states that man is only material and at death becomes non-existent. The Master makes unmistakably clear the survival of the real man after death. We leave

behind at death the material part of us, the body, and all that constitutes the man—thinking, feeling, knowing, etc.—lives for ever without any suspension of the continuity of his real conscious life.

We are living in an age when philosophy is highly esteemed among men, and as a consequence is one of the rudiments of the world that has been given great prominence in many theological colleges with destructive and disastrous results. Many fine young men leave such places doubting, and in some cases denying, the inspiration and reliability of the Bible. Philosophy attempts to devise, by the exercise of human reasoning, an explanation of the universe and other things, and of such reasoning the word of God declares: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8). In the face of all this we are not surprised that Jesus, who knows all things, in His discourse on the rich man and Lazarus, deals materialistic philosophy, with its many philosophical speculations, a crushing blow.

### 2. The Parable Teaches That God Does Not In This Life Differentiate Between Poverty And Plutocracy When Dealing With Souls.

Jesus referred to Lazarus as a very poor man, and to the other man as a plutocrat. Lazarus is viewed as a beggar depending upon other people's charity, and his undernourished body is full of sores. In contrast to this the rich man fared sumptuously every day, and was clothed in purple, denoting that he possibly belonged to princely rank, and possessed great wealth which enabled him to live in luxury. The mental, social and physical contrast between them made no difference to God regarding His dealings with their souls. God did not refuse to accept Lazarus as His follower because he was poor, uneducated and in such an awful physical condition. Men seeking followers would certainly have passed him by, but not so God. Lazarus had pledged his allegiance to the God of heaven, and irrespective of his position and condition of life God had willingly accepted him as His child. On the other hand, the fact that the rich man was refined, educated and of good social standing did not cause God to accept or reject him. He was rejected because he did not surrender to God's claims upon his life. One of Murillo's famous paintings contains a beautiful presentation of truth. The painting is called *The Miracle of San Diego*. It is a kitchen scene, and there the maids are performing the monotonous daily routine in very drab and dull surroundings with commendable alert-

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## Morality not sufficient

**T**HERE are many good people in the world today who hold very decidedly to the opinion that salvation is only for the irreligious and very wicked. To them goodness is the guarantee of glory. They therefore conclude that the Gospel should not be preached to the morally good and religiously inclined class of people. Needless to say, such belief is contrary to the whole tenor and teaching of the New Testament, and, to cite a case, is strongly refuted in the incident of Jesus and the young ruler. The contact the ruler had with the Saviour was evidently important, for it is recorded by three of the four writers of the Gospels. He is referred to as a young man, and was evidently a little over thirty, otherwise he would not have been designated a ruler, for such a position or office was only given to men after they had reached that age.

The Master recognised him as a *strict moralist*. In the course of conversation Jesus said to him: "Thou knowest the commandments, Do not commit adultery. Do not kill, Do not steal. Do not bear false witness, Defraud not, Honour thy father and mother." The ruler replied, "All these have I kept from my youth." That he spoke the truth is revealed in the fact that he received no rebuke from the Saviour, and that Jesus "beholding him loved him." He had a loving admiration for the ruler because of his purity and absolute honesty. He was morally admirable and his conduct to the world had been regular and decent. He could testify that hitherto he had kept himself free from vice, and that in his dealings with his fellow men he had observed the precepts of God. To that young man, a strict moralist, a believer in God and living a devoutly religious life, Jesus said, "One thing thou lackest: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me." On hearing these words the young man very sorrowfully turned away from Jesus. Admirable and

amiable though he was, when his virtue was put to the test he disappointed the hopes of those who had thought of his coming to Jesus as a preliminary step to a life of utter abandonment to the Master. Jesus challenged him to such a surrender because He realised that the governing power in the ruler's life was capital and not God. His great possessions had displaced Jesus in his life. His great lack was eternal life, or in other words the lack in his life was Jesus, for concerning eternal life the Apostle John wrote: "And this is the record, that God hath given us eternal life, and this life is in His Son" (John 5: 11). Up to that time the ruler had considered himself his own master, and now Jesus asks him to surrender to the mastership of another—Himself. He claimed the right to the citadel and government of his life, but the ruler would not accept the Saviour's lordship over him.

There are many people today who are living lives as admirable as that of the ruler, but they fail to realise that their morality is insufficient of itself and that without Jesus Christ in their lives their moral virtue is always in danger of being overthrown. While one does not desire to quarrel over phraseology it has to be admitted that there is existing today a very subtle confusion regarding the terms Christianity, morality and religion. People who are just religious and morally good speak of their religion and morality as Christianity. Religion and morality are not substitutes for Christianity, therefore a man can be very religious and moral and yet not be a Christian.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

**Editor:** Samuel Gorman.

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

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

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

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

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

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

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

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

# CHURCH NEWS FLASH



## ST. PETER PORT, GUERNSEY

We do praise God for His blessing on the work here. Recently we held our annual Church Fellowship meeting, when we were able to review God's manifold mercies to us. The church secretary reported on the number of special services: the twenty-first anniversary, the sixth anniversary of the pastor, and also the high-light event, that of the B.B.C. broadcast from our church, when our minister, Rev. James F. Hardman, was privileged to be the preacher. During the year, new members have been added to the church, while others have been baptised by immersion. There have been record attendances at the Sunday services.

