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

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



TO THE

Elim Evangel

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THREEPENCE

APRIL 4TH, 1953.



SPRING BLOSSOMS AT WELWYN GARDEN CITY

(Courtesy "Hertfordshire Countryside").

SPECIAL EASTER NUMBER



CRISIS AHEAD!

“THE INTERNATIONAL CRISIS”

Second of a Series of Articles on THE SECOND ADVENT

By PASTOR H. PALLISER (Elim Church, Edinburgh)

IN the opening article of this series I stated that Bible prophecy deals with three groups of people—the Gentile nations, the Jewish nation, and the Christian Church—

and also that prophecy foretells that the history of each group will be wound up in a tremendous crisis, which crisis is already overshadowing us. We shall now take each group separately and endeavour to compare prophetic Scripture with present events. Quite obviously any attempt fully to survey the international situation in order to assess the magnitude of the approaching crisis is impossible within the limits of an article as brief as this. All one can do is to indicate those things which are of outstanding importance.

To attempt such a survey we must endeavour to take up as detached a position as possible, like a spectator high up in the grandstand. At first sight we might say that the whole is a scene of “confusion worse confounded.” Unrest and suspicion, worry and strain, distress and disorder, apprehension and foreboding are everywhere. Peace talks and armament conferences go on side by side. We dream of security, but have nightmares because of insecurity. And yet I would suggest that discerning eyes will see evidences of tremendous forces at work, forces propelling our world in a certain direction. That there is, H. G. Wells notwithstanding, “A Pattern of Things to Come.”

Let us consider :

- I. The Forces at Work in Our World Today.
- II. The Future Towards Which They Drive the World.
- III. The Features of Significance in the World.

I. The Forces at Work in Our World Today.

That tremendous forces are at work you will, I suppose, agree. What are they? I will select three only.

(a) **Fear!** “Men’s hearts failing them for fear” said Jesus, and the fear mentioned is specific and definite, not vague or abstract. Listen: “Men’s hearts failing them for fear, and for expectation of the things which are coming on the world, for the powers of the heavens (Gk. *ouranos*—whence our word ‘uranium’!) shall be shaken.” The Atomic age began at 8.15 a.m., August 6th, 1945, when with a flash the first A-bomb was dropped in warfare on Hiroshima. Since then fear has gripped the world. We have tampered with Nature and split the atom. Possessing knowledge of atomic energy we lack the wisdom to control

it. The A-bomb is being continually improved upon, and the H-bomb (hydrogen bomb) is on the way. This, when more fully developed, may be anything up to 100,000 times more powerful than the Hiroshima bomb. Add to that bomber planes with speeds of 1,200 m.p.h. : guided missiles (with atomic warheads) of 3,000 m.p.h., future aerial warfare at heights of 200,000 feet, and the outlook is fearful. Small wonder Professor Urey wrote a treatise entitled *I’m a Frightened Man*, in which he said, “I write this to frighten you. I am a frightened man, myself. All the scientists I know are frightened—frightened for their lives, and frightened for **your** life.” We live in a world of fear.

(b) **Communism.** Today Communism bosses 800,000,000 people behind the Iron Curtain, and has thousands of followers in other countries. It is one of the big forces of today. But remember, it is an evil thing—it is anti-God at heart. It has no respect for human life, or individuality. “An evil tree cannot bring forth good fruit,” said Jesus, and Communism is an evil tree. Karl Marx was an atheist-Jew. Engels, his colleague, and Lenin his successor were atheists, and bitterly anti-God. “Religion is an opiate,” said Marx: “a fantastic reflection in the minds of men,” wrote Engels: “there can be no good religion,” declared Lenin. Small wonder that people near the Iron Curtain live in fear, or that readers of books like Kravchenko’s *I Chose Freedom* regard Communism with dread.

(c) **Satanic Forces.** Thirdly, there is the array of Satanic power. “The Prince of this world” as Jesus called him, is concentrating his hosts in a desperate attempt to hold on to his ill-gotten territory. And as he contemplates the final conflict Satan may be taking up the words of Hitler, “We may be destroyed, but if we are we shall drag a world with us—a world in flames.” We may ponder well the words of Dr. Wilbur Smith: “It is most significant that all **specific** demon activity referred to after the ascension of our Lord is to be found in relation to the end of this age.” Demon activity is increasing—as foretold (I. Tim. iv. 1-3). And the book of Revelation would also appear to indicate an increase of demon activity on the one hand, and a growing human interest in it on the other (Rev. ix. 21; xvi. 13-14; xviii. 2). Significant too, that another title of Satan is “Prince of the power of the **air**,” in an age when our fears are aerial!

