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The *Elim Evangel*

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

Vol. XXXVIII No. 49

FOURPENCE

DECEMBER 7th, 1957

The opening of the Elim Church Chorlton-cum-Hardy



Left to right: J. T. Glass (resident pastor), John Woodhead (visiting minister who opened the church), and J. Tetchner (district superintendent). Report in another issue of the "Elim Evangel."

You CAN do it!

By Alexander Tee (Minister of Elim Church, Motherwell)

IT was suggested at the Elim Conference that every Elim Church should set a target of a ten per cent increase in its Sunday evening congregation. Why can't your Elim Church be bigger by this time next year? Read this rousing challenge, then ask your pastor about it!

Text: "Do the work of an evangelist"

"We can't do it in our church." This was the morbid talk of one of our pessimistic pastors soon after the challenge had been put before the ministers at our recent conference. Before he had time to tell me all his reasons why it was so utterly impossible, etc., I promptly butted in thus: "Listen brother, it is better to try and to fail than to fail to try!"

Elim is a Movement which believes in getting on with the job as far as evangelism is concerned. This has been a great year for us! It has been a joy to read of converts and crowds, healings and miracles. The vital question for me to ask you is this: "How is Elim progressing in your corner of the vineyard?" I am sure that every one of us would like to see a wave of blessing in all of our churches, with new people coming in and waves of new power. Dear reader, it can be done, so please stop even thinking otherwise. It can, yes, it can be done! How dare we challenge our God by saying it can't! Is there not power in His right arm? Is there not power in the blood of the Lamb? Is there not power in God's Holy Spirit any more? Well then, agree with me right here and now, for I am sure and utterly positive about it. It can be done!

The following proposals come from a heart which longs to encourage every member and minister who is having it hard. Some of you are in hard places, some are in small places—these may present difficulties, but they do not present defeat! Difficulties are hurdles to be faced up to and leapt over.

SUGGESTION ONE. If every Elim member and minister were to meet in their church for a special church meeting to discuss and pray over the *vision* of this thing, ideas and encouragements would pass from one to the other until all became fired with excitement and joy at the prospect of seeing new

men and women and young people in the local Elim Church during the next twelve months.

SUGGESTION TWO. Obviously a special revival and maybe a divine healing service would be the outcome of this church meeting. We could easily have, say, three or even four during the next year. Whether it be in your own building or in a good public hall would make no difference to this one fact; you would be expected to work towards getting that meeting packed to the doors with people. We must get people, new people outside of our regular ranks, for people produce possibilities.

A number of months ago I asked one of our ministers who had a small congregation in a large city how he had got on the previous Sunday night. He replied, "Oh, there were hundreds outside." I was supposed to laugh, but I didn't. There are hundreds of hungry, seeking and intelligent people, but the trouble is they have never enjoyed one of our joy-filled Elim services. Every Elim service everywhere should always be joy-filled! Dear reader, you can bring someone if only you are willing to try hard enough. This brings me to

SUGGESTION THREE. Do you think you could write, say, three friendly letters to three different people inviting them to attend this service? Would you be willing to go and visit them about four or five days before the event? Do you think you could invite them to your house for tea on the Sunday of this occasion? Listen beloved, if for the four special services I propose you took three persons to each one you would have taken twelve people in all. If only *one* of the twelve became interested and started attending regularly (after possibly getting converted or brought back to the Lord) you would have done a wonderful job. If every member in your church made twelve attempts and had eleven failures, by the end of the year your church would be 100 per cent larger than it is at the present moment. It would be exactly twice as big as it is right now. Isn't that tremendous? That is actually ten times higher than our target. Now can you see why I am so sure that

you can do it? Surely you could win one person in a whole year.

There are people who used to go to church and for some reason have stopped.

There are bereaved people who are in need of comfort and Christian kindness, who would love you to go and visit them. Openings are everywhere to be found if only *you* are willing. Dear reader, are you earnest about souls? Do you really believe, and do you ever think of what it means to go to hell? Do you genuinely believe that the coming of the Lord is about to take place? Do you love the Saviour who let the nails and thorns and spear sink deeply into His body for your sins? Well then, be frank and answer this simple question: When did you last win a soul for Christ? When did you last bring a stranger to the Sunday evening service in your Elim Church? Perhaps if you let these thoughts burn deep into your mind things might get moving in such a way that you will not need to blush embarrassingly when you stand before the Judgment Seat of Christ. Remember, you will have to stand there.

SUGGESTION FOUR. Take a piece of paper and write down the name of the most likely person in your street who you think would respond to an invitation to come with you to church. Then write down the name of one of your nearest friends who does not go to an Elim Church. Next write down the names of any two young persons who go to high school or have just left school, whom you know really well. Lastly, put down the name of someone you know fairly well between the ages of nine and thirteen. I challenge *every* reader on what I am going to say now (please read this slowly and with concentration). If you will pray for five minutes a day for five days for these five people, and then spend five minutes a day for five days thinking out how it will be best for you wisely to approach them, beginning with the single aim of bringing them to your Elim Sunday night service, you will be surprisingly rewarded. Are you willing to take up my challenge? That is the point.

SUGGESTION FIVE. Everyone will not jump up right away and come to the first service after the first invitation. However, if your approach is sweet and kindly it will be possible for you to go again a second time. The excuse they gave probably won't be offered again, and they will most likely be nice to you in view of the graciousness of your attitude to them. A third approach should be your last one, at least for some time. If you find you need to go to them as often as three times in six weeks, you can feel in your spirit whether or not it is time for you to pray for the Lord to lead you to some other

potential visitor to the church. Nagging seldom wins. Ever leave a good impression and on no account enter into an argument. Simply tell them that your Elim Church is making an all-out effort to welcome visitors and that this is your contribution towards it.

If you practise these suggestions you will find that a special evening service will present you with a golden opportunity to show your pastor that you are willing to be a worker. Evangelists are workers; this is implied in the text. "Do the work of an evangelist." You will be happy working at this, you will inspire your pastor, and you will bring joy to your Saviour. If *you* catch this vision and get on with the venture you will not only enjoy the victory but others will become so ashamed at doing nothing that they will soon want to get a few arrows in their bow to fire at the target. It all depends on you. The target is a ten per cent increase in every Elim Church in one year.

I appeal to every Elim Church to do something about it. I appeal to every Elim pastor to do something about it. I appeal to every Elim member and every reader to do something about it. It can be done, but here is the vital question: Are you willing to try? May the Lord help you to say, like Paul, "I can do all things through Christ which strengtheneth me."