Presenting the financial report, the treasurer stated that the total receipts during the year had again exceeded those of the previous year. Encouraging reports were given by the leaders of the various church departments and tribute was paid to all workers in the church.

H. E. BOURGAIJE.

## ELIM CHURCH, SALISBURY

The joint Sunday schools of Bemerton Heath and Salisbury presented a programme entitled "Christmas Bells." Mr. L. Cave (Bemerton Heath Superintendent) opened the service with a prayer, and the service was conducted by the Rev. W. J. Patterson and Mr. F. Jeffries (Superintendent).

Each child represented a letter of "Christmas Bells," which were beautifully displayed across the platform. Their bell shape and illumination added lustre to the already colourful Christmas tree. This tree was kindly presented to the school by Mr. Brindley. . . . The Bemerton Heath Sunshine Corner Sunday school rendered some of the items, conducted by Mr. Cave.

Mr. Jeffries thanked the teachers, helpers and all who had in any way given assistance.

*Salisbury Journal.*

## ENGLEFIELD GREEN SUNDAY SCHOOL PARTY

We recently held our Sunday school party, when we had the pleasure of seeing fifty hungry, excited children sit down for tea. It certainly took them "no

time" to eat a large and appetising spread in comparison with the time it took to prepare it. After tea they played games and, judging by the noise they made, thoroughly enjoyed themselves!

The high-light of the evening was, of course, the distribution of presents from the Christmas tree. Every child loves to receive a gift, and the look of expectation on each face was truly a sight to behold.

We are praying much that God will continue to bless our school and that many of the children will accept Jesus as their Saviour.

## FESTIVAL OF PRAISE AT SOUTHPORT

The Southport church has recently been honoured by a visit from Pastor Douglas B. Gray, and it was decided to mark the occasion by holding a Festival of Praise, in which the majority of the musical items were the compositions of members of the choir and church. Our own guitar trio provided instrumental and vocal items, and also combined with the organ to magnify and praise the name of our Lord and Saviour.

Pastor Gray was the speaker at all the services, and we listened with rapt attention as he related some of his experiences in connection with his work of musical evangelism in the prisons and by means of radio transmission. Our final act was to sing together "O that will be glory for me," and as we sang we felt that we had indeed experienced something of that glory.

Our own minister, Pastor S. Homer, convened the services in his inimitable way.

W. V. RIMMER.

## TO CHURCH BY COACH

A special service, "The Characters of Christmas," was held at the Elim Church, Kingston, on Sunday, December 22nd, 1957.

A coachload of children, parents and friends from Chessington was brought to the service by Mr. H. C. Luff, of the Kingston Luxury Coaches. The children contributed items and the Crusaders sang well-known carols.

The service was convened by the minister (Rev. F. J. Slemming).

*Surrey Comet.*

# CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Last week I wanted to tell you about Jimmy, but I had no more room, so I'll start straight away this time.

I told the Cadets, "It's the beginning of the month (this was January) and so we have 800 copies of our *Courier* to put in the houses around the church. How many will come and help me at 9.30 a.m. on Saturday?" Well, about five volunteered, including Jimmy, who is eleven years old, but when I cycled up to the church on my "rusty steed" only Jimmy was there. (By the way, you should see my bike—it's a real veteran, with two pieces of adhesive tape to cover some dents!)

Anyway, Jimmy and I went into the church, and folded the *Couriers*. These are small folders which are duplicated every month and give news of the activities of the church. We talked while we worked, and Jimmy told me that he was saved two years ago, and found the hardest part was telling others that he was a Christian. At last all the *Couriers* were folded, when in came Ann, apologising for forgetting. She took fifty to deliver, and off went Jimmy and I with the rest. It was about 10.15 a.m. I had some visiting to do on the way round the district, so Jimmy did most of the work, and by 12.30 it was all done. Jimmy had delivered three-quarters of them! What a worker! And on Sunday he was at Sunday school, and at Cadets on Wednesday. Yet there are some young people who can hardly manage to get to church once a week, let alone do any work for the Lord. What about you?

How are you getting on with the Send-the-Light scheme? Our Sunday school decided their target was too small, so they increased it by almost three times, and their first offering beat the original target.

At the same time we are all busy preparing for the Sunday school examination by listening to lessons, reading the Bible, watching filmstrips, and looking at flannelgraphs. Phew, it's a busy life. Then we also have our prizegiving soon, and there are things to learn for that! Roll on the outing we say!

Are you as busy? I expect so. Write and tell me your news when you can. Cheerio now until next week.

God bless you,

BERNARD.

