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The

Elim Evangel

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

Vol. XXXV. No. 45.

THREEPENCE

NOVEMBER 6TH, 1954.



Photo by]

NIGHT JAR AND HER YOUNG

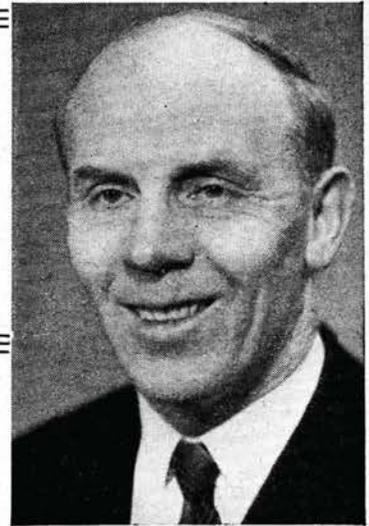
[Douglas F. Lawson, A.R.P.S., F.Z.S.

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

The Mechanics of Pentecost



Here is the substance of the address given at his Induction Service in London by the President, PASTOR JOHN DYKE.



"While Peter yet spake these words the Holy Ghost fell on all them which heard the word" (Acts x. 44).

WE ARE ADVISED by some well-meaning people not to pray for another outpouring of the Holy Spirit seeing He fell once and for all upon the day of Pentecost. But here is a repetition of Pentecost years after that historic day. We want another outpouring. We want it desperately. We want it speedily. We want it now!

To experience this blessing certain conditions must be observed. There is natural law in the spiritual world with which we must acquaint ourselves. There are conditions for, and laws of, power in the Spirit, and we must know them. We know a great deal about the laws governing steam and electricity, but how little we know about the mechanics of the Holy Ghost!

Observe two things in the incident before us which prepared the way for the Spirit to fall. There was first of all:

A Prepared Preacher

God's method is still a sanctified, Spirit-filled man. Such a man will be the key to the situation, the kingpin upon which God's efforts to reach the lost will swivel. He is the answer of heaven to the needs of the earth. Observe the preacher before us to be an **experienced** man. Peter was no novice in the things of God. He was born again, filled with the Spirit, and conversant with the movings of the Spirit. He fully recognised the sovereignty of the Holy Spirit and betrayed no alarm when the extraordinary happened in his meeting. The Spirit had fallen previously in differing ways. He fell upon the Day of Pentecost in answer to believing prayer. He fell upon the Samaritans as the hands of the apostles were laid on them. But there was no precedent for the manner of the effusion in the house of Cornelius. Nor was there anything in the rule-book to govern such a contingency. What was Peter to do? He did the wisest thing possible. Recognising the unmistakable presence of the Spirit he stepped back and let Him have His way.

Then this preacher was a **largehearted** man. Previously he had been a bigoted nationalist but God had purged out that dross by the vision of the sheet as recorded in this account. Men of other nations were despised until God dealt with his prejudice. There are some folk who imagine that people behind the Iron Curtain cannot be saved because certain prophecies deal with antireligionists. This is a mistake. Divine compassion knows no national boundaries. When God rent the veil of the Temple He rent the Iron Curtain also. God's redemptive purposes are supra-

national. If our interpretations of prophecy cripple our evangelism or blind our eyes to the spiritual needs of other

countries, we should re-examine their foundations and re-assess their value. We want to be delivered alike from the histrionics of extreme historicism and the fatal fatalism of extreme futurism.

Again, the preacher was a **man of the Book**. He believed the Word of God and preached it. He did not treat it as an archaeological curio, or a mere historical treatise, but as the Living Word of the Living God, and applied it with power to the people before him. The Spirit of God will honour the man who honours the Bible. There was no modernism about Peter. Modernism with its rejection of that which is vital in doctrine and experience can never be the prelude to a visitation of the Holy Spirit. Its effects are wholly destructive and God-dishonouring. There was a learned professor who examined a crocodile through a telescope. Unfortunately, he looked through the wrong end and thought the crocodile was a newt. The poor man was consumed by his subject. Herein is a parable of the destructive effects of modernism upon the spiritual lives of those who study it.

Peter had on this occasion prepared an exceptionally good sermon on sound homiletical lines: Introduction, Presentation, Application, and Conclusion. But he packed so much salvation into his Introduction that his hearers were being converted long before the appeal. Wise man—he threw away the remainder of his sermon. Many of us would have plodded wearily on until we had driven the Holy Ghost away.

Furthermore, he was a **humble man**. Cornelius had fallen down to worship him. He refused this worship. He disentangled the tendrils of Cornelius' faith from around himself and wound them around God. Our job is to gather men to the Saviour and not to ourselves. The real success of a pastor's work is often seen after he has left his church. If the converts have been gathered around him they will disappear quickly when he has gone. Then notice secondly, the congregation played its part.

A Prepared People

Although small in number, being composed of the family and friends of Cornelius, they were in an attitude of heart

and mind which made it easy for the Spirit to work. Some of the most refreshing visitations of God have been experienced by small companies. But although the company was small before the coming of the Spirit it afterwards grew. Casarea became one of the great centres of apostolic Christianity and in after years, when Theophilus was bishop, the venue of one of the great church councils.

They were expectant. They met with an earnest expectation that they were out to hear a message of vital importance and that God Himself was going to speak to them. Nor were they disappointed! The attitude of the congregation is a determining factor in revival. Would the Spirit have fallen if they had met to find fault or criticise?

Again, *simplicity* is stamped upon the incident. There were nothing of formalism or of extravagance to mar the

Spirit. The building in which they gathered was simple and unadorned. There was no ornate ritualism or sensual ceremonialism. Possibly some aspects of the worship might have offended the taste of the artistic. The hearty singing possibly may have transgressed the canon of good music, and no doubt the intelligentsia would disagree with the sermon. But of real reverence and sincerity nothing detrimental could be said except, perhaps, by the ultra-fastidious.