Buy this book for a Christmas present

Afterwards, by Edward O. England. Published by Victory Press, Clapham Crescent, London, S.W.4. Price 8/6 (by post 9/4).

Of this splendid book the Bishop of Barking has this to say in the foreword:

"I am happy to recommend this book most warmly. In it will be found the answer to the question as to the lasting value of Dr. Billy Graham's crusade in this country.

"Mr. England has told in a fascinating manner, without exaggeration or lack of taste, the story of some of those who gave their lives to God at Haringay or Wembley. I believe these are but typical of thousands of conversions which took place at that time and which have resulted in regular church worship and Christian witness ever since. I am constantly meeting such people in my work, and my experience entirely corresponds to the conclusion of the writer of this book."



Only a year to live

A FEW days ago we read of a wealthy widow who had been informed by a specialist that she probably had only a year to live. Because of this she sold a prosperous business and realised on her other financial interests. After giving her daughter a portion of the money she gave some to charity, and then had £10,000 left for herself. Reporting on the incident, a newspaper quoted the lady as saying, "I want to know how to spend it to get the most pleasure out of it." The newspaper offered £200 in prizes for the best letters of advice regarding this matter. Needless to say, the replies were numerous and varied. A few of the writers advised the lady to make sure that her life was right with God, and then to spend the money for the good of others. However, all the others gave more or less the same advice, namely to spend the year having a "good time" by travelling abroad, sightseeing, drinking and gambling.

What an attitude to life is represented by the majority of the letters, and what a contrast to the philosophy of life advocated by the Lord Jesus in His statement to His disciples: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Such a philosophy of life never entered into the minds of most of the writers of the letters, for instinctively their own reaction would be to spend it on themselves in the satisfying of their own desires, and not in any way to deny themselves. It is apparent that the whole bent of their lives is to please themselves and endeavour to satiate their inner hunger for pleasure.

This attitude is common to the masses in the world today—they are endeavouring to find real life and true happiness in the pleasures of this life, but wherein actually lurks moral and spiritual death. Our Lord vividly depicted this concerning the young prodigal. Having received his portion of the estate, he went into a far country to see life for himself and fully to enjoy it unhindered and unrestrained in any

way, but instead he found moral and spiritual death. Little did he realise at the time that he was to become more and more subservient to his base desires. People think that money and pleasure and what they call having a "good time" constitute real life. One day, and perhaps too late, they will awaken from this insidious stupor into which the Devil has drugged them, only to find that they have been adhering to a mistaken philosophy of life.

In view of this there lies upon Christians the responsibility to be true to the principles of the Lord Jesus, and to endeavour to make Him known among men and women, for He is the true source of life and happiness.

ACKNOWLEDGMENT

The family of the late Rev. Haydn Jones wish to thank Elim friends for their prayers and letters of sympathy during their recent bereavement. Mr. Haydn Jones was for many years until the time of his death an Elim minister.

Book Review

The Restored Vision, by A. E. Ware. Published by Wilding and Son Limited., 33 Castle Street, Shrewsbury. Price 21/-.

This book is the result of twenty years' intensive study of Bible chronology. The author, with his collaborators, claims that through mastering the principle long hidden in the Scriptures they have been able to reproduce from the sacred Word "an exact record of its absolute scientific and astronomically accurate chronology from the first 'evening and morning' of Genesis to the year 1933." The work specifically deals with the earthly life and ministry of the Redeemer, and it is claimed that the important events between the birth and the ascension can be traced with a definite and minute certainty.

Some of the suggestions are revolutionary, and if the methods of relating the time factors are correct it will mean the re-appraisal of some of the chief events recorded in the New Testament. The date of Christ's birth is dogmatically fixed for October 29th, 1 B.C. (in any case more correct than Rome's December 25th); the circumcision for November 5th; the presentation for December 8th and the crucifixion for May 1st, A.D. 33.

This method of chronology evidently forms the basis of the author's prophetic calculations with reference to the Lord's second advent. In this con-

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CHURCH BUILDING EXTENSION, CROYDON

"Not unto us, O Lord, not unto us, but unto Thy name give glory" (Psalm 115:1).

IT was with a deep sense of thankfulness and praise to God that members and friends of the Elim Church, Croydon, recently gathered for the opening and dedication of an extension to the building.

Five years ago the great need for more accommodation for the Sunday school was put before the church by its faithful superintendent, Miss W. Rudkin, and received its prayerful and sympathetic support. There were difficulties to be overcome, not the least being that of finance, but an initial gift of £25 set a seal upon the decision to build an extension to the minor hall. As the months passed other gifts came in and plans were prepared, until in January 1957, with £1,080 in hand, the church unanimously decided that God's time had come to "rise up and build" and a total target of £1,700 was agreed upon to be prayed in during the next nine months so that the building might be opened free of debt. Gifts continued to come in, and to the joy of all a few days before the opening the target was reached—and a little more! The church had been of one mind that for God's glory there must be no debt and God honoured this faith.

Elim's President, Pastor J. Craig Kennedy, performed the opening ceremony in the forecourt of the church, where, after prayer, a scripture reading and the hymn "To God be the glory," he received from the builder (a brother in Christ) the key of the gate leading to the new annex.

It was a happy procession that passed down the path and through the large doors into the roomy, cheerful accommodation now to be enjoyed by the primary department.

A service of thanksgiving followed in the church, when the address was given by the President, his theme being "The love of Christ constraineth us" (2 Corinthians 5:14). After an interval, when cups of tea were served and a time of fellowship was enjoyed, an evening meeting was held, at which Pastor L. J. Timbreil (Wimbledon) was the preacher and the choir rendered two appropriate messages in song.

"The Lord hath done great things for us, whereof we are glad" (Psalm 126:3).

Mrs. M. C. McGillivray.



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9. DAVID LIVINGSTONE

Hello Boys and Girls.

I am going to talk to you this week about a man you have all heard of, David Livingstone, the missionary explorer who opened up the whole of Central Africa to Christianity. There are lots of stories told about him, but the one I like best is about a promise he made.

