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The *Elim Evangel*

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

Vol. XXXVI. No. 42.

THREEPENCE

OCTOBER 29TH, 1955.



New Elim Church at Old Hill

Following is an extract from a full press report :

"A twenty years old dream came true for the people of Old Hill's Elim Church when their new house of worship was opened.

"The new church has been under construction since April and has cost £1,600. There remains a debt on the building fund of £700.

"The opening ceremony was performed by the President of the Elim Church (the Rev. John Dyke).

"After prayer and hymns led by Pastor K. Smith, the builder (Mr. Howard Cook) handed Mr. Dyke the key. The President said the ceremony was the culmination of a very great vision which had started twenty years before. In the previous fifty years over 1,000 churches had been established for the Pentecostal Movement. New churches were opening week by week to meet the needs of men and women.

"After the opening ceremony the company gathered in the church.

"At the evening service over twenty Elim Churches in the district were represented, and other local churches sent representatives. The postponed anniversary services were held on Sunday when the Rev. F. D. Byatt was the guest speaker."

It is interesting to note that the builder and his wife, Mr. and Mrs. Cook, accepted Christ as their Saviour during the opening services, and two people were baptized in the Spirit. The Sparkbrook Choir rendered suitable items during the services.

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

Flashes from the Front Line

BIRMINGHAM YOUTH RALLY

What a thrill to be at Elim's latest Youth Rally at Graham Street, Birmingham! There were musical items, recitations, and interesting testimonies. The principal speaker was Mrs. G. Nash (formerly Miss Pauline Morgan) who was converted in Dr. Billy Graham's campaign at Harringay. Pauline's face expressed the radiant joy which she found in Christ. She explained the type of life she had followed until she found the Saviour, and had evidently visited Birmingham previously, but was caught by the police in the Bull Ring. She gave a graphic testimony of her conversion. She has since been baptized in water and in the Holy Spirit, and met her husband at an Elim Youth rally in London.

This type of service was a departure from the usual form of gathering, but the sincere testimony of the living power of the Gospel brought several young people to decide for Jesus Christ—which is the single aim of Elim's Youth rallies.

BLESSING AT BANBURY

In recent months the church here has been privileged to see teen-age conversions, restorations, healings, souls baptized in the Holy Ghost and a general reconsecration of lives to the Lord. Blessing is resting upon the ministry of Pastor Delfryn Williams.

Banbury had the pleasure of being hosts to the Bristol church at a recent fellowship tea and convention meeting.

The newly-formed choir and male voice party are already proclaiming the Gospel in the ministry of song.

FAREWELL AT VAZON

God has richly blessed Pastor and Mrs. Ladlow's ministry during their four-and-a-half years at Vazon. Souls have been saved and many members added to the church.

When Mr. Ladlow arrived in Guernsey he was a very sick man, suffering from angina, but God wonderfully healed him.

The church was packed for their farewell service.

An after-church rally was held in the Eldad church, when the Presbytery and friends from other denominations gathered to bid farewell to Pastor and Mrs. Ladlow.

PRESIDENT VISITS SUNDERLAND

The highlight of the last few months at Sunderland, has been the Presidential visit of Pastor John Dyke. Since then the Church is enjoying a sense of deeper and more devotional worship.

The Lord blessed mightily on that occasion, and four people were baptized in the Spirit, including a man and wife who were saved, baptized in water, and taken into membership together, and whose whole family is now inside the Kingdom of God.

Since the visit of Pastor Dyke others have been baptized in the Spirit with beneficial results to the prayer life of the Church.

God has also singularly blessed in the matter of Divine Healing. The Sisterhood President requested prayer, suffering from severe blood pressure: the Lord gloriously undertook and freed her from this distressing complaint. Another sister testifies to being healed from cancer, and another, whose hands were badly burned with acid, was healed complete with new skin in two days. During a recent visit of Pastor Karamadzanis a woman was healed of congestion of the lungs.

FINCHLEY FELLOWSHIP

The Finchley Women's Fellowship celebrated their first Anniversary recently when Mrs. Sutton gave her Presidential commentary on the first year's progress. By emphasizing the spiritual aims of the Fellowship and an exhortation to continue to honour the Lord during the forthcoming year.

FIRE FALLS IN PONTYPRIDD

The ministry of Mrs. Helen Mathews of York has been a blessed time, when the riches of the Holy Spirit of God have poured on the whole assembly.

God has blessed the prayers for the sick in so great a measure that a woman who was completely paralyzed has so astounded her nurse, that she has offered to give a testimony that this was indeed a miracle. A child who sustained head, leg and ankle fractures has returned home from hospital weeks ahead of expectations.

Mrs. Mathews has a ministry outside the church, many strangers have come through her witness in the homes of members and sick ones.



Photo by]

[H. Fuller.

The Clapham Central Church rises from its ruins to higher heights of glory.

A Roman Catholic woman gave her heart to the Lord on one such visit. A member's husband who has for years been adamant, humbled himself before God, and accepted Christ.

Four people received the baptism in the Holy Ghost and four new members were received into fellowship.

The choir, under the leadership of Miss Vera Barnes, rendered valuable service during these meetings.

WARRINGTON SISTERHOOD WEEK-END

The Sisterhood's Tenth Anniversary Services were held recently. Mrs. Glass was the speaker on the Saturday, she gave a very encouraging message, and everyone received a blessing. Miss Dorothy Woodhead sang two solos which were much enjoyed.

On the Sunday night Mrs. Loftus (Glossop) gave a very simple but inspiring message.

On Monday night Miss Such of Lowton was the speaker. She stressed the greatest Treasure was the Word of God. God.

The sisters gave items at all the services, including Testimonies, Solos, Duets and Group Singing. We thank God of a blessed week-end. Mrs. Allen, the wife of the Pastor, convened.

BAPTISMS AT KIDDERMINSTER

The following report is from the *Stourport Courier and Worcestershire Mercury* :

History was made at the Castle Road Baths on Sunday evening when a congregation of 300 from Elim Church took part in a baptismal service. A total of forty-three candidates included a mother and son, two brothers and a sister, a husband, wife and daughter, a man and wife, and a mother and daughter. The youngest candidate was twelve years old and the oldest eighty. Our picture shows three of the candidates with the Rev. Lawrence Lambert, the pastor, who conducted the service and ceremony which calls for total immersion. The complete immersion is a symbol of death to the old life of sin and the re-emergence is a symbol of a new life in Christ.

