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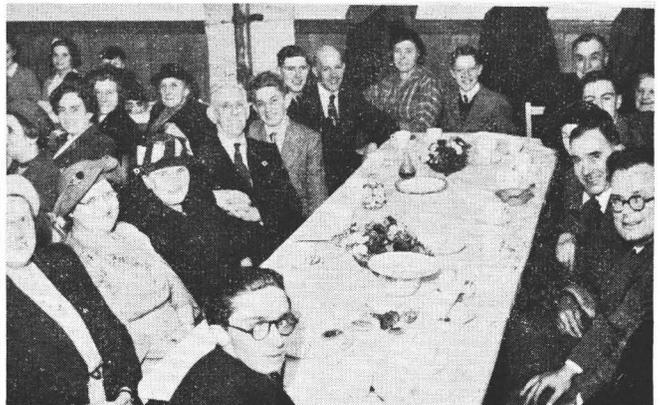
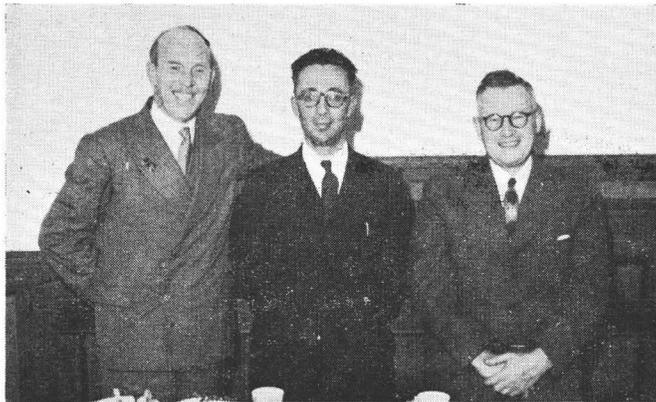
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Elim Evangel

VOL. XXXIV. No. 50.

THREEPENCE

DECEMBER 12TH, 1953.



Scenes at the 30th Anniversary of the Elim Church, Tamworth. It is interesting to note that the first issues of the "Elim Evangel" were printed in Tamworth. We wish the dozen or so members who were in the church when it was first formed and who are still attending meetings every blessing for the days still ahead, and for the whole church at Tamworth every success in maintaining the witness of the Gospel.

TEXT FOR THE TIMES

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Romans xv. 13).

HOW ROME IS STRANGLING PROTESTANT BODIES IN SPAIN

(Reprinted from "United Evangelical Action")

THE Roman Catholic Church has always had tremendous power in Spain, not only in religious, but also in political, social and even economic matters. A small measure of "toleration" was operative under the monarchy, but social pressure against evangelicals was very strong, and, local cases of active persecution were frequent. This, with the constant emigration of converts to Latin America in search of easier economic and religious conditions, accounts for the slow progress of Gospel work in Spain, despite much hard work and heroic effort.

The Republic brought religious liberty for a brief period, but the victory of the Nationalist Movement, and the consolidation of the present regime, put the clock far back in the matter of religious freedom. We should have to go back to the middle of the last century to find a parallel to the present dominating influence of the Roman Catholic Church and hierarchy in all aspects of national life.

The basic policy of the regime in this field is that of **religious unity**, and thus the presence of a Protestant minority is an offence to the powers that be, and is "tolerated" with very bad grace. In the year of General Franco's victory (1939) nearly all evangelical places of worship were closed down (the city of Madrid being one of the few exceptions) and the work went "underground." Many churches suffered badly, for persecution was very real in a number of cases, but others (especially of the simpler and more evangelistic type) organised secret meetings on a fairly large scale. In the city of Barcelona as many as twenty to thirty house meetings were held Sunday after Sunday, with admirable courage and constancy, despite fines and arrests.

In 1945, the influence of the Allied victory was strongly felt for a time in Spain, and it was thus that a "toleration clause" was inserted in the "Fuero de los Espanoles" (Bill of Rights) promulgated that year, with the permission and advice of the Roman hierarchy. This celebrated "Article Six" declares that the Roman Catholic Church is the official one of the State, but that no one shall be "molested" for his religious beliefs or hindered from private worship. Much of the succeeding controversy has centred around the interpretation of this clause.

For about two years this "toleration" was fairly effective. A number of places of worship were re-opened where there were leaders left to treat with the authorities, but no activity of any sort was permitted outside the walls of the authorised churches or chapels. There were still no schools where the children of evangelicals might be taught without compulsory Roman Catholic doctrine, and no legal provision was made for the publication or importation of "Protestant" Bibles, or of evangelical literature of any sort. Such was the hunger for the Word, however, among non-fanatical God-fearing people, that the places

of worship were filled, and many inquirers were converted. It looked like the beginning of a big forward movement.

This was too much for the Roman Catholic hierarchy. The fears of 1945 had passed, and the tiny measure of toleration for evangelicals was regretted. A fierce radio and press campaign was initiated against "Protestants" and their propaganda in 1947, with the usual insults and calumnies. The great cry was that Article Six had been wrongly interpreted and abused, being made a cover for a large-scale propaganda campaign by hordes of Protestant pastors supported by dollars and pounds sterling, and that this proselytising threatened the religious unity of the land of Holy Mary. A number of attacks on Protestant places of worship were made by Catholic Youth Organisations, incited by the campaign, and intended to frighten off sympathisers. More dangerous and effective was a special Convocation of Bishops which met in Toledo in 1948 and presented a demand to the Government that Article Six should be interpreted in a restrictive sense, and that all proselytising should be stopped.

The Government has increasingly adopted the Roman Catholic thesis, and it is now almost impossible to get a place of worship opened or reopened, even where well-defined groups of evangelicals exist. Several churches have been closed recently under feeble pretexts, and some persons have been heavily fined for holding house meetings. A good deal of literary activity goes on, but clandestinely, and, of course, this may at any time be denounced and made the subject of legal action against us.

