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THE ELIM EVANGEL

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Proclaiming the Truths of Pentecost

THE ELIM

EVANGEL

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Wintry beauty.

By courtesy of Jersey Evening Post.

EDITORIAL COMMENT

Time . . . and eternity

HOW swiftly the years seem to fly! At least, so it seems to the writer! We can, however, take comfort that we are not alone, for the psalmist says "We spend our years as a tale that is told," Job says "Now my days are swifter than a post," and James asks "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

"Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day."

Ah, but is it not just there that we, as believers, can rejoice? Our dreams "die at the opening day," giving place to reality. The shadows of the night recede, and dawn appears with its imperative call to duty. So this mortal life, though evanescent, is but the prelude to our migration to the "land that is fairer than day."

The words of John 14, and the reference to "many mansions," often used to puzzle. Childhood fancies used to picture stately homes, with lofty halls, grand terraces and glorious vistas. Later study of the original Greek of this verse, however, revealed that the word used—*monai*—simply means "staying" or "abiding," then from this "places for abiding," being derived from the ordinary word meaning "to stay." The main purpose of this passage then is not to impress us with the grandeur of heaven and the splendour of our future abode, but with this supreme truth, that we "shall go no more out"; that earth's transience will give place to heaven's permanence.

Creatures we are of time and sense, to whom eternity is well-nigh incomprehensible; yet there are within us, when redeemed, the stirrings of immortal life. We can range beyond this space-time dimension as we revel in the other-worldly exercise of worship, praise, prayer and communion, where "time and sense seem all no more; and heaven comes down our souls to greet."

Is not the very fact that time seems so short, our life so ephemeral, just one more proof that God has made us for eternity, and therefore life in time, however satisfying otherwise, can never fulfil all our ambitions? The world around us, and all within it, is made for time, and science today can confirm that it had a beginning and will one day come to an end. Yet within us is creation's most durable substance—unseen by mortal eye, and for that very reason freed from the inevitable end of all that is seen (2 Corinthians 4 : 18).

How tragic that today the emphasis in life in general is more and more on the material aspect. This will perish, as will all who link their lives to its perishable substance. Meanwhile our hope is in the Eternal, the Ancient of Days, with whom there is "no variableness, neither shadow of turning." We go into the new year with Him, knowing that whatever it brings "He goeth before," and our ultimate destiny is to be with Him, "not for the years of time alone, but for eternity."

A faith for the New Year

By W. J. MAYBIN MINISTER OF ELIM CHURCH, WORCESTER

THE NEW YEAR is a time for reflection; a time when we pass from the "hitherto" of our yesterdays into the "henceforth" of our tomorrows. It is fitting then, as one year goes out and another comes in, that we should not only "think" but "thank." Like Bunyan's Prudence we can call to mind the great things God has done for us. Though "change and decay in all around we see" yet "the Lord God Omnipotent reigneth," and seated at His side a triumphant Saviour. God reigns, and He will never abate.

As a footnote to the annual statement of accounts for a well-known missionary society, the following appeared: "The balance in the bank is £x. Should this become less than £y, all orders for butter, milk, eggs and other produce will be stopped at once; but Alleluia anyway!" Can I suggest that as we move into a new year we give these last two words a prominent place in our experience of the unborn days and months—"Alleluia anyway!"

"Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year."

That is the faith Christianity offers us for the unborn days of 1963: a conviction buried deep in the fibres of our being that "all things work together for good to them that love God . . ." (Romans 8 : 28). If that is our confidence, then, come what may, we will not give way to despair or panic, but will trust to the superintending care of Him who has declared His concern for the insignificant and infinitesimal sparrow. Like Paul, as he stood on the bridge of a vessel doomed to go to pieces, we will declare with assurance: "I believe God." Faith for the apostle did not come easy; it had to be tested in storms and gales and rough seas. But his anchor held, and so will ours if it is grounded firm and deep in the Saviour's love. Carefully read these lines from the testimony of Paul, couched in modern language. "We are handicapped on every side, but we are never frustrated. We are puzzled, but never in despair. We are persecuted but we never have to stand it alone. We may be knocked down, but we are never knocked out." Or take the great passage from Romans 8: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord." Are we so convinced?

Jesus constantly told His followers not to worry or to fear. Said He: "Have faith in God." And in these bewildering days we need afresh to lay hold of this simple faith in Christ that will enable us to overcome our greatest enemy—*fear*.

This is an age of fear, yet as someone has said: "There is nothing to fear but fear itself." Jesus foreshadowed this harassed age and said that "men's hearts would fail them for fear," and like a giant it stalks the world.

Now what are the things that cause people to worry and fret? I do not mean trifling matters, such as putting on weight, or losing it; whether we shall have a refrigerator or a holiday instead. Seriously, what



Pastor W. J. Maybin, whose articles are always a source of inspiration and blessing, gives us words of hope and encouragement for the year that lies ahead. May we say with him as we step into 1963: "Alleluia anyway!"

are the things that discolour hairs and line faces with deep anxieties? I would suggest three.

THE FEAR OF WAR

Jesus, during His earthly ministry, said to humans very much like us: "Be not anxious for tomorrow." Do not be over-troubled about what you shall eat, or drink, or wear. Those were the things that people worried about in those far-off days. Indeed, in these days of the affluent society, there are still parts of this globe where hunger takes its dreadful toll. Do we, in this land where none need go hungry, ever spare a thought for the under-privileged in other lands? Yet, with all that comes the way of people in these island homes of ours, so many are worried and fretful. Why? Because of the uncertainty of the future. What will the next decade bring? What is the future for their children, and their grandchildren? Will there be another war? A war on such a scale that it does not bear contemplation? These are the things that riddle the minds of all sane-thinking people, and they are

realities. Nobody wants war, but it could happen, and because of the seeming insecurity multitudes are in the grip of a paralysing fear.

Let us look at this matter in the light of the Word of God. We believe that God made this world; it did not just evolve. God, by His power, brought it into being and hurled it into space, and for many millenniums it has been revolving upon its axis at the behest of its Creator. We believe too that God created this world for a purpose, and however black the outlook may be God is still interested in this world. He has a great purpose for it, and nothing can happen to it until that purpose has been fulfilled. For this reason I believe we are not at the mercy of some crazy individual bent on pressing a button that might send us all into kingdom come. God has not lost control; He ever rules in the affairs of men. The future of the world does not lie with the United Nations; the last word does not rest with Moscow, Rome, Washington or London. It rests with God. Wars there have been, and, because of man's rejection of God, wars will still be, but for the Christian faith in God is greater than the fear of war. The Christian's God alone "maketh wars to cease to the ends of the earth."

