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The

Elim Evangel

Voice of the Elim Churches in the British Isles

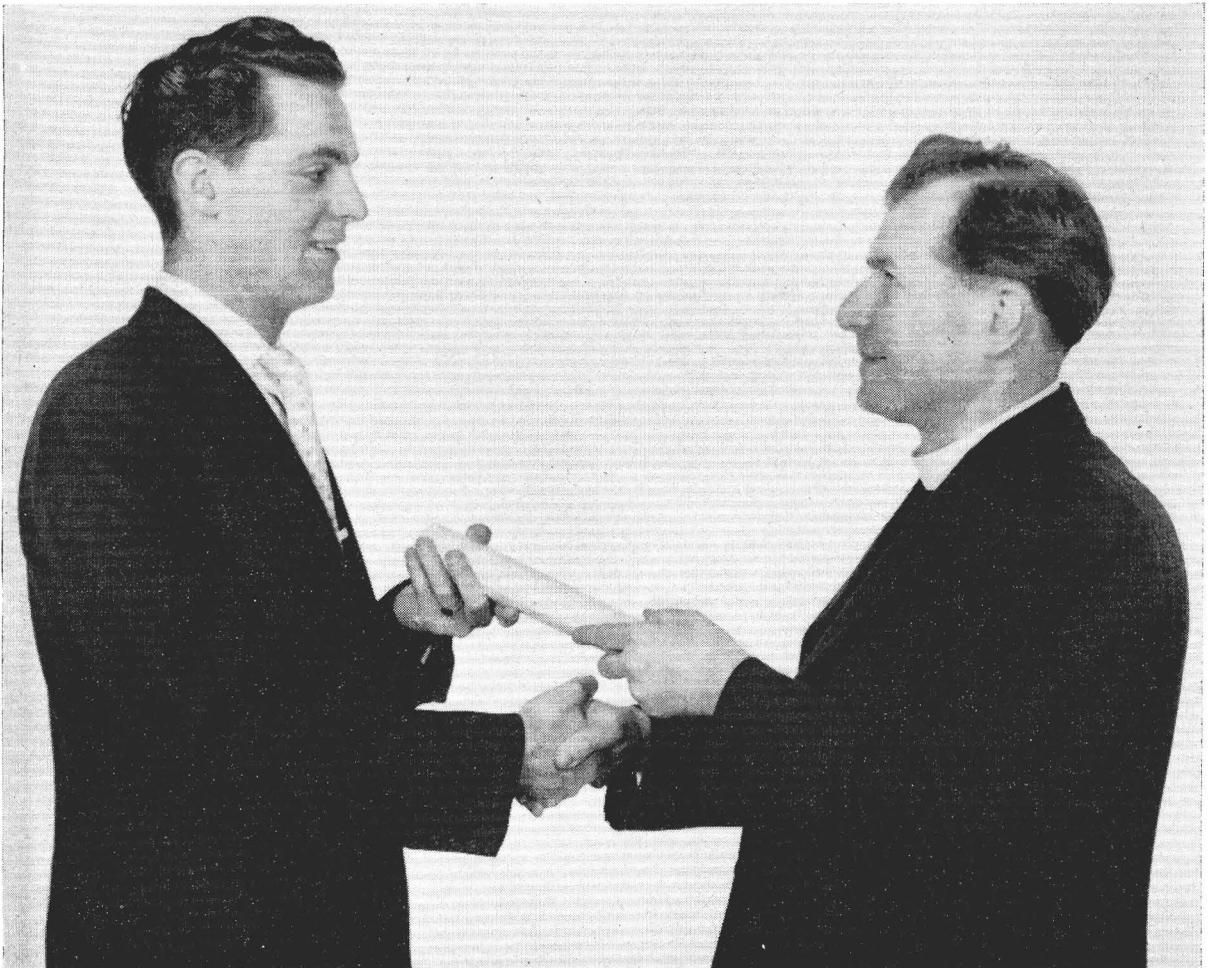
Fundamental, Pentecostal, Evangelical

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A MEMORABLE OCCASION



Mervyn Thomas (prospective missionary to Tanganyika) receives Ordination Certificate from P. S. Brewster (Minister of City Temple, Cardiff). Report on page 22.

A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

By R. B. Chapman (Minister of Elin Church, Sheffield)

(1) The Epistle to the Romans

OUR examination of the background of each epistle will fall under the following five headings: 1 The Place. 2 The People. 3 The Church. 4 The Epistle. 5 The Themes.

1. **THE PLACE.** Rome is situated on the left bank of the Tiber and about eighteen miles from its mouth. It was founded by Romulus in 735 B.C. and at that time occupied one hill, but has now spread till it covers seven hills as prophesied (Revelation 17:9). In the time of Christ its population was about 2,000,000. Romulus was its first king; later it developed into a republic, becoming the seat of a *great democracy* with every Roman citizen having a voice in governmental affairs. Internal factions caused the overthrow of the republic and the Cæsars assumed autocratic control; the first, Augustus, was in power when Jesus was born. When the empire was at its height it covered tremendous territory, some 3,000 miles east to west and 2,000 miles north to south, with an estimated population of some 120,000,000 people. The empire finally disintegrated through internal corruption and external disruption about A.D. 476. Rome was twice visited by Paul, each time as a prisoner, once to be liberated and once to be martyred.

2. **THE PEOPLE.** The Romans were a superstitious and pagan people who worshipped a *host of gods*. Their religion was filled with bloodshed and the constant making of human sacrifices for the supposed placation of the gods. It was also clearly tainted with the all-enveloping Greek mythology. The number of their gods and goddesses, we are told, ran into hundreds, but the main god was Jupiter, the god of thunder, with his wife Juno, the queen of heaven, and their daughter Minerva. In spite of their essentially superstitious nature the Romans were a great race, and as administrators, soldiers, architects and builders they have, in many ways, never been surpassed even to the present day. The title Roman did not refer only to those born in the city of Rome, but also meant any citizen of their vast empire, whether by birth, conferred honour due to some meritorious act, or even bought at considerable cost (Acts 22:28). Many privileges attended this citizen-

ship (e.g. Acts 22:25). The people who inhabited the city itself were a cosmopolitan crowd, drawn from every corner of the empire, including a strong Jewish colony which held considerable sway because of its business and financial standing.

3. **THE CHURCH.** By whom the Christian Church was founded in Rome is extremely uncertain. The Roman Catholic assertion that Peter was the pioneer is purely hypothetical, and here are a few points against such a possibility.

(a) Had Peter been the founder and thus held peculiar authority over it, as the Catholics suggest, it is incredible that Paul should make absolutely *no reference* to him throughout the epistle. Peter did have connections with Corinth and Galatia, and Paul referred to him several times in letters to their churches.

(b) Paul regarded himself as the apostle to the Gentiles, and therefore responsible for the supervision of the spiritual welfare of those at Rome, even though, as yet, he had not been there in person.

