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THE

Elim Evangel

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SIXPENCE

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Braunwald (Schweiz)
Suisse - Switzerland

(Picture by courtesy of Swiss National Tourist Office.)

Special Christmas Double Number

TEXT FOR THE TIMES

“When the fulness of the time was come, God sent forth His Son . . . that we might receive the adoption of sons”
(Galatians iv. 4, 5).

THE UNOBTRUSIVENESS OF GOD

"Verily Thou art a God that hidest Thyself" (Isaiah xlv, 15)

"There was the hiding of His power" (Habakkuk iii, 4)

By Pastor E. C. W. BOULTON (Elim Church, Brixton)

THERE IS AN ARRESTING SIGNIFICANCE in the fact that the entrance of the Eternal Son, the Incarnate God, into this world was unmarked by anything approaching pretentious display. Not in startling disclosure of Himself does He make His advent among men. There is no overwhelming epiphany of His glory, but with the gentleness of a babe He appears, speaking in the soft and tender whisper of the Bethlehem birth. This great self-bestowal of God is miraculous, yet clothed in the unassuming garments of meekness and lowliness. It is "God with us" in the form of a child, the God-Child! The Child-Word! The staggering fact is that though He made the world, and the world was made for Him, yet when He entered it, the world knew Him not, it had no room for Him, its gift to Him was a Cross. It was as though God went out of His way to make that advent as obscure as possible. Whilst to those who believe, He is revealed in the Manger and the Cross, to others He is hidden, their eyes are holden.

Born in a manger, of the humblest parentage, hidden in the raiment of obscurity, wrapped in the folds of a voluntarily accepted humanity, there is an entire absence of any attempt to impress the world into which He came. And yet in one sense His very unobtrusiveness is impressive in the highest degree to the divinely illuminated heart. His restraint is a revelation in itself of His essential greatness, withholding Himself from those who would have exploited Him, and unveiling Himself to the humble and the needy.

*"The foxes find rest,
And the birds have their nest
In the shade of the forest tree,
But Thy couch was the sod
O Thou Son of God,
In the desert of Galilee."*

Occasionally upon those who came the closest to Him, there broke the blinding flash of His forthshining glory, when through the veil of His flesh there shone the radiance of His Godhood. Cries the Apostle John, as he recalls that glorious moment of unveiling on the mount, "We beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth."

It would seem that the very means which God employed to reach the objects of His love and grace, and place Himself within their reach, created a barrier which made Him remote from them. The Babe of the Manger, and

the Man of the Cross became to the Jews "a stumbling-block, and to the Greeks foolishness." To them neither the Cross nor the Manger held any splendid meaning or message. The Galilean Carpenter bore no resemblance to the stately Messiah whose glory they visualised; in the lowly Nazarene they saw none of that princely power for which their earth-centred hearts craved. The warm love-glow of God found no entrance to their tradition-bound mind. To them in His lowliness and loneliness, He was "without form or comeliness." Their prejudice-blinded eyes saw no beauty that they should desire Him. There was no sensuous appeal in that "Man of Sorrows" who trod the winepress of self-emptying love. Unattractive in His splendid homility and simplicity, their hearts found no place for Him. He withheld Himself from the glare of an empty publicity, which might have captured their imagination, and, perhaps, have set fire to their emotions. The Christ did not parade His gifts, nor flaunt His power before men. A beautiful and eloquent restraint marked His ministry. The bloom of a noble reticence rested upon His birth and life. He came as a gentle glow rather than a dazzling glare, "a light that shineth quietly in the darkness." He sought not the prize of popularity, nor grasped at the crown of human recognition. Even at the moment when the tide of popular feeling was running high in His favour, He refused to take advantage of this, but sought escape from the plaudits of the crowd, that crowd which was so soon to clamour for His crucifixion. He turned from the glare of the spotlight, undecieved by its allurements and seductions.

And so they failed to find the very One whom they sought. He came unto His own, but they knew Him not. He spoke to them in the language of eternity, but His words woke no response in their hearts; their thoughts were bounded by the horizon of time, whilst He spoke to them of timeless things. They dwelt among the tombs of tradition, and so saw not the glory of this new thing that God was doing.

May we not learn from this that God does not thrust Himself upon us, yet are there moments when He becomes the Great Inescapable, when the encircling barriers and bonds of His incomparable loveliness hold us captive, and compel the worship of our hearts, and the soul is moved into supreme response to the claims and challenge of His love and grace? When "the radiance of His glory strikes

us dumb," and the "Invading Love" pours itself into our lives. Yet more often than not, He tenderly constrains rather than masterfully overwhelms. His approach is like that of the unfolding dawn, or that of the silently descending dew; the darkness melts before the opening day, and the hardness gives way before the softening influence of that gracious disclosure of Himself to our wondering hearts. "He drew me" describes the action of the Divine Lover, and the resultant surrender of the soul which comes under His entrancing spell.

At times, how great the demonstration of His power, when in the face of desperate need He stretches forth His hand to deliver the oppressed. And yet again He suffered Himself to be placed in circumstances which made it appear that He was utterly powerless in the presence of His opponents; that He had no defence against their bitter attacks to which He was exposed.

"O wonderful the wonders left undone,
And not less wonderful than those He wrought!
O self-restraint, surpassing human thought,
To have all power, yet be as having none."

There is an unassailable and unalterable sovereignty about Divine revelation. You cannot by the hand of importunity wrest open the door of revelation, or rend the veil of the unseen. God reserves to Himself the right of self-revelation: "I am He that openeth and no man shutteth; and shutteth and no man openeth." "In due time" Christ appeared. No feverish desire of man can persuade the Almighty to revise His programme; human impatience and importunity may not introduce amendments to the Divine purpose; His secrets are made known to whom He will and when He will. To the Apostle came the unfolding by the Holy Spirit of that mystery "which in other ages was not made known unto the sons of men," namely, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel."

And so, oftentimes we find God within the heart of

common things. Some spring of gladness which throws its refreshing beauty o'er the life; some commonplace bush which suddenly bursts into a blaze of light, and out of which speaks the creative Voice of the Eternal. Or, perhaps, some word from the Book becomes aglow with surprising glory, a flash of heavenly illumination lights up the sacred page. Some Jabbok of Divine overshadowing; some Cherith of spiritual vision and provision; some Peniel of crisis and conflict; some Horeb of Divine interposition.

God requires to be sought diligently, and sometimes, desperately. He is not found in the fullest and deepest sense until the quest for Him becomes the vocation and passion of life, until every other desire has gone down before the absorbing ambition to please and possess Him. The greatest things of the Divine life are not stumbled upon or discovered by accident. Not some listless, careless, passionless soul who claims life's most precious jewels of truth and experience. It is upon the heart which is possessed of one supreme and overmastering desire that the vision glorious breaks. Not amid the jostling, surging throng, not upon the crowded highways of life, is He to be found, but oftentimes in some quiet and unfrequented spot, in the stillness and silence of some deserted mountain-side of meditation—there in the solitude, and drawn by the lure of a great God-hunger, the soul comes into possession of that knowledge which passeth knowledge; there "the spirit of wisdom and revelation" unlocks the door of great spiritual wealth.

Blessed "Joy of loving hearts," often have I missed Thee because I sought Thee in the palace rather than in the manger. I lost Thee in the crowd, but found Thee in the closet of communion. I failed to find Thee because I looked for Thee among the mighty, when I had to learn that Thou dwellest in the company of the lowly ones of earth. Teach me to know that Thou art the companion of the poor in spirit, and the fellow of those whose lives bear the insignia of the Cross.



BLESSING AT LASCELLES

During the past years God has been graciously pouring out blessing upon the Elim Guest House and upon those who have come for holiday or recuperation after illness. Some have found the joy of salvation and others have been filled with the Spirit. There has been a lovely sense of God's Presence, mingled with the joy of fellowship and fun. Those who have helped in the practical side have received blessing in ministering to the saints and sharing fellowship with them. The personal attention of happy Christian workers in a Guest House helps to make a holiday all that it should be to the child of God.

(There are vacancies on the staff for those who feel called to this kind of service for the Master. Miss Phillips would be glad to hear from anyone who is interested in this important work for God. Apply to Elim Guest House, Lascelles Private Hotel, Eastbourne.)

FAMILY AFFAIRS

BEING NOTES AND NEWS ABOUT MEMBERS AND FRIENDS IN THE ELIM FAMILY



A HAPPY CHRISTMAS TO ALL OUR READERS!

May God make this season of good will and memories a time of spiritual and physical enrichment to you all.

Beginning with the New Year issue of the ELIM EVANGEL the decision of the Conference will be brought into effect with the change of Editor. We would take this opportunity on this our last Family Affairs page to say a big "Thank you" to the many friends who, during the last seven and a half years, have taken the trouble to express their appreciation of Elim's pen ministry. It is also in keeping to say "Thank you" to the contributors to our columns whose articles from time to time have stirred, encouraged and helped our readers. Lastly, we would not forget to thank our critics for their assistance in our work: they have kept us on our toes, and in some cases have made valuable suggestions. These critics have fallen into two categories—acid and alkaline; both have made their own particular contribution in keeping us humble and active, for we are not unmindful of the fact that the critic is not always wrong.



Pastor
W. G. Hathaway

And now to welcome our new Editor, although, to the majority of our readers he needs no introduction, having visited many of our churches during the past years when he was Field Superintendent, and having been Editor of our magazine from 1931 to 1934. Pastor W. G. Hathaway has had wide experience in the Christian ministry and is equally at ease either in the pulpit or with the pen. We

know that his work will be beneficial in the cause we all love so dearly. As an author Mr. Hathaway has been most successful, his chorus books have gone all over the world and his book on the Holy Spirit has been widely read.