These simple conditions obtained and the blessing fell. There seemed to be a Divine Impatience. During Peter's introduction, the people were believing. The Lord read the hearts and suddenly said "Amen," made the introduction the application, brushed Peter on one side and baptised the believing hearers in the Holy Ghost.

The smallest company can fulfil these conditions and see a repetition of this visitation of God.

D. L. MOODY and the ATHEISTS

Among the most remarkable scenes I have witnessed was one in East London, during the visit of those beloved and honoured men of God, Moody and Sankey, in the years 1883-1884. The hall was in the centre of the dense working population of that quarter, where men by the hundred thousand worked and lived in workshops and factories. One Monday evening had been reserved for an address to atheists, sceptics and free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith; hearing of this meeting, he ordered all the clubs he had formed to close for the evening, and instructed all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions.

The service commenced earlier than usual, after the preliminary singing. Mr. Moody asked the men to choose their favourite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from the text "Their rock is not as our Rock, even our enemies themselves being judges." He poured in a broadside of touching incidents from his own experiences. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes. But when the sermon was ended, one felt inclined to think nothing had been accomplished, for the message had not appealed to their intellects or reasoning faculties, and had convinced them of nothing.

At the close, Mr. Moody said, "We will rise and sing 'Only trust Him,' and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour." I thought: "All will stampede and we shall only have an empty hall." But instead, the great mass of five thousand men rose, sang and sat again, not one man vacating his seat.

Mr. Moody then said: "I will explain four words: receive, believe, trust, take Him." Broad grins pervaded

that sea of faces. After a few words regarding the term receive, he made the appeal: "Who will receive Him? Just say 'I will.'" From the men standing around the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled: "I can't," to which Mr. Moody replied: "You have spoken the truth, my man; glad you spoke. Listen, and you will be able to say 'I can' before we are through." Then he explained the word believe and made his second appeal: "Who will say 'I will believe Him'?" Again, some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted: "I won't." Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs: "It is 'I will' or 'I won't' for every man in this hall tonight."

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son. He said: "The battle is on the will, and only there. When the young man said 'I will arise' the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said 'I won't.' I want every man here who believes that man is right to follow him and to rise and say 'I won't.'" There was perfect silence and stillness; all held their breath, till, as no man rose, Moody exclaimed: "Thank God, no man says 'I won't!' Now, who'll say 'I will'?"

In an instant the Holy Spirit seemed to break loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining with tears, and shouted: "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung from the ranks of the foe into the army of the Lord by the surrender of their wills. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the Gospel.

—Sel.

THE ELIM EVANGEL

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EDITORIAL

OUR RADIO EVANGELISM

Messages are coming in from friends far and near who have heard with joy, Elim's weekly radio programme over Radio Monte Carlo. Here are extracts from a few of the letters:

"We have perfect reception of the programme here. All who have heard it are delighted with the messages and music."—Scarborough.

"The whole programme was good."—Leigh-on-sea.

"Having enjoyed 'This is Life,' please send us literature, posters, etc."—Colne, Lancs.

"Please send ten posters for me to put on sites I have here."—London.

"Will you please use the enclosed £5 for Elim on the air."—Sheffield.

"It has been wonderful to receive you 'loud and clear' over Radio Monte Carlo, and you have my prayers as you proclaim Redeeming Grace to your ever-widening circle of listeners. I am very proud to belong to this progressive movement."—Swansea.

"Congratulations on your Monte Carlo broadcast."—Broadmoor.

"Your radio broadcasts are coming through well and are tip-top. I was thrilled with the singing of the Woodlands Trio. The testimonies are right to the point, and your messages are 'on the dot'!"—Donnington.

"I should like to congratulate you on the best programme of the week."—London.

"Please accept the enclosed gift for 'This is Life.' I got a great blessing from it on Thursday."—Mansfield.

"We were thrilled with the broadcast. Reception was as perfect as the programme. Congratulations to all concerned."—Grimsby.

"We were glad to hear such a faithful message and trust it will bring forth much fruit."—Haywards Heath.

"Reception of the radio programme has been good and we have enjoyed it. Trust the Lord will bless it to the salvation of many precious souls."—Birmingham.

"I am writing to say how blessed I have been. It is amazing how much you get into the programme in such a short time."—Rotherham.

"Congratulations to all concerned re the very fine programme. Shall be putting out at least 5,000 of enclosed leaflets during the next few weeks. In addition we are announcing the broadcast over our loud speaker every week at our open air meeting."—High Wycombe.

"Enjoyed the programme from Monte Carlo last week, and we pray that great things will be accomplished through this endeavour."—Clacton-on-Sea.

"Let me congratulate you most heartily on a first-rate broadcast. I was just thrilled with it, and with your message in particular. You certainly have a fine radio technique, and do the job really well. May the Lord grant you a fruitful, soul-saving radio ministry. The reception here was excellent."—Spalding.

"I am sending the enclosed £1 for 'This is Life' broadcast. It was grand to hear Elim on the air."—Worthing.

"The broadcast reception was good here and the programme was grand."—Ipswich.

"Your voice came over clearly and though the quarter of an hour seems short to start with, I am sure that it will yield fruit for the Kingdom. Meanwhile we pray that the Lord will guide concerning this effort and supply all the need."—Falmouth.

* * * *

Readers are asked to invite their friends in the British Isles and on the Continent to listen in to Radio Monte Carlo (205 metres) every Thursday at 10.35 p.m. Please remember this effort in your prayers and send your gifts to "This is Life," 20, Clarence Avenue, Clapham Park, London, S.W.4.