A youth choir consisting of fifty voices led the singing and Pastor Lambert gave an address. The congregation heard testimonies from two members of Pastor Lambert's last church in Yorkshire. Afterwards, eight people decided for Christ.

Thursday saw 500 people gather to see the Billy Graham film "Mr. Texas." This is the story of the conversion of a cowboy and has a great appeal to the young people. After the showing of this film eight young folk decided for Christ.

Baptismal candidates at Kidderminster. Top picture shows three of a family, two brothers and a sister, being baptized.

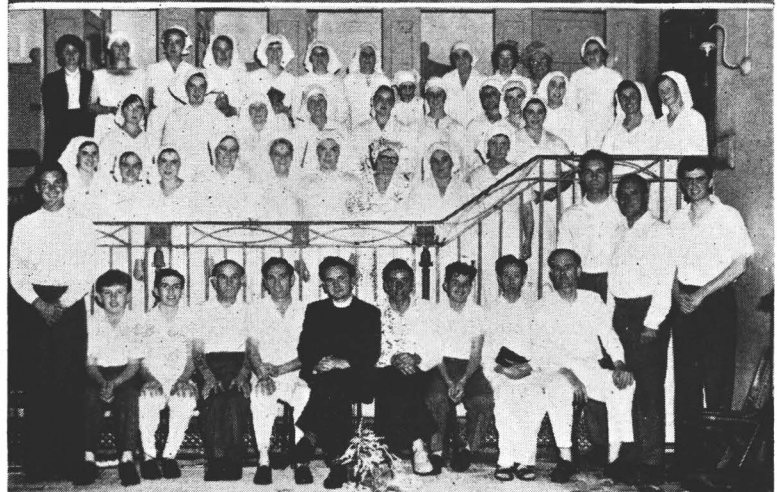
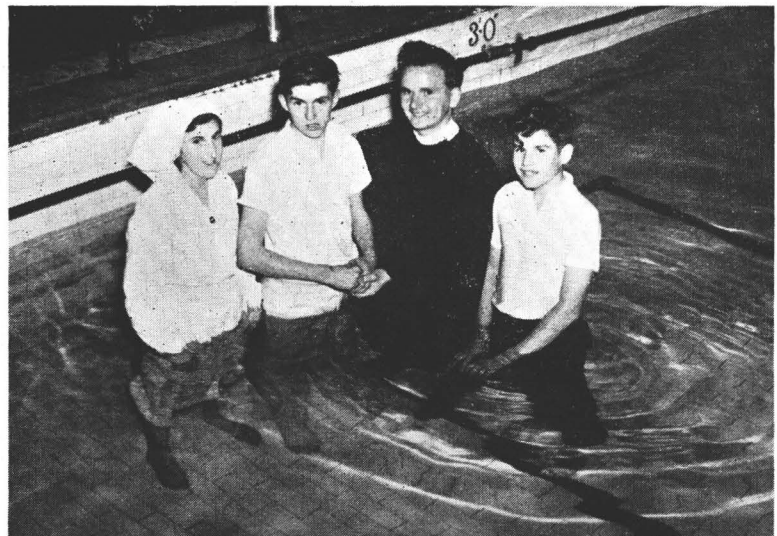
CHOIR NIGHT AT WORTHING

The Worthing Elim Church was packed to capacity for their Annual Choir night recently. The occasion marked the opening of the season's work in the Hospitals, Evident Homes and Remand Schools.

Pastor V. J. Walker welcomed and introduced the chairman, Rev. W. Crittle, Vicar of Christchurch, and his choir, and the guest speaker, Pastor G. Wright from Eastbourne and members of his choir, Mr. J. Philips of the London Crusader Choir and, of course, his trumpet.

The singing of the local choirs and the united choirs, together with the solos of Mr. Philips and Mr. Gwilym George and the gracious and sincere words of the chairman, who although an Anglican has admired the work of Elim for over thirty years, and the inspiring and apt sermon from Pastor G. Wright all made a deep impression and wide appeal. Mrs. Walker reminded everybody the choir only existed to sing and preach the Gospel and to save souls.

Choir night was the result of much work and prayer and enthusiasm which was amply rewarded by the response of a large congregation to pray for its success this winter in the bringing of many souls into the Kingdom.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

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EDITORIAL

The LORD . . . before whom I stand

Here is the secret of Elijah's strength, of his courage in the presence of Ahab, of his triumph upon Mount Carmel, of his victory over the false prophets of Baal and of the Asherah. He lived in the conscious presence of Jehovah. He stood before Him in the attitude of expectation and of service. No worshipper, he, of a vague and far-off God. He felt the Divine eye upon him; he was consciously enwrapped and enfolded by the Deity. The Lord was to him, not merely an object of adoration, but at once a Master whose behest he was bound, at all cost, to obey, and a tower of strength against the assault of every danger and of every foe. In the light of that face all earthly things were seen in their true proportions. Elijah was emphatically a man because he knew the object of his worship to be a God, and not an idol, like the gods of heathen, nor the mere mumbo jumbo of a lifeless creed. If we would be like the prophet in his heroism and his power, we must stand like him in the Divine presence. They that wait, not merely for God, but upon Him, shall renew their strength. They who would be dauntless in the hour of danger; they who would dare

" . . . to do the right,
When right is mis-called wrong."

they who would have power with God and men, so that they may prevail, must stand before the Lord.

The Lord hath need of them

Of what company of archangels, of what men of mighty intellect and saintly piety did Christ speak such words as these? Nay, they were spoken of an ass, and of "a colt, the foal of an ass." Emblems of stupidity and of humbleness; fit only to be beasts of burden, or to carry a beggar; yet we are told "the Lord hath need of them." Without them, all His purposes could not be accomplished; with-

out them, all His words could not be fulfilled. Let no man or woman imagine that they are too humble, to lowly, too stupid to be used of God. Reader! the Lord hath need of thee. Thou art indispensable to Him if all that He has purposed is to be worked out in the world. There is a place in the Divine economy and plan which only thou canst fill. There is a work for God which thou, and thou only, canst accomplish. Fit for nothing, as it sometimes seems, but to be a beast of burden and a butt for the scorn of thy fellows, the Christ is waiting for thee that thou mayest supply His need. What an inspiration for the feeble and the obscure amongst us. Remember however, that the asses were to be loosed and brought to Him. We must be set free from the Devil's chain, we must come to the Master, ere He can use us for the work which He has appointed us to do. Nothing but bondage and absence deprive us of the honour of serving Him.