It is our prayer that the Elim Movement in days ahead will find in the challenge of the chaotic world situation the stimulus to greater and more effective evangelism. The charge to witness is laid upon each one of us, and we must beware of the danger of leaving this task to specially chosen men. It is true that God has called out men for the work of evangelists, but we all have our own part to play, on the platform, in the street, at the office or in the factory, anywhere and everywhere watching for opportunities to present the good news of what Christ has done for us, the meanwhile watching lest the enemy of souls sows seeds of dissension in our ranks.

It is some time since our last "Family Affairs" page but not too late to congratulate Pastor and Mrs. J. Dyke who celebrated their Silver Wedding on October 8th. Mr. Dyke was elected Vice-President of the Elim Churches at the last Conference. We wish our Brother and his wife and daughter, Marjorie, every blessing in the days to come.

Congratulations also to Pastor and Mrs. G. Harpin on the gift of a daughter on September 17th, Rosemary Joy; and to Pastor and Mrs. J. C. Mulvagh on the gift of a son on October 31st, Daniel James.

* * *

Following the opening of the new church at Watford a baptismal service was held at which Pastor L. Quest's son Paul was the first to pass through the waters. Paul has recently become a Sunday School teacher: his sisters,



Pastor L. C. Quest about to baptise his son Paul

Ruth and Grace have been Sunday School teachers since they were sixteen, both have received the baptism in the Holy Ghost.

* * *

Our sympathy and prayers go out to the friends who have been bereaved through the homecall of Mrs. Munday, mother of Miss F. M. Munday. The Secretary writes: "There seems a gap that is hard to fill, for we who knew her realise the depth of her prayers . . . At the healing of her daughter Florence, after 29 years in an invalid chair, she gave up her life completely to the Lord . . . Her life was spent in later years interceding for others."

We also hear from Mr. H. L. Dennison of Letchworth of the passing of Mr. A. J. Vandyke, a founder member and deacon. "He was a consistent attender at all services until a short time ago, when failing health prevented him

WITNESS BY WEARING YOUR

from doing so. For many years he served as a deacon ; his devotion to his Lord was a challenge to all who came into contact with him. . . . It will be long before his firm handshake and hearty 'God bless you' are forgotten."

* * *

The following changes of ministry have taken effect recently : A. Dennison to Newport ; C. J. Watkins to assist J. Tetchner at Accrington and Burnley ; A. D. Matthews to Camborne ; K. G. Britton to Rye Park ; L. Knipe to Swindon ; A. S. Horne to Exeter ; H. E. Ward to Reading ; J. Scott to Winton ; J. Newman to Coventry ; A. R. Smith to Southampton ; J. H. Davies to Ealing ; and T. W. Walker to Bolton.

* * *

A number of Elim ministers have this year completed twenty-five years in the ELIM ministry and we felt it would be a suitable occasion for them to pass on a word of greetings to our readers.

SILVER JUBILEE GREETINGS!



Loving greetings to the many friends in Elim to whom God has graciously permitted me to minister during the last twenty-five years.

Happy and hallowed memories are mine of the years spent in England, Ireland, Scotland and Wales, and I trust the end is not yet, praise the Lord.

—F. W. BYATT.



I take this opportunity of greeting all the friends whom I have contacted in the course of my ministry throughout the years. My indebtedness is great. What a privilege to know so many praying, loving, loyal Christian people ; what a joy to be partaking of this great fellowship and to know that the best is yet to be. Let us believe that we shall see the desire of our hearts in our day, the Latter Rain outpouring of the Holy Ghost. Time is short. May we endeavour to win some soul today.

—E. F. COLE.



Looking back over the span of years spent in the Lord's service, I feel constrained to render praise and thanksgiving to God as I call to remembrance the host of delightful souls I have discovered in our Elim Churches. To the entire Elim Family I send loving greetings.

—HENRY W. FARDELL.



A quarter of a century is a big slice out of one's life, but if it has been used in some profitable occupation it provides satisfying memories. These years of ministry in Elim have been grave and gay, years of adventure for Christ, and we thank God for every remembrance of those to whom it has pleased God that we should preach. May God bless you all in the days that lie ahead.

W. H. GREENWAY.



"Thanks be unto God for His unspeakable gift." The angelic announcement to the shepherds ended the long silence since the period of Malachi. In the past God had spoken by His prophets, now, His message was to the whole world and in a language that all could understand. "He was born among us and for us that He might be born in us."

—W. HILLIARD.



This is my 25th Christmas in the Elim ministry, and the story of the Babe of Bethlehem is more wonderful to me today than ever it was. It is the most wonderful story that ever broke into human life, that the Son of God came to earth and entered the stream of humanity as we entered, to be our Redeemer. May this Christmas message, dear Elim friends, become this year more precious to you.

—J. C. KENNEDY.



My Greetings to all, together with a word of exhortation. Thomas Guthrie once said : "If you find yourself loving any pleasure above prayer, any book better than the Bible, any house more than the house of God, any table better than the Lord's table, or any persons more than Christ . . . take alarm."

—O. G. MILES.



I gladly join with others who have completed twenty-five years ministry in Elim in sending hearty greetings to ELIM EVANGEL readers everywhere. Mrs. South and I have very precious memories of our fellowship in the churches in which we have ministered, and our thoughts go out to many whose co-operation has always been so appreciated by us. God bless you all ! To Him be the glory.

—W. F. SOUTH.

There is a better thing than the observance of Christmas Day — to live the Christmas way every day.



ADGE DURING 1954

"The Treasuries of the Snow"

"Hast thou entered into the treasuries of the snow" (Job xxxviii. 22)

By Pastor H. PALLISER (Elim Church, Edinburgh)

JOB AND HIS FRIENDS have finished their debating and arguing, and now God Himself plies Job with questions, questions which reveal not only the smallness of Job's knowledge, but ours also. Here is one of the questions flung out, almost casually—"Hast thou entered into the treasuries of the snow?"

Snow is a common enough thing in most parts of the world, falling and covering the earth in a mantle of pure white. And somehow from earliest times men have regarded the whiteness of the snow as emblematic of purity and holiness. Thus David in his famous penitential Psalm: the stain of sin was upon his soul, and I wonder if snow lay upon the palace courtyard that day when he cried, "Wash me, and I shall be whiter than snow." Or take that appeal of the Lord to a nation deep in sin: "Come, . . . though your sins be as scarlet they shall be as white as snow."

"Wash me, and I shall be whiter than snow," cries David.

"Your sins shall be as white as snow" promises the Lord.

Very simply, then, consider some lessons for those who are "washed in the blood of the Lamb" as we enter the treasuries of the snow.

I. THE MYSTERY OF THE SNOW.

Consider first, the mystery of the snow. In a book by Miss Botley, F.R.M.S., *The Air and Its Mysteries*, I came across these words: "Of the many forms under which water exists in the atmosphere, the snow crystal is perhaps the most fascinating and the most mysterious." So then snow leaves the scientist asking questions, facing problems: How are they? Why are they? Why are they as they are? Mysteries!

Here is another mystery—a clean heart! **How can a guilty soul become clean?** Do you remember how that question baffled Nicodemus—"How can a man be born when he is old?" Do you recall how the seeming impossibility of it taunted—and haunted—Lady Macbeth as the sin on her conscience seemed like blood on her hands—

"Out, damned spot! out, I say! . . . What! will these hands ne'er be clean? . . . Here's the smell of blood still: all the perfumes of Arabia will not sweeten this little hand."

Or have you ever read those tremendous words of Paul in Ephesians iii., where he asserts that "unto the prin-

cipalities and powers in heavenly places might be made known through the Church the manifold wisdom of God." By which Paul means that the angels saw man defiled by sin; saw God setting about the work of redemption; and were—and are—amazed and astonished that **such** sinners could be made **such** saints. Yes—we may thank God for the power of the Gospel, and worship Him for the cleansing blood, but I maintain we stand in the presence of a mystery—a sinner made whiter than the snow!

II. THE BEAUTY OF THE SNOW.

Consider, also, the beauty of the snow. I quote again from Miss Botley's book: "Living in a climate which favoured the formation of single crystals, Prof. W. A. Bentley, of Jericho, Vermont, U.S.A., gathered a collection of nearly 5,000 microphotographs, among which there are no duplicates."

Now, this individuality is one of the snow's amazing features. This, and the beauty of the designs. "Designs," to quote again, "ranging as they do from plain six-sided plates and stars to shapes of the richest and most intricate design that appear more like the work of some master craftsman."

"Some master craftsman." Exactly! For isn't that what Paul is getting at in Ephesians ii.—"We are His workmanship." A clean heart is a thing of beauty. A heart washed in the blood of Jesus is wonderfully beautiful—

"A sinner is a sacred thing.
The Holy Ghost has made him so."

Surely this is the glory of the Gospel, that our God can make sinners into people of beauty. If not, what does this mean—"The Spirit of the Lord is upon me to . . . give beauty for ashes?"

Beauty, but mark this—beauty with individuality. Moses may have "the beauty of the Lord" upon him, but he is still Moses. Paul may be lifted up to the third heaven, and John may see an Apocalypse, but each retains his distinctive personality. And as the "Master Craftsman" works upon your life you will retain your essential individuality.

III. THE MINISTRY OF THE SNOW.

Consider, finally, the ministry of the snow. For the snow is sent for practical purposes. It is sent to water and warm the earth, and to help maintain an even



temperature. Thus Isaiah wrote, "As the snow cometh down from heaven . . . and watereth the earth and maketh it bring forth and bud." You and I are here to bring blessing. Around is a needy world, and we who are washed in the blood are to exercise a practical ministry to those needy souls. Just as the earth can be blessed because of the practical ministry of the snow so can men and women be blessed for our sake.

Or, think of its ministry of beauty. Let me revert to a previous point—albeit a necessary one. Is anything prettier than a winter day, with the snow glistening in the frosty sunlight? And—

"He who hath seen the eternal snows,
Noonday white, and evening rose;
Though he descend down to the plain,
Never is the same again.
And in the mud, the dirt, the sweat,
Cannot lose—cannot forget
The radiance of the eternal snows:
Noonday white and evening rose."