II. The Future Towards Which They Drive the World.

I have said we are driven on. But where? In the previous article I suggested the approaching crisis would centre round two personalities; both contestant for world government—Christ, or Antichrist. Satan’s delegate may appear soon. He may be alive now. Who he is? and

where will he appear? are questions I cannot dogmatically answer. I think he will arise in the Middle East, possibly as head of a small State. Enough to say this, that this man when he appears will rise to a position of tremendous power. He will possess uncanny wisdom enabling him to deal with political problems; he will display amazing skill on the field of battle, and he will be empowered by Satan. He is described in the Book as "Man of Sin," "Son of Perdition," "Antichrist," "The Desolater," "the Lawless One."

The point you and I have to note is this—the tremendous forces at work today are driving the world into a place of desperation and helplessness; to a place where the cry goes up for someone to lead it out of the impasse. And all the time Satan is watching, and at the moment he deems opportune he will thrust forward his nominee as the world's ruler. And as 2,000 years ago they chose Barabbas so they will choose Antichrist.

III. The Features of Significance in the World Today.

I have said there are forces driving our world in a given direction. I have tried to indicate the future towards which they drive. It remains for me to prove my whole case by indicating certain features of our modern world which are significant—features which are, according to the Word of God, plainly linked with Antichrist and his reign.

1. **A World of Unrest.** What an uneasy world. Where are the "storm centres"? Everywhere! In Germany, Suez, Sudan, Persia, Iraq, Kashmir, Burma, Indo-China. What did Jesus say in Luke xxi. 25, 26: ". . . distress of nations, the sea and waves roaring. . . ." He says, "The world will be like that before I return—a troubled sea." Could any picture be more apt? For apart from the international storm centres I've mentioned—what of the nations torn by internal strife—France, Kenya, South Africa and the rest? And then I turn again to the Word and read, "I saw a beast coming out of the sea . . ." Antichrist will appear in a troubled world.

2. **A World of Controls.** There are in Britain today some 33,000 controls and restrictions on the Statute Books, and we sing "Britons never shall be slaves!" But perhaps I should have written "we **used to sing!**" We wanted to make an alteration to the Minor Hall of our Leeds Church; our Aberdeen Church needed a coat of paint; my parents wanted a house built, and each time—**Permits!** To purchase everyday food—**Permits!** Sugar for Sunday School Party—**Permits!**

Essential? Maybe; but potentially dangerous. In May, 1947, an M.P. said in the House of Commons: "My fundamental objection to this Bill is that it assumes that the State is God, with power of life and death, not only over the bodies and minds of its citizens, but over their souls as well. That is the Nazi doctrine of the State God. It is not the Christian doctrine. I believe that man owes loyalty to the State, but I believe he owes a higher loyalty to God." And the Minister replied, "Mr. — said that under the Bill the State is supreme. Without trying to be irreverent at all the State must be supreme." Mark this—this business of controls is not simply a British complaint;

it is world wide. Well, what of it? says someone. Just this—we are being unconsciously and by sheer force of events compelled to accept a "controlled" life. We are perfecting the "State-control" machine in readiness for Antichrist as foretold in Revelation xiii. 16, 17.

3. **A World Getting Together.** Space allows mention of only one more feature of our world today. Have you noticed how the nations are getting together? There is a **political** "get together" as, e.g. "The Arab League," "Western Union," "Council of Europe," and "The Pacific Council." There is a **military** "get together" as in North Atlantic Treaty Organisation. There is an **economic** "get together" as in the "Commonwealth Talks," the "Schumann Plan," "Marshall Aid," etc. Why all this?

For one thing our world has shrunk! A "Canberra" flies to America in four hours: to Kenya in ten hours; to Australia in twenty-two hours! Distance is nothing today. Then again, our living depends on it. Wages in Calcutta, market prices in Tokyo, and economic conditions in Melbourne, affect the housewife of Edinburgh and London. But, and this is most important, our very existence depends upon it. Whether we like it or not, whether we want it or not, the A-bomb has placed before us a grim, hard fact, which is, that if we want to survive then **World Government is essential.** I could quote a tremendous list of famous names agreed on this. And yet what is the position? The most gallant attempts at getting together are accompanied by most pathetic division. The U.N.O. is becoming famous for its splits. "Western Union" is frustrated similarly. And why? Because a leader is lacking. And when Antichrist arises he will impress, he will attract and men will follow. Follow pathetically, hopefully, wistfully, only to be deluded and deceived.

But you, reading this, have you made your choice? Is Christ your Lord and King? Each of us has to face the same question as Pilate: "What then shall I do with **Jesus**, which is called the Christ?"



EASTER MORN

Come forth, ye buds and flowers sweet;
Open wide your eyes and Easter greet.
Awake ye birds, and sing with glee
On every mountain-top and tree.
Awake, ye brooks, from icy sleep;
Ye need no longer silence keep.
The sun has come again to give
Its rays of warmth that all may live.

