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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 Evangelical*

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

Vol. XXXVI. No. 25.

THREEPENCE

JULY 2ND, 1955.



Photo by]

BRISTOL WINS THE SUNDAY SCHOOL SHIELD

[“Bristol Evening World.”]

The National Youth Secretary presents the shield to Mr. Robert Helps, the Bristol City Temple Superintendent. In the picture also: Hazel Sparks (Bristol), top girl of the District Presbytery; Michael Hampton (Bristol), top boy of the Presbytery. Pastor W. Ronald Jones, minister of the City Temple watches the proceedings with a satisfied smile.

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

AROUND THE CHURCHES

Clacton-on-Sea

Great blessing was experienced at Clacton Elim Church on Whit Monday. Visiting speakers were Pastor Fred Squire (I.B.T.L.) and Pastor and Mrs. Gorton from Reading. The Leyton Choir rendered items at both meetings.

Recently the President, Pastor J. Dyke, visited this church when three sisters and one brother were filled with the Holy Spirit.

Ilford

Recently Pastor A. J. K. Magee completed five years of ministry at Ilford and special services were held in commemoration.

On Saturday, at the monthly rally, Building Fund offerings amounted to £50 16s. 7d. The total amount contributed so far is nearly £1,400.

Pastors S. J. Lancaster and V. J. Walker supported the Saturday's meeting and Pastor Walker ministered on the Sunday.

The Secretary, Mr. R. Walden, voiced the high esteem in which the Pastor and his wife are held by the Assembly, and the Treasurer, Mr. L. Northcote, made the presentation of a cheque, conveying best wishes.

The blessing of the Lord was manifested at the services throughout the day, one sister responded to the altar call and fifty-five stood up to consecrate themselves afresh to God.

Rochester

The visit of Pastor and Mrs. Felix Lloyd Smith has been richly blessed.

Recently the newly-decorated church was re-dedicated. It was a very impressive service, and after the church was dedicated, all the officers of the church re-dedicated their lives to the Lord's service. Then the call went forth to the members of the church, and the lower platform was packed with the members coming out in groups.

The message by Pastor Felix Lloyd Smith was very moving, and all felt they had to do something about it.

Caerphilly

In the last few weeks five have been filled with the Holy Spirit, and in the third baptismal service in eighteen months sixteen candidates went through the waters. Most of them were teen-agers or in their early twenties. The church was packed, and some of the congregation arrived an hour before the service was due to start.

The Sunday School, too, is playing its part—on Whit Monday they held a fine march of witness through the town.

Elim is certainly creating a stir in open-air witness. On a recent Sunday evening the crowd at 10.15 p.m., an hour after the open air service had finished, was so great that the police had to ask the talking groups to disperse. Every Wednesday, too, they go to different districts with their loudspeaker equipment.

Swindon

Pastor G. Canty has concluded his richly-blessed Swindon "Salvation-Healing" Campaign. In spite of inclement weather good numbers gathered to hear this servant of the Lord.

After an inspiring musical programme and delightful painting in oils by Mr. Canty, this man who believed that God had led him to Swindon and that his God could supply every need, stepped forward, Bible in hand, to minister the Word of the Lord.

There was no pandering to the crowd, no watering down of the Word, no self-exaltation. The Scriptures were given the pre-eminence. Salvation by faith and Christ's power to heal the sick were emphasized. This man was so full of faith—he infused it into everyone else!

At the invitation hands were raised as an indication that Christ was being accepted as Saviour. As the sick came for prayer we were all deeply conscious of the presence of the Lord. Truly God met with His people at Swindon.

Bath

A large and enthusiastic congregation gathered in the new Elim Church, Charlotte Street (formerly Percy Chapel), on Whit Saturday for the opening of the Annual Convention. The guest speaker was Pastor A. J. K. Magee (Ilford), a former minister at Bath twenty-five years ago. It was with great delight that friends of earlier days renewed fellowship. Pastor Magee preached on five occasions and each message brought great blessing.

Mrs. R. R. Morrison, on holiday at Bath, also took part by addressing the Sunday School and as a soloist.

Contingents from Bristol, Swindon, Wells and members of the newly-formed church at Bridgwater augmented the large Whit Monday congregations. Pastors Jones and Asher (Bristol) also took part, with Pastor Evans (Wells). The United Elim Choirs of Bristol and Bath ministered in song.

It will be a long time, if ever, that those gathered will forget Pastor Magee's sermon, "Arise let us go hence." His message brought such challenge that during the appeal twenty came forward for prayer and consecration.

Westcliff-on-Sea

The staff of the Westcliff Sunday School decided early this year not to invite a special speaker for their anniversary and at the close of the Anniversary Services on a recent Sunday evening all agreed that the children had filled the gap in an excellent manner.

The church was well filled. In the afternoon the younger scholars took part and for the main item entitled "Play-time" a large sunflower, standing over five feet in height was gradually built up as the children demonstrated how Christ takes part in their everyday life. At the close of the service one of the scholars came up to the Minister and asked to give her heart to Christ.

In the evening service the tableau drew to a close against

the background music of the Minuet in G, as the narrator gave forth the challenge of Christ to go forth into all the world. The inspiration of the services will have a lasting effect on many lives.

St. Leonards

A Baptismal service was recently held in the St. Leonards Baptist Church, when eight members of the St. Leonards Assembly followed their Lord through the waters of Baptism. A mother, father and daughter were among the number. The meeting was convened by Pastor W. N. Brambleby, while Pastor John Karamadzanis immersed the candidates. The address was given by Mr. Holdstock of Eastbourne, and Mrs. Holdstock sang a solo.

The friends were all delighted to welcome the former Pastor, John Karamadzanis, under whose ministry they received so much blessing.

Sowerby Bridge

Recently Pastor L. E. Lambert held his Farewell service. All were very sorry indeed to lose him as God has richly blessed during the past three-and-a-half years at Sowerby Bridge.

They now have a lovely newly-built church: the membership has more than doubled, and offerings have greatly increased, and now there is a grand crowd of young people.

On the Thursday previous a baptismal service was held when six young people went through the waters of baptism. This was the third baptismal service in just over one year.

Yardley

God surely set His seal upon a recent Sunday night service at Yardley Elim Church, Birmingham, when a family of five children was dedicated to the Lord: Roman Catholicism has ceased to hold sway and a Roman Catholic father requested dedication.

The service throughout was richly blessed. Six decisions were made for the Lord—one being the mother of the newly dedicated children.