CONVICTION NEEDED

A brewer was addressing a farmer's convention, laying stress upon how much grain the brewers and distillers bought from the farmers. At the height of his flight of oratory he cried: "What would you farmers do with your surplus corn if we did not buy it?" A great hush came over the gathering; there seemed to be no answer to that startling question. But a little woman arose in the back of the hall and suggested: "Well, we might make it up into starch to stiffen the men's backbones."

REQUESTS FOR PRAYER FOR DIVINE HEALING

or any other need should be addressed to The Secretary of the
Praise and Prayer Fellowship,
Elim Headquarters, 20, Clarence Avenue, Clapham Park,
London, S.W.4.

Elim Broadcasts

A new series of radio programmes will commence on
Sunday, 6th November, 1955
and continue each Sunday until further notice.
Tune in to—

RADIO I.B.R.A. (pronounced Eebra)

Short wave metre band—25.6
from 9.30 to 10 p.m.

9.30 p.m. A programme of Gospel music and song.
9.45 p.m. "This is Life" programme, including a weekly sermon.

Radio I.B.R.A. is gaining world-wide interest and an ever-increasing listening public. These programmes are beamed towards the British Isles and general reception has much improved.

TUNE IN EACH SUNDAY! TELL YOUR FRIENDS!

For further information write to Pastor Douglas B. Gray,
Music Director, Elim Headquarters, 20, Clarence Avenue,
London, S.W.4.

IF WE LOVE GOD

by *Billy Graham*

You must face this inescapable truth—if you love the things God hates, you ultimately hate God. And hatred is sin at its worst.

A CRYING NEED in our world today is for leaders. Yet we lack leadership, according to many reliable commentators and newspaper columnists, because of the jealousy and hatred of those already in power.

In fact, Paul the Apostle might have been analyzing Twentieth Century men and women when he wrote: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus iii. 3).

This hatred is nothing new. Throughout the centuries, promising leaders have been eased out of influence for fear they would usurp authority. When Christ was born, Herod hated Him because someone suggested that the baby Jesus would some day become King. So Herod, already old and near his last breath, caused the slaughter of infant children about the village of Bethlehem to prevent this prophecy from coming to pass. So hateful was he that a Roman leader once said, "I would rather be Herod's dog than his son—I would live longer."

But today we find a new hatred. People hate those who are different. In our own country of America, less than 500 years old, the Jews, the Negroes and the Indians are hated without cause. And oftentimes these minorities reciprocate with hatred in kind.

Hate chooses peculiar targets, such as the colour of a man's skin, or the type of work a man does, or the peculiarities of his speech or appearance. And hatred is never more apparent than when religious minorities are involved.

For a number of years now, there has been a conspiracy of silence and confusion in which teachers have refused to answer questions or discuss matters pertaining to the Christian religion. This silence implies unbelief in and hatred for Christ.

If this America were a pagan nation, we might expect such a conspiracy, but we happen to live in a nation founded upon Christian principles by men who believed the Bible. Bible phrases were incorporated into the documents of this republic. Presidents, even though the faith of some was questionable, had to be acquainted with the Bible to succeed in politics.

It is not so now. Christianity is no longer taught from mother's rocking chair, through the grades and into college. Why? Because Christ and Christianity are hated. Stand by. Listen to the young people today as they turn from their classrooms. Have they studied from the Best Seller of every year and all time? No! They are victims of a conspiracy of silence. There is no Bible to study from. There is no God discussed. Students come to the logical conclusion that there is no God. They are taught what the "majority" believes.

Churches who proclaim Christ are labelled emotional and antiquated. Ridicule has followed. American rights sometimes have been denied—and that increasingly. The preaching of sin, righteousness and judgment to come is now lampooned and caricatured. The rule of the majority

has come to be understood as the requirement for the minority. The non-conformity of minorities is hated by the majority. The belief that all men must think the same things—the very practice of the Communist party—has threatened some of our people.

To Communists, all must think alike, like alike, and hate alike—hate everything that is adverse to their views. And, unwittingly, millions of Americans are doing under the name of democracy what the Communists are doing under their frankly atheistic philosophy.

Hatred is threatening our society. It is breaking up our homes. It is blinding us to the good in others. It leads us into murder and social corruption. It is a social cancer which gnaws at the vitals of our people. It threatens freedom of religion, as witnessed in every continent on the globe. It threatens freedom of the press. It threatens freedom from want as witnessed in India when the Hindu Government rejected grain from their Moslem neighbours.

Hatred is rampant—a sign of the depravity of the human race. And hatred is sin.

Jesus Christ answers the problem. He said, "Love those who hate you . . . bless and curse not." He taught love. He lived a lovely life. There were those who hated Him. Of them He said, "Father, forgive them for they know not what they do." Christ is the opposite of hate. He has a solution for every need. Rich or poor, bond or free, Jesus loves the sinner.

He does not divide people into races by skin colour. He divides them according to their spiritual needs. To Christ, we are either His or not. No other division is important.

But there are some things that God hates. God loves the sinner, but He hates the sin. God loves the Russian, but He hates his atheistic philosophy. God loves the American, but He hates his loose living. And if we love the things God hates, then we ultimately hate God.

God's Spirit does not always strive with man. He pleads with us for a time, attempting to bring us to Himself. But if we resist, He often leaves us to our devices, and we live out our lives without undue struggle or strain. He goads those who will lend an ear to His will, but ultimately withdraws from those who persist in hating Him. Those who love truth and righteousness ought to love Jesus Christ. Those who hate truth and righteousness automatically hate Christ.

Jesus said, "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil" (John vii. 7). So that is it! Men hate Jesus Christ because their deeds are evil. They refuse to come to Him, for He will reprove.

If we love Satan we must hate God. If we love God we must hate Satan. A man is known best by his enemies. Are you the enemy of evil? Of those things God hates? He came, lived, was crucified and rose again that He might be victor over death and sin. He does not ask too much when He urges us to ally ourselves with Him.

Thus we come to His personal manifestation. He came at the appointed time. Paul writes to the Galatians and says, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, whereby we cry Abba, Father." "When the fulness of time was come, God sent forth His Son." God keeps His appointments. God has His calendar, He never misses a date. Just when God had decided He should come, He came, and you will notice that when Jesus Christ came He arose out of the Roman scene. He came into the world a member of a down-trodden, proud, religious race. If it is true that man is a political animal, then we could have expected Jesus Christ to have come into the world as a flaming revolutionary to set aside the power of Rome, to set His people free, to call them out as Moses did years before. But the primary purpose of the coming of Christ was not to reconstruct social order (I hope you will not misunderstand me when I say this); the primary purpose of the coming of Christ was not to heal a few sick people in Palestine; the primary purpose of the coming of Christ was not merely to speak words of comfort to a few people during the three years of His ministry on earth; all this was included in His programme, but the Bible says this, "The Father sent the Son to be the Saviour of the world." He was manifested, the Bible says; He appeared in the flesh; He was manifested to take away our sin. He said Himself, "The Son of man is come to seek and to save that which was lost." That is the primary purpose of the coming and the manifestation of the Son of God in this world, and all other things are but the by-product of the great work that He came to accomplish. This was the monumental task and in this He revealed the heart of the living God.

