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The

Elim Evangel

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

VOL. XXXVI. No. 48.

THREEPENCE

DECEMBER 10TH, 1955.

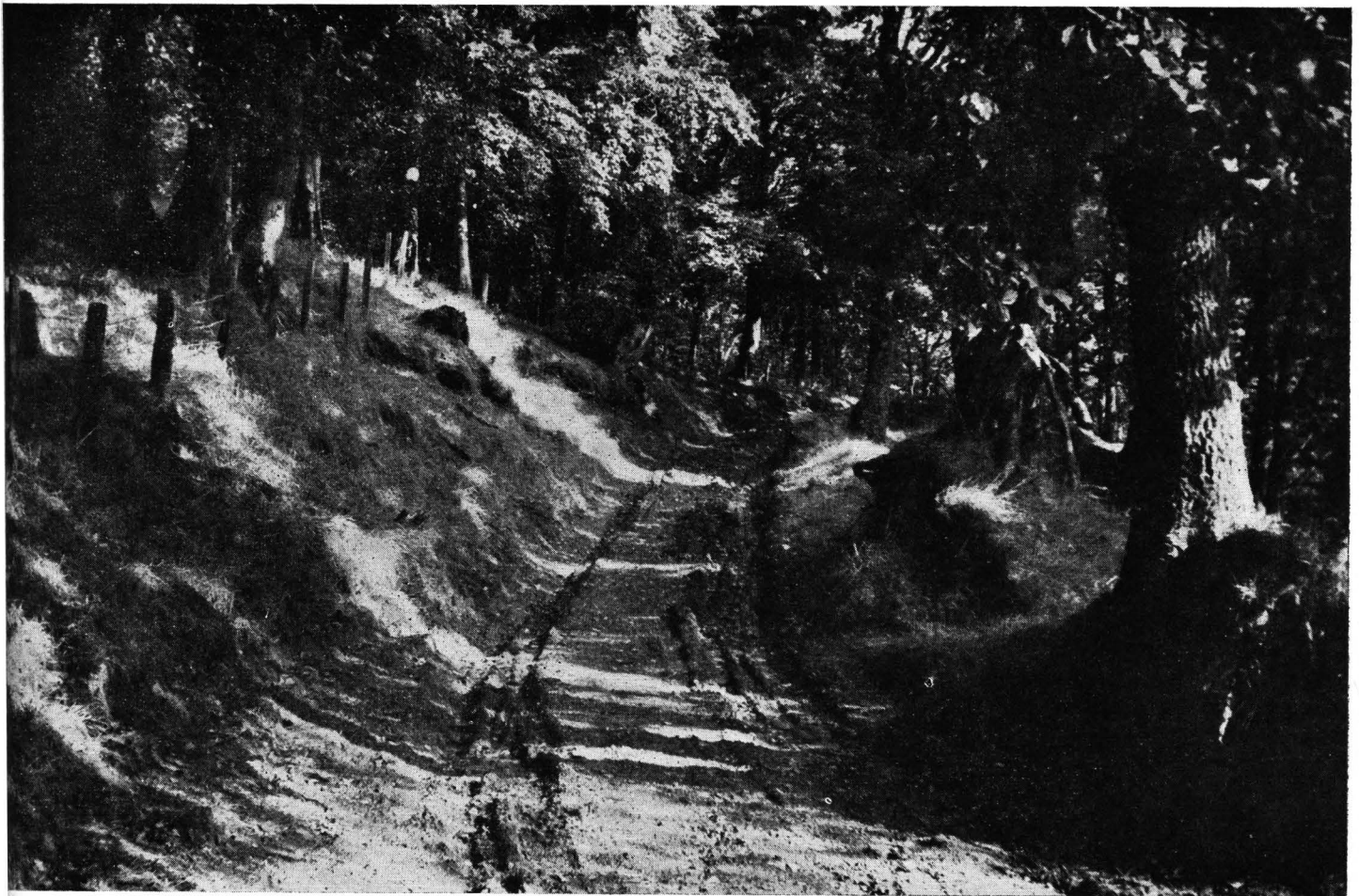


photo by]

The Road through the Woods.

[Mr. Bean of York.

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

News Reports from the Churches

The following report is from the *Evening News and Times* of 26th November:

50 PEOPLE BAPTISED AT WORCESTER

A large congregation was present last night at the Elim Church, Worcester, to witness the baptism, by total immersion, of some fifty candidates. The baptismal service was held as a result of the recent revival and divine healing campaign conducted by the Rev. Ken Matthew and party in Worcester, and last night among the candidates of both men and women, whose ages ranged from fourteen years, were two converted Roman Catholics, a German woman and her son, and an Austrian.

Portable Tank

The ceremony was an impressive one. A huge portable tank had been erected at the front of the church. Throughout the service candidates dressed in white, had been seated to one side of it, but as the actual ceremony began they were led, four at a time, to the tank. Then, one by one, Mr. Matthew, standing knee deep in water, received them, totally immersing them for a few seconds.

Though some of the candidates showed signs of nervousness and one turned away, the majority remained calm.

Before the ceremony took place, Mr. Matthew explained that baptism by total immersion was the Scriptural way of making a public confession of conversion. Christening, he said, nowhere to be found in the Bible, was in no way connected with the baptism of full immersion.

"I have read more than once," he declared, "of parents who, because their baby died before being Christened, thought it was lost." Christening had nothing to do with Bible teaching, and was nowhere to be found in the Bible, he continued. But he urged no one to be baptised unless they believed, for baptism, he said, was an indication that one did believe.

BLESSINGS AT BURTON-ON-TRENT.

The Annual business meeting and Fellowship Tea was held recently at which a goodly number of members and friends were present.

We are glad to report that for the first time since an Elim Church was established in this brewery town we now have a complete church diaconate of earnest men all of whom have received the gift of the Holy Ghost.

We were encouraged to hear from our Treasurer that certain loans on the minister's house will soon have been repaid—the debt having been reduced by nearly £500 in less than three years.

As a matter of interest—and perhaps a suggestion!—at a recent meeting of our Church Session it was decided to send a taxi on the first Sunday of every month to one of the outlying estates to bring in sick and aged members to the Gospel service and following Communion service. These folk would not normally be able to attend the church and we look forward to rejoice with them in renewed fellowship.

Much more could be said of past blessings but with anticipation we look forward to greater things.