Two Crusaders received the baptism of the Holy Ghost when the President, Pastor Dyke, made his recent visit; one of them only recently accepted Christ as her Saviour;

God has visited with salvation and healing. Healing

taking place during an appeal for souls—this meeting being blessed with three souls being saved. Fourteen souls have come to the Lord during the past few months.

Rugby

The occasion of the Sunday School Anniversary was one of great thankfulness to God. A packed church heard various items by the scholars splendidly rendered, also united singing items.

A clear and forthright Gospel address was given by Mrs. W. Morrison of Kingstanding who also ministered the Word in the Communion Service.

Six of the scholars received special prizes for seven years' unbroken service each. The children were trained by the Pastor's wife, Mrs. T. Broomhall, due to the temporary absence of the Sunday School Superintendent, Mrs. H. White.

Glasgow

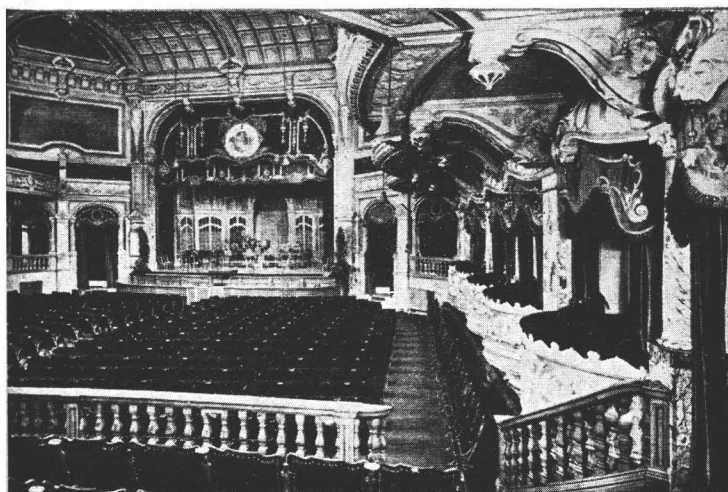
This city has had a great spiritual awakening as a result of the recent "All Scotland Crusade." This revival spirit has come into the assembly here.

The President's recent visit was very welcome, and brought blessing and inspiration. At a time of waiting on God after the Sunday evening service four claimed to have received the blessing of the Holy Ghost.

A short follow-up campaign conducted by Pastor and Mrs. Felix Lloyd Smith, from Australia, was most refreshing.

On a following Sunday evening Mr. Burns from Airdrie came. Before conversion he had been a concert hall singer. At the close of the meeting a man and a young lad decided for Christ, and also a young lady who was a backslider came back to the Lord.

At the Sunday School Anniversary Service parents and friends had the joy of seeing and hearing the scholars taking part. Teachers and scholars expressed in a practical way their deep appreciation to Mr. J. Winton, the Superintendent, who having removed from Glasgow found it necessary to give up the Sunday School work.



ELIM CONFERENCE, 1955

The photograph shows the ground floor of the Royal Hall, Harrogate where this year's Conference is to be held.

Public meetings will be held as follows:

- Mon., Sept. 26th at 7.30 p.m.**
Induction of the President.
- Tues., Sept. 27th at 7.30 p.m.**
Ordination of Ministers.
- Wed., Sept. 28th at 7.30 p.m.**
Great Missionary Rally.

Applications for seat reservations for coach parties should be made to the Conference Secretary, 20, Clarence Avenue, Clapham Park, London S.W.4.

Delegates requiring accommodation at Harrogate are advised to make application to the Accommodation Secretary without delay.

THE ELIM EVANGEL

From You to Us . . .

Official Organ of the Elim Foursquare Gospel Alliance.
Executive Council: Pastors J. Dyke (President), P. S. Brewster, J. T. Bradley, S. Gorman, H. W. Greenway, W. C. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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EDITORIAL

An Earnest of our Inheritance

When the children of Israel, seventy of them, went down into Egypt to join Joseph, they were yet strangers in the Land which God had promised to Abraham and to his seed as an inheritance.

When Sarah died, Abraham had to buy the field of Machpelah as a burying place for her and the family after her. Jacob, who died in Egypt, requested that he should be buried in that particular spot, and even Joseph when he died, requested that his bones should be carried up out of Egypt into the Promised Land.

God's purpose to give the Land of Canaan to Abraham's seed as a perpetual possession was not yet revealed, but when he brought Israel out of Egypt by His mighty hand, brought them through the wilderness wanderings and again by a miraculous intervention, the plan burst into view in all its wonder and power.

You may not yet have seen the fulfilment of all God's promises to you, but keep your foot on them, even if you have to be buried on that spot, and God will yet fulfil His promise to you and to your household.

The patriarchs "died in faith, not having received the promises, but having seen them afar off." So God requires of us implicit faith in His promises, even though we see no evidence of them with our natural eyes. By the eye of faith we may see them afar off and be, as were the patriarchs, persuaded of them, and embrace them, and confess as they did their hope in God.

The little boy, asked what was the meaning of faith, answered smartly "Believing what aint." Not quite true to the picture, but we must maintain our faith in the unseen, unrealized, but nevertheless sure, promises of God.

CHANGES OF ADDRESSES

The following ministers have recently changed their addresses. The new ones are as follows:

J. A. Bowden, 160, Acre Lane, Derker, Oldham, Lancs.
Ken Smith, "Anchorage," Furlong Lane, Cradley, Staffs.
T. J. Broomhall, 95, Cambridge Street, Rugby, Warwicks.

Here is a further selection of letters to the Editor on the subject matter of our paper:

You have in your Editorial asked for bouquets or bricks. As you are seriously out for the views of your readers it seems to me that as letter writing is no burden to me I ought to make an effort to supply either bouquets or bricks.

I think you are doing one of the most thankless jobs there is. You have to cater for the young, the not-so-young, and the bald-headed class. We must recognize that no editor of a magazine of the nature of the ELIM EVANGEL can possibly hope to win the approval of every reader to the whole of the magazine. As I see it, you have to try and strike some sort of compromise which will give everyone something. Poor Editor! I like and thrive on serious, possibly heavy, reading. But obviously I couldn't expect your younger readers to share my likes and dislikes. Neither would it be fair for me to try and impose my wishes upon you to the exclusion of others who have other views and wishes. Here are my comments: Front page—stonelaying ceremony. Interesting to see that churches are being built, and I'm exceedingly glad to know it. However, I've seen stone-laying ceremonies before and frankly I'm not interested in the picture (as such). To me it is waste of a good page which could have held a lot of print. If it had been a picture of, let us say, Mont Blanc or some other magnificent view, it would still have been a waste of possible printing space so far as I am concerned. Church news: I've read all that sort of thing before. So-and-so spoke, and so-and-so gave a report, and we all enjoyed a very good tea, etc., etc. Interesting to the people of the church to see a little news item about their own church, but for me a waste of space.