(c) Peter was clearly not in Rome when the epistle was written, for his name is not included in the catalogue of friends in chapter 16.

(d) The Acts of the Apostles covers Church history to about A.D. 63, but not even a hint is given of a visit by Peter to the imperial city.

(e) No less than five epistles were written by Paul from Rome, and yet there is not a single reference to Peter being even interested in the affairs of that city.

It would, therefore, seem quite safe to assume that if Peter did ever visit Rome it was after the death of Paul (A.D. 67). Thus it appears that neither Peter nor Paul (Romans 1:13) was the founder, and we know of no other individual who did the work of establishment, so the most feasible thought is that the church was commenced as a direct result of the outpouring of the Holy Ghost on the day of Pentecost, for there were present "strangers of Rome" (Acts 2:10). These people, carrying back the new-found *truth*, could have found the nucleus of the church. This is supported by the thought in Romans

16:7, where Andronicus and Junia are said to have been converted before Paul. Thus it seems the church was founded but lacked organisation, and Paul, as the apostle to the Gentiles, took upon himself the responsibility of organisation and consequently purposed to visit there.

The church was of mixed races and classes, as the names reveal. It was also the victim of bitter persecution, perhaps more than any other, but in spite of this it grew tremendously. Gibbon records that there were 50,000 to 60,000 Christians in the church at Rome, with forty-two elders or bishops in oversight and some 1,000 widows of the martyrs to be cared for and remunerated by the deacons. So great was the work and witness of the church that Constantine was influenced to acknowledge Christianity as the religion of the Roman Empire in A.D. 316.

4. THE EPISTLE. There is no doubt that this is the premier epistle of the New Testament and is aptly called the *Constitution of the Christian Church* because of its doctrinal value in defence of the pure, unsullied Gospel of simple faith in Jesus Christ alone.

The author was unchallengeably Paul (chap. 1:1), and it was written by the hand of Tertius (chap. 16:22) at Paul's dictation. The date is very generally accepted as being approximately A.D. 58 and it was written at Corinth, where Paul was staying with Gaius while engaged upon his *third* missionary journey. Paul spoke in words of high praise about the esteemed witness of the church (chap. 1:8), but very clearly the main task of the epistle was an attempt to reconcile the jarring views existent between the Jewish and Gentile Christians. The Jewish section claimed circumcision as necessary to salvation and the Gentiles held the view that the Jews had, through the rejection of Christ, been themselves rejected for all time. Thus Paul revealed that with Jew and Gentile there was "no difference, for all have sinned," and that the Gospel came for both—"to the Jew first and then to the Gentile"—that each may know *justification by faith*.

5. THE TIMES. There are three main and automatic divisions in the epistle.

1. Doctrinal, chapters 1 to 11, revealing:

- (a) The want of salvation (chap. 1:18 to 2:7) for the Gentiles, and (chap. 2:8 to 3:23) for the Jews also.
- (b) The way of salvation (chap. 3:32 to 4:25—justification, or being made right, through faith, illustrated in Abraham's life).

(c) The wonder of salvation (chap. 5 to 11—blessings obtainable through Jesus Christ).

2. Demonstrational (chap. 12 to 15:7).

- (a) Christian duties to God and man (chap. 12).
- (b) Civic duties to authorities and neighbours (chap. 13).
- (c) Charitable duties to the weak and faltering (chap. 14 to 15:7).

3. Devotional (chap. 15:8 to 16).

- (a) To the Father through Christ (chap. 15:8-33).
- (b) To the friends through Christ (chap. 16).

AT HOME WITH THE LORD

The Elim Movement has recently lost one of its oldest members (if not the oldest) in the person of Mrs. Elizabeth Black, a member of the Ulster Temple, Belfast. She received the right hand of fellowship at the first "receiving in" meeting in the old hall in Hunter Street, Belfast, where the Elim work first began in this city. Since that time Mrs. Black has faithfully served the Lord, and come rain, come blow, come sun or snow she was rarely absent from her meeting. When Mrs. Aimee Semple McPherson (then Mrs. Semple) first went to China in 1912 she was entertained by Mrs. Black in her home in Belfast. When Mrs. Black was eighty-five years of age she travelled by plane to British Columbia to visit some members of her family.

She passed away at the good old age of ninety-one years and eleven months. It may well be said of her: "Thou shalt be missed, because thy seat will be empty" (1 Samuel 20:18). The funeral service was conducted by Pastors G. L. W. Ladlow and A. Wilson.

JOSEPH SMITH (Irish Supt.).

HOME-CALL OF MRS. RUDKIN

The death of our dear sister, Mrs. M. M. Rudkin, of the Elim Church, Croydon, marks the passing of yet another of Elim's oldest members. Her son writes to say, that his mother came into touch with pentecostal teaching as early as 1912. Since then, until the time of her passing, she has shown unswerving loyalty to the pentecostal witness.



THE editorial of the previous issue of the ELIM EVANGEL contained a plea to its readers to "Go to it" in 1958—to carry out the command of the Master to witness to men and women: "As ye go, tell . . . them." In doing this Christians are privileged to make a glorious proclamation: "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins" (Acts 13:38). Paul fearlessly and faithfully declared that apart from the atoning work of Christ man remained unforgiven—"without shedding of blood is no remission" (Hebrews 9:22). Paul did not always believe this. He could recall a time when he had no room in his heart for the Saviour of men; the very name of Jesus was abhorrent to his proud Jewish orthodoxy. The Master met this proud Jew on his way to Damascus and saved him. Paul, now with the life of the risen Christ surging through his being, the joy of the Lord filling his soul, and the anointing of the Holy Spirit resting upon him, made the above declaration (Acts 13:38). He had this knowledge experimentally as well as theoretically. It was this that compelled him to preach with boldness that God, through the atoning work of the Lord Jesus, had the right and power to forgive sins. This was his message to the people of his day. It was John the Baptist's message at the River Jordan (John 1:29). It was the message of the Early Church, and it is still the message of hope for men and women today.

The reason for the perpetual propagation of this glorious proclamation is the need of mankind. When people repent, God forgives, and they are then brought into a vital and living relationship and fellowship with Jesus Christ. Reader, you will no doubt remember our Lord's words to the man sick of the palsy: "Son, thy sins are forgiven thee." One translation renders it: "Thy sins are sent away." Jesus addressed him in a way that he and those gathered around him could understand. They were familiar with such terms as "sent away," "put

away" in connection with the forgiveness of sins. They probably thought of the great Day of Atonement when two goats were chosen, one for the Lord and the other for the people. The high priest took the blood of one of the goats into the holy of holies before the Lord, and then confessed over the living goat the sins of the people before it was led away to an uninhabited place never to return again. If people turned to God and with a deep sense of guilt repented of their sins He would forgive them freely and bless them with His salvation.

