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The Elim Evangel

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

VOL. XXXVI. No. 51.

THREEPENCE

DECEMBER 31ST, 1955.

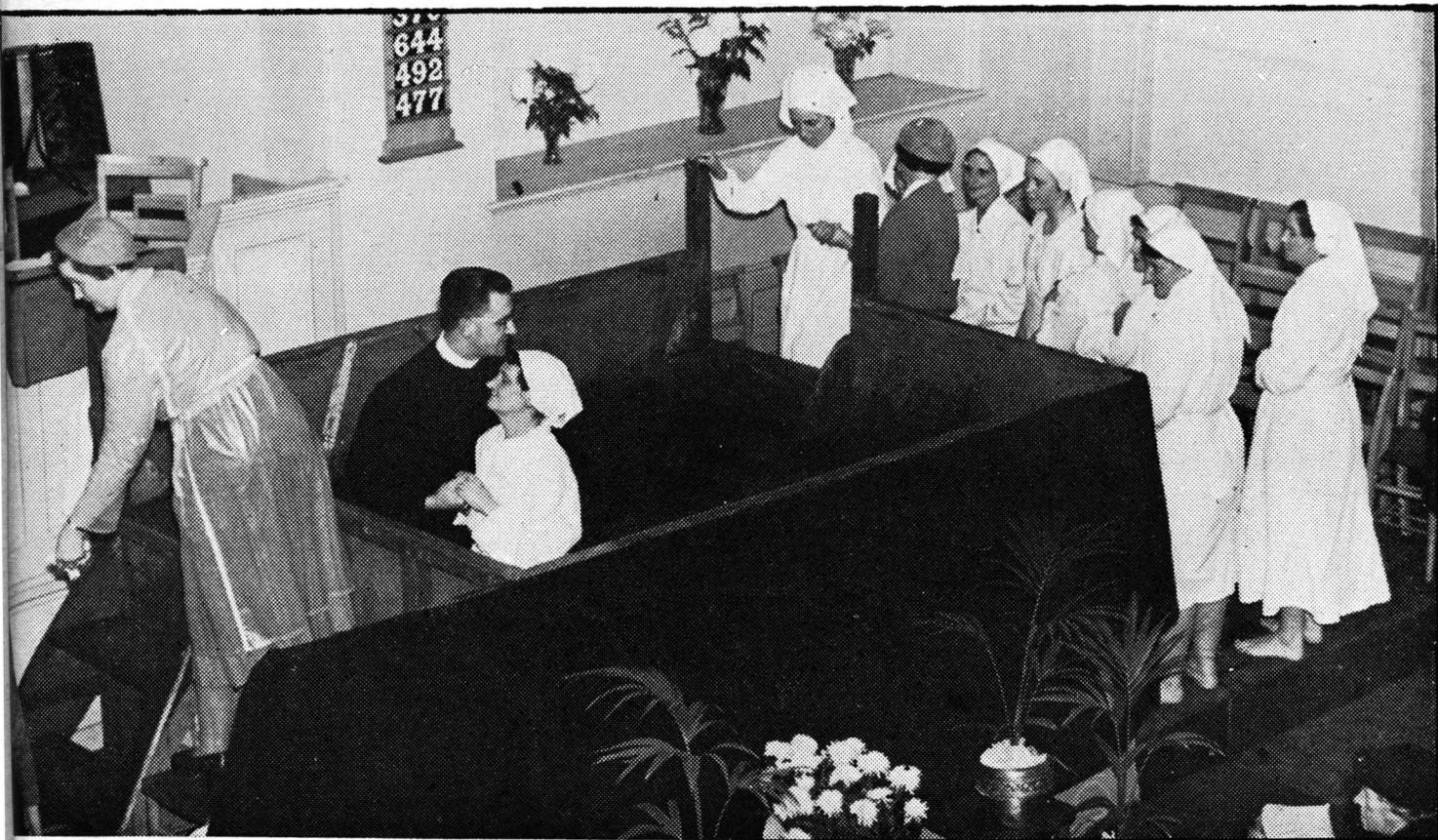


Photo by Courtesy of]

[“Worcester Evening News and Times.”

CONVERTS BAPTIZED IN WORCESTER

Following is a report from the *Worcester Evening News and Times*:

“Large congregations continue to assemble in the newly-formed Elim Church, Lowesmoor, following the public Revival and Divine Healing Campaign conducted in the city of Worcester by the Rev. Ken Matthew and party. Tremendous enthusiasm is being shown by the new members in generous gifts toward the renovations of the church.

A gift of £1,000 has been received anonymously as well as another for £100 and yet another for £70. Many other gifts have been contributed and over £200 has been raised by members. Others have made interest free loans to the new church.

“The scaffolding now erected outside the Elim Church is for repair work to the front of the building which is also to be painted and neon lighting to be fixed. Extensive alterations are to be made to the rear of the premises.

“An electronic organ is to be installed in the next few weeks. A grand piano has already been purchased and also 300 chairs.

“Officers have been appointed and Sunday School, Sisterhood, Youth and Sunshine Corner are now functioning with their own leaders. The minister conducted a public baptismal Service when over fifty people were immersed in water. A portable Baptistry had been purchased for this service.”

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

New Elim Church

Dedication and Opening Ceremonies

The following report is from the *Staines and Egham News*, Nov. 25th :

A new phase was commenced in the activities of the Elim Church, Englefield Green, on Saturday, the occasion of the opening of a new church building. It marked the end of the four-and-a-half years' faithful labours of the resident minister, the Rev. J. Atkinson, who, with the help of a few of his church members, has patiently watched the building grow from its foundations to its present completion. The work commenced in 1951, with no technical knowledge of the building, plumbing or joinery, and with the insignificant sum of £29. Since then the task has gone on under the leadership of the minister, and now stands a commendable building, valued at £11-12,000. The money, the minister states, was not "raised," but came in answer to prayer.

