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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The

Elim Evangel

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

Vol. XXXV. No. 47.

THREEPENCE

NOVEMBER 20TH, 1954.



Erdington and Kingstanding Candidates at Erdington Baptismal Service.

(Report on page 554)

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

They gave of their Substance

Under this heading the *Midland Daily Tribune* published the following report of Nuneaton's harvest festival week-end:—

Unique harvest thanksgiving services were held at Nuneaton Full Gospel Elim Church.

In addition to the usual display of fruits and vegetables, a cake, inscribed "God Bless Our Harvest Home," was on view, together with a glass of water and a lump of coal. A Bible offering in aid of the building fund was taken during the service, when a large Bible was placed on the Communion table, open at the Book of Proverbs, "Honour the Lord with thy substance." Before the offering, the minister, Rev. A. Rowland Smith, announced that he felt an offering of £300 would be achieved, although there was at that time only £7 5s. towards it.

The entire congregation filed round the Communion table to make their offerings, and during the prayers which followed, the minister gave thanks for the gift of £300.

The amount of the offering was £360 0s. 4d., and a member of the congregation offered to add another £50.

A recording of the Sunday evening service was made, and during the week the minister hopes to visit every sick member of the church for them to hear it.

Later this week Pastor Smith will take the recording to South Wales, where he is to hold a series of evangelical services and will play it to the congregations there.

Some of the members of the St. Luke's Evangelical Society, which Pastor Smith founded, will accompany him on the mission. They are Mr. and Mrs. A. Downes, Mr. and Mrs. V. Chatfield, and Mr. Herbert Morrow.

Following Sunday night's service, members of the Society gave several musical items, and these, too, were recorded, to play back to the Welsh congregations. Several messages of greetings from the Nuneaton congregation to their Welsh friends were included.

Pastor A. R. Smith adds:—

Two men were gloriously converted during the week-end services and one of them with his wife and three children has applied to join the church.

This grand offering of £401 0s. 4d. reduces our liability to the Midland Bank on our present £10,000 building to less than £1,000. An all-out effort is to be made to clear the remaining balance before the end of the year so that early in 1955 we can proceed with the erection of our Primary School building.

'Guests' For Baptism

The Erdington and Kingstanding churches joined in a baptismal service at the Erdington Church recently, when ten members of the Kingstanding Church were baptised by their minister, Pastor R. J. Morrison.

Each candidate gave a clear-cut testimony of faith before the crowded assembly.

Pastor F. D. Byatt gave an instructive address and during the service, items in song were rendered by the Kingstanding Male Voice Choir. The Kingstanding secretary,

Mr. Long, who read out a promise from God's Word to each candidate, had a very special interest in this service as his daughter was among those baptised. Altogether it was an inspiring occasion, and if the remarks overhead after the meeting are an indication of the blessings received, members of both churches are looking forward with pleasure to the next time of fellowship together.

Witness Wins Praise

A writer in the *Porth Gazette* has this word of praise for the open air witness of the Porth Elim Church:

A striking contrast to the teenagers who idly parade Hannah Street on Sunday nights, is the happy band of people who hold their open air religious service under the auspices of the Elim Church. Together with their minister, the Rev. W. Evans, they sing hymns and give personal testimonies. These young people are to be admired for their courage in giving open testimony in the street.

Our Harvest Thanksgiving was splendid (writes Pastor W. Evans). Both children in the Sunday School and adults provided a lovely token harvest which was afterward distributed to sick members and citizens. Miss A. Kennedy of Ireland was the guest speaker—the unction of the Holy Spirit was upon the Word. The church building was decorated for the occasion. Parents of S.S. scholars and visitors were present to share in giving thanks to the Lord of the Harvest.

Walton-on-Naze Rally

The decision by the North London Presbytery to hold their rally in conjunction with the Annual Convention at Walton-on-Naze was greatly appreciated by the members of the church.

Pastor N. Baker came with the Macclesfield Crusader Choir. The people of the town were startled as coaches with brothers and sisters in the Lord arrived with smiling faces from Islington, Ipswich, Colchester, and Clacton-on-Sea.

The new church was packed to capacity when the Presbytery Superintendent, Pastor J. J. Way, and Pastor F. F. Frost of Clacton-on-Sea opened in prayer. It was a joy to see and hear young people under Divine anointing, testifying and singing praises to Jesus, causing many to exclaim, "What is this?"

The sisters of the assembly, although few in number, provided food for about 200 people between the services.

Great blessing abounded on the Sunday, and the church witnessed its largest congregations on a Sunday night when all the local churches gathered for a final rally. Ministers of the town attended the services and we feel that a great influence has been made and many barriers of misunderstanding broken down.

Thank you, North London Presbytery, for the part you played in the best-yet convention at Walton (attendances being almost double of any yet held).

In Brief—

BURTON-ON-TRENT.—Much prayer ascended to God, thousands of handbills were distributed before the Campaign, conducted
(Continued on page 555)

Celebration in a Family Church

EVIDENCE of the strong family spirit in the Wigan Church was given recently when 165 members and friends gathered at the Central Hall to celebrate the 25th anniversary of Pastor and Mrs. T. E. Francis in the Elim ministry.

It was a time of happy fellowship, beginning with an excellent tea served by the sisters of the church, and it was a great pleasure to see the parents of both Pastor and Mrs. Francis present to hear the tributes paid to eight years of devoted service in Wigan.

On behalf of the church, Mr. Haines, Treasurer, presented a cheque for £25 to Mr. Francis, and a travelling clock to Mrs. Francis, as a token of affection for a couple who are not merely pastor and wife, but a friend to all the Wigan folk.

Pastor J. Tetchner (Supt.) brought the good wishes of the Lancashire Presbytery, and Pastor Tom Walker, from Bolton, and Pastor Selwyn Homer, newly-appointed Southport minister, as well as church officers and friends, added their tributes and appreciation.

Mrs. Francis, who made the anniversary cake in the form of an open Bible, lent a hand in cutting it for all.

Pastor and Mrs. Francis, who sang for their guests, both also paid high tribute to the friendliness in the assembly and outside which had made Wigan "home" to them.