SISTERHOOD RALLY AT GREENOCK

"As the lily among thorns so is my love among the daughters." Looking on, one felt that a sense of this love and fellowship was experienced at the Sisterhood Rally held recently in the Elim Church, Greenock. Here representatives of the various local Women's Guilds and Sisterhoods assembled. Our special speaker for this occasion was Pastor Archie Nicolson of Senegal, formerly of Greenock. The message given by our brother was based on the above text (Song of Sol. ii. 2). To that large gathering of 420 sisters the speaker pointed out very forcibly the great need of having Christ at the head of each Women's Fellowship, and having named ourselves as Christian guilds or fellowships, the world looking on must of necessity see a change in us. Much blessing was derived from the very inspiring and encouraging message. In addition, Pastor Nicolson favoured us with two messages in song and the members of our own Sisterhood rendered a choir piece. Accompanying Mrs. Hilliard on the platform were several minister's wives from our neighbouring churches and missions and also the officers in charge of the local Salvation Army Corps.

Such another of those days that the Lord hath given, and truly His presence was felt and we praise Him for much blessing received. Moving amongst these dear sisters at the close of the Rally it was a great thrill to hear them express how they had been blessed by the message given and all that had taken place. —Mrs. C. Ogley.

FIFTH ANNIVERSARY AT PONTLYTTYN

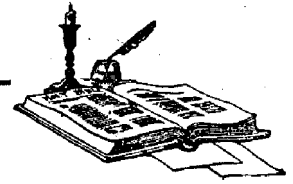
The following report is from the local Press :

ELIM CHURCH—Large congregations attended the services at Elim Church on Saturday and Sunday. The services were held to mark the fifth anniversary of Pastor D. Keenan's taking over the pastorate of Elim Church. The guest speaker on Saturday was Rev. P. H. Brewster, City Temple, Cardiff, and on Sunday, Pastor Harford of Hereford. Solos were sung by Mrs. E. Morris and Pastor Harford. Choruses were sung by the Sunday School scholars, conducted by Mrs. P. Brooks, Sunday School Superintendent. Mrs. D. Keenan was the pianist throughout the services. The services were convened by Pastor D. Keenan. Before the Saturday evening service the visitors and members were entertained to tea, served by the ladies of the church. Pastor Keenan expressed his thanks to the visiting preachers and the ladies for serving tea, and also to all who had contributed in any way to the success of the meetings.

If you forget God for an hour or two during the day return to Him acknowledging your weakness, and ask Him to forgive you.

THE WRITERS OF THE BIBLE

By J. B. PRICE, LL.D., D.Litt., D. D.



A PART FROM THE PRESERVATION and moral effects of the Bible, another very remarkable circumstance may be mentioned, illustrating its Divine authority. I refer to the agreement of the several parts with each other. This peculiarity appears very striking whether we regard the writers of the Bible, or what they have written.

The Bible was not written by one person, but by many, of different stations, abilities, and education.

Moses who wrote the Pentateuch, was learned in all the wisdom of the Egyptians, and brought up as the son of Pharaoh's daughter; David and Solomon were kings; Daniel, a minister of state; Ezra a priest and a scribe; Amos, a herdsman; (Amos vii. 14); Matthew was a tax-gatherer; Luke, a physician; Paul, a learned Pharisee; Peter and John, fishermen; "unlearned and ignorant men" (Acts iv. 13). i.e. they filled no public station, and had not received a liberal education.

These persons lived at different times, and therefore could not have had any intercourse with each other. David, the sweet Psalmist of Israel, wrote about four hundred years after Moses; Isaiah about two hundred and fifty years after David; Matthew, more than seven hundred years after Isaiah, and four hundred years after Malachi, the last of the writers of the Old Testament. Between Moses who wrote the first and John who wrote the last of the sixty-six books which form our present Bible, there was an interval of more than 1,500 years. Now, in such a Book, or rather a collection of books, so written, is not the agreement of the several parts with each other remarkable?

This agreement is on subjects the most difficult. These writings treat of the attributes and purposes of God. They unfold to us what is His great design in the government of this world, from the beginning to the end of time. In Genesis we see the Church commencing her pilgrimage; in the Book of Revelation, we are called to contemplate her entering into glory (Gen. iii. 15; Dan. vii. 14; I. John iii. 8; Rev. xi. 15; vii. 9, etc.). They reveal to us that the great intention of God's love is to "gather together in one all things in Christ." (Eph. i. 10); to the praise of the glory of His grace. See John xvii. 20, 21, 24.

They treat of the nature of man. (Gen. i. 26; Rom. iii. 23; viii. 7); and of the object of his creation (Prov. xvi. 4; I. Cor. x. 31). They hold forth a mirror to the human heart, so that everyone may see reflected his own motives and character. They teach us the nature of true happiness. (Eccles. xii. 13; Matt. v. 3, etc.; xi. 28.) These subjects being of infinite importance to all, have engaged the deepest study of the most profound philosophers, whose views of them have been vague and various, whilst those of the writers of the Bible have been clear and consistent. (See Mosheim's "Ecclesiastical History," Vol I., on the absurdities and opposition to each other of the Greek and Roman philosophers.)

This agreement appears the more remarkable, when we

consider the different forms under which they have treated these subjects.

One frames laws, as Moses; another gives an abstract of the history of the Jewish nation, as Joshua; another of a private family, as that of Ruth; another writes Psalms, as David; or Proverbs, as Solomon; Isaiah, Jeremiah and others, give us prophecies, the four Evangelists, a biography; Paul and others letters.

In comparing the Old and New Testaments, we perceive a striking contrast as to the forms of religion inculcated by Moses, and by our Lord Jesus.

The law, as given by Moses, abounded in ceremonies, and was adapted only to the peculiar circumstances of one nation. (Deut. xvi. 16). The system of religion which the writers of the New Testament have given contains but few ceremonies, and those of a very simple character, and admits of universal application. (Mark xvi. 15). How wonderful that two systems, at first sight so dissimilar, should be found, on a more careful study, to agree with each other in all material points! They present, throughout, the same views of the purposes of God, the only views worthy of Him which have ever been given; they present, throughout, the same views of the nature of man—views which are different from all others, but which alone are found to agree with fact; and they present those very views of the nature of real happiness, which are proved by experience to be true. In short, the religious systems of the Old and New Testaments, as unlike in some of their parts as the scaffolding and the building, are found, in those very parts, to have the same connection as the scaffolding has with the building (See Gal. iii. 24, 25; Heb. vii. 18, 19).