At 3 o'clock, a crowd had gathered to watch, and take part in the opening ceremony and service. After the singing of the hymn "The Church's One Foundation," the Rev. A. Boston (Kingston) dedicated the building. The President of the Elim Churches, the Rev. H. W. Greenway, then, in a short address, gave thanks to God for another church to be opened for the upholding of the Full Gospel and Pentecostal Testimony. This past year, he said, had seen Elim's biggest building programme in its history. New churches had been erected all over the country, and others were almost completed. He offered the prayer that the new Elim Church at Englefield Green, would be throughout its years, as well as a place of worship, a real witness for God, where men and women might find salvation for their souls and healing for their bodies.

The President then handed the key to Mrs. Atkinson, the wife of the resident minister, who opened the doors. Inside, a pleasing interior was revealed. A concealed baptistery, special dimming lighting, and adequate heating are a few of the features which make the building both practical and comfortable.

The church was quickly filled to capacity. At the afternoon service the resident minister expressed his thanks to all who had helped him in the task of building the church. He particularly thanked Mr. John Edmunds and Mr. Austin Redman for their loyalty and faithfulness, and presented them with Bibles as a token of his gratitude. The Rev. F. R. Barnes (Lee) addressed the congregation. At the evening service, the Elim President gave the address. His theme was "Practical Christianity."

The services continued over the week-end.



Pictures, reading downwards: (1) Crowd outside singing before the Opening of the Church. (2) The President, Pastor H. W. Greenway, addressing the crowd. (3) Mrs. Atkinson, wife of Pastor J. Atkinson, who has been responsible for the building of the church, opening the church. (4) Section of the congregation inside listening to Pastor F. R. Barnes giving the afternoon message.

EMMANUEL

By Pastor William R. West (Bowers Gifford and Landon)

THE SHEPHERDS ARE RETURNING to their flocks, thrilled with their supernatural experience. "Just fancy," says one, "Tonight we have seen angels, heard them sing, and have been the first to see the Messiah, the Saviour of the world." Said another, "Did you see His Face? Wasn't it tiny? Didn't He look frail and small? Do you remember what Isaiah the prophet said about His Name being Emmanuel, God with us? Fancy God being with us as a helpless Babe?"

Of course this is only an imaginary conversation, but it might easily have been the question in their minds. It is an extraordinary thing that He who flung the stars into space, who was responsible for the great acts of creation, who formed the tameless sea and made the mountains appear, is now helpless in the arms of a woman. Fed and cherished, guarded and carried, completely dependent upon others. This is Emmanuel, God with us!

How we love to declare the omnipotence of God, His omnipresence, and ability to do all things. Yet here we have God with us, not able to speak, or walk, or feed Himself. He is gripped and held by human ties, and here are some reasons why it was so. He was:

Limited By Love. John iii. 16 tells us that God so loved the world that He gave His Son. In order that the needs of mankind should be met Jesus had to enter the world as a baby. It was God's love that sent Him and it was God's love that limited Him. The feet that had to learn to walk, the hands that had to learn to work, the tongue that had to learn to speak, were made so because of love. Emmanuel was helpless! Power made Him calm the sea, heal the sick and raise the dead, but love made Him a tiny Babe to meet the requirements of a Saviour. Again He was:

Straitened By Sin. The Scripture tells us "He shall save His people from their sins." Was there no other way that He could have come to save us? Could He not have appeared as a man, wrought His works and then have died? Sin demanded a perfect sacrifice, and in order to overcome the curse that was bringing mankind to ruin, He had to identify Himself with our conditions. A perfect sacrifice demanded a perfect life, and this entailed babyhood, childhood, and every phase of normal humanity. Emmanuel, helpless as a babe, was rendered so because of our sin.

Restricted by Righteousness. "I am not ashamed of the Gospel of Christ," says Paul. "For therein is the righteousness of God revealed" (Rom. i. 16, 17). Could not God have saved us by simply being merciful? Surely a merciful

God can forgive? Maybe He could, but He would then have failed in another quality, righteousness. This great virtue of God stands in jeopardy if He allows His holy law to be broken without some atonement being made. Some penalty must be imposed if sin is to be righteously dealt with. Such was the restriction of God's justice, that only a complete and holy sacrifice could meet its demands. Emmanuel, frail and dependent upon others, became such to fulfil the righteousness of the law of God. To be tempted in all points yet without sin, to be touched with the feelings of our infirmities. Righteousness restricted Him, and He became the helpless Babe.

Invincible Infant. Emmanuel became weak because of His love, our sin, and His righteousness, but let us bear in mind that the weakness of God is stronger than men (I. Cor. i. 25). The Babe upset the tranquillity of Herod and caused him to search the whole of Palestine in vain. A king was afraid of a Child. He made the dark countryside echo with the singing of angels, and constrained the strong and seasoned shepherds to come and bow the knee. His star led weary travellers to quicken their pace as it hovered over the place where He was. They had been drawn by Him to worship. Satan shuddered and in his frenzy tried to thwart the plan of God, but the Child lived on, and grew, and finally shattered Satan's power over believing people.

The strongest pull in the world today is the pull of the Babe of Bethlehem. Armies have ceased their fighting at the remembrance of His birth. Estranged relatives sometimes send greetings because it is His birthday. The world for a brief period enters into a new brotherhood. Hands are joined the world over when His First Coming is commemorated.

Emmanuel! helpless! Yes, and He still is where men and women refuse to welcome Him into their hearts and lives. To those who know the power of His love, the effectiveness of His Cross, and the thrill of His presence, He is Wonderful, Counsellor, the Mighty God, The everlasting Father, and the Prince of Peace.

"Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things" (Luke x. 41).