He wanted to open up a road from the east coast to the west coast of Africa, for he knew that, if he could do this, other missionaries would follow him and would teach the Africans about God and help them in many ways. However, he knew he could not do this alone, so he went to the chief of the Makalolo tribe and asked for volunteers from his people. At first no one would consent to go, but then David Livingstone made a solemn promise to the chief that he would bring back safely every man who would go with him. Twenty-five men then volunteered and they set off on their hazardous journey across Africa. They pressed on month after month, suffering terrible hardship all the time. Food was scarce, other tribes were hostile so that they were in danger of losing their lives, and many of them were terribly ill, but they journeyed on. At last, however, the men said they would go no farther, but David Livingstone said he would continue even though on his own. The Makalolo went away for a palaver while Livingstone knelt and prayed. They decided to go on, and Livingstone said, "I promised to look after you, and God will look after us all." Six months later they reached the sea on the west coast and there at anchor was a British cruiser. Livingstone gave the captain of the ship his journal and maps to take back to England, but refused to go back to England himself. He remembered his

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CHURCH NEWS FLASH

BANBURY CONVENTION AND YOUTH WEEK-END

This year it was decided to combine our Youth Week-end and Convention. Our guest speakers, Pastor Hunston and Alan Brewster, spoke with power and inspiration. Every message brought us to see the importance of the Cross, the majesty of Christ, and the responsibilities of the Christian.

At the time of the Convention many of our members were absent with Asian 'flu, yet good numbers attended our services.

The young people took part in the meetings. The newly formed male quintet sang with fervour and the two-minute sermons by three Crusaders brought much blessing. We were pleased to have a ladies' quintet from Oxford on the Monday, and their singing was much appreciated.

The convention is over, but the blessing remains. We look forward to happy times in the future and expect great things from God.

CAMPAIGN AT CHICHESTER

The campaign held by Pastor V. J. Walker and party was a source of great blessing to the saints of

Chichester who are standing for Pentecost and Elim. Although the numbers attending were not great, as a result of the campaign six lives were yielded to Christ, and a little crippled child has shown a marked improvement since being prayed for. The inspired preaching of Pastor Walker, supported on two nights by Pastor J. McBurney and on another by Pastor J. J. Way, the bright singing of Mr. and Mrs. George and Mr. D. Proctor, members of the party, and the support of Elim Churches in the area were all grand contributions to this the inaugural campaign of a "Sussex for Christ" series to be held in future days. We trust that God will yet bless us in Chichester with a big forward move for His glory.

E. Eldred.

ELIM CHURCH, BRADFORD

On the outskirts of our industrial city, the countryside changes face daily with the advancement of a new housing project which eventually will embrace approximately 5,000 new dwellings. The families who are moving into the already completed houses have brought with them a glorious opportunity for us to start a young people's work. We prayed, and our greatest difficulty of where to accommodate our new witness for the Saviour was overcome. The way that God has met our need in this endeavour is so wonderful that it is hard to understand.

Two firms contracting on the site offered us, free of any charge, the use of their canteen. One director, himself a believer in the Lord Jesus, has spared nothing in assisting us in our efforts for the Saviour.

October 13th was our opening day. We arrived at 2.15 to find the children queuing in the autumn sunshine, the seats thoughtfully arranged and the heating on. What a joyous



The children being led in singing by L. W. Green, Minister of Elim Church, Bradford.

occasion; sixty-four children attended our opening service. Pastor Green introduced his group of workers and soon our gathering was under way with familiar choruses, a Bible quiz, and a story from the minister. We pray that the simple story of the Cross may be implanted into the hearts of these young lives.

Our own church building has also been a scene of transformation. The interior of our Sunday school badly needed decorating; estimates were given by several firms, one of over £200. Rather than shoulder such a financial burden, some of our members have completed the task in a united effort, with the result that the school has taken on a "new look." And the cost? Less than £50.

Willie W. Walker.



The Elim Male Voice Choir, Swansea. Mr. W. L. Bell (conductor) is seen at back of choir.

BLESSING ATTENDS SWANSEA'S NEWLY FORMED CHOIR

We are glad to report great blessing upon the ministry in song by the male voice choir which was commenced at the Elim Church, Swansea, this year. Although only in formation for such a short period, the choir has made remarkable progress under the able and inspiring leadership of Mr. W. Llew. Bell,

and wherever it has sung there have been many expressions of appreciation, and invitations to return at later dates. The activities of the choir are such that now a committee has had to be formed to deal with the administrative side of this great work for God. Visits have already been paid to Brecon, Ammanford and Birmingham, and the choir has also sung locally on a number of occasions.

We are certain that God will have much glory, and the people much blessing, as this fine band of men from Wales unites to sing the songs of Zion.

R. Escott.



A fine display of flowers, fruit and vegetables brought by the children of Southend Elim Sunday school and arranged by the teachers.

SOUTHEND ELIM SUNDAY SCHOOL

The display of fruit, flowers and vegetables at the recent Harvest Thanksgiving service was arranged by the Sunday school teachers. The words "The Bread of Life" were made of pastry. All the produce, etc., was given by the Sunday school scholars and afterwards distributed among the sick and needy.

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CONTINUING our study on the Deity of Christ, we turn to examine this subject from the Old Testament angle. It is an Old Testament as well as a New Testament truth. This aspect of our Lord's personality was anticipated in the Old Testament scriptures, and many important passages from the Jewish prophets can only be understood as we are prepared to admit Christ's Deity. After all, the Old Testament is not a mere collection of Hebrew writers, a mixed bag of Jewish history, morals, poetry and aspirations, but there is throughout a manifest unity of purpose setting forth the grand scheme of redemption through the person and activity of the Son of God.

None of the New Testament writers, not even our Lord, treated the Old Testament as a book to be superseded by another. According to New Testament characters and preachers all the great doctrines and events of the Christian dispensation were directly anticipated in the Old Testament scriptures. The sense of the Old Testament is patent in the New Testament because the New was already patent in the Old. This is brought out clearly in Galatians 3:8, where the promise given to Abraham anticipates the work of the Apostle Paul. The earliest book of Moses determines the argument of the Epistle to the Galatians—such was the attitude of the New Testament preachers and writers towards the Old Testament, and this was accepted by the Early Church of the Apostolic age. The Church of Christ has ever believed the Bible to be, throughout, the work of the Eternal Spirit, that Moses foreshadowed the teaching of Paul, that Moses, Paul and John were organs of one infallible intelligence and that they were the vehicles, during the course of human history, of God's mind, so that it can be literally said, "Things written beforehand [Old Testament] were written for our learning." It is not, therefore, surprising to learn that this most important truth of the Deity of Christ is found to have its roots and origin in the Old Testament, and had it not been found the importance of this doctrine could be questioned, but the coming into the world of such a personality as portrayed in Old Testament scriptures demands a Being who is, in many aspects, far removed from the realm of humanity. This we will endeavour to demonstrate.