Approaches to authorities through legal channels give consistently negative results, and the attitude of the Government to the pressure of public opinion abroad was shown very clearly when Mr. Paul Freed, fresh from a long personal conversation with President Truman, made an all-out "demonstration" last year. First he approached the Secretary of Home Affairs, especially about the matter of closed chapels. Promises were made by the minister, but not a single one was finally opened as a result of this gesture. The broader issue of liberty was passed on to the Foreign Minister, who finally gave an answer which can be summarised as follows:

The question of religious liberty in Spain is "more delicate than important" because the Spanish Government has to consider national opinion more than foreign opinion, and in any case, the Protestant minority is only about twenty to twenty-five thousand strong in a population of twenty-eight million. It is added that the Protestants have the necessary liberty granted them by Article Six. The Government cannot go beyond the legal texts of the "Fuero" (Bill of Rights) and the Concordat with the Vatican. It is stated that national public opinion is strongly against foreign intervention in such matters, seeing in it

the confirmation of the general belief that Protestant propaganda is an attempt to break Spanish religious unity with political aims! Protestants have legal channels opened, and so do not need foreign support, which may produce opposite effects from those for which their friends abroad are seeking."

The main deductions from this strange document are as follows: (1) The minority is insignificant—as if human rights were determined by number! (2) "Proselytising" is uncompromisingly forbidden—that is to say, evangelicals have only the right to "think" their beliefs, but not to express them! (3) The evangelical movement is foreign, and an instrument of foreign politics—a truly astounding statement from the lips of a responsible minister! (4) Legal channels are opened to evangelicals—but in practice they are always blocked! (5) Foreign friends are warned off by being told that their interest in evangelicals in Spain will do more harm than good.

One of the greatest trials of Spanish evangelicals at the present time is the difficulty experienced in obtaining civil marriage. Civil marriage is for "non-Catholics," as all Roman Catholics must be married according to the rites of their Church. The difficulty lies in the definition of a "non-Catholic"; common-sense and a regard for human rights would say that only the person concerned can state whether he does or does not profess a given religion, but canon law (re-defined by the Pope in the "Motu Proprio" of the 16th August, 1948) declares that "baptism engraves character" and, for the purposes of matrimony, a non-Catholic is one who has never been baptised in the Roman Catholic Church. The great majority of the younger men and women in our churches are recent converts, and have thus been baptised in the Roman Catholic Church, which means that an increasing number of judges (with whom civil marriage rests in Spain) are refusing to marry them by Civil Law, as recent directives from the Ministry of Justice have adopted the norms of Roman Catholic Canon Law in this respect. Thus our young couples are faced with the cruel dilemma: (1) remain unmarried; (2) go to a priest which is much against their conscience; (3) be married by the evangelical church to which they belong, but with no civil rights or recognition either for themselves or their children.

It is a relief to pass from the consideration of what men seek to do to hinder the spread of the Gospel to the blessings the Lord has given despite such determined opposition. As we have seen, the Protestant minority is reckoned generally as between twenty and twenty-five thousand persons, including foreigners, who are only nominal evangelicals in the main. There are many sympathisers who dare not join us openly in present circumstances, but the number of full Church members is still very small. The World Dominion Survey of 1935 gave the number as between six and seven thousand. The effect of the Civil War and Post War period has been to winnow away much of the "chaff" of nominal Protestantism, but the new hunger for the Word in certain limited sectors has determined a considerable increase of truly "born-again" Christians. The churches which have most benefited are

those which most definitely and clearly preach the Gospel, and Spanish Church membership may now reach about eight thousand. Another encouraging feature is the increase in the number of self-supporting churches and the increasing prominence of national leaders. There is a fine spirit of personal testimony among Spanish believers, and this is the main cause of the present increase.

Mended Earthenware

EYESIGHT RESTORED

My little daughter Joyce six years ago began with eye trouble which caused the left eye to go right out of focus. This necessitated her to have special glasses, but the left eye got worse until it became useless, and then the sight left her. Joyce had an operation, but this did not relieve the trouble at all, in fact it got worse.

On Wednesday, October 28th, I took her to the Campaign conducted by Pastor John Woodhead in Sowerby Bridge. Mr. Woodhead laid his hands on Joyce and prayed that Jesus would heal her. The next day Joyce cried out that she could see the music on the piano with the eye that previously was useless. The glasses when tried on just threw both eyes out of focus. We found that the Lord had completely healed Joyce and we give Him all the praise.

She does not use glasses now her eyesight is restored.

—(Mrs.) A. INWOOD.



Joyce Inwood

BOOK REVIEW

THE MARRIAGE TIE. By Dr. T. De Witt Talmage, D.D. The Christian Herald Co., Ltd. (3/6, by post 3/8).

At the close of 1952 the *Daily Express* reported on the "Quickest ever Christmas stampede of undefended divorces." One trembles to think of the sad and far-reaching effects of this persistent rise in broken homes and destroyed marriages. Every contribution to stem this sorry drift is desirable in this profligate age. One such contribution is in the form of this little book, from the distinguished and godly saint, Dr. Talmage.

With unique scriptural foundation, unusual manner of presentation, and captivately eloquent style he deals with marriage—both contemplated and consummated—and, with honourable success, eulogises the sanctity of true marriage, the chastity of true womanhood, the virtue of true manhood, and the splendour of true family life.

This book should pass through the hands of all our Crusaders, that guidance may precede infatuation, and it would do good to reach many of their parents too.

—R. B. Chapman.

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EDITORIAL

THEY ALL BEGAN TO MAKE EXCUSES

A writer in the *News Chronicle* column "Controversy" explains why he will not be in church on Sunday. It is always interesting to get these opinions for it gives us the point of view of the man in the street, and in this case we found there was abundant cause for a real grouse against "the parson." Lugubrious laymen usually turn their eyes in the direction of the Church when they have something doleful to say, but why in the name of common sense do these folk reject the Church altogether because there are some black or indolent sheep in its fold? We do not disband the police force because there have been bad inspectors or because some policemen have been guilty of abusing the trust placed in them. The institution of the police force is looked upon as a necessity while there are thugs and robbers about: we simply cannot afford to do without it. For precisely the same reason that there are some things we cannot do without are we compelled to acknowledge the good offices of the Church—it is a necessity; the fellowship of saints and the collective worship of believers is a fundamental part of our spiritual life, and necessary for the moral foundations of the community.