Awake, ye men; sing rapturously
The grandest song—Life's symphony.
The Infinite created all,
And love and truth can never fall,
As Christ arose, so we may rise.
Come, let us walk beneath the skies
On Easter morn, for Nature sings
And to us joy and gladness brings.

—SELECTED.



THE ELIM EVANGEL

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EDITORIAL

MORTIFICATION HAS SET IN

The struggle of the Christian Church is not for personal gain but for the supremacy of Christ ; and the chief theatre of conflict is not the wars of religion or around the tub-thumping orator—it lies deep in the individual's own personality. The "I," the "me," the "ego," the self-life with its accumulation of demands and its indulgence in fleshly pursuits, wars against the spiritual and the good. The spirit of Easter is the spirit of self-abnegation and Christ-exaltation. We have to learn to be Christians at home first, within the citadel of the self.

Far too often Easter has come to mean a pageant of new clothes, lovely flowers, skipping lambs, chocolate eggs, hot-cross buns, and a brief trip into the countryside. But the true message of Easter is one of crucifixion and resurrection, and that not merely for the Son of God, but for His disciple, for the Cross is no objective ornament, it is a subjective experience ; and the resurrection is no pretty fairy story, it is a vital reality of the everyday. Paul said, "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me" (Gal. ii. 20), to which he adds in his letter to the Romans, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 5). The Apostle points out that as Christ died, so we died ; as Christ lives, so we live. And just as it is a daily living so it is a daily dying—"I die daily" (I. Cor. xv. 31).

The masterly pen of the expert cleverly defines this most amazing of all the Bible paradoxes : the death in life, and the life in death of the believer. See how he delicately touches upon this theme as he writes to the Colossians : "Ye are dead . . . your life" (iii. 3). He tells them they are dead and alive in the same sentence, further illustrating the thought which prompts such a remarkable combination of opposites : "Mortify therefore your members which are upon the earth" (verse 5). Lafcadio Herne, a noted writer on Japanese affairs who taught in the University of

Japan for many years, says, "Ask a class of Japanese students—young students of 14 to 16—to tell their dearest wishes ; and if they have confidence in the questioner, perhaps nine out of ten will reply, 'To die for His Majesty our Emperor.' And the wish soars from the heart pure as any wish for martyrdom ever born." Are we as anxious to die to the self for our Lord and Master, Jesus Christ ? "Put to death the deeds of the flesh," says Paul, "Die and you shall live." His list of evils he reminds us constitutes the provocation that evokes Divine judgment : "For which things' sake, the wrath of God cometh on the children of disobedience" (Col. iii. 6). These we must destroy.

The works of the flesh are evident in some assemblies of saints because mortification has not set in ; the power of self-desire is too strong.

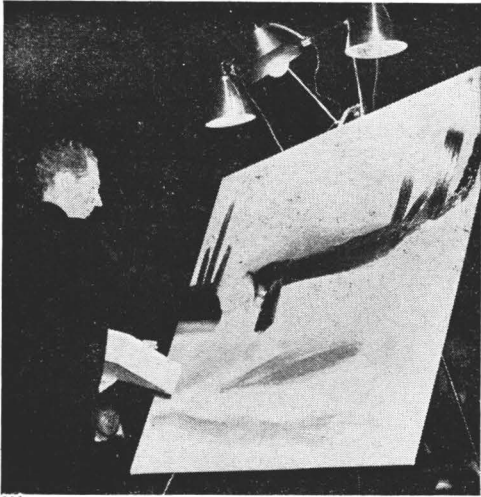
We must be prepared to die, so that our service for Christ may continue in ever-widening circles of adventurous witness. A missionary of the early Church told his fellow-workers one morning that he had seen a vision—a blazing cross calling him further and further into the wilderness, to tribes as yet untouched by the power of Christ. His companion asked him how large a cross it was, to which he made reply, "Large enough to crucify a man upon." How often has the path to greatness and blessing in missionary enterprise been the way of sacrifice ? No man's death can count for much whose life is taken from him ; that happens to all men in course of time ; but he who gives his life has a new life restored in glorious abundance.

Seventy years before the birth of Christ the Appian Way was lined with 6,000 crosses, each bearing its tormented victim. Few people have ever heard about the event, it has escaped the notice of the civilised world. But about 100 years after, three crosses were erected on Golgotha's hill, and for 2,000 years men have discussed the central figure, His teaching, His atonement, His resurrection. The course of history has been changed by the Man who gave Himself ; those who lost their lives are forgotten.

The significance of the resurrection lies in the fact that the witness of the Church is now the extension of the Incarnation. We live His life in the world ; we touch those He would touch ; we speak to those He would address ; we help those He would help.