Whence such agreement in all its parts? Surely a Divine Architect must have superintended such a building! Surely the holy men who composed the Bible, "spake as they were moved by the Holy Ghost"; (II. Pet. i. 21); surely, "all Scripture is given by inspiration of God"! (II. Tim. iii. 16). Inspiration has been accurately defined to be "such an immediate and complete discovery by the Holy Spirit, to the minds of the sacred writers, of those things which could not have otherwise been known—and such an effectual superintendence as to those matters which they might have been informed of by other means—as entirely preserved them from error, in every particular which could in the least affect any of the doctrines or precepts contained in their books!" Scott's "Essays."

The Bible is distinguished as the Word of God by its perfect regard to Truth. This regard to Truth, which the writers of the Bible inculcate in others, they practised themselves. And the same uniform regard to Truth distinguishes their writings when called to speak of themselves, or of those whose reputation would reflect credit on themselves.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

Editor: Pastor W. C. Hathaway.

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EDITORIAL

Home Call of Joseph Payne

It is with deep regret and with heartfelt sympathy for his sorrowing wife and family that we have to report the home-call of our beloved brother, Pastor Joseph Payne. The first intimation we received was in a cable from Pastor Fred Packer to say that he had suffered a heart attack on Friday, November 11th, and passed to be with the Lord the next day. The funeral was on the following Tuesday, November 15th, and Pastor Packer assisted at the service.

Pastor Henry Fardell of Vazon, Guernsey, writes:

"It was somewhat of a shock to me when I got Rolfe Payne's telegram to say that his father had died. I have known Joseph Payne for a long while. I can claim to be the first one in Pentecost to know him. For it was during 1928 that he entered our Elim Hall at Hendon one Sunday evening when I was in charge there, and on that night after I had preached on the Prodigal Son, Joe knelt with me in the Minor Hall and literally wept at the Cross and became soundly converted. From the very first he was out-and-out for the Lord and his winning way and happy disposition made him a most attractive worker. He did everything he could possibly do for the Lord and it was obvious to all that he loved God. At Hendon he began to train for the Lord's service, soon to feel the call to enter the Elim Bible College. After a period of fruitful ministry he then received the call to be a missionary in Mongolia. It was my joy to be the one to introduce Ken McGillivray to him, feeling at heart God had a place for Ken with Joseph Payne. Ken then became a co-worker with Joe in Mongolia and later in Formosa. Joe has done a great work for his Lord. Apart from his work on the foreign field and his ministry in Switzerland and America, he was greatly blessed, and often drew large crowds by his sincere Spirit-touched ministry.

It is my personal opinion that at the end he just burned himself out for God. After years of constant and closest contact with him the memory of his grand Christian personality will linger with me until we meet again."

Yes! The memory of our beloved Brother and his untiring zeal in the cause of Christ will long be remembered by so many of the Elim ministers and friends who knew him. May we all be found faithful to our calling, as he was.

Change of Address

Pastor Ken Matthew, late of Pontypridd, has asked us to advise all concerned that his address is now: "Elim Manse," 42 The Hill Ave., Worcester. Tel: Worcester 4536.

CHRISTMAS NUMBER

Our next issue will take the form of a Double Christmas Number, dated December 25th. It will be in two colours and will contain seasonable articles and reports. You will enjoy this number for your Christmas reading. Make a special note now, to order your extra copies to send to friends for Christmas.

ELIM BROADCASTS OVER RADIO I.B.R.A.

Following is the programme for the Elim broadcasts from the new I.B.R.A. station at Tangier for the next three weeks. The transmission is on the short wave band—30.71 and 41.85 metres. If reception is not clear on one wavelength, try the other.

Sundays, December 11 and 18.

9.30 to 9.45 p.m. Hymns great and glorious, sung by the London Crusader Choir and Massed Male Voice Choirs.

9.45 to 10.0 p.m. Service from The City Temple, Cardiff.
Speaker: Pastor P. S. Brewster.
Soloist: Pastor Wm. Plowright.

Christmas Day (Sunday), December 25.

9.30 to 9.45 p.m. Christmas music and song by the Clapham Choir, the London Crusader Choir, and Instrumentalists.

9.45 to 10.0 p.m. Service from the Elim Church, Clapham
Speaker: Pastor H. W. Greenway (President).

Details of our January broadcasts will be published as early as possible.

Also commencing shortly on Wednesday evenings is a new programme entitled "MEN and their MESSAGE." These programmes will include messages by a team of Elim Ministers from various parts of the British Isles.

He who prays and then fears brings discredit upon the altar at which he prayed, and he who tells us of the promises of God and then lives sin in subjection to Satan, disowns God.

WALKING IN THE LIGHT

A sermon by Pastor Ken Smith

"If we walk in the light as He is in the light the blood of Jesus Christ, His Son, cleanseth us from all sin."

—I. John i. 7.

WALKING IN THE LIGHT is an essential factor of all true blessing and revival. The writer of Proverbs reminds us that "The path of the just is as the shining light, that shineth more and more unto the perfect day," for a continuance of divine illumination is promised to all who obey God's Word. The Psalmist speaks graphically of "Walking in the light of His countenance." In the prophecy of Isaiah the Lord exhorts His people to "walk in the light of the Lord."

The cry at creation was "Let there be light" and there was light, and God is ever shedding illumination into the darkened souls of men by the energies of His Holy Spirit. Jesus Christ exhorted His hearers to walk while they had the light, lest darkness come upon them. He was self-confessedly the "Light of the World." Walking denotes progress, and Paul exhorted the Ephesian believers to walk as children of light.

To maintain fulness of blessing, not only in the personal life, but in assembly life, and to bring revival to the Church of Jesus Christ there needs to be a continual walk in the light. You must walk in the light. Walking towards the sun brings life, light, and heat, but walking away from its radiance we are confronted with our own shadow. In the spiritual realm walking in the light brings life and light and warmth, but to turn our backs on the light received brings us face to face with the shadowy spectre of backsliding.

Tonight I want to think of the background of our text. John deduces from the nature of God the conditions of fellowship. In this epistle two distinct revelations of the character of God are given. God is light and God is love. In these we see the promise of divine illumination and divine affection. His people must walk in light and love. There must be complete harmony between our conduct and His character, for we must "walk in the light, as He is in the light."

The Psalmist portrays the majesty of God in the following manner: "Thou coverest Thyself with light as with a garment," for he had caught a glimpse of the outshining of irradiant glory, and the beams of divine illumination. The New Testament speaks of God dwelling in the light unapproachable, portraying the intense holiness of His presence. There is no variableness, neither shadow of turning in the Father of Lights, nor is darkness, deceit, delusion, or debasement to be found in Almighty God. Our conduct must be the outshining of His character. Moffatt's version says that the believer must "live and move within the light," and the 20th Century Version states that "our lives should be lived in the light." What does the Word of God mean

by "walking in the light"? What is the message of this text to you as a Pentecostal believer?