The Wigan church is experiencing a wave of blessing. The church has been redecorated and, following the August visit of Pastor A. Wilson from Northern Ireland for a campaign, numbers are increasing and the spiritual tide is rising.

Pensioners' Day

"We have special services and teas for the children, why not have something for Old Age Pensioners?" asked the Pastor, P. J. Brewer, of Beulah Elim Church, Pontardulais. He discussed it with the deacons, and plans were made. Mr. Ll. Bell, one of our deacons and Chairman of the Pontardulais branch of the Old Age Pensioners' Association, was asked to arrange a programme, and our Crusaders were asked to arrange tea for their much-respected elders.

Thus it was that on Saturday, 2nd October, many elderly folk made their way to the Pontardulais Elim Church. The pensioners themselves took the services, one in the afternoon and one in the evening, with tea in between. A very happy time was enjoyed by a good congregation which included many prominent townspeople, among them being two J.P.s and the President of the Women's Free Church Council.

The *Lluchwr Gazette* reported: "At 4.15 all sat down to a delightful tea, prepared entirely by the young people. What a pleasing sight it was to watch these youngsters, their faces beaming with eagerness and happiness at being able to render service to the older folk, while it was music to the ears to listen to young men, overwhelmed with joy at finding in the work an effort towards the enhancement of God's kingdom. The collections were generously given

over to the pensioners' Treasurer. The meeting closed early enough for the elderly folk to see their way home, and the visit to Beulah was the end of a very happy and memorable day."

A Time of Refreshing

The true meaning of the word Elim—a place of refreshing—was experienced by the St. Helens assembly through the ministry of Pastor S. Beresford (Blackburn). The theme of the convention was the deepening of the spiritual life, and not only the numbers but the spirit of blessing increased.

Pastor Beresford's ministry in song added a moving incentive to consecration and holiness. The increasing numbers of believers from other denominations seeking fellowship and blessing was encouraging and revealed the real hunger in the lives of many for a closer walk with God. Every meeting left the people longing after the real Pentecostal experience which is evidenced by holiness and sanctity of life.

The assembly, and even beyond the immediate fellowship, are indebted to the Lord for the blessing received through the refreshing ministry of His servant.

Every endeavour is made to "lengthen the cords," but in "strengthening the stakes" and consolidating the work, God richly blessed. Please pray for this district that God will move in Holy Ghost power among His believing people—then revival will come to St. Helens.

THEY GAVE OF THEIR SUBSTANCE—Continued.

by Pastor N. J. Nelson. We are glad to report that under the faithful ministry of Mr. Nelson, men and women confessed Christ and others were attracted to the Pentecostal testimony.

A new and greater desire for the salvation of souls has been kindled.

LOWESTOFT.—Pastor W. Kirkby's visit was very blessed, and large attendances gathered for the address given nightly on "The Second Coming of Jesus Christ." It was Pastor Kirkby's first visit to Lowestoft, while Pastor Backhouse was making another of his many visits to Mason Street, Hull.

The herring fishing is now in full swing at Lowestoft, and the Scots' boats have arrived. On the first Sunday evening of their coming we had a crowded church. Year by year the attendances of Scots folk seem to increase.



Part of the crowd in the successful Caerphilly campaign conducted by Paul Cantelon.

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EDITORIAL

Emblems of Christ

Crucifixes are not fit emblems of Christ. True, we owe our salvation to the Cross, but we must never forget that the sign of our salvation is an empty cross; life, not death, is the secret of our safety and our peace. We must not be led astray by those who would have us undervalue Calvary; at the same time, to stop at Calvary is fatal; we must press on to the empty sepulchre, we must remember that we worship a risen and a living Lord. Christ died that we might be forgiven, He lives that we may live. He lives to be our life: "I live," says the apostle, "yet not I, but Christ liveth in me." There is no strength, there is no sympathy, there is no power, there is no real stimulus in a dead Christ, hanging upon an accursed tree. A crucifix is a picture of defeat and of despair; it represents the Saviour at the time of the Devil's temporary triumph. That triumph lasted but for a moment. The Christ "that died, yea rather, that is risen again," led the captor captive, and bound all the forces of hell to His chariot wheels. Let us seek to fix our gaze upon the risen Lord. He is "alive for evermore," to be our Brother, our Deliverer, our Friend. He lives that we may hold communion with Him. He is no longer on the cross, but on the throne.—Sel.

Our God is a consuming fire

True, but we need not shrink from Him on that account. It is the consuming fire of Love. It is a fire which will burn up nothing save that which is injurious and inimical to us and to our highest happiness. The process may not always be pleasant, but the results will be blessed and sweet in the extreme. Without this fire we cannot be "purified, made white, and tried;" without it we cannot be sanctified for the service of the Lord. Without it the germs of evil, which are so fatal to our spiritual growth and beauty, cannot be eradicated and destroyed. We may well pray: "Refining fire, go through my heart, illuminate my soul, Scatter Thy life through every part, And sanctify the whole." But this fire is not only cleansing, it is defen-

sive. God is to His people as a wall of fire, encircling them upon every hand. He consumes, not them, but their enemies. He burns up the adversaries, so that we abide in perfect safety in the alien's land. He destroys the ligaments of bondage with which the great slave owner of the universe has bound us, so that we walk at liberty. And yet again, this fire precedes us as did the burning pillar the Israelites of old. It consumes the things which would else be barriers to our progress, destroys the difficulties, melts the ice, lest our feet slip thereon. O, welcome and thrice blessed Flame.

International Male Voice Quartet

at Friends' Meeting House, London

After two years' work in international evangelism, the well-known Quartet of the International Bible Training Institute at Burgess Hill, Sussex, will be giving their farewell appearance in London at the Friends' Meeting House, Euston Road, on Monday, December 6th at 7 p.m., when Fred Squire, Principal of the I.B.T.I. will address the meeting.

During this period of their existence in this co-operative effort, the Quartet have done wonderful service for God. Many times have they appeared on the platform of the Elim Churches in Preston Park, Hove, and Worthing, and thrilled the congregations with their singing. They have conducted campaigns themselves in Elim churches, have made appearances in radio broadcasts, and have had recordings of their singing made for the new "Silver Tone" Elim Records.