The Editorial is the column I usually read first. "Things Temporal and Things Eternal" is excellent and informative.

Dear Editor, aren't we readers a difficult bunch to cater for? I'm afraid you can't heave yourself out of the rut you are in. It isn't merely convention that binds you, but the sheer necessity of giving a little to each type of reader. The EVANGEL must remain as it is, or at least that is my personal opinion. I shall watch with interest to see whether it undergoes any metamorphosis—but I doubt if it can!

—Hereford.

* * * * *

Greetings to you in His Name. Answering your chat with us in the ELIM EVANGEL. One feels just a little worm, with so many. I consider the paper a just weight, providing nourishment for Spirit, Soul and Body.

—Paignton.

* * * * *

I was very interested in your Editorial in the EVANGEL. My feeling is that we should have more articles from our own leading men on doctrinal and devotional subjects, and more from the pick of Christian publications, more "Family Affairs" and news of what is afoot at the hub of Elim, and more news about what other Pentecostal bodies are doing, without treading on the corns of "Pentecost." I agree with you entirely about cutting out the celebration suppers, sumptuous repasts, etc.

—Ormskirk.

* * * * *

I trust that God will bless our magazine. Re your Editorial: I would like to see more of our senior men contributing to the EVANGEL.

—Mountain Ash.

WANTED FOR WORCESTER

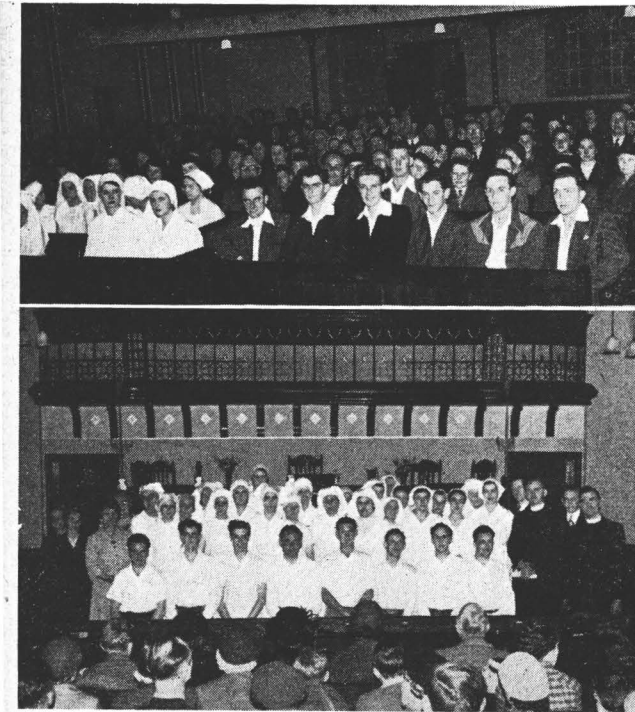
Following the successful Evangelistic Campaign at Kidderminster, Pastor K. Matthew is now planning for a further Campaign at Worcester.

COMMENCING AUGUST 14th, in the
PUBLIC HALL, WORCESTER

Many friends will want to share in this soul-saving effort. Funds are urgently needed.

Send your gifts to the Secretary, Evangelistic Campaigns Fund, Elim Headquarters, 20, Clarence Avenue, London, S.W.4.

Converts Baptised at Kidderminster



Converts of the Kidderminster Campaign all ready for baptism in the special service convened by Pastor Ken Matthew and supported by the Party. Pastor L. E. Lambert, the new minister, is in the groups of ministers at the side of the candidates.

"It's a hard place, you will get nowhere."

"It's not like the old days of revival."

"We don't have the blessings now that we had twenty years ago."

"We never hear of meetings now to compare with the early days."

How often does one hear comments such as these, or on a similar strain.

If that is the frame of mind you are in I want to bring to you something of the glow and glory of the Kidderminster campaign and infuse the spirit of evangelism into your soul. Had Pastor Ken Matthew and his team been in this frame of mind, Kidderminster would never have been able to witness such a wonderful baptismal service. Thank God for men of vision and courage. Don't perspire because the way is hard, be inspired by Elim's latest effort!

Although I had been several times to the campaign I was very anxious to attend the baptismal service held in the beautiful Baptist Church, when nearly six hundred people filled the hall to witness a most wonderful service. From all parts of Kidderminster, once blessed of God under the labours of Richard Baxter, came men and women to be baptised. Over five hundred and fifty decisions had been recorded during the campaign and in this baptismal service more were to be added.

Two special items in the service were the testimonies of Tudor Matthew, the son of the preacher, who is only eleven, and also Pastor Corsie's young brother aged thirteen. Neither appeared nervous and both spoke of real

cases of child conversion. It was a tonic to hear them!

After preaching on the subject of water baptism, and an appeal for converts, Pastor Matthew baptised thirty-six candidates.

What a thrill it was! and certainly the most reverent baptismal service I have ever attended. As I viewed the candidates the joy of new-found salvation was self-evident. I was particularly impressed by the fine company of young men who made their confession of Christ in baptism. They will be the making of the new Elim Church.

After the baptismal service nearly twenty other candidates came forward to be baptised at another service. What an encouraging sign!

If you have contributed in any way to the Kidderminster campaign, by your prayerful intercession, by your sacrificial gifts, by your very encouraging support at the commencement of the campaign, do take heart, as I did myself when I attended Elim's first baptismal service in this beautiful town of Kidderminster.

Thank you, Pastor Matthew and party, people at Kidderminster, and above all, thank you Lord, for the inspiration received on this visit. —Ken Smith.



Above: Two views of the Sunday School Anniversary services at Nuneaton. Platform with Pastors A. Rowland Smith the minister, and W. G. Hathaway the visiting speaker. The other view shows the crowded hall recently erected as a first instalment of the ambitious building scheme for their new church. The services were richly blessed and during the week-end six adults and one girl of twelve decided for Christ. Pictures by courtesy of the "Midland Daily Tribune," Nuneaton.