The very superscription written over the Saviour's cross suggested that He had died to save *all* mankind, and that they in turn should make Him king of their lives. It was written in Hebrew, Latin and Greek, so that when the Saviour cried "It is finished" He conveyed to mankind that redemption has been purchased for all—that there is forgiveness for all—there being no distinction in the economy of grace between the Jew, Barbarian and Scythian, or bond and free. In view of this the message of salvation in and through the Lord Jesus must be proclaimed continually and consistently.

THE ELIM EVANGEL

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PRAYER REQUEST

In the previous issue of the ELIM EVANGEL we asked for urgent prayer for our missionary Mrs. A. Tate (Tanganyika). Although still seriously ill, there is a slight improvement in her condition. Please continue to pray for her.—Ed.

BRITISH PENTECOSTAL FELLOWSHIP

By John Carter (Hon. Secretary)

THE Pentecostal Fellowship in Britain and in North America came into being as a result of some words spoken by James Salter at the close of the First Pentecostal World Conference, held at Zurich, Switzerland, in May 1947. To quote his words on that occasion: "We would have made more speed with this conference if it had been preceded by some local conferences among the groups in their own countries. . . . I feel that we should get together in our own countries, and then we are going to bring down some man-made barriers; we are going to open up our hearts with the love of God for the brethren, and if we cannot agree on everything we can find a fundamental basis for fellowship and erect a building of a better understanding. . . . We should begin to clean our own houses; we should bring our local groups together."

With this end in view representatives of Pentecostal groups met in London the following year "for the purpose of exploring the possibilities of unity." A constitution was drafted and "The British Pentecostal Fellowship" came into being, the purpose of which is described in the following words: "The purpose of the Fellowship shall be to keep the unity of the Spirit in the bond of peace, and further the proclamation of the whole counsel of God by co-operative effort."

One very important factor in the Fellowship is

stated in the Constitution: "A basic principle of the Fellowship shall be that it leaves inviolate the existing forms of Church government adopted by its members, and possesses no legislative authority over them, and that every freedom and privilege enjoyed by any church or group of churches shall remain their undisturbed possession."

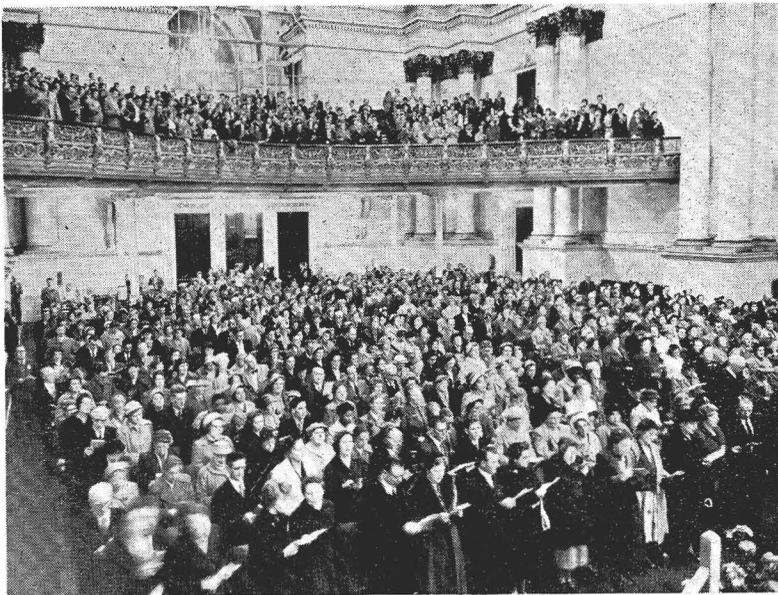
At first national rallies were held each quarter, but, with the setting up of regional committees, local rallies are now encouraged. Pentecostal ministers are asked to get together in their local areas for times of

united prayer and for dealing with any difficulties that may be hindering fellowship. In addition to the united public rallies, it is suggested that ministerial sessions be held at which there can be edifying discussions upon chosen subjects.

It is realised that unity is a spiritual matter, which can never be brought about by legislation.

Seeing it is good and pleasant for brethren to dwell together in unity, the best way to accomplish this is for brethren to meet each other in fellowship and have united prayer together. Each year a call for prayer is sent out by the Annual Meeting of the B.P.F. and once again we are asking the various Pentecostal magazines to carry the announcement for 1958. It has been decided to hold the Annual Week-end of Prayer from February 1st to 3rd, 1958, and the following suggestions are submitted for prayer guidance at that time:

(Continued on page 26)



Section of the large congregation at the British Pentecostal Fellowship Rally in Leeds.

CHURCH NEWS FLASH

ORDINATION AND FAREWELL SERVICE OF MERVYN THOMAS, CARDIFF

On Friday, November 29th, a remarkable service was held in the City Temple, Cardiff, when Pastor Mervyn Thomas was ordained to the ministry and in a combined service had his farewell from his home church before leaving for service in Tanganyika.

Mr. Thomas was saved at a children's meeting. He graduated from the Elim Bible College and has spent some time in the ministry. At this service the Rev. John Dyke preached a powerful message and gave the challenge to the ordinand, after which the Rev. P. S. Brewster presented the ordination certificate. Over 500 people watched this farewell and ordination service.

IPSWICH CONVENTION, NOVEMBER 14th-17th, 1957

Packed! This word sums up what Ipswich Elim folk unanimously describe as the best convention of all, for it was indeed packed in both the spiritual and numerical senses.

Friends from the Elim Churches of Clacton-on-Sea, Braintree, Colchester and Walton-on-the-Naze were with us for the Saturday meetings and joined with the Ipswich saints in a great march of witness, culminating in a massive open air meeting on

the steps of the Town Hall—a thrilling and impressive witness for the Lord.

The crowning joy, however, was experienced on the closing day of the convention when a fine man who has recently commenced to attend our assembly accepted Jesus Christ as his Saviour.

The ministry of our visiting brethren, Pastors T. Stevenson and W. George, in word and song was greatly appreciated and will be long remembered.

PASTOR T. H. SAINSBURY.

GREAT BLESSING AT HIGH WYCOMBE

The Rev. A. J. Chuter has just concluded a very successful campaign here.

On the very first night three decisions were made, and that really set the people on fire. They were on the tiptoe of expectancy, and God did not disappoint, for night after night we were conscious of His presence, and beheld Him confirming His Word with "signs following."

Two people who suffered from arthritis in the spine were healed instantly. A lady who for over seven years had been forced to use a walking-stick discarded it after prayer and has not used it since. Another lady whose hand was completely useless, and for whom the specialist could do nothing, has been gloriously healed.

ALEX P. JOHNSTON (Minister).

NEW MINISTER AT MACCLESFIELD

The Rev. Philip John Brewer, the new pastor of the Elim Full Gospel Church, was inducted on Friday, when there were greetings by representatives of other churches.