This will be the last chance to hear them, as they will be disbanding and returning to their own countries to launch out in service for God. Already parties are booked to come from different places for this service and there is every likelihood of a full house on this occasion. Seats can be reserved if application is made immediately to the Secretary, I.B.T.I., Burgess Hill, Sussex.

EVERY WEEK THE OPPORTUNITY IS REPEATED!

Yours—to listen
Yours—to tell your friends
Theirs—to hear the words of Life!

Tune in to Radio Monte Carlo at
205 Metres on the Medium Wave and
40.82 and 49.71 Metres on the Short Wave
and hear

THIS IS LIFE

Brought beyond your doorstep this week is—

- ★ Anton Marco (ex Opera singer) singing with his beautiful baritone voice "I surrender to love" (this is the first broadcast of this lovely song).
- ★ Instrumental Feature of Organ, Piano and Cello "Crimond." Eric Ball is at the piano.
- ★ Massed Elim London Youth Choirs bring to you the wondrous words, "When I survey."
- ★ Testimony Time by Ken Buckley (a converted Gipsy) of Leigh-on-Sea.
- ★ "Do you believe in prayer?" is the question posed by Pastor H. W. Greenway.

WATER BAPTISM

By P. C. Nelson

THERE ARE FOUR QUESTIONS that are frequently asked concerning the ordinance of baptism: (1) What was the **mode** of baptisms in Bible times? (2) What is the significance, or **symbolism**, of baptism? (3) What is the right **formula** for administering the ordinance? and (4) Who are Scripturally **qualified** to be baptised? Let us consider these questions in the order given.

THE MODE

More properly, the **act** of baptism. There is great confusion on the subject because too many follow tradition instead of the Bible.

With amazing unanimity our Pentecostal people practice immersion in water in the name of the Father, Son, and Holy Ghost, and regard all other "modes" as unscriptural. This is all the more remarkable as a large percentage of our people came from denominations practising sprinkling and infant baptism. The only way we can account for this is that the experience of being baptised in the Holy Spirit makes us so pliable in the hands of God that we are willing to receive instructions direct from the Word of God on this subject, as on all others, and that we have been loosed from the bonds of tradition.

Suppose a Bible were dropped on an island which had never been touched by a missionary, and that the natives were able to read and understand this Bible. Suppose further that some of them were actually converted by reading this Book, and therefore desired to do all the will of God. A diligent reading of the New Testament would show that believers were to be baptised. But they have never seen anyone baptised and must learn from the Bible how it is to be done. They would soon discover:

1. That the ordinance requires **water**. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is **water**; what doth hinder me to be baptised?" (Acts viii. 36).
2. That baptism requires **much** water. "And John also was baptising in Aenon, near to Salim, **because there was much water there**; and they came, and were baptised" (John iii. 23).
3. That baptism requires the administrator and the candidate to go **down into** the water. "And they went **down into** the water, both Philip and the eunuch, and he baptised him" (Acts viii. 38).
4. That baptism requires a **burial in water**. "Therefore we are **buried** with Him by baptism into death" (Rom. vi. 4). "**Buried** with Him in baptism" (Col. ii. 12).
5. That baptism requires a **coming up out of** the water. "And Jesus, when He was baptised, went up straightway

out of the water" (Matt. iii. 16). "And when they were **come up out of** the water . . ." (Acts viii. 39).

THE SYMBOLISM

This was beautiful and wonderful. It pictures the death, burial and resurrection of Christ, and of the believer in fellowship with Him.

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His **death**, we shall be also in the likeness of His **resurrection**" (Rom. vi. 4, 5). "**Buried** with Him in baptism, wherein also ye are **risen** with Him" (Col. ii. 12).

As most great scholars of all branches of Christendom, even those who practise infant baptism and sprinkling and pouring, specifically declare, the original mode was **immersion**, as the Greek words translated "baptism" and "baptise" clearly signify. Moreover, nearly all the translations into modern languages convey the same meaning. It is no more difficult for a Greek scholar to tell you the meaning of the words used in the Greek New Testament for this ordinance than it is for an Englishman to tell you the meaning of the words "dip" or "immerse."

The literature on the subject of baptism is abundant. The controversy about the mode of baptism has raged in Protestantism from the days of Luther, Zwingli and Calvin. Many great learned works have been published. One of the best is by J. Gilchrist Lawson. It is entitled, *Did Jesus Command Immersion?* The whole volume is devoted to prove that the Greek words translated "baptise" and "baptism" mean "to immerse" and "immersion." He gives testimonies of representatives of Greek and Roman Catholic, Lutheran, Episcopal, Methodist, Presbyterian, Quaker and other churches. The argument is simply overwhelming.

Fidelity to Christ demands that we do exactly what His Word teaches, and that we do not substitute some other "mode." In loyalty to the Lord we must keep the ordinances as they were delivered to us by the apostles.

THE FORMULA

Our Lord Himself gave His apostles the formula in Matthew xxviii. 19, which Worrell in his excellent original translation of the New Testament correctly renders thus: "All authority was given to Me in heaven and on earth: going, therefore, disciple ye all the nations, immersing

(Continued on page 560)

THE OPEN DOOR

By B. M. Paterson (Bangalore, India)

WHEN the open door is mentioned one's thoughts invariably turn to the opening of the door of the ministry of the Word, especially of the door of the foreign field.

There is another door that is opened, not on earth but in heaven.

The heavens were opened to Ezekiel and he saw, "visions of God," and the Word came expressly to him, and the hand of God was upon him, and like Jeremiah, he became a prophet to the nations.

He immediately relates what he sees; four living creatures, and their outward appearance was that of a man. In this we cannot fail to see God, the Spirit of God in man, sometimes on the earth, sometimes above the earth, wherever the Spirit led, doing the will of God, and Ezekiel says: "This was the appearance of the likeness of the glory of the Lord."

The Lord Jesus, when He was baptised, went up out of the water, and the heavens were opened to Him, and He saw the Spirit descending upon Him, and heard a voice from heaven, saying: "This is My beloved Son, in whom I am well pleased."