At the very commencement of the Divine revelation, Moses, when recording creation's story, uses the name of God, which is a plural noun, thus declaring and providing for a plurality of persons within the Godhead. "In the beginning God [*plural noun*] created the heavens and the earth." "Let Us make man" likewise sets forth the plurality of persons act-

ing in accord. Thus Genesis 1:1 goes hand in hand with John 1:10, which identifies the Creator as Jesus Christ (John 1:11).

The first book of the Bible furnishes us with many aspects of the coming Christ of the New Testament and space forbids a detailed account and exposition of them all, but let us look at Genesis 3:15, where amid the ruin wrought by our forebears God sheds forth the first gleam of the prophetic light when He promises, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." In

The Deity of Christ

(No. 3)

scripture wherever mankind and his posterity is mentioned it is referred to as "his seed," "the seed of men." This is the only scripture in the whole of the Bible where the phrase "the seed of the woman" is mentioned, and that a specific person is referred to is seen by the reference to "his seed." This Being coming into the world, not by the ordinary channel of "the seed of men," yet in a mysterious way joined to humanity by the seed of the woman, would be able to enter into final and vital conflict with Satan and in the conflict deal to Satan a death-blow, while He himself would suffer by the bruising of His heel. That such a conflict could never be waged with an ordinary son of Adam's race is too obvious to need comment, but when we turn to the New Testament the difficulty vanishes in the light of the work and person of Jesus Christ, who not only removed our sins by the Cross but entered into such a victorious conflict with the enemy of man that the parable of Luke 11:21, 22, is literally fulfilled, and Colossians 2:14, 15, becomes an accomplished fact. The words of Genesis 3 have always been held to be the first

promise and prophecy of mankind's redeemer, the Son of God, who by incarnation became the "woman's seed," and from this scripture the grand broad highway commences to spread throughout the Word of God until this Being becomes the centre of eternal worship in the new heaven and earth (Revelation 22:22). But was He only a man?

The next passages for consideration are found in Genesis 12 and 13, culminating in Genesis 22:18. God called Abraham from Ur of the Chaldees and from time to time promised Abraham that he would become a great nation, that his name would become great in the earth; kings would come forth from his loins, the land of Canaan would be his for an inheritance, his seed would be as the stars of heaven for multitude and as the sand upon the seashore innumerable, and in him all the families of the earth would be blessed. This cannot refer to the ordinary descendants of Abraham, Isaac and Jacob. It can never be said that Abraham's descendants have been a blessing upon the earth, that through this race this promise has had fulfilment. Deuteronomy 28 tells a totally different story, yet in Abraham's seed the world has been singularly blessed. Genesis 22:18 states, "And in thy seed shall all the nations of the earth be blessed." Here we have the promise of universal blessing, not only upon the Abraham stock but finally embracing the whole wide world. In Galatians 3:16 Paul states, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed,

word would be in His mouth; His words would form a basis of Divine judgment, He would be *the Law-giver, the Teacher, the Ruler, the Deliverer*. Taking, therefore, the broad lines of these the oldest of the Old Testament scriptures, we are introduced to One who would bring victory over the power of the evil one; bring blessing to all mankind, irrespective of race, creed, colour, station or era; hold sway over all peoples, irrespective of national boundary; become the final recognised prophet of God, far transcending the well-known Old Testament prophet, Moses. Obviously such powers, abilities and position reached higher than any known human being; such an office can only be exercised by the One who is as the New Testament declares, "God in Christ." This New Testament doctrine of the Deity of Christ is the only possible solution, and without such an interpretation these references are without and incapable of fulfilment.

David, the king, provides us with yet another aspect of the coming Redeemer's person. We are presented with another king David, yet so different from the Old Testament character. Here we are introduced to an everlasting throne and an eternal kingdom ruled over by David's greater son, the Lord Jesus. "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool" (Psalm 110:1). Our Lord baffled the critics of His day by asking, "If David then call Him Lord, how is He his son?" (Matthew 22:41-46). Acts 2:25-36 also sets forth the truth that David had Christ in his mind. Psalms 2, 45 and 110 all describe this promised Messiah. He is David's Lord yet his Son; He sits on the right hand of Jehovah as equal partner of His throne; He reigns till His enemies are made His footstool. The only answer to such problems is the New Testament doctrine of the Deity of Christ. This Son of David is David's Lord because He is God. This Lord of David is David's Son because He is God incarnate, God in Christ.

Isaiah presents to us the most lucid and detailed account of the personality of the Messiah. Isaiah 53 is remarkable for its prophetic insight into the character, work and person of the Redeemer—a chapter only intelligible when read in the light of New Testament history, especially as recorded in the four Gospels. The servant of Jehovah is despised and rejected of men, a man of sorrows and acquainted with grief; He bears our infirmities and carries our sorrows; His wounds are due to our transgressions; His stripes are for our healing; His suffering and death are a trespass offering; on Him is laid the iniquity of us all. His visage is marred more than any man's, and His form more than the

By R. D. Bradley

(Minister of Elim Church, Neath)

which is Christ." Can this come through a mere human channel?

It is impossible in the space given to explain how the dying Jacob looks forward to the coming of Shiloh and how He would become the rallying point of mankind (Genesis 49:10), of Balaam who sings of the Star out of Jacob and the Sceptre arising out of Israel (Numbers 24:17). Moses foretells of a Prophet, or *the Prophet* (Deuteronomy 18:15, 18, 19). He would rise from among His brethren; God's

sons of men. Like a lamb, innocent, defenceless, dumb. He is led forth to the slaughter; He is cut off from the land of the living, making His grave with the wicked, yet "He shall see of the travail of His soul and be satisfied," and "God will divide him a portion with the great," all because he poured out His soul unto death. Isaiah clearly states, "His death is to be the condition of His victory; His death is the destined means whereby He will achieve His reign in glory." Summing up Isaiah's understanding of the Messiah and His work, He is described as the Servant of Jehovah, the Fruit of the earth, the Rod out of the stem of Jesse and the Branch of David—God put His Spirit in Him. He is the specially anointed One, Israel's Prophet and Redeemer, turning away transgression from Jacob, the Light to lighten the Gentiles, and He becomes the salvation of God even unto the ends of the earth. The law of the Lord He would write not on tables of stone, but upon men's hearts. He would be the Ensign to His people, yet the Gentiles would come to the light of His rising. He would be the desire of nations, the true centre of world government. Kings would be silent in His presence and during His reign the lion would soon lie down with the lamb and a little child would lead them. Throughout the book of Isaiah the Redeemer is stated to be the Creator who by Himself would save the people. He is the Wonderful Counsellor, the Everlasting Father, the Mighty God and Prince of Peace, yet a child born—but the Son given. Who is He? Immanuel—*God* with us.