## Two Phases of Life (continued)

ness. A priest, representing religion, and two noblemen, both representing wealth, culture and dignity, look on. One is invited to draw near and carefully inspect the painting from close quarters. On doing so, one immediately discovers that while the priest and noblemen remain the same as when reviewed from a distance the maids take on the holy and celestial appearance of angels. Lazarus, like the maids, had a loveliness about him that could only be seen when one looked beyond his poverty and the marks of suffering on his body. Relative to the salvation of their souls, God placed both men on the same footing, they could either receive or refuse His offer of mercy. Lazarus accepted, the rich man rejected, and the contrast in their attitude to God in this life determined the difference between them, and the spheres they occupied after death. This was not an arbitrary or chance arrangement. It was the result of the nature, habits and moral affinities of their earthly life. God is no respecter of persons; He gives freely so that whosoever accepts His gift of eternal life in Christ Jesus is made a partaker of His own nature, and becomes His child.

That the rich man depended upon his human pedigree and credentials is evident from the statement he addressed to Abraham. Said he: "Father Abraham," thus clinging to the fallacy the Jews trusted in, namely "We have Abraham to our father and shall never perish." He failed to realise that nothing can make up in the life for the absence of righteous character, and that (that is only possible by the surrender of the life to God, who can work in and through it His own righteousness. According to the Master, God's principle in dealing with men is that He offers them eternal life, not because of what they have or are, but because of the need of their souls. John records: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). In that statement all barriers of race, class and creed are swept away, and all men are offered salvation, for all need to be saved. This truth our Lord not only expounded, but also exemplified. Simon, a religious Pharisee, had given Jesus an invitation to his home. During the meal an unforgettable incident occurred. A woman, who had sold herself to Satan and sin, entered, and in penitence commenced to wash the Saviour's feet with tears of contrition, wiped them away with the hairs of her head, and over Him she broke a box of precious ointment. In that act she confessed herself to be a sinner anxious to receive the Master's forgiveness. To the utter amazement of those assembled,

who abhorred her because of her sinfulness, Jesus accepted her contrite homage, and sent her away rejoicing in the knowledge of sins forgiven, and of having received eternal life as a gift.

### 3. The Parable Reveals That A Change Of Spirit Leads To A Change Of Policy.

The rich man had a change of spirit which led to a change of policy. His thoughts on life were different after than prior to his death. On earth he dictated to himself and pursued a policy that was exclusive of all else save self. In his earthly sojourn his policy was such that the physical superseded the spiritual in his life. He is not referred to as a person exhibiting any great vice, but as having allowed substantial material grandeur to supersede in his thoughts the safety of his precious soul. Perhaps he thought he could feed his soul as well as the body on the material things of life. He had lost all sense of values, consequently his body had taken the place of his soul in his daily living. In eternity his spirit had undergone a change, and he was awakened to see his great folly to such an extent that he altered his whole policy concerning life. He realised that he had sacrificed his soul to satisfy the selfish cravings of his fleshly appetites. He then sought the mercy which he had refused and spurned when upon earth. He recalled offers of mercy rejected, overtures of God's love repudiated, and impulses to repentance silenced and crushed. Memory was striking, like scorpion stings, his lost soul, and he craved for that which he despised in this life. His earthly life lived without God was very deeply rooted in his memory, and no doubt that added to his mental torment. In the British Museum there is a piece of rock on which is the impress of a bird's foot. It appears that some thousands of years ago when the rock was in a molten condition the bird lightly touched its surface with its foot, and as the rock hardened so the imprint remained. The rich man in a lost eternity found his memory to be a living and disturbing force.

When on earth he was not moved to pity by Lazarus's extreme suffering—a condition which even the beasts had pity on, so that they did what they could to alleviate his agony. But in eternity the rich man had thoughts of his brethren on earth, and pleaded that some special visitation to them be permitted so as to prevent them sharing his own fate. He who was once self-centred showed grave concern for and interest in others. Repulsed himself, and without the least hope of restoration, he petitioned Abraham on behalf of his fellow creatures: "I pray thee therefore, father, that thou wouldest send

*(Concluded on page 91)*



## Women's Column

By Gladys Gorton

### THE NICETIES OF LIFE

WE all like to shop-gaze, especially during the sales. I was admiring the hats and dresses—could already see myself in some!—when I heard a man's voice, "Excuse me, can you tell me what is the measurement of that skirt? I see that it is O.S. Would it be 34-inch waist?" The man was dressed in the uniform of an inspector of the buses, and was about sixtyish. "I think it would be, if it's O.S.," I answered. "Would you like me to go in and ask for you?" "Oh no, I'll go in," and with that he went in—it was only a small gown shop—and was soon out again. "No, it won't do, it's 38-inch, but I would have liked to have bought it for my wife as a surprise." "Aren't you nice," I said, "to do things like that." "I often do." He smiled broadly. "Once I took her home a fur coat." "Really!" I gasped. "Yes, and she was thrilled. Why shouldn't I do things like that? It's the niceties of life that count; the little acts of love that make life, isn't it?" I certainly agreed. Don't you think that he was a very nice man to think like that?