Ours is an ugly world—full of ugly things: fear, hate, suspicion, violence, selfishness. Listen! Any beauty our world is to see can only come through the Lord's people. What a need, therefore, for the beauty of lives manifesting the fruit of Christ. Did not Murray M'Cheyne say, "Live so as to be missed," and when he died Dundee and all broad Scotland mourned. There have been thousands like him living in all kinds of places. Their lives have been beautiful, and when they were called to higher services then earth missed them.

So the snowflakes fall—things of mystery, of beauty, and with a practical ministry. One more thing: Nothing is so easily stained as snow, and so the Lord says—"Keep thy garments white."



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Christmas Day ..	11.30 and 7.
Saturday	11.30, 3 and 7.
Sunday	11.30 and 7.
Mon. and Tues. ..	8.00.

(Baptismal Service on Sat., 3)

Speakers: **Richard Vaughan** and **Armand Ramseyer**
(Canadian Evangelists)
and **Pastor S. Brown.**

Items in Song by various Choirs : Refreshments

OVERSEAS MISSIONS

GOOD NEWS—INTO ALL THE WORLD

ONCE AGAIN Christmas bells will ring out the good news and peoples practically all over the world will be celebrating the great event in history when God became incarnate, and lived and walked among men. From the hearts of millions of many tongues will burst forth songs of praise to our Redeemer, the Lord Jesus Christ. He means so much to them for has He not washed them from their sin in His own precious blood, and filled their lives with a new joy and the assurance of eternal life?

Once again our missionaries on the far-flung mission fields of Africa, India, South America and other places will be leading their people in praise and worship to Him of whom the angels said, "Glory to God in the highest, and on earth peace, good will toward men."

While we rejoice in the triumphs of our Lord Jesus and give thanks for the multitudes who have been won to Him, we remember the millions still groping in darkness, without God and without hope in the world. This was how the great missionary Paul, described the condition of the people at Ephesus prior to their acceptance of the Lord Jesus as their Saviour and Lord. It is true they had religion and worshipped the goddess Diana. They had a wonderful temple and silver shrines; they worshipped these, for it is inherent in man to worship. In India the Hindus worship numerous gods; the Buddhists bow down before the idols of Buddha; the animists worship trees and rocks; the African heathen live in fear of evil spirits, the spirits of their ancestors, and continually bring offerings of meat and drink in order to appease them or to seek their favour. What Paul encountered at Ephesus is typical of conditions today the world over, millions of people are worshipping before dumb idols or live in dread of evil powers.

It is a cause for deep concern that today there are more unsaved people in the world than ever before in its history. Populations in non-Christian countries are increasing far more rapidly than those in Christian countries. It is estimated that during the past thirty years the world's population has increased by more than 500 million people. It is stated that the present birth rate throughout the world is 233,000 daily, or 84 million a year. The average death rate is estimated as 101,000 daily, or less than 40 millions a year; thus the world's population is greatly increasing every year. Improved medical conditions in the so-called backward countries account for much of this increase, and the setting up of hospitals and clinics by the missionaries on these mission fields has greatly reduced the former high death rate.

During the 10 years from 1940 to 1950 the population of Egypt increased from 16 million to 20 million. During the same period Africa increased its population from 140

million to 200 million. South American countries show an increase of 20 per cent. Japan, during the past five years has not only replaced her losses through the war, but has increased her population greatly over the pre-war figures. Central Asia, including Afghanistan, Baluchistan, Nepal, Bhutan, Chinese Turkistan

and Russian Central Asia has a population of approximately 34 million, is almost totally unevangelised and closed to Christian missionaries.

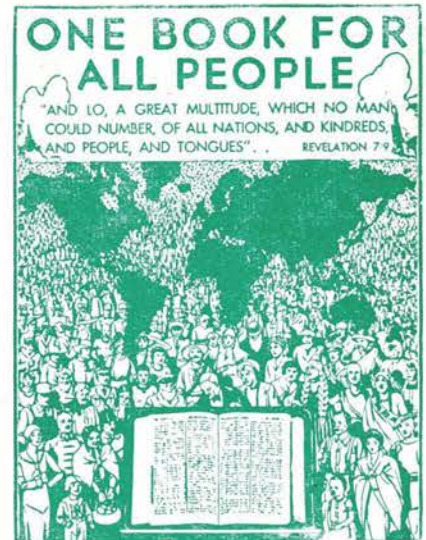
The Church is not keeping pace with the rapid increase in world population, millions of people are born, live and die, never once having heard the sweet story of God's love and offer of salvation. Europe has a population of 496 million, and only 84 million are Protestant Christians. There are many millions still unevangelised and some areas are closed to the Gospel.

Latin America with a population of 141 million people has only one missionary to every 31,000; Africa with many areas still unevangelised has one missionary to every 17,000 of the population; the Pacific Islands, including Indonesia, Philippines and Pacific Islands with a population of 76 million, has 35 million unevangelised and one missionary to every 64,000 of the population.

China, with her population of 465 million, had 4,000 missionaries, but almost all have been withdrawn. 250 million have not heard the Gospel, and that great land now closed to the foreign missionary is overrun by the Communists.

India and Pakistan have a population of 437 million, with 250 million unevangelised and only one missionary to 101,000 of the population.

For these millions of people God's offer of salvation extends: it is His will that they should hear and have the opportunity of accepting His dear Son. Many noble men and women have heard the call, and have seen the vision of these millions without God and without hope: they have pioneered these lands and have been the forerunners in taking the Gospel to those who sat in darkness and the



shadow of death. Great changes have taken place as the result of the proclamation of the Gospel by these missionaries. Schools have been built and the people have been given the precious Word of God in their own language, the fruit oftentimes of many months of toil on the part of the foreign missionary.

Some years ago our missionaries in South Africa, Pastor and Mrs. H. C. Phillips, felt the urge to reach the many tribes in Africa through the printed page, and set to work with another missionary to print and distribute Gospel tracts and hymn-books. This work has grown year by year until today a small staff of workers are in full employment, printing tracts, books and hymn-books in various African languages, such as Xosa, Zulu, Sindebele, Shangana, Venda, Suto, Pedi, Nyanja, and Manyika. Other translations are also being prepared. The Word of God is likened to seed and when it is sown in the hearts of men and women it brings results. Pastor Phillips tells of meeting an African who was saved through reading *Ubufakazi Bwewangeli* (the Zulu paper). Having come to know the Lord himself he was anxious to bring others into the light and is now in charge of a regular meeting. They heard also of four men coming to Christ through reading a little book put out by their printing press.

The setting up of hospitals and clinics by the missionaries has already been mentioned; what a boon this has been and still is to the people in these countries regarded as mission fields! Our missionaries have recently entered a State in India where the very sick have to be carried by their relatives and friends on native beds a distance of 20, 30 and 40 miles in order to get medical attention. What untold suffering lies behind such conditions!

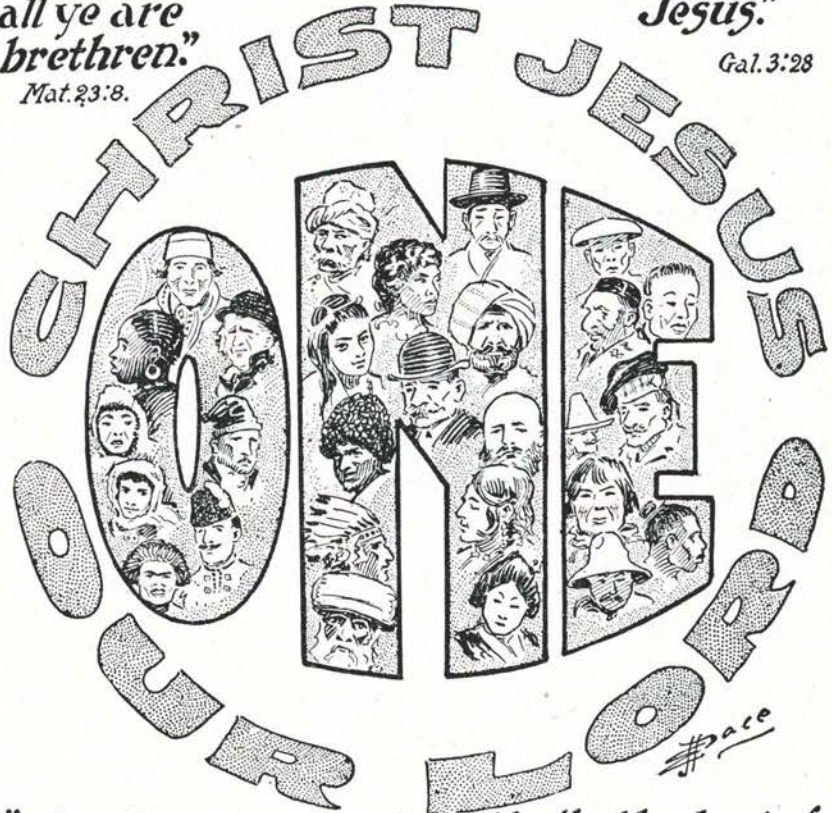
In Southern Rhodesia, our missionaries, the Drs. Brien, are helping to meet such a need and have just completed the building of a small hospital. For many months they lived in tents until they built a temporary mud and wattle house: now, in addition to the hospital, they have built a house for themselves and have become the centre from which streams of blessing flow to hundreds of needy people in that area. The medical side of their work is a means of reaching the people and leading them to the Great Physician, who not only heals bodies but also sin-sick souls.

***"One is your Master,
even Christ; and
all ye are
brethren."***

Mat. 23:8.

***"For ye are all
one in Christ
Jesus."***

Gal. 3:28



***"Thou hast redeemed us to God by thy blood out of
every kindred, and tongue, and people, and nation."***

As we in this favoured land consider these "other sheep" for whom the Great Shepherd gave His life, may we ask ourselves what is our part in this greatest of all tasks, the task of bringing men and women into contact with the living Christ. There is a place for all in this plan. The motto of the Elim Missionary Society is: LOOK YE. PRAY YE. GO YE. We have already looked and seen something of the need on the various mission fields: we have seen the millions of unsaved in many lands who will pass into eternity having never heard the Gospel message.

