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

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



The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

Vol. XXXV. No. 1.

THREEPENCE

JANUARY 2ND, 1954.



Whosoever will lose his life for My sake shall find it. Matt. xvi. 25.

"A man must live!" We justify
Low shift and trick, to treason high,
A little vote for a little gold,
Or a whole council bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such a cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die!
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
"A man must live!"

The Saviour did not "live!"
He died!
But in His death was life,
Life for Himself and all mankind.
He found His life by losing it
And we, being crucified
A fresh with Him, may find
Life in the cup of death,
And drinking it
Win life for evermore.

**Hearty
New Year
Greetings**



Witnessing to the fulness of the Gospel of our Lord Jesus Christ

ENCOURAGEMENT FOR THE NEW YEAR

By Pastor RONALD REID (Elim Church, Portadown)

"Speak unto the children of Israel, that they go forward." Exodus xiv.-15

AN EXHORTATION to go forward is a word in season at any time, but as we tread out upon the rugged highway of another year, with its potent possibilities, should Jesus tarry, it has a special significance. The tramping feet of the fevered Israelites had been forced to a halt; circumstances had overtaken them which struck terror deep into their hearts. It was no time for glib talk or sentimental quotations. To the throbbing hearts of this vast multitude there came that cold sense of frustration which is often the experience of all pilgrims seeking a new land.

It seemed as if unseen forces had erected their "Halt Sign" and forbade another foot of progress. To advance was impossible, to turn aside was out of the question, and retreat would have been suicidal. To expect a miracle was feasible, but the clouds of doubt, as they often are, were the obscuring factor. What would we have done in similar circumstances? The same as the Israelites. But—it was the word of the Lord that made all the difference: "Speak unto the children of Israel, that they go forward!"

The word of the Lord means everything to those who will simply hear and follow in faith. Their sincere obedience to this simple command brought to them in chapter xiv. a wonderful SALVATION, and in chapter xv. a glorious SONG, and in chapter xvi. a rich SUPPLY. If we would prove God we must press on.

Salvation for these weary pilgrims was at the right time. God made a way where there was no way, at the right moment. It was in the crucial period that God saved us; when we most needed it. It is just like our gracious Lord to provide for us at the vital moment. Their exodus through those shimmering walls of water took them beyond the destroying power of the enemy. Fear of destruction from a frightful enemy was now a mere shadow of the past, never to recur again. Here was a miracle in its entirety and was solely the Lord's doing and was marvellous in their eyes. This miracle of salvation to Israel of old, and to us today who are saved by the grace of God from the suppressing power of Satan, is the result of stepping forward in obedience to the word of the Lord.

The other side was truly a desert place, but a safe place; a place large and peaceful. The early dawn revealed calamity to the hosts of Egypt, but a sweet calm to their hearts. The inevitable thing to do in such a grand deliverance was to burst forth into joyful song. Then began Moses and all Israel to sing unto the Lord! "I will sing unto the Lord for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." "The Lord is my strength and song, and He has become my salva-

tion!" Real salvation is always accompanied by singing. Their song was a deep appreciation of the goodness of God. The goodness of God is miraculous!

Their song centred on one theme . . . The Lord! It was not a dirge or lament; it was not a passing ditty of no depth. It was a song born of experience; a lasting radiant melody to the accompaniment of the timbrels and a rhythmical dance. Such a song and display of reverent worship would be labelled by our modern critics today as "An hysterical outburst of uncontrolled emotion," but in any case it was well pleasing to the Lord. True praise from the heart irrespective of what key, minor or major, is always well pleasing to the Lord. Only as we really appreciate our salvation shall we excel in our song.

Turning now to chapter xvi. we further discover the administration of a great supply. Manna in the morning and quails in the evening. A desert place is not the most desirable of abodes, but it is greatly enhanced when God sends the rations direct from heaven every day. Our God not only saves, but wonderfully satisfies. The two are indispensable. Their supply was not a luxury, but that which was needful. Despite the circumstantial evidences that sometimes confront us, and strongly indicate the apparent lack of God's interest in us, we are confident that His provision will come at the right moment. He never fails those who trust Him. There was Marah, the place of bitterness made sweet. There was Elim with its towering palm trees and beautiful wells. A prepared breakfast and a propitious evening meal. One wonders if we are correct in calling this place a desert! Anyhow they enjoyed God and His bounty. How good is the God we adore! Be it also noted that this supply lasted for forty years, the exact extent of their stay. They enjoyed their supply until they were brought into another land . . . and greater! It is greatly encouraging to know that we are bound for another land . . . a greater land! The expanse and delights are greater by far. Let us go on! Speak unto the children of Israel, that they go forward. If here it is so blessed, what will it be up there? Hallelujah!

William Williams was a Welshman in every way and carried with him everywhere he went the Celtic fire and fervour of his native land. The vocation of this worthy Welsh personality was undoubtedly to preach the Gospel, but he has also greatly enhanced our hymnology in the composition of that wonderful song, the verses of which we would do well to make our prayer for the ensuing year.

Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty.
Hold me with Thy powerful hand.
Bread of heaven.

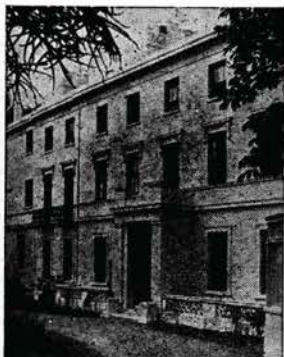
Feed me now and evermore

(Continued at foot of column 2, page 3)

Week-end at the Elim Bible College

By Mervyn O. Thomas (Head Student)

IF YOU WERE TO ASK the students at the Elim Bible College, which is the best part of the week, their answer would be, "the week-end," a time when we practise what we have been taught, and go out to preach the glorious Gospel of deliverance.



No doubt there are many people who wonder what the students do over the week-end, and so some of the lighter activities of college life will be brought to you in this article—those activities that are very rarely mentioned.

Saturday morning is devoted to private study, examinations, tests, and other necessary engagements, it is only after lunch on Saturday

that the students feel at liberty to please themselves. However, there are a few who must wait a little longer and do the washing-up. It would be, to many people an experience to stand and watch the students doing this duty. One hears songs and choruses, and an occasional theological argument.