I walked away from the shop thinking on what he had said: "The niceties of life . . . little acts of love." How refreshing to hear such words in these days when refinement and considering one another seem to be thrown overboard. Alas, this too is sadly noticeable among we who profess to be followers of the Christ, who at all times considered not Himself, but went about doing "the niceties of life" and "acts of love."

A little practical sympathy to another in need; a little word of encouragement to one who is down; a little prayer for one who is suffering; a little visit to one who is lonely; a little thoughtfulness in what we do or say—all these things are the "niceties of life," and these the Master specialised in doing.

"Only love can warm a heart that's bitter and unkind. Only love can open eyes with grief and

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**J**UST put the safety catches down," remarked the driver of the sleek American car; "we must make sure we are locked in." "In" was almost the last word in comfort: outside it was inexpressibly dreary and depressing.

I had often locked a car door from the outside, but never when still inside the vehicle. Our driver noticed the puzzled look on our faces. "Oh," he explained, "we do this down here in the Bowery. Undesirable guys open car doors and ask for money."

This was a sightseeing tour of New York's seamy side. Inside the car were ministers of the Christian Gospel. Outside there slouched along the pavements wretched specimens of our atomic Utopia—down-and-outs. A menacing figure lurched towards the car as we stopped to look around. He tried the door. It was locked. Thank God for that! He signalled through the window; he wanted money. But we waved him off, and he turned his unkempt carcass in another direction. Just the usual response! No one trusted the ragged hobo; no one cared where he would have to sleep; no one seemed to bother where he would get his next meal, unless, of course, he were prepared to call in the mission and have a sermon rammed down his throat!

We eased our consciences with the thought that he probably only wanted the money for booze. Anything we gave him might edge him a little nearer hell.

But I had an uneasy feeling of guilt as the miserable beggar shuffled away, his back bowed with despair, for it happened in one of our greatest cities, under the shadow of towering skyscrapers and only a short distance from flaming Broadway. And, let it be noted, we were not smart, callous business men in that car; we were representatives of the Gospel of charity, we had preached to others that love "believeth all things." Yet we were afraid, had nothing to offer but the cold shoulder. Our suspicions and fears were greater in our imaginations than the needs of a dying soul!

That incident on the Bowery suggested a wider picture—the institutional Church and the tragic world around. Oh, yes, we have our groups, sufficient in fact to meet the social demands of every stratum of humanity; bands bang drums and blow brass and preach a salvation message accompanied by much good-natured benevolence; some enthusiasts gather round wheezy harmoniums at deserted street corners: many churches have a smell of Sunday perfume and an exclusiveness of their own; while others operate in a fog of theological snobbery and critical confusion. Outside the religious caste system

are masses of people whose knowledge of the Bible is practically nil. Many rock 'n' rollers of our rising generation only know the name of the world's greatest character as a swear word. We profess to follow the Saviour who came to redeem sinners, yet hesitate when He calls us to renounce luxury; His

## **H. W. Greenway**

(Secretary-General)

**writes about**

habit of going after the lost seems an art now lost in the pride and indulgence of our fine organisations.

An honest assessment of present-day Christendom finds us lacking in enterprise and in many respects powerless. Having built up systems that bear no resemblance to the simple faith once delivered to the saints, we are now more concerned over petty differences than we are about the plight of dying souls. Indeed, there is little difference between religious people and those with whom they do business every day, and we find little of the dynamism of the New Testament Church, which, when scattered by persecutors, "went everywhere preaching the word."

If our experience does not move us to pray, to give, to go, it is naught but a hollow mockery. It is not enough to warm our hands by pentecostal fires; we need to blaze with white heat in every part of our being—wholly dedicated, Christianising others because we ourselves are Christians.

In a book written by an American minister to show the contrast between the religion of Jesus and organised Christianity, the writer says: "As long as ministers and laymen labour under the delusion that contemporary Christianity is the same religion that Jesus practised they will remain immunised against His way of life and will lack the vision and power to overthrow entrenched iniquity." Is this an exag-

geration? It certainly provides food for thought.

Can we resolve this problem into a simple issue? One thing is abundantly clear, Christ's passion for the redemption of men was so great that His whole life and work were dedicated to this one purpose. He gave His life and He gave His efforts, and if we are to be His followers the same pattern of sacrifice and devotion will stamp itself on our experiences. As He preached to crowds wherever He went, so the Church should reach the multitudes; as He went after individuals, so we should make it our business to go after people one by one.

It is this particular aspect of the Master's work that is so fascinating and instructive. Christ was not taken up with the salvation of a world to the exclusion of the individual, and a study of His method in dealing with a single person can provide us with the stimulus and instruction we need.