Martha had many strong points, but they are all clouded in our memory of her by this one weakness—her worry. And what is the good of this care-worn, cantankerous, Martha spirit? What is the need? It will be time enough for you to begin caring when God ceases to care.

"I dare no more fret," said John Wesley, "than curse or swear. To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things well."

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

Editor: Pastor W. G. Hathaway.

Terms: 24/- for one year or 12/- for 6 months, post free to any address. Printed and Published every Saturday by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Quantities: 3/9 per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Printed and Published every Saturday by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

Telephone Nos.: Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch London."

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

Exit 1955—Enter 1956

With this issue of our weekly magazine we bid farewell to 1955 with all the blessings and mercies we shall always associate with it.

Looking back on the months past we cannot but give thanks to God for all He has enabled us to do for Him. It has been a year of progress for the work of Elim, and our Fortieth Year will still give us happy memories. Many hundreds will thank God that Elim evangelists came their way with pioneer campaigns and, through their ardent preaching, led them first to Christ and then into the blessing of a walk with Him. Many will, at this year's end, be thanking God for His healing power manifest in their bodies now released from bodily sickness and pain. New churches have sprung up in several places following these campaigns and the congregations are enjoying to the full a richly blessed ministry under the hands of those now in charge of the work. Personal triumphs, too, will figure in the thanksgiving of many this year end. A walk with Christ always means personal triumph in Him. Opening doors of service, too, provide wonderful opportunities of extending His kingdom.

So, as we look ahead into the year that is opening before us, we eagerly await every opportunity of pressing the battle to the enemy's gates and winning as many as possible for Christ. On another page is outlined the plans for a year of national evangelism, and to follow this out for 1956 will certainly mean a breaking through in 1957—the ultimate goal year in evangelism under this plan. January 28th, a Saturday, has been set aside as a day of prayer throughout the British Isles and it is expected that all Pentecostal Churches will be taking part. Subjects for prayer will be announced later.

The "Elim Evangel" in the New Year

With the first issue of the New Year, January 7th, some changes will be made in the format. The present size will be reduced to Crown Quarto, i.e. 9½in. deep by 7¼in. wide.

This will make a much more handy size, while the type area will be only slightly less, with narrower margins. The number of pages is being increased by a third, that is from twelve to sixteen pages. This will allow adjustments which will give more reading matter than the present style. Costs of production and materials are continually rising, and it has been found necessary to increase the price from 3d. to 4d. per copy. We know that readers will appreciate the difficulties of the present upsurge of costs, and co-operate with us in this matter. Price increases for other periodicals by other publishers come into force with their New Year issues.

We have in hand splendid articles for the New Year from the pens of some of our leading brethren, and we hope to serve our readers well in the coming year. New features will appear and old features which have endeared themselves to readers will be continued.

ELIM BROADCASTS

B.B.C.

January 22nd from the Elim Church, Salford (Pendleton) on the B.B.C North Home Service at 7.45 p.m. 434 metres. Pastor John Woodhead is the speaker. Others taking part include Pastor H. W. Greenway (President), Mrs. J. Woodhead, and the London Crusader Choir. Singing conducted by Pastor Douglas B. Gray.

I.B.R.A. Radio 30.71 and 41.87 metres SHORT WAVE

Services for January 1, 8, 15 and 22 come from the Elim Church, Croydon, from 9.45 to 10 p.m. Speaker: Pastor John Woodhead, assisted by Pastor H. Burton Haynes. Soloists: Joyce P. Belsey and Joan Henson.

Music programmes on the same wavelengths from 9.30 to 9.45 p.m. Those taking part during January include:

London Crusader Choir, the Ulster Temple Male Voice Quartet, Jean Britten and Barbara Peverett (Cardiff), Swedish Youth Choir and Orchestra (Stockholm), a party of Swedish students now at Elim Bible College, I.B.T.I. Quartet party, United Elim Crusader Choirs (London), and Alfred Garr.

The services on January 29 and February 5, 12, and 19 will be from the Elim Church, Barking. Pastor H. W. Greenway (President) is the speaker.

EACH WEDNESDAY at 9.45 p.m. the series MEN AND THEIR MESSAGE is broadcast. The following Elim ministers probably commence on Wednesday, 28th instant:

W. Plowright (Camberwell)
H. J. Davies (National Youth Secretary)
E. C. W. Boulton (London).
James T. Bradley (Dean of Bible College)
J. J. Way (Leyton)
H. Burton Haynes (Croydon).

Reports still come to hand of pleasant listening from Aberystwyth, Manchester, Cardiff, Penzance, Ipswich, London, and the Midlands. Please send reports to Pastor Douglas B. Gray, at Headquarters.

A Year of Nation-wide Pentecostal Evangelism

By Pastor George Stormont (Elim Church, Leigh-on-Sea)

EVERY YEAR the world's population increases by forty millions. The figure haunts me. Evangelism lags a long, long way behind. There are more unsaved people in the world today than ever before in human history. There is greater need—there are greater opportunities than ever before. What is true of the world at large, is true in its measure of Great Britain. A Communist has said, "If Communism had the opportunity that the Christian church has today, Great Britain would soon be won for Communism."

This challenge of unparalleled need was considered by the Annual General Meeting of the British Pentecostal Fellowship in Birmingham in the month of October. It was there agreed to recommend that the year 1957 shall be set apart as a Year of Nation-wide Pentecostal Evangelism. Every Pentecostal believer, every Pentecostal preacher, every Pentecostal church, and movement is urged to prepare to take part in this evangelistic effort. Something can be done on a grand scale if we give our hearts and minds to prayer and planning, and our talents, strength and resources to testing this in motion. To bring the suggestion within reach, a practical approach was suggested as follows:—

1. The year 1956 to be a year of preparation.

This does not mean that no evangelism will be undertaken till 1957! Far from it! But while pressing on with evangelism in 1956, plans be made for a great year of special effort in 1957. This would no doubt involve:

(i) Spiritual preparation on the part of all Pentecostal believers, both preachers and people. Sanctified lives, personal prayer and Bible study—these mean much to any larger endeavour.