Perhaps a group of students set off to nearby districts to do personal witnessing, whilst others go shopping to spend their meagre wealth, and then to look around at the things they might have been able to buy. Back at the College you will find boys washing, ironing, and doing their odd jobs, sometimes in the most peculiar ways. Others take a rest, whilst some prepare sermons or study the week's lectures. In the evening several students visit Hyde Park and witness for their Lord, others fulfil engagements at local churches.

Sunday is the most wonderful day of the week: souls are being saved and bodies healed under the ministry of the students who take charge of churches. Not one Sunday passes without there is rejoicing over wonderful conversions either on buses or trains, or in the open air meeting on Clapham Common, or in the evening Gospel service. There is a spirit of revival in the College and the students are eagerly awaiting the outpouring of God's Spirit.

We retire to bed to awake to a typical November Monday morning in London. Very early a few heads look carefully from underneath warm blankets at the dreary sight outside. The many bare trees and the fog make the scene strangely placid. And then begins the day of days, for Monday is work day at the College. After breakfast, students do the dishes and peel potatoes. I said do the dishes, not do them in! A point to be brought to the attention of previous years' students is the fact that the College now possesses an electric potato peeling machine, a gift to the College by the father of one of this year's students. Many boys, when they saw the machine arrive, chuckled with glee at the thought of less work to do, but the Dean, was not at a loss to find alternative jobs.

To the stranger who chances to walk past the College on Mondays the sight he sees must be an eye-opener. There are students gardening (and using the tools in ways yet unthought of by many), shovelling coke, sweeping up leaves, mending doors and windows, pruning trees, and even leaning on shovels. After a toilsome day the students eagerly await the bell to ring at 6.30 p.m. to begin their study of New Testament Greek.

These are just a few glimpses behind the scenes of the many lighter activities that make up College life. Above all, the students realise they are in the most glorious work of all—that of winning souls to the Master. Please continue to pray for us as we study to show ourselves approved unto God, workmen needing not to be ashamed, rightly dividing the Word of Truth.

A PERFECT PATTERN

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a perfect pattern! There were lips that never spoke unkindness, eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom which never throbbed with sin, nor ever was excited by unholy impulses; there was a Man free from all selfishness, and whose life was spent in going about doing good. There was One who loved all mankind, and who loved them more than Himself, and who gave Himself to die that they might live; there was One who went into the gates of death, that the gates of death might never hold us in; there was One who lay in the grave to take its dampness, its coldness, its chill, its horror, and taught humanity how

it might ascend above the grave; there was One who, though He walked on earth, had His conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father God in all His glory and in all His love. Such an One is the standard held up in the Church of Christ; it is a Church that rallies round the Cross and that gathers around Jesus; and it is because He is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—*Bishop Matthew Simpson.*

ENCOURAGEMENT FOR THE NEW YEAR—Contd.

So let us press on. Salvation, Song, and Supply are all following in the train of our triumphant Christ. He is the Captain of our pilgrimage; He will design, direct, and delight our footsteps and continually give us cause for rejoicing.

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EDITORIAL

New Horizons.

A New Year! Once more we are over the boundary into another year, 1954. You can cross the county boundaries anywhere in the British Isles without feeling the slightest bump in the road. You can cross the boundary line of territorial waters anywhere—if you are not spotted by some watching coastguard—without a jar or a jolt in the smooth waters. So, many have expected to cross over into 1954, with nothing to disturb their tranquillity. But who can tell what this year will bring forth; who can prophesy what it holds for a world still staggering in its own drunkenness. Will it bring peace on earth? Or will the terror of atomic warfare crash like the thunder of ten thousand tempests on bewildered mankind? Who but God knows?

One thing is certain. We are nearing the climax of the ages. The march of civilisations across the scenes of time continue like a grand parade of military men on review. The day will break—and break soon—when the trumpet call of the Archangel, sounding the advance of the heavenly hosts, and the advent of the Glorious One will shock the nations into sensibility and the awareness of God. Yes! It may be that ere the close of this year, tremendous things will come. Let us then be on the watchtower, lifting our eyes to the new horizons that come to our view with the opening year. Let us say with the Psalmist: "I will lift up mine eyes," or as Jesus said: "Lift up your heads, for your redemption draweth nigh."

The Queen.

What a task she has to steer a clear way through the maze of superstition and tradition that surrounds her in her queenly position. The President of the All-Ceylon Buddhist Congress is annoyed that it is not planned for her to pay homage to the Sacred Tooth of Buddha. He wants it made compulsory that she should worship this

sacred relic before she is allowed to use the Temple as a convenient place from which to see a special pilgrim procession.

What tomfoolery there is in the world. Sacred Tooth of Buddha! How intelligent men and women cannot see through this nonsense is beyond the ken of ordinary folk such as us. Even our Roman Catholic friends are tainted with this same madness and bow to the sacred relics of the saints, and think they hold magic powers.

We hope the Queen and her advisers will have courage enough to ignore all this nonsense about sacred relics. Let her lift her head high in the knowledge that Christ alone is worthy of our worship. Let them keep their relics of Buddha, but let the Queen keep the respect of every true Christian by ignoring the demand of this gentleman, however high his rank is.

Dr. Soper.

This outspoken veteran President of the Methodist Conference had the courage to speak his mind about the Queen's attendance at race meetings. No one can help but admire him for his forthright speech, but let the Doctor beware lest he himself comes in for criticism for his own views on Christian doctrine. It is easy to see someone else's failings and fail to see our own warped outlook. Now he himself has been rebuffed. The Mayor of Berwick on Tweed would not attend a tea party with Dr. Soper because he objected to his criticism of the Queen.

More Nonsense.

So Sir Winston Churchill has been made a Knight of the "Order of the Eternally Smiling and Jumping Frog," bestowed by the science faculty of Stockholm University. What on earth are the science faculties of universities coming to? Jumping frogs, yes! We all know about them. But this eternally smiling one savours of the four primeval germs from which all life on this planet is supposed to have evolved. Do frogs smile and if they do, do they do it eternally?

