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The *Elim Evangel*

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXVIII. No. 14.

FOURPENCE

APRIL 6th, 1957.

OVERSEAS MISSIONS

Conducted by Pastor G. H. THOMAS

FAITH TRIUMPHANT

Dr. and Mrs. R. C. Brien (S. Rhodesia).

It is with a sense of thanksgiving that we pass on the encouraging news from Dr. and Mrs. Brien of the Lord's undertaking for the work at Penhalonga and Inyanga North, S. Rhodesia. Problems and difficulties have been overcome and the proclaiming of the Gospel goes on apace. Dr. Brien writes: "We would like to thank most sincerely all of you who have prayed for us missionaries and the work out here in the past months. At the end of 1956 the Government decreed that our school children were not to live at the Mission Station in Penhalonga. Classrooms and the necessary European missionaries were ready, but would there be sufficient children when term opened? Prayer was asked for, and, praise the Lord, school was opened on the correct day with classes from Kindergarten to Standard VI with full numbers. The Lord had graciously opened up various African homes outside of Penhalonga for the children who lived too far away to go home daily. The Devil sought to destroy the work at the time when we can relatively soon have workers from among the children for whom Pastor and Mrs. Williams originally opened this school, but the Lord has given victory. It was even attempted to remove all our African teachers from the station, but again the Lord prevailed after Pastor Williams had written direct to an official in Salisbury.

"The Native Education Department has made much stricter rules re. our African teachers. Where were the extra fully trained teachers to be found,



for remember as yet we have no teacher training school? Once again the Lord has intervened and through our usual channels, and in addition the efforts of our evangelist here, we have got our full quota. The evangelist came through in believing first, and his joy in church was full yesterday as he asked the people to thank the Lord. We rejoice, too, for the way through the efforts and foresight of Miss Simms we have all the necessary textbooks, etc. for some of the large missions—one with its own printing press—are still without all the books.

"We do praise the Lord for the latest recruit to this station, Miss Brenda Hurrell, a young teacher who has left home and kindred to teach in this school and to be used in giving the Gospel, along with others, here and at the out-stations.

"You will remember how I returned to Africa feeling far from well but stepping out on the Word of the Lord. Shortly after my return my symptoms just went, and I felt full of energy and ready for the work before me. Then whilst on mission work I broke my right ankle badly. It was attended to at the Umtali hospital and put up in plaster of Paris. In due course when the plaster was removed and I was examined by the orthopedic surgeon from Salisbury, I was told that an operation was essential. A date was fixed for January, but I had to cry off owing to pressure of work at the time when our

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THE TABERNACLE IN THE WILDERNESS

By Pastor JOHN DYKE

IX.—THE SHEWBREAD TABLE (Exod. 25 : 23-30).

THIS NEXT STEP Godward after the lampstand was this table. The lamp spoke of illumination; the table of food and fellowship. Both are indispensable in the march towards the Holiest.

1. THE TABLE ITSELF.

You will notice the materials, acacia wood and gold. The first speaks of the humanity of Christ, the second His deity. The acacia was a wilderness tree, strong and durable. The Saviour came in the likeness of sinful man when on earth, His earthly body enclosed His deity. Now He is glorified and although still a man in the fullest sense of the word, His imperishable humanity is swallowed up in the unfading splendours of deity, even as the gold covered the wood in the table. In Ezekiel 44 : 16 it is called the Lord's table, "My table", and we are immediately reminded of the Table of Communion, so wonderfully descriptive of Christ Himself.

The table was very low, only about two feet high (v. 23). Communing with and feeding on Christ, the lofty thought is banished, high blown pride dismissed. There is room for the exaltation of none but Christ Himself.

In the Invalides, Paris, is the magnificent mausoleum of Napoleon. He died in St. Helena, but his body was brought from the scene of his humiliation to the place of his glory. He is not described on the tomb as Napoleon but "The Emperor," so great is his grip upon the French mind. You enter the magnificent building, ascend marble steps, and look down upon the tomb itself in the middle. It is so arranged that none can see except by bowing the head and acknowledging even in death his greatness. We bow to one, the real Conqueror, not lying manacled in death's cold clutches, but alive and triumphant.

A guard is here (v. 25), a border of a handbreadth, which enclosed the shewbread, and came between the provision and the person. Among other things, it suggested a warning to unauthorised persons. It said, "Keep away unless you belong to the family of Aaron." None other could approach whether rich or poor, illiterate or intellectual. A priest could

not even bring his friend. Approach was on the ground of relationship only. Are you related to our great High Priest? (Heb. 8 : 1).

As the priest stood at the table he would observe the rings and the staves by which the table was carried by the Levites. He would be reminded that his stay was but temporary. Tomorrow the pillar of cloud might lift, move onward through the desert. The table would go also, and if he would eat he must move too. So many of God's people are hungry because they do not follow the moving Lord.

2. NOW TO CULL SOME THOUGHTS FROM THE SHEWBREAD (Lev. 24 : 5-9).

Again we have Christ who said "I am the Bread of Life" (John 6 : 53-58). He is the life-giving and life-sustaining Lord, the Corn of Wheat ground into fine flour in the mills of suffering, baked in the oven of judgment. He is the Staff of Life for His people. He is sufficient for all His people. Twelve loaves were baked, one for each of the twelve tribes. Not one was forgotten. No matter how large our appetites or how fastidious our palates, Christ is sufficient. He is suitable!

Here, too, was order (Lev. 24 : 6). The loaves were not thrown haphazardly upon the table, but carefully placed in two regular rows. Why should we as Pentecostal people be content with confusion and with that which savours of disorderliness? It is unfortunate that many divorce power from order and vice versa. Why should it be thought that the marks of true Pentecost are shouting and yelling, of moaning and groaning? "Let all things be done decently and in order" is the inspired word (1 Cor. 14 : 40). But let us not think that Holy Ghost order means we go to the other extreme of painful, dead formality. The New Testament shows that Holy Ghost order in services is compatible with exuberance, gladness and praising.

Here was a continual feast (Exod. 25 : 30). Continually was the bread placed upon the table, and that was never to be empty. There is something pathetic in passing a café to see the chairs placed on the empty tables. It seems to say, "There is no food here!" Notice, the bread was to be eaten by the priests at the table in the Holy Place. It must not be taken outside (Lev. 24 : 9). It was a beautiful picture to see Aaron and his sons in their snowy garments, standing together eating, hidden away from the eyes of the outsider. None without knew of the blessing experienced within as they ate together in the light of the lampstand.

And another point, not only were the active priests allowed to feast, but others, the imperfect

ones whose physical blemishes prohibited them exercising the priestly office, they were allowed to share the feast (Lev. 21: 21-23). Whilst a priest in a state of sin could not minister or eat, yet the sincere but imperfect could. Thank God, every Christian is welcomed to His table although imperfect.

3. THE SERVICE OF THE TABLE (v. 29).

There was a dignity about the service and ceremony which was in keeping with the deep significance of the table. All the utensils were of the finest gold. There are those who eat at a table who are not concerned about the layout of the table, whether it is neat, tidy, or otherwise, as long as the food is good. On the other hand, others like a snow-white cloth and dainty service. His table is a combination of both. The food is the very best and the service beyond reproach. Our sisters bring out the best china in honour of the guests. God always puts the best on for the family! Nothing less than the very best will do for His children.