(ii) Spiritual preparation on the part of each church. Whatever blessing is enjoyed, each church can be more revived, more on fire, more zealous to reach the lost. The rich inheritance of Pentecost increases the danger that we might become "spiritual specialists feeling each other's pulses."

(iii) Preparation in planning. This would need to be undertaken by every group, every district or area, and every local church. Suggestions for preparation may be gathered from the overall plan given below.

2. The year 1957 to be a year of evangelical activity.

The following broad lines of development were felt to be sound:

(i) Evangelism by every member. This has at all times been the most vital way of reaching the lost. Dr. Billy

Graham, in addressing the Church Assembly, said, "Mass evangelism is one of the least effective methods open to the Church. One of the most successful is to get the laity out to do the evangelism. It would be one of the greatest tragedies possible if the Church used only the method in which I myself am engaged." Dr. Laubach's literacy crusade swept over large areas with amazing rapidity because he insisted amongst other things on one simple principle. "Each one reach one; each one teach one." He refused to teach a man who would not undertake this. Every pastor can help to prepare by training his members in personal evangelism.

(ii) Evangelism by every church. Oswald J. Smith says, "There is nothing that will deepen Christian experience, edify believers and build them up in the faith so rapidly and thoroughly as seeing souls saved. Deep Holy Spirit meetings, where the power of God is working mightily in the conviction and salvation of sinners, will do more for Christians than the teaching of years without it."

The way of evangelism must, of course, be decided by every local church. It can be a co-ordinated campaign of personal evangelism, or can take the form of visitation-evangelism, church or tent campaign, or any other practical way. But let some way be found. And if, as in the nature of things it is likely, there are not enough evangelists available for all the churches, let every preacher "do the work of an evangelist."

(iii) Evangelism in every district. This calls for planning on the national level by Evangelistic Committees in connection with each movement. It will also mean co-operation in efforts by District Councils, Areas, and Presbyteries. There are hundreds of towns and villages without a Pentecostal witness, and amongst them very many without any live Gospel testimony of any kind. What a call for consecrated wisdom! what a challenge to faith and endeavour! what an opportunity for dedicated giving! what a need for intercessory prayer!

There is no desire on the part of the brethren to impose a ready-made plan on the churches. Their proposal is presented to the churches and to all ministers with a warm recommendation that it be given prayerful and urgent consideration. It is their earnest prayer that this suggestion will be welcomed in the spirit in which it is made, and that by God's grace, and in the Power of the Spirit we shall see in 1957 A YEAR OF NATION-WIDE PENTECOSTAL EVANGELISM.

THE TRINITY

by Pastor Joseph Smith (Irish Superintendent)

THE REASON WHY WE BELIEVE in the Trinity is because the Bible teaches it: you will find this three-fold revelation of God from Genesis to Revelation.

I have before me a Newberry Bible, and in the opening pages under the heading: "DIVINE TITLES", I read: "ELOHIM (God, plural of Eloah) occurs about 2,500 times; first, in Genesis i. 1: 'In the beginning God created the heavens and the earth.'" Here it is joined to a verb in the singular, "God (Elohim, plural) created" (singular), and shows a Trinity acting in unity. It also occurs with adjectives, pronouns, and verbs in the plural. Genesis i. 26: "And God said, Let Us make (plural) man in Our image" (singular). Genesis iii. 22: "As one of Us." Genesis xx. 13: "When God caused me to wander." Joshua xxiv. 19: "He is a holy God" (plural).

In the Hebrew language there are three numbers: Singular, Dual, and Plural.

In the 18th chapter of Genesis we have an account of the LORD (Jehovah) appearing to Abraham as he sat in the door of his tent. Several times throughout this chapter this One who talked with Abraham as a man talks to his friend, and who partook of the meal which Sarah so hastily prepared, is called by the name of JEHOVAH. It was to Him that Abraham made his very touching appeal to spare Sodom for the sake of the righteous who might be found there. Abraham, in verse 25, calls Him "The Judge of all the earth." "And the LORD (Jehovah) went His way, as soon as He had left communing with Abraham." In Genesis xix. 24 we read: "Then the LORD (Jehovah) rained upon Sodom and upon Gomorrah brimstone and fire from the LORD (Jehovah) out of heaven." Here we find one Jehovah on the earth and another Jehovah in heaven.

In Isaiah xlvi. 16 we read: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit hath sent Me." In this one verse the three persons in the Trinity are mentioned. The One who is speaking has been from the beginning, and He declares He has been sent by the Lord God, and by His Spirit.

In Daniel vii. 9-14 we read of One seated on a throne, who is called the Ancient of days, "And ten thousand times ten thousand stood before him: the judgment was set, and the books were opened . . . I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion,

and glory and a kingdom, that all people, nations, and languages, should serve Him." There can be no question as to who these two Divine Persons are.

The clearest revelation of the Trinity is found in the account of the baptism of Jesus Christ in Jordan. Here we see the Son of man coming up out of the water, and the Holy Spirit in the form of a dove coming down in mid-air and lighting on Him, whilst up in heaven the voice of the Father is heard saying: "This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17). Who could desire a clearer revelation of the Trinity than we have here in these two verses?

In Revelation, chapters 4 and 5, we have a peep behind the scenes. We see a throne set in heaven, and One sat on the throne, before whom the living creatures cried "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The One seated on the throne holds in His right hand a book, and One like unto a Lamb, who is called "The Lion of the tribe of Juda, the Root of David," comes before the throne, and takes the book out of the right hand of Him that sat on the throne, and when He had taken the book all heaven burst into shouts of praise, and fell down in worship before Him, saying: "Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." There can be no question that the One seated on the throne was God the Father, and the One who took the book out of his right hand was God the Son. All heaven ascribe to both Father and Son the same words of adoration, praise, and worship.