A good reply to an atheist is to give him a good dinner and ask him if he believes in a cook!—World Christian Digest.

ELIM ON THE AIR

Be sure to TUNE IN

And tell your friends to LISTEN IN

To our weekly radio programme

THIS IS LIFE

broadcast from

RADIO MONTE CARLO

205 metres

(Short wave: 40.82 and 49.71 metres)

EVERY THURSDAY

10.35 p.m. to 10.50 p.m.

In next Thursday's (November 11th) programme, we present the Ladies' Chorus of the London Crusader Choir; Eina Ekberg singing "All the Way to Calvary"; Testimony Time from the Clapham Elim Church, giving the experiences of Mr. J. M. Mackenzie. Pastor H. W. Greenway asks his listeners the question "How Are You?"



OVERSEAS MISSIONS

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

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

Winning the Kikuyu to Christ

Mr. and Mrs. T. Johnston (Kenya).

Mr. and Mrs. T. Johnston, honorary Elim missionaries in Kenya, continue their missionary work in the face of difficulties and dangers, and rejoice in that former members of the Mau Mau have been won to Christ and their lives transformed by His power. "We feel rested," writes Mr. Johnston, "after our holiday at Kisumu. Brother Clarke (formerly of Lurgan) of the Canadian Pentecostal Churches invited us to his station, 250 miles away, so we went by car and did indeed enjoy the fellowship. I had the joy of ministering to the missionaries at a mid-week service.

"We regret to say that conditions are still very bad in Kenya. Just two days ago a Mau Mau gang of about forty broke into a prison camp twenty miles from us, and set free 230 prisoners, and killing some of the prison guards. About seventy-eight of these have been recaptured. How sad it is to realise to what depths of sin these people have gone. Recently I had the opportunity to read the full Mau Mau oaths, and I confess I never thought that human beings could sink so low; it was obscenity and horror of the lowest degree, and when I finished reading I had to fall on my knees and ask the Lord to cover me with the precious Blood.

"All over the Kikuyu countryside, men, women and children have been burnt alive, hacked to pieces with knives, strangled, mutilated, slashed and battered by assassins more cruel and degraded than the most savage of wild beasts. Such attacks have taken place under cover of darkness, for Mau Mau can exist only because its methods are those of deep secrecy and treachery. Bodies have been recovered in an African Location in Nairobi, victims of Mau Mau terrorist 'Courts.' Some would have us believe that Moral Re-armament would change such people as these. There is nothing but the power of our Lord Jesus that can do this. I have had in my home Kikuyus who had been members of the Mau Mau, but praise God, gloriously transformed by the power of God. We have also seen in our services deep-dyed sinners among the Kikuyu, find Jesus as their personal Saviour. Mau Mau is definitely demon inspired, and among the many oaths they are sworn to take, one is to denounce the Christian Faith. May the precious Lord Jesus so fill us with Calvary love that we may just see these people as sinners in the sight of a holy God, and that being so filled with the blessed Holy Spirit, we will give ourselves without

reserve to win them for the Master. Dear friends, I wish we could convey to you the terrible trouble and sorrows of Kenya, but it is not possible with pen and ink. There are lonely mothers and hungry little children, there are broken homes and suffering, all brought about through the folly of the Mau Mau. If you were to see them you would weep before the Throne of God. We have a heavy heart and often weep for these dear people. We feel at times completely exhausted with the heavy strain, but we are assured that we are in the centre of the will of God by being in Kenya, and by His grace and strength we will spend our time in winning to Christ those for whom He died, but I say with emphasis, we do need your prayers. The door of opportunity is still open in Kenya for the preaching of the Gospel, but for how long, we do not know. We are workers together with Him, our precious Redeemer. Then, knowing our reward is in glory, let us pray and labour together that His Name may be glorified and many of these dear souls that are now steeped in sin fall at His feet and accept Him as Saviour and Lord."

MISSION STATION SAVED FROM FIRE

Miss M. Topping (Tanganyika).

We are grateful to our readers and friends for their prayers on behalf of our missionaries on the various mission fields overseas, and in this letter from Miss Topping we have another example of answered prayer, and a cause for thanksgiving in that their mission station was saved from being destroyed by fire. Miss Topping writes: "Since last writing to you we have had quite a few exciting events. The most outstanding one was a terrific bush fire which nearly encircled the mission, and burnt down the teacher's kitchen. It all happened so suddenly and the fire spread so quickly, it was difficult for us to cope with it. I had just finished lunch when one of the boys called out, 'Come quickly, the fire has arrived.' On one side of us the whole valley was ablaze and the fire was racing in all its fury towards us. Quickly we started to burn off all the grass around the mission, but unfortunately a strong wind was blowing against us, until eventually the fire was raging on three sides of the mission and all the out-houses were threatened by the fire. There were only a few of us to cope with the situation, and we were kept busy trying to keep the fire in check in the vicinity of the out-buildings. Later the sub-chief and some of the local people came to our assistance and we were grateful for their help.

(Continued on page 536)

THERE IS NO MYSTERY about Calvary to those who think Christ simply died as a martyr. If Christ suffered death as a man devoted to the cause He had espoused, after the manner of the first Christian martyr Stephen, then there is no mystery. Tens of thousands have been martyred for the faith, and if Christ simply died as these did, then there is no marvel about His death any more than about theirs. But if we believe that Christ died "according to the scriptures," and we can say with the Roman centurion who was a witness of the scene, "Truly this man was the Son of God," then there is indeed a mystery, deep and profound.

Now to gain some light on this mystery—though we never can fully fathom it—we must consider certain facts associated with Calvary. Of first importance, there is the mystery of Christ's personality. Paul in his letter to the Colossians refers to the mystery of God, and of the Father, and of Christ." If, as we are informed by some students of the several variations, that the words "of the Father, and of

talked to Enoch after the manner in which Christ talked to the two disciples on the way to Emmaus after His resurrection?