The dishes were the large receptacles on which the shewbread rested, or upon which it was conveyed from the oven to the table. The spoons were really small dishes upon which the bread was placed in readiness to be eaten by the priests after it was taken from the larger dishes. No crumbs were to be left lying about. Waste and untidiness were both obnoxious to God. Knives were not used, for the bread was to be broken by the fingers. Blessed picture of the Bread of Life broken for our sakes. For knives to be used to cut the bread at Communion services seems to cut across the significance of "The Shewbread Table." Each individual standing around had to take for himself. The appropriation of Christ must be personal and individual. None can take or eat for us.

It is thought the covers were really flagons which contained wine used in the drink offering, whilst the bowls were the chalices used for pouring out the wine. Thus at the table there was the continual reminder of the suffering of Christ and the outpouring of His sacred blood, intimated by the breaking of the bread and the pouring of the wine.

Let us resort to the table regularly. It is the privilege and duty of each believer to be present each Lord's Day, unless it is impossible. In the writer's opinion, the service around the Lord's Table is the most important of all services for the believer.



Women's Column

By
Gladys Gorton

STAINS AND SCARS

YOU REMEMBER that I mentioned the other week about our holiday in Switzerland. Forgive me for "harping on it" again, but while we were there Irene and I could not help wondering how the women managed to get their bed and table linen so white. Was it . . .? (I suppose one mustn't advertise!). One morning Irene told me she had found out the secret: "It's the water. I washed my gloves which were badly stained with red fruit juice, and was amazed how quickly the stains came out." So now we know—it's the water. I've found that out too. Living in various parts of the country the water is so different. For instance, in Plymouth and Swansea the water is lovely and soft, which makes washing easier compared to other places. (Don't be too hard on me if you live that way). In this part of the country where I now live the water is very hard, and stains are very difficult to remove. But it is possible to erase them if you use certain powders and detergents with plenty of hard work!

Many people have the idea that sin stains can be eradicated very easily. By good works, by giving to charity, by turning over a new leaf, and so on. Nobody and nothing can wash away the stains of sin but the blood of Jesus (1 John 1: 7). Though your sins be as scarlet they shall be as white as snow" (Isa. 1: 18).

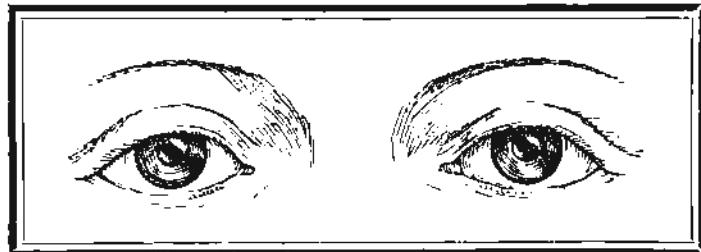
We lived in Ballymena when we were first married. I was reminded of this glorious truth nearly every morning when I went to the door to get bread from the baker. Part of the glass in the vestibule door was red and the baker's van was red, but looking through the red glass upon the red van it looked white.

Stains can be washed away. Sin stains can be cleansed by the blood of Jesus, but it is not so with scars. A scar on the body we carry to the grave. There are the scars of the soul, caused through one's sinful life before salvation, by tragic circumstances, by suffering, by sorrow, by loss, by misunderstanding; these too we carry to the end of one's life. Now if

(Continued on page 215)

LATE NEWS FLASH

Weymouth Campaign—Great crowds. 450 decisions to date. Many healings. Still much opposition. Report to follow.



A FIXED OUTLOOK

"I have set the Lord always before me." These words indicate that David had A Fixed Outlook and not a temporary vision. It was the fundamental basis of his spiritual progress. As with David, so with Christians, they must have A Fixed Outlook if they are to experience a deep and abiding sense of the Lord's presence, and to achieve spiritual triumph in daily life. The Christian who steadily contemplates God as the abiding background of all his affections will know the spiritual benefits and achievements of a progressive Christian experience.

To have A Fixed Outlook, by setting the Lord always before one's vision, will give impetus and strength to encounter all the vicissitudes of life, the difficult as well as the congenial, for the Lord will be the infallible, ever present and unfailing helper, counsellor and guide. Abraham knew something of this. He was dwelling in the unsatisfactory environment of his ancestors, when into his restless soul came the urge of God to go unto a land which as yet Abraham knew not of. Inspired by the vision, he commenced his journey which was characterised by two things, his tent and his altar. The altar witnessed to his relationship with God. There he prayed, worshipped, and sought the will of God concerning the way and method of his advance into the unknown. The tent showed he was a traveller : he had no permanent home or abiding place. When God met him at the altar and said "Go," Abraham struck his tent and commenced another day of progress according to the will of God. As Christians, beckoning vision calls us forth, and if we would follow, then like Abraham, we must meet God each day at the altar of consecration where He will communicate His will to us. By doing this we will know the blessedness of a progressive and victorious Christian experience. Through the untrod pathway of the future we can be certain of the presence of the Mighty God and Counsellor. In all our perplexities He will be our peace ; in all our weakness our source of strength, and in all our trials our strong support.

By setting the Lord always before us—A Fixed Outlook—we can be confident, and rest assured that

whatever the trend of events and the condition of things upon earth, God will remain unwearied in His eternal strength and power. How comforting to know that His strength and power are available for those who have a fixed Vision, who set the Lord before them and wait upon Him. Whatever else may seem uncertain, the Christian can be sure of this, God is accessible to him, and deeply interested in him and his way of life. The Lord is approachable, and by a mighty act of condescension on His part meets with and bestows the favours and benefits of His love upon the trusting and obedient disciple. A recent writer, evidently with this thought in mind, puts it pithily. "Of all religions," he says, "Christianity makes most of prayer because it makes most of the personality of God. The aim of other religions is to remove God to an infinite distance ; the aim of Christianity is to bring man nearer to his Maker." The primary purpose of A Fixed Outlook, and prayerful waiting upon God, is to bring about definite and personal communion between the individual soul and the Infinite One. The Master gave great emphasis to this truth by instructing His disciples to pray, "Our Father." The revelation of the Fatherhood of God at once conveys to the mind, thoughts of the blessed privilege conferred upon the Christian in being able to have perpetual fellowship with God, and to have continual access to Him at all times and under all circumstances. In order to enjoy a rich, full, and triumphant Christian experience, let us set the Lord always before us—let us have and maintain A Fixed Outlook.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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OVERSEAS MISSIONS—Continued.

schools were due to open. I was examined again by the specialist, and asked him if there was no other way out rather than open operation, but he emphatically stated there was not. Last week I decided to have new X-ray pictures taken privately and to see the surgeon once more before the date fixed for the operation. After examining my ankle carefully and looking at the new plates he said, "I will definitely not be operating on you this Friday, and it looks as if you may get away without an operation after all; there is a definite improvement, and it would seem that the active movement has forced the piece of bone into its right place." Active movement had done nothing previously, nor did he seem to think it would, judging from his dogmatic statements, but we knew it was the Lord Himself who had healed me. I was prayed for by Oral Roberts at the beginning of January and by a Christian friend here. Nothing apparently happened. But a definite urge came to me to see the surgeon before the operation. That urge came from the Holy Spirit as the outcome has proved. I do thank you all for your prayers, and rejoice with the friends in England who wrote telling of the witness they received that an operation would not be necessary about two weeks before the surgeon came to the same conclusion.

