

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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



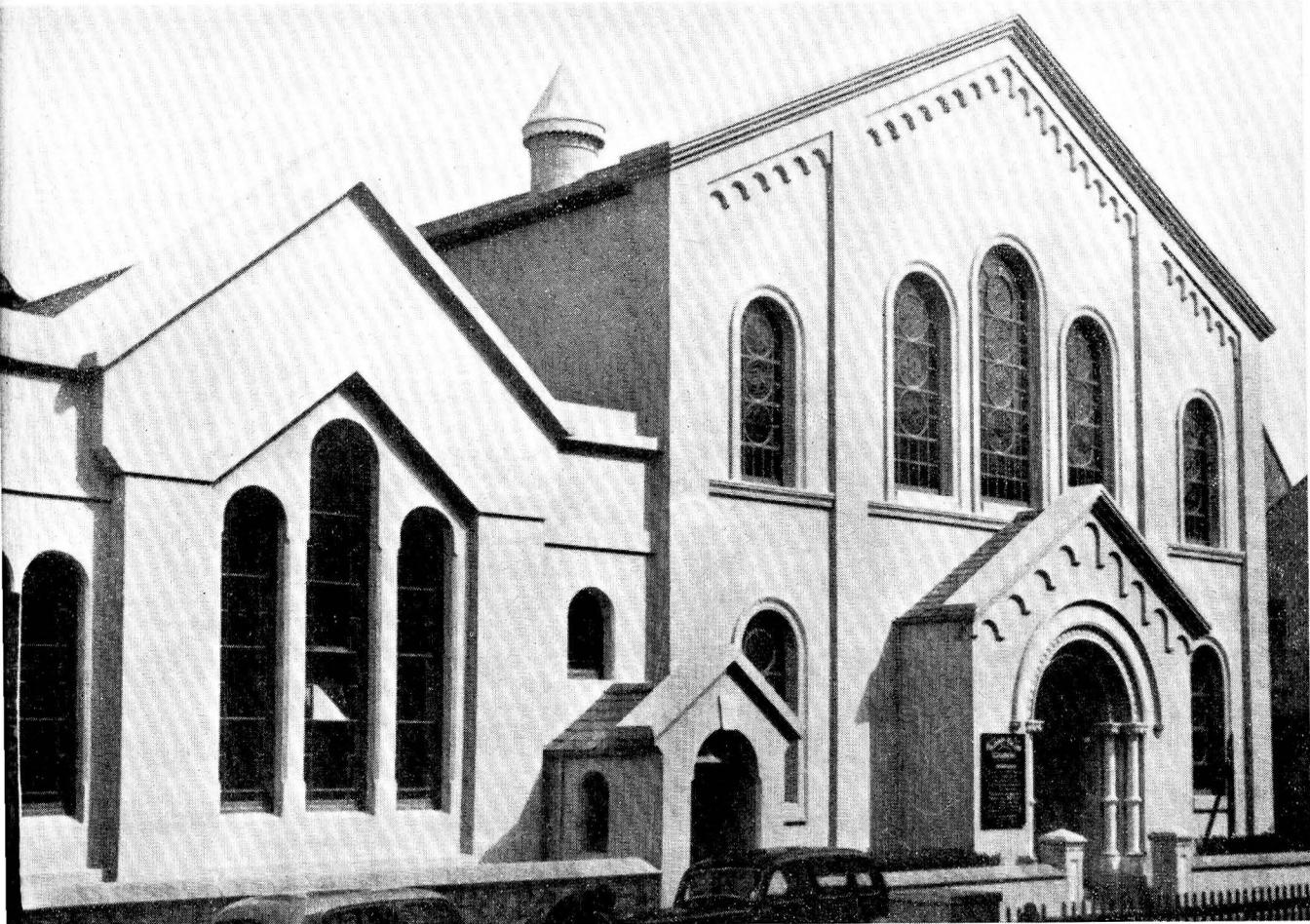
The
Elim Evangel

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

Vol. XXXVIII. No. 10.

FOURPENCE

MARCH 9th, 1957.



Elim Church, Eldad, Guernsey, from which the morning service will be broadcast by the B.B.C.
on March 17th. (See page 156).

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

THE TABERNACLE IN THE WILDERNESS

By Pastor JOHN DYKE

V. THE COVERINGS (Exod. 26 : 1-14; 36 : 8-19).

NOW FOR THE FIRST TIME we are to examine the coverings of the Tabernacle—that is, of the Holy Place and the Holiest. The formal believer sees only the details of out of date Jewish forms, not realising the Tabernacle is a prophetic object. To the anointed eye, all witnesses to the perfections of Christ. Just as His portrait can be discerned upon the pages of inspired history, poetry and prophecy, so can we trace His lineaments in the Tabernacle. There were four coverings in all ; two of them, the badgers' skins and the rams' skins, were called coverings, and the two remaining, the goats' hair and the linen curtains. The badgers' skins were on top and the others in the foregoing order underneath. We will examine the last first, and to do so we must enter the Tabernacle proper.

1. THE LINEN CURTAINS.

Here is Christ in His holy, spotless humanity. There were ten curtains of equal measurements, five in one section and five in another, joined together by loops of blue and taches of gold, speaking of heavenly grace and divine energies. There was about Christ, a balance and proportion which enabled Him perfectly to adjust the claims of God and man. The curtains hung in graceful folds, not in wooden stiffness. There was no "starchiness" or pharisaical austerity about Christ. He was a man of many parts but filled with one object, to do the will of God. Each part of His life was of equal proportions, as were the curtains. He had no predominant trait, or jutting, crag-like tendencies or spiritual neurosis. He was a pattern for us all.

The curtains were exceedingly beautiful (v. 1). A harmony of colour pleased the eye. Here was not the riotous confusion of garish colours or anything of a jarring nature. Nothing, ever jarred in Christ's life ; there was no discord. His was the smooth rhythm of colour harmony ; the positive "beauty of holiness" and not the holiness of drab negativeness. Examine the colours. First, was the basic white, shining with pristine purity. The colour which rebukes the sombre black and reproves the compromising grey. It speaks of Christ in His unsullied

purity and unstainable holiness. No provision was made for washing these curtains. The Lord Jesus needed no washing to restore His whiteness—He never lost it. Second, was His heavenly blue, the colour which testifies to the heavenly origin of this unique person, the Saviour. Third, was the royal purple. Born in a stable, living in poverty, dying in ignominy, yet He is the King. David's royal Son who swallowed up his great ancestor's glory in His own. He dimmed the splendours of all kings by the exceeding brightness of His own. The great bow before Him in their failure: Charlemagne, Alexander, Napoleon and countless others. He alone could say, "I have overcome the world" (John 16 : 33). And fourth, the scarlet of sacrifice. Calvary with its streaming blood and glorious redemption.

The beauties were hidden. The eye of the wilderness beheld Him not. One had to enter the Tabernacle, into the Holy Place lit by the lamp, or go further on into the Holiest illumined by the Shekinah, and look up to behold the curtains forming the ceiling. And even here there was yet an unseen and unseeable loveliness where the curtains dropped behind the gold covered boards. There are beauties and glories in Christ of which we have never dreamed, but we are nearing eternity when we shall be allowed to gaze upon the ravishing splendours of this One we love.

Note, the visible part stretching across the Tabernacle was unsupported, and must therefore have sagged towards the earth. His love brought Him down. He still bows down to us, weighted by His love and mercy.

To close our thoughts on the linen curtains. Inwrought upon the linen fabric were the forms of cherubims (v. 1). We saw them at Eden's gate with their flaming swords, but they have no swords now. They speak here of the fourfold aspect of the Gospel, of the world-wide scope of the good news. They tell of Christ's tireless activity and burning energy, of His swift obedience. There is mystery about them ; there is mystery about Him. They are around the throne ; He is on the throne (Rev. 4 : 6-9 ; 5 : 13). One of their number, the anointed

cherub, brought sin into the world ; the Lord Jesus provided the remedy to remove it.