We may all have our own particular idiosyncrasies, but surely our intelligence seems to be running to seed. Is the human mind becoming woolly and unable to give a reasonable account of itself?

Between the nonsense that goes on in Masonic meetings and such idiotic orders of "Smiling frogs" one really wonders if our intelligence is going to froth and bubble.

Christians are called "cranks" and "crackers" because they believe in supernatural signs and Divine displays of power. But this is solid rock compared with the sinking sands of the nonsensical numbskullinesses of today. It is almost as bad as the witchcraft of Central Africa.

It is something to be thankful for that Sir Winston was spared the "honour" of taking snuff out of the golden box as an investiture rite. We hope his inability to attend the investiture caused him no anxiety of heart or mind.

(Continued on page 11)

What hath God wrought?

News from the Elim Churches

INSPIRING SISTERHOOD WEEK-END AT PORTSMOUTH

The Portsmouth Church recently held a special Sisterhood week-end which proved a rich time of blessing.

Mrs. Gorton from Swansea was the speaker. Many testified to blessing received through the ministry of the Word and members of the Sisterhood rendered items of testimony and song at all these meetings.

Monday afternoon and evening took the form of a Sisterhood Rally when sisters from other churches around the district joined with the Portsmouth friends. Tea was served between the meetings. Miss A. Kennedy presided over these two meetings, owing to the President, Mrs. McBurney, being indisposed and therefore unable to attend.

The testimony of the sisters in the Portsmouth Church can be summed up in the words: "To God be the glory, great things He hath done."

REVIVAL CONTINUING IN MOTHERWELL

The work in this new Elim church, under the leadership of Pastor Alex. Tee, is making remarkable progress. During the last month nearly fifty men and women have decided for Christ. The Sunday evening congregation has now almost doubled in size. Since the tent campaign and until now between four and five hundred gather each Sunday evening. Three baptismal services have been held in the famous Motherwell baths since this year's tent campaign, and a fourth was to be held in December. There has been an average of twelve candidates follow the Lord on each occasion.

The third Sunday school has now been opened in yet another area of the borough where an average of one hundred and seventy-five children are meeting in the day school premises every Sunday. Already some of the older scholars have attended the Sunday evening services from this new branch and have found Christ as their Saviour. It is now imperative to book the Town Hall every Sunday for the 6.30 service. The weekly prayer meeting and mid-week Bible study have an average of over one hundred attending. God has been pleased to bless the regular services and many of the teen-age group attend and take part in the prayer meeting. How delightful it is to see and hear highschool boys and highschool girls standing up to pray.

FAREWELL AND WELCOME AT NEATH

It was with deep regret and a genuine sense of loss that the Neath Church bade farewell to Pastor and Mrs. V. J. Walker. During the three years of their ministry in Neath the Church has grown in grace and has experienced a deeper knowledge of God.

However, the prospect of having Pastor and Mrs. A. Brookes as the new Ministers has more than compensated

for the loss and, even before their arrival, the Church pledged their loyalty to their new Pastor. He, with his wife and two children, was met at the station by a group of young people, who warmly welcomed them to the town and to the Church.

The Induction Service which followed on Saturday, the 14th November, at which Elim Churches in the Presbytery were represented, must have shown him that he had the overwhelming support of not only the Neath and other Elim Churches but also neighbouring churches of other denominations as well.

The Church appreciates Pastor Brookes' amazing vitality and enthusiasm in his ministry and is assured that during his stay in Neath a great work will be done.

Already God has placed His seal upon this ministry in that three souls have decided for Christ. May this be the start of great things and under his ministry the Church will grow in numbers and in grace, and the repercussion of the blessings received from God through His servant be felt throughout the town.

LONDON CRUSADER CHOIR AT PORTSMOUTH

A goodly concourse attended the Saturday night meeting and it was a real thrill to hear the lovely singing of the Choir.

Sunday morning the presence of God was very real and choir pieces were a great blessing and Mr. Gray also gave us a short account of the Choir's visit to Scandinavia.

Over two hundred attended the evening service, including a number of unsaved. Mr. Snowden gave the Gospel message in all its simplicity. A backslider was deeply moved by the message.

People who accommodated the Choir expressed joy in having fellowship with its members in their homes.

BLACKPOOL SPIRITUAL CONFERENCE

By Pastor W. W. Kirkby

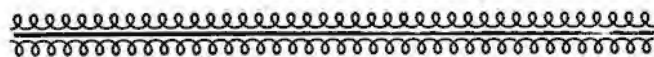
"Behold, how good and how pleasant it is for brethren to dwell together in unity," were the words read by Pastor J. J. Morgan at the concluding meeting of the spiritual conference held in Blackpool. Elim ministers and laymen from four presbyteries, an Elim missionary, an A.O.G. minister and layman, and a Methodist minister responded with a sincere and hearty "Amen."

Each morning we commenced with a season of prayer and worship. On Thursday morning we came around the Lord's Table to remember His death.

We discussed a subject dear to all our hearts—"Pentecost."

In the public meetings, held each night in the Central Library, we were conscious of the presence of the Holy Ghost, as we had been in our devotions and discussions throughout the day. He inspired the ministry of the Word, the testimonies, and the singing (congregational, the solos, the duet, and the "Ambassadors.") At least two souls accepted Jesus as their personal Saviour.

During the conference we were shown three films: one by Pastor L. Wigglesworth, recently returned from the Belgian Congo; the other two, "Hidden Treasure" and "God of the Atom," products of the Moody Bible Institute.



THERE IS MUCH in the Forty-eighth Psalm to inspire courage and confidence as we face 1954. If, like the Psalmist, we reflect on God's past goodness to us we will be enabled to face the future unflinchingly, saying with this unknown author: "For this God is our God for ever and ever: He will be our guide even unto death" (v. 14).

Many, to mitigate God's punishment on the wicked, reduce "for ever and ever" to a mere period of time. Whatever difficulties we have now with eternal punishment, in heaven we will praise God for His judgments: "And after these things I heard a great voice of much people in heaven, saying, True and righteous are His judgments" God will be our God not only for time but for eternity—"for ever and ever" (Rev. xix. 1-3).

Nothing on earth can be possessed for ever: our houses begin to crumble as soon as they are built, our gold is cankering, our garments becoming threadbare; but God is our eternal possession.