"We are returning to Inyanga North, and once again we ask for prayer as we go and for those who will carry on the work here. We do fight against principalities and powers of darkness, but greater is He that is on our side. To Him be all the praise for all He has done to show that He is with us, even since the New Year."

REVIVAL AND DIVINE HEALING CAMPAIGN

Commencing—

Saturday, March 31st to Thursday, April 4th

in the

CORN EXCHANGE, KIDDERMINSTER
(Next to Town Hall)

Conducted by

Pastor KEN MATTHEW and Party

Week-nights	7.30 p.m.
Sunday	6.30 and 8 p.m.
Wednesday	3 p.m. and 7.30 p.m.

THEN

GRAND OPENING NEW ELIM CHURCH
PROSPECT HILL, nr. TOWN CENTRE

Saturday, April 6th at 3 p.m.

Conducted by

Pastor KEN MATTHEW and
Pastor LAURENCE LAMBERT (Resident Minister).

6.30 RALLY

World

Religious Digest

By F. A. HODGE



Religion Flourishing in Roumania

A five-man delegation from the Lutheran State Church of Denmark returned from an eighteen-day visit to Roumania and said that religious life was flourishing in that country despite strict government controls.

—*Pentecostal Evangel.*

Any Heating Complaints?

Churchgoers have been invited to take hot-water bottles to Paddington Parish Church because of inadequate heating caused by oil shortage.

—*Christian Herald.*

Communists Slaughter Christians in China

The estimated 25,000 persons killed in the abortive Hungarian revolt are but "a drop in the bucket" compared to the numbers slain in Red China, an exiled Chinese Anglican bishop said in an interview in Providence, Rhode Island. Dr. Quentin K. Y. Huang said he conservatively estimates that the Communists have killed 200,000 Christians alone in China.

—*Alliance Weekly.*

Pentecostal Growth Recognised

The Assemblies of God are growing probably more rapidly than any other Christian group in America. The General Council meeting in Oklahoma City in September presented the following statistics: 400,947 enrolled members, 775,100 in Sunday schools, 8,650 ordained ministers, 739 missionaries in sixty-seven different countries, \$4,000,000 given to missionary work in 1954, and 2,440 students training in nine theological schools.

—*Sunday School Times.*

Israel to Improve Biblical Sites

In Israel, the government has allocated \$140,000 for the improvement of Biblical, historic and other tourist sites. Landing facilities will be improved at Tabgha on the Sea of Galilee, the site of the multiplication of loaves, and at Capernaum, site of the ancient synagogue where Jesus is said to have prayed and preached. A new, tree-lined road to Mount Zion is nearing completion, replacing the more than one hundred steps now used.

—*News Item.*

CHURCH NEWS FLASH

WIMBLEDON CHURCH

The members and friends of the church wish to pay a tribute to Pastor Frame who has left Wimbledon to take up his new appointment in Smethwick, where he was pastor some twenty years ago. It is difficult to say enough of the admiration of the congregation here, who have experienced to the full the blessing and uplift through his anointed ministry. He was admired, too, for his Christian conduct and sense of devotion to the work of God. His preaching was an inspiration to all who came to hear him. We trust he will be encouraged to know the deep feeling of regret and sorrow of his numerous friends at his departure, especially those who had been converted and those who had been deepened in their experience through his efforts. The congregation has almost doubled during his two years with us, and the finances of the church have never been so flourishing.

We pray that Pastor Frame and his devoted wife will have many happy and fruitful years in Smethwick in the service of the Lord and in the saving of souls.

—Eric C. B. Clarke.

GREENOCK

The photograph attached is of the table for the Pastor and visiting speakers at the Old-Age Pensioners' dinner held recently. This dinner is given by the church and is an annual event. It takes place during the New Year Convention and is a happy occasion. The deacons and their wives are hosts for

the dinner. In the centre of photo are Pastor J. Smith (President) and Pastor and Mrs. Ll. Bell.

—Wm. Crawford.

A NEWS REVIEW FROM PLYMOUTH.

Many editions of the ELIM EVANGEL, have been issued since the last Plymouth news was published. We had, up to then, enjoyed much publicity in newsprint, so perhaps the lack of it since has at least enabled other churches to have a little more space for their news, and I hope will now entitle us to an extra ration of space to bring things up to date!

Our new church is now a little over thirteen months old. Special Anniversary Services were held at the beginning of January when Pastor Ron. Jones from Bristol fed us on the Word and brought much encouragement for the future. Two Baptismal services have so far been held, when candidates from Cornwall joined local members in giving witness to their willingness to go all the way with our Master. For those who may have missed earlier information may it be repeated, the baptistery which is situated below and immediately in front of the rostrum has an exit in a centre back position. After baptism, candidates disappear from the view of the congregation through this exit, the passageway of which is ramped. After walking a few paces up the ramp one is free of the water and is then underneath the rostrum. At the top of the ramp a right or left turn along passages leads to the vestries located one on each side of the church.

As to finances, the report given by our Church Treasurer at the Annual Meeting was an inspiration. We are meeting our commitments without difficulty. Readers will be well aware of the money responsibilities which go with a new building, especially when starting off with next to nothing in the bank. We have a long way to go, of course, to be free of obligations to our bankers, but by God's grace we are on top of the financial sea, and have every confidence about reaching the harbour.

Visiting ministers have been numerous, the majority to preach and a few to join in fellowship and view the building. I will not mention all by name except Pastor and Mrs. J. Woodhead, and Pastor and Mrs. A. V. Gorton, with whom many happy years of fellowship were enjoyed during their terms of ministry at Plymouth. It was a joy to have them with us again. The other brethren brought much blessing with them and, we trust, took plenty away. At the beginning of February a Sunday school was commenced. Intensive canvassing preceded this venture, resulting in twenty-six children turning up on opening day. There are other churches in the vicinity with well established Sunday schools, so it will be



seen results were encouraging. We pray that this work, so important as it is will increase.

Under the continued ministry of our Pastor, J. C. Kennedy, we are receiving well sustained "feeding", nevertheless we are all very conscious, from the pulpit to the pew, that the need for today is to go for the outsider, the non church-goer that they may come under the appeal of the Gospel. To receive blessing to ourselves is only going part of God's planned way for us. To this end then we labour. So Plymouth continues to press on to earn that "well done" from Him to whom we owe our all.

—William J. Crocker.

NEWS FROM KINGSTON

On Sunday, 10th March, eight believers from the Elim Church, Kingston, went through the waters of baptism. The meeting was held at 8.15 p.m. at the Union Street Baptist Church, Kingston, kindly loaned to us by the deacons and the minister, Pastor Ainsley Barnwell, who convened the service. The message, "The Rich Young Ruler," was delivered by Pastor F. J. Slemming (Elim), after which followed the ceremony. Before going through the waters of baptism, each candidate testified to the saving and keeping power of the Lord, and were given a promise from the Word of God. "Where He leads me I will follow" was softly and reverently sung by Mrs. L. Gibbs of the Elim Church, while the ceremony was in progress, and the presence of God was truly felt by all. Pastor Ainsley Barnwell then gave the appeal, and three Teddy Boys and a young lady came forward, the boys to accept Jesus Christ as their Saviour, and the lady to reconsecrate her life to the Lord.

