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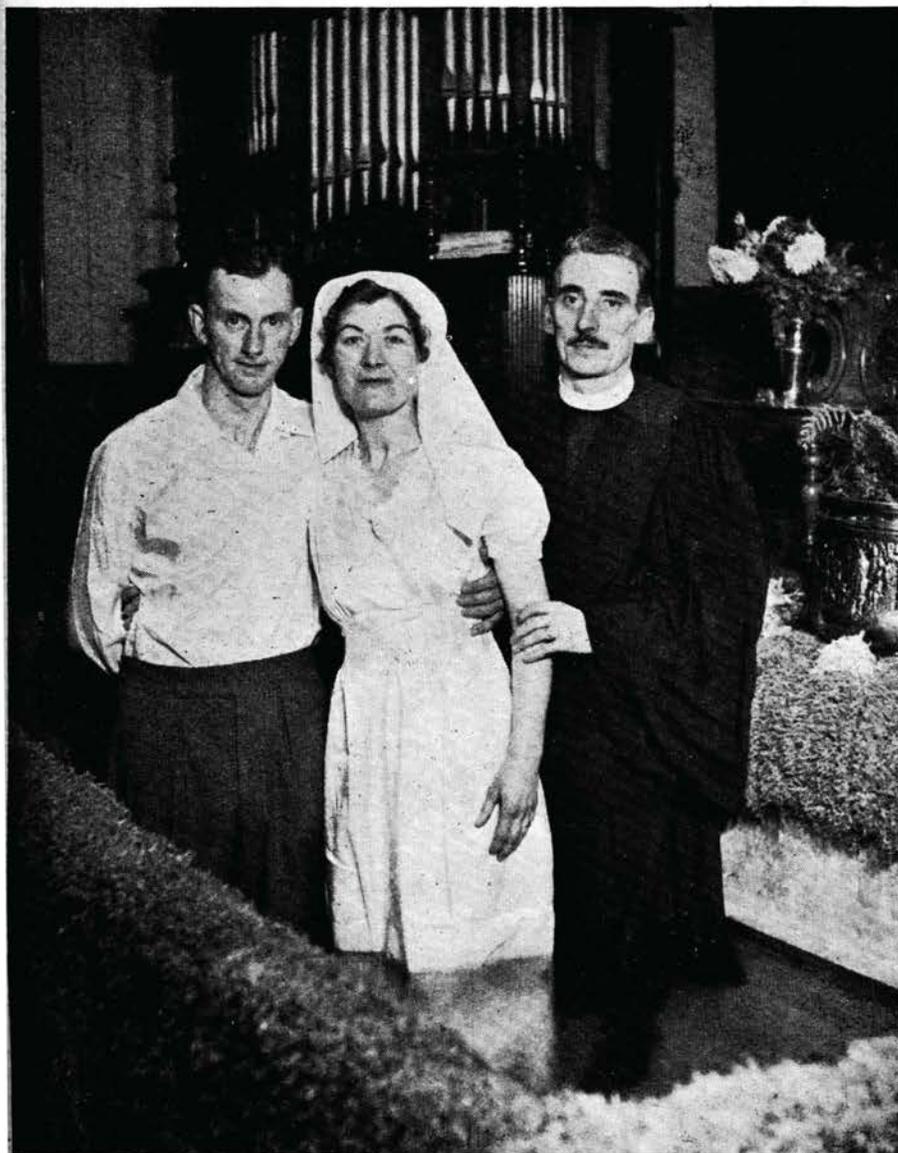
Elim Evangel

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

Vol. XXXV. No. 3.

THREEPENCE

JANUARY 16TH, 1954.



Baptisms at Lowestoft

A number of converts from the Tent Campaign, which was held on the bombed site in front of the Lowestoft Police Station in August, were baptised by total immersion at the Elim Church recently by the Rev. George Backhouse.

The baptismal tank was decorated with imitation grass studded with flowers. Each convert gave a testimony of conversion and received a promise from the minister before being immersed. The first couple to be baptised were a man and his wife. The wife was healed during the revival and healing campaign.

—Extract from the Local Press.

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

Christmas Convention Baptisms in Belfast



This year we had rather a unique experience in getting fixed up with speakers for our Christmas Convention. I asked about six different ministers if they could speak at our Convention, but for various reasons they were unable to come. Then I received a letter from Baron von Blomberg stating that he was coming to Belfast, and that there were two Pentecostal preachers from Canada arriving about the same time. After being introduced to our two brethren I very soon completed arrangements with them re the coming Convention meetings. I found that both of them were more than willing to co-operate. Then I understood why I had found it so difficult to make arrangements with other speakers from across the sea: the Lord had the two speakers right here on the spot, both of them ready and willing to minister.

I soon learned that our two brethren were not such strangers as I had anticipated. Richard Vaughan had sat under my ministry in the Elim Tabernacle, Melbourne Street, more than twenty years ago; Armand Ramseyer I had met when I last visited Ontario. The third speaker for our Convention was Stanley Brown, the pastor of our Elim Church in Armagh.

There were two meetings on Christmas Day, and three on Boxing Day. On Boxing Day we had about 750 present. In the afternoon a baptismal service was held; and seventeen men and sixteen women followed their Master in the waters of baptism, whilst about a dozen others signified their desire to be baptised at the next opportunity. At the close of the afternoon service three of our Elim pastors were ordained to the ministry by the laying on of hands.

Our people were thrilled with the ministry of our visiting brethren, not only in word, but the soul-inspiring singing of our brother Ramseyer brought heaven down our souls to greet. The Ulster Temple Choir, led by Mr. John Bell, and the Beersbridge Road Male Voice Choir, as well as the

Junior Male Voice Choir from the Temple, also brought the blessing of God to our meetings by their ministry in song. Pastor Brown gripped our hearts in his Christmas message on Boxing Day, as he described to us his experiences in Bethlehem at Christmas ten years ago.

On the closing nights of the Convention the Lord also poured out of His Spirit and baptised some of His people with the Holy Spirit. We all praise God for a glorious and very profitable time spent in His presence.

—Pastor Joseph Smith
(Irish Superintendent.)

Seasonal Services at Springbourne

A carol service was held in the Springbourne Elim Church on Christmas Sunday evening, conducted mainly by the Elim Crusaders under the capable leadership of the Choir leader, Mrs. E. G. Dinham. A seasonable address was given by the minister, Pastor W. J. Hilliard. A large congregation enjoyed the service and several unable to attend have much appreciated being able to listen to it in their own homes. The entire service was tape-recorded by Mr. E. G. Dinham (in business—radio mechanic and electrical engineer; in ministry—Sunday School superintendent and deacon). The recording was very good and has been a blessing to those denied the joy of being in God's House, especially at the Christmas season.