On behalf of the members, the Secretary, Mr. W. Bailey, welcomed Mr. and Mrs. Brewer and greetings were conveyed by many visiting ministers.

In his message the Rev. Arnold Brookes, of Salford, pointed out to the people their responsibility to God and their church.

The District Superintendent, the Rev. J. Tetchner, who officiated at the induction service, said Mr. and Mrs. Brewer were devoted to the work of God.



A splendid march of witness (see above).



The Rev. Philip John Brewer being welcomed by the church secretary, Mr. W. Bailey. With them are Mr. R. Robinson, Mr. E. Robinson, officials, Mrs. Brewer, the Rev. J. Tetchner, District Superintendent, the Rev. A. Brookes, Salford, and Mrs. Brookes. By courtesy of "Macclesfield Times and Courier."

Replying, Mr. Brewer thanked everyone for the warm welcome given to his wife and himself. He said he felt the greatness of the responsibility in coming to Macclesfield and looked forward to meeting the people and to ministering to their spiritual needs.

Macclesfield Times and Courier.

INDUCTION OF NEW MINISTER AT EASTBOURNE

The last Thursday evening of the Rev. Ken Matthew's evangelistic campaign was chosen for the induction of the Rev. John Lancaster as Eastbourne's new minister. The Rev. W. G. Hathaway (Field Superintendent) performed the very pleasant duty of introducing Mr. Lancaster to the members and the campaign converts.

In the meeting were Mr. Twydale, secretary of the West London Fellowship, and some of its members, paying a tribute to their former minister, who had been held in high esteem and fond Christian love for the past six years. It was a very solemn moment when Mr. Lancaster knelt in dedication as the Field Superintendent and Mr. Matthew commended him to God. The service concluded with a welcome given by the Church Secretary, Mr. J. F. Carter, on behalf of the people.

J. CARTER.

Post-mortem kindness cannot cheer the burdened soul.

LONDON CRUSADER CHOIR

Elim churches in London have again been visited and enthusiastic congregations expressed much appreciation. Visiting Eastbourne Town Hall to join with Pastor Ken Matthew and his revival party was an occasion of blessing and privilege. The choir visited the annual meeting of the Victory Tract Club, held in Church House, Westminster. Singing at the jubilee celebrations in the Friends Meeting House, London, of Pastor F. Squire was shared with the I.B.T.I. Choir and well-known quartet party. During the Post Office Christian Association's campaign in London, the choir was warmly welcomed and its singing greatly appreciated. The choir was recently welcomed at Sutton and to the Broadmoor Institution, where special recordings were made. The choir's 1958 diary is already swiftly filling up.

When God sends a man to the lion's den, He goes there with him.

When a man's temper gets the best of him, it reveals the worst of him.

I HAVE just finished reading a document which asserts 1984 as the year of the return of the Lord Jesus Christ for His Church. The prediction is based upon a rather intricate system of mathematical calculations and time-cycles, supported by numerous alleged revelations. Now during the last quarter of a century there has been a tendency on the part of a number of these would-be prophets to direct attention from the *fact* of the Lord's return to the *date* when it is expected to occur; and as these supposed prophets of the past have been proved wrong by the passage of time, a word of warning against *date-fixing* would seem to be timely to rescue the truth of the Lord's return from ridicule and reproach.

In the first place, date-fixing for Christ's Second Advent is unscriptural. Surely this reason alone should be enough to prove to us that it is wrong and should keep us from forbidden territory. Christians ought to wonder that any one *dare* fix a date for the coming of the Son of Man, when our Lord Himself said in connection with His return: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." Yet in spite of this very definite scripture, many have been and still are foolish enough to continue, by all sorts of juggling with figures, fixing dates for our Lord's return. The quibble raised by some that the Lord did not say the *year*, but only the day and hour, was not known is sufficient to condemn any theory. After His resurrection our Lord said to His disciples: "It is not for you to know the times or the seasons, which the Father hath put in His own power."² Unfortunately, date-fixers have contributed a great deal to bring the doctrine of Christ's Second Advent into disrepute. Admittedly, some of these people have been neurotics and headstrong fanatics; yet others have been sincere men, self-deceived before they have deceived others. As though to warn us away from the *folly* of date-fixing, Christ said that the *time* of His return was one thing that was held within the *Father's* own authority.

Again, date-fixing for Christ's Second Advent is against reason. If our Lord Jesus Christ had purposed us to know the date, surely He would have given us the details in simple terms that all would be able to grasp and understand. Why do these would-be prophets put forward such intricate reckonings and time manipulations? Another writer has well said in this connection: "The Lord gloried that divine truth was revealed to babes and hidden from intellectuals, but this reverses the process. . . . I personally am not prepared to accept spurious extra-

biblical data used merely to bolster a tottering edifice of unsound argument."³

Furthermore, date-fixing for Christ's Second Advent causes the spiritually weak to stumble. Never shall I forget an incident in 1934, when a certain writer prophesied that Christ would return on a certain date in the month of June of that year. When the day arrived, newspaper posters in the town where I was then living carried the big headlines, "Christ Coming Today." Many Christians watched and prayed, but the day passed *without the event taking place*. The tragic result was that that foolish prophecy

CAN WE FIX A DATE FOR CHRIST'S SECOND ADVENT?

caused many Christians to stumble and others to lose all faith in the truth of the Lord's return. I also recall reading a book on Bible prophecy some years ago, in which the writer said the Lord had revealed to him that Christ would return the following year. However, in the next edition of the book, a few years after, the same writer wrote in the preface: "I was mistaken regarding my first statement as to the Lord's return, but the Lord has graciously permitted me to see that I made a mistake in my calculations, and I have had it revealed to me that definitely the Lord will come next year." Now, let us be quite clear upon this point, that no prognostications, astronomical data or mathematical computations can tell the day or the hour of Christ's return.

However, though we rightly charge the date-fixers

with presumption, let us remember that it is equal presumption to say dogmatically that Christ *cannot* come this year! There are some who repudiate the "any moment theory" on the ground that *this* or *that* must happen first before the Lord can come. A word of warning is necessary to these people also, for let it be remembered that though the "signs" which the prophetic Word gives are *sure*, our human interpretation of them is fallible, and it is possible that some things which are said by some as yet to happen are already before us, unrecognised because of faulty interpretation of Bible prophecy.