—H. V. Foster.



Mr. and Mrs. Lowe
and their sons,
Rowland and
Christopher
(See below)



CARLISLE

A farmhouse meeting that opened a few months ago in the home of Mr. and Mrs. Lowe has been greatly blessed of God. Pastor Magee runs this meeting once a fortnight, the first and third Friday of each month. At 6 o'clock a young people's meeting is held, and twenty young people are now regularly attending. This is followed by an adult meeting for farmers and those of the district. How wonderful it is to see this farmhouse full of people —at our last meeting we had forty people packed into the home. We are grateful to Mr. Lowe for allowing his home to become a centre for the Foursquare Gospel. To those who have no church building why not try this old way which helped to build up the Methodist Church.



This picture of the Dudley Elim Church Children's party is typical of many such gatherings held in our churches in recent weeks. We regret that through lack of space we are unable to publish a few others we have received.

Photo by A. R. Knowles,
Herald Press, Dudley.



SEND THE FIRE!" This yearning cry, framed by thousands of lips down through the centuries, has echoed again and again through the courts of the Most High. Within its simple phrasing is expressed the soul-thirst of the people of God for a new visitation of His power and blessing. Through the pages of Scripture are scattered records of thrilling moments when this prayer was realised and the eyes of men beheld the descending flame of God and knew that within its mystic radiance God was revealing Himself anew. Our purpose in this brief study is to examine some of these records in order to understand their significance in relation to pentecostal experience.

1. THE MANIFESTATION OF DIVINE PRESENCE.

One of these great moments is recorded in 2 Chronicles 7:1. Standing within the golden splendour of his temple Solomon lifted up his hands in prayer. The echoing trumpets were muted and the glorious harmonies of the massed choirs died away, and in their place, rising and falling with the passionate cadences of intercession, a solitary human voice pleaded with God for mercy, for forgiveness, and for the manifestation of His presence (2 Chron. 6). And as that human voice trailed off and was lost in the all-pervading stillness, there came in all its awesome wonder the descending flame. God had announced His entry, and His glory filled the house.

Fire has ever been the symbol of the presence of God. In the solitudes of Sinai the burning bush declared that God was present with Moses; through the burning wastes of the wilderness the pillar of fire assured His people that Jehovah went before them; on the thunder-riven mount the flame of heavenly fire announced the descent of the Judge of all the earth. The descending flame was, and still is, God's visiting card.

The very nature and glory of God is set forth under the symbol of fire. Its awe-inspiring aspect speaks of the flaming majesty of a holy God; its destructive power reminds us of His irrevocable hostility towards all that is unholy; its energy and warmth tell of the powerful yet gracious working of His Holy

Spirit. Thus the writer to the Hebrews declares in tones of utter reverence, "our God is a consuming fire" (Heb. 12:29).

With this in mind, John the Baptist's words about the pentecostal experience assume a new significance. He declared that it was a baptism with fire (Matt. 3:11). And this fiery element was visibly manifest on the day of Pentecost, for Luke declared that "cloven tongues like as of fire" descended upon the waiting disciples (Acts 2:3). Once again the distinctive sign of God's presence had been given—the descending flame. This fire was not merely a symbol of power. So often even Pentecostal believers equate the Baptism in the Spirit with the gift of power, but it is much more. The fire is not merely a symbol of power but of personality, and the major fact about every real baptism in the Spirit is that



By Pastor JOHN LANCASTER

The
D

God Himself actually enters a human being in the person of His Spirit. He comes not as a power to be drawn on or utilised by the believer in his Christian service, but as a Divine person who seeks to control and empower the individual He has chosen to enter. Pentecostal fire is the outward indication of God's presence within.

2. THE SEAL OF DIVINE APPROVAL.

Long years before Solomon dedicated his great temple there was another moment of equal spiritual significance, if of less material splendour, when Aaron offered the first sacrifice on the newly dedicated altar of Jehovah (Lev. 9:22-24). Gathered around the Tabernacle in the wilderness, the assembled tribes waited while their priestly representative tentatively drew near. With bated breath they watched as for the first time the blood of sacrifice stained the altar. Fearfully they watched him fulfil the rites and withdraw, and then the

barren sandhills around them were lit by the fierce light of the descending flame—God had signified His acceptance of the offerings. The fire that fell that day was a symbol of Divine favour; it declared that God was satisfied. Something of the same nature occurred in the experience of Gideon when flame sprang out of the altar and consumed the offering as an indication of God's acceptance (Judges 6: 21). Doubtless it was in a similar way that God made known to Abel the acceptance of his offering (Gen. 4: 4), and by the absence of this visible sign there was communicated to Cain the rejection of his.

Pentecostal fire is likewise an indication of Divine approval in that it only comes when God finds satisfactory conditions in the hearts of those who seek Him. It is significant that when the Spirit descended upon the Lord Jesus Christ, there came the accompanying voice declaring the Divine approval (Matt.

when they were right before God, when the offering of obedient and undivided hearts had been made, the fire fell and the seal of God's approval descended upon them.

The fire of God can only fall where there are men who are Divinely approved, where there are hearts morally and spiritually pure enough to admit the Holy Spirit. The absence of the fire is evidence that God is not well pleased.

3. THE VINDICATION OF THE MAN OF GOD.

The hoarse shouts of the prophets of Baal died away down the slopes of Carmel, and before the fascinated gaze of the people of Israel Elijah stood with outstretched arms before the water-drenched altar of Jehovah. His cry was simple but final. "Let it be known," he prayed, "that Thou art God . . . and that I am Thy servant." And in answer came the descending flame.

The situation which Elijah faced was urgent. He had to prove to an idolatrous and indifferent people the reality of his message. Only thus could the falsehood of Baalism be really exposed and the hearts of the people drawn back to God. In this dramatic moment on Carmel the fire from heaven fell, not only as an indication of the reality of God, but as a vindication of His servant. It was the prophet's credential, stamped with the characteristic seal of God.

Here again, in type, is a foreshadowing of the pentecostal fire. The miraculous element is given as a corroboration of the word preached. It was so in the earthly life of the Master. His miracles were the evidence that He was a man "approved of God" (Acts 2: 22). In Mark 16: 20 it is recorded that the Lord confirmed the word of the apostles by the signs which followed their preaching, and Paul declared that the operation of supernatural gifts would be overwhelming proof of the reality of the Gospel and of God's presence in the Church (1 Cor. 14: 24, 25). The fire of the Spirit is still the credential of the Church, and if she would regain her influence with men she must seek again the living presence and dynamic control of the Holy Ghost. Empowered and

(Continued on next page)

scending Flame

3: 17). Such approval is in fact a prerequisite to the coming of the Spirit. Simon Magus was excluded from pentecostal blessing because his heart was not right in the sight of God (Acts 8: 21). Even in the initial outpouring at Pentecost this condition of approval before God is implied. In Acts 2: 1 it is declared that the disciples were of one accord, but we must not imagine that this unity was an automatic state in which they suddenly found themselves. Unity of differing personalities cannot be realised like that; it has to be achieved by the adjustment of personal relationships, by confession and mutual forgiveness, by the removal of the spirit of criticism and jealousy and all those other lurking sins of the heart that disrupt human fellowship. This simple statement suggests, therefore, that during those ten days of prayer in the upper room there had been a great deal of heart searching and adjustment. These men and women were obedient to the command of Jesus Christ, and ten days of continuing fellowship had prepared their hearts before the Lord. Thus



Children's Strip

Conducted by Paul Service.