Mention must also be made of the Men's Fellowship of the Springbourne Church, meeting usually after the Sunday evening service. The "Fellowship" is conducted by Mr. Ernest Goulson. Under his able leadership it is fulfilling the purpose for which it was formed—fellowship, and contributes on occasions in ministry in song at the Sunday evening service with much blessing.

It is a joy through these and other Church activities to join with all others who are working for God in the wide-spread harvest field.

—Mrs. A. W. Hilliard.

TESTIMONY OF MRS. ALLEN, of Elim Church, Clapham, S.W.4.

It is with great joy and thanksgiving that I send you testimony of my healing.

I had been suffering with sugar diabetes for eight years, having insulin injections every day. The Pastor arranged a special divine healing service on August 30th last, when those in need of healing were prayed for. I took my healing in faith, believing that the Lord was able to heal me right at that moment.

I have not taken one injection since, yet up to that time I was obliged to have daily insulin injections. I could not miss a single day without suffering the results. I am now feeling better than ever and the hospital have taken the injections and the syringe back, as I have no further use for them.

To God be all the praise and glory.

(Certified by Pastor F. A. Hodge.)



OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

A DAY IN THE LIFE OF A MISSIONARY

Pastor and Mrs. J. MacInnes
(British Guiana)

The Lord's Day is not a day of rest for the missionary. At 6.15 a.m. the old alarm clock brings us back from dreamland. We have reached the stage where the noises all around of people chopping wood, shouting, quarrelling, and dogs barking, etc., do not disturb us. We have ears to hear but we do not hear, but that old alarm clock, like a good conscience, never fails to do its work. Last Sunday was one such day. In the cool of the morning I cycled to the prison and at 7.30 we commenced our service. It is a pity to see the young negroes and East Indians (first timers) mingled with the old hardened criminals. They do enjoy the singing, especially the negroes, and soon they were singing at the top of their voices, the old hymn: "There is life for a look at the crucified One." The singing could be heard all over the prison and even outside the prison walls. We ministered the Word of Life to a large and attentive congregation. There was no outward indication of any of the prisoners yielding to the claims of Christ—usually we deal with a number of enquirers—but we trust and pray that God will use this effort to His glory. Before leaving we were able to distribute to all the convicts and warders, a copy of that little book issued by the Scripture Gift Mission, entitled, "God's Way of Salvation."

It is getting warmer as I cycle home again in time for the Sunday School, which commences at 9.30. There were 96 children present, and since moving down to the space under the house we have more room and have divided the school into six classes. Each Lord's Day we get the children to stand in turn and repeat a text of Scripture that they have learned at home during the week. There is keen competition between the boys and girls in finding and repeating these texts, and usually the girls win.

The Sunday School over, we carried some of the benches upstairs into our home for the Breaking of Bread service. During the time of worship we always kneel. Here in British Guiana the people have a great fear of filaria, and a cold makes it more acute. There is no human cure for it and many of the inhabitants suffer from this disease and are afraid to kneel on the ground. At 11 o'clock twenty of us gathered round the Lord's Table and quite a number took part in audible prayer and praise.

In the afternoon the poor man's chariot (bicycle) was out again and by this time it was really hot, being 140-150 degrees. I arrived at Ruimveldt at 3 o'clock for the Sunday School. The East Indian children have no knowledge of

the Scriptures and could not answer such simple questions as: "Who was the first man?" "Who was the first woman?" "Who built the ark?" So the message has to be given very simply and even then we are left wondering if they have grasped it. The children came along as usual with their pets—dogs, goats and sheep. None of the children has shoes and the smaller children turned up with nothing on except little short vests. The majority of the parents of these children are either Muslims or Hindus, so we make it a practice to give the children a Scripture card or tract to take home and trust that the parents read them. I believe the Hindus in British Guiana outnumber all the other religions here, and sad to say, the Christian Church is not making any headway among them.

From the Sunday School at Ruimveldt I returned to Georgetown for the Gospel Service at 7 o'clock. There were 92 present and it was encouraging to see the number of men in the meeting, as it is hard to get them under the sound of the Gospel. At 9 p.m. quite a number of our people gathered at the quay, not for a meeting this time, but for a parting. They had walked the two miles from Georgetown to wish our boy, Ian, God-speed as he embarked for Scotland for his education. Among those gathered was a number of negro boys from the Sunday School and who had been Ian's playmates. They were crying at the thought of parting. During the prayer meeting on the quay, one brother of African descent prayed, "God bless our little brother who is leaving us." In the cabin we knelt together and committed Ian—who is 13 years of age—to the Lord's keeping, for he was travelling alone, yet not alone. It was hard to look on at the parting of Ian and Phillip (the younger brother). They hugged and kissed each other and wept. The ship's gramophone was playing, "It is time to say good-bye." At 11 p.m. we saw the "Amakura" cast off her last moorings, and with three blasts of her siren, slip out into the river, then out into the Atlantic to be smothered up in the darkness. In 16 to 18 days it will arrive in Liverpool. We turned homeward with the thought, "There will be no parting there, in my Father's House."

Prayer is either a prodigious force or a disgraceful farce. If a farce, you may pray much and get little; if a force you may pray little and get much.

A coloured man said:

"Grace is receiving everything for nothing when we don't deserve anything."

"The world at its worst needs the Church at its best."

What an opportunity the Church has today!

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.
Printed and Published every Saturday
by Elim Publishing Company, Ltd., Clapham Crescent,
London, S.W.4.

Editor: Pastor W. C. Hathaway.

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

Telephone Nos.: Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch London."

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Terms: 17/- for one year or 8/6 for 6 months, post free to any address.

Quantities: 10 copies, 2/6; 20, 4/6; 30, 6/9; and so on, post free monthly payments. Odd copies charged full price.

Remittances: should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

The London Crusade

The great Campaign to be conducted by Dr. Billy Graham in London, is to commence in the Harringay Arena, London, N.4, on Monday, March 1st, 1954. Meetings will be held every evening (Sundays excepted) at 7.30 p.m.

A great deal of labour and careful planning is being put into the preparation for this Campaign. The Lord's people everywhere are looking with great expectation to these meetings, and prayer is being offered that this will be the beginning of mighty things for Britain. Revival is the urgent need of the hour, and revival can only come by Holy Ghost power. Let us continue before the Throne of Grace that blessing abounding may come through this concentration of evangelical effort.