Daniel looks forward to the person of the Messiah. His kingdom is an everlasting kingdom—it will stand for ever (Daniel 2:44). A kingdom presented to Him by the Almighty (Daniel 7:14), a kingdom universal in character, eternal in its endurance. Yet this Son of man is presented to us as One who will "make an end of sin . . . make reconciliation for iniquity . . . bring in everlasting righteousness . . . confirm the covenant . . . make void and valueless all sacrifices and offerings but His own, and by His acts bring to an end the Jewish economy" (Daniel 9). Daniel is a prophetic book of the empire builders—Babylon, Medo-Persia, Greece, Rome, the builders of which waded through blood and slaughter to achieve their evil ends—but the eternal kingdom is ruled over by Daniel's Son, the Son of man, who "is just and having salvation, lowly and riding upon an ass." His sword is the sword of the Spirit, which is the Word of God; His kingdom is achieved by preaching. Thus the Old Testament presents us with a personality yet to come, but with such work, character and position as to raise such a One above the level of the sons of men. So full is the Old Testament of

the New Testament Christ that our Lord could put His hand upon the Jewish scriptures and, looking His critics in the face, could bid them "search the scriptures, for they testify of Me."

(Conclusion of series)

Church News Flash *(continued)*

ELIM CHURCH, SALFORD

It is several months since Pastor Arnold Brooks took over the pastorate of the Salford Elim Church, and continued progress and blessing is seen in all departments of the church.

The Thursday night Bible study meetings are well attended, and the anointed ministry of both the pastor and his wife is very much appreciated. On several occasions the minor hall could not accommodate the number present, and it has been necessary to move into the main hall.

Sunday evenings see the church almost full and quite a number of fine converts have been added to the church.

The children's work received a new impetus recently by the visit of Sunny Blundell, with her unique flannelgraph ministry. Eye-gate was opened to reach heart-gate of not only the children but also the adults, and not a few conversions were registered during the week, particularly among the younger ones. It was a stormy week in the late summer, but Sunny shone through, and her visit will long be remembered.

An innovation is a September convention instead of one at the New Year, and this event was a real success. It commenced with a visit from the Blackheath choir and orchestra and Pastor L. P. Cowdrey. The convention continued through the following week and week-end. Pastor S. Beresford (Blackburn) ministered at the first meeting, exhorting us to "press forward," and Pastor J. Williams was the speaker at the missionary rally on the Monday when a goodly number gathered to hear of the work of God in Rhodesia.

Pastor Cowdrey was with us again at the week-end. The final meeting was a baptismal service, when no fewer than fifteen believers, mostly new converts, were baptised. Already there are a number of candidates for the next baptismal service.

Both Saturday rallies were well supported by neighbouring churches from far and near. The support of these friends contributed greatly to the success of the convention.

A. Moore.



Women's Column

By
Gladys Gorton

ATMOSPHERE

A YOUNG woman passed the door of a well-known children's home in a seaside resort in the south of England. She timidly knocked on the door. It was opened by the matron. "Please have you any vacancies for part-time helpers?" she inquired. "I have passed here a few times and it appeals to me, and I love children. I am down here for a rest-cure after suffering from neurosis, but I would love to help with the children. I am sure it would do me good." "Yes," replied the matron, "we are wanting a part-time helper. You can commence tomorrow morning if you like." The young woman worked in that home for a month or more. When she returned home she visited her doctor and told

him what she had done. "That place has done you the world of good; go again," he said. She has been there for three summers running.

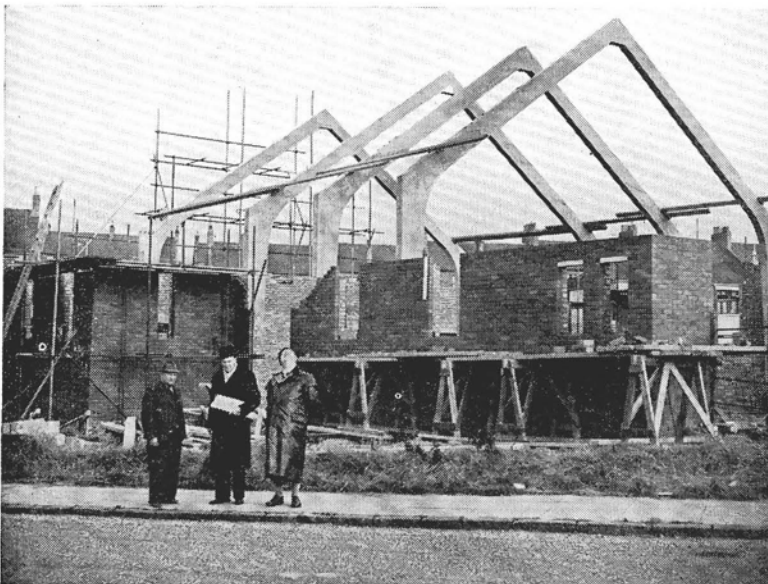
One morning, speaking to the matron, she said, "There is something about this place that does me good." And the matron replied, "It is not the place but *the Presence*." Telling me this, the matron added, "It is the atmosphere that matters." That is true. Don't you think it is surprising how one can sense an atmosphere? Some atmospheres freeze you up, others thaw you out. Sometimes you can cut the air with a knife.

A home may be elegantly appointed, but the atmosphere is as cold as a refrigerator. There is no love there. But if *the Presence* abides there, there is an atmosphere of love and warmth. "What matters where on earth we dwell? . . . Where Jesus is 'tis heaven there."

If your life is in tune with the Master, like that of this sweet Christian matron, there will be an atmosphere where you dwell which will speak volumes. It will be as dew to the weary traveller, to the tired worker, to the aged parent and to the unsettled teenager. It will count and tell, and give its reward in due season.

THOUGHT. What you are speaks so loudly that I cannot hear what you say.