The story is in John chapter 4 and begins with the profoundly significant phrase "He must needs go

# The Master Soul Winner

"He must needs go through Samaria"  
(John 4:4)

through Samaria." This was the Master preparing His rendezvous, going after a sinful woman. He could have said, as indeed He did say afterwards, "Salvation is of the Jews," and on that assumption left her to find her way to that salvation. "If salvation is to be found in Jewry, then let the proud Samaritan come and get it, she certainly needs it!"

See how important this business of going after your man really is. We must make our opportunities and not merely trust to the vagaries of coincidence.

Truth is truth, but it must come at the right timing. Even the claim that "salvation is of the Jews" came after preliminary conversation which prepared the heart of this woman to receive what at first would have been considered repulsive sentiment.

Jesus began with a request for water from the 100-foot-deep well. It was obvious to the woman that He had no means of getting water without her help. And yet the racial feud was so great that it provoked her to inquire why He had made such a request. That was the opening He was seeking.

The first simple question of Jesus, therefore, aroused curiosity. The opening of a conversation or sermon is always of supreme importance, and this approach to a needy woman is most intriguing. Dale Carnegie writes in one of his books: "Curiosity! Who is not susceptible to it? I have seen birds in the woods fly about by the hour watching me out of sheer curiosity. I know a hunter in the high Alps who lures chamois by throwing a bed sheet around him and crawling about and arousing their curiosity."

In this case, however, Jesus fixed the woman's attention not only by rousing her curiosity but by the shock He gave through His request. The woman was jolted by the fact that a Jew spoke to her, for the antipathy between Samaritans and Jews was deep and bitter. Her interest was immediately captured by this unorthodoxy, and to curiosity was added surprise, for here was a man making request of a woman. Women were despised in that eastern society. Every day the Pharisee would pray: "God, I thank Thee that Thou hast made me a man and not a woman." Thus the Samaritan woman was fascinated by the fact that this man could break through the conventions of race and sex.

A speaker once opened an address on *The Marvels of Radio* with these words: "Do you realise that the sound of a fly walking across a pane of glass here can be broadcast by radio and made to roar away off in Central Africa like the falls of Niagara?" That opening jerked the minds of his hearers and roused their curiosity. Once you have got your hearer wanting to know what you have next to say, you have provided an opening for the invitation or offer to help.

It will be seen that what to the twentieth-century mind of the West appeared as a casual request was, in fact, a startling innovation.

Another important feature of this dialogue is the direct way in which Jesus moved on to the purpose of the interview. He was anxious to give this woman fulness of life, but there were obstructions: the woman was a sinner and she must be made to realise her need. No time could be wasted on frivolities. Jesus switched without loss of words from the material to the spiritual. The lesson is obvious. How easy it is to waste our time and miss our objective by indulging in conversation that ranges around many

subjects without touching the one we have visited to discuss. We must move from the general to the particular with smoothness and speed. Jesus did it on this occasion; He made a simple request for water and finished by offering everlasting life.

A further aspect of the story is the way in which Jesus touched upon human self-interest. Whether we like to admit it or not, most people are interested in themselves and like to receive gifts. While it is true that we are trying to save people from going to hell, we must not turn antagonism into open hostility by telling them that if they do not believe what you believe they will go to the eternal fires. That form of introduction spells defeat. If, on the other hand, you make it clear from the outset that you are anxious to help and that you are ready to do something for the people you are visiting, opposition can be turned to friendship. There is an old maxim which has it that "a drop of honey catches more flies than a gallon of gall." Get the people agreeing with the good work you are doing and that is the first step to their co-operation.

We have tried in these few remarks to help members of our churches to engage in a programme that will bring others into the kingdom of God. It can be a duty and a delight. Will you put your hand to this task? It can be accomplished if we all share the responsibility.

Do not for one moment take the view that you will need specialist training before you can set about the task. Begin now. A missionary once asked a young convert, "How many souls have you won for Jesus?" "Oh," said the young man, "I am only a learner, and never possessed a New Testament until yesterday." The missionary said, "Do you use candles in your home?" "Yes," was the reply. "Do you expect the candle to begin to shine when it is burned halfway down?" "No," answered the young convert, realising the force of the argument, "as soon as it is lit." In a few months several of his neighbours and friends had received the light into their minds and hearts.

Above all, stick to your job, and turn your back on every form of discouragement. "I never allow myself to become discouraged under any circumstances," wrote Thomas A. Edison. "... The three great essentials to achieve anything worth while are, first, hard work; second, stick-to-itiveness; third, common sense." Where is your greatest success? In hiding your light or in telling of the Saviour who has redeemed you? A prominent business man expressed to a friend his keen desire for something real in life. "How about God?" asked his friend. "He is very real to some of us." "Well," was the

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reply, "If He is, why don't all of you begin to make Him real to the rest of us? He can't be very real to most Christians or they wouldn't succeed so well in keeping Him out of all their conversations."

**If our religion is worth anything at all, it is worth sharing with others.**

### A Historical Background to the Epistles (continued)

Chapter II (d) The supremacy of our example (vv. 5-11).