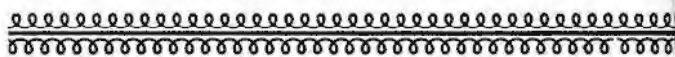
If we can say, "This God is our God for ever and ever," we can face the future with a smile. If the God of mercy, power, forgiveness, deliverance, wealth; in short, if El-Shaddai, the All-sufficient One, the Almighty God is with us, we have nothing to fear. So this Psalm will certainly allay any fear that may be lurking within our hearts as we face another new year.

The Psalmist points out that our God is a **great** God: "Great is the Lord" (v. 1). All other gods are but the dust of His feet, the figments of a corrupted imagination. Notice the crescendo in the tone of the following: "God is greater than man" (Job xxxiii. 12; "The Lord is a great God, and a great King above all gods" (Psa. xcvi. 3); "His greatness is unsearchable" (Psa. cxlv. 3). The magnitude of God's greatness is inconceivable by the finite mind. To try to grasp the greatness of God is like trying to take hold of space. We simply cry with joyful hearts, "Great is the Lord."

Being so great, He is to be "greatly praised in the city of our God, in the mountain of His holiness" (v. 1). All His attributes and works should inspire praise in holy hearts. Standing on the threshold of this new year, let us sing the praises of our great God and swing forward into the unknown with jubilation.

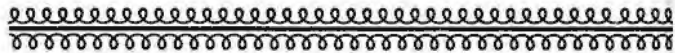
Our God is a "great King." The knowledge that God was her King brought abounding joy to Israel, she rejoiced that He dwelt in the midst of her. If Christ is our King then we must submit to Him, accept His government for our life, obey His directions in service, be thankful for His provisions, be zealous for His honour. What can be more blessed than submission to Christ. Paul delighted to call himself the "bondslave" of the Lord Jesus. Where there is faithful and willing submission there is true blessedness.

In verses 3 to 8, the writer describes God as a great deliverer: "God is **known** in her palaces for a refuge" (v. 3). We do not put our trust for the future in an untried God. We have known Him as the refuge of the saints in times of distress. He has sheltered us in the storm, preserved us in the earthquake, hidden us in the day of battle. The future may hold many distresses but God will be our refuge. We will not put our trust in princes but in the Lord God Almighty.



Forward

By Pastor G

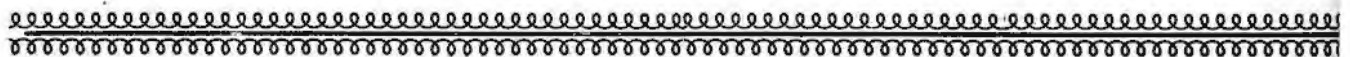


When we do so, our enemies are often afraid to strike: "Lo, the kings were assembled, they passed by together" (v. 4). Unity is strength, yet despite their confederacy, after they had made all preparation for the onslaught, seeing Zion's defences, and remembering that God fought for Israel, they were stricken with fear and departed. It is indeed wonderful when the enemies of the Lord marvel at the security of the saints: "They marvelled; they were troubled, and hasted away" (v. 5).

Being our Deliverer, God often takes the initiative. He does not wait for the enemy to strike: "Thou breakest the ships of Tarshish with an east wind" (v. 7). Only eternity will reveal the dangers from which we have been delivered without our knowing them, here. God does not sound a trumpet every time He dislodges a foe ambushed in our pathway. He strikes the blow even before we realise the presence of the enemy.

The east wind in Judæa is most violent and destructive, so with what ease it dashed those ships to pieces. So we say with Paul, "If God be for us, who can be against us?" (Rom. viii. 31). The Church has nothing to fear from her enemies whether they come from the university or the barracks.

As we venture into 1954, it is encouraging to notice that the Psalmist maintains that the past inspires confidence for the future: "As we have heard, so have we seen in the city of the Lord of Hosts" (v. 8). Our hope for the future is not based only on the testimony of others but on personal experience. What we have heard from others who have gone to their reward, and what we have seen with our own eyes, assure us that God will establish His



Church for ever. Whatever 1954 holds, the Gates of Hell shall not prevail against the Church. She shall be triumphant! "Hosanna!" shall resound amongst her bulwarks.

Our hearts will be courageous as we face 1954, if we obey the exhortation of the Psalmist: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces" (vv. 12, 13). She is well fortified. God has left nothing to chance.

Confidence

WRIGHT (Elim Church, Eastbourne)

Yet she is not an ugly fort: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (v. 2). Our God, then, is a great builder.

Jerusalem was called "The Queen of the East." She was the centre of God's operation in the earth. This honour has been transferred to the Church, the New Jerusalem, the Heavenly Zion which shall never be moved.

Truly the Church is the "joy of the whole earth" for through her God brings salvation to all mankind. Examine her beauty and strength: her character and doctrines. God is her strength, and God is her glory. She is our home and we love her. We observe her qualities with great care, giving praise to God for His handiwork.

The Israelites were exhorted to observe the strength and beauty of Zion that they might speak of her glory to following generations. The father was to tell the son, and so the history of the might of God would be passed from one generation to another. Each succeeding generation would gain inspiration from the testimony of the former. Have we started passing on the information? Are we energetic in it, enthusiastic, persuasive?

The Psalmist left one of his most encouraging statements till last: "He will be our guide" (v. 14). He led Israel through the uncharted tracks of the wilderness and Red Sea, and whether 1954 proves to be a wilderness or a Canaan, God will be our guide. We may see no visible Cloud, or Pillar of Fire, but we shall feel the power of His presence. We may be led into new experiences, new trials, new endeavours, new adventures for God. Such

glorious possibility adds a thrill to life. We strain forward into the Unknown with anticipation.