A new Elim Church in process of erection



This new building in process of erection is in Motherwell. When completed it will seat between 400 and 500 people. The resident minister, Alexander Tee, who founded the church after a successful campaign he conducted there some time ago, says: "You will notice that it is all facing-brick the whole way round. The side hall is built in such a way that by opening a partition it can become a part of the main building. The same applies to the other side." Mr. Tee (centre) is seen with Mr. Barrie (builder) and Mr. Samson (architect), both of whom are sincere Christian men.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. Lavender
(Minister of Elim Church, Loughborough)

Sunday, December 8th. 1 Corinthians 5 : 1-13.

"Put away . . . that wicked person" (v. 13).

The Corinthian believers were in danger of turning the grace of God into uncleanness—tolerating vilest moral offences with the thought, "We are saved by grace, so it doesn't matter how we live." Paul had severely to rebuke them, for an undisciplined church is dishonouring to God and a stumbling-block to the world. In this immoral age we must take care that we do not tolerate things that are abominable to God.

Monday, December 9th. 1 Corinthians 6 : 1-20.

"Why . . . not . . . take wrong?" (v. 7).

Here is a tremendous challenge! The natural reaction is to stand for our rights, expect apologies, and demand the payment of debts. Paul says: "Why not, for Christ's sake, let your rights go, and take wrong; even to the extent of being actually defrauded?" It is really a challenge to our trust in God. If for His sake we surrender our legal rights, casting ourselves completely upon Him, He will finally vindicate us.

Tuesday, December 10th. 1 Corinthians 7 : 1-11.

"Not I, but the Lord" (v. 10).

Paul was careful to distinguish between his opinions and the Lord's command. This very strict teaching on marriage and divorce is the word of God, and in these days of lax morals and easy divorce we do well to remind ourselves that the will of God is the uniting of one man and one woman "as long as they both shall live." We must honour Him in all our life.

Wednesday, December 11th. 1 Corinthians 7 : 12-24.

"Ye are bought with a price" (v. 23).

This is at the very heart of Christian living. We cannot be Christians and say: "I will please myself. I will do as I like." The Lord Jesus bought us with His precious blood; we belong to Him by right of redemption. Therefore we are to serve him as His love-slaves, utterly devoted to Him. This is the death-blow of human pride, but the only service acceptable to Him.

Thursday, December 12th. 1 Corinthians 7 : 25-40.

"The fashion of this world passeth away" (v. 31).

It is in this light that we must view every relationship and activity. This world itself must pass away; and in any case our present life in it is strictly limited. We must build and prepare for eternity, knowing certainly that only that which is done now for the glory of God will endure then. Let us store our treasure in heaven, and not allow this world to dominate life.

Friday, December 13th. 1 Corinthians 8 : 1-13.

"Ye sin against Christ" (v. 12).

Paul learned this lesson on the Damascus road, for he found that when he persecuted the Christians he persecuted

Christ. So he exhorted the believers at Corinth to show kindness toward one another and especially to those who were weak. The attitude "Am I my brother's keeper?" has no place in the true Christian's heart, for we recognise that we are mutually dependent upon, and mutually responsible for, one another in Christ.

Saturday, December 14th. 1 Corinthians 9 : 1-14.

"The Lord ordained" (v. 14).

How do you treat your pastor? Do you know that God has sent him to you to declare His Word; and that He has ordained that as he ministers to you spiritual things so you should care and provide for him in material things? A church may "starve out" a pastor, but it will be an unhappy church of lean souls. Happy is the church where the man of God is loved and honoured.

Children's Strip (continued)

promise to the chief, and so, sick and weary, he commenced the long journey back into the Makalolo country. It was two years from the time they had set out to when they arrived back, more dead than alive, but David Livingstone had brought every man back to his tribe. How was it he had been able to keep his promise? He believed God's word, which says: "Go ye into all the world, and make disciples of all the nations; and lo, I am with you all the days, even to the end of the world."

PAUL.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY, DECEMBER 11th, 1957
Programme: 9.15 to 9.45 p.m.

Speaker: G. L. W. Ladiow (Belfast)

Subject: "The Cure for Frustration."

The programme also includes:

"Prayer-time," conducted by J. Hywel Davies and J. F. Hardman (soloist)

featuring:

"I know He cares" and "I have found a hiding place."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full details. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

PRAYER REQUEST

"Will you please pray that my hearing may be restored? It is my right ear. I am having throbbing and much discomfort."—A sister in Christ.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

There are

EXCITING POSSIBILITIES FOR EXPANSION

through JUNIOR CRUSADERS

MISS L. McKENDRICK HAS WRITTEN OF THE
EXCELLENT JUNIOR CRUSADER WORK IN CARDIFF
TO FIRE YOUR IMAGINATION



"THERE is a lad here," said Andrew to the Lord Jesus! 'Tis true he had the loaves and fishes which the Lord used to feed a multitude! But what of the lad himself? Surely the Master had a special blessing for *him* as well as for his lunch!

There are many "lads and lasses" today who need introducing to the Lord Jesus—young people, such as that lad, who are eagerly and curiously stepping out into life.

Look at our *modern youth*—at the young people between the vital ages of eleven and sixteen. What a mixture! Energetic, mischievous, winsome, wilful, yet, beneath the surface, often uncertain, seeking. Desperately they need the Lord Jesus, for He alone can meet the longings of their hearts. Besides their souls, for which He died, they possess gifts of priceless value to Him—talents that He can bless and use to meet the needs of others.

From the ranks of these young people we must draw our *junior Crusaders*. But how can they be reached? Many never attend church and have a godless background.

The youth leaders of the City Temple took up the challenge. With prayer and determination they set out to bridge the gap. The answer was found *outside* the church. The local Education Committee was most helpful, granting the free use of some day schools in the evenings. God blessed the effort. Today there are six junior Crusader youth clubs in various parts of the city.

Let us visit one of these branches, watch the young people as they enter—chattering, laughing. The first impression one has is that it is all very informal. They seat themselves around the hall, leaving a large empty space in the centre. For a while that space becomes the focal point: they love to join in the lively and interesting games, which are a splendid outlet for their unbounded energy. When weather permits, games are in the playground. Questions and debates are popular, and they like to take part. The competitive element is very keen and the team spirit is fostered. Bright choruses are joined in lustily, though sometimes not too musically! Talks are presented in a variety of ways, and it is a pleasure to watch them settle down and listen with interest.

The main object of these branches is to introduce these young lives to the Lord Jesus. Every effort is also made to get them interested in "H.Q." at the City Temple. The Temple buses are most useful, for each week they bring in contingents from the branches.