Walk in the light of Truth by God's Word.

The Psalmist exclaimed "Thy word is truth" and explained "Thy word have I hid in my heart, that I may not sin against Thee." The Word of God down the centuries has been a light, the one light, which has illuminated the mystery of human existence. Jesus said "I am the Way, the truth, and the Life," and the Apostle John rejoiced that those to whom he was writing were "walking in truth." The work of the Holy Spirit is to guide the believer into all truth, to give divine illumination upon the sacred page.

Never sell the truth as it is in Jesus for a mess of worldly pottage. Esau despised his birthright and was damned. The precious truth of the gifts of the Holy Spirit has been re-discovered by the Pentecostal section of the Church of Jesus Christ, and as individual recipients of His grace, and the fulness of the blessing of the Lord let us never sell these spiritual and supernatural endowments for any tantalising offer of Satan. Do not despise your Pentecostal birthright. Walk in the light of the truth of Pentecost and He will break forth more light from His Word to your soul. Depart from this precious truth and your soul will be starved of spiritual blessing.

Walk in the light of Holiness which is God's will.

The writer to the Hebrews speaks of the believer being a "partaker of His holiness," and Paul explains "This is the will of God even your sanctification." Holiness was never meant to be a denominational label, but the experience and testimony of every child of God. If you are filled with the Spirit you will be holy, for remember He is the Holy Spirit. "Be ye holy, even as I am holy," exhorts the Word of God, and we are urged as believers to make holiness our pursuit, without which no man can see the Lord. Perfecting holiness in the fear of the Lord is a moral responsibility of every Pentecostal believer. The baptism of the Spirit ought to make us more holy, if it does not, our experience is below the standard of the New Testament pattern. The Pentecostal witness is dependent on the holiness of your character and conduct. A holy life is possible through the energies of the Spirit of God, therefore walk in the light of holiness which is God's will for your life. If not your testimony for Pentecost will not be very effective, for one is known by one's walk, and not one's talk.

Walk in the light of Separation which is also God's will.

The Israelites were not to sow mingled seed, nor to plough with an ox and an ass, nor to weave a garment of linen and wool. God was desirous of teaching the truth of separation. Paul especially refers to separation in his Corinthian epistle, and in John's epistle similar remarks are made.

(Continued on page 572)

THERE IS MUCH TALK IN OUR DAY about revival. Most certainly we all agree that the answer to many of our problems is revival. Many of us long for revival. But sometimes in our enthusiasm for revival we become unmindful of the conditions laid down in God's Word by which such a great blessing can be obtained. In order to remind ourselves of the guidance given in the Scriptures to those who seek blessing, I want for a while to draw your attention to king Hezekiah. It will be helpful for us to see the way he led his people into spiritual revival. By so doing we may discover a pathway to revival.

We need to have a firm conviction that such a blessing as revival is needed.

Hezekiah was old enough when he came to the throne to have remembered something of the reign of Jotham, the king who had reigned before Ahaz, whom Hezekiah had succeeded. Jotham had reigned well and God had prospered him. Judah became strong and influential. But when he died and Ahaz ruled, the reverse took place. He was a king who lived according to his own will and had no time to walk humbly before God. Under him the nation became impoverished. Nations made her a spoil and caused the people to pay tribute. We read that God brought Judah low because of Ahaz.

As soon as Hezekiah acceded to the throne he set about making a change. He knew that the way of national recovery was spiritual revival; a return to the godly ways of the former king Jotham. We must also realize that the need of the hour, is above all other needs, revival. Streams of blessing sweeping toward us from the Lord.

Hezekiah began by cleansing the temple and sanctifying the priests.

For many years the temple had been neglected. Ahaz had closed its doors. The temple courts appear to have been in use, but the holy place and the most holy became rooms where unwanted stuff was stored away. It took sixteen days to clean the place. The refuse being carried and thrown into the brook Kidron. When the rains came that small stream became turbulent, and the rushing waters would carry the waste and deposit it in the Dead Sea.

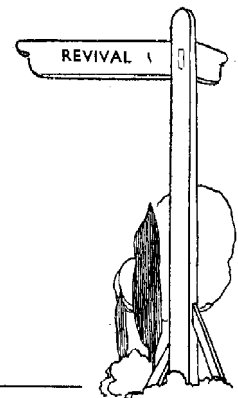
No doubt many now thought that he had gone far enough in his zeal for the things of God. They did not mind some religious fervour, but not too much. Perhaps they attempted to stay his hand, at least it is intimated that the priests were not all of them whole-hearted in the matter.

I wonder if any of my readers are like that in their attitude toward spiritual things! We meet folk sometimes who seem to have a sudden impulse to be religious. The death of a loved one, or some tragedy, has awakened their

A PATHWAY TO REVIVAL

"And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel!"

(II. Chron. xxix. 27).



By

Pastor C. J. WATKINS

(ELIM CHURCH, BOLTON)

slumbering consciences. They feel all is not well, they feel unready to die. They join a church and become active in religious things for a while. My friend, this will not suffice. To turn over a new leaf, to commence life afresh by joining a church will not do. Something more must be done. Hezekiah knew too well that to leave things only half done was worse than useless. He must bring the nation to God, cause confession for sin to be made, and a re-dedication to God. Men today need a work of grace in their hearts. Need to give themselves to God. They must be born again.

Hezekiah put the nation on a firm basis and into the pathway of blessing by re-introducing the sacrifices. The sin offering and the burnt offering in particular.

There was an important difference between these two which we must observe. Let us look at these sacrifices and see the difference.

(i) The sin offering. Leviticus iv. 1-35; vi. 24-30.

It was an obligatory offering as atonement for sin. If the offerer was a priest who had sinned, or if the offering was on behalf of the whole congregation, the blood was brought into the holy place and sprinkled toward the veil and upon the horns of the golden altar. The Lord's portion was burned upon the altar which was at the door of the Tabernacle. The rest was carried out and burned without the camp. If the offerer was a ruler or one of the people the blood was not brought into the holy place (Lev. iv. 22-35). But some was placed upon the horns of the brazen altar and the rest poured out at the side of the altar. The Lord's portion was burned and the remainder was for the priest. The principle to observe is this, that the one for whom the sin offering is presented does not partake of any of it. The significance is plain. When we gather around the Lord's Table we remember the Lord's death on our behalf. He was our sin offering, a sacrifice made once and for all in which we can neither participate nor share.