Sailing into Sunshine

Miss Sunny Blundell, so well known to all in the Elim family, writes to say that as from February 25th, 1954, to about August, 1955, her address will be c/o Pastor W. O'Kelly, 12, Inglis Street, Sydenham, Port Elizabeth, South Africa. She has been invited by the Executive of the Full Gospel Church of God to conduct children's campaigns in that country. She also expects to visit Elim missionaries in South Africa. She will value prayer for her work that God will abundantly bless her labours.

London Crusader Choir

On January 21st, at 12.30 p.m., Greenwich Mean Time, on Medium Wave 254.7 metres, and 306.1 metres, the London Crusader Choir will broadcast from Radiotjanst (Swedish Broadcasting Corporation). The programme will include:

- "Thine be the Glory," by Handel.
- "Jesu, Word of God Incarnate," by Mozart.
- "Jesus, keep me near the Cross," by Schubert.
- "Come and bless us," by Handel.

Above Their Level

"There are enemies against whom you are practically powerless because you cannot stoop to fight with their weapons," said a man relating a story of wrong accomplished by trickery and injustice. Retaliation was deserved, but self-respect was too high a price to pay for its infliction.

Many an injury must be passed over not because the wrong-doer is entitled to clemency, but because the one wronged cannot for his own sake descend to the plane where requital would be possible. Repentance may claim forgiveness, ignorance may mitigate indignation with pity, but many a wilfully flaunted offence must be endured because the receiver cannot stoop to the level of the one who bestows it. "I am doing a great work, so that I cannot come down," said Nehemiah to the enemies who were plotting mischief against him. Keeping faith with himself, and the work God had given him, was of more consequence than refuting the calumnies of his foes or engaging in their battle. It is still the same with every high soul.

When to Preach

An old-time English bishop sent for John Berridge to reprove him for preaching at all hours and on all days.

"My lord," said he modestly, "I preach only at two times."

"Which are they, Mr. Berridge?"

"In season and out of season, my lord."

Royal Albert Hall

Once again, on Easter Monday, April 19th, the Elim Easter Festival will be held in the Royal Albert Hall, when friends from all parts will converge on that historic auditorium for these annual meetings.

Prior to the afternoon and evening services, a Great Open Air Rally and Demonstration will be held at Trafalgar Square.

Watch for further particulars of Elim's great day in London, and book the date: Easter Monday, April 19th.

Crowds and Converts at Cardiff

As we go to press we hear of the City Temple crowded to capacity in a Great New Year Rally. At the close of the Sunday evening there were thirty converts. We do rejoice in continuing blessing at Cardiff, under the ministry of Pastor P. S. Brewster.

Anonymous Gifts

We say thank you in His Name to those who have so kindly sent the following anonymous gifts:

Elim Missionary Society: Ex-Clapham Crusader, £1; "In Remembrance," Reading, 10s.; A willing helper, £2; J. E., Bradford, 10s.; Sussex, £30.

Campaigns: Huntingdon "Tenth," £5 10s.; Pontypridd, £10; "In remembrance," Reading, £1; Clapham member, £2; Greenock Sister, £1.

Elim Bible College: Per J. T. B., 5s.

Work in Ireland: Sister in the Lord, £1.

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 Ave., Clapham Park, S.W.4.

The Light of Christ at Berneray

By P. ST. G. KIRKE, M.A.

An account of the revival in the Hebrides, compiled from a selection of numerous testimonies given to a Mr. D. Bushby of Australia by eye-witnesses in Berneray.

"I will draw all men unto Me"

IN May, 1952, at Bangor in Ireland, an evangelist named Duncan Campbell, when waiting upon the Lord for His guidance, was told to go to the little Island of Berneray, Harris, in the Hebrides. This is just south of the Island of Lewis, where a revival of obedience to God had begun two and a half years earlier. Although he knew nobody on this island, he took a boat and went there as God had directed. On arrival he met a man who told him he had been praying to God to send him; and together they arranged to hold meetings in the church.

After the first evening meetings, finding the heavens were as brass and knowing that they had made no progress, a telegram was sent to the Island of Lewis, asking for some men of prayer to come to Berneray and to bring with them a rather shy and humble 17 year old schoolboy named Donald Smith, whose outstanding characteristics are a deep devotion to the Lord Jesus Christ and a most unusual prayer life. This lad has been given the Spirit of grace and of supplication (Zech. xii. 10) and spends hours each day communing with God.

On the first night after these men of prayer arrived in Berneray there was still no response, for the meeting was cold and dead as before. Perceiving this, Duncan Campbell stopped abruptly in the middle of his address and called upon this youth of 17 to pray. In response, being moved by the Holy Spirit, the lad poured out his soul to God for about half an hour, in fervent and agonising supplication (Heb. v. 7), for the people of Berneray. He claimed the covenant promises of God; giving Him praise that He was the God who answers prayer.

The Presence of the Risen Christ Manifested

Suddenly the heavens were rent and the Spirit of God swept down upon the people as on the Day of Pentecost. There were the same demonstrations of the Spirit and of power (I. Cor. ii. 4) as had occurred in the Island of Lewis. The whole congregation was broken up before God. There were the same manifestations of the presence of the Risen Christ, as in the days of Peter, Paul, Fox, Wesley and Finney. Many of the congregation went into a trance (Acts x. 10), others fell prostrate before the Lord (Acts ix. 4), slumped over the pews, and others again had visions (Acts ix. 10). But the most remarkable thing about this particular outpouring of God's Spirit at Berneray was that it was not confined to the people in the church, but fell simultaneously on those in the houses and in the areas around the village. Everywhere people came under conviction of sin: atheists, drunkards, indifferent business people, housewives work-

ing in their homes, and even herring fishermen in the bay, were gripped by a deep conviction of sin. Feeling misery and wonderment alike, some internal force—the Power of God—drew them to the church to find relief. Soon the hills were sprinkled with people moving towards the church from all directions. After leaving the church, Duncan Campbell remarked: "The Spirit of God swept in amongst the people on the road like a wind (Acts ii. 2): they gripped each other's arms in terror and fear: in agony of soul they trembled before the presence of God (Jer. xxiii. 9): they wept and some fell to the ground (Acts ix. 4)."

For example, one, Norm Campbell, who experienced the Power of God upon him, said: "I thought I was going mad, but I would not give in. I had been in the Navy and I was not going to become a Christian! But finally I could stand it no longer: I gave my life to Christ and was converted and baptised with the Holy Ghost (Acts xi. 16) the same night." Filled with joy he then went around asking: "Why didn't you tell me it was so wonderful to be a Christian?" Since then he has spent hours praying for a revival of obedience to God to sweep through England, Scotland, and other places.