THE FEAR OF LIFE ITSELF

How very many are afraid of what life may bring, and worry themselves to death over what would transpire if misfortune or mishap overtook them. Again I suggest that we take an honest look at this matter too. We live in a world where sickness can come to us, where accidents can happen, where people grow old and die. But none of these things fall within our control, nor can we prevent them, or time their occurrence. We look around and see friends and neighbours who have been stricken with chronic diseases, or involved in accidents, killing them or maiming them for life; we behold with the passing of time how people age and pass on, and in moments of thought we wonder what we would do if any of these things should befall us.

Now for the real Christian, whatever the future holds, we never face it alone. Jesus never forsakes in the darkest hour, and whatever the trial we can triumph in the knowledge that He cares and understands. Christianity does not promise those who believe a pathway free from trials or troubles; to be a Christian does not mean that we escape the hardships of life, but it does mean that we can face life with a power and faith that is not of our own manufacture. Listen to this magnificent array of promises within the grasp of every Christian: "As thy day, so shall thy strength be." "I will never leave thee, nor forsake thee." "Wait on the Lord; be of good courage; and

He shall strengthen thine heart." "The eternal God is thy refuge, and underneath are the everlasting arms."

"Here in the maddening maze of things,
When tossed by storm and flood,
To one fixed ground my spirit clings;
I know that God is good."

Paul could declare with triumph: "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." If we do the "committing" He will do the "keeping." When the storms rage and the winds blow, we do not keep our faith, but our faith keeps us. We are kept by the power of God.

THE FEAR OF DEATH

"Men fear death as children fear in the dark," said Bacon. Or as the Turkish proverb has it, "Death is the black camel that kneels at every man's gate." Or to use the figure of the Bible: "the valley of the shadow." Surely the fear of dying that grips most people is not so much the process of dying, but the ultimate destination. If we can be adjusted to the afterwards the fear is groundless. Christianity can help us to become adjusted to the afterwards. David was, and he could face this last enemy and say: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." It is the knowledge of a shepherd, a guide that removes the fear, and where that knowledge is absent death can fill with terror and despair.

"If Jesus shine upon the soul,
'Tis blissful then to die!
Since He has risen that once was slain,
Ye die in Christ to live again!"

Shakespeare talks somewhere about death and the grave as "that undiscovered country, from the bourne of which no traveller returns." But one traveller has returned. He has taken captivity captive; He has abolished death; He has brought life and immortality to light. Jesus has travelled beyond the sunset, and has come back again to tell us that beyond death there is a land of fadeless day. Be it for us, or our loved ones: "Death doth but hide, but not divide; they are but on Christ's other side." Christianity, if it means anything, means fellowship with God, here and now, and can we ever be tempted to imagine that a coffin or a grave would put an end to that fellowship? God's friendship with Abraham was not interrupted at death; the relation was not past, but present: "I am the God of Abraham."

But as Christians we are waiting for the coming of Christ, and perhaps this new year may see the dawn of that great and glorious day. If so, it will be a happy new year. Let us request of God that whatever it may hold for us it will be "Alleluia anyway!"

FROM MY DIARY

By T. H. STEVENSON

"GOD GUIDES His children round many blind corners. He knows the way they must take. It is the Devil who indulges men's desire to see the whole road ahead; he hides only the precipice at the end of the road." These words from D. T. Niles's preface to his new book, *As seeing the invisible: a study of the book of Revelation*, seem very apt as we begin a new year. Not the narrowness or broadness of the respective ways matters most. It is the glory or gloom that lies at the end.

* * *

THE BISHOP of Woolwich's pronouncements would not always find my favour, but I agree that "to retreat into a private world is to cease to be a man." How few seem concerned about secular and social events unless such "touches our pay packet or threatens to wipe us out." Such an indictment has a bearing upon Christians who emphasise that we "are not of the world," ignoring that Jesus added "I sent them also into the world." We must not be "worldly Christians"; but we must be Christians of the world.

* * *

"YOU CANNOT crucify yourself—it must be adminis-

tered by another." Harold Wildish's words set me thinking of Paul's words "I am crucified with Christ." Any other death a man may inflict upon himself, but he cannot crucify himself; another must do it. Paul was "delivered unto death for Jesus' sake"; he was "crucified with Christ"; his glory was in "the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." I may offer myself, but it must be Christ who will bind the surrendered life to the horns of the altar.

* * *

"WE SUPPLY everything down to the humble tap washer" proclaimed the store advertisement. But strangely, in all the wide range of goods, only this smallest item got a mention. In these days of the "mostest" the "leastest" still frequently steals the show, and the least is not always the least important. The mite is needed as much as the mighty.

* * *

THE 1962 FIGURES for gambling in this country are expected to reach £1,000,000,000—or £20 for every adult of the population. Add to this the amount spent on alcohol, smoking and entertainments, and one is left wondering how our giving to the work of God compares with the prodigal spending of men around us. We may ask if even a tithe would equal the average wasteful percentage of many of our neighbours' ways of spending.

Melody Corner

Selections by W. G. Hathaway

"To Him"

Words and music of this piece are by Homer W. Grimes, a popular song writer in the U.S.A.

The theme is an absorbing one—unlimited and undiminished praise to Jesus, and includes a fine note of consecration.

Note the pause, followed by a moment of silence before last two chords, in first and last lines. Try it with your young people.

H.W.G.

TO HIM

HOMER W. GRIMES

In a thou-sand ways, I would sing His praise Thro' the end-less days, - to Him!

Faster

By His life I live, I would glad-ly give All I am and have - to Him, to Him,

a tempo *rit.*

In a thou-sand ways, I would sing His praise Thro' the end-less days, - to Him!