(ii) The burnt offering. Leviticus i. 1-17; vi. 8-13.

It was a voluntary offering, an act of dedication to the Lord. They called it the burnt offering because the whole of the sacrifice was burned upon the brazen altar at the Tabernacle door. The offerer was to kill the sacrifice laying his hand upon the head of the animal. He was commanded to flay it and cut it in pieces. Since all the animal was burned there were only two matters of importance. First, the disposal of the ashes, without the camp; and secondly, the tending of the altar fire. That fire was never to go out, and was always to have a burnt offering thereon as a token of Israel's consecration to God. Neither priest nor offerer partook of any of the sacrifice, except that the hide went to the priest (Lev. vii. 8). In this sacrifice as a contrast to the sin offering the stress is laid upon the complete consecration and dedication of the offerer. This is made especially clear in Romans xii. 1 where the words, "your bodies a living sacrifice," indicate clearly that the apostle Paul had the burnt offering in mind.

Now let us return to Hezekiah. He did not stay his hand after cleansing the Temple, but went on to draw the people back to God and true worship. He commenced once again to offer the sin offering and the burnt offering. Nothing took place when the sin offering was sacrificed, it was a solemn occasion. But immediately the burnt offering began, so the song of the Lord began also. The song of the Lord speaks to us of revival. Song always accompanies revival. But before we have the song of revival, the burnt offering must begin to ascend before the Lord. This burnt offering is a surrender of all of you, and all of me to the Lord. It is not just giving up this pleasure, or promising to do something else. We might do those things

and yet never give ourselves. But Jesus wants me, and all of me. We must offer ourselves completely to the Lord.

"All there is of me, Lord, gladly now I bring,
Let the fire from heaven seal the offering;
For time and for eternity take all, yes, all there is of me."

As soon as you do this you will have revival in your own life. If each church member did it we would see revival in the church. When many churches do it, who knows what will be the end thereof!

This burnt offering was a continual offering, day and night. Our consecration must be the same. Less than "All my days and all my hours" will not do. Are you afraid that full surrender will take the song out of your life? Such a thing could never be. Why, even in the ordinary things of life, it is the person whose heart is in his task that sings. The slackers, the half-hearted, never sing. Put your all upon the altar today and know the song of the Lord in your life.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

"In your patience possess ye your souls" (Luke xxi. 19).

We must be struck with the spirit of patience displayed everywhere in the New Testament. The patience of our Lord is remarkable. Isaiah prophesied of Him: "He shall not fail nor be discouraged, till He have set judgment in the earth." Nothing is more wonderful than the serenity of our Lord in the prosecution of His great mission. His zeal was a flaming fire, and His desire to see the travail of His soul in the establishment of His kingdom of universal righteousness and peace was intense, with an intensity into which we cannot enter. Never flurried nor betrayed into the agitation of hurry, but, while kindling with sublime and mighty enthusiasm, He proceeded to fulfil His destiny without haste and without pause. The same spirit of tranquil confidence animated the apostles. "Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." Because they exulted in glorious power, they were patient and long-suffering. In these days of feverishness and haste, our eye is too much on the clock. Rae, writing of the White Sea Peninsula, alleges that in all the hundreds of Russian peasants' huts, cottages, and houses that he visited, every one had a clock, yet he only saw one going. Wise people! It is well to remember that we are children of time; but the agitation and tension of watching the clock are not good for us in any sense, least of all in relation to spiritual things. Let us do our duty, and do it with confidence.

—W. L. Watkinson, D.D.

"The dearest idol I have known, whate'er that idol be,
Help me to tear it from Thy Throne, and worship only Thee."

Walk in the light of Love which is God's Way.

Light and Love is the theme of John's Epistle. He clearly states that "he that loveth his brother abideth in the light." Throughout the epistles as well as the Gospel of John the responsibility of walking in the light of love is expressed. Also in the Corinthian epistle, which is particularly applicable to a Pentecostal congregation. Love is the very essence of the Eternal, and it is love and not faith which is the prime virtue. This lesson has yet to be learned by the Pentecostal Movement. When Jesus saw the sick and needy He was moved with compassion. Love goes a long way in ministering to the sick in body or in soul. It was the Apostle of love not the Apostle of faith who exhorted the believers to "walk in the light"—of love. Without this virtue assembly life can be merely a vicious circle of petty jealousies, but with an assembly walking in the light of this truth the Spirit is well pleased.

Paul in his Galatian epistle, beautifully explained the purpose of divine grace, and the whole plan of redemption which is "to reveal His Son in me." Only as we know the transforming friendship of Christ and walk continually in the light of truth, holiness, separation, and love, shall the Lord of glory be transfigured in our lives.

The results of walking in the light are fellowship, and continual cleansing from the stain of sin. Fellowship with the Trinity and with the believer is linked by the act of walking in the light. Best of all, we can know the continual cleansing of His precious Blood. "The blood of Jesus Christ, His Son, goes on cleansing us from all sin" is the correct version of the latter part of this text we have studied.

Your conduct must correspond to the character of Almighty God, namely that of truth, holiness, separation, and love. By the aid of the Holy Spirit that is made possible—gloriously possible unto us all.

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I . B . R . A R A D I O

The propagation of the Gospel by means of Radio is the aim of our Swedish brethren who have erected the new Station, Radio Africa, in Tangier. It is called IBRA Radio, and that means International Broadcasting Association. Contract has been entered into to have Gospel broadcasts for 4½ hours daily, and for this to be extended later, and also for broadcast in the medium wave to take place. The Station was opened on July 29th last and the transmissions, which are in the short wave, are in English, Finnish, Swedish, Norwegian, Danish, German, Dutch and French, and also there will soon be transmissions in the medium wave in Spanish, Portuguese and Italian. These Gospel transmissions are made without charge to the country making them and the whole project is a missionary one, wholly dependent on the support of the Lord's people for its maintenance. To help the cause a "Federation of Listeners" is being established in each country, and regular information and literature will be sent to all interested persons joining the Federation. A vast new studio has been opened in Stockholm and the programmes are prepared there before being sent to Tangier. The English service is at 9.45 p.m. and on most evenings it is preceded by a musical programme in English at 9.30. Reports from Penzance in the West and Glasgow in the North, Eire, Durham and the Midlands indicate that there is a possibility of obtaining the Station in all parts of Britain. So far as the world is concerned letters have been received from New York, Japan, New Zealand, Cyprus, Germany, and Lapland to mention a few places indicating a good reception, whilst from Newport Pagnell, Bucks, a letter recently received says "We are receiving you loud and clear—have just listened to the message on Blind Bartimeus on the short-wave and—may we add our prayers that many may be reached through these Gospel messages."