We are grateful for all who help in prayer for the missionaries, for the native (or national) workers, and for the people among whom they work. We know that the powers of evil will oppose the proclamation of the Gospel, but real earnest prayer will prevail and victories will be won in the name of our Lord Jesus. All can share in this ministry of prayer. (Continued on page 623)



PRAY FOR OUR MISSIONARIES EVERY DAY

THE ELIM EVANGEL

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EDITORIAL

There are few people among us, except for those with souls as sour as crab apples, who fail to extract a great measure of delight from the Christmas season. Coming as it does in the midst of fogs, rain, cold, and dreary days, it is all the more welcome. It brings a surge of friendliness and good cheer that tones up the moral nature, and sends us out on shopping expeditions that rescue us from the morbidity of miserliness. Selfishness has no place in the Christmas festivities, although it is quite obvious, that in our extravagance on behalf of others the tide of blessing rises to the flood in our own hearts and lives. We tend to absorb the atmosphere of our interests. The man who deals in perfumes becomes a pleasant companion for his clothing is impregnated; the man who handles fish begins to stink; the man who whitewashes a ceiling splashes himself (or at least, the amateur does!).

Perhaps one of the most delightful customs associated with this happy festival is the practice of taking the Christmas gifts to our friends. It is true that this cannot be done in all cases, but a gift brought personally is always most welcome, for in addition to the gift there is the joy of companionship and the added zest of personal interest.

The greatest example of such giving is that from which the Christmas spirit springs—Bethlehem. There the eternal Son of God presented humanity with the greatest gift of all—eternal life: and He brought it Himself.

Are there not times in all our experiences when some friendly neighbour has performed a kindly deed, and we have remonstrated, "But you needn't have taken all this trouble"? And yet we feel that it was the trouble taken that surrounded the gift with a halo of sacredness. He brought His gift Himself—He came into the world to banish our death by the offer of His own dear life. Instructions and laws are impersonal things—He could have used these. Angels might have been commissioned to the task of conveying the message of God's love—He could have sent these. But no, the cry of a Babe in a

stable heralded His advent: and though wise men from the East brought their gifts to Him, the real significance of that birth was His bringing of God's gift to us.

It is this that marks off His authority and gives validity to His credentials. John makes this clear in the tenth chapter of his Gospel: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But He that entereth in by the door is the shepherd of the sheep" (1, 2). When the Devil came into this world he had no birth certificate; he came as a thief, he came with supernatural stealth, a superior being, to ensnare and rob the creation of God. Darkness overshadowed the earth at his approach, and death spread its gloomy pall over the bright hopes of man. He was a robber; he came to take away the life that God had breathed into man—and with that life went man's peace and serenity, his fellowship and blessing, his hope of conquest, and his expectation of eternity.

Jesus came through the door of birth, on to the platform of time on our human level. He dissolved our antagonisms by sharing our privations and poverty, and by holding out the hand of friendship. "I came not to judge," He said, "but to save," and when confronted by an accused harlot He graciously lifted her with His, "Neither do I condemn thee: go and sin no more." His forgiveness preceded His command and made it easy for this woman to start a new life of purity.

As a martial warrior Christ might have conquered military Rome and precipitated her doom by many centuries, but that would have left a residue of bitterness and hate, and the victory over man'soul would have been frustrated in the antagonisms of men. But, bringing a gift, as He did, He caused men to drop their swords in order to fill their hands with His bounty. His road to a man's reason was not through the dialectic of rights and wrongs, but by the simple offer of the greatest gift, brought at great personal sacrifice, and all in exchange for human obedience. Speaking in Glasgow recently, Dr. D. Soper, M.A., President of the Methodist Conference said, "Christianity is 95 per cent obedience." But how easy it is to obey when we learn that within its circumference all things work together for good!

With the coming of Christ men began to learn a new art, or to those with a more practical turn of mind, a new way of living—it was the way of giving, of sharing, of lavish benevolence, in fact, of sacrifice.

Our whole approach to life can be transformed if we can but learn to translate this great spirit of Christmas into our everyday living. Are not the naggings and criticisms of the home but an expression of our selfishness? Someone has disturbed the tranquillity of our little life, has dared to live or do as we feel they should not live and do. Many men are becoming architects of disaster in the home because selfish criticism has taken the place of kindly appreciation. The good things are still there to appreciate, and the florists round the corner still have delightful flowers as presents for tired wives. A little of this Christmas spirit all the year round would make divorce less desirable and home life more attractive. It

(Continued on page 623)



A Prayer

If I within these walls must stay,
Grant me the power, day by day,
To make hearts, somewhere, worn with care,
Gain strength for heavy loads they bear.
Let my pen be, dear Lord, a way
To give them faith and hope, I pray,
To show them if they trust in Thee
Their lives will fuller, richer be.

Grant me, dear Lord, the words to give
To those who bravely fight to live,
That from this turmoil, pain and strife
May come a better, happier life.
Let me, from where I spend each day,
Send forth the words to show the way,
So they may know now 'tis not in vain
That they must suffer hurt and pain.

FLORENCE I. SLAUGHTER.

Christmastide

THE CORONATION

A Year of Pro

By Pastor H.



Pastor P. S. Brewster takes the air for evangelistic meetings in Germany.

THIS WONDERFUL CORONATION YEAR of what has been called the beginning of a new Elizabethan era began in Elim with a new venture in our literature campaign—the ELIM EVANGEL was enlarged to its present size and the cover design was altered. A number of new features were also introduced.

It has been an encouraging year commencing with the request of Her Majesty the Queen that we should pray for her as she took her first Christmas broadcast. Evangelistic efforts have continued with good success: it is evident that progress has been made for which we give humble thanks to God. We also had a reminder with the centre page article in our second issue of the year that Pastor G. Dunk, who left the Homeland in 1952, was settling down to his tasks in New Zealand and holding the fort on the other side of the world.



New Elim Church in Harrogate

January 18th was an important date, for on this Sunday the B.B.C. broadcast a service from the City Temple, Cardiff, the Elim Church of which Pastor P. S. Brewster is the minister. This service was acclaimed from all parts of the country as a great success and letters poured in telling of blessings received. Another broadcast took place on May 3rd, when the London Crusader Choir took part in the Sunday Half Hour programme from London. On this occasion a new method was tried out in the programme as Stuart Hibberd read portions of Scripture between the items in song. Again reports came in expressing deep thankfulness for this ministry of the Choir.

Among the campaigns held during 1953 was the successful evangelistic effort at Oxford. This city of colleges and learning succumbed to the attack of the Gospel preachers and a healthy church was established under the leadership of Pastor E. Scrivens. Pastor P. S. Brewster and the evangelist Willard Cantelon conducted these meetings. Over 1,200 decided for Christ and remarkable healings were witnessed. Among those healed was the interesting case of Dr. Edwin Griffiths, healed of a spinal disease. He came a hopeless cripple, but went away without his crutches and rejoicing in his healing. The Elim Church in Oxford now has its own building and a thriving congregation. At about this same



London is a fascinating Year drew thousands to see the pageant



Friends of the Elim Church, Bristol, meet in the early morning

AR IN RETROSPECT

ess and Hope

GREENWAY

time Pastor A. Wilson and the Pentecostal Musical Revival Team were holding a splendid campaign over in the land of Elim's birth. Lurgan became the scene of revival and many young people were brought to Christ.

The progress of new churches was reflected in March when a baptismal service was held in the Bristol Baths. Fifty people obeyed the Lord and passed through the waters of baptism. The work in Bristol is in a flourishing condition under the leadership of Pastor R. Jones. A large contingent of Bristol folk came to the meetings in the Royal Albert Hall for the Easter meetings, their enthusiasm adding greatly to the success of the services. It was generally agreed that the numbers at this year's annual Elim festival were the largest since the war. Willard Cantelon again interested and thrilled the vast congregation with his painting and preaching, and Pastor P. S. Brewster brought the Gospel appeal.

In weather "wetter than Windermere" Pastor Ken Matthew and Revival Party made their attack on the town of Accrington, and in this short campaign over 430 decided for Christ. Among the healings was that of a young man delivered from a paralysed arm.

A campaign in Jersey conducted by Pastor Alex Tee was most fruitful in its results and a fine church



This Coronation at Metropolis men's crowning.



The remarkable harvest display at the Elim Church, Plymouth.

was left in the charge of Pastor Ray Hunstan. Here again a number of healings were reported.

Soon after Jersey came the campaign in Harrogate when over 500 professed conversion. Among those who accepted Christ was a former beauty queen. Pastor Ken Matthew preached at these meetings with great power. At one service a woman who had not walked for nine years stepped from her chair after prayer, others were immediately delivered from pain.

Glasgow was attacked by the revivalists P. S. Brewster and Willard Cantelon with great success following the Elim Conference in September. On the opening night a large cinema was packed to overflowing, and though the campaigners had the dis-



their journey to the Royal Albert Hall, at Easter. (Picture by A. V. Baker)



The McColl-Gerard Trio who have conducted meetings for Elim during 1953.

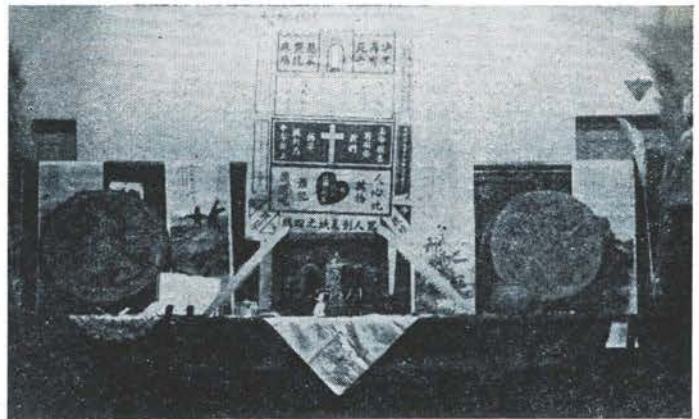


advantage of moving from hall to hall during the week-nights of this special effort, numbers were maintained at a high level. The church in this Scottish city has been more than doubled and the enthusiasm is exceedingly keen. In October Mr. Brewster crossed over to Guernsey where he conducted evangelistic meetings in the

Candie Auditorium. In the first crowded meeting sixty-five publicly accepted Christ and signed decision cards. Among those saved at this campaign were a doctor and his wife, and the final number of decisions mounted to over 350.