However, to make this thought crystal clear, we have the story given in Genesis xviii. As Abraham sat in the door of his tent at Mamre in the heat of the day, he was confronted by three men. These three visitors, who appeared to be ordinary men, were entertained by Abraham. They ate the meat that Abraham set before them, and it was during a conversation they had that Abraham was told he would have a true heir by Sarah, his wife.

After a little time, two of the three visitors went on their way toward the cities of the plain. But the third tarried, and talked about the destruction of Sodom and Gomorrah. Finally, this visitor was revealed as Jehovah, the Almighty God, who had assumed human form, as had also the other two angelic beings. In the following chapter we have the story of their rescue of Lot from the devouring fire that fell upon these wicked cities.

The Mystery of Calvary

"And when they were come to the place, which is called Calvary, there they crucified Him" (Luke xxiii. 33).

By Rev. David Simpson, N.S.W., Australia

Christ" are not found in the best manuscripts, the passage would then read as we have it in the Revised Version, "The mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden" (Col. ii. 2, 3). But whichever of these readings we take, we reach the same conclusion, that the mystery of Christ's personality is wrapped up in the mystery of God.

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xi. 27).

The question then that confronts us is "What is God?" The answer is that of Christ Himself, "God is a Spirit." That in itself does not take us far, however, so we must turn to the Scriptures and there find what God has revealed concerning Himself. Here we find what theologians term the Theophanes, a term made up of two Greek words, *Theo*, meaning "God," and *phanes*, meaning "appearances." In our common English, Theophanes simply means, "God appearances," and is used in reference to the different times when God appeared to certain men, but more especially when such appearances were made in the form of man.

There need be no doubt, on the strength of various scriptures, that God appeared to Adam in human form and spoke to him as one man speaks to another, that is, face to face. We are told that Enoch walked with God. What does that mean if not that God actually accompanied Enoch in some of his walks abroad, and that God

Now with these instances before us, together with others of the "God appearances" revealed in the Scriptures, it is surely not out of place to carry the matter a little further and suggest that from all eternity humanity was latent in Deity, and that man was God's supreme creative act, all other creations having the creation of man in view.

When God created man He did not say, "Let us make man in the image and likeness of angels," but, "Let us make man in our image"—the image of the Triune God, Father, Son, and Holy Spirit. Thus it was that man was made a tripartite being of spirit, soul, and body. The spirit probably was the last part formed. "The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zech. xii. 1). As yet, however, God had no body. What He was in the Divine essence we cannot tell. But when Adam was created, God had no body such as we can conceive of, made up of physical parts. His appearances to men during Old Testament times were in assumed human form. As yet the Deity had not clothed Himself in true and permanent humanity. But when the fulness of time was come, this tremendous event did take place.

A little over nineteen hundred years ago, Mary, the virgin maiden of Nazareth, was startled by a visit from an angel (Gabriel), who informed her that she was the chosen instrument among all the virgins of Israel, to be mother of the long-promised Messiah. But while the first act in this Divine drama was enacted at Nazareth, it was

at Bethlehem where the birth of the Child took place. This in fulfilment of Micah's prophecy :

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel ; whose goings forth have been of old, from everlasting" (Micah v. 2).

That prophecy was quite in keeping with that of Micah's contemporary, Isaiah, and which was to prove one of the greatest prophecies of its kind :

"For unto us a child is born, unto us a son is given : and the government shall be upon His shoulder : and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6).

In view of those prophecies, the babe of Bethlehem was at once a helpless infant, yet the mighty God. In point of time, He was but a few months old when the Magi came to worship Him and present their gifts, yet He was the everlasting Father. As the helpless babe, He was dependent on His mother for His sustenance, but as the mighty God He was the great Creator. For, in referring to Christ, Paul says,

"By Him all things were created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist" (Col. i. 16, 17).

Surely there is a mystery here. Yes, there is a mystery, indeed. As Paul reminds Timothy, "Without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I. Tim. iii. 16).

Such then is the mystery, in part, of the personality of Christ. He is truly God, even as He is truly man. His brief earthly life was lived as the God-man, and He died as the God-man. He is the only being among the hosts of intelligences throughout the vast universe to whom such a name applies. God truly lived among men in Christ, and God truly died in Christ. And so the mystery of Calvary lies in the fact that God was in Christ, reconciling the world unto Himself.

But God is Spirit. How, then, could God suffer and die ? That is an important question, and doubtless at first sight presents a difficulty. But before we answer the question or attempt to solve the difficulty, let us be sure that God really did suffer in Christ. In this connection we are reminded of Paul's injunction to the elders of the church at Ephesus :

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts xx. 28).

The last four words of the quotation are emphasised. Some readers would like to have these words translated differently, but a different translation would only do violence to the original text. Our Revised Version retains

the words as they are given in the Authorized Version. Dr. Weymouth in his "New Testament in Modern Speech" retains the words as quoted above. The clear implication of the words, then, is that God truly suffered in the death of Christ on Calvary. The answer to the question as to this could be is found in the book of Hebrews :

"Forasmuch then as the children (the redeemed) are partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the Devil ; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels ; but He took on him the seed of Abraham" (Heb. ii. 14-16).

It is quite true that God being eternal spirit could not suffer and die. But it is equally true that God in Christ, being clothed with the garb of humanity in all its parts and passions (apart from sin), did through the eternal Spirit offer Himself a sacrifice for the sin of the human race (Heb. ix. 14).