It is a fact that the seeming delay in our Lord's return has been one of the most powerful arguments of infidelity and scepticism. Right down the ages, on every hand the scoffer has been heard saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."¹ But are we

By James F. Hardman

(Minister of Eldad Elim Church, Guernsey)

going to allow the wild statements of alarmists or the disappointments that history reveals as touching His return to rob us of our hope in the imminent return of our Lord from heaven? No—ten thousand times no! The *fact* of His return is absolutely certain, though the *time* is uncertain. This should induce in us a state of watchfulness, so that we live in readiness always. A number of Christ's parables deal with the end of the age, and there is repeated again and again the thought of *being ready* because the time of the Lord's coming is not known. "In such an hour as ye think not the Son of man cometh"²; "Watch therefore, for ye know not what hour your Lord doth come."³

What manner of persons ought we to be in the light of the Lord's return? If you, my reader, are still unsaved, it is of the greatest importance that you prepare for His coming by turning to Him in sincere repentance, confessing yourself as a sinner, believing that Jesus Christ who died and rose again for you can save you to the uttermost. One thing that makes the matter so urgent is the *unexpectedness* of Christ's return—"For as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be."⁴ Will you

make this the hour of your decision? It may be now or never. "Therefore be ye also ready."⁵ "Now is the accepted time, behold, now is the day of salvation."⁶

How does the truth of the Lord's return affect the Christian? Scripture makes it clear that truth must issue in *practice* in our daily life and service. The Apostle James asserts, "Even so faith, if it hath not works, is dead, being alone."⁷ If we study many of the references to Christ's Second Advent in the New Testament we will see that they are linked up with the question of Christian conduct and service. The truth of the personal return of the Lord is not meant to be merely an abstract truth, but a practical incentive in the life of the Christian.

In the first place, it should be an incentive to holiness. "We know that, when He [Christ] shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."⁸ The old hymn says: "Jesus may come today." I wonder what your reaction would be if you knew that Christ was returning within twenty-four hours? Is it not true that most Christians would need every one of the twenty-four hours to prepare for His coming? The practical effect of this great truth should be an incentive to holy living.

Again, it should be an incentive to service. The Apostle Paul writes: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."⁹ Nothing recovers evangelical fervour, rekindles missionary passion, as a realisation of the great fact that Jesus Christ *will* come again to receive us unto Himself. Our opportunities for witnessing for Christ are fast slipping away. Have you confessed Christ before that friend or work-fellow? How solemn it will be for those who are not ready to meet Christ when He comes and to whom the Lord will say: "I know you not whence ye are; depart from Me."¹⁰ Let us give ourselves in service to Christ and begin with our immediate neighbours in unembarrassed witness. The hymn writer well put it: "Work, for the night is coming, when man's work is done."¹¹

Further, it should be an incentive to prayer.¹² Daniel when in captivity read the prophecies of Jeremiah,¹³ and there he discovered that the Jews would be captive in Babylon for seventy years only, after which they would be allowed to return to their own

(Continued on next page)

(1) Mark 13:32, 33. (2) Acts 1:7. (3) Redemption Tidings, Vol. 33, No. 46, page 3. (4) 2 Peter 3:4. (5) Matthew 24:44. (6) Matthew 24:42. (7) Matthew 24:27. (8) Matthew 24:44. (9) 2 Corinthians 6:2. (10) James 2:17. (11) 1 John 3:2, 3. (12) 2 Corinthians 5:10. (13) Luke 13:27. (14) Daniel 5:2-19. (15) Jeremiah 25:8-11: 29:6-14.

C H I L D R E N ' S

S T R I P

CONDUCTED BY BERNARD NORRIS

Hello again!

Perhaps you were surprised last week to learn about Robinson Crusoe being saved; well, I am afraid that many of the editions of the book leave that part of it out, but if you get a complete copy you will read a lot about the Bible in the story. It is a smashing book to give to an unsaved friend as a present. By the way, did you send me a stamped addressed envelope for your free Robinson Crusoe tract in full colour? You may still have one if you send now.

But now—a story. It is a legend about a merman, and I heard about it when I was in Austria last September. We stayed for our holiday at a castle near a lake called the Leopoldsteiner See (see means lake), and the story is that one day some people on the lake in a boat saw a merman, and captured him. He asked them to let him go and promised to give them a year of gold or ten years of silver or a hundred years of iron. Well, the Austrians chose a hundred years of iron, and let the merman go, whereupon he disappeared down a place known as the Black Hole. It is a hole full of water, and no one knows how deep it is—in fact a bottomless pit you might say.

The Austrians looked around for the iron the merman had promised and there they saw the Erzberg, which is the iron ore mountain. I have been on the lake, looked down the Black Hole, and passed just by the Erzberg, but, of course, they all look as though they have been there for years; in fact the Erzberg has been mined for its iron since Roman times, and that's 2,000 years ago.

There is one unusual thing about the Erzberg. Because it is an actual mountain they simply cut it away with the tools in their hands. They don't have to go down a mine to get to the ore, it is all there on the surface.

Now here are two questions to finish with. Can you find in the Bible a reference to a bottomless pit, and to a mountain cut without hands. Send me the answers, enclose a stamped addressed envelope, and I will tell you where to see a picture of the Leopoldsteiner See.

Cheerio, and God bless you.

BERNARD.

Christ's Second Advent (continued)

land. With the promise of this special mercy in his mind, Daniel gave himself to fervent prayer and fasting. So the prophetic scriptures which tell of the near return of Christ should be an incentive to us to pray that God will pour out of His Spirit upon all flesh and that as a result tens of thousands of men and women may be added to His Church through the faithful proclamation of the Gospel of Christ, and that those inside the Church may be revived, refired and prepared for the Lord's appearing. One of the greatest needs today is spirit-inspired praying. It was never harder to pray than it is today, and yet prayer was never more needed than now.

Christian, are you watching, looking for the Lord's return? Are you working, praying and seeking to live a life well-pleasing to God in the meantime?

"Are you ready, Christian, ready,
For the shout, and trump and voice?
Will His coming make you tremble,
Or cause you to rejoice?"

Are you walking, talking to Him,
Daily making Him your care?
Do you live so close to heaven
That a breath will waft you there?"

— — —

British Pentecostal Fellowship (continued)

1. More aggressive evangelism in view of the international situation.
2. The deepening of the believer's personal faith in God for spirit, soul and body.
3. The World Pentecostal Conference, and for a fresh outpouring of the Holy Spirit.
4. The world-wide Pentecostal radio ministry.

The need for united prayer in these difficult days is so important that all the delegates of the groups gathered at Leeds for the Annual Meeting were of the opinion that suitable brethren should be appointed by the regional committees to take charge of the prayer meetings, and their names announced in the respective journals, and that pastors should urge their members to do their utmost to attend.

The preserving of unity is not easy, as is evident from the exhortation in Ephesians 4:3: "Endeavouring to keep the unity of the Spirit in the bond of peace." The word used means that we are to *make it our business* to guard this spiritual unity. It is the aim of the British Pentecostal Fellowship "to promote and strengthen the bonds of fellowship between the groups and to obtain a fuller degree of co-operation upon the basis of a common faith and testimony."