2. THE GOATS' HAIR CURTAINS.

These were placed immediately above the linen curtains and below the rams' skins covering. They speak of the life of Christ upon earth. They were woven by the women of Israel. In making the furniture, etc., the men had their part, but the weaving of these curtains was the privilege of the women (vv. 35, 36). The humanity of Christ was the product of the woman, through the Holy Ghost, not of the man. Satan used a woman as the agent of man's ruin in Eden, but God used another as the instrument to bring in the Redeemer (Gal. 4 : 4, 5). He came in the **likeness** of sinful flesh. The goats' hair also reminds us of the scapegoat on the Day of Atonement (Lev. 16 : 20-22).

The curtains were only partly seen. Notice, there were eleven, one more than the linen curtains. If they had been of the same number no part of them would have been visible at all. As it was, if you read carefully verse 9, it will be seen that the extra curtain was folded "in the forefront of the Tabernacle." Only one eleventh, then, was visible. So little was seen and known of the life of Christ. Only three and a half years of His life were spent in public ministry, and of His infancy until manhood only one brief reference is made. But the small amount—the one eleventh seen, corresponded with the ten elevenths unseen. Christ was as loyal and devoted to God and man in secret as He was in public. Are we?

The fastenings also were unseen. These were fifty

loops and hooks. The number reminds of Pentecost. In Christ the power of the Spirit was manifest as much in secret as in the open. The hooks were of brass or bronze, speaking of judgment. There was the invisible and continual self-judgment of Christ as well as the great public judgment of the cross.

We next view—

3. THE RAMS' SKINS COVERING.

The description is brief and no measurements are given. Nevertheless, there are lessons of deep significance. The mention of a ram reminds us of the first mention of this animal in Genesis 22 : 13, where it substituted Isaac upon the altar, and received the sacrificial knife in his stead. The first thought then is that of **substitution**. Christ was caught in the thickets of the law (Gal. 4 : 4, 5) and took our place. His sufferings were penal in that He bore the penalty of our sins—His death was substitutionary. He took our place. Here is death suggested by the crimson stain. Two dyed skins were called a covering. Christ is our covering. Mark that! Not the covering of our sins, for they have been completely removed, but the covering of ourselves.

Again, no measurements are given. As far as the record is concerned, this covering was measureless. The redemptive value of Christ's death is enormous. It stretches back into history and affects those Old Testament saints whose animal sacrifices could never remove sins (Heb. 10 : 4). It covers all men today who believe and accept its provision ; it will meet the need of all men who shall yet live.

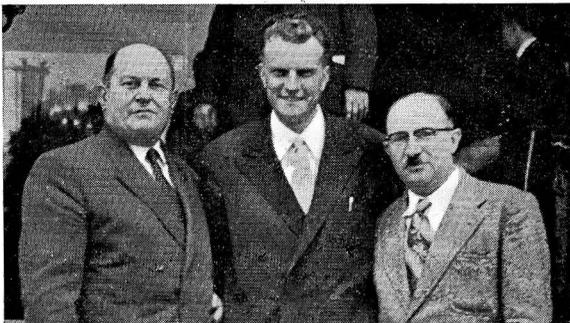
Now to close, we notice—

(Continued on page 155).

— ONE LONG LINE —

INTERNATIONAL EVANGELISTS TOGETHER

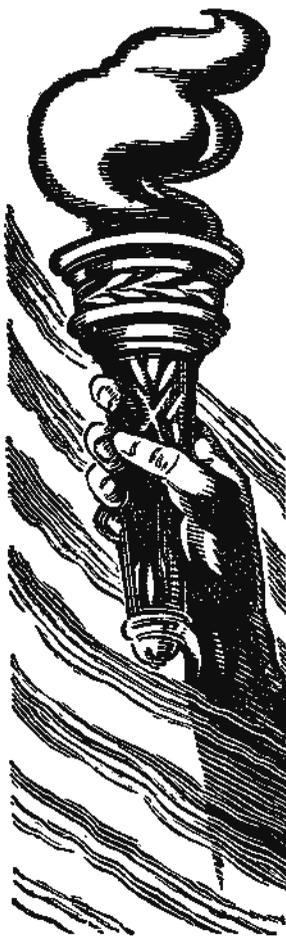
ADVANCING



Dr. Billy Graham joined the Rev. John Thiessen and his brother at the Dusseldorf Crusade

- ★ BY PRAYER AND PLANNING
for the national evangelistic witness at
- ★ ROYAL ALBERT HALL
APRIL 22, 1957
EASTER MONDAY—3 & 6.30 p.m.
(Trafalgar Sq. Demonstration at 11 a.m.)
- ★ Hear "Germany's Billy Graham"—
Rev. JOHN THIESSEN

WE WANT YOU IN IT!



**KEEP
IT
BURNING**

Torchbearers! What a word this is, and so pregnant with meaning, especially when applied to the witness and warfare of the Christian Church, for the Church is the living and universal lightbearer in a world of darkness, chaos and strife. Therefore it is the solemn responsibility of the Christian Church, perhaps in a greater way than ever before, to hold aloft the gigantic torch of the Gospel, thus giving forth an illuminating, enlightening, convincing and unquenchable witness to the nations, of the Saviour who is the Light, the Way, the Truth and the Life.

During the last World War, Mr. Curtin of Australia stated that "Those who still pay tribute to the torch of liberty will unhesitatingly acknowledge that in the blackest night of civilisation it was in England that the lamp was kept alight, and the deep intensity of the flame illuminated whatever it touched and encouraged the world." He was referring to all those people who stood firm in spite of awful suffering, and in the very face of death itself held aloft the torch of freedom, when a great part of the world had been enslaved by Hitler. Today, apart from all who truly know the Lord Jesus, the world is enslaved by Satan and sin, and needs the mighty

delivering power of God in Christ. The torch of the Gospel must be carried to these in the darkness of sin. The masses must be brought face to face with the living Saviour by the preaching of the Gospel, and the individual witness of Christians everywhere. Paul refers to it as "holding forth the word of life." This must be accomplished by a full-orbed and dynamic evangelism, and the consistent and persistent testimony of all Christians.

It is an indisputable fact that since the formation of the Christian Church, God in His infinite wisdom has called out and equipped certain individuals as evangelists, some of them more outstanding in their ministry than others, to be instrumental in leading thousands of people from darkness to light, and from the power of Satan unto God. There is a tremendous responsibility resting upon the shoulders of every evangelist to make sure that his ministry is consistent and effective, and that his obligations to God and men are discharged faithfully. Paul, who was an evangelist as well as an apostle, declared: "Knowing therefore the terror of the Lord we persuade men" (2 Cor. 5: 11). There was within him a burning passion for souls and an insatiable desire to seek to win them for Christ. Such a vision and spirit should characterise evangelists, and in fact every Christian.

Each Christian is a torchbearer. Call it personal evangelism, individual witnessing for Christ, or any other term you prefer, one thing is certain, irrespective of its terminology, this ministry must be engaged in seriously, consistently, energetically, enthusiastically and faithfully.

THE ELM EVANGEL

Official Organ of the Elm Foursquare Gospel Alliance

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

Editor: Pastor Samuel Gorman.

Terms: 24/- for one year or 12/- for 6 months, post free to any address.

Printed and Published every Saturday by Elm 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 Elm Publishing Co., Ltd., Clapham Crescent, London, S.W.4., and cheques made payable to Elm 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.

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

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

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

Children's Strip

Conducted by Paul Service.

ABCDEFGH

Hello Boys and Girls,

I quite missed writing to you last week, but here we are again, so now for our story which is for the younger children this week. I expect you are already wondering what the funny title at the top means.

One day a little girl called Nancy, grew wearied of playing in her garden and wandered out of the gate. Just across the road she could see a field of buttercups, and in a moment she had climbed the stile and was filling her arms with the lovely golden flowers. Suddenly a beautiful butterfly flew past her, and Nancy skipped merrily behind it as it flitted from bush to bush. On they went, the butterfly and Nancy, across the meadow, down by a stream, right to the edge of the forest, where the butterfly sped up into the sky and vanished from sight. Nancy stood still and looked around. She suddenly realised she was lost and did not know the way home. What should she do. She felt frightened, but she remembered how her Sunday school teacher had told her if ever she was in trouble just to pray. But Nancy didn't know how to pray. Then she had an idea. She fell down on her knees in the grass and began to say "ABCDEF—" when suddenly a farmer came across the field. He saw the little girl and hurried over to her. "What is the matter, dear?" he said. Nancy jumped to her feet. "Please Sir, I'm lost." "Never mind," replied the farmer, "I'll take you home, but what are you saying the alphabet for down there on your knees?" "Oh," replied Nancy, "I was just praying; you see I don't know the real way to pray, so I thought if I said my letters God would put them together and know what I wanted, and He did, because He sent you to find me."