A little Italian girl once said that Jesus was "the best photograph that God ever had took of Himself." He was. The writer to the Hebrews says that He is the express image of His person. He came to show us what God was like. "He that hath seen Me," He said, "hath seen the Father." And those of us who have listened to the heart-beats of Christ, have felt the heart-beats of the eternal God. Another little child said that Jesus was the One who gave God a good reputation.

His methods were entirely new. Did He not say when He came. "It hath been said unto you, but I say." His method of conquest was entirely revolutionary. Instead of taking the sword He took the Cross! He took the sword in His heart. The sword of vengeance was bathed in the heart of the Son of God. Kings of earth had worn crowns of gold, but the King of Glory wore a crown of thorns. The leaders and the conquerors of earth had mercilessly subdued their subjects with bloodshed and cruelty, but He forgave them all. This was something new. This the world interpreted as weakness. This, men declared, could not last. But today the swords are breaking in the hands of the conquerors. Crowns are falling all over the world and the doctrine of blood and iron has been proved to be futile in the modern world. Earthly things are passing away, in-



The Unsearchable

Presidential Address delivered

cluding methods of conquest. There is only one thing that is eternal; it is the Cross. The Cross still lives as the emblem of power and the Cross says "forgive"; the Cross says "Stoop to conquer." The Cross is the supreme mystery of the universe.

The coming of the Holy Spirit brings us to the third point that I want to make, and that is His post-incarnation activity. When the Holy Spirit came to the Church it was the guarantee of the eternal power of God in Christ. He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away, I will send Him unto you." And when the Comforter came, when the Upper Room was shaken and the tongues of fire began to fall, it was an evidence that Christ was there and that He was still alive. Thank God, He is still sending the Comforter; He is still alive, Hallelujah! Jesus Christ is moving in the Church: the Church and the Holy Spirit have become the extension of the Incarnation. One writer has called this great experience "the Divine human togetherness." He joins with us in this great experience and carries on His work in the earth in you and me.

The phenomenal growth of the Church of Christ was an evidence of the living power of Christ within us. Have you ever stopped to think my friend that the growth of the Church was not by any mechanical device of man? It wasn't the result of new and speedy communication; it wasn't the result of some agreeable culture in which the Church took its growth. No, when the Church was born, the nation was stricken politically, it was under the heel of a foreign conqueror, and if you read the period of history between the Testaments you will remember that the nation had just suffered the wars of the Maccabean period. The people had been stricken religiously. They saw the hypocrisy of empty formality, for the Pharisees ruled by principles but they were without mercy. They crushed the poor widows, and extorted as much as they could from everybody they could. They cloaked their greed under the ceremonial of religion. They paid the tithe, they paid all that they should into the treasury, and a bit more, but Jesus said they lacked mercy and judgment and faith. The Sadducean party at that time was aloof in its cold intellectual isolation, and the High Priests were all Sad-

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).

Riches of Christ

FROM LAST WEEK

W. Greenway at the Elim Conference, Harrogate

duces. Dark despair had settled over the people, but this new phenomena came to the world; the Church began to grow with amazing rapidity. Today we would have need of all the wireless efforts and all the modern means of communication, but this thing began to move, right through the Roman world. It grew here, it grew there, it sprang up all over the place. Why was it? Because the Living Christ was in the midst. There was vitality there; there was a life there that was giving birth to this great organization—and friends, the Church can never be defeated because Christ is in it. I know there have always been through the pages of history those poor pessimists who think that every church has been done. There are some folk who look around pentecostal churches and say "That'll soon be finished too." But we belong to a living organism, and the organism to which we belong has at its centre the very life of Jesus Christ Himself. It can never die, never! Without ornate buildings in which to worship, this new vital faith began to move from house to house, and cells of witness began to spring up all over the place.

I believe we have a lesson here from the Early Church. I think we ought to endeavour, as a pentecostal movement, to set up cells of witness wherever we can get them. We've not got to say to people, "How many folk are you getting," before we recognize them as a church. If they are meeting in some community where there is no recognized church, let us say, "God bless you." Get the thing moving, get a church going there, get the cell of witness established. I believe we ought to have cells of witness in every hamlet, every village, every town in this country, and I believe when we can get this vision, we'll see Pentecost moving at a greater speed: it did that in the Early Church and I think it can happen today. I'm not saying that we can set aside the great work that is being done. We thank God for the evangelists who have been raised up of God. We want to see more evangelistic campaigns; we want to see more of these great moves of God. While we rejoice in what has been done this year and the churches that are established, we want to reach out tendrils to go into every part of the country, so that everywhere men will be talking, talking, gossiping the Gospel; talking about this wonderful message that Jesus Christ can set men free. The living presence of Christ then is the guarantee of our immortality, not only as individuals, but as an organism. Death for us is no

longer the king of terrors, it is merely a minor interruption on the path of service.

The old Scottish divines often finished their sermons with a verse. Will you pardon me if I do the same tonight?

The world is weary of new tracks of thought that lead to nought,
Sick of quack remedies prescribed in vain for mortal pain,
But still, above them all, One figure stands—

The Christ!

The Christ, whose friends oft played Him false, whom dogmas
have belied,

Still speaking to the hearts of men, tho' slain and crucified.
The Master of the centuries, who will not be denied.

ELIM YOUTH PAGE (continued)

into harmony under the fluent hands of Pastor Gray, and then the great congregation thrilled to a succession of quick-fire testimonies from Bristol. Thumbnail sketches instead of long autobiographies, and therefore much more interesting. These provided abundant evidence of the positive value of Christian faith. Some came from the experience of the years; some from the flush of the early days; but the story was the same—He saves, He keeps, He satisfies! Bristol finished their contribution with a flourish of trumpets that seemed to symbolize the vitality of these young people.

Suddenly the startling harmonic spiral of an electric guitar arrested us, and we listened to the Forseth Trio presenting the old truths in a fresh way. Whatever the rhythm, the message was the same, and indeed, the same basic melody of praise to Jesus lay beneath it all.