There are quite a lot of folk who seem to go cross-eyed when they see delinquent parsons and see more faulty folk than there may happen to be knocking around. If some people took as much trouble looking for hard-working pastors as they do searching out the spivs and idlers they might find themselves challenged to more profitable occupations than those provided by the role of critic. If institutional religion has failed, we would point out that there are many thousands who have not bowed the knee to the Baal of corruption and intrigue, whose faith is simple and whose aspirations are sincere.

Quoting the Archbishop of York, the writer draws attention to the need for sincerity among the clergy, and with this we heartily concur: "But visiting is no use unless you bring with you the palpable gifts of sympathy and sincerity." He goes on to add, "They must get back to it because sincerity in the Christian way of life is the only weapon left against Communism." But why keep mixing up Christianity with Communism? Christianity is first and foremost communion with God, a way of life; we cannot hope to use it as a temporary bulwark against political ethics. If laymen look on the Church as an asylum from international lunacy they may be disappointed in what they find, for the challenge of Christ is greater than the claims of earthly despots.

The final question of this writer is, "Does it (the Church) guide the Government and nation or is it a nuisance to the politicians and business men?" all of which question is resolved by the facts of the times. Let any parson begin to condemn anybody in high places and see what he will get for his pains. He will be accused of meddling in affairs which are no concern of his, and told to leave the political life of the nation to the political experts, to go about the job of saving souls or giving soup to hungry outcasts.

We are still convinced that despite the failures within the Church, it is the purpose of God that men and women should gather to share experiences and worship God; that it is better to join hands with those of like faith than to go out among the slick folk of this world whose chief delight is to put a fast one across any unsuspecting dupe who might happen to be around.

"A LOT OF OLD BONES"

Our quotation is from a person of no less repute than the Speaker of the House of Commons. Replying to a question regarding the "Piltdown man hoax" and a suggested motion "that this House has no confidence in the Trustees of the British Museum, other than the Speaker of the House of Commons (Mr. W. S. Morrison), because of the tardiness of their discovery that the skull of the Piltdown man is a fake," he said, "Speaking for my co-statutory trustees, I am sure that they, like myself, have many other things to do beside examining the authenticity of a lot of old bones." The affair apparently dissolved in laughter, but that laughter must have echoed contempt for what has been accepted in our academic centres as absolute truth.

That this piece of evidence should have been called in question must have caused many frowns on the scientific faces, but it also gives strength to the doubts which we have expressed in the authority of the scientific voice. In the minds of many of our younger generation the old-fashioned "Thus saith the Lord" has given place to "Thus saith science." The scientist was the critic of the Old Testament record of Creation and the origin of man; now we find the "biter bit."

A skull can be a misleading scrap of evidence. Idiots and geniuses are known to have had abnormal cranial formations, and to take a skull from any of the strata and say it belongs to this or that species of the human race without reference to any direct historical proof is an exceedingly risky procedure. Moreover, these bones sometimes have a habit of slipping into the wrong stratum and upsetting the hypotheses of the evolutionary champions.

The wise men are at variance. We accept their differences as another proof that the wisdom of this world is foolishness with God; and even though the attackers of the Piltdown theory should not be able to substantiate fully their statements, it is nevertheless true that no convincing evidence has been forthcoming to establish the case for the reconstructed men of the scientific day-dreamers. It is high time that the B.B.C. and our college tutors abandoned their empirical attitude when dealing with the subject of evolution.

Focus

on the Churches

30th ANNIVERSARY AT TAMWORTH

Tamworth Church had for weeks past looked forward to and prepared for its 30th birthday, and the Anniversary week-end fully realised all hopes. Between 80 and 90 members, old members and friends sat down to tea provided and served by the members themselves. Highlight of the feast was the birthday cake adorned by an open book upon which was inscribed "Jehovah-Jireh 1923-1953." Before the cake was cut by Pastors Lance and Gordon (a former minister) messages from previous pastors, including E. J. Phillips (the first), F. B. Phillips, James McAvoy, and Leslie Timbrell were read. A message from the President was also read. Pastor J. Dyke (Vice-President) replied to the welcome given to the visitors.

The evening service was richly blessed through the ministry of Pastors Gordon and Dyke, whilst the Graham Street Choir sang tunefully and soulfully. One of the most impressive moments was when in response to a request by the convener, about a dozen of those who had been at the church at its birth 30 years ago rose and sang together, "What a Friend we have in Jesus."

The ministry of Pastor Gordon during the remaining services of the week-end was indeed of the Holy Ghost. The worship and singing during all the services was uplifting and inspiring.

During the Sunday evening services two new members were received into fellowship.

(See cover picture)

THE REVIVAL GOES ON

By Mr. D. Mazdon

During October the Elim Church, Oxford, had the privilege of welcoming Pastor J. Karamadzanis, Mr. Idris Davies, and Pastor L. Patterson and the Sparkbrook Choir. The challenging messages given were an inspiration to the large congregations. Particularly were we glad to see more souls brought to the Lord Jesus Christ.

The great work of extending the kingdom has now made it necessary for us to go ahead with the building of a balcony, and we look forward to the time when the present church will have to be extended still further.

INDUCTION OF MINISTER AT WORTHING

By Miss Pauline E. Furze

November 14th will be a date long remembered here. Pastor V. J. Walker received a very warm welcome into our midst. Before the public service he and his wife and three of their children were entertained to tea by the officers and their wives. At 7 the church was packed to capacity. Some came out of curiosity and all with expectancy. Pastor W. G. Hathaway convened and spoke. Pastor H. A. Court also gave a message, and the

minister from St. James' Evangelical Free Church, Ralph S. Williams, gave Pastor V. J. Walker a welcome from the Protestant Council. Hove Choir sang and the Worthing Choir rendered two pieces with much feeling.

Mr. Ranger (Church Secretary) shook hands with the new minister and his wife and welcomed them on behalf of the members. Mr. Walker made reply for himself and his family and said he was glad to be back in Sussex-by-the-Sea, as he had previously spent some years in Horsham.

THANKSGIVING AT LEYTON

The following extracts are from a report in the *Stratford Express*:

Church with the Happy Smile Gives Thanks

The men and women who have worked together to transform and extend the Elim Tabernacle, Leyton, met within its freshly-painted walls for a thanksgiving service.

The community are entirely self-supporting and between them have raised the money for the extension. Of the money £1,400 has already been paid. All this has been amassed at the service collections and not by sales of work or bazaars, for the church does not advocate these secular methods.