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, "Thy throne O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. i. 6-9).

In the closing words of Matthew's Gospel we have the express command of Jesus re baptism: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There is no doubt but that this express command has been adhered to right down the centuries to the present time, with very few exceptions.

Justin the martyr, who laid down his life for Christ in 165 A.D., and who thought if the Roman Emperor were informed of the real character of the Christians he would

interfere to prevent the cruelties which were practised against them. In his "Apology for the Christians," which is a treatise of considerable length, he has given us the most complete account of the way of life of those primitive disciples which we find anywhere. This treatise he forwarded to the Emperor Antonius. He says: "I will now relate to you the manner in which we dedicate ourselves to God, when we are renewed by Christ, that I may not, by omitting this, appear to have any sinister ends in my explanation. Whoever are persuaded of the truth of what we say and are ready to promise that they will live according to this, are taught by us to seek of God, with fasting and prayer, the remission of their former sins—we also praying and fasting with them. Then we lead them where there is water, and they are born anew in the same manner that we ourselves are. For in the name of God the Father and Ruler of all things, and of our Saviour Jesus Christ, and of the Holy Spirit, they are then bathed in the water. . . . And this reason for baptism we have learnt from the Apostles."

The doctrine of the Trinity has frequently been hotly contested. We know the attitude of the Unitarians and others on this subject. Many have tried to discredit the oneness of the Father and the Son, even admitting the divinity of Christ, but denying His deity. But these few words in Matthew xxviii. 19 have been a bulwark for the true followers of Christ all down the centuries. Our Lord has given us in this one verse concrete and explicit directions as to the stand we must take when we come to the threshold of this new life: we are to recognize the position of the Lord Jesus Christ in connection with both the Father and the Holy Spirit, not simply as a great teacher, not only as a great example, not only as the One who brought man back to God, but as a member of the Godhead, who said in the beginning: "Let us make man in our image, after our likeness." In carrying out the command of Matthew xxviii. 19 we do baptize believers in the name of the Son as well as of the Father and the Holy Spirit, thus ascribing to the Son the highest honour of which we are capable: being co-equal with the Father and the Holy Spirit. To maintain this vital connection is of the utmost importance, and we must not relinquish it under any circumstances. We are brought nigh to the Father through the Son by the Holy Spirit. Therefore this baptismal formula forever connects these three in One, and to this God of the Bible who was manifested in Jesus Christ we dedicate our all. At the baptism of Jesus the other two members of the Trinity were very present, and it is reasonable that their names should be mentioned when the members of Christ's body are immersed in water. Our public confession of the Father, Son, and Holy Spirit is of the utmost importance.

In the Acts of the Apostles we read of the believers being baptized in the name of Jesus Christ. Every true believer is baptized in His name. It is only through His merits, because of His atoning death, and by His victorious resurrection over death, that we are identified with Him

in His burial, and resurrection. In baptism we are associating ourselves with Christ by a very definite act of obedience—going the limit—to death, burial, and resurrection in the most realistic manner that can be conceived.

The Israelites when going through the Red Sea were all baptized unto Moses in the cloud and in the sea (I. Cor. x. 2). If it had not been for Moses they would all have been dead men. They owed their very existence to him, and henceforth they were dedicated to him as their great leader and head. If it had not been for Jesus Christ we would all have perished in our iniquities. We owe our very existence as Christians to Him. The divine life which we enjoy we received from Him, and now in baptism we dedicate ourselves to Him for ever, and therefore as it was said of the Israelites that they were baptized unto Moses, so it can be said of us that we have been baptized unto Jesus Christ.

When the Jews forbade the disciples to speak or teach in the name of Jesus Christ, what did they mean? Of course they meant preaching through Jesus Christ the forgiveness of sins, acceptance with God, eternal life as a gift, the resurrection from the dead, etc. When we pray in His name, it is not so much adding to our prayer the words: "In the name of the Lord Jesus." We never read in the New Testament of anyone adding these words to his prayer, yet we are persuaded that they truly prayed in the name of the Lord Jesus. Praying in the name of Jesus Christ is praying in the spirit of Christ, through the merits of Christ, in the faith and love of Christ, in the spirit of submission to Christ, fully resigned to the perfect and complete will of God. In His name really means in His personality, fully identifying ourselves with Him in His death, burial and resurrection. Unless you are baptized in that manner, and in that spirit, the rite of baptism will profit you but little. Therefore every true follower of Christ who has been baptized in water has been baptized in His name: through His merits, by His grace, identifying themselves with Him in death, burial and resurrection, henceforth to walk under His banner, to regard Him as their great Leader, their divine Bridegroom and Head. But to teach that the command of Christ as recorded in Matthew xxviii. 19 should be set aside, and in its place only one member of the Trinity should be recognized, is not baptizing people at all in the name of Jesus Christ in so far as the spirit of the act is concerned. The spirit of Christ is the spirit of implicit obedience to the word of God. He said: "If ye love Me, keep My commandments."

In speaking to an ardent follower of this new doctrine, who after being baptized in the name of the Father, Son, and Holy Spirit, was rebaptized in the name of the Lord Jesus Christ, he told me that the triune God was the Lord Jesus Christ. I replied: "Who then did Paul refer to when he said 'Blessed be the God and Father of our Lord Jesus Christ'?" He was stuck for an answer. Has the Trinity a Father and a God?

(Continued in our next issue)

CHURCH NEWS



"Infant voices shall proclaim"

Christmas carollers outside the Mansion House, York, singing "Away in a Manger" on Christmas Eve. [Photo by C. Bean.]