The National Youth Secretary looked very happy as he gave announcements, and well he might, for this was the best attended National Youth Rally for a long time, and in the words of one young person, "The best one I've been in." Pastor T. W. Walker led us in another hymn before we quietened our hearts for the word of God.

"I believe God . . . about Sin . . . about Forgiveness . . . about Life!" Pastor Ron Jones presented this three-fold statement of faith with energy and conviction. God, he declared, was more qualified than anyone else to speak about sin because it had cost Him His Own dear Son. From this point we were confronted with the supreme authority of God in all these vital things. This was a call to the unconverted which did not return void, but it was also a challenge to Christian youth. In the quietness one could hear the surge of the sea and the wild shriek of the wind around that storm-battered ship. One could see again the stricken faces of the sailors turned hopefully to the great apostle as he made his confession of faith, and the challenge rang again through the heart.

Am I able to give a positive assurance to the bewildered souls around me?

Decisions were made for salvation and consecration.

The final choir item became a united song that expressed the certainty of our Christian Faith, and with its joyous tempo in our hearts we made our homeward way knowing that "Farther along we'll know all about it."

LIFE DIVINE

By AARON LINFORD (Bury, Lancs.)

"Of all that Jesus began both to do and teach"

—Acts i. 1.

WE CANNOT HELP BUT ADMIRE the thoroughness of Luke. He set out to embrace "all that Jesus began to do and teach" in one small volume. John despaired of doing this, averring that his Gospel was but a fragment and expressing the opinion that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi. 25). Yet Luke accomplished it, giving us in small compass comprehensiveness, essential elements, completeness of overall effect without overmuch attention to detail. His analysis of facts formed a basis for a synthesis of features, and enabled him to present a balanced portrait of the man Christ Jesus.

It is a characteristic of Luke's Gospel that the perfect, yet real, humanity of Jesus is stressed. Matthew shows us Christ the King, Mark Christ the Servant; the throne and the footstool stand in deep contrast. Luke reveals Jesus as the Son of Man, John as the Son of God; telling forth respectively His grace and His glory. The sympathy, tolerance, warmth and affection of Christ are developed more in Luke than in any other writer. In the Acts of the Apostles Luke continues this theme. It is "this same Jesus." There is an overlap of the two books that serves to show their continuity. The story of the Ascension of Christ is repeated with variations to form a kind of golden link between the life of Christ on earth and the life of Christ in heaven. There is this difference, however, that whereas in the Gospel the emphasis is on Jesus the Christ, the emphasis in the Acts is on Christ Jesus the Lord, for "God hath made that same Jesus—both Lord and Christ" (Acts ii. 36).

"Jesus Christ's life is divided into action and doctrine," remarks Joseph Parker. The Divine life of Jesus on earth is dual in its manifestation; it is both doing and teaching. Herein we see the balanced ministry of Christ. He was no mere philosopher formulating theories, speculating in metaphysics, living wholly on a mental plane; neither was He wholly a philanthropist performing works of mercy indiscriminately on all who sought Him. He worked and talked; He preached and healed. Teaching without action can be cold and unfeeling; action without teaching can be meaningless and futile. Jesus had both. He excelled in both. No man spake like Him, no man wrought like Him. He was supreme in both spheres of deed and doctrine. His works were miracles, His words were oracles. There was a kind of balance between what He said and what He did. His parables were miracles of utterance; His miracles were acted parables.

In this balanced life of Jesus the emphasis was on experience. He began to "do" before He began to "teach." The experience preceded the expression. What He taught

on the practical things of the spiritual life, such as prayer, almsgiving, meditation on God's Word, submission to the Father's will, He had Himself already experienced. What He said of Christian graces, He already possessed. The Beatitudes are but a description of His own character. What He expounded of Scripture was not the mere retailing of traditional interpretation, but fresh revelation from God. He required the same emphasis on experience in His apostles. He said they were to be witnesses unto Him (Acts i. 8). Now a witness bears testimony to what he has seen and felt for himself, his own experience is the basis of his utterance. The truth that we dispense to others should first be tested in the laboratory of our own experience. Christianity without living experience is as empty as a shell vacated by its occupant. In fact, unless we have experienced Christianity we are not Christians. "O taste and see that the Lord is good" (Psa. xxxiv. 8). No promise of the Bible is really ours until we have experienced it. The Word of God is food—milk for babes, meat for adults—and no food does us good until it is eaten and digested.

The Lord Jesus lived His life on earth to the full. He continued in activity "until the day in which He was taken up." The Greek word for "taken up" was used in Bible times of the investiture of a priest or the confiscation of goods. The Lord Jesus did not wish to leave earth, the scene of His greatest triumph. He had to be laid hold upon, confiscated, forcibly removed. Luke tells us in His Gospel, "He was parted from them, and carried up into heaven." Does not this suggest a lingering desire to remain? But His removal was only the prelude to His investiture as Intercessor at the Throne of God. He was taken from work on earth to work in heaven.

Every minute of His life was packed with activity. It was life indeed; vibrant, radiant, insistent. John, with an eye to detail despaired of putting it all into writing. Even after His resurrection Jesus worked. He was here, there and everywhere; consoling, exhorting, reproving, demonstrating. There is no boredom in such a life, no ennui; each moment has meaning, each day its deeds, each week, month and year its unceasing delights. The secret of this life is given. It was "through the Holy Ghost" that he lived and wrought. God flowing through Him made all things meaningful, abundant, triumphant.

"The days of His flesh" are spoken of here as "all that Jesus began to do and teach." The Acts of the Apostles, then, is the continuation of the ministry of Christ. There is this great difference, however, Christ worked in the Gospels largely as an individual, in the Acts He works as the head of a family. Hebrews ii. 13 interprets Isaiah viii. 18 of Christ and the Church. "Behold I and the children whom the Lord hath given Me are for signs and wonders." His name is "Everlasting Father" (Isa. ix. 6). It was predicted of Him, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. liii. 10). All this was to follow "the travail of His soul." Jesus saw His "sons" after the resurrection, His days were prolonged to eternal life, and in the Acts we see the pleasure of the Lord prospering in His hands. To

(Continued on page 503)

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

WERE YOU THERE . . . ?

After reading this page you'll wish you were

Pastor J. J. Way tells you of the great open-air rally at Trafalgar Square, and Pastor John Lancaster recounts the impressions he received during the evening rally, but one event took place the evening before the great day.