IN MY LAST ARTICLE I dealt with the scripture that the opponents of Divine Healing contend proves that the Kingdom of Heaven with its miraculous signs was offered a second time to the nation of Israel. I now propose to deal with the scripture which these people tell us proves that the nation of Israel rejected God's offer and in consequence of which God turned from Israel to the Gentiles and withdrew the miraculous signs reserving them now for "the age to come."

The view is stated by J. M. Davies in his attack upon the doctrine of healing as follows: "Paul made a final appeal to the nation and made the pronouncement of the judgment forewarned by Isaiah upon them (Acts xxviii. 25-28) . . . the miraculous gifts of healing ceased to be operative after Paul had pronounced the word of judgment on the nation. Healing was one of the 'sign-gifts' and as such had a very definite application to Israel."

The first question we must settle is, do the events recorded in Acts xxviii. warrant the belief that this was the final rejection by Israel of the renewed opportunity to accept the kingdom, said to have been given her by Peter in Acts iii. 20? To whom was Paul speaking? From verse 17 we learn that upon arrival in Rome Paul called together "the chief of the Jews," and explained the reason for his coming to Rome. In verse 23 we learn that upon a certain day in which it had been arranged for him to explain the Christian message "many came to his lodging to whom he expounded and testified the Kingdom of God from morning till evening." It was at the end of this day when some had believed and others had rejected his message that Paul quoted the same words from the prophecy of Isaiah that our Lord had quoted in similar circumstances (Matthew xiii. 14) and said "the salvation of God is sent to the Gentiles and that they will hear it."

If this is the final rejection of Christ and His Kingdom by the Israelish nation surely it is only logical to expect that these Roman Jews were the representative rulers of the nation, for surely none others could speak on its behalf? The evidence, however, is that these Jews had no position of authority in the nation whatsoever. They were simply a colony of Jewish settlers in Rome, some hundreds of miles away from their own land. Indeed, the historical evidence leads us to believe that they were a very insignificant minority in the Imperial City. Less than ten years prior to this, by an edict of Emperor Claudius, all Jews had been banished from Rome. By the time Paul arrived the edict had been allowed to fall into desuetude and gradually Jews were returning very quietly to the city. It is estimated that out of a total population of over two million inhabitants in the City of Rome there were perhaps 60,000 Jews. This may seem quite a large community but it was no more than a colony with no legal status, nor even any legal rights, whose existence in the city might at any time be challenged. Surely a rejection of Paul's message by the leaders of this colony could not be interpreted as a rejection of the whole nation. And, in any case, only a very few of the number must have heard Paul for they came to hear him in "his lodging," and although he con-

"IN DEFENCE OF HIS WORD"

By Gerald L. W. LADLOW

(Elim Church, Vazon, Guernsey)

"Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it."

—Acts xxviii. 28.

tinued speaking all day only a small percentage could have been accommodated in the house where he was chained to a Roman soldier. Could any colony of British citizens today, in a foreign capital with no legal authority from the British Government be said to be representative of the whole British nation and their action be interpreted as the official action of Great Britain? The idea is ridiculous! I am convinced that this rejection constituted nothing more than a personal rejection of the Christian message by individual Jews.

The second question we must settle is, does the statement of Paul, mean that only then was God offering the message to the Gentiles? Surely even a casual reading of the previous chapters of the Acts of the Apostles proves this was not so. Over twenty years prior to this God had directed Peter to the house of Cornelius and by a vision had shown to him that in his sight there was neither Jew nor Gentile. In Acts, chapter 11, Peter rehearsed to the apostles and brethren in Jerusalem what had occurred and "they glorified God saying, Then hath God also to the Gentiles granted repentance unto life." Some eighteen years before his arrival in Rome, Paul had been called to carry the message to the Gentiles (Acts xiii. 1, 2) and if we follow his journeyings from that time forward we see that practically the whole of his time had been occupied in preaching to the Gentiles. Whilst it is true, that if in any place he visited there was a Jewish synagogue, he preached his message there first, before preaching to the general public, yet almost without exception the greater portion of his time was occupied with the Gentiles and the greatest response to his message came from them. At Lystra and Derbe (Acts xiv. 6, 7) there is no mention of his preaching to Jews at all, indeed it would seem there

was no Jewish synagogue at either place, the persecutions he encountered only came after the arrival there of certain Jews. If one examines the discourse of Paul on his first journey at Antioch in Pisidia it will be seen that Paul uses almost identical words to those used in Rome nearly twenty years later. After the Jews rejected his message he said: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **WE TURN TO THE GENTILES**" (Acts xiii. 46, 47). I would like to ask the critics what authority they have for accepting the rejection of the message at Rome as representative of the whole nation any more than its rejection at Antioch? And, furthermore, what authority they have for accepting that God finally turned away from Israel to the Gentiles after the rejection at Rome any more than He did after the rejection at Antioch eighteen years earlier? I think I have written sufficient to show that the dispensational theory has no scriptural authority, but rests upon the "twisting" of two isolated passages by those who, because of their unbelief, cannot accept that God is able to heal today.

The third question we must settle is, have we any scriptural evidence to prove either that the miraculous "sign-gifts" were for Israel or that they have been withdrawn. All the evidence I can discover proves just the contrary. Read carefully through the Acts of the Apostles noting how many of the miracles were given to Gentile believers and you will find that the majority were **not** given as a sign to Israel. Now turn to the Epistles, letters to Gentile Churches, and see how these miraculous signs were given to them and were for the edification and blessing of the Church. In I. Corinthians xii. to xiv. we have teaching given concerning the manifestation of miraculous gifts and we are told that God hath "set them **IN THE CHURCH**" (xii. 28). In Chapter xiv. the instructions as to the operation of these gifts are given, notice the repetition of the words "in the Church." In the Epistle to the Romans, in chapter i. 11, Paul expressed a desire to "impart some spiritual gift" to the Church, and in chapter xii. 6, names "prophecy" as a gift operative in the Church. In the Epistle to the Galatians we read of those who by the Spirit worked "miracles" (iii. 5). The Thessalonian Church evidently had the gifts of the Spirit in operation in their worship, for they were instructed not to quench the Spirit, nor to despise prophesyings" (I. Thess. 19, 20). Timothy was also exhorted to "neglect not the gift" within him, which was quite obviously a Gift of the Spirit for it was given to him by "prophecy with the laying on of hands" (I. Tim. iv. 14). It was obviously not withdrawn after the rejection of Paul's message at Rome, for the second epistle was written to him after that rejection and yet Paul urges him to "stir up the gift" which was in him (II. Tim. i. 6). Perhaps the critics will agree from these references that the Gifts were not confined to Israel but were in operation in the Gentile Churches, but will still ask what authority we have for believing in their continuance.