I.—The Angel Fish

Hello Boys and Girls,

I told you last week that we would be starting a new series in our Strip. People who study nature never grow weary of trying to find out all they can about the unusual or odd habits of the birds, animals and fish, and even of plants. This is just what we are going to do week by week, but when we find out something very interesting in some big or little creature, we are going to try and see what lesson we can learn from it, so that we can be better little Christians for Jesus.

I wonder if you have ever heard of the Angel fish. It doesn't live in the rivers of our country, but swims about in the shallow streams of the great American continent. It's such a strange kind of fish to look at, for right on top of its snout it has a little ridge sticking up, and at the end of this ridge is a light. Now what do you think this light is for? It is to help it catch its food, and this is what it does. The Angel fish swims along in the water until it comes to some small rocks lying on the bed of the stream, and there it lies very still and quiet with its mouth open, and the light at the end of the little ridge shining brightly. Now in the rocks are lots of little baby fish and of course they soon see the light and swim toward it to see what it is. They float right up to the mouth of the Angel fish, and before they have time to realise what has happened, they have swum into its mouth which snaps down very tightly, and they are all swallowed up.

What a lesson there is for us here. Satan knows how to make all the sinful pleasures of the world look so bright and attractive, but it's just his trick to capture boys and girls and make them his slaves. The Bible says that Satan comes as an angel of light, and remember the fish I have been talking about is called the Angel fish, so let us be very

careful that we are not deceived by him and caught in his trap, we shall be so unhappy if we are. Let us follow Jesus and keep our eyes on Him, then Satan will not be able to trick and deceive us, and we shall be kept happy and safe all our lives.

Good-bye and God bless you,

PAUL.

WOMEN'S COLUMN—Continued.

we have received the scars because we have suffered for His sake, happy are we. It has deepened us in Him, it has stamped His image upon our soul. We have become "crucified with Him." The Cross has become our joy and victory. Your scars are identified with the Lord's. He was wounded for you. Can you not bear the wound scar, reproach, or whatever it is for Him? (Gal. 6:17; Phil. 3:10). It will be worth it all when we see Jesus. We shall ever look upon His scars—He was wounded for our transgressions—and it will be our delight to praise Him through all eternity.

"Cover thy wound, fold down
Its curtained place;
Silence is still a crown
Courage a grace."—Mary Gilmore.

THE DESCENDING FLAME—Continued.

directed by Him she can again become an "army terrible with banners." Pagans will never shout "Where is thy God?" where the fire burns.

It is highly significant that whenever the fire fell in the Old Testament it fell upon an altar. The altar speaks of two things: firstly, of atonement for sin; secondly, of complete surrender. It was the place where the sin offering, which speaks of repentance and cleansing from sin, and the burnt offering, which speaks of utter devotion to God, were made. Without these two things there can be no fire from heaven. Where there is sin there can be no real Pentecost; where there is an unyielded life there can be no blazing manifestation of God.

Let us sing and pray "Send the fire" with all the yearning of our souls, let us seek with undivided hearts for the glorious fulness of His promise—but let us also remember that unless we reach the altar there can never be The Descending Flame.

ANNUAL EASTER CONVENTION commencing Thurs. April 18th to Thurs. April 25th in the City Temple, Cardiff, daily. Easter Monday: Three great Rallies in the Pavilion Concert Hall, Sophia Gardens, at 11 a.m., 3 p.m. and 6.30 p.m.
Speakers include: George Holmes, Fred Barnes, Alex Tee, John Woodhead.

BOOK WINDOW

NOT IN OUR STARS. By Jean A. Rees.

(Pickering & Inglis. Price 9/6).

Seven girls starting out in life decide to meet again when they are twenty-one to compare their experiences. The book is full of excitement, adventure, and humour as the story unfolds. Although they were all born on different days of the week they prove that their future does not lie in their stars, but that God has a plan for each girl's life. Gay is the main character of this story and is full of fun, but often finds herself in awkward situations.

There is sound Gospel teaching all the way through, and it is an ideal book for teenagers. Only one girl starts out as a Christian, but it is not very long before the others are led to God by various ways.

This book has good teaching for the Christian as well and will help those who are seeking to win souls for God.

—Audrey Karamadzanis

KACHIBINDA. By Elsie Milligan. (Published by Victory Press, Clapham Crescent, London, S.W.4 Price 3/-, by post 3/4).

This book tells how a little African boy called "Kachibinda" goes with one of the biblewomen and the "White Lady" (a missionary) to the Mission Village and the school there. Whilst there he becomes a Christian, but on returning to his own village for

the summer holidays, is forced to go to a camp for boys run by the witch-doctor. Here he nearly dies because he will not join in the evil things they have to do. He escapes, with the help of his best friend John, who has come to look for him. A few years later he goes back to his own village but this time as a missionary himself.

This is a very well told story and is apt to create an interest in the people of other lands. Suitable for both boys and girls.

—Brenda Young.

WHEN TIME FLEW BY. By Howard Carter.

(Assemblies of God Publishing House, 51, Newington Causeway, London, S.E.1. Price 5/-).

Many friends who remember Mr. Carter's inspiring leadership of the Pentecostal Rallies in Sion College and Kingsway Hall in years past will welcome this book of travel reminiscences by our brother. Experiences and adventures encountered in many lands are vividly described with characteristic humour, and the reader can only wish that the book had been longer and told even more.

—M. J. Morgan.

Elim Church, New Orchard Street, Swansea
Commencing Good Friday continuing until May 12th.

GREAT BIBLE TEACHING AND REVIVAL CAMPAIGN

Preachers : Pastors R. Chapman, A. Boston, L. Cowdry, J. T. Bradley, J. Smith, T. Walker, and Mr. Idris Davies.
Youth Rallies on April 24th, May 1st and May 8th.
Watch local press announcements. Plan to attend.

Everything points to

Thousands planning to attend Elim's Easter Monday Evangelistic Enterprises in Britain's capital city—including hundreds of new converts from 1956/1957 Elim Campaigns

TRAfalgar Square

OPEN-AIR DEMONSTRATION — 11 A.M. — GREATEST OUT-DOOR EVENT

Royal Albert Hall

Guest Speaker: REV. JOHN THIESSEN (U.S.A.)

INTERNATIONAL YOUTH RALLY—3 P.M.

GREAT EVANGELISTIC RALLY—6.30 P.M.

Belfast's Ulster Temple Quintet,
London Crusader Choir and

1,000 Voice Youth Choir

Duetists:

Pastors Ken Matthew and Eldin Corsie

GREATEST R.A.H. RALLY



The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Eldin Corsie.

SUNDAY, April 7th. Mark 12: 1-12.

"That He might receive . . . fruit."