Of course, there were many other campaigns during the year in Elim churches, some of them held by our own campaigners and others by friends from abroad. Paul Cantelon with his wife held very successful meetings as also did Roy and Mrs. Upton from Canada. The McColl-Gerard Trio visited our churches again, and in fact, are still holding special meetings in various centres. Their showing of Oral Roberts's film "Venture into Faith" has stimulated interest in the subject of Divine healing and given an idea of the great work going on in America.

1953 has also been Elim's biggest year for the erection of new buildings. This has thrown an additional strain on the staffs at Headquarters, but it also shows the



Missionary exhibitions stirred further interest in this most important branch of our activities.

wonderful work being done by many Elim ministers and congregations who have made sacrifices for this provision of permanent Elim homes. We publish a page of pictures which we feel would interest our readers and show something of this grand programme. (See page 617.)

Our friends at Watford had to leave the premises in which they had worshipped for many years, and after holding services in a number of hired halls, at last found a piece of ground and commenced to build. The members of this church have shown a fine spirit of sacrifice in order to make the erection of a church possible. They are rewarded in the results which have followed. An enthusiastic Youth work is being built up already in this residential district.

At Plymouth an old shell of a building was purchased and is being rebuilt. Our picture gives an idea of the enthusiasm in this venture. Tons of rubbish needs to be cleared away, but like Nehemiah of old, this task is looked upon as just one of those essentials to the major building programme. The Elim church has maintained its witness in this city for many years and is planning even greater things for the days ahead.

Elim members at Barking have prayed and worked for a new church building for years, and now that the building programme is going ahead there is great expectation for further improvement in the work in the East End of London. Pastor G. Hillman is the energetic minister of this assembly.

Costs of the building at Englefield Green have been considerably reduced owing to the work put in by the minister and some of the members of this church. Pastor Atkinson writes to say that the building which was estimated to cost about £6,500 will only require about £2,400: such is the saving through this voluntary labour. It has been a venture of faith, and nearly half of the costs have already been met.

The picture of the opening of the Sowerby Bridge Elim Church shows Pastor L. Lambert leading the singing. The President, Pastor J. J. Morgan, performed the opening



The Elim Sunday School Scripture Exam was the largest ever held and was won this year by the Elim Sunday School, Eastbourne, pictured above. Lower picture is of the children of Briton Ferry Sunday School on their annual treat day.





Pastor W. Gilpin conducts the singing at the great open air rally in Bangor addressed by Pastor H. W. Greenway.

ceremony and preached at the meetings. This opening followed a campaign conducted by Pastor J. Woodhead. At this campaign over 100 professed conversion. Soon after the opening Pastor Lambert celebrated his 2nd Anniversary and a baptismal service was held at which 16 candidates passed through the waters.

Another church which has been opened is that at Bristol. In this case, however, only the minor hall has been erected pending the putting up of the main church building. The Sunday evening congregations are too big to get into this hall and so these meetings are still held in the Corn Exchange. We regret that we were unable to print the picture of the building operations in progress. We hope to publish fuller details of the final plans with pictures later on.

Another new building, pictures of which appeared in the ELIM EVANGEL, October 17th issue, was erected and opened in Belfast. This was designed by Mr. C. S. Coulter of Melbourne Street Elim Church, who also supervised the work while it was in progress. This building is excellent and provides another home for an Elim congregation.

What must have been one of the highlights of this year's Elim Conference was the Missionary meeting in Camberwell Elim Church. The Spirit of God rested on this meeting at which missionaries on furlough gave addresses. The Induction Service was also one of the best attended we have seen. The results of the Conference have already been made known throughout our churches.

On the Youth front it is interesting to note that the Elim Sunday School Examination again touched a higher level of entries than in previous years. The shield came south to Eastbourne this year and hundreds of certificates of merit were sent out to successful entrants. There was also the splendid house party at the Elim Guest House, Lascelles Hotel. The Youth Committee were responsible for this venture which was acknowledged by many of the young folk who took part to have been one of the best holidays they had enjoyed.

There were also some very fine Youth rallies. The National Rally in the Bloomsbury Central Church was attended by young people from as far away as Oxford and Cardiff. A teachers' conference in Nottingham proved most beneficial to the Sunday School teachers who attended in large numbers.

A unique service at the City



Children of the Elim Church, Portsmouth, enjoy their Christmas treat.

Temple, Hull, was attended by mothers who brought their babies to church. Over fifty babies have been dedicated in this church during the past year.

At the other end of the age scale we are reminded of the good work being done by Pastor J. Hyde among the Old Age Pensioners at Scunthorpe. Others are also taking up this needy work for God.

We look ahead to 1954 with hope for even greater results and blessings throughout our beloved Movement.



The East Ham Sisterhood. Mrs. S. Hannah and Pastor and Mrs. Haith are in centre of group.



THE OFFENCE OF CHRISTMAS

By Pastor HERBERT E. WARD, B.D.

AT THE RISK of being thought a Dismal Desmond or a spoil-sport I want to strike what, to many, may seem a discordant note: I want to draw attention to the offence of Christmas. Christmas has become essentially a time of joy and feasting. We have so overlaid it with our Christmas trees, twinkling lights and fairies, our holly and mistletoe, that its real significance has become submerged. I believe that we need to rediscover Christmas! In Christmas as the world first knew it, whilst it was to some a season of worship and joy, to many it was an offensive thing.

"But," you ask, "what do you mean by an offence?" This word may, of course, have a different meaning for different people, but in the New Testament the Greek word is *skandalon*: its relation with the English word "scandal" is obvious. It means, properly speaking, a cause of stumbling, and there were—perhaps still are—I suggest, many things about Christmas which caused people to stumble. What were they? Let me enumerate just three:

1. The Humility of it.

We have become so accustomed to the idea of the birth in the Manger that the brutal reality of the thing fails to startle us. The ritualists place their cribs and cradles in their churches, and have so idealised it that it almost seems a beautiful thing. But if there is any virtue in being born in a manger it is because He was born so! Personally, I feel that there are very few people who would desire to be so poor that their offspring would have to be born in this way!

Had God, desiring to come to dwell on this earth, come in splendour to a place of power and majesty, that in itself would have been a great stoop, great condescension; but to come to a manger! Had He come with attendant heavenly host as a warrior king, that would still have been a stoop unknown among heathen deities; but He came as a babe! The Eternal Word, whose power created and upheld the worlds, dependent upon His mother for food, sustenance, warmth, care! The very immensity of the thing caused the Jews to stumble and the Greeks to regard it as folly. The pagan world looked upon it as an improbability: the Jewish world as an undesirability.

And when it comes to it, we are still in danger of being offended at the message of Christmas. It is the first step in the self-humbling of God. We are so full of our own ego that we resent the intrusion of another king. We want to be the masters of our own lives; but He will come in only on condition that He is King. We do not object to giving Him a secondary place in our interests but strenuously resist renouncing our sovereignty: yet He will be satisfied

with nothing less than taking over our lives and giving the orders Himself.

"Where meek souls will receive Him, still
The dear Christ enters in."

2. The Contrariety of it.

He came in almost the exact opposite way to that in which many expected Him to come. They expected a sovereign; He came as a servant. They looked for Him in power; He came in poverty. They thought He would come with glory; He came with grace. They wanted the son of a king; He came the son of a carpenter. They did not expect—nor want—Him to be born in the palace of Idumean Herod, but they did want Him to be born in the home of the mighty—He was born in a stable! They longed for a deliverer; He came to be delivered over to death. And the very contrariety of the thing turned them away.

There is still that same contrariety in the coming of Christ. So often He comes into our lives in the very opposite way to our expectations. Our cherished ideals are not realised but His purposes are worked out. It is often difficult to recognise that the way to victory is by humility and death; to acceptance by rejection; to triumph by apparent defeat. Yet so it was, still is, and for ever will be!

3. By Its Relation with Calvary.

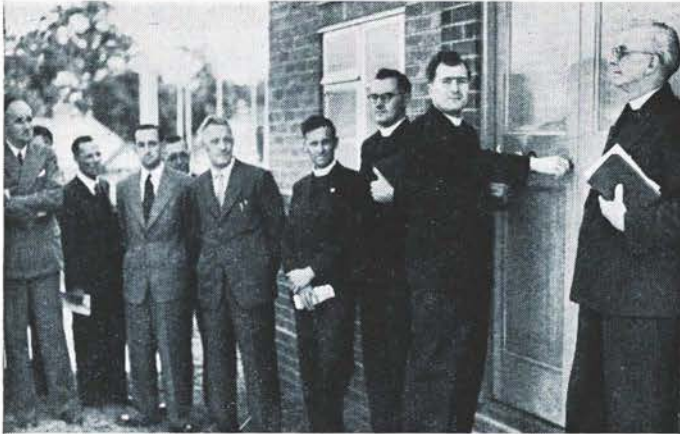
This is the supreme cause of offence. Here, I will freely confess that as a young minister I found great difficulty in conducting a Communion service on Christmas morning. It seemed hard to relate the joy of a Christmas morning service with the solemn remembrance of the Communion table. It is only as I have grown older in the ministry—and perhaps richer in experience—that I have realised that they are inseparably linked. Calvary is the culmination, the explanation of Bethlehem. The Cross is the corner stone of the edifice of which the Manger is the foundation stone. The life which ended on the Cross could have no other proper beginning than the Manger. The Cross is the final step of the self-humbling of God.