The wave length at the moment—for English listeners—is 30.71 and 41.85 metres short wave. These may vary slightly as the best possible position is being sought for a permanent transmitting wavelength. The Office for IBRA is situate at Luton, and Douglas S. Quay is the representative. Further information may be obtained by simply writing to "IBRA Radio, Luton, Beds."

Readers may wish to note that amongst the programmes are Gospel programmes from Elim, Assemblies of God, and Pattern Fellowships in Britain, and also Revivaltime from U.S.A. on Thursday evenings, and Howard Rusthoi on Friday.

Prayer is asked for this great Pentecostal venture, that it will result in a greater number turning to the Lord. The announcement of the Station is "You are listening to IBRA Radio, Radio Africa, Tangier."

There are thousands hacking at the branches of evil to one who is striking at the root.—Thoreau.

50,000,000 PEOPLE CAN BE WRONG!

Pastor T. W. Walker "hits out" in modern jargon



"Everybody's doing it!"—such is the excuse for many a sin. Jive and jazz may be a pain in the neck (or in the ear!) to the young fellow, but the majority go in for it, why shouldn't he? That first cigarette was far worse than the worst dope from the doctor, but all his pals smoke and he must be like them. Mary really despises herself when she slinks into the public house with the others, but she does not want to be left out in the cold! Those not-so-good stories—they catch the ear of the gang, so, despite that queer feeling inside, they have to be told.

We must be popular. We must be "one of the lads." Slap him on the back! Good old Johnny! Isn't he a lad?—but I won't go to him when I'm in trouble. He's all right for a lark. He's good fun, but there can't be much in him for him to talk like that! And as for old Bill, you can be sure if you're putting 2/6d. on the races, he'll double it! He's a great fellow! Always with the crowd, always in the eye. It may be a bit shady to "win" a dollar from the petty cash, but after all, everybody does it. The boss is just stupid—he never seems to notice. It may be dishonest to charge up expenses I have never spent but, there, the majority do it. It's all right if you're not found out. We're allowed 10-minute tea break but we always take half an hour. It doesn't matter, they're all doing it!

* * * * *

We've become so used to the rule of the majority; it is one of the bad by-products of democracy. Although very few were at the Union meeting, the majority of those present voted to strike, so strike we will. What do you say? Is the cause just? Don't be daft. We all hang together in this mob. The majority voted for it and we must keep together. Holding the country to ransom? Too bad! Must stand together. What was that? Only 200 members in the House? They've voted by a small majority to allow further Sunday desecration? Oh, well, there it is! What the majority says must go. Too bad it goes against conscience!

* * * * *

Let us cry from the depths of our souls for some real Protestants! Not the members of the awkward squad who are just plain awkward, who object on principle, the principle being that they are peeved because they didn't think of it first! No, but some chaps and girls with real backbone. Is it wrong? Very good, I'm against it! They're all going in for the raffle? Too bad, I'm sorry but I'm the odd one out. They're all laughing as they pass the open air meeting? What a shame! But I'll not join in. They're

all guffawing at the joke?—not me, it may sound funny, but it's not clean and I keep my face *déjà* pan. If I can't do anything else, I'll walk away. Jesus said, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow me."

You've just been saved? Grand! But now see the tremendous task you have taken on. You are going to be a follower of Jesus Christ, the One who was prepared to be a minority, to suffer loss, to be "sent to Coventry", to have blame heaped upon Him when He deserved nothing but praise, to suffer in silence when He could easily have gained the majority by calling on the angels of glory. Yes, it means a sacrifice, a denouncing, a yielding. But what happened to Jesus? "Wherefore God hath highly exalted Him and given Him a Name that is above every name." There is sacrifice, but how satisfying it is, and how infinitely and eternally rewarding.

* * * * *

The amazing thing about public opinion is that it can often be swung round to the opposite view by the determined stand of one man. A certain doctor said that the milk sold by a locally important man was infected, and was causing an epidemic of fever. The local M.O.H. would not intervene and demanded greater proof than was customary. The farmer gave his wife a drink of the milk and took a drink himself before the very eyes of the doctor and the dread result was the death of his wife. The opposition and slander which the doctor had had to endure soon faded away and his case was completely proved. He became the local hero. You might be able to alter the atmosphere in your home, office, factory, mill or shop, just by doing nothing! That is, by not joining in, by refusing in silence, by ceasing to appear an almost favourable neutral and becoming a determined, if silent, opponent. There is often a case for stubbornness and determination. Will you be Christ's man in your sphere? His champion in your particular difficult spot? He wants all of you, your vigour, stamina and your determination. As you take the first step, He will pour in the enabling. There's a fight going on. Will you join in?

* * * * *

Much valuable service is lost to the cause of Christ because of the desire to please.

"Are the crowd going to the open air meeting? Oh! they're going into the park, are they?"

"Sorry, Pastor, too tired tonight for standing in the open air. Must get home."

"What! you saw me an hour later playing about in the park? Oh, I suppose you did. Sorry, I would have been there but the others wouldn't come."

"What me give my testimony? But the others won't. My throat's sore!"

"Go round with tracts? On my own? Who, ME? Perhaps I did pray the other night for souls to be saved, but I couldn't go on my own."

"You want some help with a few jobs at the church?"

How many will be there? Two or three! Sorry, old man, got a lot to catch up with. Must write that letter (it's been waiting six months!) If there had been a few more there, I might have helped."

"I was at the convention? Of course, all my pals were there! Never see me on an ordinary week-night? Oh, no, but you see, the gang doesn't come! We all turn up for Crusaders, but, there it is, we don't get round to coming to the prayer meeting."

* * * * *

What a lot of opportunities we miss! Come on, now, get going on this Christian life as if it really were a fight and not just a hobby! Get cracking on putting a bit of backbone into it and a bit of real courage and determination. You will be surprised at the effects of your digging in your

(Continued on page 575)

<p>Notes by Pastor Ronald Reid.</p>	<h2 style="margin: 0;">The Family Altar</h2> <p style="margin: 0;">and</p> <h2 style="margin: 0;">Elim Prayer Circle</h2> <p style="margin: 0;">A page for your daily meditations and prayer</p>
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Scripture Union Portions.