On the next day, Duncan Campbell had to preach eight times, from 12 noon until three in the morning. He testified that the Spirit of God gave him the messages as if a stream were coming from heaven and that the presence of the Risen Lord could be felt in a most wonderful way.

New Testament Type of Conversions to God

In the New Testament, conversions were brought about by demonstrations of the Spirit of God and the Power of God. Such demonstrations were the characteristics of conversions by Peter at Pentecost when 3,000 were converted in a day (Acts ii. 14-41); by Peter and John when 5,000 more were converted in a day after witnessing the miraculous healing of a man lame from birth (Acts iii. 1-4; iv.); by the Apostles when multitudes were converted after witnessing signs and wonders done by the Risen Christ to confirm His words spoken by them (Acts v. 12-14); and by Philip when all the people of Samaria were converted after witnessing the miracles God wrought at his hands (Acts viii. 5-8). Moreover, Paul, who had himself been miraculously converted by a vision of the Risen Christ (Acts ix. 3-20), confirmed this method of conversion as being the general Christian method in these words:—

"I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words

(Continued on page 35)

MOST PEOPLE in these modern days have a healthy dislike of being breathed upon. Science has given them a salutary warning as to the possible peril of exposing themselves to such toxic exhalations. Breath, we now realise, can be a bearer of disease. It can carry germs; it can spread infection; it is probably the most potent factor in every epidemic. But, even when not thus positively poisonous, breath is in any case composed of carbonic acid gas, which is injurious to the human body. Wise, therefore, are the men and women of our time who, heeding the caution, do not willingly run the risk of such oral contamination.

Breath can bring death. It can bring disease. It can spray bacteria. Yes! But not the breath of Jesus, not the vital exhalation of the risen Son of God. His breath brings not death but life, not mortality but immortality, not disease but

radiant, palpitating health!

For consider what the breath of the resurrected Christ really was. It was not just, if I may say so reverently, two lungfuls of air. That Jesus had for more than thirty years inhaled the atmosphere of our common earth we know. But now that He had triumphed over the tomb He was no longer dependent for the continuance of His life upon correspondence with a physical environment. He was alive for evermore, and the principle of animation in His glorified body was not a mere combination of gases. It was the power of the eternal Spirit.

That is why, when the Master suddenly blazed into visibility among His dispirited disciples in that upper room in Jerusalem, in breathing upon them, He said: "Receive ye the Holy Ghost." It was not simply that the exhalation of air was symbolic of the impartation of the Spirit. It was that, when Christ breathed on them, He was really at that moment and by that act transmitting to them the energies of eternity.

Consider the context. Jesus had just been saying a stupendous thing, one of those things which, although seemingly so simple, are positively staggering in their implications. "As My Father hath sent Me . . . even so send I you." That is terrific. Who can measure the total meaning of that momentous equation? "As . . . even so." In these words Christ hands over to His followers—a band of men with

no academic training

no official status, no financial backing—the huge task which He had Himself received from His Heavenly Father. "As . . . even so." To compare great things with small, it was as if a Prime Minister or a President were to commit his State responsibilities to an office-boy. No wonder if the disciples were taken aback. No wonder if they were utterly overwhelmed. No wonder if they were paralysed by a consciousness of personal inadequacy.

Ah, but Jesus did not stop there! Having given them the tremendous commission, He proceeded to communicate to

The Breath of

◀ By IAN

He breathed on them, and saith unto

them the power by which He Himself had performed it. "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

Now, the same mission, the same colossal task, which the Master entrusted to His followers twenty centuries ago, He lays on us today. To us as to them He says: "As My Father hath sent Me . . . even so send I you." How are we to discharge the daunting duty? How are we to grapple with the great responsibility? How are we to rise to the enormous occasion? In one way and in one way only: that is, by opening our beings to the breath of the omnipotent Jesus and by letting His Holy Spirit take complete possession of our lives.

Perhaps it will help us to realise more of what this means if we work out the analogy along certain lines. Breath! What precisely does it do for us? What, physically speaking, are its special and specific functions?

To that inquiry I offer three replies: it vitalises, it sterilises, it vocalises.

Take them in turn.

IT VITALISES. This is plain and there is no need to labour the point. We cannot live without breathing. If we try,

death by asphyxiation

will soon follow. Respiration, the regular inhaling and exhaling of air, is the rhythm of life, a basic necessity of bodily existence. Breath vitalises.

The same principle applies in the realm of the spirit. Here, too, we must breathe to live. Here, too, we are dependent for the continuance of our existence upon constant commerce with an invisible environment. Here, too, we must exercise the faculty of respiration if we are to experience inspiration. In brief, we must breathe in the breath of God.

Yet how sluggardly slow are we to do that! We inhale the spiritual oxygen, in so far as we inhale it at all, only sporadically, spasmodically, intermittently, as though affected by some strangling asthma. We do not, nearly as often as we should, expose ourselves to the vitalising exhalations of the living Lord.

Some years ago it was my melancholy duty to officiate with a colleague at the funeral of a young woman who had died in the district of Dover. She was only thirty-six. The disease to which she succumbed was that mysterious malady, so baffling to the medical profession, variously known as polio and infantile paralysis. The manner in which the trouble affected her was peculiarly distressing.

The Risen Christ

PERSON ▶

Receive ye the Holy Ghost—John xx. 22

It stopped the action of her lungs within her living body! The locomotor apparatus controlling the movements of these organs became atrophied, and her condition was truly terrible. She wanted to breathe but she could not. Rushing her to hospital, they thrust her into an "iron lung," attempting to stimulate artificially

the natural rhythm

of the respiratory system. But in vain! When they took her out of the instrument, she pleaded pathetically, "Put me in!" and when they put her in, she begged heart-breakingly, "Let me out!" And after a week of dreadful anguish and agony she died. Standing at her grave-side on a green slope above the white cliffs, I remember being forcibly struck by the tragic irony of it all. It was a summer day, warm and sunny, with a fresh wind blowing in from southern seas—from France and Spain and Portugal—a bracing breeze, laden with life, pregnant with vitalising properties. Yet there she lay, in the midst of it all, dead, because her lungs refused their office!

Is not that precisely the plight and the predicament of so many Christian people at the present hour? Their spiritual lungs are paralysed. They may sing lustily in church—

Breathe on me, Breath of God,
Fill me with life anew.

but they are like men in the midst of a gale, with their mouths clamped and closed, refusing to inhale. All about them the winds of God are blowing. The Holy Spirit has not left the world. He is here in His totality; here in plenary power; here in omnipresent fulness. They have but to open and to empty their beings to be filled with God.