* As man was made in the image of God, no angel or any other created being could redeem him after his fatal fall, for the simple reason that man is the only being created after that fashion. Now it is true that certain of the angels fell into sin and forsook their first estate, but it is also true that for such there is no redemption. Christ did not come to earth to redeem angels. It is not said that Christ gave His life a ransom for angels. But it surely is said that He came to redeem men and to give His life a ransom for them. And that is the reason (perhaps among others) why He did not take upon Himself the nature of angels, but rather He partook of the nature of the seed of Abraham. And thus it was that He was made in the likeness of men, and being found in fashion as a man He could, and did, humble Himself to die the death of the Cross.

See Him, then, God in Christ reconciling the world unto Himself. The just suffering for the unjust in order that we might be brought back to God. Such is the mystery of Calvary. Man, the masterpiece of God's creation, could only be redeemed by God Himself. What grace ! What love beyond compare ! And yet, men spurn that love, and despise the grace that bought them at such a cost. Well, if God cast the angels that sinned down to *tartarus*, there to abide the coming judgment, what shall be the doom of those who trample under foot the Son of God, and count the blood that redeemed them an unworthy thing, and who despise the Spirit of grace ?

Let us gaze upon Calvary, and there behold the Lamb of God bearing away the sin of the world. The type of our gaze was the serpent lifted up in the wilderness by Moses. For as Moses lifted up the serpent in the wilderness, said our Lord to Nicodemus, so likewise, Christ, the Son of Man, was lifted up on Calvary's tree, and all who look upon Him there, are instantly healed of their deadly wound of sin.

Look ! Sinner, look ! for there is life, eternal life, in a believing, trustful look at the Crucified One,—*Selected*.

OVERSEAS MISSIONS—Continued

When the roof of the teacher's kitchen caught fire I thought it would be almost impossible to save his house, so we quickly moved his furniture and personal belongings to a safer place. However, the house did not catch fire and I believe it was because God undertook for us. Mrs. Conrad (a Scandinavian missionary) could not join in helping us as she was ill, but she said she would pray. When she heard that the teacher's kitchen was on fire, she prayed, 'Lord, turn the wind, turn the wind,' and the wind turned instantly. It was really a miracle how it happened."

MISSIONARIES RETURN TO THE FIELD

Pastor and Mrs. J. Troke, Elim missionaries to India, arrived in this country for their furlough in March of this year and almost right away began their itineraries in our churches. They have been well received and blessing has rested upon their ministry, and we believe a greater missionary interest has been created as the result. A farewell meeting was held for them in the Winton Church, Bourne-mouth, on Oct. 6th, and the following evening another meeting was held in the Elim Church, Croydon, to bid them Godspeed. They embarked on October 9th, on the *S.S. Chusan*. Prayer is requested on their behalf as they return for another term of service in that needy land of India, also for their daughter, Barbara, who remains in this country to complete her education.

Great Times at Barking

At Barking the saints are praising God for a new church that has been built in place of the temporary one built in 1925 which was opened on Whit-Monday of that year, being the first Elim Church to be built in the East End of London. The original building was damaged by enemy action during the War.

The old church had many blessed times in the old days; souls were saved, bodies healed, and saints baptised in the Holy Ghost. Praise God for those times, but we are looking for greater things in the new church, for God has said "The glory of this latter house shall be greater than the former" and we are taking this promise for our new church. Already we are having wonderful times! Wonderful prayer meetings where the power of the Holy Ghost is manifestly present! Wonderful times at the Sunday morning breaking of bread! Wonderful times at the gospel services where the numbers are growing!

On Sunday, October 17th, six candidates passed through the waters of baptism, each giving their testimony of salvation, and each receiving a promise from God's Word.

The first witness by water baptism in the new church was conducted by Pastor G. Hillman. Another one has been arranged for November 7th (D.V.) for which several names have been submitted. Praise God for His wonderful goodness. To Him be all the glory.

"In the Sweet By-and-By"

One of the most popular Gospel hymns of the Church has been J. P. Webster's production, "In the Sweet By and By." The circumstances surrounding the writing of it are most interesting.

Webster was a patient of Dr. S. F. Bennett, practising in Elkhorn, Wisconsin. It was in 1867 when Webster one day, wearing a most melancholy look, entered the doctor's office, carrying his violin case. Mr. Webster was given to having spells of the blues.

Dr. Bennett, who was something of a poet, was quite familiar with his patient's tendency to despondency. He had discovered that one way to help him was to bring Webster's musical talent into use. The doctor would write poetry and give it to Webster to set to music. His patient would become greatly interested in this, and would forget his troubles.

On this particular day, the doctor, seeing that his patient was greatly depressed, inquired,

"Well, Webster, what is the matter now?"

"Oh, nothing," he replied, "it will be all right in the sweet by and by."

"Say, why not make a song out of that?" asked the doctor, and, going to his desk, he pencilled the verses—

"There a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there.

Chorus

"In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

"To our bountiful Father above,
We will offer our tribute of praise,
For the glorious Gift of His love,
And the blessings that hallow our days."

Webster glanced them through, and pulling his violin from its case, played off the melody. It seemed to fit the words. He scratched it off on paper and hastily filled in the harmony. Just then, two friends happened to come in. The doctor suggested that they had a quartet and could try the music. Thus, for the first time, this beautiful song was heard—sung in a doctor's office by an impromptu quartet!

It was a long time before Webster could get rid of his song. Publishers to whom he submitted it did not seem to print it. Finally Lyon & Healy took it from his hands, merely out of pity. It was stowed away with some dead manuscripts, until some years later when one song was needed to fill out a hymn-book which they were about to publish.

So, in this way, "The Sweet By and By" started on its career around the world. Ira Sankey took it up as one of his working hymns in the D. L. Moody meetings. It has sung its way into thousands of hearts since, yet, it was only by chance that it was ever published at all.

Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

What shall we call it?