TOURING WITH THE

RECENT weeks have recorded a full programme for Pastor Douglas B. Gray and the London Crusader Choir. The visit to Reading marked another day of rich spiritual and musical ministry with large congregations. The after-church rally attracted many young people. The ministry of the Word was given by the President. The following Sunday found the choir in the same presbytery, this day being spent in the city of Oxford. The choir called first at the prison, where hundreds of men packed the fine, newly decorated chapel and listened with rapt attention to their ministry and message. At the City Temple, a building crowded with people from all walks of life witnessed moments of enthusiastic presentation of the Christian message in word, song and testimony. Back at Broadmoor hospital (Berkshire) for the following Sunday. Prior to the evening service, in this great institution, Pastor D. B. Gray and members of

the choir preceded the main party, and spent the afternoon visiting patients in both the women's and men's wings. In this ministry a great personal work is being maintained and lasting spiritual results are being recorded. Despite the "unusual incident" which occurred on this day and during the choir's visit, the service was held in the chapel and attended by a fine company of men and women patients. As usual the Broadmoor choir and Crusader choir joined together in one united group and sang some fine numbers, ending with the great favourite "How great Thou art." Then supper together in the concert hall brought to the close a day of great satisfaction and joy to all who had participated in this unique ministry of His saving grace.

Then on to the Sussex presbytery, commencing with a visit by the President to Chichester, where, despite inclement weather, a nice company gathered

EVERYONE entitled to attend looks forward with eager anticipation to presbytery day in South Wales. However, Saturday, November 17th, made an indelible impression on the minds and memories of many.

During the morning session Pastor H. W. Greenway gave a brilliant and inspiring message on "The habits of the Master," based on the words "As His custom was."

The afternoon session opened with a time of spontaneous praise, and it was difficult to leave the immediate wonder and warmth of worship to continue the business.

As the evening came so did the climax of this memorable day. Outside the temple the city was drenched with torrential rain. Yet in spite of the

ORDINATION CAR

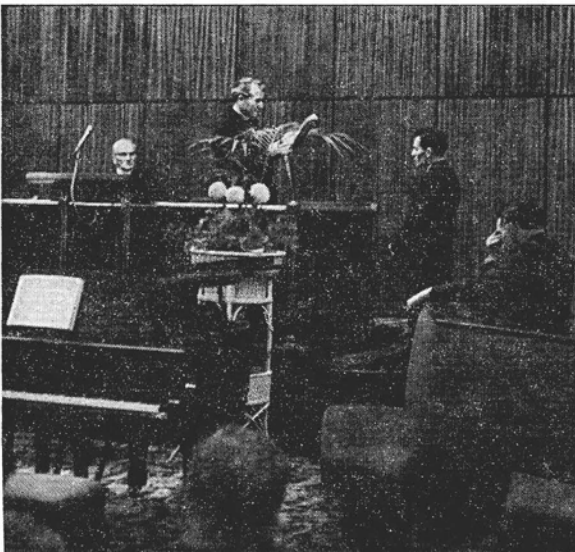
By L. W. GREEN

cold, clammy gloom of that November night there were about 800 people gathered in the Temple to witness a very impressive ordination service. Three fine young men were set apart for the work of the ministry in the Elim Foursquare Gospel Alliance. Two of them, Alan Brewster and Alan Caple, spent their early days in the church life at the City Temple



Above: The three ordinands, A. Brewster, A. Caple and P. Smith, hold their ordination certificates.

Left: Alan Brewster is questioned by his father, a member of the Executive Council.



PRESIDENT

to share together fellowship and ministry of the Word. The Sunday following found the choir at Preston Park (Brighton) and Hove, accompanying Mr. Gray and giving great contributions throughout the day. Then to Worthing for a Monday evening meeting, when the Worthing Elim choir sang several numbers most commendably. The President gladly accepted the kind invitation to conduct the Worthing choir in their last number. In all these journeyings great fellowship has been experienced and pleasure shared with ministers and members, in meetings and homes, in conference and personal contacts, all of which mutually strengthen and draw closer together all who in these days are seeking to extend the kingdom of God. Together we move into another year, with its questions, its hopes, maybe its disappointments, but with assurance of the promise of the ever-abiding presence of Him who goes before.

For your Diary

Some preliminary dates of forthcoming visits by the President and London Crusader Choir:

Jan.	10	Royal Albert Hall (Communion Service)
	12, 13	Westcliff-on-Sea
	19, 20	Yeovil
	27	Clapham
Feb.	2, 3	Sheffield and Derby
	16, 24	Scottish Presbytery (President only)
March	2, 3	Cardiff
	16, 17	Belfast, etc.
April	6, 7	Worcester
	13, 14	Bournemouth
	15	Royal Albert Hall
	20, 24	Lancashire Presbytery (President only)
	27	Royal Albert Hall
May	4, 5	Bradford, Leeds and Halifax
	18, 19	Bristol and district

SERVICE AT DIFF

MINISTER OF ELIM CHURCH, CAERPHILLY

in Cardiff. The third, Peter Smith, came from Scotland, and was privileged to have his parents present to witness the ordination.

Following a challenging message by Pastor Greenway to the ordinands and to the congregation, the touch of God was powerfully evident during the solemn and sacred moments of prayer and ordina-



Above: The ordinands kneel as Pastor H. W. Greenway commends them to God.

Right: Lynda Brewster is baptised by her father. Nineteen others were baptised, and ten the previous Sunday.

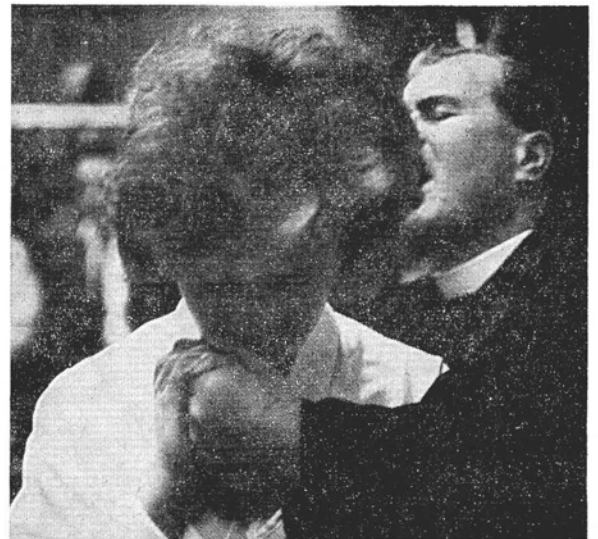
tion. After publicly affirming their allegiance to God and to the fundamental truths of the Elim Movement, the three young men knelt in worship and consecration as senior ministers laid hands upon them and ordained them to their high calling.