Men nailed them to a cross—those hands of Thine—
Which blessed with deeds—both human and Divine—
The lives of those wherein dark shadows lay
That with Thy loving touch had fled away.
Would that Thy hands were still with us today,
Thy smile to cheer sad hearts on life's rough way.
That still Thy presence brought the holy calm,
Which fell on wounded hearts like healing balm,
Lord, wilt Thou take my hands and use instead—
My smile—that joy on some sad heart be shed,
My portion of Thy grace, my heavenly bread,
That blessed by Thee, a hungry soul be fed ?
Humbly I lay my offering at Thy feet,
As Mary's trembling hands brought ointment sweet.
And—as her gift Thy love did understand,
So, Lord, accept my gifts of heart and hand.

(Continued on page 164)



Pastor Willard Cantelon will paint a Bible scene in oils at the evening meeting.

GREAT ELIM WITNESS

EASTER MONDAY, 6th April, 1953

TRAFALGAR SQUARE at 11 a.m.

OPEN AIR RALLY conducted by **PASTOR D. B. GRAY**
 Speakers : Pastors J. J. MORGAN, T. W. WALKER & J. WILLIAMS

ROYAL ALBERT HALL

3 p.m. DIVINE HEALING SERVICE

Convener : Pastor P. S. Brewster (President).
 Speakers : Pastor Willard Cantelon (Preacher-Artist of U.S.A.), and Elim Missionaries.

7 p.m. GREAT EVANGELISTIC SERVICE

Speaker : Pastor P. S. Brewster.
 Pastor Willard Cantelon will paint in oils a large Bible scene.

Doors open at 2 p.m. and 6 p.m.
 (Musical Programme before Meetings)

INFORMATION

Musical Features.

Massed Youth Choirs and London Crusader Choir, directed by Pastor D. B. Gray.
 Soloist : W. Llewellyn Bell.

Refreshments on the premises between the meetings.

Cheap Railway Tickets. Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations ; enquiries should be made locally.

Coach Travel. Bookings of Special Coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

Reserved Seats. Tickets for Reserved Seats in Boxes and Stalls may be obtained at 2/6 per meeting, from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped addressed envelope with remittance.

FRIENDS ARE ASKED TO BE EARLY. Coaches from the Provinces can set down passengers on the West and North sides of Trafalgar Square, or in Horse Guards Avenue, or Whitehall Place.



Pastor P. S. Brewster will preach on **THIS YEAR OF DESTINY**



LONDON EASTER CONVENTIONS

CLAPHAM. April 2-9. Elim Church, Carfax Square. Speakers : Pastors F. D. Byatt and T. W. Walker. Convener : Pastor F. Hodge. Fri., 11 and 7. Sun., 11, 6.30 and 8.15. Week-nights 7.30.

CROYDON. April 2-9. Elim Tabernacle, Stanley Road. Speakers : Pastors W. J. Hilliard and C. J. Martin. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues., Wed. and Thurs., 7.30.

EAST HAM. March 29-April 9. Elim Church, Central Park Road. Speakers : Pastor J. J. Morgan and Sunny Blundell. Convener : Pastor H. Haith. Coulsdon Choir and S.A. Band. Fri., 11, 3 and 6.30. Sun., 11 and 6.30. Week-nights, 7.30.

ILFORD. April 3-9. Elim Church, Scrafton Road. Speakers : Pastors R. Chapman, A. Lambie, and J. Williams (S. Rhodesia). Convener : Pastor A. J. K. Magee. Fri., 7. Sat., 3 and 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

HOW PRECIOUS is the truth of the resurrection of the Lord Jesus, for had He not risen from the dead His mission to this world would have been a complete failure. He not only suffered an ignominious death upon Calvary's Cross, but on the third day He broke the bands of death, and rose triumphant from its dark domain, coming forth as a mighty Conqueror over sin, death, hell, and the grave.

The New Testament is aglow with the truth of the resurrection of the Lord Jesus. In the days of the apostles this truth was disbelieved by many, and it is most surprising to find that even today there are many people who stand in doubt as to whether the Lord Jesus really rose again from the dead or not.

Rumour had it that the Lord's body was stolen from the grave by His disciples. The Pharisees instructed the soldiers to say that as they slept His body was stolen by His disciples (Matt. xxviii. 13). That rumour spread like a prairie fire, and gained in proportion as it was passed on from one person to another. So duped were they by the rumour that masses of the populace never gave any serious consideration to the true facts of the case, the reality of the Saviour's resurrection from the dead. Apparently they never asked themselves, Would disciples reputed to be so cowardly because they forsook Jesus when He was arrested, particularly one who so panicked that he frantically denied with curses any association with the Saviour, try to steal the body of their Master from a tomb sealed and guarded by Roman soldiers? Would they assault the soldiers and break the cord by which the seal of Tiberius was fastened to the tomb? It is evident they did not think along these lines, and no serious thought was given to the irrefutable fact that if the soldiers were asleep while the disciples perpetrated the theft, **how did they know** the disciples stole the body? It was a clumsy fabrication which evidenced the panic and haste of the Lord's antagonists, who feared the reactions of and the repercussion among the masses once the reality of Christ's resurrection became known. No such doubts of the rumour, as afore-mentioned, assailed the masses, or if they did they callously dismissed them. Significantly, the disciples were never charged and arraigned before a court to answer for such behaviour. The charge was never brought because the instigators of it recognised the clumsiness and flimsiness of it.