First of all, this week-end has inspired me beyond my expectations. Our youth workers and young people were excellent, and Crusaders of past years supported us well. To see between 150 and 200 youth workers attend the Sunday School Teachers' Conference at the Clapham Elim Church on the eve of another central engagement thrilled me. This is the spirit which will raise us to the highest level of efficiency known in this country. I believe we are to see our Movement make larger strides forward than ever before. Our youth workers and young people are among the finest in the country.

A London youth leader telephoned me this week. He had an idea for a Junior Crusader rally with an exhibition of the work done by this branch of our Youth Movement. "It says in the rules that we must not arrange these rallies without contacting you," he began. "So it does," I replied. "Have you contacted your District Youth Commissioner?" I asked. "Not yet," said he. Then I was able to suggest a larger rally than he had anticipated, with a few additions to his original scheme. We had talked for ten minutes and at the conclusion he commented, "There's sense in these rules to contact you first. I see the point now. Rather a good idea, we can share our schemes." That's just it! These Conferences and Rallies are not arranged to give folk a job—united we stand, divisions lessen the impact.

Friday evening was highly valuable. One of our most successful Conferences. Only one criticism—too short, and Father Time was the culprit, but he must have felt satisfied to know that he was utilized to such good advantage by his consumers.

When a Youth Conference and Rally is organized in your district take your opportunity and go THERE.

CRUSADING FOR CHRIST

Pastor J. J. WAY (Leyton)

Trafalgar Square—the centre of the great Metropolis—resounds with the testimony of Elim's Youth. Nelson's

Monument is the platform for the Elim Youth Movement, a fitting prominence for their Annual Rally. It was their first venture in Trafalgar Square, hitherto this venue spells Easter. Even as we lustily sang "He lives" we had the atmosphere of the Elim Movement's great Easter Monday Rally. The President, Pastor H. W. Greenway, opened the service with "Love lifted me," and Pastor T. Walker led us in prayer. There was a lot to claim attention—the foaming fountains, the innumerable pigeons, the constant roar of London's traffic, but all receded as this Youth Witness gripped and held us. The Forseth Trio—three Canadian brothers in the flesh and in the Lord—rendered grand vocal and musical items.

Their items were right on the mark, rendered in close harmony with rather unusual musical accompaniment. The next hymn was "Blessed Assurance," very wise, seeing it might have linked a visit to the Billy Graham Crusade for some passing by. The first speaker was the one and only Miss Sunny Blundell, just home from a 33,000 mile tour of S. Africa. She is a children's evangelist—Auntie Sunny—but her wonderful flannelgraphs, combined with her particular style of ministry finds the adults well catered for. Her message was introduced with a notice taken from the approach to Clapham Underground Station—"Mind how you go." The warning note gained weight by illustration, and her personal testimony. Miss Pamela Hacking of Bermondsey followed with a solo—"It was His love for me." When the National Youth Secretary, Pastor J. Hywel Davies arranged the items for this Rally he was unaware of the fact that Miss Hacking gave her heart to the Lord a few years ago under Sunny's ministry. The Lord does arrange for special occasions to inspire His loyal workers. There were coaches from Oxford and Bristol. The Crusaders from Bristol sang a choir piece under the direction of the assistant Pastor Brian Garrard. It looked a grand testimony as Pastor Douglas Gray marshalled all the Crusaders into place at the foot of the plinth. Their singing carried that unmistakable note of reality, the singing had spirit. Pastor E. Scrivens of Oxford gave a closing challenging message. The powerful amplifiers carried the message to the four corners of the Square, of course he is a Foursquare preacher! The message given,

the appeal is made. Praise the Lord hands are being raised! yes, half a dozen. Where it was possible those who decided were contacted, two cases were very interesting. A gentleman from Oxford was on a half-day trip to London. Rather remarkable that an Oxford man is converted under an Oxford minister in Trafalgar Square. More to follow—in Oxford! The second case was that of a soldier destined for Hong Kong. Arrested by the Youth witness he heard the message and responded to Christ the Saviour. "No pictures for me tonight, I'll be at Camberwell."

Praise God there was Power on the Plinth to the salvation of precious souls. What a priming for the evening rally—so on to Camberwell and thank you Lord for your anointing.

VARIATIONS ON A POSITIVE NOTE

Pastor J. LANCASTER (Holland Park)

Saying farewell to Nelson and his four faithful leonine friends at the plinth we made our way south to Camberwell.

Here, in the lovely Elim Church was a capacity crowd of 800 young and old from many Elim centres. Bristol, Bournemouth, Portsmouth, Oxford, and even Liverpool, were among the churches represented in addition to those of the London Presbyteries.

Under the enthusiastic guidance of members of the Youth Committee we started on a programme full of variety. As Pastor Douglas Gray observed, Psalm cl. was amply fulfilled—organ, piano, trumpets, guitars, and a variety of voices filled the church with the praises of God. Into a swiftly-moving pattern of word and song came the light and shade of humour and solemnity as the ripple of laughter was succeeded by the stillness of seriousness. But through it all the Spirit of God was working out His own design.

We welcomed the new president, Pastor H. W. Greenway, and then, after he led us in prayer we came refreshed from the Throne of Grace to lift up our hearts in renewed songs of praise. Soon the combined choirs moved smoothly
(Continued on page 499)

Notes
by
Pastor
Ronald
Reid.

The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions.

SUNDAY, October 30th. Acts xxi. 27-40.

"This is the man that teacheth all men everywhere against the people and the Law and this place" (v. 28).

Nothing could have been further from the truth. These Jews were bigots of a very narrow sort and determined to exterminate God's man even though it meant making themselves liars and rioters. Bigotry consists in being obstinately and permanently attached to our own opinions; or, as some have it: "a tenacious adherence to a system adopted without investigation and defended without argument, accompanied with a malignant intolerant spirit toward all who differ." (Beware of bigotry and evil men!). Here is a suggestive bit from a Mohammedan book: "Master, my six brethren are all asleep and I only have remained awake to worship Allah." "And you too had better been asleep, if your worship of Allah consists of accusations of your brethren."

MONDAY, October 31st. Acts xxii. 1-16.

"And it came to pass . . ." (v. 6).

Paul was ever ready to give a reason for the hope that was within him. The moment came and he launched into his testimony without hesitation. "It came to pass," he declares. He speaks with retrospect and reality of his great conversion. It is a good thing to recount the experiences we have had with God. Christianity is not a mere fantasy of the mind, but a dynamic change of heart that defies description. To recall the goodness of God and speak to others of His great grace, will bring to them an opportunity of knowing Him whom to know is life eternal.