PORTSMOUTH IN THE NEWS

The blessing of the Lord was experienced during a fortnight's campaign conducted by Pastor A. A. Biddle. Our brother's ministry was greatly appreciated especially his ministry to the children to whom he was known as Uncle Archie. At the final meeting of the campaign two teenagers made a decision for Christ.

A baptismal service was held on Sunday, October 31st. Pastor J. McAvoy had the joy of baptizing nine men and three women, including a Billy Graham convert, a husband and wife. The wife was invited to a Women's Service by a sister, she was saved and has recently been baptized with the Holy Spirit. Two of the young men candidates were invited to a meeting by Crusaders, were saved and have been baptized with the Holy Spirit, yet another of the candidates was a gambler before conversion.

Pastor J. McAvoy gave an inspiring word of exhortation. There was a good number present, and the presence of the Lord was felt throughout the meeting.

The Sisterhood Rally was held November 12th-14th. Pastor C. Brooke's wife from Southampton was the guest speaker, her messages were greatly blessed of God, especially her wonderful testimony.

On the Monday a tea was given by the members of the Women's Fellowship.

—Joyce Fry.

Pastor E. C. W. Boulton farewells at Brixton.

In farewell services at the Elim Church, Milstead Street, Brixton, on Sunday, December 4th, Pastor E. C. W. Boulton spoke appreciatively of those who had stood with him during the past five years, whilst members of the congregation expressed regret at the conclusion of his ministry there. The meeting was led by Pastor W. F. South.

No doubt many readers who have stayed at Elim Woodlands during that period, together with past-students at the Bible College, will also have happy memories of Mr. Boulton's faithful ministry during those years and wish him God speed in new spheres of service.

SHEFFIELD MISSIONARY WEEK-END

A wonderful week-end has been experienced by the Sheffield saints on the visit of Pastor A. Nicholson from Senegal.

The filmstrips and Pastor Nicholson's description of the Senegal people brought joy to all hearts and also a great challenge for prayer for those still in darkness.

The Sunday School Missionary Afternoon was led by the local missionary secretary, Miss Kathleen Harrison, and her assistant Miss Joyce Hammond. The children took part in solos and recitations.

There was a grand finale to a wonderful week-end when at the close of the Gospel service the friends here met around the Lord's Table. Pastor Nicholson's ministry in word and song brought great blessing and was much appreciated.

YOUTH RALLY IN EDINBURGH

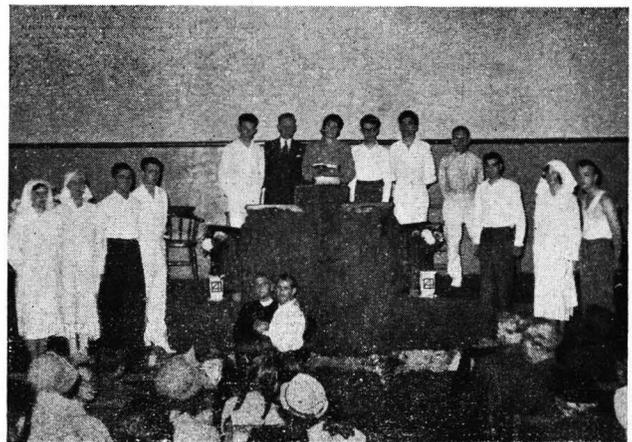
The following is taken from the "Edinburgh Evening News" of recent date:

"Much publicity is being given through the medium of the Press to the "Tell Scotland" campaign. I understand much is also being done by house-to-house visitation, films, etc. But I feel much more could be done by personal witnessing by young people in open-air work.

"Recently, an annual youth rally was held in Elim Church, Dean Street, Edinburgh. The young people at the rally came from many parts of Scotland. During the interval between the afternoon and evening services, approximately 200 of them held open-air meetings in Dean Terrace and Saunders Street, Stockbridge. There were community singing and solos, and testimonies were rendered. Here was youth in action.

"May I put forward a suggestion to all churches in Edinburgh, irrespective of denomination to do their utmost to encourage the young people of their congregations to venture out into open-air witnessing for Christ?

—An Open-Air Worker.



Baptisms at Portsmouth by Pastor J. McAvoy.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

AS THE OLD YEAR MOVES OUT

A Timely Reminder!

By Pastor D. WILLIAMS (D.Y.C. for Oxford Presbytery)

"This do in remembrance of Me," an imperative command from Jesus Christ to Crusaders. It has often been said that Jesus Christ left few commandments for His followers, yet we have before us one ordination that He did leave, and a very important one at that. It is so essential that our very spiritual life is dependant upon it. The Holy Spirit also bears emphasis upon it by bringing the institution before us four times in the New Testament.

Firstly, the communion table speaks of a covenant, "This cup is the new testament in My blood." The early fathers were given ordinances to remind them of their covenant, and the communion table is our ordinance of remembrance. The regular attendance at the communion table demonstrates our respect for God's covenant with us.

Secondly, it is a testimony and witness unto Christ, "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." The Greek word *kattaggellette* which means, "show", has a three-fold implication: show, declare, announce.

Show. An open revelation or display. The common understanding of this word is where the general public can see things when perhaps normally they would be unable. This is so with the communion table, where men and women can see before them, in an open way, the story of redemption.

Declare. To make known by words. Not so much of an objective, but declarative proclamation, such as a written testimony. God had a declaration which was against us, but Christ took that declaration and nailed it to His Cross (Col. ii. 14), hence we have become the epistles of God (II. Cor. iii. 3). Through our attendance at the communion service we are declaring the truth of the Gospel. Our friends, the neighbourhood, yes, even the world may read our testimony as we make our way to the communion service.

Announce. A forthtelling to the public, of the news we have. We are told to "do this until He comes"; our meeting together on Sunday morning is a declaration of the coming of Christ. Each Sunday morning means a week nearer the returning of Christ, and consequently one less warning for the unbelievers. Each time we fail to attend the Communion Service it means the loss of another opportunity to witness.