The work is not easy. It calls for God-given tact and grace. It is a glorious work, however, and can yield a rich harvest. We praise God for many precious young lives won for Him. Some are now senior Crusaders; others are training to be youth leaders themselves.

We pray God's special blessing on all who are striving to *win the youth for Christ*.

The Higher

LAW

THE young man who had been examining the row of shining instruments that lined the operating room turned abruptly to the great surgeon.

"Of course, you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked as he held a delicate instrument critically to the light.

"What! A man with your scientific training?" the younger man exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor, the young man said smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive of prayer—is just as much a force of nature as gravity. The sceptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it."

"Exactly. And yet the law of gravitation is not

wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is a great law in the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the organic world, and grasping the dead atoms there endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could it does," the surgeon declared emphatically.

"Then there is something in prayer, after all?"

"The effectual, fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.

Paul Meyers.



Christmas is coming



Good presents are required. Then the New Year prizegiving days follow—again, good prizes are required . . .

The Elim Youth Committee have considered these recent publications by the Elim Publishing Co. Ltd., and append their remarks:

Tentenbury Manor (by Christine Hunter)

Girls—10 to 14 years.

Boys—10 to 12 years. Price 6/-.

Committee comments: **Excellent story, strongly recommended.**

Tubby's Dilemma (by Ronald Thwaites)

Boys—10 to 14 years. Price 4/-.

Committee comments: **Recommended.**

Return of the Witch Doctor (by Ambrose Haynes)

Price 4/-.

Committee comments: **Very good story, recommended.**

Mystery at Cranbourne (by George Lazcoby)

Boys—10 to 14 years. Price 6/-.

Committee comments: **Good story, recommended.**

COMING EVENTS

(Please pray for these services)

PRESIDENT'S ENGAGEMENTS

Dec. 22, Ballymena; 25-26, Ulster Temple Convention; 27, Lurgan; 28, Bangor; 29, Armagh 11 a.m., Portadown 7 p.m.; 30, Melbourne Street.

BELFAST. Dec. 22, Ulster Temple, Ravenhill Road. Christmas Festival of Song given by Ulster Temple Choir and Children's Choir, Male Voice Quartet and Quintet and Ulster Temple Girl Singers. 7 p.m. Preacher Gerald L. W. Ladlow (resident minister).

CLAPHAM. Dec. 7. Christmas carol service conducted by the Central Church Choir. 7 p.m. Soloists, Marie Hamilton and the L.C.C. Instrumental Party. Geoff. Cooper at the organ. Come and join in singing your favourite carols.

COULSDON. Dec. 21, Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7 p.m. Speaker R. A. Gordon (Caterham). Leader F. J. Freyberg. Singing by Emmanuel Men's Team.

HOVE. Nov. 30—Dec. 1. Elim Church, Portland Road. Visit of W. G. Hathaway. Sat., showing of slides of U.S.A. and Canada.

ILFORD. Dec. 7-9. Elim Church, Sraffton Road. East London Revival Rally. Sat. 3 and 6.30, Sun. 11 and 6.30. Mon. 7.30. Guest speaker: O. G. Miles (Leeds).

KINGSTON-ON-THAMES. Dec. 15. Elim Church, Thames Street. 6.30, Visit of W. G. Hathaway.

KINGSTANDING. Dec. 7. Warren Road. Opening of new Elim Church, 3 p.m., by John Dyke (District Superintendent). Praise service 3.30. Speaker: Ian Moore (Yeovil). Presbytery rally 7 p.m. Speaker: Ken Matthew (Worcester). Refreshments between services.

Dec. 8. Elim Church, Warren Road. Short campaign conducted by Ken Matthew. Sun. 11 and 6.30, week-nights 7.30. Special items by Kingstanding choirs.

PRESTON PARK. Dec. 7. Sussex Presbytery Rally. 7 p.m. Speaker: E. Eldred (Portsmouth).

WIMBORNE. Dec. 7-8. Elim Church, Leigh Road. Presbytery Rally, Sat. 6.30. Speaker W. H. Francis (missionary). Sun. 6 p.m., Pastor's First Anniversary Service. Speakers H. and Mrs. Haith (late of East Ham).

LONDON CRUSADER CHOIR

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

Dec. 8, Maidstone and Rochester (Borstal) prisons; 15, Holloway prison and Herne Hill (St. Paul's Church); 17-19, London (West End), Waldegrave Hall and Thos. Cook's Christian Fellowship (Carol Festivals); 22, Wormwood Scrubs prison and Holland Park Church; 29, Brixton prison; Jan. 4, Dollis Hill; 5, Broadmoor institution; 18, Epping.

CHRISTMAS CONVENTIONS

BELFAST. Dec. 25-29, Ulster Temple, Ravenhill Road. Christmas Day 11.30 and 7. Boxing Day 11.30, 3 and 7. 27 and 28 8. 29 11.30 and 7. Speakers: J. Craig Kennedy (President), Evangelist Glyn Thomas and Mr. John Harris.

SUNNY BLUNDELL TOUR

Dec. 5-8, Lurgan; 10-22, Millisle; 28—Jan. 2, Coleraine; 4-9, Raithfriland; 11-16, Bangor; 18-23, Armagh; 25-30, Camberwell.

EVANGELIST EDDIE SMITH'S TOUR

Jan. 4, U.G.Y. Rally, Reading; 5, Reading; 11-26, Driffield; Feb. 1-23, Belfast (Melbourne Street); Mar. 1-15, Coleraine; 16-30, Ballymoney.

ANNUAL IRISH CHRISTMAS CONVENTION

in the

ULSTER TEMPLE, RAVENHILL ROAD, BELFAST
CHRISTMAS DAY, 11.30 a.m. and 7 p.m.

BOXING DAY, 11.30 a.m., 3 p.m. (Baptismal Service) and 7 p.m.
(Refreshments between services)

December 27th and 28th, 8 p.m.
Sunday, December 29th, 11.30 a.m. and 7 p.m.

Speakers:

Pastor J. Craig Kennedy (President)
Evangelist Glyn Thomas (Wales)
Mr. John Harris (Cullybackey)

PRAY FOR A PENTECOSTAL OUTPOURING

FAREWELL MEETING

CAMBERWELL. Dec. 7. Elim Church, Benhill Road, off Church Street. South London Presbytery Rally and Farewell Meeting to Mervyn O. Thomas, Elim missionary to Tanganyika. 7 p.m.