Again, rumour has it that the Lord Jesus merely swooned on the cross, and in the coolness of the tomb revived slowly and gradually until His full strength returned, and He was able to come out of the grave. Here also is striking evidence of the way masses of people are duped by rumour, and do not face up to the salient and convincing facts relative to the reality of the incident. The facts speak for themselves, so need only be mentioned briefly. For instance, the physical demands made upon the Lord's body by the procedure and processes of the trial such as the sleepness nights, the mocking and buffeting, the scourging and nailing to the cross, and the hours hanging there. His body racked with excruciating pains before eventually He died. Even if He had not died He

would not have been in a fit physical condition to work His way out of the tomb. However, His death was made certain by the piercing of the heart with a spear, out of which flowed blood and water. Such a condition of the vital organs, including the heart itself, precludes the idea of a mere swoon, and clearly evidences that death had taken place before the body was laid in the tomb. Know-

Christ's Resurrection

RUMOUR AND

BY PASTOR S. GORMAN

ing He was **already** dead upon the cross the soldiers did not break His legs (John xix. 33), a method used to expedite death. When news of His death was brought to Pilate he marvelled that Jesus was already dead, and when "he **knew** of it from the centurion, he gave the body to Joseph" (Mark xv. 44, 45), he having asked for the body because he knew that Jesus was dead. Pilate was certain of this when he gave the body to Joseph, otherwise he would not have done so.

Furthermore, it has been rumoured that the Lord's resurrection resulted or sprung from the passion of the hallucinated woman Mary, who gave to the world a resurrected Saviour. Renan said so in his *Life of Jesus*. Mary being in love with Jesus, in the passion of it, brooded over His death until she reached such a mental and emotional state that she had a hallucination that she saw the Master risen from the dead. This she reported as a reality, so the rumour went, and the other disciples accepted it as if it were an attested fact. Such a deduction is just so much hypothetical eye-wash, for it was the **reality** of the Lord's resurrection, and not the so-called hallucination of Mary, that convinced the apostolic company, especially a doubter like Thomas, and the cautious, calculating former tax-gatherer Matthew. Fancy a man who had been a Jewish tax-gatherer swallowing the story of a woman who had a hallucination!



The Garden Tomb, Jerusalem, where Christ was laid, and the stone could have been rolled.

The reality of the Lord's resurrection impregnated, and gave inspiration, impetus, and dynamic to the apostolic testimony. In fact it was one of the prominent and cardinal points in the apostolic testimony. When choosing a successor to Judas Iscariot the apostles stated it was in order that he might "be a witness with us of His resurrection" (Acts i. 21, 22). Peter clearly emphasised the Lord's

Testament narratives of the resurrection of the Lord, and to substitute human hypothesis, the Christian Church can confidently affirm her faith in the grand declaration: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I. Cor. xv. 20). There is the evidence deduced from cause and effect. For instance, the empty tomb was effected by Jesus rising from the dead; that was the cause. The empty tomb had to be accounted for, and the only and real answer is that the Lord Jesus rose from the dead. Another effect is the Lord's Day (Sunday). This is not the original Sabbath (Exod. xx. 10, 11). The Jews really honoured their Sabbath, the seventh day, so much so that when Titus invaded their land on the Sabbath they preferred capture and death rather than fight, because from time immemorial they had celebrated the 7th day of the week as a day of rest and worship. In the Acts of the Apostles it is set forth that the early Christians, a very large proportion of them Jews, assembled for worship on the **first** day of the week, the day now known as Sunday, and did this by common consent as a result of the Lord's resurrection from the dead (John xx. 19; Acts xx. 7; I. Cor. xvi. 12; Rev. i. 10). The Christian Church and the New Testament are also effects produced by the resurrection of our Saviour. If He had not risen from the dead there would have been no Gospel to preach, therefore no souls saved, no Church formed, and no Acts of the Apostles, Epistles and Revelation written. All these evidence abundantly the wonderful and glorious reality that Jesus is alive, and that men and women can be made spiritually alive in Him. The Lord's resurrection is a reality and not a rumour.

rtion— REALITY?

(SUPERINTENDENT).