In Wilbur Chapman's *Life of D. L. Moody*

a striking incident

is related which bears directly on this point. Describing an experience of his own at Northfield Conference, of which Moody was the founder, Chapman wrote: "Standing one morning very early in front of Mr. Moody's house with the Rev. F. B. Meyer, I said to him, 'Mr. Meyer, what is my difficulty?' I told him of my definite surrender and pointed out to him my times of weakness and discouragement, and in a way which is peculiar to himself he made answer, 'My brother, your difficulty is doubtless the same

as the one I met. Have you ever tried to breathe out six times without breathing in once?' 'Thoughtlessly,' adds Chapman, 'I tried to do it and then learned that one never breathes out until he breathes in, that his breathing out is in proportion to his breathing in . . . Taking my hand in his, my distinguished friend said, 'It's just so in one's Christian life. We must be constantly breathing in of God, or we shall fail.'"

Breath vitalises. We can live longer without food, drink, light, than we can live without air. It is a prime necessity. Respiration must be regular. Inhalation must be incessant. We must breathe continually, or we shall perish.

Just so in the experience of the soul. It is not enough for us to have expanded our spiritual lungs once long ago: we must keep exercising them all along. We must breathe in now. In the words of the well-known couplet we must be—

Utterly abandoned to the Holy Ghost,
Seeking for His fulness at whatever cost.

And do not forget that that fulness can only be maintained by frequent fillings. Breath vitalises.

If I were to tell you that you

would certainly die

unless you immediately inhaled a quantity of gas, a compound, in certain combinations, of oxygen, hydrogen and carbonic acid, you would at once turn pale and begin to think of anaesthetics, if not indeed of lethal chambers! When urged to make the experiment, you would hold back fearfully. Yet, little though you may realise it, you are doing precisely that all the time, for the air you breathe is composed of exactly those ingredients!

Oh, that you and I might learn to breathe spiritually as naturally, spontaneously, instinctively, as we breathe physically! We should then feel within us the pulsing powers of the world to come and know the thrill even now of conscious immortality! Let us make the lovely language of the hymn our prayer:

O Breath of God, breathe on us now,
And move within us while we pray;
The spring of our new life art Thou,
The very light of our new day!

Breath vitalises. That is our first thought.
But more—

BREATH STERILISES. This point may not be so startlingly plain, but it is nonetheless strictly valid, for one of the functions of the breath of our bodies is to filter the blood, to ozonise the life-stream, to purge the system of impurities.

Physiology is not my line; but I may perhaps, without taking

too many liberties

with the truth, describe in a word or two the process of purgation which is perpetually going on in these bodies of

ours. Here, slightly to the left of the diaphragm, is the heart, alternately expanding and contracting, and every time it contracts it pumps the blood along the arteries, through every filament and fibre and into every cell, until it reaches the extremities. Thereupon it returns, via the veins, collecting all manner of impurities as it comes, and, on entering the lungs, is filtered by the fresh air and, thus cleansed, goes back to the heart, and so the process is repeated. Breath sterilises. One of its primary functions is to keep us interiorly clean.

It is the same in the sphere of the Spirit. That we all stand in desperate need of inner purgation no honest man will dispute. "Evil," as it has been said, "circulates in our bodies as blood." We urgently require a purification of the springs of thought and motive and desire. Sin has been dealt with in our lives, but sinfulness continues a pressing problem. It is like tuberculosis, a creeping horror that eats the life away.

How is it to be dealt with? Well, you know how tuberculosis is most effectively dealt with—by breathing in a purer air, by inhaling a rarer atmosphere, by dilating the lungs to receive the healthful ozone of the Alpine peaks.

There are various ways God has of dealing with the moral infection within us, that tuberculosis of the heart that eats away the spiritual life. Sometimes He has recourse to surgery—as doctors occasionally do in cases of consumption—but one of the means He frequently uses is that of bidding us climb to higher moral altitudes and inhale the purifying oxygen of

His Holy Spirit

Breath sterilises. It is no coincidence that the composer of the hymn, "Breathe on me, Breath of God, Fill me with life anew," went on to pray—

Breathe on me, Breath of God,
Until my heart is pure.

He knew what he was about. The breath that vitalises, also sterilises. Nothing can so fumigate a foul imagination, so purge and freshen a corrupt heart, so cleanse the springs of thought and feeling and action, as can the wind of heaven. Let us, then, open our beings to receive it. Let us expand the lungs of our spirits to take in its filtering exhalation. Let us empty ourselves that it may fill us with its purging fulness. Breath sterilises.

Finally—

Breath vocalises. A blind man can see that. Without breath, utterance is impossible. You may have a perfect voice-box. The trachea may be sound, the vocal cord may be excellent, the epiglottis may be a model of muscular elasticity: but, if there is no breath in the lungs, what is the use of it all? Not a whisper will be heard. It takes breath to give birth to speech. Breath vocalises.

"The Spirit giveth utterance." That is a principle which is illustrated

times without number

in the New Testament. "They were all filled . . . and spake." The utterance followed the unction. The an-

nouncement succeeded the anointing. The expression was a consequence of the exhalation. "They were all filled . . . and spake." When the Holy Spirit takes possession of our lives, He gives us something to speak about. He makes us vocal. "Minister," says Flavel, "are like trumpets which make no sound until breath be blown into them." That is true, not of preachers only, but of every Christian. We can, of course, make some sort of noise without the Divine enabling, but to give utterance to true spiritual worship or witness we must have breath blown into us by the risen Redeemer. Breath vocalises.

Nor is this speech which the Spirit inspires a thing of time merely. It partakes of the quality of eternity. It will go on and on. The breath of God will make us vocal in praise of Christ for ever.

One of the most sacred sites in London is the little house in City Road where lived and died John Wesley. More than once have I stood in the tiny chamber, whose window, appropriately, opens toward the sun-rising, in which the end came. And, whilst there, my imagination has been busy reconstructing the scene—the saintly figure, with its halo of white hair, reclining in bed, propped up by pillows, whilst around, weeping, are gathered a group of the great man's loyal followers. What is he doing as he lies there? Listen!

He is singing

We know the hymn well. It is by Isaac Watts. Here is the first line:

I'll praise my Maker while I've breath . . .

"While I've breath!" Ah, but Wesley's breath is well-nigh spent. He is too weak to finish the verse. "I'll praise! I'll praise," he gasps, and so is gone. That great voice that woke the echoes of the world is still. "Lost in death!" "Lost in death!" Ah, but mark how the lines proceed:

And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

The breath of the risen Christ vocalises. Make no mistake about it. In spite of death, Wesley is still singing! God grant that we, too, filled with the Spirit, may join with him at last in that everlasting song!