A Study in Black and White?
The Long and Short of it?
The Beginning and Ending?



Pastor A. R. Boston, the Minister, shakes hands with the youngest scholar at Chessington's Elim Sunday School

Chessington Sunday School's Twelfth Anniversary

This year the Chessington Sunday School held its twelfth anniversary, which proved a great blessing to all. The programme commenced with an open air meeting by the children and teachers, and a triumphant march back to the school.

The service began with choruses and testimonies by the children. Parents and friends, who were invited, attended in full force, and were delighted by two special items—a play, "The Stolen Blessing," and dialogue, "Air Trip to Heaven."

The service closed with a short talk by Pastor A. R. Boston, stressing the importance of children being taught the Word of God today.

Parents expressed their appreciation at the co-operation of the teachers and the gallant effort made by the children to give them such a happy afternoon on this great occasion.

To God we give all the praise and glory.

SATURDAY

Pastor Delfryn Williams, Assistant Minister at the Cardiff City Temple, has sent us this feature—it's an idea well worth your consideration.



The Minister congratulates the Sunday School Superintendent (Mr. W. Gibbs) and his Chessington S.S. Staff on an excellent anniversary

May I ask you a personal question? "What does Saturday convey to you?" To the cross section of the youth community of our land it signifies a time of activity. The sport-minded are well catered for. The casual pleasure-seeker can find ample opportunities for indulgence. Generally speaking, Saturday is the time when youth can participate in their favourite pastime. But what does it convey to the Elim Crusader? A time of lamenting? A time when you sit down and wonder if you are missing something in life? Is it worth while being a Christian? etc.

The adversary works overtime on Saturday. He is not slow in taking advantage of any period when suggestions can be made. I venture to say that "the seedtime of backsliding is at its peak on Saturday," but there is a remedy for this. It is incorporated in

one word, "ACTIVITY." Yes, this is the answer to our Saturday problems; that we bestir ourselves as young people and be active for the Lord. Surely Saturday spells action for youth, and why should we be different? In my pre-conversion days, Saturday meant a hard game of Rugby or football. Why should I now just retire into a semi-torpor condition because I have become a Christian? The energy which I put into a game of a temporal nature can now be transmitted into Christian activity. Just as recreation is essential to the body, so is activity to the spiritual life.

May I now suggest one of the many activities that we as Crusaders can participate in on Saturday. The "tracting band," old, yes, but very much needed in these days. I am proud to belong to one. May I briefly convey to you in writing the form of activity. We arrange to meet at the church at 3 p.m. and whilst our friends are joining us, we have a time of prayer. (Wonderful to pray for fellow youth on Saturday afternoons.) At 3.30 p.m. we make our

way to our destination, which has been carefully planned geographically and prayerfully. Oftimes this means travelling by public transport, which is another form of witness. Remark overhead: "Wonderful to see young people on Saturday afternoon working for the Lord."

On reaching our destination, we then converge as a group upon our allotted houses. Soon, men and women are receiving a personal invitation and a church card from the Crusader in action. Space will not allow to recall the joy and pleasure which we encounter through the "tracting band." Normally, we make personal contact with more than 200 houses on a Saturday afternoon. Who knows the result? Eternity alone will be able to reveal it. What a joy to see souls in heaven because of the tracting band.

Let us bestir ourselves from bethinking, bemoaning, lamenting Saturday afternoon Crusaders, to active, pulsating, radiating workers for Christ. May I suggest that we make Saturday a day of "seed planting" for the furtherance of the Gospel.



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 7th. Isaiah lviii. 1-14.

"To undo the heavy burdens. . . Is it not to deal thy bread to the hungry. And that thou bring the poor . . . to thy house, When thou seest the naked, that thou cover him" (vv. 6, 7).

The Lord God had no pleasure in all the religious exercises and ordinances of His people because whilst remembering to come to God's House, they were heedless of the needs and suffering of their fellows. A true devotion to God brims the heart with consideration of the practical kind to our less fortunate neighbour. Galatians vi. 10 says, "Let us do good unto all men, especially unto them who are of the househo'd of faith" (See I. John iii. 17).

MONDAY, November 8th. Isaiah lix. 1-4, 14-21.

"Truth is fallen in the street" (v. 14).

See what a grim harvest is reaped when Truth is disregarded. Violence becomes commonplace, justice is outraged, integrity becomes an encumbrance, and perplexities give rise to despair. See verses 6, 9, 13, 10: History has a habit of repeating itself. This depressing record of Isaiah's day finds its counterpart in our times. Men have turned their ears from the Truth, they will not endure sound doctrine. The results of such folly are to be seen everywhere. Men cannot have Christian virtues and Christian morals without obedience to Christian truth.

TUESDAY, November 9th. Isaiah lx. 1-12.

"Lift up thine eyes round about and see . . . thy sons shall come from far, and thy daughters shall be nursed at thy side" (v. 4).

Isaiah again makes mention in prophecy of the day when Israel shall be gathered from the lands where, for their sin, they have been scattered, to the land that was promised to them since Abraham's day. The hunters have hunted them, the fishers have fished for them. Now is the prophetic Word vindicated. For Israel is flourishing back in the land promised by God to them. We do well to take heed unto the more sure word of prophecy. Lift up thine eyes "Thy redemption draweth nigh."

WEDNESDAY, November 10th. Isaiah lx. 13-22.

"I the Lord will hasten it in his time" (v. 22).

The restoration of a punished Israel, the end of their mourning, the prosperity of their national life are predicted by Isaiah. The prophet may have been asked, "But when shall these things be?" And verse 22 answers the query. God accomplishes His purposes in His time. The Lord is never slack concerning His promises. God acts "in the fulness of time" "in due time." God never forgets so never has to act in unprepared haste. Martha of John xi. thought Jesus hadn't bothered with her request. Events then and since prove Jesus right and doubters wrong.