The answer is simple. In I. Corinthians xiii. 8-10, we are told the gifts will continue "until that which is perfect is

come." And when will that be? When we no longer see through a "glass darkly," but when we see face to face and have perfect knowledge (verse 12). Surely such a moment of perfection can only be when we pass from this scene of time into His eternal presence. Let us not therefore be "shaken in our minds" by these critics, but firmly believe and expect the miraculous manifestations of God's spirit until we see Him face to face.

I will end with a personal testimony. As a lad of eighteen years I left home to work in the City of London. Just two months before leaving, God filled me with His Spirit and I spake in other tongues. I had never heard the operation of the Gift of tongues and interpretation in the Church, all I knew was that God had filled me with His Spirit and that experience had revolutionized my life. It had given me a power not known before and a deeper love for my Lord and greater zeal in His service. I joined the City of London Y.M.C.A. in Aldersgate Street, and on my first Monday I went to a Bible Study there. This Bible Class had been commenced by Dr. R. F. Weymouth, the translator of the New Testament in modern speech, and was now carried on by a well-known "Plymouth Brother." At the close of the little meeting he welcomed me and then, on discovering I was a Pentecostalist, proceeded to denounce the beliefs of the Pentecostal Movement and tried to show to me "the dispensational theory" and convince me that I had been deceived and all miraculous evidences were for "the age to come." For the remainder of the week my mind was perplexed, but each time the doubts arose my experience answered them, for the reality of what had taken place in my life could not be argued away.

The following Sunday morning I went to the nearest Elim Church, in Fowler Road, Islington; I was a complete stranger, not one person in the church knew me, as this was my first visit there. During the time of worship a lady sitting in front of me began to give forth an utterance in an unknown tongue. This was the first time I had ever heard tongues in public and the whole time she was speaking, I could hear ringing in my ears the words of the Plymouth Brother, "this is not for today, but for an age to come." Imagine my amazement, when the minister, Pastor W. G. Hathaway, began to interpret the message with the words "Think not that the power of thy God is for an age to come, for thou hast seen it in thine own life!" And as the message proceeded we were reminded of the mighty things taking place in the world, in the lives of men and women, which were all indisputable proof that His power is still operative in the same way as in New Testament days. My heart was singing, Hallelujah! the doubts were gone. Truly the message was right, the arguments of the clever critic meant nothing in the light of my own experience. Since then more than twenty years have gone by and in them I have witnessed constant evidence of His power. In February, 1952, I was delivered completely from angina after prayer and "laying on of hands." The words of the healed man in John ix. 25, are always the best answer to the critic: "One thing I know, that whereas I was blind, now I see."

Baptisms in the Spirit at Sunderland

The visit of the President to the Sunderland Church was something that had been looked forward to for a long time.

The weather was kind, the church was filled and the atmosphere just right. God poured out His Holy Spirit upon those who had come in faith seeking the Baptism. Several received this baptism of the Fire of the Lord and spoke with other tongues.

What blessing it brought to listen to a Spirit-filled man speaking from a God-inspired Word.

Truly it was a feast with the Master Himself and we beheld His glory.

—H. Merkin.

Progress at Kingstanding

Under the ministry of Pastor R. J. Morrison, Kingstanding is experiencing great blessing. The hand of God is moving in the district.

Both Choirs are being greatly used in visits to other churches. Recently the Male Voice Choir took a service at Nuneaton, which was well attended.

The previous week saw Pastor L. Wigglesworth with us, from the Congo, also Pastor W. McKeown, the prospective Elim Missionary to Southern Rhodesia. We thank God for their ministries.

Missionary films were shown on the Saturday and Monday by Pastor L. Wigglesworth, and at the end everyone was very conscious of the ordeals and privations, the grave dangers to health and life, our brethren and sisters who have gone forth in the Lord's name, face.

—W. Harborne.

Colchester

The recent visit of Pastor and Mrs. Frost with the Clacton Crusaders was graciously blessed of the Lord. There was a real touch of the Spirit of God upon the various ministries.

Among those who took active part were recent converts. One of these was a young man only a few weeks old in the Lord, who gave a splendid testimony to the saving and satisfying power of the Lord Jesus; another young lady only sixteen years old, gripped us with her message from Acts, "Saul, Saul, why persecutest Thou Me."

At the close of the service as the invitation was given, there were two decisions for Christ.

Salford

A real Lancashire welcome awaited Pastor John Woodhead and Mrs. Woodhead on their return home from their nine-months evangelistic tour of U.S.A. and Canada.

A Welcome Home tea was attended by over a hundred members and friends on Saturday afternoon, which was the 25th Anniversary of Mr. Woodhead's entering the Elim Ministry. Pastor J. Tetchner, District Superintendent, came over from Accrington with his wife for this double celebration.

The Woodheads recounted some of the soul-stirring experiences through which they had passed, and hearts were moved to hear of amazing miracles of healing, and hundreds of conversions under their ministry.

On one occasion a service was held in one of America's largest State Penitentiaries, with a congregation of hardened criminals, some of them serving life sentences. After the Gospel message some forty prisoners stood for Christ.

The Rev. W. E. McAlister, General Superintendent of the Canadian Pentecostal Churches, paid a visit with his wife. Mr. McAlister thrilled the company with his message.



Above: Pastor R. D. Bradley farewells from Greenock Church. Officers of the church, and representatives of the Free Churches join together in bidding God-speed to Mr. and Mrs. Bradley as they moved on to York.

ANONYMOUS GIFTS

To those anonymous donors who have helped the work of God by their gifts, we express our grateful thanks:

Elim Missionary Society.—A believer, Worcester, £1; Brixton, £3; Halifax, £4; per Miss A. Marshall, 10s.; John iii. 16, £10; Southport, 10s.; Pontypridd, A friend, £2; Stowmarket, 5s.

Elim Bible College.—Balham, £2.

Elim Youth Movement.—A well-wisher, £1.

Campaigns.—Hayfield, Stockport, £10; Halifax, £4.

Work in General.—Walthamstow, F. L., £10; Halifax, £2.

London Crusader Choir.—Croydon believer, £1 10s.

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

MISSIONARY FINANCES

Here is the Statement of our Income and estimated Expenditure up to the end of May. Pray with us that all needs may be met as we press forward with the work in the Master's Name.