Frances Havergal lived and moved in the Word of God. His Word was her constant companion. On the last day of her life, she asked a friend to read to her the 42nd chapter of Isaiah. When the friend read the 6th verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. She whispered, "Called—held—kept. I can go home on that!" And she did go home on that. She found His promises unailing.

Elim Youth Page

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

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

"Are you on fire?"

Let me introduce to you our new symbol! it is a symbol not for one department of the Youth work but for the whole. E Y M for the Elim Youth Movement. Arising out of the Y you will see the flame of fire. Out of our Youth there should arise a sacrificial fire. What have you placed in it? In the conversation between the Lord Jesus Christ and the lawyer this was said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Your ambitions, your emotions, your energy, your intellect; are all these on fire for God? Many young folk begin well but the flame soon dies themselves to be were making splen-
put 'you off the Galatians were asked, our young people be acted unwisely one occasion and You were so sure when you were told were offended—you were "put out," and the flame of your enthusiastic service for God died. It matters not whether you were right or wrong, or if you were corrected in a rough manner, if you allowed your fire for God to be put out the Devil scored a victory and Christ suffered. We must learn to put our feelings, our emotions, on this sacrificial fire. Throughout 1954 make this object yours with a firm determination: "The flame of my youth will burn for my God." Be unmovably fixed on this ambition. Discouraging remarks, unkind actions, indifferent companions, difficult circumstances, irritating details, restrictive practices, corrections, admonitions, and so on through the long list of things which "put out" our fire of enthusiasm . . . we are determined that none of these things shall move us! Keep that first love for Christ which led you into great adventures for the Kingdom of God. Do not grow cold, keep burning. Any temptation to ease off in your Christian service must be met with the picture of our symbol, then burn more brightly.

ARE YOU
ON FIRE?



out. Others allow "put out." "You did progress; who course . . . ?" the and so may many of asked. Perhaps you though sincerely on you were corrected. you were right that of a better way you

SUNDAY SCHOOL TEACHERS' HANDBOOK

Most important quarter—includes subject for Sunday School examination. Write to National Youth Secretary now for your copy. Prices (including postage) for one copy 1/2, but for two or more copies 1/- each. Included in this Handbook is the Curriculum for 1954.

NEWS KALEIDOSCOPE

● **Winton**—Mr. Reg. Ballard, an ever active youth worker, telephoned this report when passing through London recently. Sunday School has reached an all-time record of 112 scholars—Crusader meetings average 30-35 and are now passing 40. Recently a mock Parliament debated this motion: "It is the duty of the Christian to defend his country in time of war." A Crusader choir has been formed and is now 30 in number. Congratulations, Winton; keep the good work going.

● **Ealing**—After a Christmas Youth Party during prayers approximately ten young people surrendered to Christ. Who said that you cannot have a jolly time and yet be a Christian?

WHAT HAPPENED IN YOUR CHURCH—WE WANT TO KNOW TO TELL OTHERS—WE HAVE APPROXIMATELY 150 CRUSADER BRANCHES BUT WHAT ABOUT THEIR PENS?

NEXT WEEK—An article with special interest for girls . . . the boys can look over their shoulders! The title? "What I want in a man."

TAILPIECE—

Better be small and shine
Than be great and cast a shadow.

FOOTNOTE—If you're really interested.

Any correspondence arising out of the features published will be passed to the writers, who will answer through these columns if they are considered suitable.

CROSSWORD—The Crossword overleaf was prepared by Peter Moore (Elim Crusader of Winton).

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CLUES ACROSS

1. The book of evacuation (6).
6. Pudding—advising the starter (4).
8. You dropped an "h" in here, before (3).
10. The boys (4).
12. Lemon skin (4).
14. "Ye men of Galilee why stand ye gazing thus?" (Acts i.) (2).

CLUES DOWN

1. (and 21 across). Promised to all who trust in Jesus (John iii. 15).
2. Bring ye all the tithes into the storehouse and prove Me now herewith saith the Lord of Hosts if I will not you the windows of heaven (Mal. iii. 10).
3. We Americans.
4. "All that are with me thee" (Titus iii. 15 (6)).
5. "If be for us who can be against us?" (Rom. viii. 31 (3)).
7. Break, partly gaping (3).
9. Brazilian Town (3).
11. Dozey railway supporter (7).
13. Let Ede be crossed out (6).
17. "A certain woman which had an of blood twelve years" (Mark v. 25 (5)).
18. Rear of the raft (3).
20. Fasten with cord (4).
21. A little bit of Zion (3).
25. Outside (2).



The Family Altar
and
Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, January 17th. I. Chronicles xxviii. 1-10.
"If thou seek" (v. 9).

The Scripture portion for today continues the theme of David's preparation for the unbuilt Temple. It tells of his witness before a solemn assembly of the people to the plan of God revealed to him. It also tells of further instruction to Solomon. David unmistakably indicated that his son could not rest upon his father's experience. He would have to learn to love, and trust, and serve and follow God for himself. We must make our witness to our own children and to all young folk who come under our care or influence equally plain. It is impossible for us to decide for someone else, but our lives, words, and actions should demonstrate our desire that such an acknowledgment should come.

MONDAY, January 18th. I. Chronicles xxviii. 11-21.
"Be strong and of good courage" (v. 20).

God had given His plan and had taken care of even minute details. He had meticulously instructed David in the way He wanted His temple to be built. The king was scrupulous in his revealing to Solomon what God required. Now he gave the word of encouragement. Have you tried this method of getting things done? Instead of condemning the inaccuracies both small and great, give a word of congratulation and support for that which has been done well. Your teaching on the inadequacies will be all the more welcome. God had revealed His will but it needed the steadfast courage and resolute determination of His servants to fulfil it.

TUESDAY, January 19th. I. Chronicles xxix. 1-9.
"They offered willingly" (v. 9).

The power of example is forcibly demonstrated in David's words and actions concerning the temple. He did not command or cajole—he merely revealed his heart. His people gave in like measure so that they were filled with joy and their king exulted. The Lord loveth a cheerful giver not only of money but of kind, service and worship. We so often have to have "pep talks" and the like before we will stir ourselves. Our lack of spontaneity and open-heartedness robs the Lord, His people—and our own hearts.

WEDNESDAY, January 20th. I. Chronicles xxix. 10-30.
"We thank Thee" (v. 13).