As the Spirit of God rested serenely upon all, waves of quiet harmony rippled through the air, and emotions were stirred as there came the strains:

"Breathe on me, breath of God,
Fill me with life anew,
That I may love as Thou dost love,
And do as Thou wouldst do."

The right hand of everyone in the vast assembly was stretched forth towards the three young men as the congregation silently prayed for them.

As we left the temple we felt as God's people of old: "It was a night much to be remembered."



CONSIDER YOUR WAYS

By WILLIAM J. HILLIARD

RIGHT AT THE BEGINNING of the book of Haggai we read of the coming of the prophet to Judah and of the visit that he made to Zerubbabel, the governor of the country, and to Joshua, the high priest. There begins at verse 2 the first part of his message to these two great national figures. All that Haggai said is spoken of as "the Lord's message," an expression that indicated the Divine aspect of his mission. The fact that he was led of God to come to the country when he did and that he spoke by Divine inspiration is seen in the timeliness of his visit—his coming coincided with a national crisis—also in the willingness of the people and their leaders to listen to all that he had to say. This is further evidenced in the enthusiastic and wholehearted response that attended his word of complaint and his call to action. Chapter 1 closes with some of the most thrilling words in the book: "The Lord stirred up the spirit of Zerubbabel . . . the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

IN I KINGS, CHAPTER 10 we have recorded for us the words spoken by the Queen of Sheba at the time of her visit to King Solomon. In verse 7 we read: "Thy wisdom and prosperity exceedeth the fame which I heard." In Solomon's time the nation, Israel, was like a tree planted by rivers of water; everywhere there were evidences of opulence and wealth. This was due to Solomon's wise administration, and excellent trade relations with neighbouring peoples. It was shortly after his death that disintegration came to Israel. The land became divided, and later succumbed to the armies of Babylon. Captivity was the outward evidence of the fall of a great people. After seventy years in Babylon a way was opened for God's people to return to their own land. Only a remnant availed themselves of this opportunity. The book of Haggai is concerned with this remnant of the house of Judah; so also are the books of Ezra, Nehemiah, Zechariah and Malachi. In these books we read of the return of the people to

their own land and of two great projects that they undertook: the building again of the walls of Jerusalem and the building of the temple. Other experiences that they had in the early years of their rehabilitation are also recounted. At first they enjoyed good prosperity. This was followed by a period of recession, that reduced them to a state of almost hopeless despair. Haggai arrived when the entire economic structure was ready to collapse. In the mode of address that he uses one can readily see that Haggai is dealing with objections and answering questions. The little word "why" is the keyword of the first chapter. The prophet takes it from the lips of the people and uses it in giving to them his answer—this is contained in a most revealing phrase: "Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

ALTHOUGH FIFTEEN YEARS HAD ELAPSED since the return from captivity the building of God's house was still being postponed and the people were seeking solace for their disturbed consciences by saying to each other: "The time is not come that the Lord's house should be built." The foundations had been laid at the time of the return. Ezra tells us that the completion of this first phase of the work was celebrated with a great thanksgiving ceremony. It was soon after the laying of the foundations that the work on the building ceased altogether. When Haggai came it was in a ruinous state. The reply that he makes is heavy with the scorn that he felt: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" Cieled houses were like the houses the Judeans had seen in Babylon, houses that were built to last, oruate and attractive to look at. In the verse where this complaint is, the prophet uses a seemingly unnecessary word; it is the word "you." The repetition is to remind his hearers that of all peoples of the world they should be the last to turn from God and to abandon His house as they had done. Every page of their national story was a record in itself of God's constant interest and unfailing goodness.

ALTHOUGH CENTURIES HAVE PASSED since Haggai made his complaint, all that he said then can be readily understood by us now. Today, as then, the work of the Lord is being endangered by the forgetfulness and neglect of those whose responsibility it is. The word "you" comes to us with the same emphasis that it did to Zerubbabel and his people. They had heard about the deliverance from Egypt; the one from Babylon they had themselves experienced. Wonderful as these experiences were, they are in no way comparable with the salvation that has come to us in the Lord Jesus. God's manifold goodness to us, particularly manifest in His saving grace in our lives, should ever be an incentive to us to enter His house often, and with gladness. Here the Gospel is preached—the sweetest message that has ever come to mortal ears; here, too, the saints of God meet for fellowship and prayer. The casual neglect of God's house in time becomes prolonged, and often ends in sorrow and disappointment for ourselves and our families.

BEHIND THE WORDS "They came and did work in the house of the Lord of hosts, their God" is a scene of great activity. The ruined temple that had been neglected and avoided before the prophet's coming was now the gathering place of Zerubbabel's workers, and the focal point of the nation's interest. The foundations that had lain for many years, overgrown with grass and silted with rubbish, were cleared and made ready for the laying of the stones. We may learn in this that before any effective work for God can be done the foundations must first be tested and cleared of things that have been a hindrance to it in the past. A deep and constant difference with another believer will seriously affect any programme for advancement; so also will jealousy and criticism. People who are gifted and active, but who rigidly confine their activities to the one branch of the work that directly concerns them, are unwittingly doing despite to the work of

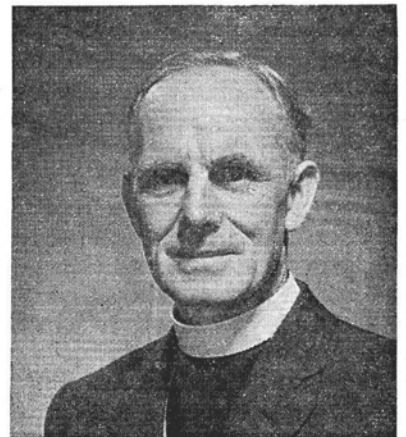
God. This ambition to make a success of the thing that we are doing can lead to selfishness and pride: things that are altogether contrary to the way of Christ. While it is true that we must be faithful in the work entrusted to our care, and do it with the greatest efficiency that we can, we must learn to appreciate what other people are doing, to interest ourselves in their work as well as our own and to pray for them.