SUNDAY, December 11th. II. Timothy i. 1-18.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (v. 12).

Paul's knowledge of Jesus Christ was the form of knowledge that comes through experience. His personal experience exceeded all other things and brought a deep persuasion that became the predominant passion of his life. He is able to keep! The life of Paul was given over to Christ and he was thoroughly assured that all was safe and secure in the embrace of the everlasting arms. Paul committed all to Christ, his spirit, soul and body. He knew that the lasting ability of Christ would never waver and on that great day of reckoning all would be well.

They who trust Him wholly,
Find Him wholly true.

MONDAY, December 12th. II. Timothy ii. 1-13.

"Thou therefore endure hardness as a good soldier of Jesus Christ" (v. 3).

To be a good soldier of Jesus Christ, three things are outlined to Timothy. First he must be strong in grace and then he must be separated wholly unto Christ, and finally, be prepared to endure hardness as a good soldier. These things must be taken into account if we are to fight victoriously "the good fight of faith." We must persevere. An old coloured preacher was asked to define perseverance. He replied: "It means firstly to take hold; secondly, to hold on; thirdly and lastly, to nebbet let go!" "If we suffer, we shall also reign with Him." Such is the glorious climax for all who fearlessly fight for God.

TUESDAY, December 13th. II. Timothy ii. 14-26.

"Nevertheless, the foundation of God standeth sure" (v. 19).

Here is a warning coupled with a word of encouragement. Apostasy is evident! The faith of some had been overthrown, but the great foundation of the faith remained secure. The foundation of our faith is the eternal Word of God. Heaven and earth may pass away, but the Word of God shall remain for ever. Our foundation is firm. The errors and heresies that both infect and infest the Church are powerless against our foundation, glorious in its splendour. He who remains on the Rock will be right. The Lord knoweth them that are His. "For other foundation can no man lay than that is laid, which is Christ Jesus" (I. Cor. iii. 11).

"On Christ, the solid Rock, I stand,
All other ground is sinking sand."

WEDNESDAY, December 14th. II. Timothy iii. 1-17.

"All that will live godly in Christ Jesus shall suffer persecution" (v. 12).

The prospects of persecution are not particularly pleasant, yet here it is. Persecution like a strong wind can be a blessing in disguise. It will blow away the withered and unbecoming leaves and cause our roots to go deeper and develop a stronger resistance. D. L. Moody has placed on record that six men were turned out of Oxford for praying. Among them were the two Wesleys and Whitfield. Blessed are ye when men revile you. Unless a grain of mustard seed be bruised, the extent of its virtue can never be acknowledged. "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Matt. v. 11).

THURSDAY, December 15th. II. Timothy iv. 1-12.

"Proclaim God's message, be zealous in season and out of season" (v. 2, Weymouth).

Preach the Word! Proclaim God's message! Gossip the Gospel! It means all that and more and this was to be of supreme importance to Timothy. It was to be given priority. God's message all the time. Moffatt says: Keep at it! The message of God contains salvation for the lost, power for the weak, healing for the sick, hope for the hopeless, joy for the sad and peace in place of perplexity to all who hear the message, accept it by faith and trust in Christ with simplicity. Our declaration must be determined with zeal. Zealous missionaries in Korea were carefully watched at their work and came to be called: "The-Jesus-Doctrine-Doing-People."

FRIDAY, December 16th. II. Timothy iv. 13-22.

"Notwithstanding, the Lord stood with me and strengthened me . . ." (v. 17).

Here is a striking testimony to the ever-abiding presence of the Lord. Paul, the prisoner, praising God for His presence! His fellow-companions had left him, he became despised among men. They who ought to have helped him hindered and forsook. Not so the Lord of Glory! He stood by Paul and administered the needed strength to continue his witness in the Gospel. He was delivered out of the mouth of the lion—a miracle? Yes! Our God is a very present help in time of trouble. Can we trust Him more and entirely rely upon Him? By Thy grace Lord we will!

SATURDAY, December 17th. Isaiah i. 1-17.

"Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (v. 17).

A perpetual round of religious rigmarole and rites were the start and finish of Israel's Christianity, and is here condemned by God through His prophet as abominable and of no consequence. We must ever remember that Christianity is very much practical. Learn to do well. We must do well in a right manner and for a right end. We must not only repent from our sin, but resolve to do good to all men in various ways by consideration for widows, the fatherless and those that are oppressed. These things are complimentary to our testimony and conducive to winning others to Christ. Faith without works is dead!

COMING EVENTS

PRESIDENT'S ENGAGEMENTS

Pastor H. W. Greenway, the President, will visit the following churches:

Dec. 11, High Wycombe. 17, 18, Kidderminster. 23-29, Belfast. 31-Jan. 2, Motherwell. 3, Newtownards. 4, Lurgan. 5, Ballymena.

CAMBERWELL. Dec. 9-15. Elim Church, Benhill Road, S.E.5. Special Series of Services by Pastor S. Gorman. Week-nights (except Mon.) 7.30. Sat. 7. Sun. 11 and 6.30.

CANNING TOWN. Dec. 17-20. Elim Church, Bethell Avenue. Special visit of Pastor Harry Fisher, late of Tibetan Border Mission. Sat. 7. Sun. 11 and 6.30. Mon., Tues. 7.30.

GRIMSBY. Dec. 10. Elim Church, Tunnard Street. Baptismal service at 7. Convenor: Pastor Delfryn Williams.

HAYES. Dec. 10. Elim Church, Keith Road. Visit of Hillingdon Salvation Army Band and Songsters, 7 p.m. Convenor: Pastor A. Lambie.

ILFORD. Dec. 10, 11. Elim Church, Scrafton Road. Sat. 7.30. Coloured film of Tibet and India by Mr. and Mrs. F. Winward, missionaries. Sun. at 11 and 6.30.

KIDDERMINSTER. Dec. 17, 18. Elim Church, Worcester Street, Sat. 7.30. Sun. 11, 2.45 and 6.30. Visit of the President, Pastor H. W. Greenway.

KINGSTANDING. Dec. 18. Elim Church, Warren Road, at 6.30, Carol Service with Mixed Choir and Male Voice Party taking part. Dec. 21, Young People's Carol Service.

RUGBY. Dec. 17, 18. Elim Church, Windsor Street. Visit of Pastor Raymond Proctor. Sat. 7.30, Grand Carol Service. Sun. 11 and 6.30.