Working as a Team

The congregation, working efficiently and as a team, have devoted a great deal of their leisure time to its decoration. The Minister (Pastor John J. Way) who conducted the thanksgiving service, paying tribute to the congregation's efforts, mentioned particularly Mr. W. Parden, whose experienced advice and work has been invaluable.

Joyful Songs

These followers of the Elim belief are a happy people and their services reflect their inner joy. Their faces wreathed in smiles they enjoy the ceremony, particularly the rejoicing hymns, and the minister encourages them to feel that the church is their home, their spiritual home, a place where their happiness and friendliness should not be forgotten, and not a place of solemnity. Interspersed among the hymns and prayers they sing joyful short choruses, with stirring words and rhythmic tunes which are easily remembered, even by the younger followers.

BLESSINGS AT LOWESTOFT

By S. Owen

Many have enjoyed great blessings through special meetings. In October an enjoyable evening was given by some of the Sunday School children. The children played their part very well.

A fortnight later, the service was taken by some Scotch friends. There were duets and solos as well as a very inspiring message. We also had a visit in November from the N.Y.L.C. In the absence of the Pastor the Crusaders took the services. There was a real sense of God's presence.

On the week-end of November 21st, Pastor Stormont visited us and many attended all the meetings.

WHAT A TRIAD of spiritual ambitions ! First, "That I might know Him." Secondly, "That I might know the power of His resurrection." Thirdly, "That I might know the fellowship of His sufferings."

Next to the illustrious life of the Lord Jesus Christ, and amongst the many and varied characters of the Bible, there is none so fascinating as that of Paul the Apostle. We see him before kings and governors, always intent upon the one thing—the conversion of all who would lend their ears. Felix heard him and trembled ; Agrippa heard him and was almost converted ; everywhere he went he declared by his demeanour, "I am not ashamed of the Gospel." Realising his indebtedness to mankind and irrespective of racial distinctions, he was ever ready to preach Christ.

His letters, most of them written from a Roman prison, reveal him to be a man whose mental reach was beyond the average, and whose spirituality was more intense than that of the ordinary Christian. What a beautiful blend of intellectuality and spirituality we have in the Pauline letters. Whether he is writing a doctrinal, pastoral or Church Epistle, he wields the pen with the genius of a scholar and the grace of a saint. He had spent his youthful years at the feet of Gamaliel, receiving an education which he places at the disposal of the infant Church. He also knew the benefit of being a pupil in the school of Christ (Gal. i. 15-18).

Someone has said, "Great men are meteors that consume themselves to light the earth." Paul was surely such an one. Wherever we touch his life, so forceful, so faithful to God, so fired with holy zeal, we cannot help but rank him amongst the geniuses of the New Testament. Paul was no recluse living aloof from the stern realities of the world in which he lived ; he was an intensely human soul whose practical theology stands us in good stead to this very day. Yet Paul was always aspiring upwards to that which was invisible and eternal : he constantly felt the pull of the unseen, and the text I have chosen reveals three great spiritual ambitions to which he could lay claim :

That I might Know Him. He does not say, "That I might know what He taught or said." No, but, "That I might know Him."

When I read the classics, such as Shakespeare or Dickens, it does not matter whether these had been written anonymously, I should enjoy them just the same. But, when I turn to the Bible and read words from the Man Christ Jesus, an anonymous Christ will not satisfy me. Intellectuality might come to me through some anonymous source, but I could never hope to build my hopes for eternity on anything said anonymously. It is not the ethic of Christ I need primarily, but Christ Himself. Therefore, while the Mount of Beatitudes comes first in the New Testament chronologically, and Mount Calvary second ; experimentally, Mount Calvary comes first, and the Mount of Beatitudes second. They are sadly mistaken who take the principles of the Sermon on the Mount and apply them to life while ignoring the need for the New Birth. Christians are not made, they are born (John iii. 7) ; they are not produced by imitation but by regeneration. This means

relationship with Jesus. If Christianity means anything it is a matter of relationship with Christ. As Robert Murray M'Cheyne said, "I know Jesus Christ better than any other man in the world." That was the ultimate of Paul's desire. As John Oxenham put it in those lovely lines :

"Not what I do believe, but Whom !
Who walks beside me in the gloom ?
Who shares the burden wearisome ?
Who all the dim way doth illumine ?
And bids me look beyond the tomb
The larger Life to live?
Not what I do believe,
But Whom ! Not what, But Whom !"

THREE GREAT FACTS

"That I may know Him, and the power of His sufferings, being made conformable unto His death."

By Pastor W. J. MAYBIN

Paul must have personal acquaintance—"That I might know Him." He had met Jesus on the Damascus road, but his desire was progressively to know Him. Paul had no desire to stay on the lowlands of doubt and dearth, his aim was always higher ground ; he was always reaching forth to those things which lay ahead.

The story of the celebrated elocutionist and the aged minister is hoary with age, yet it will serve to illustrate my point. Both of them met on board ship, and during a social evening found themselves in contest along the lines of elocution. The test-piece was the Shepherd's Psalm. The elocutionist paid attention to every rule of good speech and finished amid loud applause. Trembling on aged limbs the minister stood, and with tremulous, yet dignified voice, said his piece. The prize went to the trained elocutionist, but on receiving the trophy he went over to the aged clergyman and handed him the prize, saying, "I know the Psalm, but you know the Shepherd." Said Paul, "That I might know Him."

That I might know the power of His resurrection. Not the mere fact of the resurrection, for he never doubted that fact since his conversion on the Damascus road. The fact was not enough, he must know the power.

Paul was never satisfied to hold doctrine theoretically ; every tenet of his belief must produce power in his living. However profound his teaching, it was ever practical.

Boys are generally of a mechanical frame of mind ; give them something with wheels, something with locomotion. One such boy made himself a beautiful train with his Mecanno set, and one day took great pains to explain to a friend its every wheel and crank. Said the friend, "Does it do any shunting?" "No," replied the lad, "It was never meant for that." But surely that is the value of any engine, that it would do some work, but the boy

never worried about that, he only wanted it to look at and admire. Some Christians are like that—merely ornamental.