Yes, God had certainly answered Nancy's prayer, even though it was such a funny one. So boys and girls, whenever you are in any kind of trouble, pray to God, and it doesn't matter how simply you may pray, whatever you say God will understand and will answer your prayer too.

God bless you,

PAUL.

NORTH LANCASHIRE RALLY

The Lancashire District Presbytery like many others is quite widespread, and to facilitate fellowship it was decided some years ago to divide the area into zones, each zone to arrange interfellowship rallies. These rallies have always functioned well in the northern zone, perhaps because the churches are mainly within easy access of each other, and also perhaps because they are not very large and appreciate the rallies more. We certainly look forward to them and people come from cold Colne, numb Nelson, bleak Burnley . . . but I'd better not keep this up!

Two baptismal services were held recently. The first at Accrington when several passed through the waters, being immersed by Pastor J. C. Mulvagh. The church was beautifully decorated as it coincided with the Harvest services, but in addition, the local Parks Committee loaned us a lorry load of small trees and other decorations. Pastor C. J. Watkins was the speaker, and it speaks well for the warmth of the welcome and atmosphere that he had to take off his coat to preach!

The second service was at Nelson in totally different surroundings—the Baths. The congregation sat around the swimming pool. The meeting was led by Pastor Mulvagh, the speaker was Pastor B. Vaughan, and the candidates, all young people, were immersed by Pastors Vaughan and B. Britton. It was an impressive and lovely service and all expenses were met.

The first rally of 1957 was held at Blackburn. Convened by Pastor S. Beresford, we soon were led into blessing. Friends from Great Harwood A.O.G. joined us and their pastor led in prayer. An assembly at Westhoughton provided musical items with trumpet and accordion and several lovely singing items, one of which was "He walks with me and talks with me . . ." This caught on with the congregation and it was sung over and over again.

Pastor Charles Hopla was the speaker, and preached on: "They went home another way." Pastor Beresford said afterwards, when he was reluctantly closing the service, that we had better sing no more or we might all be going home another way—having missed the last bus!

May I add with the Editor's consent, a request for prayer for our work in this area. We do not believe in boasting or giving false impressions. The truth is, this is a very hard area and our work is in great need of the prayers of Elim's faithful intercessors. Please remember us as we labour here.

—Pastor J. C. Mulvagh.

FINAL NEWS FLASHES OF HASTINGS REVIVAL CAMPAIGN

WELL OVER 1,000 people were present at the great Saturday meeting of the Ken Matthew Revival and Divine Healing Crusade in the White Rock Pavilion, Hastings. Almost two hours before the start of the service people were queuing to secure their seats, and great expectancy was manifest in the waiting crowds as to what God was about to do. From the platform, at the commencement of the service, an almost unbelievable sight was to be seen. A vast sea of faces stretching to both sides of the beautiful theatre and thronging the gallery. Supporting Pastor Matthew on the platform were many Elim ministers and students, including Pastors R. Lighton, E. Corsie (members of the Revival Party), H. A. Court, J. Hywel Davies, F. A. Hodge, G. Wright, A. Downes, Mrs. Matthew, Tudor Matthew, Miss A. Henderson, Silvano Arcangeli, and visiting ministers of other Pentecostal bodies. After prayer by Miss Henderson, Pastor Hywel Davies, National Youth Secretary, gave a welcome to the vast audience and stated "This can almost be called an Elim Youth Movement Campaign—Pastor Matthew is a member of the Youth Committee, Pastor Lighton is a District Youth Commissioner, and so is our pianist, Pastor Corsie." After another hymn, Silvano Arcangeli, a student at the I.B.T.I. from Rome, gave his testimony, followed by a few words of greetings on behalf of the Worcester church from Mervyn Thomas. Mrs. Matthew sang a solo in her own inimitable manner, preparing the way for the message that was to follow. The congregation listened intently as Pastors Matthew and Corsie sung and Mr. Neville West, a student

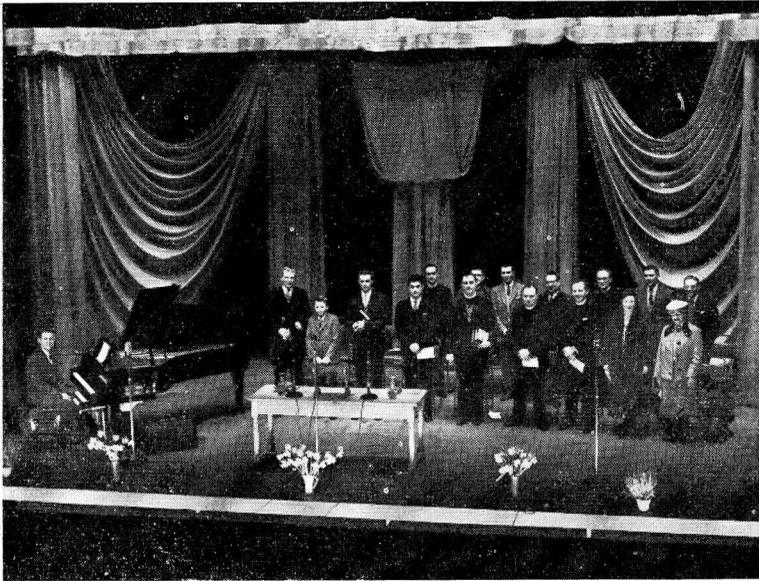
at the Elim Bible College, brilliantly rendered on the piano some favourite hymn tunes, climaxing with a chorus which so many have learned to love—"Heavenly Sunshine." Then came the time of times in any evangelistic service, the message and decision time. After a simple message on the word "Remember," an appeal was given and all over the building hands were raised and many left their seats to stand at the front of that great congregation to declare publicly their decision for the Lord. Many sick were prayed for and the power of God was manifest as people fell prostrate under the touch of the Master. Praise God that in this building, so often used for the entertainments of the world, souls had been saved, bodies healed and Jesus Christ glorified. —Pastor Mervyn Thomas (Worcester).

1,000 Present at Communion Service on Final Sunday

The decorative stage of the White Rock Pavilion was thronged with the members of the London Crusader Choir and their conductor, Pastor Douglas B. Gray for the final meetings of Pastor Ken Matthew's campaign in the Theatre. This was Sunday, 10th February, and the crowds had gathered in great numbers. The afternoon service opened with a hymn of triumph by the choir, and the campaigner stepped forward to convene the service in his brisk, inspiring style. There was no doubt in the minds of Christians that the blessing of God was resting upon every moment of that meeting. The programme was punctuated by smooth, stirring items by the choir who were singing at their best. After Pastor Ken



Section of 1,100 Congregation in White Rock Pavilion



Platform Party. Pastor Ken Mathew in centre

Matthew had given clear, concise messages, many came forward for conversion and to be prayed with for healing. God's seal was evidently resting upon the ministry of the Word. Hymns were convened in turn by the campaign song leader, Pastor R. Lighton, and Pastor J. Hywel Davies, National Youth Secretary. Both succeeded in lifting the singing to a glorious zenith of power and volume. At the Hammond Organ and piano were Mr. Ralph Starling and Pastor Eldin Corsie respectively.

The Communion Service was held in the second meeting. What a moving sight to see over a thousand people gathered to remember the Lord's death. This was reminiscent of the Albert Hall on the occasions when great Communion Services were held there. Here was a dignity and yet a warm sense of God's holy presence. A prayer by Mr. Dave Foster (Youth for Christ evangelist), a message by Pastor J. Hywel Davies, a recitation of Isaiah 53 by Miss Susan Harmer, beautifully rendered, and then the conducting of the Communion Service by the Evangelist.

One was moved to behold thousands of people waving their hymnsheets fervently at the conclusion of this wonderful day. God's Name be praised!

—Pastor Eldin Corsie (Newquay).

Pastor Gordon Wright (Eastbourne) Gives His Impressions.

It has been a privilege to have attended so many of the revival meetings at Hastings. Night after night, despite strong winds and rain, the crowds have gathered for the preaching of the Gospel, and for the ministry of healing.