		Estimated		Received
		Expenditure		
1954				
November	£1,200	...	£1,230
December	£1,200	...	£859
1955				
January	£1,200	...	£834
February	£1,200	...	£1,761
March	£1,200	...	£750
April	£1,300	...	£1,344
May	£1,300	...	£2,035
Total to date	£8,600	...	£8,813

Praise God the deficit is cleared and we have a balance in hand of £213.

But we must point out that during this year we have had to draw £700 from a reserve fund, put by for extending our Missionary work. Can we replace this in the next five months?

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

The National Sunday School Scripture Examinations turned

Bristol and Belfast umop apisdn

First, at Bristol. Every scholar in the Sunday School of age to enter the Elim National Sunday School Scripture Examinations was persuaded to study hard, and answer well, with the result their Sunday School is now the proud holder of the Challenge Shield. Excitement ran high on the night of the presentation, and Pastor Frank Asher graphically describes the evening's events.

The Presentation of the National S.S. Shield

It is an old saying that "new brooms sweep clean." The Bristol School is a new broom in the Sunday School world for it has only been in existence for two and a half years, but its clean-sweeping qualities have been convincingly demonstrated by the winning of the National Shield against strong competition. No fewer than 105 Elim Sunday Schools took part in the Examination and in the face of all this formidable opposition, the Bristol School emerged victorious, to the intense gratification of all connected with the new City Temple.

In due course, the National Youth Secretary travelled from London to Bristol to perform the ceremony of officially presenting the Shield to the winners, and this furnished an occasion not easily to be forgotten by all who were privileged to be present. The great new Temple with its soft modern lighting formed the ideal setting for such a presentation, and it is doubtful whether the Shield will ever be handed over in more beautiful surroundings. The congregation of about 450 included a party of thirty friends from Bridgwater, where a pioneer revival campaign was being conducted by Pastor W. Ronald Jones and his party, and it was a great joy to have them in the Temple. The enthusiasm and jubilant spirit were infectious. The singing at the Bristol Revival Centre is always exhilarating and this time it was well up to standard. How the people sang!

On the platform were about sixty scholars and after this rousing musical introduction, eight of them gave testimony to the power of Christ in their young lives, whereupon, the National Youth Secretary, with a rolling up of his verbal shirt-sleeves, proceeded to the actual presentation. He explained that, with 1,851 entries, the finding of the winners was a very complicated business—something akin to calculating the date of Easter, or doing one of those wretched sums where you "take away the number you first thought of." He didn't say that it was a job for a Chartered Accountant, but one could have

imagined poor Mr. Davies and his colleagues knee-deep in Examination papers vainly trying to pick the Winner.

The Shield was received on behalf of the Sunday School by Mr. Robert Helps, the Superintendent, who said, "I suppose I ought to begin by saying, 'Unaccustomed as I am to receiving Shields' . . ." He added that he felt that the Shield had come to Bristol for a prolonged stay, but there was one School to which he would not mind losing it, and that was to the one at Bridgwater (which, of course, has yet to be formed). Warm tribute he paid to the resident minister, Pastor Jones, for the interest he has so consistently shown in the work and welfare of the scholars.

On behalf of the Swindon and District Presbytery, Pastor Jones, as District Youth Commissioner, presented book prizes to the boy and girl who gained top marks within the Presbytery in the Examination. Greater joy was added to the occasion by the fact that both of these are members of the Bristol Sunday School. They are Hazel Sparks (who gained 99 per cent of possible marks, and is aged nine years), and Michael Hampton (who is fourteen years old, and gained 97 per cent.).

A Press photographer then took a photograph of the group of participants which was later published in the *Evening World* and reproduced in the *ELIM EVANGEL*. A local Shield was also presented to Miss Dorothy Haskins who is the teacher of the class which gained the highest marks for conduct and achievement during the year.

Following upon suitable musical items, Pastor Davies delivered a forceful message by which he brought his hearers face to face with the challenge of the times in which they live; and on this stirring note the Presentation closed. Or, as the Bristol folk might say, the hearing was adjourned until next year, when the Case for the Temporary Possession of the Shield will again be proceeded with.

—Pastor Frank R. Asher.

And What Happened at Belfast?

A school with 130 eligible scholars faces a formidable task to persuade them all to enter and attend the National S.S. Scripture Examination. Here is a list of some of the inducements introduced by the Sunday School Superintendent, Mr. J. B. McClelland, and his keenly enthusiastic staff.

A green banner stretching across the front of the Sunday School for several weeks prior to the Examination with the words "Can Ireland win the Shield?"

- Weekly home classes by the S.S. Teachers with tea provided.
- Free copies of the Elim S.S. Teachers' Handbooks provided for scholars by their teachers.
- Tea party following the Examination—this year forty-two dozen pastries were devoured!
- Two cars touring district collecting scholars and bringing them to the Examination centre.
- Two free trips to London for the boy and girl with the highest marks, should the school win the Shield.
- Two silver cups for the boy and girl with highest marks whether or not the School was successful.

Individual prizes presented by the teachers. Next year the School is determined to get that Shield . . . what enthusiasm, it almost left me breathless! (N.Y.S.)

We offer our deepest sympathy to Mr. and Mrs. Edward Thompson, of Halifax, on the passing away from this life of their daughter Shirley, who was our Crusader Secretary for Halifax Elim Church. Shirley, writes Pastor J. Gardiner, was a gifted girl and her loss to the Church's youth work is great. Our loss is our Lord's gain, but we must thank Him for her precious service during her short life.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, July 3rd. Psalm cxxix. 1-8.

"The plowers plowed upon my back: they made long their furrows" (v. 3).

These words, written hundreds of years before the Incarnation are prophetic in character. They have reference to the lashing Jesus received at the hands of the Roman authorities when suffering for sinners. This remarkable statement is followed by another, equally remarkable: "The Lord is righteous." God was acting righteously right throughout the sufferings of His Son. In justly dealing with sin in the person of His innocent Son, God can now be the justifier of every guilty one who is prepared to believe the plan of salvation (Rom. iii. 26).

MONDAY, July 4th. Psalm cxxx. 1-8.

"I wait for the Lord . . . and in His Word do I hope" (v. 5).

Here David professes his patience in hope. He was waiting for the Redemption of Israel through the Cross. For us that is passed and now we look forward to His coming in glory. Like David we too can say, "We wait for the Lord," and during the waiting time, like Him we must confess that our hope is in the Word of the Lord. The Bible abounds with promises relative to the return of the Lord, and as we wait we hope in the Word. "This hope maketh not ashamed . . ." (Rom. v. 5).