IT WAS AFTER THE CLEARING and the preparing of the foundations that the building of God's house was ready to begin. It was a work that demanded strength, continuance and unity. This is suggested in Haggai's call for action: "Go up to the mountain, and bring wood, and build the house." The work that we are doing for Christ demands more than human strength and enthusiasm. We can only do it if we are strong in Him and in the power of His might. Writing to the Galatian believers, Paul said, "Ye did run well." Continuance with the task is needed just as spiritual strength is. Unity must have been a prominent feature in the work of the temple. It is evident that in addition to the labourers who cleared the foundations there were woodcutters who laboured on the nearby wooded hillsides, craftsmen who shaped the materials, men who transported these to the building site and builders who laid the great stones one upon another. In Ephesians 4: 3, Paul touched on the importance of unity in Christian work: "Endeavouring to keep the unity of the Spirit in the bond of peace." The saints in Ephesus had the blessedness of unity in their midst but were admonished to guard it with most jealous care. This unity is of a spiritual nature and is not known in any fellowship outside of Christ.

SOMEWHERE BETWEEN THE EVENTS narrated in chapter 1 and 2, a halt occurred in the work of rebuilding. The reason for this is intimated in Ezra 3 : 12. The joy experienced by many was not shared

(Continued on page 15)

*Sincere greetings
for the coming year
from Pastor W. J. Hilliard,
Vice-President of the
Elim Movement*



CHURCH NEWS FLASH

Bishop Auckland

We have just celebrated our silver jubilee. Twenty-five years ago Pastor Brewster commenced the Elim witness here, and we praise God the doors are still open. We were grateful to Pastor A. D. Hathaway for inspiring messages during the weekend. In answer to his prayer our pastor's little son was delivered overnight from a very persistent cough which had puzzled the doctor. We appreciated too the visit of our district superintendent and his wife, Pastor and Mrs. Walker, also of Pastor and Mrs. Crimp, of Old Hill, Birmingham, who ministered so faithfully in word and song throughout the week. On the last night we had a members' supper, when we enjoyed a happy time of fellowship. Pastor and Mrs. Walker returned to join us and sang beautifully, as did also Pastor and Mrs. Crimp and our own pastor and his wife. We praise God for our own pastor and for his untiring labours in this corner of the vineyard.

Torquay

After many years of hard work and prayer, with many disappointments, God is now blessing our small but progressing church. Every department has shown an increase. Changing the Sunday school from afternoon to morning has proved a great success, and several have confessed Christ as Saviour. Last Sunday one of our first scholars brought her first-born to be dedicated. The sisterhood, too, is on the increase, and zealous for missionary work. Attendance at the prayer meeting has increased, and



Pastor Bawtree dedicates a baby at Torquay.

numbers at the Bible study have doubled, and several have been converted. Recently, two of our young people were married, and they have a vision for the foreign field. Our young sister is a nurse. Finally, a big thank you to all holiday visitors who have encouraged us by their presence.

Barnsley

We praise God for His blessing on our annual sisterhood weekend. Special sisters' prayer meetings preceded the weekend and have been resumed in praise for answered prayer. A monthly prayer meeting has now been inaugurated in the sisterhood. Mrs. Patterson, our special speaker, gave forth the Word of God under the anointing of the Spirit, encouraging the hidden ministry of women, often behind the scenes. In the final meeting, when many sisters of other denominations gathered in fellowship with us, the message called for a deeper consecration to the Master. The Elim sisters gave items of song, solo and recitation. We thank Mrs. Patterson for so willingly filling the breach caused by the sudden sickness of Mrs. Cole, of Birmingham.

Reading

The President, accompanied by the London Crusader Choir, visited Reading church recently for the Sunday evening service, which was conducted by Pastor A. S. F. Horne. The address was given by the President to a packed church. The choir sang a number of pieces and in addition there were a number of solo items. The visit proved to be one of rich and sacred witness and many were blessed by the service and the testimony in word and song.

Bradford

Upon their return from Switzerland, our assistant minister, Pastor David Rees-Thomas, and his bride enjoyed an English wedding reception which was planned by the Bradford assembly as a surprise for them. It proved to be a surprise and a success for the happy couple and for the congregation too. Members of the church took part in word and song. The confetti and large wedding cake were things they had not experienced and received in Switzerland. We made quite sure they did receive them! Pastor Rees-Thomas and his wife were overwhelmed with joy and gratitude. We wish them happiness,

and above all, God's rich blessing in their efforts for the Master.

Pastor Joseph Smith paid us a visit recently, stirring each member through his messages on the need for revival. A week of Bible study was followed by a combined presbytery rally on the Saturday, and his Irish enthusiasm and sincerity were much appreciated by those who attended.

The Crusaders' youth weekend followed. The highlight of the Saturday evening programme was "This is your life." The person picked was Mr. Albert Harrison, our Sunday school superintendent, and during the programme he was taken back to his younger days through the medium of slides projected on to a screen. Mr. Harrison heard a tape-recorded message from his daughter, sent from London where she is nursing. The meetings on Saturday and Sunday brought blessing to each member.

Pontypridd

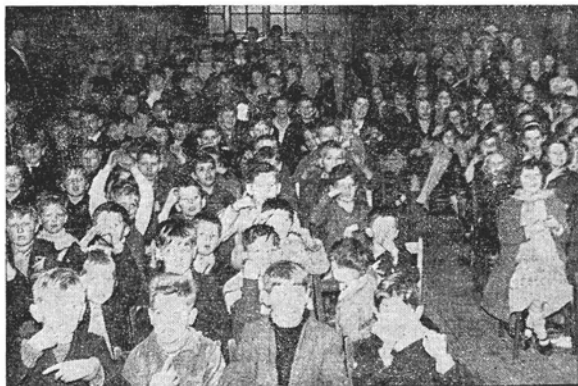
What a thrill to see nearly 200 happy boys and girls thoroughly enjoying our children's campaign services. Our pastor, Derek Green, and his father, Pastor Leslie Green, held the attention of the children throughout. How lustily the choruses were sung! When it came to the time for the "Ponytpridd Wriggle" we wondered how, when packed in like sardines, this feat could be accomplished. But how they enjoyed the w-r-i-g-g-l-e! The Gospel story which followed was absorbed attentively, as evidenced by the essays produced. Our "Angelus Four" Christian rhythm group added their unique ministry to this vital work of bringing children to their Saviour. Every worker must have felt a real satisfaction, and to God be the glory for souls saved, and the increase in our Sunday school.