The heavens had opened the door of ministry on earth for the Lord Jesus.

Peter saw the heavens opened and a sheet being let down, containing all kinds of repulsive creatures, four-footed beasts, and reptiles and creeping things, creatures from which we naturally recoil, but which had been cleansed by God, and were sent down from heaven. This was to show Peter that God had opened the door of faith to the Gentiles. The vilest of sinners may be cleansed in the precious blood of Jesus, and sent forth as ambassadors to a lost world.

Paul saw a light from heaven, brighter than an Eastern noonday sun; and he was blinded for ever to all earthly things; and a door was opened for him to preach the Gospel to the Gentiles. Paul himself says: "A great door and effectual was opened unto me," and again, "A door was opened to me of the Lord."

John tells us that he was in the Spirit, and was carried away into the day of the Lord, the day of God's judgments. He heard the voice of the Son of God, and it was as the sound of many waters. The voice of the Lord Jesus is above all other voices, above tumult, strife, atom bomb and hydrogen bombs, it is unmistakable, it is the voice of God.

Alone with God on the island of Patmos the history of the Church through the ages was revealed to him. Now

John looks and sees a door opened in heaven, and hears a voice calling to him to go up higher.

He sees a vision of the Son of God, seated upon His throne, far above all principalities and all other powers, having conquered death, and destroyed him who had the power of death, wielding His sceptre over all the earth.

Today, the door in heaven is still open for all to go up higher, and enter into all the mysteries of God. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him."

Dear believer, has the door of heaven been opened to you, are you an eye-witness of His Majesty, are you able to tell what you have seen? The message of the Philadelphian Church is ours today: "I know thy works; behold, I have set before thee an open door, and no man can shut it."

The door is opened in heaven and on earth, and "there is much more land to be possessed."

The great commission remains unaltered: "Go ye into all the world and preach the Gospel to every creature."

A young man came along, not with wise words, or even many words, but just these, "not by might nor by power, but by My Spirit, saith the Lord of Hosts." The power of God fell upon the meetings; souls were saved, saints were baptised in the Spirit, and bodies were healed. He accomplished that which others who had many more years of preaching had failed to do.

He had received a vision of the power of the Spirit of God, and had no words of his own, but only those which the Spirit gave him.

We are strangers and pilgrims on this earth, but ambassadors of our own Country, and representatives of the King of kings.

To us has been committed the great task of bringing men back to God. What a high calling. Let us seek a vision of the Lord of glory in the glory, that we may be blind to all else but the things of the kingdom of God.

Not until our eyes are opened, and we see the Lord Jesus on the right hand of God enthroned in the glory, knowing that we have the same power; not until we see Him ascended on high, having led a host of captives into the opened heaven; not until our eyes are opened, shall we see the open door on earth. "Behold, a door was opened in heaven," "I have set before thee an open door, and no man can shut it." "Go in and possess the land." "Christ, the Son of God, hath sent me, Through the midnight lands, Mine the mighty ordination, Of the pierced hands."

The Benefit of Trials

BY J. GALLOWAY

TRIALS are not popular. We would never have them if we could avoid them. Trials and sufferings are great problems to us. Why do Christians suffer? However unpleasant it may be to be tried and tested, a trial is not a strange thing which has happened to us. It is not a calamity, but an opportunity; not accidental—but necessary; not on purpose for endurance, but for rejoicing; not a hindrance, but a help. Not something to which we have to be "resigned." That word "resignation" seems to stand for a sort of suppressed rebellion, not a very high state of grace. Trials are God's way of purging out our weakness and dross. They give us a chance to get acquainted with God.

It is said that in the combined oceans of the world there is gold to the value of four shillings in every 1,000 cubic feet of water. Enough gold to give more than £200,000 to every man, woman and child living. But there is no known process by which this gold can be separated from the water. Not so with our Father's desire to take away our dross and purify unto Himself a peculiar people, zealous of good works. He uses trials and tests in accomplishing this most necessary work in us. This process is "for the present not joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." We cannot do without testing. The law of **Test** runs through everything—from a wrist-watch to a skyscraper; from a coffee-mill to an air-ship; from a washing machine to a wireless set.

When the great cantilever bridge was thrown across the Niagara River, the first thing that was done before it was opened to traffic was to thoroughly test it. This was done by placing forty engines on it at one time. The bridge stood the test, and was then opened to all methods of travel. Trials are real helpers of God sent or permitted to relieve our congested condition.

Poor old Jacob didn't stand the test very well, and had a lot to worry over. "All these things are against me," he cried. He stood on the bank of the stream of God's providence and thought the water was all running the wrong way. It was only when he saw the full wagons from Egypt that he began to talk cheerfully. Abraham stood the test. Daniel stood the test. Joseph stood it; so did the three Hebrews; and many others. In Joseph's case, God wanted an expert to control Egypt for fourteen years, so He had to train a man to build corn-cribs and fill them. This training, at times, hurt Joseph badly. But no matter how discouraging the testing was, he emerged from it on the side next to the corn-cribs. It was a long way around

by Dothan and the old dried well, but he arrived, and built and filled the corn-cribs. "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him, in well doing, as unto a faithful Creator."

Sometimes God's emery wheel hurts. But it hurts Him every time it hurts us. He would face the rough surface of that wheel with velvet—if it would do the work. He is after eternal results, and uses the only method to carry out those results. Many years ago I stood on the bank of a canal and saw a stream-dredge at work deepening the channel. From my point of view there seemed to be plenty of water. But the navigation authorities knew that there was not sufficient water to enable heavy traders to pass from one lake to the other; hence it was necessary to take from the bottom of the canal those huge shovels of deposit. Just so in our lives, there are times when the water of life is not more than sufficient to run a pleasure skiff now and then. And God has—in love to us—to permit the dredging to be done.

Job and Paul stood deep dredging and came into a more productive life. To miss a trial may be to miss a miracle. When we come to a crisis we come to a promise. We have something better than unsound philosophy, such as that of the woman who claimed to have a promise of great comfort for all her needs. Her "promise" was "Grin and bear it." Another woman commenting on it, said: "I think I bear my troubles pretty well, but I just won't grin." What about Pauls—"sorrowful—yet always rejoicing?"