When the time arrived to leave the beautiful White Rock Pavilion for the modest Central Hall, we wondered if the change would affect attendances, but we thank God this has not been so. Some 400 people have gathered for each week-night service, and the enthusiasm of the people has continued to increase in intensity. Conversions have been recorded at every service, bringing the total to almost 600. Further-

more, at nearly every service testimonies of Divine Healing have been sent in. God has certainly answered prayer. There can be no doubt that the visit of Pastor Ken Mathew and his Revival Party was divinely arranged, and many in the town of Hastings will never cease to thank God for this campaign.

Elim Church Opened

Following monster congregations at the White Rock Pavilion, Hastings, the public revival and divine healing campaign conducted by the Rev. Ken Mathew and his team, has been switched to the
(Continued on page 155)



The London Crusader Choir at the Campaign

TO RESORT to applying obnoxious titles to one's opponents in an argument is surely always a sign of weakness in one's case. To label any doctrine or procedure held by other Christians as "Babylonish" or "Romish" has long been sufficient to cause many people to look with suspicion upon those Christians, and irrespective of whether the label be correct or not is sufficient justification for some to treat them almost as apostates. Particularly is this so here in Northern Ireland where opposition to the Church of Rome is so strong.

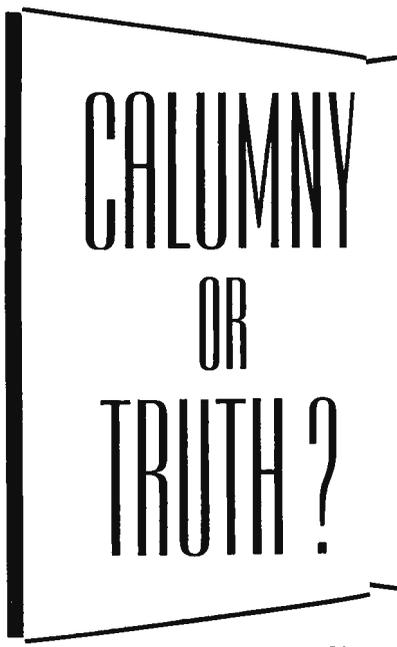
In the controversy which for some time has been raging here, concerning the doctrine of the "Trinity," the advocates of the "Oneness" theory have constantly dubbed the Trinitarian belief as Romish in origin, calling it a three God theory. In a recent publication their appears the following statement: "The present resurgence of the truth of the full Deity of Jesus is but a re-discovery of a very precious Apostolic truth which for long centuries has been obscured by the Roman apostasy and its three-God theory." Let us face the facts and judge for ourselves whether this charge of Romanism is calumny or truth.

The word "Trinity" is not a biblical word, but first made its appearance in the writings of Theophilus, the sixth Bishop of Antioch, in the year A.D. 170. The apology of Theophilus contains three books, and deals with both the mythology and the philosophy of the Greeks, contrasting with them the teachings of Christianity. He coined the word *Trinitas*, from the latin word *Trinus*, meaning threefold or three in one, to express for the sake of brevity and convenience the doctrine of the "Divine nature existing under the personal distinction of Father, Son and Holy Ghost" as believed and taught by the Church in his day.⁽¹⁾ Thus some seventy years after the

death of the last apostle (the death of John being accepted by many authorities as 100 A.D.), we find that the Church believed and taught the doctrine of the Trinity. There is no record that anywhere in the Church, which was now well established in Asia Minor, Europe and North Africa, was his exposition of Christian doctrine challenged, which certainly strongly suggests that this was the doctrine handed down from the apostles.

Now, the advocates of the "Oneness" theory say it originated in the Roman Catholic Church, but when did the Church of Rome come into existence? Let me quote from G. H. Pember: "Finally in 366 A.D. by skilful manœuvring and not a little violence, Damasus was pushed into the Bishopric of Rome, and having thus become the head of the Christian Church was also elected 'Pontifex Maximus of the heathen world.' The pagans could no further scruple. They flocked into the Church in crowds; the amalgamation was soon completed, and the result was the Church of Rome, whose chief ruler, under the old title of Pontifex Maximus, which he retains to this day, soon towered above all secular monarchs and claimed supremacy over Christendom."⁽²⁾ Thus you will well observe that the Church of Rome did not come into existence until some 200 years after the writing by Theophilus of his apology containing the teaching of the Trinity. The reader will, therefore, have no difficulty in deciding the answer to the question "Calumny or Truth?" It is a sad state of affairs when Christian ministers have to adopt such methods in the hope of discountenancing their opponents.

From time to time, from the year 200 A.D. according to Dr. Samuel Green, various people put forward speculations concerning the nature of God and tried to reduce the mystery of Godliness to the forms of human reason. It was, however, not until the teaching of Sabellius in 250 A.D. that any attack upon



By Pastor L. W. Ladlow

⁽¹⁾ Samuel G. Green, D.D. *A Handbook of Church History*, p. 107.

Benjamin Field. *A Handbook of Christian Theology*. p. 86.

⁽²⁾ G. H. Pember. *The Great Prophecies*, p. 138.

⁽³⁾ Benjamin Field. *A Handbook of Christian Theology*, p. 88.

⁽⁴⁾ Backhouse and Tyler. *Early Church History*, p. 418.

In recent issues of the ELIM EVANGEL we published two articles by Pastors J. Smith and J. Dyke giving scriptural proof of the Trinity.

In this article Pastor Gerald L. W. Ladlow gives convincing historical evidence of belief in this great truth.

—Editor.

Minister of City Temple, Belfast)

the doctrine of the Trinity gained a very substantial following. The modern teaching of the advocates of the "Oneness" school resembles the teaching of Sabellius more than any other. In the year 258 A.D. a Church Council under the leadership of Stephen, the Bishop of Rome, unequivocally condemned the Sabellian tenets. Thus it will be seen that 100 years before the apostate Church of Rome came into existence, the Christian Church had decided in favour of the Trinitarian doctrine and had condemned any form of Unitarianism.

The next great controversy concerning the doctrine of the Trinity originated some fifty years later by the teaching of Arius who, although "by his system allowing a kind of inferior deity to the Son and the Spirit, denied all proper consubstantiality and co-eternity with the Father, and consequently all that constitutes peculiar and supreme Divinity."⁽³⁾

In the year 325 A.D. at Nicea in Bithynia the Bishops of the Church met in Council and condemned the teaching of Arius, and set out the beliefs of the Church in what is known as the *Nicene Creed*. This creed makes the doctrine of the Trinity as held by the Church at that time abundantly clear. Athanasius, an eminent scholar, was not a member of the Council, but attended as a deacon and assisted in the drawing up of the Creed. He afterwards became a great exponent of the doctrine of the Trinity as set out in the *Nicene Creed*, and 170 years later a new creed, the authorship of which has never been established, was drawn up, based mainly on the writings of Athanasius. This creed became known as the *Athanasian Creed*, and has been in use in various forms ever since that time. Martin Luther declared it to be "the weightiest and the grandest production of the Church since the days of the Apostles."

If the "Oneness" teachers suggest that as this creed was the creed of the Roman Catholic Church, the doctrine of the Trinity therefore originated in that

Church, I would remind them of two most important facts. The first is, that the *Nicene Creed* upon which the teachings of Athanasius were founded, was not drawn up as a statement of new beliefs, but in order to counteract the new erroneous teachings of Arius, and was the putting into words the beliefs which already existed and had been maintained down the years since Apostolic times. The second is, that although the Western section of the Church was fast degenerating at the time of the Council of Nicea, it had not fully assumed its character as the Babylonish Church of Rome, and did not do so until some forty years later in 366 A.D. as shown earlier in this article. It is therefore entirely incorrect to say the *Nicene Creed* is of Roman origin. I think I have written sufficient to show the inaccuracy and baseness of the Romish charge now being made against us.