TUESDAY, July 5th. I. Peter i. 1-12.

" . . . Our Lord Jesus Christ . . . hath begotten us again unto a lively hope by the resurrection from the dead" (v. 3).

Here the little word "us" comes between the names of our Saviour and this "lively hope." Note the connection. We have been "begotten" (regenerated) to this hope by Jesus and His resurrection. Before regeneration we had nothing to look forward to, but now we have been born anew to this hope. Elsewhere it is called "a good hope" (II. Thes. ii. 16), "a purifying hope" (I. John iii. 3), "a better hope" (Heb. vii. 19), and "a blessed hope" (Titus ii. 13). Let us then "hope to the end" (v. 13).

WEDNESDAY, July 6th. I. Peter i. 13-25.

"But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (vv. 15, 16).

Here Peter uses the word "called" in the sense of obligation imposed upon the called. This is a call to be holy in every part of our conduct. "He hath severed you from the mass of the profane world, and picked you out to be jewels for Himself: He hath set you apart for this end, that you may be holy to Him . . . It is

sacrilege for you to dispose of yourselves after the impure manner of the world, and to apply yourself to any profane use, whom God hath consecrated to Himself" (Leighton).

THURSDAY, July 7th. I. Peter ii. 1-10.

"Unto you therefore which believe He is precious" (v. 7).

This could be correctly translated, "Unto you therefore which believe belongs the honour." Jesus is the "chief corner-stone, elect, precious" (honoured), and the thought is that they who trust Him shall share His honour. As Dr. Lightfoot puts it "those who trust Him shall have no cause to blush." Jesus said ". . . if any man serve Me . . . where I am, there shall also My servant be: if any man serve Me, him will My Father honour." The "honour" is the glory, heaven, where He is. It pays great dividends to be a follower of Christ.

FRIDAY, July 8th. I. Peter ii. 11-25.

"For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls" (v. 25).

Here is contrasted in close proximity our straying past and our secure present. The force of the former clause is "ye were as sheep going astray." This agrees with (Isa. liii. 6) and is true of Jew and Gentile. Although both take different roads, both fulfil the prophecy, "every one to his own way." I understand that the inference behind the word "returned" is not that they had at first been under the Shepherd's care and had left Him—it is the word, often translated "converted," implying a complete change of direction.

SATURDAY, July 9th. I. Peter iii. 1-12

" . . . the hidden man of the heart . . ." (v. 4).

This phrase is rather hard to understand, but if read with care and comparison reveals a very useful lesson. Peter has been referring to the winning of the ungodly husband (v. 1), and what he is saying to those concerned is this, "If you are to win your husbands don't rely upon ornamentation (hair style and jewelry), which are but externals, but upon character which is internal. How true! It is not what one says or does that will leave the lasting impression, but what one is. What we are will speak more eloquently than anything we could say or do.

* * * * *

"OUR FATHER WHO ART IN HEAVEN"

Bishop Brewster, of Connecticut, is authority for the story that a trained nurse, watching at the bedside of Rudyard Kipling during his critical illness several years ago, noticed that his lips began to move. She bent over him, thinking he wished to say something to her, and heard him murmur that old familiar prayer of childhood days: "Now I lay me down to sleep."

"I beg your pardon, Mr. Kipling," the nurse said, in an apologetic whisper, when she realized that Kipling did not require her services; "I thought you wanted something."

"I do," faintly observed Kipling. "I want my Heavenly Father. He only can care for me now."

COMING EVENTS

PRESIDENTIAL ITINERARY

The President, Pastor John Dyke, will visit the following churches:

July 7, Dagenham. 9, 11, Yeovil. 10, Merriot. 12, Wimborne. 13, Christchurch. 14, Bournemouth (Springbourne). 15, 16, Salisbury. 17, Winton. 20, Andover. 21, Bath. 22, Wells. 23, 24, Gloucester. 25, Cheltenham.

ASHINGDON. July 9-24. The Tent, Main Road. Evangelistic Campaign conducted by John Palmer. Sat. and Sun. 6.30. Week-nights (except Fri.) 7.30.

BARKING. July 2nd. Elim Church, Ripple Road. Special visit of Pastor Fred H. Squire and team of Students from I.B.T.I. 3 and 6.30. Tea provided between meetings.

BIRMINGHAM. July 2. Botanical Gardens, Egbaston. Annual Elim Garden Rally. Speakers include Pastor H. W. Greenway (Vice-President). Meetings in the Garden Hall at 3 and 6.30. Admittance by ticket from Birmingham Ministers.

CAMBERWELL. July 6. Elim Church, Benhill Road. Ordination of Pastor Graham Whiting, conducted by members of the Executive Council, 7.30.

CAMBERWELL. July 14. Elim Church, Benhill Road, off Camberwell Church Street. Thurs. 7.30, Visit of Choir of forty Swedish University Students.

CLAPHAM. July 2-5. Central Church Hall, Clapham Crescent. Visit of Pastor Felix Lloyd Smith. Sat. 6.30, Presbytery Rally. Sun. 11 and 6.30. Mon. and Tues. 7.30.

Note: All Services now held in New Central Church Hall in Clapham Crescent.

ILFORD. July 2nd. Elim Church, Srafton Road. 7.30. Monthly Rally. East Ham Crusaders and Pastor. "Prayer Changes Things."

LEYTON. Elim Church, Vicarage Road. Evangelistic Campaign. Pastor Wm. George. Commencing Sat. July 2nd. Sat. at 7. Suns. 6.30. Week-nights 7.45. (Mon. and Fri. excepted). Closing meeting Thurs. July 14th).

SWANSEA. July 9-10. Elim Church, New Orchard Street. Crusader Branch 25th Anniversary. Sat. 7.15. Speaker: Mr. Ron. Escott. Sun. 6.30. Speaker: Mrs. Freda Protheroe (both former Crusader Secretaries). Swansea Crusader Choir (Conductor: Mr. W. Lew. Bell).

WOLVERHAMPTON. July 3-7, and 9. Elim Hall, St. John Street. Special meetings conducted by Pastor J. Osman. Sun. 6.30. Week-nights 7.45. Sat. 9th, Visit of Smethwick Choir, 7.30.

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

July 2nd, Midnight to July 9th, Midnight.

Churches as arranged by Pastor L. W. Green.