It is fitting that, among the last things this book relates concerning David, this model prayer of thanksgiving and dedication is

given prominence. His remarks upon the almightiness of God (v. 11) are beautifully in anticipation of the Lord's prayer. Our freedom of utterance in public and private devotions should never be allowed to produce familiarity with God. We would abhor this in the presence of royalty or some local dignitary—why countenance it in the presence of the Lord God Almighty? It is very pleasant to meet courteous children, but we ourselves fail many times as far as God is concerned. What He most desires are our humble, THANKFUL hearts.

THURSDAY, January 21st. Revelation i. 1-8.

"The Revelation of Jesus Christ" (v. 1).
To John the Beloved was given the splendid task of completing the Canon of Scripture in recording his Patmos vision of future glories. God's wonderful Word is itself an unfolding of God's Divine purpose in Christ and it is appropriate that its culmination is a further unveiling of His mystic splendours. John the Baptist's words are in harmony with this introductory portion—"He must increase, I must decrease." The task of the Spirit and the Bride in this age of grace is to reveal the Christ in all His glory. What a privilege that by life, lip, action and character we can display the spirit of Christ.

FRIDAY, January 22nd. Revelation i. 9-20.

"His hairs were white" (v. 14).
The description of the Saviour is awe-inspiring in its majesty. This is the triumphant, supernal, glorified Lord—yet it was "this same Jesus." John recognised Him easily; He was "like unto the Son of Man" (v. 13). He was the MAN in the glory at God's right hand, the High Priest touched with a feeling of human infirmity. There was also a memory of His suffering for His hair was white. A vile thirty-three years old man would not have been thus. Was it Gethsemane that caused this head to be hoary?—the desertion of the disciples—the forsaking of God?—the agony of body, mind and spirit? Heaven alone can reveal it to us, but from our hearts we can say "It was for ME."

SATURDAY, January 23rd. Revelation ii. 1-7.

"Do the first works" (v. 5).
Though Paul exhorts the Philippians to put the past behind them, to be ever questing for new spiritual adventure on the way to the heavenly goal, he is very careful to tell them, "whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. iii. 16). The church at Ephesus had lost its first love; the honeymoon was over. Go back to the early days of your conversion. Are you as zealous now? Do you pray as much or as fervently? Does it still move you to the depths that your unsaved loved-ones and friends are going to hell? Are you as hungry for the Word of God? Our experience may have deepened in some respects, but we must ever be watchful to keep the fire burning brightly. The mechanics of worship and the Word may now be child's play to us, but is our service automatic and unfeeling?

COMING EVENTS

BELFAST (Ulster Temple). Commencing Jan. 3. Ulster Temple, Ravenhill Road. Campaign by Russell Richardson, Canadian Evangelist. Suns., 7 p.m. Week-nights (except Fri.), 8.

BROADMOOR. Jan. 24. H.M. Institution. Pastor D. B. Gray and London Crusader Choir, 5 p.m.

COULSDON. Jan. 16. Elim Church, Chipstead Valley Road. United Pentecostal Rally. John Carter (A.O.G.) and Douglas B. Gray with London Crusader Choir. 7 p.m.

DORKING. Feb. 6. Elim Church, Willow Walk. South London District Presbyterian Rally. 7 p.m. Speaker: Pastor A. R. Boston.

HASTINGS. Feb. 7. Elim Church, Silverhill Hall, St. Leonards. Pastor's Anniversary. Special Speaker: Pastor G. M. Every (A.O.G.), Margate.

ILFORD. Jan. 24. Elim Church, Scafton Road. Elim Students. Sunday, 11 a.m. and 6.30 p.m.

LEYTON. Jan. 23-Feb. 7. Elim Church, Vicarage Road, Sat. (23rd), 3 and 6.30. East London Revival Rally. Sun., 11 and 6.30. Mon., 7.30. Pastor S. Gorman. Second Advent Series (until Feb. 7, Fris. excepted).

PONTYPRIDD. Jan. 14-17. Elim Church, Thurston Road. Three British Youth for Christ films. Thurs: "Great Discovery." Fri.: "Mid-Century Crusade." Sat.: "Mr. Texas" (Billy Graham). Sun.: Speaker: Mr. George Richardson, Youth for Christ evangelist, 11 and 6. Week-nights, 7.15.

RANDALSTOWN. Commencing Jan. 3. Elim Church. Campaign by Pastor A. Wilson. Suns., 7 p.m. Week-nights (except Fri.), 8.

ST. HELENS. Jan. 23, 24. Elim Church, Duke Street. Visit of Pastor H. W. Greenway for Sat., 7 p.m. (Rally). Sun., 11 a.m. and 6.30 p.m.

SWINDON. Jan. 30, 31. Coronation Temple, Osborne Street. Miss Vera McGillivray, Elim missionary to Formosa. Sat., 7 p.m. Sun., 11 a.m. and 6.30 p.m.

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.

Leeds, Jan. 16-19—Belgrave Central Hall, Briggate (Film 19).

Jan. 20—Foursquare Gospel Church, Bridge Street.

MISSIONARY ITINERARIES

Pastor Leslie Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches during January: 16, 17—Edinburgh. 18—Glasgow. 19—Greenock. 20—Kirkintilloch. 21—Motherwell. 22—Dunfermline. 23, 24—Aberdeen. 25—Dundee.

Miss L. W. Loosemore, prospective Elim missionary to Southern Rhodesia will visit the following churches during January:

16—Driffield. 17—Harrogate. 18—Bishop Auckland. 19—Sunderland. 20—Malton. 21—Scarborough. 23—Hull (Mason Street). 24—Hull (City Temple).

Miss F. Grossen, Elim missionary on furlough from the Transvaal, will visit the following churches:

January 23, 24—Halifax. 25, 26—Knottingley. 27, 28.—Sowerby Bridge. 30—Dewsbury. 31—Huddersfield. February 2—Wrenthorpe. 3—Leeds. 4—Bradford.

THE LIGHT OF CHRIST AT BERNERAY—

(Continued from page 29)

of man's wisdom, but in demonstrations of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God" (I. Cor. ii. 2-5).

It is this New Testament type of conversion, where each convert has a real experience of the presence and power of the Risen Lord Jesus Christ, which has changed the lives of the people of Berneray. Moreover, it is this New Testament type of evangelism, where the Holy Spirit glorifies the Lord Jesus Christ (John xvi. 13-15), and the Risen Christ Himself does His Father's works in the midst of the people, which both Christian and non-Christian worlds must have again if the earth is to be saved from the impending chaos.

In conclusion, how lovely a thing it would be to hear each new convert to God exclaim: "Why did you not tell me it was so wonderful to be a Christian?"