A minister and his little boy were admiring a beautiful train in a railway yard. The boy was anxious to know the price of such a model, and the father made enquiries. On hearing, he said to the little boy, "Just imagine, almost as much as your Dad's church!" The lad looked at his Daddy, and said, as only boys can, "Ah! but this works, Daddy." Jesus said, "I have ordained you, that ye should go and bring forth fruit" (John xv. 16); "We are His

right hand in glory. The "Good Shepherd" dying, is now the "Great Shepherd" interceding. The Mediator on the Cross becomes the Advocate on the Throne, and, says the Hebrews, "He ever liveth to make intercession for us."

As the Old Testament high priest bore the names of the twelve tribes of Israel on his person right into the holy place, so Jesus has the believer in continual remembrance before God:

"Before the Throne my Surety stands
My name is written on His hands."

Oh! the sustaining power of it. To know that He has borne our humanity to heaven, and now

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given."

Oh! the exalting power of it. "If ye then be risen with Christ, seek those things which are above" (Col. iii. 1). There is the upward look, and the Risen Christ extends a friendly hand to help us along the steep that lead to God. The resurrection is a mighty reservoir of power to which we can be connected—power to save us from the vortex of despair, from every vale of doubt, and every vicious attack of the Devil.

Finally, Paul writes, "That I might know the fellowship of His sufferings." He might have put a full-stop at the end of the word "resurrection," but he went on. To know the power of Christ's resurrection will enable us to press on through Gethsemane to the Cross.

Writing to the Corinthians he says, "God is faithful, by whom ye were called unto the fellowship of His Son" (i. 9). Putting it in other words it could read, "Called to have everything in common with His Son." We share His life, His love, and one day we shall share His glory, provided we share His sufferings now.

Peter sought to share the glory of Divine communion, and he reveals to us what is involved: "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 3).

If we would know the secrets of the light we must be willing for the mysteries of the night. Is there not a tendency to be somewhat lopsided in our pulpit ministrations, dwelling on the delights of the Christian experience to the neglect of the sterner realities? The Cross is at the centre of Christianity and at the centre of every life that is Christian. Just as blessings flow from the Cross, so joy can flow to us from all those things in the daily round and common task that buffet and hurt and bruise.

"For I will be with thee in trouble to bless,
And sanctify to thee thy deepest distress."

Think how a pearl is formed. A grain of sand enters the shell of the pearl oyster and irritates its tender flesh. The oyster covers the irritant with the nacre that lines its shell, and gradually a sphere of iridescent beauty is built up, the irritant has become a lovely pearl. Take some of the most excellent chapters in Christian history and you will find that they were written in the crucible of pain. The

SPIRITUAL KNOWLEDGE

*resurrection, and the fellowship of
His death" (Philippians iii. 10)*

(Elim Church, Melbourne Street)

workmanship, created in Christ Jesus unto (to do) good works" (Eph. ii. 10).

We have our creeds, we hold tenaciously to our doctrines, but how much are they worth to us? Do they work in our lives? or do we just have them to look at and admire. Paul wanted to know the power of this cardinal doctrine of Christianity.

Look briefly at the evidential power of the resurrection. First, it evidences the atoning efficacy of Christ's death. The empty tomb is the blessed complement of Calvary. God who knew the variety, volume and virus of human sin, laid it on His Son, and having made a full and complete atonement, the Divine requirements being met, He raised Him from the dead. To divest Christianity of its empty tomb is to destroy the efficacy of the atonement. Further, the resurrection evidences the dignity of Christ's Personality. "He was declared to be Son of God with power, by the resurrection from the dead" (Rom. i. 4). True, He was the Son of God all along the way from Bethlehem to Calvary, and on two occasions this was attested from heaven, but, Paul says "He is declared to be the Son of God with power." What can he mean? Let us look at another scripture from the pen of Paul: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead" (Eph. i. 19, 20). What is the inference? Surely it is that the greatest manifestation of God's power was at the resurrection. How stupendous a thought that such power is "to us-ward who believe," and that is the interpretation of Paul's Philippian words, "That I might know the power of His resurrection." Again, the resurrection evidences the office of Christ's priesthood. Having received Him, God now exalts Him to His own

Christian life is not escapism from unpleasant things, nor is it an opium to drug us. We must face the hard things of everyday life as Paul faced them—with a smile. He said, "I rejoice in my sufferings" (Col. i. 23).

"The inner half of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.

Some rebel against sufferings, others resign themselves to it. Paul rejoiced in it. Surely our pentecostal experience should help us here. Too many of us go whining over the least trouble or trial as if we should be immune from such things. If our pentecostal experience can only help us to sing and shout when all is rosy, and forsake us when the crisis comes, it is far short of the New Testament standard.

Thoughtful Pentecostals must have endorsed the article entitled "Tongues and Truth" in a recent issue of *Pentecost*. The Editor touched on a subject that needed airing—the tendency with some Pentecostals "of pushing people through to the baptism and telling the seekers, 'You've got it!'" Mr. Gee says, "Pentecostal people need to give deep thought to the practical outcome of this distinctive doctrine." We can all say "Amen" to that. It is true that from the New Testament a conclusive case can be produced in favour of "tongues" being the evidence of the Holy Spirit's incoming, but, I hasten to add, tongues bear the same relation to the Baptism as did the swaddling clothes to the infant Jesus. Those who sought Him made more of the Child than they did of the clothes; and those who seek for the Baptism of the Holy Ghost do well to seek for the Person of the Holy Ghost, being assured that the evidence will look after itself. I quote again from Mr. Gee: "To seek 'the tongues' and not to seek the Holy Spirit is futile—and worse."

If I may put it this way, the ecstatic evidence of the Baptism in the Holy Ghost is "speaking with tongues," but the practical evidence is power for service (Acts i. 8). Let us have people baptised in the Holy Ghost by all means, accompanied with the scriptural evidence, but, let us have the essential outcome.