Christmas is a festival of joy, but at its heart is the agony of God for a world's redemption: "Unto you is born this day a Saviour," "Thou shalt call His name Jesus for He shall save His people from their sins." "A sign that shall be spoken against." The shadow of Calvary lies across the Manger. The Manger is the first step on the weary road that leads to Golgotha. The wise men presented to Him gifts of gold, frankincense and myrrh: gold for His kingship, frankincense for His priestly office, and myrrh for His ministry of suffering and death. I repeat, we have built our cribs and placed

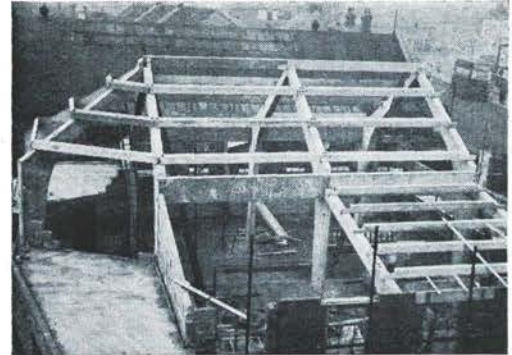
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Building Progress in 1953



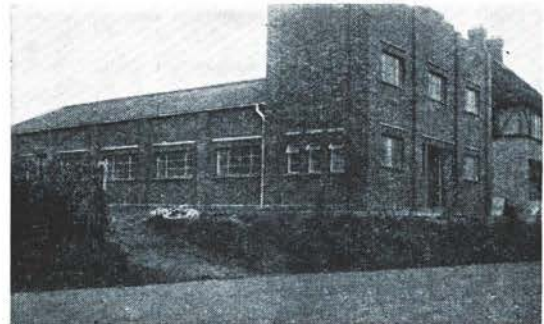
Pastor P. S. Brewster turns the key to open the new Elim Church at Watford. This building was erected through the personal sacrifices of the members, whose enthusiasm, with their Pastor, made this project possible.



Like a strange skeleton the structure of the new Elim Church at Barking begins to take shape on the East End scene. Ambitions are realised after years of waiting and planning.



Clearing out the rubbish in preparation for the building of the new Elim Church at Plymouth. Pastor J. Kennedy joins with his members in a labouring job as the preliminary to greater things to come. We shall look forward to news of the completion of this plan.



The Englefield Green Church, now almost complete, built entirely by a few members of the Church. Pastor Atkinson has been busy on this job for months and with his co-workers, now has a fine building to use in future services.

Plans are in hand for the building of a church in Bristol. The land has been purchased and the Minor Hall is already erected. Pictures of this work will appear later.

The planning and construction of a new church in Belfast was also carried out this year. A new mission was taken over some years ago, but was destroyed during the blitz on Belfast. The new church has now been built on the site of this mission.



Opening ceremony of the new Church building at Sowerby Bridge, Yorkshire. After meeting for many years over a bakery, this assembly, under the energetic leadership of Pastor L. Lambert, now have their own building.

BURDEN FOR BRITAIN

The following article and call to prayer has been prepared at the request of the annual meeting of the British Pentecostal Fellowship. It is being published in the official organ of all groups represented.

WITH A DEEP SENSE of the constraining impulse of the Holy Spirit a company of leaders of the Pentecostal Movement in the British Isles issue this call to all our people in all sections of the Movement to unite in prayer for our own land on Sunday, January the 31st. They will also be gathering together for a further day of united prayer among themselves in London on February the 2nd.

These solemn unanimous decisions were made at the annual meeting of the British Pentecostal Fellowship held on November the 11th. An item on the agenda regarding the deeper purposes of our Fellowship helped to bring them to a point, but before ever we gathered that day we shared the gratitude of multitudes of serious-minded men and women throughout the nation for the brave words spoken in Parliament by Lord Samuel the week before—words that expressed the growing concern most of us have been feeling about the moral and spiritual condition of the people.

It is unnecessary to repeat all the words of that great and wise statesman, for they have been reprinted in many journals throughout the land. We hold it true that—“Beyond and beneath all political, economic and financial, and even international, questions . . . there is the character of the people, the moral state of the nation. In these days there is, among careful watchers of the times, a feeling of deep anxiety. . . . There was a time after the first world war when half the prisons of this country could be closed. Now there is a terrible re-action and, as we all know, the number of young offenders has gravely increased. We read in the newspapers every day of cruel and ruthless murders, such as are a disgrace to us all. We find in literature, in the drama, in life, that adultery is regarded as a jest and divorce a mere unimportant incident. The new Press Council is deeply concerned by the unwholesome exploitation of sex. . . . Now, last of all, we find to our dismay that the vices of Sodom and Gomorrah appear to be rife among us.”

Our own anxiety is not only that such “deplorable moral state carries with it its own seeds of an inevitable corruption through which, as it will affect our national life, we must all be called to suffer; but a deeper fear lest we incur the just wrath of the Almighty God in whom as a nation we still profess to believe.” Lord Samuel’s sober reference to Sodom and Gomorrah is ominous.

That such a fear is shared by others who are well-informed is proved by words spoken by Billy Graham in London when he said—“As I think of America, I am desperately afraid. I think in America today we face three perils, and if I were a British minister I might include those three as far as Britain is concerned as well. The

first is THE PERIL FROM WITHIN . . . There has never been a time in our history when there has been more gangsterism, more crime, more immorality, more divorces than at the present time in the United States.” After referring to the peril from without Dr. Graham went on to say—“The third great peril that my country faces—and this is the one I am most afraid of—is THE JUDGMENT OF ALMIGHTY GOD . . . I can see the picture as I stand before you at this moment of the hand of God in judgment falling upon the Western world, unless . . .”

What is that “unless”? As pentecostal people we shall unhesitatingly agree with Mr. Graham that—“There is only one thing that will stop it. That is turning to God by the people of God” in prayer and intercession and in leading the Nation in repentance.

Sin has got to be faced for what it really is. Lord Samuel had some trenchant things to say about a quack kind of psychology that tends to weaken individual responsibility. The most vile offences against morality are being blamed upon the genes with which we were born, but the *British Weekly* very properly clarified the distinction between the few who are genuinely abnormal and the many who deliberately choose perversion in the pursuit of lustful sensation. What we are facing as a nation is a rising flood of the deliberate choice of all kinds of wickedness for the sensations they can provide. It is inexorably true that the end of those things is death.

As pentecostal people we believe that such a situation calls for passionate preaching and witnessing, confirmed with the “signs following” promised by our Lord. But beyond all else must come prayer and supplication. Those who are working hardest in the field of evangelism, especially in our great cities of Britain, confess to a feeling approaching helplessness against the prevailing solid wall of sheer indifference to all religion. Absolutely nothing can break that down but the grace of God visiting our land again by the Spirit of God. If the Lord does not arise and help us in such a desperate plight as this then are we helpless indeed. **WE NEED GOD.**

For these reasons the leaders of our various pentecostal groups throughout the British Isles call for prayer. It may well be, and the almost universal experience of genuine revivals may lead us to expect it, that judgment will begin at the house of God. The writer of these lines confesses that at times he has felt afraid to ask for revival because of the high cost it entails. But—“He giveth more grace.” In praying for national repentance we have the inspired pattern of Daniel recorded in his ninth chapter—“Whiles I was speaking and praying, and confessing my sin, and the sin of my people” (v. 20). Intercession for the grace of repentance to come upon others is useless if

TAKE THE OPPORTUNITY TO STUDY YOUR BIBLE

it is detached ; it is most effectual when the intercessor is supremely conscious of the things in which he himself has come short. The Pentecostal Movement in the British Isles has that whereof it needs to repent before Almighty God. We have made boasting claims to be better, or to possess more than others, but very often we have failed miserably to live up to them. We have allowed ourselves to become torn by quite unnecessary divisions for which we shall need to give an account in that Day. We have tended to magnify trivial matters in doctrine and practice, and pass over judgment and the love of God. Because of all this, and because of the great and manifold blessings bestowed upon us in spite of it—let us pray.

In naming January the 31st as a National Day of Prayer among British pentecostal people we must be careful not thereby to limit our intercession to that one day. The need is urgent and grave. We must pray here and now and unceasingly. The value of an appointed day is that it helps multitudes to focus their praying. It is earnestly desired that on that particular Sunday our local churches throughout the land will make some deliberate departure from their normal procedure. Let there be less preaching and perhaps less singing, and more time definitely allocated to praying. Let the people be well prepared beforehand by suitable and serious announcements from all our platforms and pulpits. Let provision be made for opportunities for prolonged waiting upon God, even to a whole night, or at least a watchnight of prayer. There should be wise encouragement to combine at least some degree of fasting with prayer. We believe it would be valuable for the various pentecostal churches in a locality or district to arrange some united prayer meetings. Let efficient leadership be provided for those prayer meetings—but always subject to the supreme lordship of the Spirit. Let our leaders truly lead in this high and holy matter.

Underlying and inspiring this call to prayer is a shared sense of the leading of the Holy Spirit. As pentecostal leaders we dare not disobey such a compelling urge. We have no desire to. The rather we send it out gladly, authoritatively, yet humbly in the name of the Lord Jesus and by the Spirit of our God. The results are with Him.

THE OFFENCE OF CHRISTMAS—Continued.

our pretty little figures in them ; the blue bassinets have found their way into the big stores and we say, "How sweet," "How beautiful it all is," etc., etc., almost *ad nauseam*. Yet, let us not forget it, at the heart of Christmas is the stark naked agony of God! Who can compute the wealth of anguish in the words, "God so loved the world that He gave His only begotten Son"? Gave Him that He might die on the Cross amid scenes of untold shame and suffering! It is true that He came to bring peace and that the angels announced this at His birth, but He could only do it by dying. At the heart of Christmas is a Cross—and it is this that brings the offence.