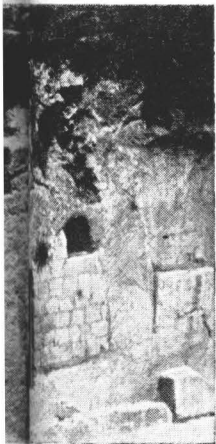


resurrection in his challenging, gripping, doctrinal discourse on the Day of Pentecost, when, as a result of that discourse three thousand souls were saved. The key-note of his sermon was: "This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 32). When the apostolic company went forth empowered by the Holy Spirit the effective outcome was that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33). The blessed reality of the Saviour's glorious triumph over death, His absolute supremacy over it, had gripped and fired their souls. They were men with a message, the message of the living, life-giving Saviour of men. On Mars Hill, when preaching to the Epicurean and Stoic philosophers, the basis of Paul's exegesis was **Jesus and the resurrection** (Acts xvii. 18). He also declared that the Gospel which he preached to the Corinthians was, first of all, how that Christ died for our sins, according to the Scriptures (I. Cor. xv. 1-4). All this, and more that could be stated, reveals that the apostles did not draw upon fancy; they declared what they knew to be a blessed reality: Jesus had risen from the dead.

The reality and credibility of the Lord's resurrection is proven by competent and irrefutable evidence. The Word declares that He showed Himself alive after His death by **many infallible proofs** (Acts i. 3). In spite of attempts by critics to impugn the trustworthiness of the inspired New

This blessed reality of the Lord's resurrection is gloriously experienced in the lives of His people today. It demonstrates the power of God to us-ward who believe. Paul says, "The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. i. 19, 20). The empty tomb on the Resurrection morning was a silent but powerful witness to the omnipotent power of Almighty God. This mighty power which God demonstrated in raising His Son from the dead, is placed at the disposal of every believer who will appropriate it by faith. The child of God can encourage himself in this great truth and blessed reality, that the omnipotent power of God is at his disposal, to counteract and frustrate every onslaught of the enemy of his soul.

Oh the blessedness of the thought—His strength for our weakness, His power in place of our powerlessness, and His victory ours through abiding in Him. Well may we cry out triumphantly with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I. Cor. xv. 57). Hidden in Christ from every storm that would assail us, protected by Him through every trial that would cross our pathway, and continually covered with His precious blood, thus we can say in the language of Romans viii. 37, "Nay, in all these things we are more than conquerors, through Him that loved us."



den to be the sepulchre
Voh along which a stone
(Photo by E. A. Reed.)



Pastor Ken Matthew

ACCRINGTON

BY

ALEC KNIGHT (Newquay)

WETTER THAN WINDERMERE” describes the usual state of the weather in Accrington. Yet, for three weeks we have not had a suggestion of rain, three dry weeks in which to pioneer for Christ and Elim in Accrington. In this short campaign 430 people have decided for Christ and many have received healing in answer to prayer.

Barrie Ainsworth who received an injury at the age of seven came for prayer, his right arm and hand were paralysed. There were shouts of joy when the large crowd witnessed this healing. Barrie with arms upraised testified to everyone. **Mrs. Akeys** shaking in every limb and regarded by doctors as a hopeless case, was healed. **Mrs. Want**, unable to retain solid food since New Year’s Day, was delivered and is eating normally. **Mr. J. Butler**, suffering from a mental and nervous breakdown and unable to work for nine months, was healed instantly in the first week of the campaign. **Mrs. Holden**, unable to kneel for over two years was immediately released in answer to prayer. A woman came supported by two others, after the healing service she walked unaided. Two women and a man with a locked arm were healed instantly in the meetings. Many others testify to healing.

During the campaign seven ministers have attended the meetings, five of them Anglicans. All the ministers expressed their sympathy and heartfelt prayer for the mission, some of them commenting on the very reverent way in which Pastor Ken Matthew prayed for the sick people, others congratulating Pastor E. Corsie for his brilliant musical accompaniment, and Pastor R. Lighton for his efficient and energetic song leading.

Accrington, seat of Romanism and Spiritism has been attacked, and during the campaign converts from both these sources have made their stand for Christ.

The Elim Movement has now purchased a beautiful chapel, once known as the Particular Baptist Chapel. At the opening service Pastor S. Gorman officiated together with Pastor Francis and the Revival Party. The church was filled with campaign converts and once again the service had the support of the clergy, the Rev. R. Towneley Consell, A.C.P. opened the meeting in prayer. Pastor Ken Matthew and Party continue a few more days in the church and will shortly be joined by Pastor and Mrs. J. Tetchner who have been appointed to the Pastorate.

The following letter has been received from the Rev. T. Towneley-Consell, A.C.P. :

“When, as an Evangelical Protestant minister, accustomed to conduct services and preach in churches of various Protestant denominations in different towns and cities, I read in *The Accrington Observer* of the coming

Revival and Divine Healing Campaign, I decided to attend the opening service, and probably, some of the following services also.