Swansea

During our youth week, which was held during the Cuba crisis, the young people faithfully witnessed to a life which is everlasting and a peace which passes all understanding. Every meeting was taken entirely by the Crusaders except for Thursday night, when the speaker was Rev. Raymond Lloyd, from Cardiff (an ex-Swansea Crusader). The blessing of God was very real as teenagers and others preached, prayed, testified and sang for their Lord. A work was done for eternity, for in the very first service a soul found Christ, and throughout the week Jesus was uplifted and His name was glorified. The church as a whole is enjoying God's blessing and for this we praise Him.

York

In recent months two children's meetings have been commenced in York. These are held in districts



Record crowds at Clifton (York) Sunshine Corner.

in extreme ends of the city. We thank God for the grand opportunity of thus reaching some 200 children. Due to the hard work of our pastor, who distributed leaflets to houses in the Clifton area and also visited the schools, some 230 boys and girls gathered in Rawcliffe Holt Pavilion. The new work in the Lang Hall area also continues to give encouragement.

Winton

Saturday specials are expected to attract a crowd, but the packed church at Winton, Bournemouth, on Saturday, November 24th, was an eloquent testimony to the success of the first of a series of monthly rallies in the Bournemouth presbytery area. The platform was well filled by the Southampton choir, and the many pieces they rendered and the testimonies they gave were much appreciated. Special speaker for the evening was Rev. W. T. Richards of Slough, whose stirring message roused everyone to the need for a new dedication to Christ. The many hands raised when the call for dedication was made were a witness to the effectiveness of the message. The rally was ably led by Rev. S. Penney, the district superintendent, and supported by ministers and friends from the Bournemouth presbytery area. There was a great sense of the presence of the Lord in the gathering, which was thoroughly enjoyed by all.

Leyton

A man of many parts—this is how Pastor G. Canty was described to the folk of Leyton on December 1st, when members and friends packed the church. Pastor Stevenson, of Ilford, convened the service, Mr. C. Pendrill sang two solos and the message was brought by Pastor H. W. Greenway, who reminded us of the need for more prayer and encouraged us to support the new minister. Mr. A. Young, church secretary, welcomed Mr. Canty on behalf of the church, and Mr. Canty said a brief hello. It was not until Sunday that we began to see how many parts our new minister

(Continued on page 15)



Women's column

By GLADYS GORTON

FIRST FOOTING

MRS. MACFARLANE went to the watch night service in the little kirk and worshipped with all her heart. Her clear soprano voice was heard singing above the rest of the wee congregation.

"How good is the God we adore,
Our faithful, unchangeable Friend . . .

'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

She remembered those crowded, mighty watch night meetings in Elim before the war. It seemed that she could hear the vast congregation singing: "Leave the unknown future in the Master's hands; whether sad or joyful, Jesus understands."

She had met and fallen in love with Angus in Elim; they were Crusaders. How short-lived was her marriage—Angus died in a Japanese prison camp, leaving her with three girls to bring up. Now her girls were happily married, and the eldest sitting beside her was the wife of the minister of the kirk. Mrs. Macfarlane possessed a steadfast assurance in all the hard and changing circumstances of her life, knowing that God was

watching over her, caring for her and meeting her every need. As she stood on the threshold of 1963 she rejoiced in the faithfulness of her God, and her face was radiant.

After the service she accompanied her daughter and husband to go first footing. They visited some of the aged members who could not attend the service, and then stepped into the house of Mrs. Macfarlane's youngest daughter, who was expecting her first baby soon.

As they drank hot ginger-wine, Mrs. Macfarlane thought that Flora was looking *forward* to so much, while she was looking *back* on so much; such is the cycle of life.

Flora took a New Year card from her sister in Australia off the sideboard, and read to her mother what was written on the back: "A happy New Year." Well, but what is the new year? When did it begin? Different nations have begun the year at different times, some in spring or autumn, some in summer and winter. Our present style was originated in 1583 by Pope Gregory XIII, but England did not adopt it until 1752. January takes its name from Janus, to whom the Romans dedicated this season. They represented him with two faces—one, that of an old man looking back on the past; the other, that of a young man looking forward to the future. He had a key in one hand and a staff in the other—the symbol of his opening and governing the year.

"But above all we have the staff of God's Word, confident that He holds the key to the future. Every day He gives us new beginnings and fresh horizons," Mrs. Macfarlane added.



Hello Sunbeams.

The babies' class were listening to their lesson one Sunday afternoon and Elizabeth was their teacher. She was telling them of the three Hebrew boys and how God delivered them from the fiery furnace. Then she told them of the disciples in the boat on a stormy sea and how Jesus came and rescued them. Stephanie, Eileen, Linda, Colin and Michael listened intently; even Michael did, and he could never sit still for a moment.

"Now," said Elizabeth, "let's have some questions. Who helped the Hebrew boys in their trouble?" The

children thought for a moment and then one of them answered "God did."

"That's right; now who helped the disciples?" Elizabeth asked them again. "We know that one; Jesus did," they answered.

"Well, who can tell me who it is that helps us every day when we need Him?" Elizabeth said. Before she had scarcely asked the question Michael spoke up, "Jesus does," he said, "'cos God's too busy doing other things."

You can guess, sunbeams, that everyone laughed at Michael's answer. I suppose that to a little boy God must seem to be very busy indeed with so many people to care for. Michael's answer was partly right, because Jesus does help us and guide us; but the second part of the answer was wrong. The Bible tells us that God cares even for the sparrows, and He clothes the flowers too.

In Luke, chapter 12, we are told that God remem-

(Continued on page 15)

5,000 SIGNATURES PLEASE !

Dear Saviour,

*At the threshold
of this new year, I solemnly
dedicate afresh my whole life
to Thee.*

*Show me where
Thou wouldst have me go
and what I am to do.*

*This day I sincerely
covenant to give Thee my
utmost in loving service.*

Signature

Date



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright
(Minister of Elim Church, Southend-on-Sea)

Monday, January 7th. 2 Samuel 7 : 18-29.

"Let Thy name be magnified for ever" (v. 26).

One of the great prayers of the Bible. First, see the man. "Who am I, O Lord God?" (v. 18). In the light of all His mercies to us let us each ask this today. Secondly, the nation (vv. 23, 24). "What one nation in the earth is like . . . Israel?" Indeed! Oh that their remnant might rise again to their high calling in God. Thirdly, see the house (vv. 25-29). Read yesterday's portion again. The promised house (v. 13) is Christ's (Hebrews 3 : 6). He is the mighty Builder and He laid the foundation in His own blood (Ephesians 2 : 19-21).