But what has this to do with "the fellowship of His sufferings?" Just this, Jesus who knew what was ahead of the disciples, the nucleus of the Church, said to them, "Tarry ye . . . until ye be endued (endynamited) with power from on high" (Luke xxiv. 49). He knew that the one and only answer to the sufferings that would befall them was the upper room experience. Persecution came, first from without, and then from within, yet God graciously preserved the Church from all attacks. Says one writer, "The triumph of the Church of God in face of its enemies is one of the greatest miracles of history. Logically it should have been extinct in the first generation. The forces arrayed against it were overwhelming, while its natural resources were negligible. It had none of the elements that are relied upon for success among men. It had neither wealth, nor influence, nor patronage. Its members were for the most part unlearned men. Its numbers were few and its cause unpopular. It was reckoned unpatriotic by the Jews and subversive of dis-

cipline by the Romans. To espouse it was highly dangerous and often meant the loss of all things.

"And yet it triumphed in face of hatred, persecution, prison, and death."

There is but one answer: "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. iv. 6). To be on the Lord's side will bring its persecution; to be associated with Pentecost brings more, but, if we would know Jesus in the "fellowship of His sufferings" this persecution is inevitable. Thank God for the power which enable us to combat every foe and come off victorious every time—the power of a personal Pentecost.

AN INTERESTING ADVENTURE

Truth of Pentecost comes through reading "Power Age"

Some time ago Pastor I. R. Moore carried out an extensive door-to-door campaign, selling copies of the brochure *POWER AGE*. This testimony is evidence of the success of this effort. Nine have received the baptism in the Holy Ghost through this one magazine. The name is not published owing to persecution, but the Editor has both name and address.

"It gives me great joy to testify of the way the Lord has led me during the past eighteen months, and also of blessing received amongst my friends.

"On August 25th, 1948, the twenty-fifth anniversary of my conversion, the Lord definitely gave me a promise: 'Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not' (Jer. xxxiii. 3).

"It was not until the end of 1951 that I had any idea what these 'great and mighty things' might be, but whilst visiting Lyme Regis, I met a brother who told me of an experience he had had, which had made such a difference to him in soul-winning. He did not call it the 'Baptism of the Holy Ghost' but said one could obtain power, just by asking for it.

"About this time, however, my sister-in-law gave me a pile of magazines, including a copy of *POWER AGE*, with the remark that it might interest me. This had been purchased by her at the door some time previously. Little did I realise where this would lead, and I can only praise God for putting it into my hands.

"In February, 1952, two of my friends were asked to go and speak at a Mission being held near our town, and they asked the brother concerned, if I might go too, which I did. On the way home, the others were in conversation about the Baptism of the Holy Ghost, with the Bible evidence of speaking in tongues, and I found myself just drinking in every word, and realising that **this** was what I needed, and had been unconsciously seeking for a long time.

"The following week, we had another opportunity of looking up the scriptures dealing with this vital subject, and at once I began to seek for the Baptism very definitely and earnestly, in spite of many doubts and fears which came crowding in, especially I think, because I had always

(Continued on page 599)

Slim Youth Page

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

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

"I'm going fishing," said the young girl to her mother one Saturday night. "Funny," thought the Mother, but said nothing to her daughter. "Fishing" was the programme for a number of succeeding Saturday evenings. The Mother became suspicious as the weeks went by for she saw no rod and line or the worms for bait! Eventually she decided to wait no longer, and on her daughter's return one Saturday night she confronted her at the door and with that parental dignity that can be so frightening at times, demanded, "Where's the fish?" Laugh? So did the Mother when she discovered what sort of "fish" her daughter had been "catching".

No rod, no line? Yes, we should have a line to follow. I wonder how you fish. With a wet face or a dry expression? You know what I mean. I heard of one man standing near the entrance to his church and inviting passers-by to the evening service whilst wearing the most sour look. Replied one passer-by to the invitation so given, "Got 'nuff troubles of my own, thank you—don't want any more." When we convey the invitation of our church to the people we meet they judge our church by our behaviour. A smile with your "invite" encourages the person to accept what you offer. There are a number of people "out in the rain" today, lonely and bored, for not only do they feel neglected, but they are disappointed. After the war there was the reaction, "Now let's have a good time." The present day begins to see the reaction to that attitude. "What's the use? I've done the rounds and I'm still not satisfied." THIS IS OUR TIME—let us take advantage of the mood of the moment. Christ can satisfy—you know that from your own experience. Now tell it to others, and in a way which will make them believe it. We must go out fishing—"Fishing them in—out of the rain." Use the God-given gifts you have for the extension of His kingdom. That charming smile of yours—yes, of course it's charming, for a smile on anyone improves the appearance—that smile is your line as you do your fishing next time.

FISH HIM IN



OUT OF THE RAIN!

NEWS KALEIDOSCOPE — Foursquare Facets.

● **Motherwell**—Extract from a letter to the National Youth Secretary—"Our Assembly is on fire . . . We have now three Sunday Schools attracting hundreds of children, and have already booked our Sunday School outing for 1,000 people."

● **Letchworth**—300 children gathered for Pastor Peter Rammel's first campaign meeting. Fifty teenagers have decided to follow Christ during the early days of the campaign.

● **Clapham**—Down, down, down—how the smog came down on the opening night of the Clapham Junior Crusaders. Advertisements had been placed in the local newspaper, shop windows, and widely distributed in the district. To quote from the report of the leader, Mr. Bernard Norris, "However, we were thrilled to have a baker's dozen to hear Pastor J. Hywel Davies testify and answer questions, the Woodlands Trio sing, and see a coloured film-strip on the arrest

and trial of Christ." To answer the question, "Do the youngsters like it?" let one of the thirteen reply. "Why is it only from 7 to 8? Let's have it from 7 to 9." Membership expected to be fifty soon.

● **Croydon**—Annual Youth Week was a great success. The Crusader Secretary, Mr. Geoffrey Winrow, opened the week with an inspiring message, and each evening much blessing was received. A Presbytery Youth Rally was conducted on the Saturday featuring an open air witness in the centre of the town, a conference of youth leaders and workers of all departments representing many churches which proved helpful and profitable, and a great Youth rally in the evening to end a successful day at which an ex-Croydon Crusader was the Guest Speaker, Pastor F. J. Slemming. Crusaders and Cadets at Croydon are enjoying great blessing.

● **Smethwick**—Pastor Frank Shadlock, District Youth Commissioner, reports a Youth choir of 70—all under 30 years of age!

● **Watford**—Junior Crusaders well on the way. They have now passed fifty in number. Last week nine made decisions to follow Christ.