Paul was God's best New Testament man, and he suffered terribly. He was a pattern of all long-suffering. But he made his sufferings pay by glorying in his tribulation. There are two ways of treating tribulation: one is to glory in it; the other is to growl in it, and at it. A good man in speaking of an insult he had received in the church choir, said when he was advised to forgive the parties: "I will, but it takes an awful lot of grace to do it." The brother found enough grace, and scored a big victory! We need never to economise on grace. There is always enough and to spare. If we are wise we will help ourselves to all of God's grace that we need.

We are to "rejoice evermore," "pray without ceasing," "in everything give thanks: for this is the will of God, in Christ Jesus concerning you" (I. Thess. v. 16-18).

What a blessed and glorious will! May we quit grumbling, and in **everything give thanks**. Complaining does not pay. It is not on God's programme—for us.

SISTERHOOD CORNER

MOUNTAIN ASH

This branch of the work in Mountain Ash is making steady progress. Meeting every Wednesday evening these sisters show great keenness in service, and very enjoyable times are experienced as speakers from various denominations and places minister the Word. The local Sisterhood means a lot to the church, not only from a spiritual point of view, but financially, too.

The annual Sisterhood rally was held recently with much blessing. Mrs. Roberts (Dowlais) was the speaker, and her messages were enjoyed by large congregations. Mrs. Maybin (President), and Mrs. Lewis (Secretary) took part in convening these services.

KNOTTINGLEY

The Lord truly blessed the sisters' week-end. The speaker, Mrs. Miles (Leeds) brought the message Sunday evening, and the delightful singing of Mrs. Draycot brought much blessing.

At Monday afternoon's rally about thirty Sisterhoods were represented—a grand meeting—when again the speaker was Mrs. Miles. The bright singing and the solos of Mrs. Draycot and the convening of Mrs. Gee were much appreciated. Tea was served afterwards. The beautiful flowers, supplied by the sisters, looked a picture.

The week-end following, Pastor Gee was suddenly called South to the funeral of his mother, and the Crusaders took the meeting. Each Crusader took part and brought much blessing.

BOURNEMOUTH

Contributed by Miss Alice Marshall (Elim Missionary)

Another milestone for the Springbourne Sisterhood has been passed, and the anniversary services so long anticipated and prepared for were a source of joy and blessing to all.

The Sunday evening service, taken entirely by members of the Sisterhood, rang with His praises. Some who had not publicly confessed Him before, did so in testimony and in song. Mrs. Hilliard brought God's message from Hebrews xi. 23.

The crowning day was the Wednesday, when a large number from neighbouring Sisterhoods gathered with us.

Mrs. V. J. Walker (of Worthing) was the guest speaker, and she soon made everyone feel at ease as she introduced her Saviour. We were reminded that there is something for us to DO. We must LEAVE our burdens . . . TAKE His yoke, and wear it in such a way that it will not chafe . . . and we shall FIND rest.

Following this spiritual feast there was the happy meeting at the tea table when greetings were given by many representatives of the visiting Sisterhoods. With such encouragement we go forward in His name.

TORQUAY

The most unusual feature of the Outing this year was the venture of a whole day instead of the customary half-day trip. The friends journeyed from South to North Devon, and thus were able to contrast the beauty of the

South with the grandeur of the North. The sunshine drew forth happy songs of Zion, as they sped across the wide expanses of Dartmoor and Exmoor. The exhilarating breezes of Ilfracombe welcomed them as they halted for lunch, and were a good introduction to the charming Lyn valley. Tea was served in Lynton and did much to add to the enjoyment of the trip. The whole party sang the chorus: "He showed me His hands that were marred by my sinning," and the staff of the café seemed to be impressed with this witness to the Gospel. The whole day indeed was a wonderful success, and all gave glory to Him from whom all blessings flow.

WATER BAPTISM—Continued.

them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I command you; and, behold, I am with you all the days, even to the end of the age."

We are not left to speculate on the proper formula, "into the name of the Father, and of the Son, and of the Holy Spirit." The American Revised as well as Worrell's translation has *into*, instead of *in*, and this is the correct translation from the Greek. Into fellowship with the name of the Holy Trinity. And we do this in the name of (by the authority and command of) Jesus Christ.

Great injury has been done to the cause of Christ, and in particular to the cause of the very doctrines for which the Pentecostal people stand, by those who hold and declare that we must be baptised in the name of "Jesus only," and that those who have been "baptised into the name of the Father, and of the Son, and of the Holy Spirit," as Jesus Himself commanded, have not been Scripturally baptised. Such is a most dangerous error, which has been brought forward for the purpose of denying the Bible doctrine of the Holy Trinity.

THE CANDIDATES

Before leaving this fascinating study, let us consider the proper candidates or subjects of baptism. The Divine order is very simple. The sinner must first repent and believe (Mark i. 15; Acts ii. 38). Believers and believers only are to be baptised (Matt. xxviii. 19; Mark xvi. 16). This excludes children who are too young to repent and believe, and invalidates the "baptism" of those who were not regenerated when they submitted to the ordinance. Does this not explain why the twelve men at Ephesus were rebaptised by Paul, as recorded in Acts xix. 1-7?

Some hold that the baptism in the Holy Spirit precludes the necessity of submitting to this ordinance. This position was flatly contradicted by Peter in the house of Cornelius, when he said, "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?" (Acts x. 47).

If you will read through the New Testament to see what stress was laid upon the ordinance, you will be struck with the suddenness with which believers were baptised after conversion, and the great emphasis placed on the ordinance by Christ and the apostles. Note in particular the following passages: Acts ii. 38; viii. 12, 36, 38; ix. 18; x. 48; xvi. 14, 15, 32, 33.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Make your way to Birmingham!

If a job is worth doing, then let us do it well. Join the crowds of young people who will be making their way to the City Centre of Birmingham on December 4th, for the great Youth Day, planned to widen Elim's witness and inspire our Youth to progress.

Graham Street Elim Church, Sat., Dec. 4th, at 3 o'clock. Designed for Youth workers, but open to everyone. Youth workers may take part in the discussions, and question the Elim Youth Committee there in full strength.