We may appear, by our festivities, to have taken the

TIME FLIES

NOW IS THE TIME TO MAKE
YOUR PEACE WITH GOD.
ETERNITY WILL SOON BE
UPON US.

"As many as received him, to them gave
he power to become the Sons of God,
even to them that believe on his name."

John i, 12

agony out of Christmas, but there is still agony in the world—there is still agony in the heart of God. Unfortunately, the festival which began the work of taking away the sin of the world has become for many an occasion for more and greater sin. This but adds to the agony of God! Can I, without being dogmatic, repeat, we need to rediscover Christmas? The invitation which will go out to all this Christmas, as it has done so often in the past is, "Oh, come let us adore Him." Can we who are Christians, having given Him our own worship and pledged our own loyalty, can we spare a little time even during our festivities to think—perhaps even pray—for the world, that He may soon be acknowledged as its King?

"I cannot tell how He will win the nations,
How He will claim His earthly heritage.
How satisfy the needs and aspirations
Of East and West, of sinner and of sage.
But this I know, all flesh shall see His glory.
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendour
When He the Saviour, Saviour of the world, is known.

I cannot tell how all the lands shall worship,
When at His bidding every storm is stilled,
Or who can say how great the jubilation
When all the hearts of men with love are filled.
But this I know, the skies will thrill with rapture.
And myriad, myriad human voices sing,
And earth to heaven, and heaven to earth, will answer:
At last the Saviour, Saviour of the world, is King."

And we must work and pray to this end, for this is the purpose of Christmas and so long as that purpose remains uncompleted, there will be an offence in Christmas!

Thought for the Week

The blue of heaven is larger than a cloud.

WITH THE E.B.C.C.S. DURING THE WINTER EVENINGS

Elim Youth Page

We are Crusading for Christ - We "Fight the good fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

CRACKERS!

What a jolly time is Christmas. Carolling, fun and games, lots to eat (we hope!), parties galore, and boy, oh boy, let's get those crackers out. Now that is all very well and why shouldn't we have a happy time?—we are within our rights. Christmas is the time we remember as the birthday of our Saviour and so we must keep our joyful activities in their true setting.

Christmastide is a time when you have to be exceedingly careful. Be on your guard against the subtleties of the world—they may approach you through your best friend. There are many harmless ways of enjoying the festive air, but do not be tricked into joining the merry-making escapades which lead you away from God's ways, His people, or His House. Perhaps there'll be a temptation in the office to "Try a drop of this, it's Christmas you know! It's the custom." Or a party of school chums are off to the theatre—"It's Christmas you know," they say, "it's the custom." "I'm throwing a party at my home," confides your workmate, "can you come?" You know what that party will mean. Not the sort of place for a Christian. You know without anyone telling you that to all these kind (kindness is their subtlety) invites you must give the same reply: "Sorry to disappoint you, but the answer's 'No.' I don't do that sort of thing. I'm a Christian."

Then what happens? The balloon goes up—they roar with laughter and invite their pals to share the joke. "You know what you are," he laughs, "you're **crackers!**"

It is against our basic instincts to feel isolated, to be the odd man out. Because you live a different life from the majority of folk around you, and find your enjoyment in Christ and His gifts to you, you will be just "Crackers" to the worldling. However, there is one thing which will command their respect, it is that you have the courage of your convictions and you know your own mind. They will even envy you because they are sensitive to their lack of it. Each time you are made conspicuous by your actions you attract more attention to yourself—do not worry over that, for we know that Christ dwells in us, and that means He will hold their attention as you allow him to live His life in you.

What I have written I would describe as the **defensive**. Now for the **offensive**. Do you want to give the one who christens you "Crackers" a counter-attack? Here is your offensive stroke. Ask your Crusader Secretary to arrange a Squash or Christmas Party as most of our branches do. Or, if you are not able to do this, try and arrange a party in your own home and invite only Christian friends and let them into the secret. When all this is organised go to your school chum, office partner, the one who works alongside you, and invite him or her to that party. Your merry time, your happy fellowship, your natural remarks about the joy that Jesus gives will be as effective as any testimony, and supported by the prayer of your friends and yourself may lead to the salvation of that one. Of course, what I've described for one can be done for many, especially if it is arranged by your Youth leader.

Whatever you do this Christmastide make it a rule that this happy occasion shall not hinder but help your spiritual progress—anything less will be a poor present to give to the greatest Gift Giver. Merry Christmas!

3,000 MILES TO SCHOOL.

Give our missionaries and their families away in distant lands, amongst strange people, in uncomfortable conditions

(Continued on page 622)



Christmas fun for Sunday School children at the Elim Church, Braintree.

THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

SUNDAY, December 27th. Psalm lxxii. 1-20.

"His enemies shall lick the dust" (v. 9).

Allowing for the mere exuberance of David as he views with obvious delight the coming victorious reign of his son, one can still see a sober prophetic declaration of the ultimate triumph of the One that fulfils the far view of the Psalm. Though the fury of the hellish hordes and the spite of men were directed against Him, He pressed through to complete victory. John's view, no less poetic than that of David, is given in his apocalyptic utterance, "The kingdoms of this world have become the kingdoms of our God and of His Christ."

MONDAY, December 28th. Psalm lxxiii. 1-15.

"My steps had well nigh slipped" (v. 2).

The Psalmist had encountered the problem that has almost staggered us all at some time or another—the problem of the prosperity of the wicked. It does seem unfair that in a world created by a righteous God evil seems to gain a monopoly, whilst purity and truth are rewarded with a mere pittance. The ungodly are praised whilst the godly are merely pilloried. There is, of course, an answer to this as to all problems, but it is not found in a stoical indifference to this seeming inequality. It can only be gained by adopting a new scheme of values, the arithmetic of Moses who, counted "the reproach of Christ" to be "greater riches than the treasures of Egypt."

TUESDAY, December 29th. Psalm lxxiii. 16-28.

"Until I went into the sanctuary of God" (v. 17).

It was here that the Psalmist began to see a glimmer of light on yesterday's problem. Here he learned the first principles of the new scheme of values. It was in the hush of God's presence that the clamour of the world's ills subsided; the cooling balm of the sanctuary eased the fever of life's stress; new strength came into staggering legs, and his slipping feet gained a new foothold on the upward highway. Those who absent themselves from the house of God rob themselves unnecessarily of the means of grace that alone help one to retain their spiritual equilibrium and balance.

WEDNESDAY, December 30th. Psalm lxxiv. 1-12.

"There is no more any prophet" (v. 9).

Iniquity had silenced the voice of God. There are times when one may wish to be rid of the accusing conscience, but these are times when our will is in conflict with the revealed plan of God. To suppress constantly the voice of God within; to render ourselves immune to its warning by continued disobedi-

ence is to run the danger of silencing it for ever. Saul perhaps often wished himself rid of Samuel, but when Samuel was dead and God refused to answer he went even to unpermitted lengths to hear his voice again. No more prophet? Good, says a convicted world. But the instructed heart knows that that silence is but the prelude to an eternity of remorse. Thank God for His prophets. See that you hearken to His word through them.

THURSDAY, December 31st. Psalm lxxiv. 13-23.

"The night also is thine" (v. 16).

We are prepared to acquiesce in the opening sentiments of this verse but often find difficulty in receiving as readily the truth of these words. The day is expansive, the night restrictive; the day is warm and joyous, the night chill and sad. Days are often filled with music and laughter, nights with silence and tears. But both alike come from Him, and He who leads us safely through the day will hold our hand and lead us just as unerringly through the night also.

Passing through the night? Is this, O soul, thy experience? Even so, "Why art thou cast down O my soul, and why art thou disquieted within me? Hope thou in God for I shall yet praise Him, who is the health of my countenance and my God."

FRIDAY, January 1st. Psalm lxxx. 1-19.

"Cedars of God" (v. 10, margin).

Israel in her progress and spiritual service was likened to the cedar tree, and the people in spreading through the land were called "cedars of God." Referred to in various scriptures, this tree is noted for its uses in royal palaces and the sanctuary. It was steady in growth and beautiful both in the landscape and for decorations. May we be graceful and steadfast through this new year, spreading our influence through the land as useful servants of the Lord.

SATURDAY, January 2nd. Psalm lxxxii. 1-16.

"The finest of the wheat" (v. 16).

This could be rendered "the fat of the wheat." When God supplies the need of His people He provides the best. Eternity will reveal how true this is. Away spiritual poverty; let us enjoy the fulness, and delight ourselves in the Lord! Prodigals feed on husks; sons feed on the best provision of the Father's table.



◀ BOOK REVIEW ▶

PITT MINION REFERENCE BIBLE. (Cambridge University Press. 60/-).

Are you puzzled to know what to give for a Christmas gift? Then why not purchase this new Bible? Bibles from the Cambridge Press can always be relied upon as excellent publications.

This Bible introduces us to an entirely new system of providing references without interfering with the text. Most people have been troubled in their reading by the distracting figures and letters scattered in the text. This is now obviated by having the actual text number printed in the centre reference column in bold type; on the left-hand side for the left column and on the right-hand side for the right column. The chief advantage of this method is to avoid the marks which are sometimes confused with commas and full stops by folk with failing sight.

Another advantage of this Bible is that it is printed in the Times New Roman type which has a bolder face and is thus easier to read.

We note, however, that it is necessary to glance at the centre reference column at any particular text as there is no indication in the text itself where the references occur. In the case of alternative readings the word is repeated in the centre column followed by the alternatives in *italics*.

A list of words with their pronunciation is provided at the beginning.

The Bible we handled was 6 $\frac{7}{8}$ in. x 4 $\frac{1}{2}$ in. x $\frac{1}{2}$ in., printed on India paper and bound in real Morocco. It is a very nice edition and we feel it will be popular.

ELIM YOUTH PAGE—Continued.

and a troublesome climate, a place in your thoughts and prayers this Christmas. They will be thinking of us—they cannot help but think of home at Christmas, the time of reunions and reminiscences.