One of the most unusual and remarkable methods of guidance was experienced by a friend of mine during the war. He was on his way to preach at a small church in the village of Radnage. After cycling about three and a half miles he hesitated at a side road. He couldn't remember whether or not he should turn. At last he decided to cycle on. Gradually he became troubled with the thought that he might be on the wrong road. He would ask the way but not a soul was in sight, so he asked the Lord to guide him. Suddenly a pair of cuckoos alighted on the hedge a few yards in front of him and gave their usual call. "Am I a cuckoo? Am I on the wrong road?" he queried. A few moments later a dove fluttered down in front of him, looked at him, and walked on; then looked at him again, and flew away. My friend, thinking that the dove and the cuckoos had been speaking to him and telling him he was on the wrong road, retraced his steps, turned down the lane where he had hesitated, and eventually arrived at the chapel.

God has no stereotyped method of guidance. He may use a bird or an angel, the entreaty of friends or a bunch of lost asses! The method does not matter, although most of us may prefer an angel to an ass!

God will be our guide. Not only when engaged in major battles, but when searching for a lost coin; not only when calling a nation to repentance, but when looking for a lost axe head. God wants to be our guide in matters great and small.

This God: the great God, the great King, the great Deliverer, the great Builder, the great Guide, is our God for ever and ever. Little wonder the Psalmist said: "Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments" (v. 11). With such a God we can face the future with all its mystery and veiled problems with confidence even unto death.

ANOTHER YEAR HAS PASSED

Time marches on with steadfast pace,
And so must I if I would win the race.
Days come and go with openings small and great,
But often, disappointed, I find myself too late.
What is the secret of the steadfastness of time?
Is it not because its power is every whit Divine?
No effort of its own, to send it on in haste,
No lack of impulse does ever make it late.
Here is the secret, I must learn, if I the same would be,
No walk or constant impulse must ever be of me.
But day by day like time itself my impulses must be
Divinely given and maintained, O Lord each day and hour
by Thee.

—W. J. ALLEN.

Mended Earthenware

"WHO HATH TRANSLATED US"

By An Elim Minister

FEW PEOPLE who come to know the Saviour make much attempt to express their experience at once, while the old life and the new life still stand starkly contrasted in their consciousness. When they do become vocal they tend to adopt phrases which they have heard others use in testimony, and which describe what has happened to them so admirably that it is difficult not to use them.

Last week it was my joy to lead somebody to the Lord who happens to have put down in a letter to me something of their personal feelings. I asked if I might quote this letter in print, in the hope that it may assist others to enter into the same experience.

This particular person had been brought up in the tradition that salvation was to be found somehow "in the

Church", and took it as fundamental that liturgical worship, the conquest of one's own sinful ego, and the offices of a priest were the appointed means by which we might slowly attain to a little of the mystical knowledge of peace which the saints of mediæval times spoke about. After a wide experience of life, disillusionment crept in and despair of ever being able to keep the conditions through which "the Church" would give salvation; and then also came amazement at the confidence and joy of Elim people, and a longing to be able to "draw upon the power they had found." Below is a sequence (arranged by me) of remarks since made by this person.

"Does it seem strange that in a few hours everything could change, that I am so happy I could love even . . . and just want to get hold of people I know and drag them to where they will learn? I can hardly believe it. For months, my first thought in the morning has been
(Continued on page 11)



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor T. W. Walker

SUNDAY, January 3rd. Psalm lxxxii. 1-8.

"Ye are gods" (v. 6).

Our Saviour quoted this verse as part of His answer to the challenge of the Jews concerning His deity (John x. 34). He showed that it referred to those "unto whom the word of God" had come. It warms our very souls to recall the great truth of our being accepted in the beloved. Though we shall "die like men" (v. 7) as regards the body, unless Christ come first, yet the last Adam has imparted life to us and the purpose of God in the first Adam has been fulfilled in us. The Christian can say, "I am a living soul." We share the life, the position and the destiny of God the Son.

MONDAY, January 4th. I. Chronicles xi. 1-14.

"We are thy bone and thy flesh" (v. 1).

After the oppression and the bad example of Saul, how glad were Israel to anoint David, the chosen of God, to be their king. A new sense of unity came over them for there is nothing which tends to oneness like inspired leadership. It draws its admirers together in a common worship and aspiration. The blood-washed members of the Church rejoice in their deliverance from the thralldom of Satan and exult in their being able to follow their Greater than David. Our humbling yet ennobling inspiration is that "we are members of His body, of His flesh, and of His bones" (Eph. v. 30).

TUESDAY, January 5th. I. Chronicles xi. 15-25.

"Poured it out to the Lord" (v. 18).

The most acceptable offerings in the eyes of God are those which make a sacrament of our cherished personal desire or ambition. True worship costs. It is not merely the praising lip, or even the thankful heart. It goes to the very depth of our beings and asks if everything will be laid on the altar for God. Men call such devotion waste, just as even the disciples rebuked the woman who brought her alabaster box of ointment "very precious." Yet in our selfless and self-denying servitude to the King of kings we find the greatest freedom and the highest expression of our talents and personalities.

WEDNESDAY, January 6th. I. Chronicles xii. 16-22; 38-40.

"And they helped David" (v. 21).

One of the easiest things in life is to hinder. We can stand

aloof when we ought to help and reduce the power of the common effort. By offering isolated advice without taking part in the struggle ourselves, we can delay the victory. Many of us are sometimes guilty of dissuading others by our pinpricking criticisms. We all can recall hastily-spoken words of destructive condemnation which we fain would snatch back from the air and bury in obscurity. David was blessed with men who helped. He was not delayed by chair-borne generals or experts who knew all about the battles of twenty years ago, but who lifted not one finger to assist the forces of today. Are we helping our Church, our Movement, the cause of Christ?

THURSDAY, January 7th. I. Chronicles xiii. 1-14.

"And David was afraid of God" (v. 12).

It is very easy to understand the action of the king in this chapter. Enthusiasm and energy in God's service are always good qualities to behold. His mistake was that he sought to do good, estimable, even essential things, in the wrong way. The first flush of leadership, backed by the ardent encouragement of his people, led him into actions which betrayed a zeal not according to knowledge. How abandoned were their efforts!—they played and sang "with all their might" (v. 8). New converts and young Christians do not always take kindly to wise partnership or direction. They interpret them as interference or restraint. Old and young, experienced and immature can learn the best way together—God's way.

FRIDAY, January 8th. I. Chronicles xiv. 8-17.

"A sound of a going in the . . . mulberry trees" (v. 15).