THE HIGH WYCOMBE CAMPAIGN

By Gordon Wright
(Minister of Elim Church, Reading)



Women's Column

By Gladys Gorton

PARTY TIME

THE beginning of a new year is usually the time for parties, particularly in Scotland. A well laid, well spread and well filled table is a delight to behold and enjoy to the full. This has meant much planning and preparing by the hostess of the occasion. For a children's party the main considerations are what to provide and whom to invite; but if the celebration or anniversary is to be more dignified and elaborate it requires study regarding the menu, and much more work. Thus the hostess makes thoughtful preparation and then translates thought into action. Result: a beautifully laid table and beautifully cooked food—we hope! A table of delights!

It has been suggested that due to scientific marvels all we will need in so many years' time is a pill containing all the vital vitamins for our meal. A pill on a plate! Doesn't sound very appetising to me, or to you I guess, I like my food, and cooking it. A lovely aroma pervading the air excites one's appetite, but there would be no pleasurable anticipation in taking a pill!

Yes, we all agree that though meals entail a lot of thought and labour it's worth it. What a table God has prepared for His people! The question might well be asked as we think of the immensity of sin, "Can God furnish a table in the wilderness?" But He did. Way back in eternity God planned and prepared for our redemption. In the fulness of time Jesus came and gave Himself for us—the Bread of Life and the Water of Life. "Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life . . ." (John 6: 53, 54). Through His death and in His risen life there is complete satisfaction for the soul's need.

"Thou preparest a table for me . . ." (Psalm 23:

(Continued on next page)

TOGETHER with friends from the Reading church, I was privileged to attend the last Saturday meeting of the Rev. A. Chuter's campaign in High Wycombe. Some time before the meeting was advertised to commence, the building was full, and the men were asked to sit on the floor in the vestry and the children to sit on the edge of the platform! The Rev. A. Chuter's son, Mansell, now training for the ministry in the Elim Bible College, convened the service. It was quite obvious from the radiant expressions of the people that they had been greatly blessed during this campaign. When the campaigner asked those who had been healed during the special services to testify there was no hesitancy. Fifteen or sixteen people claimed to have been healed in answer to prayer. Among these was a young woman who had been healed of gangrene in the hand. I personally interviewed her, and it touched my heart deeply to see her gratitude to the Lord for such a deliverance, and no wonder, for the doctor's verdict was that her arm should be amputated. Many in the congregation had known of her condition, and Mr. Chuter appealed to them to verify the facts, which they gladly did.

Two musical items were rendered by a group of Crusaders from Reading, and after a direct and forceful Gospel message from Mr. Chuter five people signified their desire to accept the Saviour and were counselled after the service. We give praise to the Lord for the good work done during this effort, and I trust that this report will encourage those churches who cannot afford a town-wide effort to consider a moderate effort such as this. Mr. Chuter has felt the call to this type of ministry for some considerable time, and will be pleased to receive inquiries from those who are interested.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. A. Gordon
(Minister of Caterham and Coulsdon Elim Churches)

Sunday, January 12th. 2 Samuel 7 : 18-29.

"With Thy blessing let the house of Thy servant be blessed . . ." (v. 29).

To have God's blessing upon our hearts and homes is the greatest thing we can possess. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Proverbs 10 : 22). Let our hearts desire to build His house, by the extending and establishing of His work in the hearts of men, and He will provide us with an eternal house, and His blessing shall be ours.

Monday, January 13th. 2 Samuel 9 : 1-13.

"Is there any . . . that I may shew . . . kindness for Jonathan's sake?" (v. 1).

David overflowed with love and translated it into terms of action. We should also. If we ask the question the answer is plain: "Yes, many!" But not for Jonathan's sake. For Jesus' sake! We have received God's kindness (Ephesians 2 : 7; Titus 3 : 4) and for His sake let us add to "godliness . . . kindness" (2 Peter 1 : 7).

Tuesday, January 14th. 2 Samuel 12 : 1-14.

"Thou art the man!" (v. 7).

Tragedy! Secret sin; open shame; heart-breaking sorrow! Poor David! His flamboyant "the man . . . shall surely die!" (v. 5) is ice-cooled by "Thou art the man!" (v. 7). Secret sin distorts and often blinds to the truth. Truth reveals all. The only redeeming feature of this sad story is David's "I have sinned" (v. 13). Thank God for "Behold, the Man!" But for Him it would be "Thou art the man!" for you and me.

Wednesday, January 15th. 2 Samuel 12 : 15-23.

"I shall go to him, but he shall not return to me" (v. 23).

Personal and private sins have far-reaching effects, often involving our own and the innocent. Remember that, O my soul! In this case fasting brought God's decision. It was useless to fast after that. David believed in the after life and the resurrection; but **not** in spiritism!

Thursday, January 16th. 2 Samuel 13 : 37-39; 14 : 1-11.

"Shall quench my coal which is left" (14 : 7).

We reap what we sow. God's mills grind slow, but exceeding sure. Not necessarily and only for Amnon's sin; perhaps for Absalom's also. Avenging another's wrong is often a false and fatal thing to attempt. Two wrongs do not make a right. Leave requital to God. He knows best. Here betrayal brought murder, and that caused banishment, and all this caused sorrow.

Friday, January 17th. 2 Samuel 14 : 12-24.

"But if a man devises means for restoring a banished person, God will not take away that man's life" (v. 14)—Moffatt.

It is easier to banish than to bring back. "A brother offended is harder to be won than a strong city" (Proverbs 18 : 19). Our own fulness of life may well depend on our treatment of the banished one. All the members are necessary to the full and free functioning of the body. So pray and work for the bringing back of the banished. "Knit together" (Colossians 2 : 19).

Saturday, January 18th. 2 Samuel 14 : 25-33.

"Wherefore . . . therefore" (v. 32).

A half forgiveness is no forgiveness. It must be absolute. If there arises a "wherefore" there must be need of a "therefore" to effect the reconciliation. We have been **fully** forgiven by God. He forgives and forgets! We are accepted in the Beloved. "Ransomed, healed, restored, forgiven." That is bringing back the banished.

Women's Column (continued)

5). All that we need is in Jesus. Hallelujah! and Amen. It would have been a privilege to have been at the marriage feast at Cana of Galilee, or to have been seated with Christ at the last supper in the upper room, or at the breakfast which the risen Lord prepared for the seven toil-weary disciples who had fished all night and caught nothing, but you can know a feast of tenderest companionship. "He brought me to the banqueting house, and His banner over me was love" (Song of Solomon 2:4).

Rejoice! There is no rationing here, or limited supplies. Never give way to fears and failures, to repression and depression, but enjoy to the full this feast which is prepared to sustain and enable you continually to know the reality and riches of victorious Christian living.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY, JANUARY 15th, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: J. Gardiner (Halifax).

Subject: "The Invitation of Jesus."

The programme also includes:
London Crusader Choir and Elim Bible College Students Quartet

featuring:
"Ring the Bells of Heaven," "A New Name in Glory" and
"Jesus fill me with Thy Spirit."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Elim Youth Page

We are Crusading for Christ

"We Fight the good Fight"

Conducted by J. Hywel Davies (National Youth Secretary)

Malcolm Spurling, of Leigh-on-Sea, writes in an unusual way, and calls it—

THE MIDNIGHT HOUR

HE was a very fortunate young man. About that there was no shadow of doubt.