The servants represented the prophets whom God sent as messengers (Matt. 23: 37). The son, of course, was a picture of the Son of God (John 1: 11). How reminiscent of Isaiah 53: 3 is v. 8. The rejected Son becomes the foundation stone of the Church (v. 10). The purpose of all this is that we might bear fruit.

MONDAY, April 8th. Mark 12: 13-27.

"Render . . . to God the things that are God's."

Two questions are set forth here, one is political (v. 14), and the other theological (v. 23). Christ answered both in a masterly manner because He is the Master. He not only answered the questions but discerned the motives that prompted them. Christ is always aware of pretence.

TUESDAY, April 9th. Mark 12: 28-44.

"She . . . cast in all that she had" (v. 44).

Here is a true love which includes the keeping of all commandments (vv. 30, 31). Such love puts Christ in His rightful place (vv. 35-37). Here is a false love (v. 38). It is on the surface and is superficial; everything is "pretence" (v. 40). Here is a deep love (v. 42). Real love must give even as God gave (John 3: 16). Here is a remarkable contrast to the story of the rich young ruler (10: 17-22).

WEDNESDAY, April 10th. Mark 13: 1-13.

"When . . . what . . . ?" (v. 4).

Is not this the cry of our age. This is surely the enquiry of the Church. After our Lord predicts the fall of Jerusalem, which actually happened forty years later, in A.D. 70. He speaks of the consummation of the age. How literally verses 5-13 are being fulfilled. Christ is coming soon.

THURSDAY, April 11th. Mark 13: 14-27.

"Take ye heed" (v. 23).

Although these verses (14-27) speak historically of the events surrounding the destruction of Jerusalem, this is also a picture of circumstances preceding the coming of Christ (v. 26). Are you ready?

FRIDAY, April 12th. Mark 13: 28-37.

"Watch and pray" (v. 33).

We know not the time of His coming (v. 32), but we have a task to perform (v. 34). He has given us signs of the approaching time. For instance, we may watch what happens to the Jewish nation, of which the "fig tree" is an emblem (v. 28). Titus 2: 12, 13 says "We should live . . . looking."

SATURDAY, April 13th. Mark 14: 1-16.

"She hath done what she could" (v. 8).

(1) A thankful heart (v. 3). Probably the most precious thing she had. Does your worship cost you anything? (2) A wicked heart (v. 11; read John 12: 4, 6). May God keep us from betraying the Lord. A woman anointing, a man betraying, of the same company. How different! (3) A loving heart (vv. 12-16). The Lord loved fellowship with His disciples. What kind of heart have you?

Elim now adds a Medium Wave Programme

ELIM RADIO BROADCASTS

WEDNESDAY, 10th April, 1957—9.15 to 9.45 p.m.

Radio Station	Programme
IBRA, RADIO AFRICA	Speaker: Pastor J. T. Bradley.
TANGIER	Musical items by London Crusader Choir.
19.9, 26.5 & 30.3 metres Short wave	Duetists: Pastors K. Matthew and E. Corsie.

THURSDAY, 11th April, 1957—9.30 to 9.45 p.m.

Radio Station	Programme
IBRA, RADIO AFRICA	Speaker: Pastor J. Hywel Davies
TANGIER	Music and song by— The London Crusader Choir. Medium wave

BOTH SERVICES FROM THE ELIM RADIO STUDIO LONDON

"MEN AND THEIR MESSAGE"

every Tuesday evening at 9.30

Short wave—wave lengths as shown above.
Speakers: 16th April—Pastor L. W. Green (Bradford)
23rd April—Pastor W. J. Maybin (Mountain Ash)
(Preceded by a programme of Gospel Music)

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

ANOTHER REVIVAL AND DIVINE HEALING CAMPAIGN

conducted by

Pastor KEN MATTHEW AND PARTY

commences

Monday, April 8th at 7.30 p.m.

in the

TOWN HALL (High Street), WEST BROMWICH

Week-nights (except Sats.) 7.30

Sundays 3, 6.30 & 8

Wednesdays 3, & 7.30

Thank you for praying for Hastings and Weymouth.
Please do the same for West Bromwich.

YOUTH AND DIVINE HEALING CRUSADE

in the

GREAT CENTRAL HALL, NEWPORT (Wales)

(Seating 1,950)

Commencing on—

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Then every night (except Fridays) at 7.30

Thursdays at 3 p.m. (for cripples and the sick)

conducted by

ALEXANDER TEE and REVIVAL PARTY

"I sincerely ask every Elim church to pray."—A. T.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight."

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

THE CALL TO SERVICE

(Matt. 16:13-28)

Advice from **Pastor J. HYDE** (District Youth Commissioner for Channel Islands).

WE GATHER FROM SCRIPTURE that our Lord loved the sea. Matthew 13:1 says He sat by the sea. Mark 1:6 tells us that He walked by the sea. Then after His Resurrection He was seen standing by the sea, and no wonder He loved the sea for He made it. Also, it was when He was walking by the Sea of Galilee that He called His first disciples in order to teach and train them in the work of His Kingdom, and it was Simon and Andrew, his brother, that Jesus saw casting a net into the sea, for they were fishermen.

Jesus always saw more than the wonders of nature, for whether He walked by the sea shore, or in the mountains, **He saw men!** He had seen Andrew. It was Andrew who ran to his brother Simon and cried, "We have found the Messiah," and what a discovery! He had found one who was the hope of the nations and who could deliver from oppression, and bring happiness!

Andrew was just an ordinary man, not gifted for leadership like Peter was; in fact, he was what I term "**a one talent man**"; but he used that talent so well that he brought his brother to Christ and that was a work worthy of a life-time, for that brother became one of the great leaders of the Early Church. It was Andrew's contact with Jesus that made him what he was. Evidently, Andrew had been looking for the Messiah for he said, "**We have found Him.**" He knew the Scriptures and knew that the Messiah was promised, he believed in prophecy, and his life was rich with the promises of God. Andrew's visit with Jesus gave him a vision of glory, which enriched his life and thus he became a soul-winner!

Now, I feel that this glimpse into the life of one of the early disciples of our Lord teaches us some valuable lessons. The first one being: **Jesus needs helpers** and He needs them now. Never since the

days of the first disciples has He had more need for men and women than now. The fields are white unto harvest, and "the threshing time is near." The Master has asked us to pray that workers may be sent into the ripening fields (Matt. 9:37-38). Further, I am confident that He is calling young men and women into His service now, but some who hear His call do not answer "Here am I, send me," and others are prevented from obeying by their parents who say, "Can that be true?"

A minister recalls the story of a young woman who came into his vestry weeping. She was a teacher in a public school, and also president of the young people's society. She was naturally vivacious and I wondered what had happened. When she could control herself, she said, "There is something on my mind about which I have wished to talk with you, but I have never had the courage to come until now. For two years I have felt that God wanted me to prepare for missionary work. But when I mentioned it to mother she scolded me, and told me I must never think of such a thing." I said to her, "What can I say if your mother is so persistent in her objections? But I will say this, If God wants you for the mission field I think you had better not say no." She sat there weeping, and then taking £12 from her purse, she said, "I want you to send this to India to employ a native worker in my stead." I said, "I shall send this as you desire, but I want you to know that £12 does not buy off your call if God wants you in India." She went away weeping. Six months after this I married her to a grocery clerk in that city, who afterwards broke her heart. Seven years afterwards I was called back to that city to officiate at that young woman's funeral. I sat beside the casket, and when I rose to try to speak some words of comfort I saw the heartbroken mother sitting near. Then I could not

help but recall what happened in the vestry seven years before.