“In all I have now attended ten of these services, and I gladly respond to the invitation of the Rev. K. Matthew to give my impression of the Campaign. From the first, it has been a great mission, a truly wonderful series of meetings. The congregations have generally been large, attentive, keenly interested, expectant, and responsive, and the reason has not been far to seek. The leader and his colleagues have proved themselves to be not only converted men, but also consecrated, spiritually ordained (whether or not institutionally ordained), and set apart for the work to which the Holy Ghost has called them. Consequently, one may be sure that both the preparation and the mission have been steeped in prayer. At each service, in the ministry of music, led by the brilliant pianist (Rev. E. Corsie) and the enthusiastic conductor (Rev. R. Lighton), and afterwards in the ministry of the Word by the preacher (Rev. K. Matthew), in his sound Evangelical sermons, the Saviour has been magnified (“He shall glorify Me”). The impassioned appeals after the sermons have invariably led to decisions for Christ, some hundreds in all.

“At the close of each service, there have been prayers for the sick, with the laying-on of hands, and, on one or two occasions, scriptural anointing. It was stressed that the healing sought was not faith healing, but Divine healing.”



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EDITORIAL—Continued.

The life that is lived by Him and for Him and in Him is eternal life, resurrection life, abundant life. It is the life that quickens into health, “If the spirit of Him that raised up Jesus from the dead, dwell in you: He that raised up Christ from the dead, shall also quicken your mortal bodies, by His spirit that dwelleth in you” (Rom. viii. 11).

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)

“Fight the good fight of faith” (I. Tim. vi. 12).

YOUTH AND THE CHURCH (Continued)

By Fred Croker (Leyton)

II. What does Youth need from its Church?

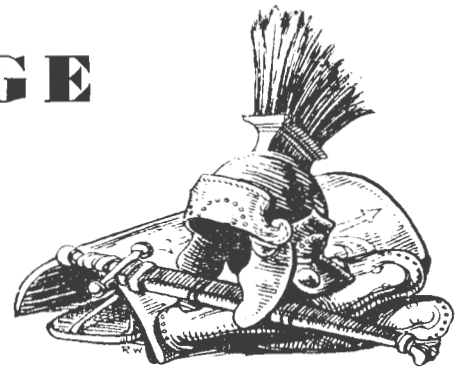
(a) **Its Personality.** Even as the Church requires the personality of Youth, so does the Youth of today require the personality of the elder members of the Church, particularly when it is matured by experience and wise in guidance. To this, add the understanding and sympathy of those who have been on the road a little longer—surely the youthful members need all this. Above all, “Be kindly affectioned one to another” (Rom. xii. 10) and let the lead come from the more elderly!

(b) **Its Consideration.** “And let us consider one another to provoke unto love and to good works” (Heb. x. 24). Only good can result when the experienced members of the Church give to the young its help, knowledge, and consideration in difficulties and dangers to be met in the Christian battle. Let those who are learned and experienced, teach and extend to the younger members spiritual education derived during the course of years. At the same time, let not the Church lose sight of the difficulties of the age in which our young people are growing, and be full of understanding. “We . . . do not cease to pray for you . . . to desire that ye . . . be filled with the knowledge of His will in all wisdom and spiritual understanding” (Col. i. 9).

(c) **Its Life.** Just as children are bidden to be obedient to their spiritual parents, so also parents are instructed by the Word of God—“And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord” (Eph. vi. 4). In the formative years let the fashioning of lives by elder Church members be in love. Equally, let Youth know that, in and by love they can be recipients of guidance in spiritual matters—wise leading may save regrets and bitterness in the years ahead.

(d) **Its Acceptance and Support in Ministry.** Of a youthful minister, Epaphroditus, Paul told the Philippian Church, “Receive him, therefore, in the Lord with all gladness and honour such in reputation” (Phil. ii. 29); of Timothy, another young man, the Corinthians were told, “Let no man despise him” (I. Cor. xvi. 11). The ministry of Youth is acceptable—let every Church member give every ounce of support when young members are called upon to minister. Pray for them, attend the services in which they minister, bring along outsiders, and needed blessings will be the portion of the Church.

What does Youth need from its Church? Let Peter



supply an answer: “Feed the flock of God . . . being ensamples to the flock” (I. Pet. v. 2, 4).

Both sections of the Church, younger and elder, have urgent need of each other—the two sections are integral “for we are labourers together” (I. Cor. iii. 9). Let me finish with a verse penned by the wise writer of the book of Proverbs, “The glory of young men is their strength, and the beauty of old men is the grey head” (Prov. xx. 29). Combine the strength of Youth and the “grey matter” of the elder, and an irresistible force is available to do the work and service of our Lord. There is a place, and a post, for all of us, from the youngest to the eldest.