It was the way things had turned out which seemed so unreal. Indeed, everything had the air of unreality about it: the campaign meeting still going on at three in the morning; the "Hallelujahs" from all parts of the crowded building; the testimonies to God's goodness from many a saint—to all of which he could have echoed his own heartfelt thanks. Yet it seemed hard to believe. Hard to believe it had happened to him. But then if you hadn't been living three hours previously. . . . If a miracle had happened to you. . . .

No doubt a young lady would have invited him there in the first place. Tych wasn't all that keen to go. After all, as he argued with himself, he had had a very busy week at work, and felt entitled to a rest. True, he was used to going to the chapel; well, in the past, anyway, but lately he hadn't quite made it. Hadn't quite had the same urge as when he first gave his heart and life to Christ. And though he wouldn't have said so, his conscience would have summed up. "Tych, you're slipping."

Still, he had to admit that the company offered him was rather attractive, so, putting on a brave front, he consented to go with the air of a reluctant hero. Mind you, he was coming straight out immediately it ended—very tired—must go to bed early. (What if she asks you home to supper? suggested conscience. Oh, well, that was different. You didn't go to bed early any other night of the week, countered conscience.) And it was strange how he felt so weary on those rare occasions he did attend the Sunday evening service.

Tych was somewhat surprised at the crowds which had gathered. What went on? he queried. Was the visiting preacher all that good? His companion assured him he was, and certainly they had splashed the publicity around. Well, he'd better be good, after all the trouble Tych had taken to come.

Where to sit? She would have liked to have him near the front. "Cooler down there," she said. He, knowing his onions, plumped for the balcony, and up they went. "Not quite so packed up here," he asserted. (Not quite so much in the speaker's eye, his conscience told him.) They made themselves comfortable and soon the service was under way, and strangely enough Tych began to enjoy the singing. Almost felt uncomfortable about it. Was he singing too loudly? (You wouldn't worry if you came more often, ventured troublesome conscience.)

When at last the preacher stood up to speak, Tych settled back and hoped the sermon wouldn't be too direct. . . . Bad enough with one inside, without having one outside having a go at him. The preacher seemed to be bubbling over with happiness, and it was quite evident he had plenty of life in him. Yes, reflected Tych, he knew what he was talking about. However, after listening for about a couple of hours, Tych began to find it difficult to concentrate. He shuffled his feet, and began to fiddle with his clothes. Why doesn't he hurry up and finish? he sighed inwardly. The preacher, apparently quite oblivious of this conflict, was well in his stride, and everybody else appeared to be enjoying every word. Tych looked desperately at the possibility of sliding out. No good. Too many people between him and what he thought was freedom. He stifled what conscience was preparing to tell him about courage.

It began to grow rather warm up there in the balcony. Tych wished he had agreed to stay below. He reached and quietly pushed open a nearby window. The air revived him for a little while. He turned once more to watch the preacher till he found the lights just above the preacher's head beginning to slip and change places in a most fascinating way. At length, they slid right across the platform and . . . Well, he was tired. He would keep his eyes closed and meditate. Meditate, yes; he felt rather pleased with himself when he whispered that explanation to his girl friend, after she had nudged him. It killed two birds with one stone. He didn't want her to think he couldn't take it, and it was the right sort of phrase to use.

What was the man saying? "We which are alive and remain shall be caught up together with them in the clouds." This was certainly something new and wonderful to think about. Caught up. He supposed one would have to grow wings, and fly up just like the angels do. Just a flap of the wings and away you went . . . and away you went . . . Why, he was! Going up, up, up . . . It was wonderful. The thrill of it all, and so effortless. He was heading straight for that bank of billowy, white cloud above him. Would he go through all right? Was *he* all right to go through? conscience reminded him. He hoped so. Suddenly he was desperately conscious that he didn't want to be left out. "Caught up together," the speaker had said. Together? Where were the others? Where were they? Careful of that cloud on the left! You're not moving! Your wings have gone! Look out, you're falling, falling . . .

"Tych!" The shrill cry of the young lady echoed through the building as Tych lurched sideways through the open window. Thud!

The moment's frozen silence gave place to a confused babble of sound. They lifted the lifeless body from the pavement. "No hope," they said. But the preacher had gone down, and, being the man of God he was, his prayer of faith literally brought new life. In a double sense Tych had passed from death into life. A very blessed communion service followed.

Hard to believe, maybe, but it had been the means of putting his spiritual experience back on the real basis it once had. "Restored," Tych would have said. That, of course, was only part of his name.

Yes, he reflected, and as his full name implies, he was a very fortunate young man. . . .

(You'll find his full name in Acts chapter 20, verses 6 to 12—N.Y.S.)

The opening of the new Elim Church at Kingstanding

I was privileged to be present at the opening of the new Elim Church at Kingstanding, Birmingham. The building is beautifully built, modern in every sense of the word, yet *looking* like a church.

After a short service outside, the door was opened by Pastor John Dyke, our highly esteemed District Superintendent, who received the key from the builder, Mr. Jones. Within a few minutes the building was packed to capacity by the great crowd that had gathered outside. With what delight and pleasure we observed the decorations and furnishings is difficult to describe.

There were present at the service that followed the builder, the architect and the solicitor who handled the legal matters. The builder, Mr. Jones, and the solicitor, Mr. Lovesey, spoke during the meeting, as did Pastors John Dyke and R. J. Morrison (the resident minister), also Mr. Long, the secretary of the church. The address was given by Pastor Ian R. Moore, a former minister of the church. Pastor Ken Matthew addressed a crowded gathering at the evening service.

"May the glory of the latter house be greater than the glory of the former."

L. P. COWDERY.

ROYAL ALBERT HALL ELIM FELLOWSHIP

Did you read last week's report of the first meeting of the Fellowship of Elim workers at our Easter Rallies in the Royal Albert Hall? It was featured on the Youth Page as space was available, but it is not a youth activity although Crusader Secretaries are invited to join the Fellowship as we need their support in enlisting Crusader help for the massed choir.

For further information write to:

Secretary-General,
Elim Church Headquarters,
20 Clarence Avenue,
Clapham Park,
London, S.W.4.

COMING EVENTS

(Please pray for these services)

CARDIFF. Jan. 21-23. The City Temple, Cowbridge Road. Three public evening meetings in conjunction with the National Youth Conference, conducted by the Elim Youth Committee, Tuesday, Wednesday, Thursday, at 7.30. Speakers: three District Superintendents and three District Youth Commissioners. Supporting items from Elim youth.