Why will Christian parents not seek God's will for their children rather than their own? Jesus is calling young men and women to His service and I feel that some are hindered by parents from obeying His call. Yet, God wishes to confer upon them a greater honour than could be given by an earthly king!

Our second lesson is, **Jesus Christ does not call idlers to His Service**, and He never makes a mistake in His call. Note these men called to be His first disciples were busy and prosperous fishermen and they had boats of their own. As a rule, I believe God calls men and women who are successful in their present occupation, He does not want failures. Football and baseball scouts travel the country looking for men who are successful athletes and from them, they fill up the gaps, for they must have men who will devote their strength to one thing. So God is looking for men and women who will put Christ first before earthly pleasures, before their possessions, before their own plans and even before family ties! (Matt. 10:37-39). "He must be all in all."

Further, let me remind you, that these men, were ordinary men, but because they were obedient to His will and call they became apostles—men charged with the greatest commission ever committed to human beings. From fishermen they rose to be ambassadors of the King of Kings and their names (save one who was a betrayer) shall ever shine in the pages of the history of the Christian Church.

"In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee!"

NATIONAL YOUTH DAY—COVENTRY

March 9th, 1957

Despite the drizzling rain a mighty Procession of Witness took place in Coventry on March 9th when contingents from seven Assemblies of God Sunday schools and four Elim Sunday schools, amounting to approximately 650 children with their teachers, marched through the centre of the city on the occasion of the National Youth Day. As the column encircled the Broadgate Garden Island, in the centre of Coventry, singing hymns, with banners and text boards borne high and carrying Bibles conspicuously, they made a very impressive sight to the onlooker, and many souls must have thought again of their early days and Sunday school teaching.

The *Coventry Evening Telegraph* published the following report:

YOUTH DAY PROCESSION OF WITNESS

"Saturday afternoon's rain did not deter 650 Sunday school children and their teachers from taking part in the Youth Day Procession of Witness, organised by the Fellowship of Pentecostal Churches in Coventry.

"The procession started from the Full Gospel Assembly in Much Park Street, Coventry, and the children marched round Broadgate carrying Bibles and banners and singing hymns.

"The day's activities started when the children from the seven Assemblies of God and four Elim Sunday schools, were taken to the Full Gospel Assembly by bus.

"Mr. G. Waring, superintendent of Keresley, convened the afternoon meeting, and Mr. J. Harris, Canley superintendent, the evening meeting. The proceedings were closed by acts of dedication."



The Amazing Story of John French's Conversion

—ex-Fiancé of Joan Windmill ("Souls in Conflict")

This Quarter's

"YOUTH CHALLENGE"

ALSO—

"WHY I REFUSED TO FIGHT"—F. B. Phillips

"CHRISTIANITY AND BUSINESS"—Jim Copeland

"CHASING THE GOLDEN EAGLE"—H. Palliser

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Price 6d., plus postage

COMING EVENTS

(Please pray for these services)

PRESIDENT'S TOURS

The President, Pastor Joseph Smith, will visit the following Churches:

April 22 (Easter Mon.), Wigan. 23, Bolton. 24, Macclesfield. 25, Salford. 26, Liverpool.

ACCRINGTON. April 10. Elim Church, Blackburn Road. Sound Film: "Symphony of Life" (Dale Evans Rogers). Wed. 7.30. Tickets from Pastor Mulvagh, 269, Blackburn Rd.

COULSDON. April 17. Elim Church, Chipstead Valley Rd. Women's Meeting Anniversary. 3. Speaker: Mrs. G. Gorton. Soloist: Miss I. Hopper (Refreshments). All sisters invited.

COVENTRY. April 13 to 16. Elim Church, Stoney Stanton Road, opposite Red Lane. Missionary Exhibition. Sat. 7. Sun. 6.30. Mon. and Tues. 7.30. Speakers include L. Wigglesworth (Congo), J. Williams (S. Rhodesia), C. D Stockdale (India), G. H. Thomas (Missionary Secretary). Missionary films and film strips.

DELANCEY, Channel Islands. May 2-5. Elim Church. Presbytery Youth Rallies. Guest speaker: Pastor L. Lambert (Kidderminster). May 2, Rally in the Elim Church, Jersey. Convener: Pastor P. Watson. May 3-5. Rallies to be held in Guernsey. Items rendered by Youth. Convener: Pastor J. Hyde, Youth Commissioner.

DUDLEY. April 6-8. Elim Church, North Street. 21st Celebrations. Sat. 7. Sun. 11 and 6.30. Special speaker: Pastor T. Lloyd, Morriston.

DUDLEY. April 27-29. North Street. 21st Celebrations. Sat. 7. Sun. 11 and 6.30. Mon. 7.30. Singing Items by Gospel Singers and Male Voice Praise. Special speaker: Pastor E. Scrivens (Oxford). Convener: Pastor G. Jones.

HULL. April 27-28. City Temple, Hessle Road. Men's Fellowship Anniversary and special visit of Leeds Male Voice Praise. Sat. 7.30. Sun. 10.45 and 6.30. Guest speaker: Pastor J. Gardiner (Halifax).

ILFORD. April 4. Elim Church, Scratton Rd. 7.30. Visit of Pastor J. Smith. April 6, Monthly Rally, 7.30, Mr. W. J. Nolan. April 14, Mr. John French (converted actor). 6.30.

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 because of building of new church.

PONTYPRIDD. April 6-9. Elim Church, Thurston Road. Church Anniversary. Week-nights 7.15. Sun. 11, 2.30 and 6. (United Rally. Mon. 7.15). Speaker: Pastor D. W. Anthony. Convener: Pastor T. W. Walker.

READING. Elim Church, Waylen Street. Four Special Week-ends. 13-15 April. Pastor G. Wright (Eastbourne). 18-19 April. Pastor F. Coleman (Islington). 27-29 April. Pastor A. Hathaway (Bath). 4-6 May. Pastor I. Moore (Yeovil). Week-nights 7.30. Sundays 11 and 6.30. Good Friday, 7.30. Convener: Pastor A. V. Gorton.

RUGBY. April 6, 7. Baptist Church, Regent Place, Rugby Presbytery Rally. Speaker: Pastor F. H. Coleman. Sun. 11 and 6.30. Elim Church, Windsor Street. Pastor F. H. Coleman.

RYE PARK. April 13. Elim Church Rye Road. North London Dist. Presbytery Rally in redecorated church. 3.15 and 7. Singing by Elim Church Choir, Barking. Speaker: Pastor T. Stevenson.

SWANSEA. April 19-May 12. Elim Church, New Orchard Street. Great Bible Teaching and Revival Campaign. Preachers: Pastors R. Chapman, A. Boston, L. Cowdery, J. T. Bradley, J. Smith, T. Walker, and Mr. Idris Davies. Great Youth Rallies on April 24, May 1 and 8. Further particulars from Pastor F. Cole, Swansea 22268.

SPARKBROOK. April 13-16. Elim Church, Golden Hill Road. Spring Convention. Sat. 7. Sun. 11 and 6.30. Mon. and Tues. 7.30. Speakers include Pastors J. Frame and J. Smyth. Convener: Pastor J. J. Morgan.