Victory over the Philistines was achieved because twice David enquired of God. He advanced only as God allowed. There is a great parallel here with Gideon and his fleece. Our direction is largely set out for us in God's Word. Whilst many ask whether they should preach the Gospel, we are exhorted repeatedly in the New Testament to go, to be witnesses. The will of God for which we wait is often clearly portrayed for us in Scripture. There is also a sound of going these days in the world-wide Pentecostal outpouring. Indolence, slackness, an expectation that God will do our part for us, these will render the dynamic of the Holy Spirit of less effect in our lives.

SATURDAY, January 9th. I. Chronicles xv. 25-29; xvi. 1-6.

"The Levites that bare the ark" (v. 26).

The lesson of this event is well known to us all. No new cart could be blessed of God. It was streamlining modern presentation, bringing the light of contemporary thought to bear upon old ideas—all excellent in their place, but none of them a substitute for God's plan. The Lord had ordained that the ark must be carried upon the shoulders of the Levites. Obedience brought the triumphant crossing of Jordan under Joshua (Josh. iii. 15). Carrying the ark which was overlaid with pure gold, must have been a toilsome, enervating business, but those who had the task walked before the people. Prayer is instinctive for many. We laud its wonders and praise its value. Can we sincerely say we carry the burden of our minister, deacons, church, and fellowship?

Elim Youth Page

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

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

COME TO SUNDAY SCHOOL

Not many weeks ago I was given a piece of plastic tape and told to run my finger nail lightly along it and lo and behold a voice sweetly invited, "Come to Sunday School." I will let you into a secret. For the next fifteen minutes or so I played with this tape and, by changing the speed I caused my finger to travel, I was able to vary the girl's voice from a high-pitched squeaky note to a deep masculine effect. However, the point is just this: every time I rubbed the tape I was invited to "Come to Sunday School." The people who produced these miniature tape recordings were aware of the importance of Sunday School work. If we consider Sunday School work of great importance we will find that in years to come our Church, and that will mean God's work, will prosper because of our faithfulness now. Ten young people gave brief testimonies during a Youth meeting recently and each one mentioned that he had received his first knowledge of God in Sunday School. It is important work. Here is my New Year message to every boy and girl of our Sunday Schools: make the title your invitation to your playmates and school chums, "Come to Sunday School." Let us be determined that this year will see a great increase in the number of our Sunday School scholars.

Here is a suggestion for Sunday School superintendents and staff. Display a graph on the wall where your school assemblies and record the numerical progress of your school. Draw the attention of the scholars to it each week and encourage them to bring new scholars and see the graph line rise higher. At one Elim Sunday School in the south of England they have a shield for a "Fishing" competition. The class which catches the highest number of "fishes" (new scholars) in a given period, irrespective of where the new scholars are placed in the school, are awarded the shield and the name of the class is written on its face.

Set a target for the New Year. How many new scholars can you get in your school during the year? The school which has the greatest increase in the year will be mentioned in despatches (Youth Page!) in bold letters. This will mean that immediately after the last Sunday in 1954 the Superintendent or Secretary must write and tell me the number of new scholars their school has gained. Perhaps the boys and girls will remind their Superintendents at the end of 1954 just in case they forget.

(Have you got a good memory? If not, do as I do, tie a knot in your handkerchief and then you only have to remember why you tied the knot!)

* * * *

**IT WORKED AT LEIGH-ON-SEA
AND NOW AT PONTYPRIDD . . .**

THANK YOU . . . PASTOR STORMONT!

It was during a Conference lunch-hour conversation that I first heard from Pastor George Stormont of the Leigh-on-Sea Sunday School Sponsors' Scheme. The more I heard, the more questions I asked and the more interested I became. If Leigh-on-Sea could increase their Sunday School . . . why not the same in Pontypridd.

A few days after Conference, true to his word, Pastor Stormont sent full details of the scheme to bring children to Sunday School, and not many days later our canvassers were out with letters and leaflets inviting parents of Rhydyfelin housing estate to send their children on the Special Bus to Elim Sunday School. The bus is free to the children and is paid for by regular weekly contributions to the Scheme. A few of the parents joined the Scheme but the majority of support came from our own membership.

It was an exciting day 10 weeks ago when the first double-decker load of children arrived, 45 in all. Next week there were 50, after that it increased to 60, and now these children are brought to School regularly and taken home again a distance of six miles in all. Many of these infants have taken Christ as Saviour. Some have already brought their parents to Gospel Service.

Other areas are now asking for a Special Bus . . . Thank you Pastor Stormont . . . we do praise the Lord and pass the information. —From Pastor Ken Matthew.

* * * *

IT'S ALWAYS HAPPENING!

What? Someone giving statistics regarding Youth. Repetition is sometimes good—so here goes.

Four questions put to the North London Presbytery Rally at Queensway by Pastor J. Way:

"How many here tonight were saved before fourteen? before twenty-one? over twenty-one? over thirty?"

Result? (Hold your breath) **only five per cent** raised their hands for the last question.

What did I conclude? **IMPORTANT WORK IS YOUTH WORK.**

* * * *

TIPS for TEACHERS (suggestions under this heading will be published from time to time).

This may be the answer for your awkward scholar—

- a. Don't begin by scolding him (maybe he seeks your attention).
- b. Try complimenting his well-behaved companion (the emphasis is positive).

This suggestion may be used to encourage cleanliness, Bible Study, punctuality, etc.

1954 NATIONAL YOUTH WEEK.

The Youth Week for this year is to be one of the weeks in October. The actual week is left for each church to decide in the light of local circumstances. This will allow exchange visits of Crusader branches located near each other.

CALENDAR

Notes on some of the pages of
my calendar
1954

6th March—Sunday School Examinations.
15th May—National Youth Rally.
12th to 26th June—Crusader House Party.
October—any week—National Youth Week.
(see column note)

NEWS KALEIDOSCOPE—Foursquare Facets.