● **Bolton**—Mr. Tom Harding, the Crusader Secretary, writes: "We held our first Youth meeting last night (Sunday night 'After-Church Squash') and it was very encouraging; we had about thirty strangers in, and along with the Crusaders . . . we had 83." Carry on the good work Bolton!

JUNIOR CRUSADERS—Here is one idea.

Letchworth branch have formed three groups for Senior Boys, Senior Girls, and Junior Mixed. Three leaders for these groups have been appointed who are responsible for the practical part of the evening (the boys were given a demonstration of lightning puncture repair one evening in anticipation of summer cycling tours—the demonstration was ably spiritualised in application) and a General Leader as the co-ordinating officer for the whole branch, who is responsible for the devotional section of the meetings.

I would like to hear of the system you use. A variety of suggestions will be published from time to time as what applies in one place may find a place of usefulness elsewhere.

L.C.C. on the Air.

Pastor D. B. Gray writes from Sweden to say that a recording of the London Crusader Choir taken during the Swedish tour will be broadcast from Radiotianst, Stockholm, on Friday, December 18th. Swedish time 1 to 1.25 (British time 12 to 12.25). Wavelengths 254.7 and 306.1 (Medium band).

TAILPIECE.

The Lingering H A B I T

Remove the H and you are left with A B I T. Cut off the A but the B I T will remain. Take away the B yet you still have I T. You cannot easily erase H A B I T.

Be careful how you form I T.



The Family Altar
and
Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Herbert E. Ward, B.D.

SUNDAY, December 20th. II. Peter i. 1-11.

"Like precious faith" (v. 1).

Peter describes faith as "precious," and the writer to the Hebrews sings of it in idyllic language: those who by its influence have experienced its life-changing power would agree. Whether we view it in its aspect of the whole content of the Gospel, the act of receiving Christ into our hearts, or the simple trust by which we rely upon Him for ever afterwards, it is the link that unites us to God and thus brings all His boundless resources into play. "Faith is the subtle chain that binds us to the Infinite, the voice of a deep life within" (Elizabeth Oakes Smith).

MONDAY, December 21st. II. Peter i. 12-21.

"A light that shineth in a dark place" (v. 19).

Thus does Peter describe the more sure word of prophecy. We live in dark days, in which the philosophy of men and the discoveries of science do little to illumine the gloom. The former tends to lose us in the maze of its vagaries, the latter to fill us with fear by its prognostications. But the Word of God stands sure and steadfast, and its messages point with constant inerrancy to the coming of Him who shall scatter the darkness and bring in eternal day—The Daystar. Until the morning dawns, however, we walk not in unrelieved darkness but have this light to walk by, this light that Dr. Boreham calls, "The lantern in the lane."

TUESDAY, December 22nd. II. Peter iii. 1-10.

"As a thief in the night" (v. 10).

The Bible abounds in graphic pictorial language and many of these utterances refer to our Lord's return and its attendant events. Here Peter uses one such figure. Before our eyes we see the Day of the Lord steal upon an unsuspecting world. Men are either blinded by apathy or ignorance. They have sunk into a languid stupor from which they will awaken with a jolt to find that that Day is upon them and there is no escape. In view of this, how we need to heed the warning of the Lord Jesus, "What I say unto you I say unto all, Watch!"

WEDNESDAY, December 23rd. II. Peter iii. 11-18.

"What manner of persons ought ye to be" (v. 11).

When we stand before the Lord what we really are will then shine out. No camouflage nor subterfuge will get by Him. Speaking of that day Paul says, "Knowing the terror of the Lord we persuade men." The terror of the Lord, is a thought often absent from our thinking, but it is an abiding reality nevertheless. Thank God our sin will never be called into account—but our actions will. Seeing this is so, "What manner of persons ought we to be" for when He comes, "He shall sit as a refiner and purifier of silver, and who may abide the day of His coming? and who shall stand when He appeareth?" (Mal.)

THURSDAY, December 24th. Titus i. 1-16.

"A bishop must be blameless" (v. 7).

Whether we believe in episcopacy, apostolic succession and the like, or no, this dictum stands. We may differ in our opinions as to what constitutes a bishop, but the fact remains that they—and, for that matter, all who hold offices in the Church—must be above reproach; ensamples to the flock of God. Too often has the cause of Christ been abused because of the inconsistencies of its leading exponents. If you are the representative of Christ in your locality or occupation, endeavour so to live that others may be attracted to Christ and not driven away from Him by your standard of conduct.

FRIDAY, December 25th. Titus ii. 1-15.

"Adorn the doctrine of God" (v. 10).

There are those in God's family who appear to be very talented. They can sing the Gospel, or preach it, with very great acceptance. Others appear to have fewer gifts than these, but what they fail to do by the lips they do

by the life—they live the Gospel! One sometimes wonders if, when that day reveals all things, this will not prove to have been the most effective method of all. You may not have the golden voice of a Whitfield, or the easy eloquence of a Spurgeon, or the liquid melody of a Caruso, but you can have the loving, steadfastness of a Magdalene. Let the quiet lustre of your life add to the beauty of the glorious Gospel of our Lord Jesus Christ (see Matt. v. 16).

SATURDAY, December 26th. Titus iii. 1-15.

“Avoid foolish questions” (v. 9).

One’s learning is not revealed by an ability to ask—or even answer—awkward questions. Some folk seem to spend their lives discussing, raising and gyrating about abstruse matters; questions of genealogy, points of disagreement and the like. The Bible is to them a happy hunting of controversial topics and their whole soul thrills the chase as they engage in expounding or expostulating on some outlandish text or topic. They are like dogs quarreling about a bone, snapping and snarling whilst some juicy sirloin of beef waits for someone to establish a claim for ownership.

RETURN THANKS :

For complete health following prayer (Helensburgh); for blessing on Elim campaigns in 1953.

PLEASE PRAY :

For a sister in Canada suffering from asthma (Helensburgh).

AN INTERESTING ADVENTURE—Continued.

been with the ‘Brethren,’ who generally very much oppose this teaching and say it is not for today.