Let me close with the words of the venerable Gregory the Illuminator, the great apostle to Armenia. Being too old to make the journey to Nicea in answer to the summons of the Emperor, Gregory sent his son to deputise for him, and he brought back the decrees. The venerable old man on reading them greatly rejoiced, and exclaimed, "Now let us praise Him who was before the worlds, worshipping the most Holy Trinity and the Godhead of the Father, Son and Holy Ghost, now and ever, world without end, Amen."⁽⁴⁾

SCRIPTURAL PROOF OF THE TRINITY

I. The Plurality of Persons in the Godhead.

The two names applied to God in the Old Testament are Elohim (plural), usually translated "God," and Jehovah (singular), usually translated "Lord," therefore the Trinity is taught in the first verse of the Bible: ". . . God (Elohim) created heaven and earth." Read also Genesis 1:26; 3:22; Isaiah 6:3, 8; 48:16; Matthew 3:16, 17; 28:16-19; 2 Corinthians 13:14; Ephesians 2:18; John 15:26.

II. The Unity of Persons in the Godhead.

Deuteronomy 6:4: "The Lord (Jehovah) our God (Elohim) is one Lord (Jehovah). Exodus 20:2, 5: "I am the Lord (Jehovah) thy God" (Elohim). Over 500 times in the Old Testament is the plural word Elohim followed by the singular pronoun—e.g. Exodus 3:14; John 10:30; 1 Peter 1:2; Matthew 28:19—note the singular "name."

III. The Equality of Persons in the Godhead.

Deity attributed to all three (Rom. 1:7; 9:5; Acts 5:3, 4). Omnipotence (Matt. 19:26; Phil. 3:21; Gen. 1:2). Omniscience (Heb. 4:13; Col. 2:2, 3; 1 Cor. 2:10). Omnipresence (Isa. 57:15; Eph. 1:23; Psalm 139:7-12). —G. L. W. L.



Women's Column

By
Gladys Gorton

"IF"

Life's dreams often begin with **If**. Supposing we counted how many times in a week we said "If." If only I had . . . If only I knew . . . If we had a better house . . . If I could do something . . . If they were here . . . If someone would help . . . If I had a better job . . . If I had more money . . . If only things were different.

During Conference week at Harrogate two friends of mine (not minister's wives), were looking at the expensive clothes in the super shops. One sighing turned to the other and exclaimed, "If only we had married money!" Even minister's wives could be guilty of the same thought, especially these days! Making a grimace towards their husbands, the other quickly replied, "Doesn't the scripture say, Be content with such things as ye have"? Good wasn't it?

If is a little word with a **big** meaning. **IF** can make all the difference to one's outlook upon life; particularly to the woman who has a very humdrum one.

"If all were easy, if all were bright,
Where would the cross be, where the fight."

Someone has mentioned that there are no "if's" with God, but I would venture to suggest that there are many "ifs" from God. Note Mark 9:23. Mountain top experiences are marvellous—may we have more of them—but it is the working out of such experiences in a practical manner that will cause us to triumph in the drab, commonplace valley of one's life. Peter thought that it would be grand for them to remain upon the top of the mountain, but Jesus took them down from the heights into the valley—the place where the revelation of the Lordship of Christ was demonstrated when He healed the demon possessed boy. "If Thou canst do anything" . . . It is the valley (there are many valleys in the Christian life, sorrow, suffering, loss, humiliation) that we recognise that Christ is Lord, that He alone is the answer to our need.

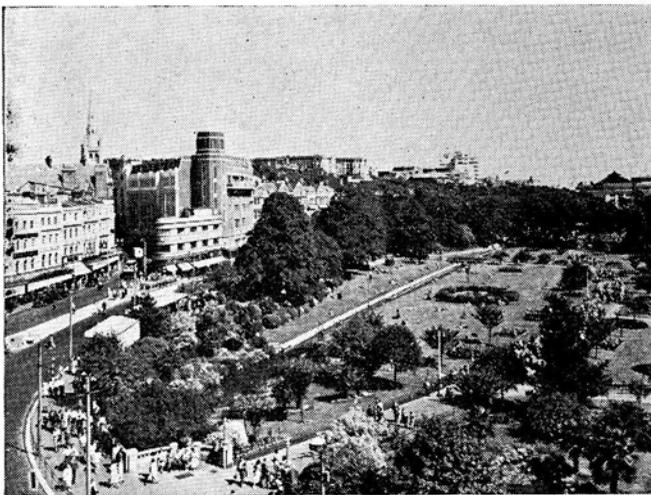
"If thou canst believe, all things are possible to him that believeth." So many of God's promises are conditional. Quite a number have an "if" in them. If we obey these conditions then the fulfilment of the promises are certain. Make a study of God's "ifs."

Take up the challenge of faith. Turn your fears into faith.

When on the mount one can believe for everything and anything, but it is in the valley when we are up against stark reality that we need to exercise faith. We have a God who delights in impossibilities.

"The capacity for knowing God enlarges as we are brought by Him into circumstances which oblige us to exercise faith; so when difficulties beset our path let us thank God that He is taking trouble with us, and lean hard upon Him."

—"Streams in the Desert."



BOURNEMOUTH—Central Gardens and Shops

AN IDEAL SPOT

- Conference Convention Meetings
- Rendezvous for Elim friends
- Delightful holiday resort
- Superb shopping centre
- Glorious surrounding country

ELIM ANNUAL CONFERENCE
SEPT. 30 to OCT. 4

Join an Elim House Party

Full details from:

Pastor R. B. CHAPMAN
31 Chatsworth Road, Bournemouth
Send stamped and addressed envelope

HASTINGS CAMPAIGN—Continued.

Central Hall, Station Road . . . Mr. Matthew announced yesterday that, in view of the response to his message in Hastings, it had been decided to establish a permanent Elim Church in the town as a centre for divine healing and for full gospel ministry. An experienced minister and his wife are to be inducted this evening and joining the team will be a member of the Executive Council, the Rev. J. J. Morgan, and the area superintendent for Sussex, the Rev. V. J. Walker . . . In an interview Mr. Matthew stated: "The Elim Movement is the most evangelical go-ahead denomination in Britain today. We are opening up and building churches as fast as we can.

"Problems? Yes, plenty of them. The biggest in Hastings is how to accommodate the crowds who want to attend." *Evening Argus.*

Induction of New Minister at Elim Church

There was a capacity congregation at the Central Hall, Hastings, when the Rev. Frank Shadlock was inducted as first minister of the new Elim Church (founded as a result of the revival and healing campaign led by the Rev. Ken Matthew) by the Rev. J. J. Morgan, executive member of the Elim Movement, The Rev. V. J. Walker (Worthing), area superintendent, welcomed Mr. Shadlock to the Sussex presbytery and introducing the new minister, the Rev. Ken Matthew referred to his successful pastorate in Birmingham and pointed out that he had also been youth commissioner for the Birmingham area and in that capacity had organised tremendous youth camps all over the country.

Mr. Shadlock, who was accompanied by his wife and twin daughters, Pat and Gillian, said he already felt at home after the kind welcome he had received. He wanted them to regard him not only as their minister but as a personal friend. *Evening Argus.*

Clippings from letters, testifying to Salvation and Divine Healing received in the campaign:

"Divorced from husband for ten years. Saved in Theatre. Reconciled to former husband. Baptised same evening in the Holy Spirit."—A. G. F.

"On the 5th February I was converted and accepted Jesus Christ as my Saviour. I took my decision card on the 10th of February, five days later, for I meant to test whether the joy of being born again would fade; but now I care not whether the joy goes for it is sufficient to know that Jesus is faithful, even unto death and He will never leave me. I mean to write to all my friends telling them that I have been converted. I have determined to give a tenth of all I earn to God. I shall remember February 10th for ever . . ."

A woman who was blind in one eye for fifty years had her sight restored and does not need her glasses.

"Had a stroke three years ago; my husband had to dress me. I am now able to do everything for myself."—Mrs. B.

"Had lost use of one leg, losing use of other. I received a sensation in both legs during laying on of hands, I walked

home without sticks and was able to board bus without assistance."—A. H.

"Matron of Convalescent Home . . . healed of rheumatism.

—A. W.

"Eight and a half years ago, slipped and hurt my back, could not do my work. Was healed after meeting while waiting in bus queue. I felt my spine being pushed right."—N. M.

"Healed of heart and nervous disorders."—F. G. S.

Numerous other people testified to being healed in the campaign. To God be all the glory.

THE TABERNACLE—Continued.

4. THE OUTSIDE COVERING, THE BADGERS' SKINS.

Primarily this covering witnesses to the holy determination and steadfastness of Christ. His life was dominated by a great purpose. He set His face steadfastly. The malicious opposition of foes, the pleadings of friends, failed to swerve Him from the path which led to the altar. Steadily, determinedly He marched towards that frowning, skull-like hill where He laid down His life.