● **Leyton**—The National Youth Secretary met Sunday School superintendent, teachers, primary leader, Cadet and Sunshine Corner leaders, Crusaders and other Youth workers for a two-hour discussion on Youth work. A very enthusiastic band of Youth workers has meant in—
(Continued on page 11)

AN ECLIPSE

By M. G. Haldeman

ONE afternoon, many hundreds of years ago, there was a veil of darkness over the earth. It was not an eclipse of the sun, but an eclipse of the Son. There was a Man hanging between Heaven and earth. It was the Man who had brought light into the world, because He was the Light of the world. But when He came to His own, His own received Him not. They loved darkness rather than Light, because their deeds were evil.

This Son came with light into the world, but they preferred gloom to glory. The darkness blinded them so much that their sight was like that of an owl—they could see, or thought they could see, in the dark.

He brought them light, but they persisted in having darkness. They said, "Give us Barabbas." They chose the man of darkness, and they still have what he represents. They followed Christ to the Cross with darkness flooding their path.

But there was another darkness coming. When the true Light went out, there was a veil of darkness over the earth. "And it was about the sixth hour (about noon), and there was a darkness over all the earth until the ninth hour (about three o'clock in the afternoon). And the sun was darkened" (Luke xxiii. 44, 45).

The sun was darkened, and the Son was darkened to the world, to those who rejected Him. The awful darkness of sin fell upon Him, and its shadows fell upon the earth. How could the earth lift its head with joy when the most awful event that had ever taken place was taking place? How could even the earth, which the Son had made, help mourning when He was being enveloped in darkness, a far greater darkness than that which over the earth before God spoke the first light into existence? The earth would have received this true Light. It welcomed the little Stranger to Bethlehem, but the proud Herod sought to have Him slain even before he saw Him.

Light does not make itself manifest with great pomp and noise. It just appears quietly and shines. The Son of God did not come as was expected. He came quietly and unassumingly, and began to shine into the darkness. But there were dens of vipers uncovered. There were haunts of hatred and strife brought to open view. There were caves of selfishness discovered. There was devouring greed exposed. There were untold wickedness and jealousies raided. The black and evil heart would not have this Light to discover its terrible

sin, so it sought to put the Light out, and it did—from their own rebellious hearts.

The Light was eclipsed for a season. But man did not mourn when the darkness came. The elements did the mourning, that so tragic a scene could take place on the earth which He created! The earth should have been soaked with tears of repentance, but instead it was soaked with the Blood of the guiltless Lamb of God.

Light! No, no light for us! says the world, for which the Son came to die. Darkness! Yes, I'll take the darkness! says the true Light. He was willing to bear "the blackness of darkness" and the guilt of a rejecting world. He carried the sorrows of millions of gloomy hearts. He did it that He might give light to them, the light that never would be eclipsed.

The elements were filled with emotion when that blessed Son of God "yielded up the Ghost." The earth quaked and the rocks rent, when the sinless One laid down the life that His Father had given Him to sacrifice for us. When His Blood spoke, the earth could not keep silent. It seemed to be overwhelmed with grief.

But the human hearts that rejected Him were cold and stony. Not a tear fell from their eyes. They glared with rage, instead, as they cried, "Away with Him" from the earth! God was putting Him away from them, and they were glad. But, oh, the sorrow and the mourning when they shall realise what they had done! Even now many are groping in darkness, seeking the light, but their eyes are blinded with the darkness. The Light is shining again, but those who rejected Him then cannot see the Light now.

However, those who believe and receive Him are not in darkness. They have the Light of life within them, and are led by Him through the darkness of this world. Paul says, "Ye, brethren, are not in darkness" (I. Thess. v. 4). "In Him was life; and the Life was the Light of men" (John i. 4). He is truly the Light of life to those who have opened their hearts to Him. He has changed their mourning in darkness, to singing in the light of His glorious day. He has taken away the gloom of night, and has beamed upon them with His glorious light. The Life was manifested, and there are those who want Him. They love Light rather than darkness, because their deeds are not evil. The Blood that soaked the earth on that sad but wonderful day centuries ago, has cleansed away all their sin, and they love the Light. Nothing eclipses their vision from Him.

MENDED EARTHENWARE—Continued.

that I could only have slept a few minutes, because I could not shake off my heaviness. Hours and hours have I spent in the church, alone and in services, and have come away worn out. Yet in a few minutes, I found not only peace but love, and didn't do anything, because I knew I didn't have to. Why couldn't I understand that before?

"I feel as though I owned the whole world and it was suddenly a wonderful place. Just as on a Spring day after a shower everything glistens in the sun, so through what has happened my whole self seems to be clarified.

"Thoughts of my weaknesses do not seem to matter right now. All I know is that something is surging right through me. Like the air I breathe I cannot see it, and yet it is so tangible. Last week, had someone offered me a pile of banknotes it wouldn't have eased that heaviness; this week I should not want them. I know I have never in my life felt like this, and not anything nor anybody can take it away from me. Several times have I looked in the glass, because I feel so many years younger I was sure it must show. I never thought that to be "born again" meant I would also feel as I do.

"Elim I used to think terrible; that you treated Christ as a friend who might have lived next door instead of a Deity; that nobody seemed to feel much remorse for their sins, but were happy as though they did not have any sins. I was against emotion, yet now I am so full I feel choked and cannot write anything like I feel.

"When you wrote (some months ago) that you would bring me to a knowledge of that Gnosis wisdom, I felt much worse, thinking if saints work and strive all their lives to attain to that mystical union with Christ, what possible chance had I? I was making it complex, but I have to question, and reason in most things.

"Just a 'Thank you' seems so little. When I asked you if you would go to the church with me I was sure you would pray with me. When we walked into that church it seemed so cold and quiet. Kneeling where I could not see the chancel there was nothing to distract my attention. As I prayed I just let go of the tightness in myself and I knew God would not let me leave that place without Him. I had not felt anything all the time in there, but I do know that after you prayed for a minute there was a warmth around us."

In those few moments, accepting in simplicity the gift of God, this soul found the answer to all the deep longing, which self-effort, "the Church," works of philosophy and travel proved helpless to give.

Mr. Idris Davies, Welsh Evangelist, writes:

Due to my many engagements, it has been impossible for me to prepare the usual News Letter to send to you before Christmas. I ask you all to continue to pray for me, as it is a great responsibility as well as a wonderful privilege to be preaching each evening.

The Lord is working mightily, and many have found Christ as Saviour. May His blessing and His grace be yours over Christmas and in the New Year.