THE GIFT—"If Thou Knewest the Gift of God"

By STELLA HUTCHINS KESSLER

KNOWING Him, how one's heart is warmed and comforted as we actually see with our own physical eyes His precious words on the printed page! How wonderfully He conveys the truths through the spiritual sight of the believer! Is not this fact an effectual way to present God's verities to a groping one? Awakened sight will search the Scriptures; the mind will be occupied with God's Word; ideas of the heavenly things will be revolved in the mind,—as Paul says in Philippians ii. 5: "Let this mind be in you, which was also in Christ Jesus," for there His mind is expressed on the tangible printed page which we can handle with our own hands! To think that these words of life are preserved for us and kept for our perusal even down to today—the same words which our ancestors read with the same fervour and warmth! "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments" (Psa. lxxviii. 6, 7).

We read in John iv. 10 how our Lord said to the woman at the well. "If thou knewest the gift of God." The eager student, the grateful reader may think at once of John iii. 16. In meditation, one is brought into direct fellowship with Christ Jesus, God's wonderful gift! "Truly our fellowship is with the Father, and with His Son Jesus Christ" (I. John i. 3).

Then we see the close relationship of Him to the believer

as in Colossians i. 27, "Christ in you, the hope of glory."

And again, "If thou knewest the gift of God," we see Him in His glorious Person who fills our every need, "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

To the woman at the well He was truly the Gift of God in His fulness.

To our dear ones who once read those words and are now gone Home; to us, their children; for those to whom we would witness of His love and care; and for all the souls we are mentioning in our prayers and for whom the Saviour longs—to all who will believe and accept the precious Gift of God, He stands willing to impart His Gift in all His richness! Thank God for His printed page whereon we read such good news! No wonder the missionaries ask for prayers for the printing press that others may read and pray for—

More saved ones today, Lord,
That the Body may soon be complete;
More of Thy saints today, Lord,
For the Master's use made meet;
More witnessing today, Lord,
More prayers for the lost,
More love for the sinner,
Seeing His love at such cost.

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bridlington.—Booking now at the house of many happy returns; sea front. H. & c.; spring interiors; good food; personal supervision; terms reasonable. Pensioners £3 10s. 0d. per week—May 22nd to June 5th. Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.4

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.

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

MISCELLANEOUS

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

Wanted, Scriptural Films 16mm. sound or silent, to purchase, hire, or loan. Newbery, 144, Preston Road, Yeovil. C.5

Lyons Piano, perfect condition, recently overhauled; £30. Apply: Mr. Brown, 33, Northcroft Road, Englefield Green. 'Phone: Egham 2963. C.7

SITUATION VACANT

Assistant Manageress required for Elim Holiday Home at Eastbourne. Apply: stating age and qualifications to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

ENGAGEMENT

Dix: Evans.—The engagement is announced between Robert James Dix and Joan Evans; both members of Elim Church, Selly Oak. C.6

MARRIAGES

Parr: Websdale.—On December 26th at Elim Church, Lowestoft, by Pastor George Backhouse; George Charles Parr to Connie Gladys Kathleen Websdale.

Scott: Marriott.—On December 19th, at the Congregational Church, Woodford Avenue, Ilford, by the Revs. J. Brankin and A. J. K. Magee; Lionel Douglas Scott to Pauline Frederica Marriott; both Elim Crusaders.

WITH CHRIST

Dillnutt.—On December 13th, Mrs. Edith Alice May Dillnutt, aged 75, faithful member of Elim Church, Ryde, passed peacefully into the presence of the Lord. Funeral conducted by Pastor E. Cyril Jones.

Frith.—On December 29th, Arthur Frith, aged 62, of Sheffield. Funeral conducted by Pastor S. Penney.

Leeds.—On December 24th, Susan Mary Leeds, aged 9. Funeral conducted by Pastor George Backhouse.

Montgomery.—On December 27th, Mrs. H. C. Montgomery, aged 77, passed into the presence of the Lord; for over thirty years a member of Elim Church in Belfast. Funeral conducted by Pastors J. Smith and Wilson.

Stevenson.—On December 14th, Mrs. Hannah Stevenson, aged 78, faithful member of the Bethel Temple, Longton. Funeral conducted by Pastor H. W. Fardell.

THIS WEEK'S BOOKSHELF—

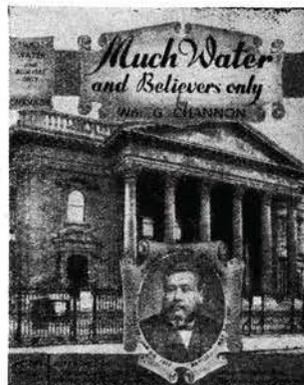
Books you ought to read

THEOLOGICAL AND BIBLE STUDY

ANSTEY (Martin). **HOW TO MASTER THE BIBLE.** An Exposition of the Method, a Demonstration of the Power, and a Revelation of the Joy of Bible Study. Cloth boards, 5/- net.

CHANNON (Wm. G.). **MUCH WATER AND BELIEVERS ONLY.** Linson boards, 5/- net.

"The book contains a comprehensive study of believers' baptism by immersion . . . and it will be welcomed not only by the many who hold firmly to the New Testament teaching on the subject, but by the yet larger company who seek a clear exposition of it in the light of the Scriptures." *The Christian Herald.*

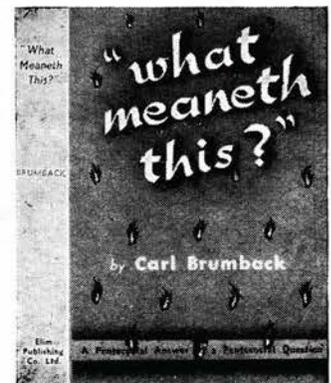


BOOKSHELF—

BURTON (W. F. P.). **WHAT MEAN YE BY THESE STONES?** Bible Talks on the Lord's Table. Stiff paper covers, 1/6 net.

BRUMBACK (Carl). **WHAT MEANETH THIS?** Cloth Boards, 7/6 net.

In this book will be found the most complete exposition of the present-day Pentecostal teaching concerning tongues that has yet been published.



CLARKE (Robert). **THE CHRIST OF GOD.** Foreword by Dr. W. Graham Scroggie. Cloth boards, 10/- net.

A comprehensive study of the Person of Christ, emphasising vital truths and exposing errors.

"A most valuable book which we most heartily commend." *The Harvester.*

"A fine piece of work . . . We warmly recommend this volume as likely to be most useful." *The Irish Baptist.*

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