EASTER CONVENTIONS

BELFAST. April 21-25. Ulster Temple, Ravenhill Road. Sun. 11.30 and 7. Mon. 11.30, 3 (Baptismal Service), and 7. Tues., Wed., Thurs. 8. Special singing by choirs and Miss Louisa Belairas of Brazil. Speakers include Pastors F. A. Hodge (Clapham) and E. J. Thomas (Lurgan). (Refreshments provided on Mon.). Convener: Pastor Gerald L. W. Ladlow.

BIRMINGHAM (Graham Street). April 19-23. Good Friday 11 and 7.30. Sat. 7. Sun. 11 and 6.30. Mon. 11, 3 and 6.30. Tues. 7.30. Speakers: Pastors D. Ayling (Longton), and T. Woods (London).

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday 11, 3 and 6.30. Sat. 7.30. Easter Sun. 11 and 6.30. Speakers: Pastors K. R. Dorling (A.o.G.I) (Rushden) and F. Byatt (Urdington) Elim. Full tea provided Good Friday.

CLAPHAM. April 19-24. Elim Central Church, Clapham Crescent, S.W.4. Good Friday 11 and 7. Sun. 11 and 6.30. Week-nights 7.30. Musical items by Ulster Temple Quintet. Speakers: Pastors S. W. Green, J. W. Newman. Conveners: Pastors J. H. Davies and F. A. Hodge.

CROYDON. April 18-21. Elim Church, Sunley Road, West Croydon. Thurs. 7.30. Good Friday 11 and 7. Sat. 7. Easter Sun. 11 and 6.30. Speakers include: Pastors W. Plowright and T. H. Stevenson. Sat. 5 p.m. Welcome Tea to Pastor and Mrs. W. H. Francis (Missionaries from S. Africa).

FALMOUTH. Elim Full Gospel Church, Dracaena Ave. Sun. 11 and 6.30. Mon. 3 and 6. Speakers: Miss S. Blundell, Pastor D. Clifford. Cups of tea provided.

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.)

SCUNTHORPE. April 19-22. Elim Church, Ferry Road. Good Friday 6.30. Sat. 7. Sun. 11, 2.15 and 6. Mon. 3 and 6.30. Visiting ministers: Pastors W. Patterson, E. Steele and others. Convener: Pastor A. J. Chuter. (Tea provided Easter Monday).

SHEFFIELD. April 19-23. Elim Church, Lee Croft (off Campo Lane). Good Friday 7.30. Communion Service. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 7. Tues. 7.30. Speakers: Pastor G. Backhouse, and F. W. Jones. Convener: Pastor S. Penney.

SOUTHEND-ON-SEA. Good Friday 11, 3 and 6.30. Sat. 7. Sun. 11 and 6.30. Speakers: Pastors B. Porter (Paddington), F. Frost (Clacton-on-Sea). Soloist: Marie Hamilton. (Refreshments).

WIGAN. Elim Central Hall. Good Friday 7. Communion. Sat., Tues. and Wed. 7.15. Sun. 11 and 6.30. Mon. 3 and 6.30. Speakers include Pastors Joseph Smith (President), Robert Bradley, Arnold Brooks and J. Smith (Weoley Castle). Convener: Pastor T. E. Francis.

CLASSIFIED ADVERTISEMENTS—Continued.

SITUATION VACANT

Housekeeper, must be keen Christian, required by a Christian widower, aged 48, with two children, aged 12 and 6 years. Write: Mr. J. H. Townsend, 52, Woodstock Road, Barnsley, Yorkshire. C.504

MISCELLANEOUS

For Sale, 19 volumes "Great Texts of the Bible" Clark. 5/- each. "Young's Analytical Concordance" as new, £2. "Fifty Sermons," by Talmage, 5/-. Write: Box 33, ELIM EVANGEL. OFFICE. C.511

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, Seaside Road, Seafront; h. & c.; adjacent beach, greens, Pentecostal Church, Reduction Church or Crusader parties sharing. 'Phone 1405. Mrs. Wesley Gilpin. C.471

Bangor, N. Ireland.—Seaside; central; h. & c. and interior springs in all rooms; excellent catering. Mrs. Rocke, 5, Princetown Terrace. 'Phone: 2024. C.499

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

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

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

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.456

Ile-de-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

Southsea.—Holiday accommodation; Christian fellowship; moderate terms. Harfield, "Hebron" 114, St. Andrews Road. Telephone: 70634. C.512

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

Westcliff-on-Sea.—Bed and breakfast; vacancies from 23rd March until the 25th May; also from 8th June onwards. Sunday meals if required. Mrs. Smith, 7, Ramuz Drive. C.505

Weymouth.—Sunnest spot in Britain 1956! Happy fellowship; good food. Special welcome to the Lord's people. Attend Elim's newest church; bed and breakfast and evening meal. Apply Mr. and Mrs. W. A. Laverty, 28, Emmadale Road. C.510

EVENTIDE HOME

Eastbourne.—The Elim Eventide Home at Eastbourne is about to be opened, and those desiring to enter should write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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

Cousins.—On January 30th, to Mr. and Mrs. Cousins, of Rhodyfelin, Pontypridd; the gift of a daughter, Sharon.

Gallienne.—On February 7th, to Mr. and Mrs. George Gallienne, of Elim Church, Vazon; God's gracious gift of a daughter, Jocelyn, Anne.

Queripel.—On February 27th, to Mr. and Mrs. Francis W. Queripel, of Elim Church, Vazon; God's gracious gift of a daughter, Angela Doris.

DEDICATION

Armstrong.—On March 10th at Elim Church, Skeog, Brookeborough; Phyllis Elizabeth Margaret, daughter of Mr. and Mrs. G. Armstrong, was dedicated by Pastor W. S. Dempster. C.508

MARRIAGES

Gidney: **Cooper**.—On March 2nd, at Elim Church, Bolton, by Pastor C. J. Watkins; Dwight Gidney to Beatrice Cooper.

Lawlor: **Pratt**.—On March 16th, at Elim Church, Bolton, by Pastor C. J. Watkins; Christopher Lawlor to Dorothy Pratt.

Powell: **Jenkins**.—On Saturday, March 16th, at Elim Church, Pontyates, by Pastors H. Thomas and K. Smith; Denzil Powell (Elim Church, Pontardulais) to Violet Jenkins. C.509

WITH CHRIST

Baxter.—On March 15th, William Baxter, aged 76, faithful member of the City Temple, Hull. Funeral conducted by Pastor H. Palliser.

Eastwood.—On March 14th, Mrs. Frances May Eastwood, of Elim Church, Stanley Road, Croydon, passed peacefully into the presence of her Lord. Funeral conducted by Pastor H. Burton Haynes. "Safe in the arms of Jesus."

Fletcher.—On March 6th, suddenly, Trevor Fletcher, aged 54, of Pontypridd. Funeral conducted by Pastor T. W. Walker.

Liversedge.—On March 6th, Mrs. Liversedge, aged 92, oldest member of Elim Church, Huddersfield; dearly loved and highly esteemed. Funeral conducted by Pastor F. W. Jones. "For ever with the Lord."

(Continued on page 223)