Tuesday, January 8th. 2 Samuel 9 : 1-13.

"Kindness . . . kindness . . . kindness" (vv. 1, 3, 7).

Kindness for the sake of another! A faithful nurse, fleeing to safety, drops her precious bundle, and a five-year-old child is crippled for life! The custom of the day decrees that the sons of a previous dynasty shall be exterminated. So Mephibosheth rightly fears. But for his father's sake, whom David dearly loved, he is preserved, welcomed and reinstated in royal splendour. "Be ye kind one to another" (Ephesians 4 : 32).

"Have you had a kindness shown, pass it on;

'Twas not given for thee alone, pass it on;

Let it travel down the years, let it wipe another's tears,

Till in heav'n the deed appears; pass it on."

(H. Burton)

Wednesday, January 9th. 2 Samuel 11 : 1-13.

"When kings go forth to battle. . . David tarried still" (v. 1).

The luxurious living of the court begins to tell. Fancy any healthy man lying in bed in the afternoon (v. 2)! How deceitful, hypocritical and altogether despicable can a man become! The elasticity of David's conscience is almost unbelievable. Perhaps the strongest of all temptations is the sexual. What a noble man was this Uriah whose wife David seduced and whose murder he arranged. The Bible does not shield its heroes' faults and crimes.

"Throw light into the darkened cells where passion reigns within:

Quicken my conscience till it feels the loathsomeness of sin."

Thursday, January 10th. 2 Samuel 11 : 14-27.

"But the thing . . . displeased the Lord" (v. 27).

How vile! That David should not only plot Uriah's murder to cover up his own sinful guilt, but that Uriah should be made to carry the letter ordering his own death. Joab, David's field-marshal and nephew, was a cold, calculating and merciless man. That letter incidentally put David the more in Joab's power. But a week passed after the murder (the period of mourning) till he, with indecent haste, took the willing and guilty partner of his crime to his bed!

Friday, January 11th. 2 Samuel 12 : 1-14.

"Thou art the man!" (v. 7).

Nathan's simple story is terrific. It is the beginning of the end for David. From now on his greatness declines. The

judgment of God falls (vv. 10, 14). God is not mocked. Thank God for courageous men like Samuel, Elijah, John the Baptist and Nathan, who are ready to face even kings with their sins. Lord give us such men today. For a year David's conscience is a hell on earth (Psalm 32 : 3, 4). Talk about straining at a gnat! David is indignant at the theft of a poor man's lamb! The criminal poses as a judge. How self-deceived can we be!

Saturday, January 12th. 2 Samuel 12 : 15-31.

"I have sinned"; "The Lord hath put away thy sin" (v. 13).

David's sin was very great, but so also was his penitence. Hear that heart-rending cry in Psalm 51. For him, as for all, there is mercy and pardon, but the consequences follow (Galatians 6 : 7).

"The wind is hushed, and the storm is gone,

Yet the waves of the ocean are rolling on,

And reckless of all they have done before,

Madly they rush on the trembling shore,

And whiten the beach with foaming spray,

Like wreaths of snow on a winter's day."

Yes, the consequences always follow.

Sunday, January 13th. 2 Samuel 13 : 37-39; 14 : 1-11.

"David mourned for his son (Absalom) every day" (v. 37).

Now the chickens come home to roost. Following the tragic death of the child of his sin comes the rape of his daughter Tamar by her own brother Amnon. The wild Bedouin blood of Absalom, which he got from his mother, boils at his brother's deed, and lo there is murder in the family. Absalom the handsome and beautiful, with his lovely hair and his cavalier manners, loved to the point of spoiling by an indulgent father, since there is no city of refuge for a murderer in Israel, flees to his grandfather for shelter. When he returns it will be to dethrone the father who mourns his absence.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayer for the pastor

Do you pray for the pastor of your church? Do you pray that God will give him wisdom and understanding in the Word of God? He needs your prayers. He needs an anointing of the Spirit to preach the Word boldly and faithfully. Sometimes the spiritual atmosphere of the church is hard. Then you need to pray for your minister. One person praying in a church can change the whole situation and cause the blessing of God to come down upon the meeting. It was the testimony of a great preacher that in one church he was conscious of great liberty in preaching. He noticed a white-haired lady in the congregation was looking at him so earnestly. She seemed to be drawing out of him more than his best. Immediately the service was over the lady went to the pastor and told him how much she had been helped by his message. Then she was told how the minister had been helped in his preaching. "That was because I prayed while you talked. I know what that can do, for my husband was a minister."

You see, your minister needs your prayers, not only when you pray privately but also as he is ministering the Word of life to the hungry who come to be fed with good things.

For the preacher it is important to have his sermon ready and it is equally important to have both himself and his congregation ready. Your prayer will help much to do both.

Prayer is requested for

Revival throughout Britain.

God to fill with His Spirit hungry hearts everywhere.

Thought for the week

One praying person in the church is invaluable.

COMING EVENTS

CLAPHAM. January 6, 7. Elim Central Church, Clapham Crescent. Services to celebrate James C. Kennedy's thirty-fifth anniversary in the Elim ministry. Guest speaker: E. F. Cole. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

BIRMINGHAM. January 12, 13. Elim Church, Graham Street (off Newhall Street). Minister's thirty-fifth anniversary in Elim ministry. Special visit of James C. Kennedy (Clapham).

HOVE. January 19, 20. Elim Church, Portland Road. Minister's sixth anniversary. Speaker: H. W. Greenway. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

LONGTON. January 22-27. Elim Church, Carlisle Street, Dresden. Return visit of Felix and Mrs. Lloyd-Smith. Weeknights (except Friday) 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

LONDON. January 12. Metropolitan Tabernacle, Elephant and Castle. Special series: "Crusader Conquest." Title of third rally is "Crusader conquest in teenage years." Special speaker: J. Hywel Davies. Teenage choir and testimonies. Refreshments provided. 7 p.m.

SLOUGH. January 19, 20. Gospel Tabernacle, Pitts Road. Special speaker: W. G. Hathaway. Convener: W. T. H. Richards. Saturday. Sunday 11 a.m. and 6.30 p.m.

THORNTON HEATH. January 5. Elim Church, Mer sham Road. South London presbytery rally. Speaker: Brian Barnett (Watford). Special items; full programme. Business session 3 p.m. Rally 7 p.m.