COMING EVENTS

DUNDEE. Dec. 31-Jan. 4. Elim Tabernacle, Dudhope Crescent Road. New Year Convention. Speaker: Pastor T. H. Stevenson. Sun., 11 and 6.30. Week-nights, 7.30.

EASTBOURNE. Jan. 3. Elim Church, Hartfield Road. Visit of Pastor C. J. E. Kingston. 11 and 6.30.

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.

GLASGOW. Jan. 8-11. Elim Church, Butterbiggins Road. Visit of McColl-Gerard Trio. Jan. 8. Christian Institute, Bothwell Street. 7.30 Film. Sat., 7.30. Sun., 11 and 6.30. Mon., 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.

HAYES. Jan. 9. Elim Church, Keith Road. "Christ is the Answer" Rally. Speaker: Dr. M. Anderson. 7.

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

MANSFIELD. Jan. 6 and 8. Elim Church, Quaker Lane. New Year Rallies. Speakers: Pastors L. Tranter and J. Sainsbury. 7.30

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.

Jan. 3 and 4—Burnley (3 Empress Ballroom, 8 Film).
5—Acerington (Film). 6—Liverpool (Film). 7—Bolton (Film).
12-14—Carlisle (12 Film).

EDITORIAL—Continued.

Dr. Thomas Cochrane.

Readers will learn with regret of the passing of Dr. T. Cochrane, one of the outstanding figures in evangelical circles in London, at the ripe age of 87. He was President of the Mildmay Movement for World Evangelisation, which he founded in 1925. He was formerly a medical missionary in China, and founded the Union Medical College, Peking, in 1906, and was Principal until 1914. He was Senior Surgeon to the Peking Hospital and medical adviser to the Chinese Government from 1906 to 1915. His passing will be a loss to the Christian Church.

ELIM YOUTH PAGE—Continued.

creasing numbers in all branches. An interesting and profitable discussion—many suggestions received for the "Ideas pool."

Primary section of the Sunday School has leapt from under 10 in number to over 50 within 12 months.

● **Clapham & Brixton**—Sunshine Corners increasing each week and are well passed the number of 50 (ages between three and eleven years).

● **Rochester**—Crusader Secretary, Roy Jobling, writes that Rochester Crusaders are keen "Fishers." They have hooked some queer fish in the "garden of England." As their attendance numbers were low they decided to go out to the people to bring them in. One evening recently a lady was contacted and converted and she brought two more who are now Christians and attending the church. The queer fish have included a Spiritist medium and Jehovah's Witnesses. This work demands keen Bible study you will appreciate. Carry on the good work, Rochester.

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.

Ifracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

MISCELLANEOUS

For Sale, as new, Aldis modern Film Strip Projector, with carrying case, adjustable stand, self-erecting screen (large). Also £40 worth of film strips, many coloured; total cost £92. What offers? Reeves, 14, Van Road, Caerphilly, Glam. C.2

BIRTHS

Jones.—On November 28th, to Pastor and Mrs. W. Ronald Jones (Bristol), the gift of a daughter, Christine Rhiannon; a sister for Glenys.

Webb.—On December 9th, to Mr. and Mrs. Webb, Elim Church, Dudley, God's gift of twin daughters, Carol and Joy.

DEDICATION

Donaldson.—William Thomas, son of Mr. and Mrs. Donaldson, Woodlands, Gilford; recently dedicated by Miss M. J. Linton, at Elim Church, Gilford. This baby was injured at birth, causing paralysis of the brain, and was blind. The Lord delivered him and praise God he can see perfectly and is intelligent. C.3

MARRIAGE

Munro: Lyons.—On December 9th at Elim Church, Glasgow, by Pastor W. Kelly; Alistair Sutherland Munro to Margaret Lyons (Elim Crusader).

WITH CHRIST

Barrow.—On November 30th, after a short illness, William Barrow of Woodingdean, Brighton, at the age of 85; formerly Secretary of Elim Church, Islington. Now re-united with his beloved wife. Funeral at Stoke Newington, conducted by Pastor W. G. Hathaway.

Clayton.—On December 12th, Mrs. Caroline Eleanor Clayton, member of Elim Church, Clapham. Funeral conducted by Pastor F. A. Hodge.

Collins.—On December 11th, Mrs. F. M. Collins, faithful member of Elim Church, Eastbourne. Funeral conducted by Pastors G. Wright and W. Brambleby.

Fletcher.—On November 4th, Catherine Fletcher, aged 88, faithful member of Elim Church, East Ham. Funeral conducted by Pastor H. Haith.

Hodgkinson.—On November 23rd, at Townleys Hospital, Bolton, Thomas Hodgkinson, aged 65, a member and friend of Elim Church, Bolton.

Hope.—On November 22nd, John Kilminster Hope, aged 72; a beloved friend of Elim Church, Bolton; sadly missed by his wife and family, including a daughter on missionary work in Africa.

Hougham.—On December 5th, after a long illness patiently borne, Miss Eva Hougham, aged 57, of Elim Church, Hove. Funeral conducted by Pastor W. G. Hathaway.

Jones.—On December 13th, after prolonged illness, Idris Jones, aged 85, member of Elim Church, Dowlais. Funeral conducted by Pastor W. J. Higgs.

Sims.—On December 3rd, John Terence Sims, aged 77; beloved deacon of Elim Church, Sheffield, passed into the presence of the Lord he loved so dearly. Funeral conducted by Pastor S. Penney. "Till He come."

Tiffin.—On December 5th, Pastor James Tiffin, aged 46; a beloved brother in Christ. Funeral conducted by Pastor A. V. Gorton.

Wood.—On December 8th, Mrs. Eliza Norah Wood, aged 78, member of Elim Church, Clapham. Funeral conducted by Pastor F. A. Hodge.

Yeates.—Henry Yeates, aged 76, stepfather of Pastor A. S. F. Horne. Funeral conducted by Pastor F. J. Slemming.

DON'T MISS YOUR

ELIM YEAR BOOK for 1954

The book for every Elim Member.

Containing many important features, which include :

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Summary of the Annual Conference.

Complete list of Committees and Officers.

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