So many of us fluctuate in our consecration. Today we sing with upturned eyes, "I surrender all", tomorrow we surreptitiously untie the cords binding our sacrifice to the altar and lead it home again. We are governed by impulses, dominated by moods, and controlled by friends. We lack holy determination. Contrast Paul, Acts 21 : 13.

Only this covering was seen from the wilderness, and none of the others. How unattractive! "Without form . . . no beauty" (Isa. 53 : 1-3). But all glorious within!

This covering bore the force of the storm and protected all that lay beneath. Even so did the Saviour endure the storms of wrath that we might be protected.

The Home-call of H. E. Jessup.

It was with deep regret we learned of the passing of Mr. Jessup. He had been a pastor in the Assemblies of God for twenty-five years, and had held pastorates in the Midlands and Macclesfield before coming to London. Four years ago he was appointed Editor of *Redemption Tidings*.

A large number of pastors and their wives, of Assemblies of God and Elim, filled the Emmanuel Pentecostal Church, Boone Street, Lee, for the funeral service on Tuesday, February 19th. John Carter conducted the service, and Donald Gee gave a tribute to the years of faithful service Mr. Jessup had given to the work of God in this country.

The passing of Mr. Jessup calls for the consecration of others who will close up the ranks of those who are passing to their reward.

—F. H. Coleman.



The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor T. H. Stevenson.

SUNDAY, March 10th. Mark 2: 1-12.

"It was noised abroad that He was in the house" (v. 1). The home of Andrew and Peter became known as the house where Christ could be found when in Capernaum. Paul wrote of "The Church which is in thy house." A Christian home should be a landmark in the neighbourhood. Noise is mentioned, but not that it was a noisy house. Is Christ the head of your house?

MONDAY, March 11th. Mark 2: 13-28.

"New wine must be put into new bottles" (v. 22). The blessings in Christ are greater than under Judaism in quality and quantity. So the new cannot be retained in the old ceremonies and customs, but in those made new creatures. The new skin bottles stretched and yielded as the new wine fermented. May we be yielding and pliable when God moves in us.

TUESDAY, March 12th. Mark 3: 1-19.

"Being grieved for the hardness of their hearts" (v. 5). Hardness of heart was the great sin of Israel even to our Lord's day. It here expressed lack of sympathy for a needy man, and lack of faith in Christ. The regenerated heart is evidenced by faith in God, and feeling for needy men. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

WEDNESDAY, March 13th. Mark 3: 20-35.

"Bind the strong man; and then . . . spoil his house" (v. 27). Evil is overcome by overcoming the evil one. Sin ceases to dominate when we conquer Satan. The adversary is strong, but we too may be strong: "Ye are strong and the Word of God abideth in you, and ye have overcome the wicked one" (1 John 2: 14). In His temptation Christ also overcame by the Word of God.

THURSDAY, March 14th. Mark 4: 1-12.

"Hearken; Behold" (v. 3). These introductory words to the parable are themselves parabolic. Christ sought not only attention of ears and eyes, but of heart and mind. Many see but do not perceive; hear but do not understand. "They that were about Him" would hear and see, but "them that are without" cannot (vv. 10, 11).

FRIDAY, March 15th. Mark 4: 13-29.

"Know ye not this parable?" (v. 13). The seed by the wayside describes the Unattentive, that on the stony ground portrays the superficial. Seed among the thorns applies to the indulgent, and that in the good ground concerns the receptive. All are tested, whether by Satan (v. 15), affliction (v. 17), worldly cares (v. 19), or by God (v. 20), and proves the heart as hardened, impulsive, preoccupied, or productive.

SATURDAY, March 16th. Mark 4: 30-41.

"A great storm" (v. 37). "A great calm" (v. 39). Whether in nature or in experience, wind and waves obey His will. Jesus rebuked the wind. Did the Prince of the power of the air promote the storm? The rebuked wind and the calmed sea reveal that Christ can deal with the cause and the consequence of every adversity. The disciples fear of the storm was changed to a more wholesome fear of the Saviour (vv. 40, 41).

ELIM B.B.C. SERVICE

from the
Eldad Elim Church, Union Street,
St. Peter Port, Guernsey

on
Sunday, March 17th (9.30—10.15 a.m.)

conducted by
Pastor JAMES F. HARDMAN

Opening Hymn: No. 65 (Redemption Hymnal)

Chorus: "They that wait upon the Lord."

Prayer and Worship.

Hymn. No. 84 (Redemption Hymnal).

Scripture Lesson: Matthew 9, verses 1-13.

The Eldad Choir will sing "Waiting on Jesus."

Hymn No. 316 (Redemption Hymnal).

Address

Hymn No. 621 (Redemption Hymnal).

Benediction.

Singing conducted by **Pastor D. B. Gray**

Organist: **Ronald Le Tissier.**

Broadcast by the B.B.C. West Home Service
(285 and 206 metres)

Introduce your friends to this Elim broadcast.
Pray for their conversion, and write to us.

ELIM RADIO BROADCASTS

WEDNESDAY, March 13th, 1957

| Radio Station | Programme. |
|---------------------------|-----------------------------------|
| IBRA, RADIO AFRICA | Music and Song by the following |
| TANGIER | singers from BELFAST— |
| 19.9, 26.5, & 33.6 metres | United Elim Youth Choirs |
| Short wave. | Ulster Temple Junior Choir |
| From the Elim Radio | Ulster Temple Choir and |
| Studio, London. | Quintet party |
| | Carol McCormack (child soloist). |
| | Followed by the evening message |
| | by Pastor P. S. Brewster (Cardiff |
| | City Temple). |

"Men and their Message" every Tuesday evening at 9.30
(Preceded by a programme of Gospel Music)

SPECIAL ANNOUNCEMENT

Remember the Elim medium wave broadcasts commence on IBRA Radio on Thursday, 4th April next. Each Thursday from 9.30 to 9.45 p.m. Tune in to 321 metres.

Programmes produced and edited by Pastor Douglas B. Gray
(Director of Music).

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

Pastor H. Palliser invites every Crusader to cry—

GIVE ME THAT MOUNTAIN!

TO THE UNINITIATED, mountain climbing is either (at best) a disease, or (at worst) a form of insanity; which impression is deepened by the climber himself who, when asked why on earth he indulges in such a thing, invariably replies in the words of an Everest climber and says vaguely, "Because it is there!" This applies to both the "rock climber," who armed with rope, etc., delights in a mountain abounding in "pitches," "chimneys," gullies, etc.; and the "scramblers," whose climbing involves what the word implies. The point is whichever type of climber you are, once the climbing bug has bitten you, life is never the same again. And, which is still more to the point, if you are a Christian, then you are intended for the heights, and climbing is your destiny. If you doubt that, then just have a look through your Redemption Hymnal, and your Bible is full of it, too, as you may have noticed. For my own part, I find more and more that there are lessons learned in this sport which have their spiritual counterpart. May I share them with you?

"Travel light." Don't carry the needless unless you want a joyless day. "Everything but the kitchen sink" is no use when climbing. Travel light is a golden rule as Eric Shipton, recalling an experience, points out in his "Upon That Mountain." And there it is in Hebrews 12:1. A weight may not be a sin, but it IS an encumbrance! And Campbell Morgan renders "the sin" as "that which is in good standing around." Everyone else does it—what if they do—do YOU want to reach the top? Then travel light, the mountain demands it!

Beware of self-confidence, for the mountain likewise demands respect, and woe betide the person who will not give it. Watch your step unless you want a sprained ankle—or something worse. And the higher you climb the greater the need for care. Sheriff Nicolson wrote of his beloved Cuillins: "The top of Sgurr nan Gillean is undoubtedly a very solemn place to be in, and the slightest suggestion

of danger gives it an awful charm." In such places there is no poet I prefer to King David, who, among his other fine qualities, must certainly have been an accomplished mountaineer. If he had not been accustomed to go up and down rocky hills, he would not have sung that glorious strain:

"I to the hills will lift mine eyes,
From whence doth come mine aid;
My safety cometh from the Lord,
Who heaven and earth hath made.
Thy foot He'll not let slide . . ."