TUESDAY, November 1st. Acts xxii. 17-30.

"Even while I prayed in the Temple I was in a trance and saw HIM!" (vv. 17, 18).

What a testimony! He saw the Lord! He heard His voice and understood. The place of prayer is the door of salvation. Only as we pray can we know the Lord. In our seeking of Him we shall understand where He would send us. Mary spoke well when she told the servant: "Whatsoever He saith unto you, do it." It may be a word of warning, direction, comfort or assurance. God speaks for a purpose.

WEDNESDAY, November 2nd. Acts xxiii. 1-15.

"The night following the Lord stood by him and said, Be of good cheer, Paul" (v. 11).

Smitten in the act of testifying, manhandled by soldiers, persecuted on every hand and apparently all alone. Persecution can become irksome and discouraging and who knows that better than the Lord. It is at such a time that He draws especially near and speaks the right word at the right time. "Be of good cheer!" "The steps of a good man are ordered by the Lord!" "Be of good cheer! In the midst of a murder plot all shall be well. "Ye shall bear witness also at Rome." "The Angel of the Lord encampeth round about them that fear Him." Therefore be of good cheer!

THURSDAY, November 3rd. Acts xxiii. 16-35.

"They will neither eat nor drink till they have killed him. Now are they ready . . ." (v. 21).

Here is a conspiracy born of diabolical hatred for the Gospel and all its associates. To what great extent will men go to hinder the Gospel and harass God's messengers? They were fully prepared for their evil work and without the slightest thought of defeat. Christians with the same zeal and determination in a righteous cause could well turn the world upside down, for our Gospel is still the power of God to all who will believe. Are we equally as ready to assault the powers of darkness as these men were ready to stem the power of God? "We are more than conquerors through Him who loved us and gave Himself for us."

FRIDAY, November 4th. Acts xiv. 1-16.

"I do the more cheerfully answer for myself" (v. 10).

Without timidity, fear or hesitation Paul made his defence in a delightful manner which brought confusion to the accusers and deep conviction to Felix. Paul denied the accusation of sedition and declared openly his belief in the resurrection. We, like Paul, must be ever ready to give a clear-cut convincing testimony to the Word of God. Paul's constant appeal was to the Law and the Prophets. To know the Book is to win the day! It was to Paul's advantage to testify, for "the Word of God is powerful, sharper than any two-edged sword" and is ever sure to bring victory in the hour of battle.

SATURDAY, November 5th. Acts xxiv. 17-27.

"And as he reasoned of righteousness, temperance and judgment to come, Felix trembled" (v. 25).

So powerful was the ministry of Paul that the conviction caused Felix to tremble. Paul's tremblings (ix. 6) and the Jailor's tremblings (xvi. 29) ended in their conversion, but not so with Felix. Many are startled by the Word who are not effectively changed by it. Such was Felix. Some lose all the benefits of their conviction for want of striking the iron when it is hot. "Today if ye will hear His voice, harden not your hearts." Conviction of sin that is followed by confession of sin and conversion to God has accompanied her good work.

COMING EVENTS

ACCRINGTON. Commencing Oct. 22. Elim Church, Blackburn Road. Revival and Divine Healing Campaign. Conducted by Pastor Arnold Brooks. Week-nights (except Fri.) 7.30. Sun. 6.30.

ACCRINGTON. Nov. 9. Elim Church, Blackburn Road, opposite Grammar School. Wednesday 7.30: Sound Film: "Mr. Texas."

BARKING. Oct. 29, 30. Elim Church, Ripple Road. Great Campers Convention and Youth Rally. Speakers: The President, Pastor W. H. Greenway and Miss Sunny Blundell. Sat. 3 (tea at 5), 6.30, Two short films: "This is Camp," and "Sunny in South Africa." Sun. 11 and 6.30. Conveners: Pastors G. Hillman and F. Hodge.

BIRMINGHAM, Selly Oak. Nov. 6-11. Elim Church, Alton Rd. Special visit of Pastor Samuel Gorman. Sun. 11 and 6.30. Week-nights 7.30.

BIRMINGHAM (Yardley). Oct. 28, 29. Choir week-end. Sat. 7.30. Festival of song and sacred music. Sun. 11 and 6.30. Speaker: B. Eastinger. Convener: Pastor B. H. Hartwell.

BRIGHTON (Preston Park). Oct. 23-Nov. 6. Elim Church, Balfour Road. Revival Campaign by Pastor W. George. (Except Fris. and Sat., Nov. 5).

CATERHAM. Oct. 22-Nov. 2. Elim Church, London Road. Campaign for the Deepening of Spiritual Life. Suns. 6.30. Week-nights 7.30 (Fri. excepted). Speakers: Pastors G. Hillman, 22nd; A. E. Stringer, 24th; F. A. Hodge, 25th; J. J. Way, 26th; J. H. Davies, 27th; E. C. W. Boulton, 29th; W. Plowright, 31st; J. T. Bradley, 1st; H. Burton Haynes, 2nd. Sun. 23rd, Minister's 15th Anniversary. Sun. 30th: Croydon Male Voice Choir.

CHELMSFORD. Nov. 7-20. Elim Church, Mildmay Road. Evangelistic Campaign by Pastor T. Wilson (A.o.G.). Week-nights (except Fris.) 7.30. Suns. 11 and 6.30. Tues., Special meetings at 3.

EAST HAM. Oct. 22-30. Central Park Road. Youth Week. Sun. 23, Pastor J. Hywel Davies, week-nights (except Mon.) 7.30. Sat. 29, Visit of Smethwick Crusaders. Sun. 30, Pastor F. Shadlock, 11 and 6.30.

GLASGOW. Oct. 29-Nov. 3. Elim Church, Butterbiggins Road. Special visit of Pastor S. Gorman. Sun. 11 and 6.30. Week-nights 7.30.

GREAT YARMOUTH. Nov. 5, 6. St. Peter's Hall, King Street. Annual Fishing Season Convention. Speakers: Pastors H. W. Greenway (Elim), F. R. Barnes (A.o.G.). Meetings Sat. 3, 7. Sun. 6.30. Sun. 11, in Elim Church, Albion Road, nr. Woolworths.

GUILDFORD. Nov. 3. Elim Church, Martyr Road. Special visit of Pastor E. C. W. Boulton. 6.30.