WESTCLIFF. January 12, 13. Elim Church, Electric Avenue (corner of Fairfax Drive). Special visit of President (D. B. Gray) and London Crusader Choir to cele-

brate third anniversary of opening of new church. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

YEovil. January 19, 20. Elim Church, Southville. Re-opening services, after extensive alterations, conducted by President (D. B. Gray) and London Crusader Choir. Saturday, re-opening ceremony 3 p.m., thanksgiving service 3.15 p.m., rally 6.30 p.m. Sunday 11 a.m., 3 and 6.30 p.m.

PRESIDENT'S APPOINTMENTS

January 6, Broadmoor hospital; 10, Royal Albert Hall; 12, 13, Westcliff-on-Sea; 15, Westminster Chapel; 19, 20, Yeovil; 26, Teddington; 27, Clapham.

ITINERARIES

Miss S. F. Beardwell will visit the following churches: January 19, Scunthorpe; 20, Grimsby; 21, Harrogate; 22, Driffeld; 23, Selby; 24, Hull City Temple; 26, Hull, Mason Street; 27, York; 28, Malton; 29, Scarborough; 30, Stockton; 31, Bishop Auckland; February 2, Sunderland; 3, Newcastle.

ELIM EVENTIDE HOME

12 College Road, Eastbourne

Following extensions, there are several vacancies. Elderly friends who are able to manage stairs are invited to write for particulars to:

**The Secretary, Elim Eventide Home,
32 Upperton Gardens, Eastbourne.**

CONSIDER YOUR WAYS *(continued)*

by the old men who remembered the former temple that had been on the same site before the time of the captivity. This new building was smaller and inferior in every respect to Solomon's temple, nor was the ark of God with them any longer. The men who sorrowed were good men, men who had the work of God at heart. Had this temple been comparable with the original one they would have rejoiced as did all the others. The prophet's timely and appropriate word gave the encouragement that was needed to begin again and to complete the work that had been started: "The glory of this latter house shall be greater than of the former." At the dedication of Solomon's temple the glory of the Lord filled the house; so great indeed was the glory that the priests could not stand to minister. The glory that Haggai promised was a glory of another kind, a greater glory, perhaps partially fulfilled at the time of Christ's sojourning with men. Into this same temple, rebuilt again by Herod, the Lord Jesus came, the One of whom the ark and the sacred things it contained were but types.

MAY WE CONSIDER OUR WAYS as the people in Haggai's time did and dedicate ourselves afresh to the service of the Lord Jesus. Wholehearted service for Him will bring us into close and happy fellowship with others who love His work as we do, and we will experience a new and, perhaps, a greater glory than we have known before.

SUNSHINE CORNER *(continued)*

bers the sparrows, feeds the ravens, clothes the lilies and the grass of the field and that He knows how many hairs there are on our heads. Verse 7 says that we are of more value than many sparrows. He knows each star and the planets and he knows all the angels too, but He thinks of us and never leaves us.

It was because God cared for us so much that He sent Jesus to this earth to become our Saviour. When Jesus rose from the dead and ascended into heaven God sent the Holy Spirit to guide and help us and lead us to Him. What a wonderful heavenly Father we have.

'Bye now and God bless you all.

Lots of love,

AUNTY DOROTHY.

CHURCH NEWS FLASH *(continued)*

had. Sunday morning the people warmed to his frank, honest approach and the Spirit of the Lord quickened all our hearts. In the evening Mr. Canty welcomed arrivals by playing the piano and electric organ, and later gripped us with a Gospel message preached from a heart that is truly burdened for the lost. May God bless Mr. and Mrs. Canty and family in their stay here. We are right behind them in their efforts in Leyton.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper. The Place Hotel, Newquay. Phone 2526. C.476

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne Phone 633.

HOLIDAY CAMP available for summer 1963; ideal for young people; near sea. Apply Mr. and Mrs. E. W. Hooper. The Place Hotel, Newquay. C.477

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

LONDON "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4 Phone TULse Hill 3860.

NEWQUAY. Modern four- and six-berth caravans for hire, on holiday sites with site shops and all other amenities; close beaches, town and local Elim church. S.a.e. Harris, 24 Tretherras Caravan Site, Newquay, Cornwall. C.479

TORQUAY. "Salem," 57 Woodville Road. Open all the year; central; good food and fellowship; h. and c. in all rooms; permanent residents welcomed; s.a.e. for particulars. Mr. and Mrs. Chamberlain. Phone Torquay 7383. C.441

DEDICATION

WESTBURY. On December 9th, at Elim Church, Worcester, Susan Patricia Ann, daughter of Mr. and Mrs. Peter Westbury, was dedicated by the Rev. William J. Maybin. C.478

ENGAGEMENTS

NOBLE JONES. The engagement is announced, on December 25th, between John, member of Selly Oak Elim Church, and Hazel, member of Old Hill Elim Church. C.480

JONES MACMAHON. The engagement is announced, on December 24th, between Alan and Grace, Crusaders and members of Old Hill Elim Church. C.481

Book the date!

NATIONAL YOUTH RALLY

in the

Westminster Central Hall

September 7th, 1963

Full details later

MARRIAGE

LOVE- MOULE. On December 8th, at Elim Church, Worcester, Kenneth Charles Love to Margaret Phyllis Moule. Officiating minister: William J. Maybin.

WITH CHRIST

KINGSTON. On December 9th, Avifa Kingston, 45 Avenell Road, N.5. Interred at Finchley. Officiating minister: Swynburn Smith. "A warrior gone home." "Blessed are they that die in the Lord." C.475

MISCELLANEOUS

"IDEAS HAVE LEGS," says J. H. Davies, in the foreword of "Protoplan No. 2" (just published). Send 2/3 to Peter Rammell, Top Hat, 84 Bristol Street, Birmingham 5. C.471

Book now for your 1963 best ever holiday at

ELIM YOUTH CAMP in GLORIOUS WEYMOUTH

Limited space makes it impossible for us to mention all this camp offers, but write, enclosing s.a.e. for free illustrated brochure to Pastor L. Lambert, 20 Highfield Road, Yeovil, Somerset.

ELIM BIBLE COLLEGE

A New Advanced Course of Instruction

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Theological, Practical, Homiletical

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For particulars tear out this advertisement, insert your name and address here:

Name

Address

and post to the Secretary, Lay Preachers' Course, Elim Bible College, London, S.W.4, or write to the Secretary of the Course.