“I have also met persecution in my home, but how I praise the Lord that He has kept me pressing on, and on many occasions has given very definite seals. One particular instance happened in September, 1952, when I attended a ‘Brethren’ Conference, and heard ‘tongues’ denounced in no uncertain terms. This really shook me, and I cried to the Lord to give me a sign that I was following Him. About an hour later I met a sister who had come a long way to this Conference, only to find she had come the wrong day, at least, it was to her, but I knew the Lord had sent her to me in answer to my cry. Many years before I had heard of this sister as one who spoke in tongues, so now I asked her straight out if this was so, and needless to say her face just lit up with joy. The Lord had proved once again to me, that this wonderful experience was scriptural and for today. Praise the Lord!

“Since February, 1952, eight of my friends as well as myself have received the Baptism of the Holy Ghost, all of whom were outside of Elim circles before, and now there are several others deeply interested.

“I can never praise the Lord enough for opening my eyes to these great and mighty things, through the faithful witness of God’s children, and also through my copy of **POWER AGE**.

“To Him be all the glory.”

Copies of “Power Age” are now available for distribution at the specially reduced rate of 6d. each. Send to—“Power Age,” 20, Clarence Avenue, London, S.W.4.

COMING EVENTS

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

CANNING TOWN. Dec. 12. Elim Hall, Bethell Avenue, Canning Town. Youth Rally. Crusader Bands from Ilford, East Ham and Leyton. Special speaker: Pastor Kneale Britton. 7.

COULSDON. Dec. 12. Elim Church, Chipstead Valley Road. United Pentecostal Rally. E. C. W. Boulton (Elim), L. F. W. Woodford (A.o.G.). Edgar Cox (violinist). 7.

CROYDON. Jan. 2-17. Elim Church, Stanley Road. “Prophetic Rays.” Series of Bible Studies on Christ’s Second Advent by Pastor S. Gorman. Suns., 11 and 6.30. Week-nights (except Fri.), 7.30. Sat., 7.

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

EALING. Dec. 12. Elim Church, Northfields Avenue. Youth Rally. Speaker: Pastor J. Lancaster. 7.

HAYES. Dec. 12. Elim Church, Keith Road. Fact and Faith Film, “Prior Claim.”

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

LONGTON. Dec. 19, 20. The Bethel Temple, Dunrobin Street. Special meetings celebrating Minister’s Silver Jubilee. Guest speaker: Pastor O. G. Miles. Sat., 4.30 p.m., Banquet. Public meeting, 7. Sun., 11 and 6.30.

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

MANCHESTER. Dec. 12. Houldsworth Hall. United Rally under the auspices of the British Pentecostal Fellowship. Speakers: Pastors Dan Phillips (A.o.G.), J. J. Morgan (Elim), T. V. Lewis (Apostolic), and J. Salter (C.E.M.), 3 and 6.30.

MANSFIELD. Dec. 11-13. Elim Church, Co-operative Hall, Clerkson Street. Visit of Pastor L. P. Cowdery. Fri. and Sat., 7.30. Sun., 11 and 6.30.

RYE PARK. Dec. 13. Elim Hall, Rye Road, Rye Park. Special visit of Pastor J. T. Bradley, Dean, Elim Bible College. Sun., 6.30.

WORMWOOD SCRUBS. Dec. 13. H.M. Prison. Pastor D. B. Gray and London Crusader Choir, 2.30.

MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

Dec. 12—Defancey. 13—Vazon. a.m., Eldad, p.m.

Miss R. Simms, Elim missionary on furlough from the Transvaal, will visit the following churches:

Dec. 12, 13—Swindon.

ITINERARY OF THE McCOLL-GERARD TRIO

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

December 12—Hull City Temple: 3.30, The Trio; 6.30, (Film). 13—York. 14, 15—Harrogate: 14th (Film). 16, 17—Scarborough.

Thought for the Week

**You say you can’t hear God?
You need to move up a bit closer!**

Next week’s ELIM EVANGEL will be the

SPECIAL CHRISTMAS DOUBLE NUMBER

Articles and pictures of interest.

Order extra copies at once at your local church or from Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

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

BOARD-RESIDENCE, ETC.

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

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

MISCELLANEOUS

Wanted, for a Sunday School, copies of "Golden Bells" hymn-book. Write: Pastor E. R. Corsic, 203, Henvver Road, Newquay, Cornwall. C.251

BIRTH

Poulton.—On October 30th to Mr. and Mrs. H. Poulton, Elim Church, West Bromwich, the gift of a son, Robin Stuart.

MARRIAGES

Haigh : Redfearn.—On November 28th at Elim Church, South Street, Huddersfield, by Pastor G. K. Steele: Jeffrey Haigh to Freda Redfearn; both Elim members.

Payne : Lumb.—On November 21st, by Pastor John Dyke. Maurice James Payne to Barbara Elizabeth Lumb.

WITH CHRIST

Bailey.—On November 19th, Dorothy Bailey, aged 43, faithful member of Elim Church, Graham Street, Birmingham. Funeral conducted by Pastors John Dyke and Idris Stephens.

Bannister.—On November 22nd, Henry James Bannister, aged 70, faithful member of Elim Church, Graham Street, Birmingham. Funeral conducted by Pastors John Dyke and Idris Stephens.

Craig.—Mrs. E. Craig, aged 79; late of Huddersfield and Bradford Churches. Funeral conducted by Pastor L. C. Quest.

Evans.—On November 21st, Annie Evans, aged 70, faithful member of Elim Church, Dowlais. Funeral conducted by Pastors W. J. Higgs, C. Morgan, and D. J. Roberts.

Anonymous Gifts

This is our opportunity of thanking kind friends who have given anonymously as follows:

Elim Missionary Society: "Hopeful", £5; C. B. Bristol, Wells, £5. In Gospel Bonds, I. Kings xvii. 14, 12s. 6d.; New Milton, £12; Swindon, £3.

Campaigns: Huntington, £6; Martha, Yorkshire, £50; Epsom, £10; Wimbledon, E.M.J., £5; Salford, Elim member, Pendleton, 10s.; Salford, £2; A well wisher, 2s.; Wigan, £2.

Work in General: Debtor, Chichester, £2.

N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

THERE ARE STILL A FEW VACANCIES FOR CHRISTMAS

AT LASCELLES

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Write at once to Miss D. Phillips, Lascelles Hotel,

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