Inspiring news—an incentive for the New Year!

DEWSBURY. As we entered the church, on the outside door was an illustrated poster with words Pentecostal Bonfire, and the chairs in the hall had been arranged in a circle. Electric lights were arranged inside red paper and twigs to form a bonfire.

The theme of the meeting was Pentecost. Hymns and young folk items corresponded to the theme. On a table nearby three fireworks were arranged and we wondered what they were for, but we were not kept waiting long, for three of the young people gave short talks on them.

1. Roman candle—Christians should be lights and shine, even as they did in Rome. In a literal sense they were Roman candles, burnt by Nero for their testimony.

2. The fountain—We remember the fountain that has been opened for our cleansing.

3. The Catherine wheel—Here a talk on Lady Catherine was given.

All lights except the bonfire in the middle of the room were extinguished, and a guest speaker gave a very interesting talk on the Fire: preparation, co-operation, concentration.

BATH. A news item from Mr. H. S. Jenkins: "You will be glad to know that Pastor A. D. Hathaway had a five-day Sunshine Corner Campaign here which we followed by a weekly meeting. We get an average of fifty children along every week, and have added fifteen to our own Sunday School. Use has been made of the E.Y.M. filmstrips in this effort."

CATERHAM. Recently the Caterham Sunday School started a new venture. We had been approached by a Christian woman living at a caravan site $2\frac{1}{2}$ miles away, and asked if we would take over an open-air Sunday School which she had been taking during the summer months. There are between forty and fifty children living on the site, and there is no room or hall available anywhere near, so we agreed to incorporate them into our Sunday School. Inspired by previous reports we had seen, we went ahead in faith (and with not much money) and booked a private coach to run each week between the church and the caravan site, at a cost of 30/-. Six friends promptly covenanted to give 5/- a week to cover this, so the Lord certainly provided there. And so, on Sunday, October 23rd, the "Elim Sunday School Bus," as we called it, made its first run.

Each week it brings an average of 18-20 children along,

COMING EVENTS

PRESIDENT'S ENGAGEMENTS

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

Dec. 23-29, Belfast. 31-Jan. 2, Motherwell. 3, Newtownards. 4, Lurgan. 5, Ballymena. 7, Liverpool. 8, Woolwich. 9, Holland Park. 10, Chesham. 11, Watford. 12, Ipswich. 13, East Ham. 14, Waltham Abbey. 15, Hastings. 17, Rye Park. 22, Salford. 28-Feb. 4, Devon and Cornwall Presbytery. 5, Ilford.

BIRMINGHAM, Small Heath. Jan. 7, 8. Elim Church, Muntz Street. Special Youth Week-end. Sat. 7.30. Visit of Smethwick Crusaders. Film: Sun. 6.30. Dr. Billy Graham in "Mr. Texas."

BODMIN. Jan. 13. Elim Church, Turf Street. 2.30, Presbytery Business Meeting. 7, Public Rally. Civic Welcome by Mayor of Bodmin (Councillor N. C. Bricknell). Speakers: Pastors Roberts and C. Bawtry. Convenor: Pastor J. Craig-Kennedy (D.S.).

CROYDON. Jan. 7. Elim Church, Stanley Road, West Croydon. South London Presbytery Rally, 7. Speaker: Pastor J. Lancaster. Singing items by Coulsdon Choir.

ILFORD. Dec. 31-Jan. 1. Elim Church, Scrafton Road. Sat. 11 p.m., Watchnight Service. Sun. 11 and 6.30, Pastor J. Dyson (Rye Park).

LOUGHBOROUGH. Jan. 9-15. Elim Church, True Lovers Walk, Browns Lane. Evangelistic Campaign conducted by Pastor L. Cowdery (Blackheath); week-nights (Fri. included) 7.30. Sun. 6.30.

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

NEW YEAR CONVENTIONS

DUNDEE. Dec. 31-Jan. 4. Elim Tabernacle, Dudhope Crescent Road. Annual Convention. Speakers expected: Pastors A. J. K. Magee and Archie Nicholson. Convenor: Pastor W. H. Urch.

GLASGOW. Dec. 31-Jan. 3. Elim Church, Butterbiggins Road. New Year Convention. Sat. 7.30. Sun. 11 and 6.30. Mon. 7. Tues. 7.30. Speaker: Pastor John Woodhead.

PLYMOUTH. Dec. 31-Jan. 5. Grand opening of the New Elim Church, Notts Street, Plymouth. Dec. 31 at 3 o'clock by the Rt. Hon. Isaac Foot, P.C., and Mr. David Foot Nash. Great Thanksgiving Service at 6.30. Guest preacher: Pastor J. J. Morgan. Sun., New Year's Day, 11 and 6.30. Mon., Tues., Wed., and Thurs. 7.30. Convenor: Pastor J. Craig Kennedy.

GREENOCK. Dec. 31-Jan. 4. Elim Church, Belville Street. Annual New Year Convention. Sat. 7 and 11 (Watch Night Service). Sun. 11 and 6.30. Mon. 3 and 7. Tues., Wed., and Thurs. 7.30. Visiting speakers: Pastors T. H. Stevenson, J. H. McInnes and J. Osman. Convenor: Pastor W. J. Hilliard.

SALFORD. Dec. 31-Jan. 5. Elim Church, Nursery Street. Sat. 7 and 11. Sun. 11, 6.30 and 8. Mon., Tues., Wed., and Thurs. at 7.30. Speakers: Pastors E. C. W. Boulton, D. E. Dean, P. W. Millington.

SCUNTHORPE. Dec. 31-Jan. 3. Elim Church, Ferry Road. New Year Convention. Special Speaker: Pastor W. G. Hathaway (Editor, "Elim Evangel"). Sat 3.30 and 7. Sun. 11 and 6. Mon. and Tues. 7. Convenor: Pastor A. J. Chuter.