MISSIONARY TOURS

Miss S. F. Beardwell, Elim missionary on furlough from India, will visit the following churches: Dec. 7, United Presbytery Rally, Plymouth; 8, Newquay; 9, Penzance; 10, Camberme; 11, Truro; 12, Falmouth; 13, Plymouth; 14-15, Exeter; 16, Paignton; 17, Torquay.

W. H. Francis, Elim missionary on furlough from South Africa, will visit the following churches: Dec. 7, Wimborne; 8, Merriott; 9, Yeovil, Southville; 10, Yeovil, Larkhill. Interesting slides will be shown.

Book Review (continued)

nection it is stated that "the six thousand years of redemption" ended on June 12th, 1933, when there commenced an undefined period of time known as the consummation of the age, which will precede a seven-year judgment period which ushers in the millennium. It is also suggested that the times of the Gentiles commenced on October 12th, A.D. 33. This will not be acceptable to the many who believe, with some justification, that those times commenced in the days of Nebuchadnezzar.

This book will be of use to keen students of the Word, but it is questionable if the ordinary Christians who form so large a section of churches will have the stamina and interest to wade through its entire contents.

John Dyke.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Samuel Gorman.

Terms: 24/- for one year or 12/- for 6 months, post free to any address.

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CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning 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-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

"Croylands" and **"Haldon Court," Devon.**—Combined Christmas House Party by the sea. Excellent programme of festivities enriched by Christian fellowship. Booking now. Interesting details from "Croylands," Isca Road, Exmouth. Tel. 3372. C.610

TRADE

Let us print your Handbills, Posters, Letterheads, Cards, etc. Addressed Notepaper 5/- 100 sheets, ministers' private Christmas Cards £1 for 100. L. Edwards, Gospel Printer, 16 Hurst Park Road, Blackheath, Birmingham. C.603

MARRIAGES

Blackburn ; Needham.—On October 19th, at City Temple, Nottingham: Harold Rex Blackburn to Audrey Elizabeth Needham, both members of Elim Church, Long Eaton. Officiating minister: B. J. Epton.

Waldron ; Norris.—On November 16th, at Coronation Temple, Swindon: Keith Waldron to Pamela Joy Marina Norris; both Elim Crusaders. Officiating minister: F. J. Day.

WITH CHRIST

Hamilton.—On November 10th, Mrs. Ellen Hamilton, member of Elim Church, Greenock, passed peacefully into the presence of the Lord. Officiating minister at funeral: W. J. Hilliard.

Hudson.—On November 4th, Mary Elizabeth Hudson, aged 81, of Portsmouth, "Safe in the arms of Jesus." Officiating minister at funeral: James McAvoy.

Hughes.—On October 26th, baby Paul Wayne Hughes, only son of Mr. and Mrs. J. H. Hughes, Mountain Ash. "Safe in the arms of Jesus." Officiating minister at funeral at Glyn-taf Crematorium: William J. D. Maybin.

Tobias.—On November 9th, Julia Tobias, aged 70, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

SITUATION VACANT

Housekeeper required for Elim Bible College, London. Apply to Mrs. J. T. Bradley, 30 Clarence Avenue, Clapham Park, London, S.W.4.

LITERATURE FOR CHILDREN AND TEEN-AGERS

The following are our very latest publications. For full list please apply for catalogue.

NATURE PARABLES. By B. Melville Nicholas. For younger children	7/6, by post 8/4
Plastic laminated boards. 17 pages of art plates	
THE FIGHTING FIFTH. By Peter Fraser. Boys 10-14 years	3/-, by post 3/6
THE REBEL PRINCE. By Raymond H. Belton. Boys and girls 8-12 years	3/-, by post 3/6
DAVID'S QUEST. By Ambrose Haynes. Boys and girls 10-14 years	3/-, by post 3/6
WHEN HEATHER CAME TO MOORCROFT. By A. Hawkesworth. Girls 10-14 years	3/-, by post 3/6
COME ON SPENCERS. By Christine Hunter. Boys 10-14 years	1/3, by post 1/6
BEHIND THE GREEN DOOR. By P. Catherine Coles. Girls 8-12 years	1/3, by post 1/6
HANS GRETEL AND SAMELLI. By Ambrose Haynes. Boys and girls 8-12 years	1/3, by post 1/6
THISTLEDOWN TONY. By Constance Savery. Boys and girls 8-12 years	5/-, by post 5/8
THE DISCOVERY OF MR. NOBODY. By E. F. M. Smith. Boys and girls 8-12 years	5/-, by post 5/8
TENTENBURY MANOR. By Christine Hunter. Girls 10-14 years	6/-, by post 6/9
MYSTERY AT CRANBOURNE. By George Lazenby. Boys 10-14 years	6/-, by post 6/9
THE OTHER SIDE OF THE MOUNTAIN. By Gladys Arthur. Boys and girls 9-12 years	4/-, by post 4/7
ELF OF SOUTHERNWOOD. By Florence Foster. Girls 10-14 years	4/-, by post 4/7
THE RETURN OF THE WITCH-DOCTOR. By Ambrose Haynes. Boys 10-14 years	4/-, by post 4/6
TUBBY'S DILEMMA. By Ronald Thwaites. Boys 10-14 years	4/-, by post 4/6

MUSIC

REDEMPTION HYMNAL. Words edition. Red board covers	5/-, by post 5/8
EVANGELICAL SONGSTERS Nos. 1 to 7. Popular songs	1/3, by post 1/7
ELIM CHORUS BOOKS Nos. 1 to 14 (complete set post free)	1/3, by post 1/7
ELIM CHORUS BOOKS. Words only Nos. 1-14 (12 copies and over post free)	1/-, by post 1/4
CAMPAIGN CHORUS BOOKS Nos. 1, 2, 3	1/3, by post 1/7
SUNSHINE SONGS. 84 solos (a well-loved selection)	2/6, by post 2/11
GOLDEN SHEAVES MELODIES. A grand selection of solos by Jack Ward	1/-, by post 1/4
AIRS OF SALVATION	1/3, by post 1/7
SONGS WITH A MESSAGE (28 solos, including "Stranger of Galilee")	1/6, by post 1/10
SOUL SEARCHING SOLOS, by Jack Malcolmson. 20 solos	1/6, by post 1/10
VICTORY CHORUS BOOKS. The popular book of children's choruses	1/3, by post 1/7
SACRED SONGLETS. Gospel hymns for little folk	1/3, by post 1/7
MALE VOICE No. 1. A fine selection	2/-, by post 2/4

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