"THEY COMFORT ME"

Dr. H. W. McLaughlin, tells a lovely story of an experience while in Palestine. In talking to an old shepherd he inquired in what sense it could be said that his staff was for the comfort of the sheep. The old shepherd proceeded to explain that in daylight he always carried the staff across his shoulder, and when the sheep saw it, it spoke of the presence of the shepherd, and thus was a means of comfort. On the other hand, if night overtook him with the sheep on the mountainside, or if they were caught in a heavy mountain mist so that the sheep could no longer see the staff, then he would lower it, and as he walked he would tap with it on the ground, so that by hearing if not by sight the staff comforted the sheep by speaking of the presence of the shepherd.

David remembered these things and said in effect to himself. "It would be unreasonable to suppose that God has less care for me than I had for the sheep!" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me."

—F. Crossley Morgan.

Birmingham (Town Hall)

Fine holiday weather and a rail strike did not prevent many hundreds of Elim people from gathering on Whit Monday in Birmingham Town Hall for the silver jubilee celebrations of the commencement of the Elim Church in that City. It was stated that nearly thirty churches had been founded in the Birmingham area during the last twenty-five years.

The morning messages were delivered by Pastor G. Canty and Pastor E. J. Jarvis from Scarborough.

In the afternoon the convention had the thrill of hearing the Gloucester Male Voice Choir, under their energetic conductor, Pastor Canty. Pastor Leslie Wigglesworth told of the workings of the Holy Spirit in the African forests. His appearance at the Town Hall was a happy conclusion to an itinerating visit to the Elim Churches in the Birmingham presbytery.

Pastor John Dyke, the President and District Superintendent was at home preaching on the Acts of the Apostles.

At both the afternoon and evening services the Kidderminster friends sang under the conducting of their resident minister, Pastor L. Lambert. Between the services it was good to have fellowship with them, and especially to hear them singing in Chamberlain Square.

In the evening service the Gloucester brethren gave of their best in song, and the service was guided by the President.

Souls were saved in both the afternoon and evening services. Those who sacrificed the sunshine to attend were wonderfully rewarded.

Erdington Gift Day

The Gift Day which has now become an established custom in the ERDINGTON (Birmingham) Church, was this year no exception to the rule of God's blessing. The Gifts amounting to £60 were announced during a service in the evening at which seven members followed the Lord in baptism by total immersion.

It was a thrill to hear these young candidates giving their testimonies. Pastor F. Lavender, who was a member of the Erdington Church before his entry into the ministry, gave the message and Pastor F. D. Byatt conducted the service and baptized the candidates. Pastor Byatt has now been at Erdington for fifteen months and God has richly blessed his ministry. During recent months five souls have been won for the Lord.

THE TWO PARDONED MEN

A shamefaced employee was summoned to the office of the senior partner to hear his doom. The least that he could expect was a blistering dismissal; he might be sent to prison for years. The old man called his name and asked him if he were guilty. The clerk stammered out that he had no defence. "I shall not send you to prison," said the old man. "If I take you back, can I trust you?" When the surprised and broken clerk had given assurance, and was about to leave, the senior partner continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have done, I did. The mercy you have received, I received. God help us all."—Sel.

Classified Advertisements

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

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

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

Bangor, N. Ireland.—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.171

Bournemouth, Ebenezer Private Hotel, 2, Arnwood Road, Southbourne (late of 5, Chestnut Avenue). Good food, interior sprung beds; near sea, shops, and buses; h. and c. S.A.E. Misses H. Broomfield and L. Howarth. 'Phone 45122. C.228

Bridlington.—For happy fellowship, home comforts, good food, come to Shalome Christian Guest House, on sea front. Good situation for young and old. Special terms for pensioners from September 10th. Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.241

Corwall, 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.190

Elim Woodlands.—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4. S.A.E.

Felixstowe.—"Bethany" Christian Guest House, centrally situated, 3 minutes sea, shops, station; good food, spring interior beds; moderate terms; personal attention. Proprietors: Mr. and Mrs. A. G. Thwaites, 19, Leopold Road. 'Phone 1229. C.211

Hove.—50, Rutland Gardens. Ideal holiday accommodation, nice locality; full board or bed and breakfast; h. & c. basins, gas fires in bedrooms; near sea and shops; moderate. Mrs. Gubbins. 'Phone 38910. C.186

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

Sunny South Coast.—4-berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road. Sanderstead, Surrey. C.212

Weston-super-Mare.—Quiet, well-appointed Guest House; attractive position on level ground adjacent sea; bedrooms, hot and cold water, Slumberland mattresses; excellent catering; comfortable. Mrs. Hilton, Beachlands, Uphill Road. Telephone: 601. C.245

Worthing.—63, Ham Road. Homely board-residence, two minutes sea and bus; good food; Slumberland beds; S.A.E. Mrs. Furze (Elim member). -C.203

MISCELLANEOUS

Two Christian young ladies seeking car to hire, August 14th-27th. Write, stating type of car and terms. Miss Law, 44, Ridgeway, Birmingham 17. C.264

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £240 first year, £250 second year, £265 third year. Charge for board and lodging £113 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.227

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

Waitress, general, required from end of June to end of September; live in; good wages. E. Prentice, 76, Lord Street, Blackpool, N.S. C.261

BIRTH

Reeves.—On May 26th to Pastor and Mrs. Len T. Reeves of Winson Green, God's precious gift of a daughter, Anthea Lynne.

DEDICATION

Hodge.—On Sunday, May 29th, at Elim Church, Liverpool, the twin daughters (Elizabeth and Sharon) of Mr. and Mrs. K. Hodge, were dedicated to the Lord by Pastor L. V. Darlington Tiller. C.265

MARRIAGE

Williams:Woolsey.—On May 28th, in the Elim Church, Graham Street, Birmingham, by Pastor John Dyke; Benjamin Garfield Williams to Ethel Irene Woolsey.

WITH CHRIST

Douglas.—On June 2nd, Mrs. Douglas, aged 89. Funeral conducted by Pastor H. Palliser.

Hyde.—Mr. A. Hyde, aged 43, of Hereford, passed into the eternal presence of the Lord; faithful to the end. Funeral conducted by Pastor E. Harford.

McDougall.—On June 3rd, Miss H. McDougall, aged 82, beloved member of Elim Church, Edinburgh. Funeral conducted by Pastor H. Palliser.

Mitchell.—On June 5th, Norris Mitchell, aged 78. Funeral conducted by Pastor John Gardiner.

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