HOVE. Nov. 5-11. Elim Church, Portland Road. Sat. 3 and 7. British Pentecostal Fellowship Rally. Speaker: Pastor A. Rowland Smith. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Fifth Advent Testimony Convention. Panel of special speakers. Convener: Pastor W. G. Hathaway.

ILFORD. Nov. 12, 13. Elim Church, Scrafton Road. Monthly Rally. Sat. 7.30. Mr. W. Allingham and Party. Sun. Revival Rally, 6.30. Pastor John McInnes (British Guiana). Convener: Pastor A. J. K. Magee.

INGATESTONE. Oct. 29, 30. Elim Church, High Street. Sat. 3.30. Congregational Church 7 p.m. Convention. Speakers: Pastor J. T. Bradley and Students. Chelmsford Choir. (Tea between meetings). Sun. 11 and 6.30. Students from Elim Bible College.

KIDDERMINSTER. Oct. 29. Co-operative Hall, Worcester Street, 7.30. Film: "Venture into Faith." 30th-Nov. 17, Revival and Divine Healing Campaign conducted by Pastor Ludovic Barrie. Tues., Thurs. and Sat. 7.30. Suns. 11, 6.30 and 8.

KINGSTANDING. Oct. 22-30. Elim Church, Warren Road. Great Youth Week. Services nightly at 7.30 (Fris. excepted). Special Items by Coventry, Smethwick, Erdington, Graham Street, Oldbury, Yardley, Great Barr and Kingstanding Young People. Oct. 29 and 30. Pastor Lambert (Kidderminster) Suns. 11, 3 and 6.30.

LEYTON. Nov. 13-17. Elim Church, Vicarage Road. Visit of Pastor S. Gorman. Sun. 11 and 6.30. Tues. to Thurs. 7.30.

ROCHESTER. Oct. 29. Elim Church Star Hill. Monthly Advent Witness. Sat. at 7. Speaker: Rev. John Thomas, F.R.G.S., B.D. Subject: The Certainty of the Lord's Return.

SOUTHEND-ON-SEA. Oct 22nd-Nov. 13. Elim Church, Seaview Road. "This is Life" Crusade, conducted by Evangelist Harold Miles. Suns. 11 and 6.30. Nightly 7.30 (except Fris.). Divine Healing services, Weds 3.

SWANSEA. Nov. 12-15. Elim Church, New Orchard Street. Church Anniversary Services. Sun. 11, 6.30. Week-nights 7.15. Speakers: Pastors P. S. Brewster and J. J. Way.

THORNTON HEATH. Nov. 1-3. Elim Church, Moffat Road. Evangelistic Film Services conducted by Pastor C. J. E. Kingston. 1st, "Dust or Destiny"; 2nd, "Beyond Your Own"; 3rd, "The Promise." 7.30. Nov. 5th, South London District Presbytery Rally, 7.

WORTHING. Nov. 6. Elim Church, Grosvenor Street. Pastor's Second Anniversary. Sun. 11 and 6.30. Guest speaker: Pastor J. T. Bradley.

MISSIONARY ITINERARIES

Pastor A. Nicolson, Elim missionary on furlough from Senegal will visit the following churches:

Oct. 29 and 30. Carlisle.

Pastor and Mrs. J. MacInnes, Elim missionaries on furlough from British Guiana, will visit the following churches in the North-East Presbytery:

Oct. 27-29, Sowerby Bridge. 30, 31, Dewsbury. Nov. 1, 2. Huddersfield. 3, Wrenthorpe. 5, 6, Knottingley.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Oct. 29, Midnight to Nov. 5, Midnight.

Hastings, Sowerby Bridge, Knottingley, Brighton (Preston Pk.).
Elim Missionaries.

"ALTOGETHER LOVELY"

How wholesomely and genuinely human He is! Martha reproaches Him; John, who had seen Him raise the dead, still the tempest, and talk with Moses and Elijah in the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. And He calls them by their first name, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows.

The saintliness of the Lord Jesus is so warm and human that it attracts and inspires.—C. I. Scofield.

LIFE DIVINE (Continued)

change the figure. Christ before had a **physical** body by which to do God's will (Heb. x. 5, 7), a body with obvious limitations. Now He has a **mystical** body (I. Cor. vi. 15; xii. 27). While in His physical body He had only one pair of feet, of hands, of eyes, one mouth, one location, one presence; now He has millions of hands and feet. His voice is heard through His members in all parts of the world. By the Church His work is extended to every land.

The apostles perpetuated Christ on earth, and true apostolic succession is the persistence of the life of Jesus through the ages in His people. It is "Christ liveth in me" (Gal. ii. 20). His works are thus continued; "The works that I do shall ye do also" (John xiv. 12). So also are His words, which "began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (Heb. ii. 3). The voice of Christ is in all true ministry—"Ye have been taught by Him" (Eph. iv. 21). These words were spoken to those who had not known Christ after the flesh, but who knew Him through the ministry of those who were sent by Him. Coming in Christ's name, it was as if the Lord Himself had spoken to them. All New Testament ministry is but an extension of the ministry of Christ.

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.

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-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone 633.

MISCELLANEOUS

For Sale.—Oxford Loose-Leaf Bible; good condition; with approximately 175 sheets ruled India paper; £5 5s. 0d. complete; no offers. Box 10, "Elim Evangel" Office. C.299

DEDICATION

Godwin.—On September 25th, at Elim Church, Lowestoft, by Pastor George Backhouse; Stella Miriam, a sister for Edward and Marion. C.297

WITH CHRIST

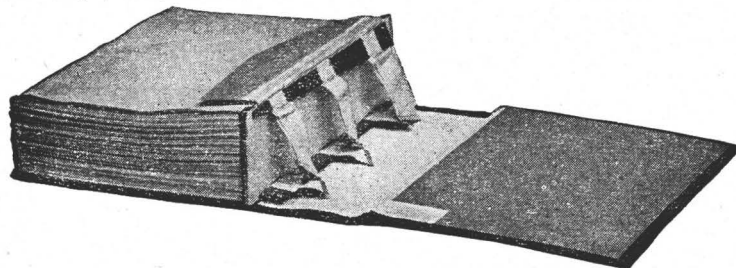
Caddell.—On October 12th, Mrs. Jane A. Caddell, aged 77, faithful member of Kilmore Assembly. Funeral conducted by Pastor G. Harpin, Lurgan. "Till He come." C.300

Gill.—On September 30th, Henry Charles Gill, aged 78, passed peacefully away. Funeral at Elim Church, Braintree, conducted by Pastor W. G. Turney. "Safe in the arms of Jesus." C.298

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