COLERAINE, N.I. Jan. 18—Feb. 2. Elim Church, Killowen Street. Revival and Divine Healing Campaign conducted by J. Smith and G. L. W. Ladlow (Belfast). Week-nights 8 p.m. (Fridays excepted).

COULSDON. Jan. 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7 p.m. Speaker, Elisha Thompson (A.o.G.); leader, J. L. Timbrell (Elim). Special singing, etc., by students from Kenley Bible School.

LONDON. Jan. 25. Bridewell Hall, Eccleston Street (near Victoria Coach Station), S.W.1. Saturday Night Special, 7. Guest speaker: David Ayling (Birmingham Youth Commissioner). Singers: Alan Caple (tenor soloist), Heavenly Gate Trio. Guest visitor "off the boat train." Convener: F. Jas. Slemming. At the piano: Geoff. Cooper. (Youth Rendezvous follows from 8 to 9. Refreshments available.)

WIMBLEDON. Jan. 19. Elim Church, Southey Road. Gospel meeting conducted by team of students from Elim Bible College, 6.30.

Feb. 15-17. Special Youth Week-end. Sat. 7, Billy Graham film "Mr. Texas." Sun. 11 and 6.30, Mon. 7.45, visit of George Backhouse (Westcliff).

WORTHING. Jan. 25-30. Elim Church, Grosvenor Road. Youth Rally and Children's Campaign conducted by Ian Moore (Uncle Scissors). Sat. Youth Rally 7.30, Sun. 11 and 6.30, week-nights 6.30 Children's Campaign. Convener: V. J. Walker.

MISSIONARY ITINERARY

Pastor W. H. Francis (Elim missionary on furlough from Transvaal, Africa, will visit the following churches: Jan. 11, 12, Clacton-on-Sea; 13, Walton-on-the-Naze; 14, Ipswich; 16, Ilford; 17, East Ham; 18, 19, Barking; 21, Rochester; 22, Rye Park; 23, Hayes; 25, 26, Letchworth; 28, Waltham Abbey; 29, Romford; 30, Watford.

Pastor Francis will be showing slides in connection with his work in South Africa.

World Conference of Pentecostal Churches

TORONTO, CANADA, SEPTEMBER 14-21, 1958

A letter from Walter E. McAlister, chairman of the Advisory Committee which is making arrangements for the coming World Conference at Toronto, states that the prospects are very encouraging. Many hotel reservations are already coming in. One organisation has reserved an entire floor in one hotel for its delegation.

"Our Swedish brethren have chartered a plane for 100 passengers," Brother McAlister writes. "We expect to have a different speaker at each service, and almost every speaker who has been invited has accepted the invitation.

"These invited speakers include well-known names such as Lewi Pethrus, Donald Gee, R. M. Riggs, Howard P. Courtney, Leonard Steiner, Nicholas Bhengu, P. A. Gagliardi, Percy Brewster, Willard Cantelon, J. A.

Synan, R. O. Corvin, Harold W. Jefferies, L. Heron, Oswald J. Smith, Douglas S. Quay, A. Webb, R. Bryant Mitchell, Paul L. Walker, L. Luther Turner, and Richard R. Vinyard. Other speakers are expected. We thank God for the great interest that is being shown.

"Let us make 1958 WORLD CONFERENCE YEAR in our Pentecostal fellowship throughout the earth. Please call your people to special prayer on behalf of this World Conference. It would be wonderful if all our churches throughout the earth would engage in special prayer in their Watch Night Services, December 31st, to ask God's blessing on the World Conference."

For further information and reservations write: The Rev. J. Montgomery, 50 Euston Avenue, Toronto 6, Canada.

There will be

NO SUCCESS UNLESS YOU DO THIS

The Elim Easter meetings at Trafalgar Square and in the Royal Albert Hall are an integral part of the evangelistic programme of the Elim Churches. Each part of the day's programme is planned to the last detail; we must be thorough in God's work. The publicity arrangements are prepared to the best of our financial resources. But all this will be of no avail unless you pray.

BEGIN NOW AND PRAY EACH DAY

We suggest you include these items in your prayer:

That all who come may be keenly aware of the presence of the Holy Spirit

That those who have the direction of the rallies shall know the guidance of God in their decisions

That many of those who receive printed or verbal invitations shall be in a responsive frame of mind

For the evangelists, soloists, those who will testify, the choirs, instrumentalists, and conveners.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning 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.

Austria, Switzerland, Italy, Germany, Dolomites, Venice, Paris, Vienna, Brussels, Scottish Highlands; luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central; two minutes Elim Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven, Newquay. Phone 2979. C.624

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

Ilfracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

SITUATIONS VACANT

Assistant required for Elim Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

Housekeeper required for Elim Bible College, London. Apply to Mrs. J. T. Bradley, 30 Clarence Avenue, Clapham Park, London, S.W.4.

Representative required to carry Evangelical Literature for Victory Press. Car driver—vehicle provided. Remuneration by salary and commission. Write to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

Young lady (16 to 18), preferably (but not necessarily) with previous office experience, required for Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.607

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: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 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.561

MISCELLANEOUS

Theological books wanted as gifts (or at reasonable prices) for our New Church Building Fund. Every book is listed and sent to the students of our colleges. You can help us and them by sending us a parcel, however small. All carriage refunded. List of 1,000 books on request. The Bookroom, 92 The Avenue, Bournemouth. C.622

BIRTH

Rees.—On December 14th, to Barbara (née Morris) and Marcus Rees, members of Elim Temple, Trealaw; God's gift of a son, Jonathan Paul. C.631

MARRIAGE

Walker : Tanner.—On October 26th, 1957, at Elim Church, Wimbledon; Vernon Alfred Walker to Iris Vera Tanner. Officiating minister, L. Timbrell. C.630

WITH CHRIST

Bowater.—On December 6th, William I. Bowater, aged 66, dearly loved father of Billy, Geoffrey and Peter, passed into the presence of the Lord. Officiating ministers at funeral, F. D. Byatt (Erdington), assisted by J. Dyke and R. J. Morrison. "Reunited." C.625

Birt.—On December 12th, in a road accident, Gladys Birt, loyal member of Elim Church, Sheffield. Officiating minister at funeral, R. B. Chapman. C.627

Freestone.—On December 11th, Mr. J. W. Freestone, aged 79, faithful member of Elim Church, Sheffield. Officiating ministers at funeral, R. B. Chapman and S. Penney. C.626

Lock.—On December 11th, Daisy Lock, aged 74, of Woolwich, called home suddenly. Officiating minister at funeral, James J. B. Hounsome. C.629

Watson.—On November 20th, Elizabeth Watson, aged 85, member of Elim Church, Bradford. Triumphant passing. Officiating ministers at funeral, L. Wigglesworth and A. Atkinson (Methodist minister). C.628

THE ELIM SACRED ART CALENDAR, 1958

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the whole year round

A PRESENT
that is bright
and attractive

A PRESENT
that will aid the
recipient spiritually



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