Chapter III (e) The satisfaction of our calling (vv. 7-14).

(f) The Saviour of our body (vv. 20, 21).

Chapter IV (g) The strengthener for our circumstances (v. 13).

(h) The supplier of our every need (v. 19).

Someone asked George Muller how much it was right to give to God. He replied, "I would rather put it another way. How much have you the right to keep?"

## Two Phases of Life (continued)

him [Lazarus] to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Abraham replied that to do such a thing would be supererogatory, and of no use: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

No wonder Abraham so very conclusively and quickly dismissed the rich man's request, for there was in it the suggestion that the witness of God to man was insufficient. The rich man gave no credit to the authenticity and reliability of the Old Testament. He thought one returning from the dead would convince his brethren rather than the writings of Moses and the prophets, which he considered were not sufficient evidence to convert his relatives.

There are many living in the world today as did the rich man when upon the earth. They have devised and are pursuing their own policy, but treating spiritual things, and the need of their souls, with a callous indifference that is perilous to themselves and most grievous to the heart of God. They are without excuse, for they have not only the witness of Moses

and the prophets, but also the witness of Jesus and the Gospel.

According to the rich man's policy when on earth, all the comforts of this life displaced all consideration of the future life. In his comfortable circumstances he felt he was safe, and had a good few years before him in which to enjoy himself, but he gave no thought to and made no preparation for eternity. After his decease he thought otherwise, and if he had been permitted to enter into a new period of probation on earth he would have lived differently. The history of the rich man reveals that Jesus taught the necessity of genuine repentance and faith towards God if one is to become a recipient of eternal life in this world and a participant in the joys and bliss in the land of the redeemed in glory.

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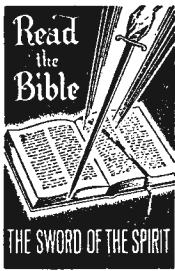
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THE FAMILY ALTAR  
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**Scripture Union Portions. Notes by R. A. Gordon**  
 (Minister of Caterham and Coulsdon Elim Churches)

**Sunday, February 9th.** John 1 : 43-51.

“ I saw thee . . . thou shalt see ” (v. 50).

The Allseeing gives sight and insight. Before Nathanael saw Jesus, before he was even called to see Him, he was seen by Jesus. And he believed because of this. So the promise of seeing “ greater things than these ” became his. He was to see heaven open, angels of God, Jesus confirmed and consecrated by the Holy Ghost. Nathanael believed what Jesus said (v. 50). So should we ! (Look over into John 11 : 40 ; 20 : 29 ; 1 Peter 1 : 8.)

**Monday, February 10th.** John 2 : 1-12.

“ This beginning of miracles did Jesus ” (v. 11).

Miracles take place only when (1) there is definite need ; (2) there is trust and obedience. Here were both. Need (v. 3) ; obedience (vv. 5, 7, 8). Note the “ He ”—“ they ” interchange—absolutely vital to the miraculous. There was a need at the commencement of His ministry for water to be turned into wine, and at the end for wine to be turned into **blood** (Mark 14 : 23-25). The first satisfies ; the last saves ! We need both, but in reverse order. “ Tasted ” (v. 9) suggests : “ O taste and see that the Lord is good ; blessed is the man that trusteth in Him ” (Psalm 34 : 8). Everything of Him is “ better felt than told ! ”

**Tuesday, February 11th.** John 2 : 13-25.

“ He knew what was in man ” (v. 25).

The temple was a house of prayer, not merchandise. Judas made of Jesus (this Temple) the latter. We must revere Him as the former (the intercessor), for such He was raised up. Many follow because of miracles ; we must follow because of Himself. Knowing all men, and what is in them, He is His own testimony ; and those who truly know Him love Him “ for just what He is ! ”

**Wednesday, February 12th.** John 3 : 1-13.

“ We speak that we do know, and testify that we have seen ” (v. 11).

“ An ounce of experience is worth a ton of argument. ” So runs an ancient but exceedingly true saying. To have known and seen the things of God gives indisputable authority to our words and works. When we preach “ Ye must be born again ” it is proof that we ourselves have felt the invigorating effect of “ the great wind that from Thy gulf doth blow ” (see v. 8), for it has swept away the “ old ” and brought with it the “ new. ” Without the new birth it is impossible to see or enter the kingdom of God (vv. 3, 5). Very thought-provoking !

**Thursday, February 13th.** John 3 : 14-24.

“ This is the condemnation ” (v. 19).

God is love. God also is light. Hence the coming of the Light (1 : 5-9). Yet men prefer darkness. The rejection of God’s Light (Jesus) is the only sin for which men will be condemned. Sin is singular, never plural. “ The **sin** of the

world ” (John 1 : 29). Not the degrees of sin but the **fact** of sin made our Saviour die. A further thought : “ Much water ” (v. 23). Much love and much light should lead us on to much water (baptism, or identification with Christ). God’s fulness can be ours only when He has **all** of us ! (Ezekiel 47 : 1-5. “ Waters to swim, in ” !)