THURSDAY, November 11th. Isaiah lxi. 1-11.

"For He hath clothed me with the garments of salvation" (v. 10).

It was from this chapter that our Lord quoted when He began His ministry in Nazareth (Luke iv. 16-21). This was the manifesto of the Saviour. The Lord Jesus Christ told His hearers what He had come to do, and then proceeded to do it. His promises were sure, not like the proverbial pie-crust. The garments He provides for those who will simply take—Righteousness (Phil. iii. 9), Physical healing (James v. 14), Spiritual power (Acts ii. 38, 39), Hope (John xiv. 3).

FRIDAY, November 12th. Isaiah lxii. 1-12.

"I have set watchmen . . . which shall never hold their peace" (v. 6).

Men were set on the walls of the city to tell of the approach of the night and of the coming of a new day. Such were the watchmen of the Old Testament. It is required of those who make mention of the Lord's Name that they tell the "right time." They who bear God's news need the prophets fire and the prophet's courage. The counsel of God demands that we tell the world of the coming night of God's wrath upon the ungodly; and of the New Day of Christ's Kingdom.

SATURDAY, November 13th. Isaiah lxiii. 1-14.

"Mighty to save" (v. 1).

He to whom this Book so often refers is "mighty to save." He whose garments are dyed red with blood, who trod the winepress alone is "mighty to save." The Christian believer's heart responds to this statement, Jesus Christ IS mighty to save. The scribes and elders said, "He saved others!" The Gospel according to the Pharisees. For once they told the truth about Jesus Christ. He did and He does! The best man in town was saved by Jesus when Nicodemus believed. The worst man in Jericho was saved when Zaccheus believed. See Hebrews vii. 25.

* * *

Prayer is requested:

For a Christian woman, a member of the Halifax Church, who seeks the Lord's healing touch in her great need.

COMING EVENTS

THE PRESIDENT'S ITINERARY

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

Nov. 6-8, Swansea. 9, Neath. 10, Briton Ferry. 11, Pontardulais. 12, Brecon. 13, Porth. 14, Cardiff. 15, Newport. 16, Trealaw. 17, Mountain Ash. 18, Aberdare. 19, Treherbert. 20, Abercynon. 21, Dowlais. 22, Pantywaun. 23, Abertsweg. 24, Barry. 25, Pontypridd.

ARMAGH. Nov. 9-11. Elim Tabernacle, College Street. Missionary Exhibition. Tues., Wed., Thurs., 8 p.m. Elim missionary speakers.

BANGOR. Nov. 13-15. Elim Church, Southwell Road. Missionary Exhibition. Sat. 8. Sun. 7. Mon. 8. Elim missionary speakers.

BOLTON. Nov. 12-14. Elim Church, Moor Lane, Market Square. Youth Conference arranged and presented by Lincs. Presbytery and Elim Youth Committee. Friday, 7.30, "Did God create?" Fact and Faith film followed by discussion. Sat., 10 a.m. & 2.30 p.m. Vital Youth Topics introduced by Youth Committee members and discussion; 7 p.m. Great District Youth Rally. Speaker: Pastor H. W. Greenway; Convener: Pastor J. H. Davies. Sunday, 11, 6.30. Speaker: Pastor H. W. Greenway. 3 p.m. District Children's Convention. Speaker: Pastor L. C. Quest.

BRISTOL. Nov. 6. City Temple, Jamaica Street, Stokes Croft. Great opening celebrations. Opening by Pastor E. J. Phillips. 3.30. Evening Rally 7. Speaker: Pastor H. W. Greenway.

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.

DORKING. Nov. 14. Elim Church, Willow Walk. 6.30, Special visit of South London District Superintendent, Pastor C. J. E. Kingston. Convener: Pastor P. Baxter. Singing items by young people.

EAST HAM. Nov. 13-22. Elim Church, Central Park Road. Revival and Healing Campaign by Pastor Len Chappell. Week-nights (except Monday) 7.30. Sun. 11 and 6.30. Nov. 20-22. East London Revival Rally, Sat. 3 and 6.30. Mon. 7.30. Speakers: Pastor J. Lancaster and Pastor Len. Chappell.

HALIFAX. Nov. 13, 14. Elim Church, Hopwood Lane. Annual Missionary Week-end. Speakers: Pastor and Mrs. A. Bull. Sat. 3.30 and 7. Sun. 10.30, 3.15 and 6.30. (Cups of tea provided between services.)

HARROGATE. Nov. 6-11. Foursquare Gospel Church, Park View. Revival meetings conducted by Pastor W. W. Kirkby, Hull. Sun. 11 and 6.30. Week-nights 7.30.

HOVE. Nov. 6. Elim Church, Portland Road. Second Annual Rally of Pentecostal Churches in Sussex area. 3 and 7 p.m. Guest speaker: Pastor J. T. Bradley. Musical and other items by visiting parties. Convener: Pastor W. G. Hathaway.

HULL. Nov. 6-11. Elim Church, Mason Street. Special visit of Pastor David Hathaway. Week-nights 7.30. Sun. 11 and 6.30.

ISLINGTON. Nov. 14. Elim Church, Lennox Road, Finsbury Park. 6.30. Visit of Pastor D. B. Gray and London Crusader Choir.

LOWESTOFT. Nov. 7th. Elim Church, Milton Road. Special visit of Pastor A. W. Wright (Southend), 11 and 6.30.