And having been up Gillean I agree with the Sheriff, for 3,000 feet is a long way to slide and tumble! But you recall such verses as Psalm 18:33; 1 Cor. 10:12 and Gal. 6:1, etc.

Master the Guide Book,—until you know the range backwards! It will pay dividends in time-saving and enjoyment, and pay attention to **the details** as well. They can be important. And what about THE Guide Book—pay attention to it and its details: Deuteronomy 6:1-9; Joshua 1:8; Acts 20:32, etc. It pays to take its advice.

Determination. To read of the conquest of Everest, Annapurna, Nanga Parbat, is a thrilling story of determination, and certainly there is a thrill in getting to the top with bursting lungs, thumping heart, and all; and then being monarch of all you survey! Haven't you sung it?—

"Bring me higher, nothing dreading . . .
Give me strength to reach the top."

and haven't you read Philippians 3:12-15; Hebrews 6:1-3 and like verses? Murray McCheyne prayed "Lord, make me as holy as a redeemed sinner can be this side of heaven," and his biographer says of him, "He was always breathing after holiness."

Think of those following on. I remember the day I set out to climb Gillean, and how, when the climb really began the path ceased owing to the rocky nature of the ground. Then I noticed a tiny cairn, or pile of stones, and another, and another, indica-

ting the rout taken by others before me, and I found myself adding a stone to each cairn. Others had been before! It encouraged, it gave a sense of direction. I found myself thinking: have Shipton, Mallory, Hunt been this way? Maybe stupid, but satisfying. Well, Paul wrote "Be followers of me" and, if I understand Hebrews 11-12:4, then we are in the footsteps of tremendous climbers who

"Climbed the steep ascent of heaven,
Through sorrow, toil and pain."

But what of those following? Can they follow US? Are we safe to follow? To change the metaphor by quoting Tennyson:

"Lives of good men all remind us,
We can make our lives sublime;
And, departing, leave behind us,
Footprints on the sands of time."

I will conclude with something of a very different nature. Once I climbed Bruach na Frithe—over scree and rock most of the way, and there by the summit cairn I saw—a sheep! Bruach is 3,143 feet high and houses are miles away. How vivid Matthew 18:12 became! To scramble over rock and scree in biting wind with driving sleet, and maybe no moon, and all the way risking your neck to save a lost sheep. Once I saw a dead sheep way up on Beinneach summit, 2,660 feet. No shepherd reached it in time. But as I made my way along the Bruach ridge I was thinking of the Shepherd who found me—in time!

[Another very interesting article by Pastor H. Pallister, entitled "Chasing the Golden Eagle" will be found in next quarter's E.Y.M. YOUTH CHALLENGE.—N.Y.S.]

JUST A QUOTE—

for the intelligentsia of the E.Y.M.!

Isaiah to Einstein

"Isaiah, unabashedly anthropomorphic, by inspiration (Isa. 22:40) reveals the universe as existing in a circle. Einstein, confessedly cosmopomorphic, by cogitation, deduces that the universe exists within 'a closed curved space.'

"Closed curved space! What's that? Goldfish in a bowl are in a closed curved space and we (or Einstein) know as little about ultimate space as the goldfish do of the space outside their fishbowl. And if, perchance, the paramount chief of relativity, or the discoverer of the cosmic ray (Millikan) think otherwise, they might give us some information on the 'empty space' of which Job says (26:7): 'He stretcheth out the north over the empty space and hangeth the earth upon nothing'."

As we get it, a "closed curved space" would imply and necessitate a **boundary**. Question: What's outside of this boundary—spaceless space? Don't let it get you down!

NEWS—

From time to time we hear of the achievements of Elim Sunday school scholars and Elim Crusaders. During July 12th week at Bangor the members of the Elim Youth Committee were present to give to Anne McGimpsey the Diploma of Merit awarded to the Bangor Elim Sunday School for the 1955 Scripture Examination. Anne received the highest marks in Bangor and so was given the distinction of receiving the Diploma on behalf of her school.

Here is another distinction achieved by Anne:
**Bangor girl first in advanced German in the Province
Other high places in "Senior" for local students**

"Bangor pupils have secured a number of high places in the Senior Certificate examination. Of special mention is the achievement of Miss C. E. Anne McGimpsey, of Bangor Collegiate School, who took first place in Advanced German (boys and girls) and second in Advanced Latin (girls).

"Anne, it will be recalled, was awarded a State Exhibition by the Ministry of Education on the results of the Senior Certificate Examination, and she is studying for an Honours Degree in Modern Languages at Queen's University."

—Local newspaper report.

TAKE MY VOICE . . .



Photo by]

[J. B. McLelland.

Elim Crusader Ethel Rodgers of Belfast, sings at the Ulster Temple. The wealth of talent amongst the Irish Elim youth has greatly impressed me on each visit.

WE NEED 1,000 VOICES to sing the Gospel at this year's ROYAL ALBERT HALL EASTER RALLIES. Practice now.

TAILPIECE—

Advice to loose talkers: Look before you LIP.

COMING EVENTS

(Please pray for these services)

PRESIDENT'S ENGAGEMENTS.—March 16, Nottingham. Rally 3.30 and 6.30. 17, Nottingham. 18, Long Eaton. 19, Giltbrook. 20, Mansfield. 21, Rotherham.

National Youth Secretary will visit the following Churches:
March 9, Ealing. 10, Wood Green. 12, Hayes. 13, Leyton. 14, Woolwich. 16, Becontree. 29, 30, 31, Bristol.

BIRMINGHAM. Now in progress. Old Hill, Bearmore Road. Revival Campaign conducted by Pastor J. Williams, Southern Rhodesia. Suns 11 and 6.30. Week-nights 7.30. March 9. Special visit of Pastor J. J. Morgan and Sparkbrook Choir. March 16. Special visit of Pastor R. R. Morrison and Kingstanding Maile Voice.

BIRMINGHAM (Yardley). March 16-18. Elim Church, Broadstone Road. Youth Week-end. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.45. Speaker: Pastor P. W. Millington (Glossop). Supported by Coventry and Erdington Crusaders on Sat. and Mon. All welcome. Convener: Pastor B. H. Hartwell.

BLACKHEATH, Birmingham. March 23-24. 21st Anniversary Celebrations. Special visit of Pastor S. Homer (Southport). Sat. 7.30. Sun. 11 and 6.30.

BLOOMSBURY Central Baptist Church, London, W.C.2. March 16. Public Rally of British Pentecostal Fellowship (Area 23).

BOURNEMOUTH, Springbourne. March 23. Opening of new Elim Church, Curzon Road, Holdenhurst Road, by Pastor J. J. Morgan. Supported by Sparkbrook Choir. Sat. 3.30 and 6.30. Sun. 11 and 6.30. Mon. 7.30.

BRADFORD, HALIFAX, and HUDDERSFIELD, Pentecostal Rally, April 6, in Mechanic's Institute (Bradford). Sat. 3 and 6.30. Speakers: Pastors J. Osman (Elim), W. L. Rowlands (Apostolic). Cups of tea provided between services.

CROYDON. March 10. Elim Church, Stanley Road. Visit of London Crusader Choir, 6.30. Conductor: Pastor Douglas Gray.

DUDLEY. March 16-20. Elim Church, North Street. 21st Celebrations. Sat. 7. Sun. 11 and 6.30. Week-nights 7.30. Special Speaker: Pastor S. Homer, Southport. Convener: Pastor G. Jones.

EAST HAM. March 23-31. Elim Church, Central Park Road. Visit of Rev. L. T. Pearson. Illustrated lectures of Bible lands with exhibits and films. Suns. 11 and 6.30. Week-nights 7.30.

GREENOCK. March 19-21. Elim Church, Belville Street. Evangelistic Campaign. Suns. 6.30. Week-nights (ex. Fri.) 7.30. Campaign conducted by Pastor Alexander Wilson (N. Ireland).

HOVE. March 16. Elim Church, Portland Road. Sussex Presbytery Rally, 7. Speaker: Pastor A. J. Downes.

HULL (Mason Street). March 16 and 17. Elim Church. Special visit of Miss Edith Scarth. Sat. 7.30. Sun. 11 and 6.30. Sunday evening Miss Scarth will be giving her amazing testimony.