**Friday, February 14th.** John 3 : 25-36.

“ He must increase, but I must decrease ” (v. 30).

To hear the Bridegroom’s voice gave John all the joy he ever wanted. There was no great “ I ” about John, it was always “ He. ” Maybe when we are more like John we shall be a little more like Jesus. John said : “ I am the voice of one . . . ” That surely is our fullest destiny here. Even Jesus spoke only the “ words of God. ” May He increase !

**Saturday, February 15th.** John 4 : 1-14.

“ Give me to drink ” (v. 7).

It is because of another event which also commenced at the sixth hour (Matthew 27 : 45) that we may ask Him for drink (v. 10), and out of this infilling with the “ living water ” we may in return give Him to drink in terms of worship and service. “ I give Thee back the life I owe, that in Thine ocean depths its flow may richer, fuller be ! ”

**Women’s Column** (continued)

tears grown blind. Love alone can heal the hurt and work the miracle. Love alone makes life seem good and rich and beautiful. Love . . . the kind of love the Master came on earth to teach. There is none you cannot win, no soul you cannot reach—if the warmth of charity you always radiate. There’s no hard and frozen shell that love can’t penetrate.”—*Patience Strong.*

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**Great believers**

Dr. Gordon of Boston said, “ I would rather be among the great believers than the great thinkers. ”

Conducted by  
National Youth  
Secretary

# youth page



## EYM'S "AMBASSADOR" TO AFRICA

(Jean Ayling, sister of District Youth Commissioner David Ayling, decided to holiday with our missionaries in Africa, and has written this report to stimulate your interest in our missionary work)

### Fire-lighters for Send-the-Lighters !

N.B. *Late news flash on "Send-the-Light."*

Late night phone call from Ireland: "Portadown member suffered fire destruction of his business premises. Invited Elim Boys' Guild to salvage wood. This was prepared as kindling wood, and sold; proceeds to 'Send-the-Light.'"

Portadown Sunday school has more than trebled target in first three weeks.

**A**FTER months of planning, October 2nd dawned at last, and I boarded a plane at London Airport for Nairobi, to visit our missionaries and see their work.

After twenty-four hours I stepped on to African soil, and was given a wonderful welcome by our missionary, Mr. Johnston. I spent the next five days there and travelled over 500 miles in Mr. Johnston's car through the National Game Reserves, through miles of dry, hilly scrubland, and also to the services in the colleges nearby.

The day after I arrived Mr. Johnston had to visit Makindu, a village 110 miles away, and this gave me the opportunity of seeing just what Kenya was like. Audrey, his daughter, got a day off from work, and we sat in the back of the car enjoying the scenery. We gave printed scriptures to the Africans in the village, and it was a wonderful sight to see them come running to the car, taking away handfuls. I left Kenya very reluctantly after a wonderful time, and continued my journey into Tanganyika.

I arrived at Arusha, and made arrangements to catch a bus from there to visit our friends at Kikilo, but I was met with the news that our missionaries had been rushed into hospital the night before as Ron Gull was very ill. As I stood by Ron Gull's bedside and saw the fever rising as he gasped for

breath I felt so helpless. I then heard how he had walked twelve miles a day through the bush to complete his building programme before the rainy season arrived. This had to be done in the burning heat of the day, lowering his resistance, and he had no fight left to face the fever. This is just a glimpse of the sacrifice our missionaries make when they are on the field. We here in England do not know the half!

It was arranged that I should stay with some American missionaries at Bonga, which meant a 130-mile drive. We had just one small mishap on the way; after about seventy miles we found a flat tyre. It was nearly dark, and when Mr. Woll mentioned that they had seen lions on this road the night before you can imagine I was quite relieved to start on our way again! Later we went over to Kikilo. We arrived in the village and five minutes later there was a crowd of people outside the house waiting to be attended to. They came for medical attention, for sugar and other such things, and nothing else could be done until they had all been sent away satisfied. It seems that the missionary has to be ready to do anything at any time!

I saw their lovely little church, spoke to some of the women, and then on to visit the Christians in their homes. I sat down on a section of a tree trunk, about nine inches from the ground, while the chickens just fluttered around my feet, which was quite a new experience for me! It was here in Kikilo that I met the most lovable black baby of all. Her name was Lydia, and she was an orphan in the care of a Christian family in Kikilo. I could have brought her home with me very well, but I thought she would be best off in the orphanage they are hoping to build at Kikilo next year.

I left Bonga, and travelled 167 miles on a bus to a town called Dodoma, where I was to catch the train for Dar-es-salaam. We travelled through valleys

with hills rising high each side, along dried-up river beds and country desolate through the lack of rain. The Africans in the bus cheered when we passed one pool of water! Everyone seemed to be travelling to Dar-es-salaam for the crowning of the Aga Khan.