NEWTOWNARDS. Nov. 6-7. Elim Hall, Court Street. Annual Convention. Speakers: Pastors S. Brown (Armagh), H. McGowan (Banbridge), Mr. T. Armstrong (Belfast), and Mr. W. Carson (Larne). Singing items by Newtownards Emmanuel Singers, The Beulah Quartet, and Miss Isobel Gambel. An outstanding healing testimony. Sat. 3.30 and 7 (tea provided). Sun. 11.30 and 7. Convener: Pastor R. R. Taylor.

OLD HILL, Birmingham. Nov. 6. Macefield Mission (kindly loaned), Claremont Street. 7 p.m., United Presbytery Rally of Birmingham Elim Churches. Visiting speaker: Pastor E. Scrivens (Oxford). Special items by Sparkbrook Crusader Choir. Convener: Pastor W. G. Britton.

PLYMOUTH. Commencing Nov. 13. 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.

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.

PORTADOWN. Nov. 6-8. Elim Tabernacle, Clonavon Avenue. Missionary Exhibition. Sat. 8. Sun. 7. Mon. 8. Elim missionary speakers.

SHEFFIELD. Nov. 6, 7. Elim Church, Howard Street. Missionary Week-end. Speaker: Pastor A. D. Bull (E. Africa). Sat. 7 p.m. Sun. 10.45, 2.30 and 6.30.

SOWERBY BRIDGE. Nov. 13, 14. Elim Church, Willow Street. Anniversary Services; Minister's 3rd, Church Building's 1st. Sat. 5. Tea and Fellowship. Sun. 11 and 6.30. Speaker: Pastor J. E. Moore (Leeds).

TONYPANDY. Oct. 30-Nov. 7. Elim Temple, Miskin Road, Trelaw. Annual Youth Week. Speakers include: Pastors Arnold Brooks, W. J. Maybin, and the National Youth Secretary, J. Hywel Davies. Supported by Youth Teams. Suns. 6 p.m., After-Church Rally, 8. Week-nights (except Fri.) 7.15.

WIMBLEDON. Nov. 6. Elim Church, Southey Road. South London District Presbytery. 3 p.m. Fellowship Meeting (Presbyters wives invited). 7 p.m. Rally. Speaker: Pastor J. J. Way.

NATIONAL YOUTH SECRETARY'S VISITS

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

Nov. 6-7, Tonypandy. 8, Porth. 12-13, Bolton. 14, Salford. 15, Sheffield. 16, Barnsley. 17 Nottingham. 18, Burton-on-Trent. 19, Long Eaton. 20, 3.30 & 6.30 Presbytery Youth Rally, Lincoln. 21, Lincoln. 22, Rotherham. 27-28, Hadleigh.

Pastor Bryant Davies (South Africa) will conduct a series of Evangelistic Campaigns in the Scottish Presbytery as follows:—
Nov. 6-11, Greenock. 13-15, Motherwell.

MISSIONARY ITINERARY

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

Nov. 7, Kingstanding. 8, West Bromwich. 9, Dudley. 10, Weoley Castle. 11, Smethwick. 13, Muntz Street. 14, Langley. 16, Graham Street. 17, Winson Green. 18, Sparkbrook. 20 Rugby. 21, Selly Oak.

GREAT OPENING CELEBRATIONS

of Bristol's new

CITY TEMPLE

Jamaica Street (Stokes Croft) Bristol 2

Saturday, November 6th at 3.30 p.m.

Opening ceremony by Pastor E. J. Phillips

Evening Rally at 7 p.m.

Guest Speaker: Pastor H. W. Greenway

CALLING ALL LANCASHIRE!

ELIM YOUTH COMMITTEE RALLIES

at the
ELIM CHURCH, MOOR LANE, BOLTON
November 12th, 13th, and 14th

SATURDAY, 7 p.m. YOUTH RALLY

Speaker: Pastor H. W. Greenway (Vice-President)

Supported by members of the Youth Committee and
Presbytery Youth.

SUNDAY, 3 p.m. CHILDREN'S RALLY

Speaker: Pastor Leon C. Quest

Supported by members of the Youth Committee
and attended by Presbytery Sunday Schools.

GEARED FOR YOUTH—BUT OPEN TO ALL AGES

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

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

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.

Hfracombe, 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

PROFESSIONAL

Student Nurses 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.

BIRTH

Watson.—On October 12th, to Mr. and Mrs. A. Watson, of Pontypridd, God's gift of a son, Edward Arthur.

DEDICATION

Haigh.—On October 17th, at Elim Church, South Street, Huddersfield, by Pastor G. K. Steele; Brenda, daughter of Mr. and Mrs. J. Haigh. C.135

Ulyett. On September 19th, John Kevin, son of Mr. and Mrs. J. Ulyett of Harrogate. Dedication by Pastor D. G. Hathaway in Harrogate Elim Church.

WITH CHRIST

Dealtry.—On October 13th, after a long illness, Mrs. Annie Elizabeth Dealtry, of York. Funeral conducted by Pastor R. B. Chapman.

Fish.—On October 9th, Mr. J. M. Fish, faithful member of Elim Church, Springbourne, Bournemouth, for many years. Funeral conducted by Pastor W. J. Hilliard.

Meggison.—On October 11th, Mrs. Lily Meggison, aged 63, beloved wife of Mr. J. B. Meggison, member of Elim Church, Scarborough. Funeral conducted by Pastor Edward Jarvis. "Till He come."

HEATHER BOOKS

A new series of inexpensive books for teenage readers
only 2/6 net each

New stories, not reprints—average 100 pages in each book—full-colour covers.

Excellent value, Excellent quality.

This series will include fiction and non-fiction by the best Christian authors. Every book will contain a clear Christian message.

The first three titles are now ready:

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The story of John G. Paton—a thrilling tale of heroism (Non-fiction).

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An unusual novel (Fiction).

No. 3. THE STROKE OF TWELVE by J. Calvert Cariss

Adventure and escape in Communist Europe (Fiction).

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