Subjects and their sponsors—

1. How to inaugurate and maintain a Junior Crusader branch—Pastor T. W. Walker.
2. Methods and means successful in bringing teenagers into our Churches—Pastor H. W. Greenway.
3. The future policy of the Sunday School Teachers' Handbook—Pastor Douglas B. Gray.
4. Making the Sunday School Lessons interesting—Pastor Leon C. Quest.
5. How can we increase our Crusader work?—Pastor J. Hywel Davies.

Tea is to be provided at a nearby restaurant at 5 o'clock, and detailed information with prices may be obtained from Pastor Frank Shadlock, Birmingham District Youth Commissioner, 113, Holly Lane, Smethwick, Staffs. Write now, and be sure to be in time.

Digbeth Institute (three minutes from Bull Ring), Birmingham, for the evening rally at 7 o'clock.

A great quick-moving, inspiring, and spiritual Youth Rally for young and old alike. There will be an evangelical appeal, just suited for your unconverted workmate. **Plan and Pray now.** Elim Vice-President, Pastor H. W. Greenway, conducts the meeting, and Pastor T. W. Walker will present his forceful address. Massed Choirs of Birmingham Youth (all under thirty years of age) will be led by Pastor Douglas B. Gray (Chairman of the Youth Committee and Music Director), and supporting items will be given by Pastors Leon C. Quest and J. Hywel Davies.

If you wish to reserve blocks of seats for a party of people, write to Pastor F. Shadlock giving full details. We are going to see you at Birmingham on the 4th of next month, don't forget!



Pastor H. W. Greenway.

Pastor T. W. Walker.



Pastor Douglas B. Gray.



Pastor J. Hywel Davies

Pastor Leon C. Quest.



THE NATIONAL YOUTH SECRETARY GOES NORTH OF THE BORDER

By Walter H. Urch

(Youth Commissioner of the Scottish Presbytery)

The National Youth Secretary, Pastor J. Hywel Davies, has just concluded a most stimulating and successful tour of some of the Churches of the Scottish Presbytery. His addresses have combined all the elements calculated to appeal to young people, and the discussions among the Youth workers have been intelligent, pertinent and practical. We have really got down to it and have received much benefit from the interchange of ideas and the discussion of our problems. In every instance the attendances have been good and a heartening keenness and desire for progress has been in evidence.

The high-light of the visit was the National Rally at Glasgow which was one of the largest ever held. At night the church was packed and extra seating had to be pro-

vided. Pastor Kelly and the Glasgow friends made excellent arrangements for us and the two meetings went over the top in the best Elim fashion. All the Churches within travelling distance sent representatives and provided a variety of items for the programmes. The Dundee Crusaders kept the missionary work to the fore with a dialogue entitled, "The Doors are Closing," which they performed in native costumes and which brought home the urgency of the missionary need and the variety of ways in which the need can and must be met.

It was good to see such a fine representation from the Stoneyburn Assembly, which is the most recent member of the Scottish Presbytery and the singing of their male quartet was a pleasure to listen to.

There is in Scotland at the present time a will to progress, the spirit of enterprise, the sense of urgency. We believe we have a job of work to do for God and we intend to do it. Mr. Davies' visit has been a help to that end.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor John Gardiner.

SUNDAY, November 21st. Colossians iii. 1-11.

"Set your affection on things above, not on things on the earth" (v. 2).

The experience of Christian conversion described here by Paul as "stripping off the old nature and putting on the NEW nature" is sweepingly radical. Everything is changed by the fact of the Lord Jesus Christ reigning in the believer's life. "Things I loved before have passed away—things I love much more have come to stay." Separation from the world is a New Testament principle for the disciple of Jesus Christ. Love for the things of "the world" lessens love for God—for Christian activity. See James iv. 4.

MONDAY, November 22nd. Colossians iii. 12-25.

"And whatsoever ye do, do it heartily as to the Lord and not unto men" (v. 23).

Moffatt puts it this way—"Whatever be your task, work at it heartily as servants of the Lord and not of men." This same thought is given in in Ecclesiastes ix. 10: "Whatsoever thy hand findeth to do, do it with thy might." Because we are working for the Lord Jesus, and not just for men, we can put up with a great deal of hardship. Because we are Christians and serving Jesus Christ we will do with enthusiasm every task to which we put our hand.

TUESDAY, November 23rd. Psalm c. 1-5.

"Serve the Lord with gladness . . . enter into His gates with thanksgiving and into His courts with praise" (vv. 2, 4).

There is no wonder that the "old hundredth" is a well-loved Psalm. It radiates joy. We who have graciously been pardoned and received into the Father's home—how lastingly happy a people we should be. The Christian believers we meet in the New Testament were radiantly happy in their Faith and service, and that in spite of bitter persecution. Result—they attracted others to Jesus Christ. Let us serve Him with gladness and worship Him prayerfully. Unbelievers will be attracted.

WEDNESDAY, November 24th. Psalm ci. 1-8.

"I will sing of mercy and judgment" (v. 1).

The mercy of God is the delight of the contrite heart. The very

stones would cry out if we who have obtained mercy, neglected His worthy praise. Mercy rejoiceth against judgment. He hath not dealt with us after our iniquity. If God were to mark iniquity—reveal His knowledge of us, who would be unmarked? But for Christ's sake God hath forgiven us. The handwriting that was contrary to us He has obliterated. Let us sing the praise of our God, Who is slow to anger and plenteous in mercy.

THURSDAY, November 25th. I. Thessalonians i. 1-10.

"For our Gospel came . . . unto you . . . in much assurance" (v. 5).

Modernistic views of the Bible have left many professing Christians with their opinion as their only authority for speaking to the world. The result is: doubt and uncertainty are crippling the testimony of the Church. Christ's representatives should speak with much assurance—conviction—dogmatism—holy intolerance based on the sure Word of God. The Gospel preachers of the Acts spoke with confident certainty about Man and his sin—God's heaven—the Devil's hell—the coming of Jesus Christ. Present to a fumbling world the Christian Gospel with all boldness and certainty.