After fifteen hours on the train I arrived in Dar-es-salaam, to be met by Mrs. Bull. The heat was well into the nineties. Mr. Bull arrived from Rhodesia that next day, having driven the new Land-Rover that the Irish churches had just handed on to him, and so it meant that we were able to see a little of their mission work too. Mr. Bull was very proud of the Land-Rover, and it certainly is the answer to the roads out there!

Early on the Saturday morning we got ready, and armed with food and bottles of water, cold of course, we set off for the "outstations." It was a really hot and dry day, and we found travelling very thirsty work, but I thoroughly enjoyed it for all that. I tried some African food with their chief evangelist, and it consisted of boiled tree roots and some sort of grain that tasted very much like strong peanuts! Quite filling, but not my taste, I'm afraid!

I saw the grand work these teachers have done, building schools, churches and houses for themselves, and trying to win their brothers for the Lord, but the cry of everyone was for "water." Once again you might find this hard to understand, but had you seen the Christians dancing for joy when we arrived in the Land-Rover maybe you would understand a little, as this Land-Rover will be used to carry water to them in the future. So remember next time you grumble about the rainy weather here that somewhere in the world there are people crying out for it!

There are so many more things I should like to tell you, but space does not permit, but after the wonderful welcome I had from the missionaries, maybe if you have not already arranged your holiday for next year you could plan to visit them too!

### **SPECIAL APPEAL**

Our readers will know that we have opened an Elim Eventide Home for the aged members of Elim. There is great need of an Aga cooker on the premises and we would be very grateful if interested friends would help us to purchase this for the home. Please send your gifts to: The Secretary, 363 Norton Way South, Letchworth, Herts.

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## **THE REOPENING OF ELIM CHURCH HALL, KIRKINTILLOCH**

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The reopening of our hall was a great, satisfying and joyful occasion. Much time, money and hard labour had been spent upon it. New steel girders had been put in by builders to support the roof, which was sagging, and so minister and members got busy repairing and painting. The wood-lined walls and ceiling, which had been a dingy brown, were made bright and clean with new paint. New curtains at the windows and platform added to the cosiness and new lights to the brightness of the hall. In fact the inside of the hall was completely transformed.

Outside there had also been a transformation through cutting down trees, building a fence, etc., and of course painting.

The special speaker was Rev. W. H. Urch, Scottish District Superintendent. At the door we sang the 23rd Psalm, then Mr. Urch read the Scriptures, led us in prayer, and, opening the door, joyfully proclaimed the building reopened for the preaching of the Gospel.

The hall was filled, and we were gloriously conscious of the blessing and approval of God. Our hearts were blessed by the singing of Mr. D. Porter (Glasgow) and we listened enthralled to a stirring sermon preached by Mr. Urch. He told us that God did not want us to stay in the wilderness but desired us to enter the Canaan of full blessing and power. God had brought us out of "Egypt" that He might bring us into a rich spiritual inheritance.

The hall is situated in the area of a growing new housing estate, and thus it presents a great challenge and opportunity; therefore we would appreciate your prayers.



*Congregation and platform party.*

# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** Feb. 15. Elim Church, Graham Street. Fact and Faith sound and colour film, "Red River of Life." 7 p.m. C.666

**CLAPHAM.** Feb. 15-17. Elim Central Church, Clapham Crescent. Three public evening meetings celebrating J. Craig Kennedy's 30th anniversary in the Elim ministry. Guest preacher: J. J. Way (Hove). Special visit of the London Crusader Choir (conductor, D. B. Gray). Supporting items by visitors and the Elim Central Church Choir. Convener: J. Smyth. C.649

**COULSDON.** Feb. 15. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. H. Burton-Haynes (Elim) and L. Robinson (A.O.G.) Singing party from Croydon. 7 p.m. C.678

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

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

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

**WIMBLEDON.** Feb. 15-17. Special Youth Week-end. Sat. 7, Billy Graham film "Mr. Texas." Sun. 11 and 6.30, Mon. 7.45, visit of George Backhouse (Westcliff). C.656

## MISSIONARY ITINERARY

**Pastor W. H. Francis**, Elim missionary on furlough from Transvaal, Africa, will visit the churches in the Channel Isles as follows: Feb. 8-10, **Jersey**; 11, **Guernsey**, Eldad Women's Meeting 3 p.m., 7.45 Delancey; 12, 2.45 Delancey Women's Meeting, 7.30 Eldad; 13, 7.30 Vazon; 14, 7.30 Vazon Crusaders; 16, 10.45 Vazon, 6.30 Eldad.

## ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

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

## SUNNY BLUNDELL TOUR

Feb. 8-13, Old Hill; 15-20, Pontardulais; 22-27, Accrington.

## EVANGELIST EDDIE SMITH'S TOUR

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

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**McLean.** On January 11th, Mary McLean, aged 76, beloved member of Elim Church, Greenock, since its inception. Officiating minister at funeral: William J. Hilliard. C.676

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