KINGSTANDING. From March 10. Elim Church, Warren Road. Sunday Evangelistic Services will be held in Dulwich Road Senior School Hall, 6.30. All other services held in Sunday School Hall, Warren Road, usual times. These alterations are necessitated by the building of our new church.

KINGSWAY HALL. Annual Festival of Music booked for March 30 is postponed until September 21.

KNOTTINGLEY. March 16. Elim Church, North-West Presbytery Rally. Business 2.30. Public meetings 3 and 6.30. Special speaker: Pastor W. Kirkby (Hull). Bradford Male Voice Choir supporting. Convener: Pastor J. Gardiner. (Cups of tea provided between meetings.)

LONDON. Easter Monday. Royal Albert Hall, 3 p.m. and 6.30 p.m. Annual Convention (Afternoon Youth Rally). Speaker: Rev. John Thiessen (Indonesia). The Ulster Temple Quintet, supported by the London Crusader Choir, and 1,000 voice youth choir. (Song service precedes each meeting.)

LOUGHBOROUGH. March 30-April 4. Elim Church, True Lovers' Walk, Brown's Lane. Bible Teaching Crusade in connection with Pastor's Second Anniversary Services. Subject: "Contending for the Faith." Preacher: Pastor F. J. Slemming. Sat. 7. Sun. 10.45 and 6.30. Week-nights 7.30.

MANSFIELD. March 19. Elim Church, Broomhill Road. Sisterhood Anniversary, 7. March 20. Visit of President, Pastor J. Smith, 7.30. March 30-April 1. Great Youth Week-end. Special speakers. Musical items.

ST. PETER PORT, Guernsey. March 16-17. Eldad Elim Church, Union Street. Minister's 5th Anniversary Services. Sat. 7. Sun. 6.30. Visit of Pastor D. B. Gray. Convener: Pastor James F. Hardman.

OBITUARY

Pastor W. G. ATTWOOD.

The funeral took place on February 11th of Pastor William George Atwood (retired) of Elim Church, Malvern. Pastor Atwood held two outstanding pastorates, namely eleven years at Risca, South Wales and twenty years at Malvern.

The funeral service at Malvern Link Free Church was conducted by Pastor E. Harford, assisted by Pastors Leonard Jenkins and Jack Newman and the Revd. Peter Buchan,

Pastor Leonard Jenkins of Newbridge said he had known Mr. Atwood for forty-five years, and men like him were needed more than ever in the Valleys of Wales. "A man of God, he fought a good fight with us at Cross Keys. In the early days we had many enemies and there was much antagonism, but Pastor Atwood was never happier than when out in the open air ministering God's Word. The call came over the mountains and from the different assemblies, and we tramped together taking the glad tidings of the Gospel. There were at least thirty-five assemblies established from centre of Cross Keys. I know of no one who was more faithful."

May the Lord bless Mrs. Atwood who for fifty-four years has laboured by the side of her dear one, and may courage and strength be granted to the family who are actively engaged in Pentecostal ministry.

In memory of a Father in Israel, one who taught me how to pray in the Spirit, his younger friend,

Pastor Jack Newman.

PIONEER REVIVAL & DIVINE HEALING CAMPAIGN

Commences March 3rd at 3 p.m.

in the
**ALEXANDRA GARDENS THEATRE
ESPLANADE, WEYMOUTH**

Conducted by
Pastor KEN MATTHEW AND PARTY

| | |
|------------------------------|------------|
| Week-nights (except Fridays) | 7.30 |
| Sundays | 3, 6.30, 8 |
| Wednesdays | 3 and 7.30 |

Thank You for Praying for Hastings
Please do the Same for Weymouth.

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.

Bangor, N. Ireland.—Rathmore House, Seacliffe Road. Seafont; h. & c.; adjacent beach, greens, Pentecostal Church. Reduction Church or Crusader parties sharing. 'Phone 1405. Mrs. Wesley Gilpin. C.471

Bangor, N. Ireland.—Seafont; central; every modern facility; near churches and shops; excellent catering; highly recommended; fellowship with Lord's people; terms reasonable. 5, Princetown Terrace. 'Phone 2024. C.489

Bournemouth.—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

Bournemouth.—Ebenezer Private Hotel, 2, Arnewood Rd., Southbourne. The Misses H. Broomfield and L. Howarth, welcome you. Christian fellowship; good food; every comfort; near sea, shops and buses. 'Phone 45122. S.A.E. C.486

Bracklesham Bay.—Sunny South Coast; 4 berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; safe bathing; private site (4 caravans); calor gas; highly recommended. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.494

Brighton.—Delightfully situated private house; bed and breakfast 3½ guineas per week. 37, Surrenden Rd., Brighton 6, Sussex. 'Phone: Brighton 54543. C.482

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.468

"Croylands" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands" Isca Road, Exmouth. C.475

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne ('Phone: 633).

Exmouth.—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure and grand fellowship near sands; views over Torbay; excellent food, organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages; table tennis; kiddies corner; spacious games—lawn tennis; restful lounge. Three new holiday economy schemes. "Haldon Court," Douglas Avenue. C.476

Felixstowe, Suffolk.—"Bethany" Christian Guest House. Book early. Centrally situated; happy fellowship with every comfort; highly recommended; personal supervision. S.A.E. for brochure. Mr and Mrs. A. G. Thwaites, 19, Leopold Road. 'Phone 1229. C.488

Folkestone.—Happy Christian fellowship, "Sharon," 7, Cambridge Gardens; bed/breakfast, evening dinner, night beverage; interior sprung beds. May, June, Sept., £4 15s. 0d., July, August, £5; central. Apply Mrs. Hindle. C.484

Hove, Sussex.—Homely accommodation; dining room, separate tables; separate lounge; h. & c. in all rooms; excellent food. "Rosemede" 20, Lawrence Road. 'Phone 33455. C.470

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.456

Isle-of-Man.—Good food; spring interiors, h. & c. water in rooms, separate lounge; overlooking bay, Reduced terms June and September. Mrs. E. Read, "Calf View," Bradda West Road, Port Erin. 'Phone: 3341. C.479

Luxury coach, Scottish Highlands, Austria, Switzerland, Dolomites, Italy, Venice, Paris, Germany. First Class throughout; low cost; wonderful fellowship Lord's people; no Sunday travel; Christian couriers. Also Fairhaven Christian Guest House, sea front; renowned excellent catering; two minutes Elim Church. Brochures. Fairhaven, Newquay, Cornwall. 'Phone: 2979. C.462

Rhyl.—Four berth holiday caravan; ideal camp, shops, tours; 3 minutes sea. Smith, 60, Wheatley Road, Warley, Birmingham 32. 'Phone: Woodgate 2745. C.497

Torquay.—Welcome to warm Pentecostal fellowship; comfortable Christian home; excellent food; near sea, shops, assembly; reduced terms October to June. Mrs. Bawtree, "Bethany" 14, Sherwell Lane, Chelston, Torquay. 'Phone 65555. C.473

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

Iford.—Active clean elderly lady urgently seeks small unfurnished flat or similar accommodation within or near this borough; highest reference available. 'Phone: Wanstead 1597, or write Box 30 ELIM EVANGEL Office. C.491

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £260 first year, £270 second year, £285 third year. Charge for board and lodging £119 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.490

BIRTHS

Dunn.—On February 1st, to Mr. and Mrs. H. Dunn, of Elim Church, Bermondsey; God's precious gift of a son, David.

Grant.—On December 18th, to Mr. and Mrs. Grant, Portadown; the gift of a son, Paul.

DEDICATION

Trickett.—On Sunday, February 24th, at Elim Church, Wimborne, by Pastor S. Bristow; Sheila Ann Elsie, daughter of Leonard and Elsie Trickett (née Fry). Born 17th January; a sister for Joy and Terry. C.498

MARRIAGES

Pidgeon-Rushton.—On February 2nd, at Elim Church, Salisbury, by Pastor W. J. Patterson; Gordon James Pidgeon to Marilyn Moira Rushton.

WITH CHRIST

Prince.—On February 16th, Martha Ann Prince, aged 82, of Sowerby Bridge. Funeral conducted by Pastor W. George. "Absent from the body, present with the Lord."

Sibley.—On February 4th, Miss Joyce Sibley, aged 57, faithful member of Elim Church, Wimbledon, from its commencement. Funeral conducted by Pastor J. Frame.