FRIDAY, November 26th. I. Thessalonians ii. 1-20

" . . . the Word of God, which effectually worketh also in you that believe" (v. 13).

The Christian believer who allows the Word of Christ to dwell in him richly proves the effectiveness of God's Word. The Word of God permeating the springs of our thought will keep us from sin in our daily living. Are you constantly troubled with nagging fears and doubts? Turn to the Word of God, receive its authority and it will effectually deal with your anxious cares and mental unrest. Habitual reference to the Word of God will effectually profit and adorn your life in public and in private.

SATURDAY, November 27th. I. Thessalonians iii. 1-13.

"For now we live, if ye stand fast in the Lord" (v. 8).

The Apostle was overjoyed in the knowledge that those who had believed in Thessalonica were standing true. They had not changed their minds about the Lord Jesus Christ in spite of the fact that the man who had introduced them to the Saviour was no longer with them. The Apostle's labour was not bestowed in vain. The grace of continuance is insistently referred to by Paul in his letters to the churches. "If ye continue in the faith grounded and settled and be not moved away from the hope of the Gospel . . ."

"The world would be better and brighter, if our preachers would dwell on the duty of Happiness as well as in the Happiness of duty; for we ought to be as bright and genial as we can if only because to be cheerful ourselves is a most effectual contribution to the happiness of others."

COMING EVENTS

THE PRESIDENT'S ITINERARY

Pastor John Dyke, the President, will visit the following churches:
Nov. 21, Dowlals. 22, Pantywaun. 23, Aberlyswg. 24, Barry.

BARKING. Nov. 27th. Elim Church, Ripple Road. Visit of Mr. and Mrs. F. B. Phillips with South African Missionary films in full colour. 7 p.m.

BIRMINGHAM. Nov. 24. Elim Church, Graham Street. Farewell meeting for Pastor and Mrs. S. Law. Convener: Pastor W. J. Patterson. Wed. 7.30.

BRAINTREE, Essex. Nov. 20-27. Elim Pentecostal Church, Manor Street. Coming of Age. Special 21st Anniversary Services commencing with Thanksgiving Services and concluding with Festival of Praise. Services on first Saturday, 3 and 7 (tea provided). All other week-night services at 7.30. Sat. 27, Festival of Praise, 7 p.m. Speakers expected: Pastor C. J. E. Kingston and former ministers of the church.

BRITON FERRY. Oct. 31-Nov. 25. Elim Church, Old Road. Great Crusade for Christ Campaign, by Pastor N. J. Nelson. Week-nights (except Fri.) 7. Suns. 11 and 6.15. After-Church Rallies 8.

BRIXTON. Nov. 21. Elim Church, Milstead Street. Special visit of Mr. A. Longley of Bournemouth. 11 and 6.30.

CAMBERWELL. Nov. 22-28. Elim Church, Benhill Road. Great "Youth Week". Mon.-Thurs., Sunshine Corner Campaign. Other meetings. Thurs. 7.30, Pastor J. Hywel Davies. Fri. 7.30, Pastor W. Plowright. Sunday 6.30, Students of the Elim Bible College. Sat., Nov. 27 at 7 p.m., "Revival Hour." Special visit of Pastor Chas. Brookes.

COULSDON. Nov. 27. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Pastor H. A. Court (Elim), Pastor K. Munday (A.O.G.) and Bromley Girl Singers. 7 p.m.

CROYDON. Nov. 20-28. Elim Church, Stanley Road, West Croydon. Silver Jubilee Celebrations. Sat. 7. Sun. 11 and 6.30 (London Crusader Choir). Week-nights 7.30. Speakers: Pastors H. W. Greenway, W. G. Hathaway, C. J. E. Kingston and Donald Gee.

DUDLEY. Nov. 21. The Corporation Baths, Blowers Green Road. Baptismal Service conducted by Pastor G. W. Baxter. Sat. 7.15. Community hymn singing from 7.

EALING. Nov. 20. Elim Church, Northfield Avenue. Sat. 7: "Youth speaks to Youth." Elim Bible College Students invite you to join in a service of Conviction, Conversion, Consecration.

HADLEIGH. Nov. 27-28. Oak Road. Dedication and Opening of Youth Hall and 31st Church Anniversary. Sat. 3 & 7. Fellowship tea at 5. Sun. 11, 3, and 6.30. Speakers: Pastors J. Hywel Davies (Nat. Youth Sec.), D. W. Anthony (Youth Commissioner) and George Stormont (Superintendent).

HOVE. Dec. 4. Elim Tabernacle, Portland Road, Pentecostal Jewish Mission—Regional Rally. Sat. 3 & 6.30. Speakers: Rev. L. T. Pearson (Brighton), Oscar W. Neate (Hayling Island), F. Reynolds (Worthing), and Aaron A. Caplin (Romford). Refreshments, Book-stall, and Palestine Film in evening.

ISLINGTON. Nov. 28. Elim Church, Lennox Road, Finsbury Park. 11 and 6.30. Visit of Pastor and Mrs. H. W. Greenway.

KENLEY. Nov. 27. Visit of Elim Bible College students to Assemblies of God Bible School. Sat. 3 and 6.30. Preachers: Pastors L. F. W. Woodford (A.O.G.) and W. G. Hathaway (Elim).

LINCOLN. Nov. 20. Elim Church, Monks Road. Youth Rally. Meetings at 3 and 6.30, Mint Street Baptist Church. March of witness and open air meeting 5.30. Speaker: Pastor Hywel Davies.

PLYMOUTH. Commencing Nov. 27. Elim Church, Emma Place, Stonehouse. Revival and Divine Healing Campaign, conducted by Evangelist Len Chappell, recently returned from the U.S.A. Suns. 11 and 6.30. Week-nights (except Fri.) 7.30.

PONILLOTTYN. Nov. 28-Dec. 19. Elim Church. Revival Campaign by Pastor J. Nelson. Week-nights (except Fri.) at 7. Suns. 11 and 6. After-church Rallies Dec. 5 and 12 at 8 p.m.