SALFORD. Jan. 22. Elim Church, Nursery Street, Pendleton, Lancs. 7.45 p.m., B.B.C. North Regional Broadcast Service. Speaker: Pastor John Woodhead

MISSIONARY ITINERARIES

Pastor J. MacInnes, Elim missionary on furlough from British Guiana, will visit the following churches:

Dec. 10, Wigan. 11, Warrington. 12, Glossop. 13, Oldham. 14, Macclesfield. 15, Crewe. 17, St. Helens. 18, Liverpool.

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

Dec. 10-11, Rotherham. 13, Ashbourne. 14, Burton-on-Trent. 15, Leicester. 17-18, Loughborough.

Pastor C. Stockdale, Elim missionary on furlough from India, will visit the following churches as follows:
Dec. 13, Bowers Gifford (3 p.m.).

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

Dec. 10th, Midnight to Dec. 17th, Midnight.

Oxford, Bangor, Belfast (Saunders Street), Belfast (Ulster Temple), Randalstown. Moneyslane, Chorlton-cum-Hardy, Newtownards, Rathfriland.

YOUTH PAGE—Continued.

heels and putting Christ even before your pals. They might jib a bit at first but, on the other hand, if you keep it up, they will join you, even if it is only one by one. Tell your pastor, "Look, you can count on me." Never mind about the others. If they are wandering off here and there, be sure to be true to your own church; doing the task that is given to you, whether it is in the pulpit or the boiler-house, and doing it for HIS glory!

It's the best life! And the sooner we get about it the better. Are you rarin' to go?

December's
**EYM
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**x
Important**

With this quarter we begin an exciting serial story by Elim Missionary Archie Nicholson—"Witch-doctor's Secret." Other interesting features include:

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this time with a scientist.

My Friend—by Leon. C. Quest. National Youth Rally Photonews.

Obtain **your** copy now — 6d.

**DON'T BE DOWNHEARTED
YOUTH CHALLENGE**
will help you carry your load



Special Events at Selly Oak

It has been a season of many blessings at the Selly Oak Church. During the past weeks we have had many blessed meetings, the first being a baptismal service held in the Weoley Castle Church when eleven of our young people were baptized, each of them testifying to the saving power of the Lord Jesus Christ before going through the waters. Later, one of the young women baptized was able to testify to the healing as well as the Saving power of the Lord. Previous to her water baptism she had suffered with pains in her back and since being baptized all trace of pain has gone.

Pastor S. Gorman recently paid a week's visit to the church. His first message being given during the Sunday morning breaking of bread service. All were greatly blessed and felt the presence of God throughout the week of Pastor Gorman's ministry.

The Sparkbrook Choir rendered items in song in the Monday evening service and their singing was very much appreciated. The Sunday School prize-giving was held recently with Pastor W. Patterson, from Sparkbrook, to present the prizes. He had the children enthralled when he told the story of Samson and the lion, bringing in many other animals and birds which he imitated. We praise God for what He is doing in the church here, and look forward to future blessings.

ELIM WOODLANDS

welcomes visitors to come and spend a happy time of fellowship during the Christmas Season. For particulars apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

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.

CHRISTMAS by the sea at "Croylands" is always thoroughly enjoyable. Fully planned programme; fellowship and festivities for young and old in lovely Devonshire house. Booking now. "Croylands," Isca Road, Exmouth. C.304

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-seasons rates. A limited number of winter residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

Ifracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha", Torrs Park. C.307

Torquay.—Welcome to Christian Home; spiritual and physical refreshment; good food; every comfort; near sea, shops, assembly; reduced winter terms. Mrs. Bawtree, "Bethany," 14, Sherwell Lane, Chelston, Torquay. Telephone 65555. C.308

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all

branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.302

SITUATION VACANT

TYPIST.—There is a vacancy for a Shorthand or Copy Typist at Elim Headquarters. Application should be made in own handwriting, stating age and details of any previous employment, to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

BIRTH

McGovern.—On November 23rd, to Mr. and Mrs. A. McGovern (née Westall), both Swindon Crusaders; the precious gift of a daughter, Susal Carol.

DEDICATION

Evans.—On November 13th at Elim Church, Christchurch, by Pastor F. S. Bristow; Anthony Gregory, son of Mr. and Mrs. C. Evans (Deacon); born 15th August, 1955. I. Sam. i. 28: "As long as he liveth he shall be lent to the Lord." C.312

WITH CHRIST

Brache.—On November 23rd, Mrs. Ella Marguerite Brache, member of Elim Church, Vazon, in her 72nd year. Funeral conducted by Pastor Henry W. Fardell.

Jones.—On November 4th, after much suffering graciously borne, Walter Jones, aged 71, beloved husband of Mrs. L. Jones, Birmingham, and father of Pastor F. W. Jones and Doris, entered into the presence of the Lord. Funeral conducted by Pastor John Dyke.

Shadlock.—On October 1st Mrs. Charlotte Shadlock, aged 83, mother of Pastor Frank Shadlock. Funeral conducted by Pastor James McBurney.

Thomas.—On November 19th, after much suffering courageously borne, Mrs. Olwen Thomas, aged 49, of Maesycod, Pontypridd. Funeral conducted by Pastor T. W. Walker.

Some Suggestions for Christmas Gifts

CHRISTIAN NOVELS. We have a selection of these at prices from 4/- to 12/6.

Why not give a copy of THE THINGS TEMPORAL at 9/6 (by post 10/-). This is a fine novel—a gripping story and exceptionally well written.

Write for our fiction list

For the more seriously minded, why not give a copy of Pastor H. W. Greenway's highly praised book THIS EMOTIONALISM (price 7/6, by post 7/10). This book has been highly commended by all sections of the Christian press.

Or a **DEVOTIONAL BOOK . . .**

We have a selection of books by Pastor E. C. W. Boulton at 3/- (by post 3/4).

A new devotional book by Barbara Honour, just published. GEMS FROM GENESIS AND OTHER SCRIPTURES. This has a Bible meditation for every day of the month. 1/3 (by post 1/5).

Instead of a Christmas Card, send a copy of PILLOW THOUGHTS. This attractive little booklet contains a reading and a thought for every day in the month. It has a full colour picture on the cover. Only 6d. (by post 8d).

FOR CHILDREN. What could be better than a book from the LETTICE BELL LIBRARY. These lovely books are only 3/6 each (by post 3/10) and contain illustrations in both black and white and colour.

We shall be glad to send you a copy of our new General List of Non-fiction books, Children's book list or Fiction list. Send us your name and address.

Order NOW for Christmas and avoid disappointment

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