Here is a little pictorial news from a distant spot which has been and even still is a **HOT SPOT** in more senses than one: the Elim Youth Movement in British Guiana, South America. Pastor and Mrs. MacInnes are our missionaries and they have two sons, Andrew Ian is thirteen and Philip Niel is nine. They live in the capital city, Georgetown. Ian is expected home in Scotland for Christmas. He has come home to attend school—what a journey for a school 'bus, over 3,000 miles!

There is an Elim Sunday School in British Guiana formed by Pastor MacInnes and I doubt if you can guess where it is held. Underneath his house! His house is built on stilts 10 ft. 6 ins. above the ground and can only be used during the dry season as the floor is made of dried mud "well trampled down." When the children attend Sunday School they bring with them their pets: dogs, goats and sheep. The scholars are Chinese, Indians, Negroes, and of course, Europeans.

Our latest news gives the number in the school as 104, and it is growing each week. I am sure you would like to send greetings to all the boys and girls in the Elim Sunday School in British Guiana.

SHORT OF A PARTY GAME? WHAT ABOUT THIS ONE?

This is a test to prove how quickly you can think. Someone begins a Bible story like this: "It was very dark when the two men left their army encampment for the brow of the hill. They paused, and peered into the shadows of the valley beneath them. No movement could be heard, all was quiet. With hardly a sound to disturb the stillness of the night they carefully made their way down the mountainside. At the foot of the hill they again paused. No words passed between the men but with a quick movement of his head the taller indicated the way they were to go. Another pause. Down to their knees. Stealthily they crawled past the outer guards of the enemy camp. It was a dangerous moment. Caution was the rule of the hour. Hello! something lay in their path. It was a tent, and from the tent came a murmur of voices. This is it, they bent their heads near to the canvas sides. **THEN SUDDENLY . . .**"

From this point another person tells the story, but they must continue without any hesitation,

(Continued on page 623)



Many groups of young people from Elim churches will visit hospitals and homes at this season to bring the Gospel and good cheer to needy folk. This group is from the Elim Church, Scunthorpe, together with the minister, Pastor I. Hyde.

COMING EVENTS

BRADFORD. Dec. 25. Southend Hall, Leeds Road. Special visit of Pastor and Mrs. H. W. Greenway, 10.45 a.m.

CLAPHAM. Dec. 19. Elim Church, Carfax Square. Service of Carols. Items by Sunday School and Carfax Singers, and on Hammond Organ, 7.

DOWLAIS. Dec. 24-27. Elim Church, Ivor Street. Christmas Convention. Speakers include: Pastors J. Dyke, P. S. Brewster and Mr. R. Rees. Thurs., 6.30. Fri., 10.30, 2.30 and 6. Sat., 2.30 and 6. Sun., 10.30 and 6. (Light refreshments on Sat.).

GLASGOW. Dec. 31-Jan. 5. Elim Church, Butterbiggins Road. New Year Convention. Speakers: Pastors G. K. Matthew and J. C. Mulvagh. Thurs., Watchnight Service, 11 p.m. Fri., 3 and 6.30 (tea provided). Sat., 7. Sun., 11 and 6.30. Mon. and Tues., 7.30.

HALIFAX. Jan. 2. Elim Church, Hopwood Lane. Visit of Pastor W. J. Allen. Sat., 7. Sun., 10.30 and 6.30. Weeknights, 7.30.

ILFORD. Jan. 10. Elim Church, Scrafton Road. Visit of Pastor D. B. Gray and London Crusader Choir, 11 and 6.30.

LEEDS. Dec. 27. Foursquare Gospel Church, Bridge Street. Visit of Pastor and Mrs. H. W. Greenway. 11 and 6.30.

LONGTON. Dec. 27. Bethel Temple, Dunrobin Street. Christmas Carol Festival. Bethel Temple Choir. Illustrated Address by Mrs. H. W. Fardell. 6.30.

LURGAN. Dec. 6-21. Town Hall. Evangelistic Campaign conducted by Pastor A. Wilson and Pentecostal Revival Team.

RYE PARK. Dec. 20. Elim Hall, Rye Road. Family and Carol Service. Conducted by Mr. F. W. Singleton.

ITINERARY OF THE McCOLL-GERARD TRIO

These talented Sisters from Canada will minister in the following centres. There will also be a showing of the Oral Roberts Film, "Venture into Faith," as indicated.

Dec. 19-22—Bradford (Sat., Film). 27—Salford. Jan. 3, 4—Burnley, 3, Empress Ballroom, 8 (Film). 5—Accrington (Film). 6—Liverpool (Film). 7—Bolton (Film).

THE UNIVERSAL JOY of Christmas is nothing short of a miracle. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but **once every year the whole world stands still to celebrate the advent of a life!** Only Jesus of Nazareth claims this world-wide, undying remembrance. We cannot cut Christmas out of the calendar, nor out of the heart of the world!

EDITORIAL—Continued.

may afford a temporary delight or sense of satisfaction for a frustrated husband who has had a verbal thrashing from his boss, or who has seriously mishandled a big business deal, to take it out on his wife when he gets home, but he is seriously handicapping future relationships and spreading around a good deal of misery.

Our personal attention to the comfort and happiness of others will make the atmosphere sweeter wherever we go: it will make us better Christians, and making us better Christians, it will make us better to live with, and we shall have more friends and a brighter, happier life ourselves.

Take the flowers yourself. Say the kind word yourself. Be courteous yourself. Make Christmas do overtime all the year round.

OVERSEAS MISSIONS—Continued.

Then there is the call to go. There is a great need for more missionaries called of God. Our missionaries on the field are asking for additional helpers as they extend their work. A new Elim missionary has recently been appointed to one of the African fields and will be sailing in about three months' time. We thank God for those who have responded to the call, there is room for more, but there is also the need for increased financial support.

Gifts for this work may be sent to:

Missionary Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

ELIM YOUTH PAGE—Continued.

and for every long pause or unnecessary words such as "and uh" "you know what I mean," etc., a mark is given against the story teller. The person with the least number of marks at the end of the evening becomes the winner. The story used above relates to Gideon and his servant Phurah. You will observe that it is important to recognise the story if you are to continue when the first person ends without hesitation and accumulation of marks.

*These Young Folk
had a Good Time in 1953*

GUESS WHERE?

THEY WERE MEMBERS OF THE
CRUSADER HOUSE PARTY AT
LASCELLES HOTEL, EASTBOURNE

THIS YEAR THE SPECIAL YOUTH EVENT HAS BEEN
EXTENDED TO COVER TWO WEEKS—JUNE 12th-26th

Write at once for particulars of reduced rates.
Book Your Holidays Early



Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bridlington. Now booking late holidays and Christmas House Party at Shalome, the House of Many Happy Returns. Full Christmas Fare. Barraclough and Riley, 21, Albion Terrace, 'Phone 5276. C.228

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

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

Christian couple desire house, bungalow, etc., to rent; South Wales preferred; unfurnished. Reply: Box 747 "Elim Evangel" Office. C.252

To let, to young couple starting, two well-furnished rooms, linen, crockery, etc.; bathroom; facilities cooking, washing; own meter; gas fires; use scullery; 25/- weekly; no attendance; no pets. 9, School Road, Tilehurst, Reading. C.254

WITH CHRIST

Barnett.—On November 5th, Mrs. E. Barnett, aged 73, member of Elim Church, Hereford, passed into the presence of the Lord. Funeral conducted by Pastor E. Harford. "Only till He come."

Howard.—On October 26th, Sarah Elizabeth Howard, aged 79, of Elim Church, Clapham. Funeral conducted by Pastor F. A. Hodge.

Mickleburgh.—On December 2nd, Mrs. Jane Helen Mickleburgh, aged 76. Funeral at Beccles conducted by Pastor George Backhouse.

Pearson.—On December 8th, Ernest Wilfred Pearson, aged 75, member of Plymouth Church, died as a result of an accident. Funeral conducted by Pastor J. C. Kennedy. "In Heavenly Love Abiding."

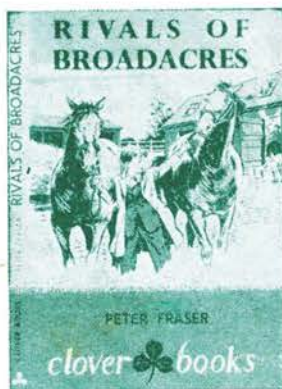
Sargent.—On November 1st, Walter James Sargent, aged 38, Deacon of Elim Church, Colchester, called to higher service. Funeral conducted by Pastor G. Croft of Gt. Yarmouth. "At rest." C.253

Smith.—On November 24th, Giles Smith, aged 67, after a long illness. Funeral conducted by Pastor John Gardiner.

White.—On October 28th, Mr. White, aged 76, faithful member and late Deacon of Elim Church, Clapham, passed to higher service. Funeral conducted by Pastor F. A. Hodge.

As we go to press we have heard the tragic news of the homecall of Mr E. W. Pearson. Mr. and Mrs. Pearson were knocked down by a car on their way home from the Elim Church at Plymouth. Mrs. Pearson was badly shaken, but Mr. Pearson died after an operation. Our Brother was twenty-five years in the Prison Service and was instrumental in introducing the London Crusader Choir to this splendid ministry. The following appreciation is written by Pastor D. B. Gray:

The passing of our beloved brother, Mr. E. W. Pearson, in such tragic circumstances was indeed sad news. Nevertheless, we comfort ourselves in the Word of God, for truly we know that "Precious in the sight of the Lord is the death of his saints" (Psa. cxvi. 15). Brother Pearson served his fellowmen faithfully. Elim owed much to him in the early days of our prison evangelism. He was known throughout the prison service as the "Hallelujah Chief." His true discipleship and loyalty to Christ, and his passion for the uplifting of fallen men made him an evangelist and a noble example of Christian manhood. We tender to Mrs. Pearson and family the sincere sympathy of all the Elim family.



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