PONTYPRIDD. Nov. 6-21. Elim Church, Thurston Road. Campaign conducted by Rev. Paul Cantelon and Party. Week-nights 7.15 (except Friday) Suns. 11, 6, 7.45. Final Sunday, Town Hall Theatre, 6, and 7.45.

SALFORD. Nov. 20. Elim Church, Nursery Street, Pendleton. Sat. at 7. Old-Age Pensioners' Rally. Programme by Pastor L. Cowdery and Blackheath Instrumentalists. Free Supper for O.A.P., but all ages invited. Sun. 11 and 6.30. Pastor L. Cowdery.

SWANSEA. Nov. 20-23. Elim Tabernacle, Alexandra Road. 25th Anniversary Services. Special visit of Pastors O. G. Miles and W. J. Hilliard. Sat. 7.15. Sun. 11 and 6.30. Mon. 7.15.

WORTHING. Dec. 4-5. Elim Church, Grosvenor Road. Pastor's 1st Anniversary Services. Sat. 7. Speakers: Pastors W. G. Hathaway and H. A. Court. Sun. 11 and 6.30. Speaker: Mr. C. H. S. Walker (Petersfield).

NATIONAL YOUTH SECRETARY'S VISITS

Pastor J. Hywel Davies will visit the following churches during the month of November:

Nov. 20, 3.30 & 6.30, Presbytery Youth Rally, Lincoln. 21, Lincoln. 22, Rotherham. 27-28, Hadleigh.

MISSIONARY ITINERARIES

Pastor D. C. Lewis, Elim missionary to India, will visit the following churches:

Nov. 20, Rugby. 21, Selly Oak.

Miss R. Simons, Elim missionary on furlough from South Africa, will visit the following churches:

Nov. 18, Grimsby. 20, 21, Scunthorpe. 22, Mason Street, Hull. 23, City Temple, Hull. 24, Driffield. 25, Scarborough. 26, Gateshead. 27, 28, Sunderland. 29, Todhills. 30, Bishop Auckland. Dec. 1, Selby. 2, Harrogate. 3, York. 5, Malton.

Pastor A. D. Bull, Elim missionary on furlough from Tanganyika, will visit the following churches:

Nov. 18, Southampton. 19, Romsey. 20-21, Eastleigh. 22, Canada. 23, Portsmouth. 24, Ryde. 25, Petersfield. 26-27, Hove. 28-29, Worthing. 30, Preston Park.

CAMPAIGN BY ARTIST-PREACHER

Rev. PAUL CANTELON AND PARTY
ELIM CHURCH, SWINEGATE, YORK

Commencing Saturday, 27th November
Sundays - 11 & 6.30
Week-nights (except Fridays) - 7.15

THE NEW CITY TEMPLE Jamaica Street (Stokes Croft) Bristol 2 GREAT REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by
Rev. WILLARD CANTELON
and Party

(including Rev. and Mrs. ALFRED GARR)

● Hear Mrs. Verna Cantelon at the new Electronic Organ
Note the Commencing Date!

Sunday, November 21st at 6.30 p.m.

Then—

Each Week-night at 7.30 p.m.
Sunday, 6.30 and 8 p.m.

P L E A S E P R A Y !

Commencing Saturday, November 6th to 21st.

REVIVAL CAMPAIGN, PONTYPRIDD

ELIM CHURCH, THURSTON ROAD

Sundays 11, 6, and 7.45. Week-nights (except Fri.) 7.15.

Sunday, Nov. 21st, Final Services, 6 and 7.45

Rev. PAUL CANTELON AND PARTY

PONTYPRIDD TOWN HALL THEATRE

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

BOARD-RESIDENCE, ETC.

Bridlington.—Full for Christmas. Book early for Easter. Comfort, Christian fellowship and happiness assured. Barraclough and Riley, 21, Albion Terrace. Phone 5276. C.122

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

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maránatha," Torrs Park. C.116

London. Christmas. House Party at Elim Woodlands. Come and enjoy a time of happy fellowship. £1 per day (two days minimum). Apply: Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

PROFESSIONAL

Student Nurses (female) are required to enter the Preliminary Training School for three years' General Training for State Registration. This large, modern hospital with accommodation for 722 patients, affords experience in all branches of nursing. Spacious Nurses' Home

in the grounds with facilities for sport and recreation. The hospital is within easy access of London and also the East Coast. Training allowances will be at the rate of £225 first year, £235 second year, £250 third year, and students will be required to pay £108 a year for board and lodging. Uniform provided by the hospital. An additional single cash payment of £5 is to be made to nurses on passing the Preliminary State Examination. Successful candidates will be required to contribute to the appropriate Superannuation Scheme. Applicants, who should be between the ages of 18 and 35, should apply for illustrated prospectus to the Matron. Please mention this paper when writing. Oldchurch Hospital, Romford, Essex. C.123

SITUATION VACANT

Shorthand or Copy Typist required for Elim Headquarters. Apply in own hand-writing, stating age and office experience, to the Secretary, 20, Clarence Avenue, London, S.W.4.

DEDICATION

James.—On August 13th to Mr. and Mrs. Wilson James, God's precious gift of a daughter, Rachel Jenifer. Dedicated at the Elim Church, Yeovil, on November 7th, by Pastor Ian Moore. C.144

WITH CHRIST

Haines.—On September 26th, Mrs. Annie Haines, aged 82, a faithful servant of God, and a member of Elim Church, Grimby, for many years. Funeral conducted by Pastor E. Steele.

Jones.—On November 3rd, David Jones, a faithful member of Elim Church, Pontlottyn. Funeral conducted by Pastor D. Keenan.

Moore.—On October 10th, Mrs. Louisa Moore, aged 70, a faithful member of Elim Church, Leicester, passed into the presence of her Lord.

Mountseer.—On October 18th, William Henry Mountseer, aged 78, beloved husband of Mrs. Mountseer, member of Elim Church, Scarborough. Funeral conducted by Pastor Edward Jarvis.

Theobald.—On November 3rd, Mrs. M. Theobald, faithful member of Elim Church, York. Funeral conducted by Pastor R. B. Chapman. "Till He come."

Read the *Elim Youth Challenge*

THE SACRED ART CALENDAR, 1955

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