Elim Year of Continuous Prayer, 1955-6.

POWER FOR THE HOUR

Dec. 31st (Midnight) 1955 to Jan. 7th (Midnight), 1956

Bristol, Mountain Ash, Cardiff, Blackburn, Aberdare, Bournemouth (Springbourne), Bayswater, Falmouth.

Anonymous Gifts

The following anonymous gifts recently to hand are gratefully acknowledged:—

Elim Missionary Society.—Swindon, £3; Wellwisher, Armagh, £1; Ex-Clapham Crusader, £1; Coventry, £1; P.E.M. £5; A sister in the Lord, Hull, 10s.; A believer, Croydon, £3; Birmingham, £10; Belfast, £1.

Campaigns.—Worcester, £1; York, 10s.; One of His, Croydon, £1. **Home Evangelism.**—Bournemouth, £20.

Gifts to Work in General. "Labourers together with God," Guernsey, £1; Birmingham, Salvationist, £2; A willing helper, £2.

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.

PRAISE FOR THORNS

We do not understand that we are to give thanks for evil in itself, but we may offer praise for the overruling of it for good. Again, many things that we regard as misfortunes are blessings. Trials and crosses are often among the greatest blessings in disguise for it is only through such disciplinary processes that the character is perfected. When we consider that the disagreeable is indispensable enrichment and strengthening of character, we see that we should offer thanks for this phase of experience, as well as the agreeable. What a change would be wrought in our lives if we thus acted!

George Matheson, the well-known blind preacher of Scotland, now with the Lord, says: "My God, I have never thanked Thee for my 'thorn'! I have thanked Thee a thousand times for my roses, but never once for my 'thorn'; I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my 'thorn.' Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."

"God called unto him . . . and he said, Here am I" (Exod. iii. 4).

Many of us give no answer when God speaks; it is as if we are in a fog. Moses' reply revealed that he was in some definite place. Readiness involves a right relationship to God and a knowledge of where we are at present. We are so busy telling God where we would like to go. It is the man or woman who is ready for God and His work who carries off the prize when the summons comes. We wait, with the idea of meeting some great opportunity, some thing that is sensational; and when it comes we are quick to cry: "Here am I." Readiness means that we are prepared to do either the tiniest thing or the great big thing; it makes no difference. We have no choice as to what we want to do; whatever God's programme may be, we are ready for it. When any duty presents itself, we hear God's voice, as our Lord heard His Father's voice, and we are ready to obey it with all the alertness of our love for Him.

Be ready for the surprise visits of God. The burning bush is a symbol of everything that surrounds the ready soul; it is ablaze with the presence of God.

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.

A perfect care-free holiday, extraordinarily low cost, Fairhaven Continental Tours; London to Austria, Switzerland, Italy, Dolomites, France; first-class hotels, Christian couriers, no Sunday travel, lovely fellowship Lord's people. Also Fairhaven Christian Guest House, sea front, overlooking magnificent beaches and surf; central; every modern facility; highly recommended; two minutes Elim Church; Brochures: William Scroggie, Fairhaven, Newquay, Cornwall. Phone: Newquay 2979. C.314

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

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

HOUSES, FLATS, ETC. FOR SALE, TO LET AND WANTED

Folkestone.—For Sale, 6 bedroom Guest House; freehold; £950; modernized, decorated inside and out; new bath geyser, tile surroundings; two spacious sittingrooms, kitchen and scullery; total

approximately, including conveyance, £1,177; 12 minutes to sea and assembly; suitable for self-contained flats; £84 extra; £900 left on mortgage. Box 12, "Elim Evangel" Office. C.318

BIRTHS

Edwards.—On November 7th, to June and Freddie Edwards of Swansea, God's gift of a daughter.

Evans.—On November 21st, to Jean and Ken Evans of Swansea, God's gift of a daughter.

DEDICATION

Armstrong.—On November 27th, at Elim Church, Ballysillan, by Pastor C. Yates; Thomas Henry, born 2nd November; a brother for Elizabeth, Denise, and Irwin. C.317

Coulter.—David Coulter, son of Mr. and Mrs. Ross Coulter, born 11th August, 1955, and dedicated at Brookeborough on December 4th, by Pastor David Thomas. C.316

MARRIAGES

Boulton: Mogford.—At Salters Hall Baptist Church, Canonbury, by Rev. A. C. Davies, B.A., B.D., Pastor E. C. W. Boulton to Olive Margaret Mogford.

Furness: Hudson.—On September 17th, at Elim Church, Howard Street, Sheffield, by Pastor S. Penney; Colin Furness to Anne Hudson, of Chapelton

WITH CHRIST

Bain.—On December 6th, after much suffering graciously borne, William Bain, aged 51, old member and Sunday School Superintendent of Elim Church, Merthyr Tydfil. Funeral conducted by Pastor Rees Jones.

Lucas.—On December 7th, Mrs. Alice Lucas, aged 84, entered into the presence of the Lord. Funeral service at Elim Church, Croydon, conducted by Pastor H. Burton-Haynes.

Weinard.—On December 8th, Mrs. Ellen Weinard, aged 87, one of the original members of Elim Church, Croydon, passed on to her reward. Funeral conducted by Pastor H. Burton-Haynes.

DON'T FORGET YOUR COPY OF THE

ELIM YEAR BOOK for 1956

THE BOOK FOR EVERY ELIM MEMBER

Contains all those important things that you want to know:

Ministerial Lists, including Church Leaders and Missionaries, giving their addresses and the date of their appointment to the ministry.

List of Churches. This gives the address, name of Minister or person in charge, and other details, of all Elim Churches in the British Isles.

List of local preachers.

Summary of the Annual Conference.

There are many other details and much other vital information contained in this publication.

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