A SCOTTISH YOUTH CAMP

For many years Elim has sought to hold one of the happy youth camps in Scotland, and this year one is to be held. After difficult negotiations a day school has been granted to us by the Education Committee, so that even though the weather may not be too kind, both heat and happiness are secure. The cookery class and adjoining hall are to become the cookhouse and dining-room. Ample equipment has been installed to teach a whole class of girls how to bake, etc. The gymnasium and piano are at the disposal of the campers, also the spacious centre room for either games or morning Bible reading, etc. During the last few months a remarkable number of new Crusaders have been enrolled in Scotland: in Motherwell, for example, the Crusader Choir now numbers between 50 and 60 young people.

This great Scottish Elim Youth Camp will be held at AYR on the famous Clyde Coast, from Saturday, July 18th to Saturday, 1st August. A whole day school has been taken over. Terms are £3 per person, per week. Applications to Pastor A. Tee, 15, St. Mirrens Road, Kilsyth, Scotland.

THE EMPTY TOMB AND FULL SALVATION (Matt. xxviii. 6, 7)

Come, see the place where Jesus lay,
Down in the garden tomb;
He is not here, but is risen today!
Glory has banished gloom!

Go forth and tell that Jesus lives,
Hope to the hopeless bring;
Tell how the risen Saviour gives
Victory o'er death and sin.

—F. D. WALKER.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, April 12th. I. Kings vi. 1-14.

“I will dwell among the children of Israel.”

This promise had respect to the house that Solomon had commenced to build. He who dwelt in the tabernacle in the wilderness, would also indwell Solomon's temple. Later, God had to withdraw His presence because of the continued unfaithfulness of Israel, but He still had respect to His promise, and eventually sent His Son—Emmanuel, God with us. Praise God! He had something grander for us, and at Pentecost He came to indwell every believer. Now each Christian is a temple indwelt by God: “Ye are the temple of God . . . the Spirit of God dwelleth in you” (I. Cor. iii. 16).

MONDAY, April 13th. I. Kings viii. 1-11.

“And the priests brought in the ark of the covenant . . . unto his place . . . the glory of the Lord filled the house” (vv. 6, 11).

Every born-again believer is now a priest unto God. The ark of the old covenant is our Saviour of the New. When Jesus gets His proper place, that of pre-eminence, in the assembly of believers, the glory of God can still overshadow and envelop. There's grace and glory too.

Heaven comes down our souls to greet,
And glory crowns the mercy-seat.

TUESDAY, April 14th. I. Kings viii. 12-26.

“The Lord said that He would dwell in the thick darkness” (v. 12).

How thankful we should be that there is a promise like this, for we all have our dark experiences. The Psalmist said, “He made darkness His secret place” (xviii. 11). Spurgeon wrote, “Blessed is the darkness which encurtains my God; if I may not see Him, it is sweet to know that He is working in secret for my eternal good.” Is your sun being eclipsed? Contemplate this truth and your darkness will be made light.

WEDNESDAY, April 15th. I. Kings viii. 27-40.

“Behold, the heaven and heaven of heavens cannot contain Thee” (v. 27).

Solomon's temple was a wonderful structure, and yet he wondered that God should deign to dwell in it when even the heavens could not contain Him. Our bodies are His temples, fearfully and wonderfully made, and great is the wonder that God should deign to indwell us by His Spirit. What a thought! “Christ in you” (Col. i. 27).

Why He should come, I cannot tell,
In my poor broken heart to dwell.

THURSDAY, April 16th. I. Kings viii. 41-53.

“They be Thy people and Thine inheritance” (v. 51).

We speak often of our inheritance in Christ, but let us ever be mindful of His inheritance in us. Rebecca, en route to meet her Isaac, longed to see him, but, the longing was not all on her side: Isaac went out at eventide to look for the home-coming of the camel-train. The Church is God's peculiar treasure: for her life and existence He dearly bought the entire field (the world), in order to secure her. One day He shall behold the Church with eternal satisfaction. “They shall be . . . My jewels (special treasure).”

FRIDAY, April 17th. I. Kings viii. 54-66.

“There hath not failed one word of all His good promise” (v. 56).

Solomon had ended his prayer at the dedication of the temple, and was now in an act of blessing the people. What sublime truth springs to his lips as he utters these words! Man's word has and will fail: many a promise has been made to be broken, but God's word cannot fail and His promise cannot be broken. Tempted and tried one, take courage from these precious words. His promises have never failed, and, can never fail.

He keepeth His promise for ever.

SATURDAY, April 18th. I. Kings ix. 1-9.

“If thou wilt walk before Me . . . in integrity of heart, and in uprightness . . . then I will establish the throne of Thy kingdom upon Israel for ever” (vv. 4, 5).

It is to be noted that there is a conditional promise: “If . . . the . . .” Many of God's promises are conditional, and we can rest assured that if we do our part, He will do His. “Fill the waterpots with water,” said Jesus to the servants at the wedding of Cana of Galilee. When they obeyed, He performed the miracle. If we walk pleasing to God, He will perfect that which concerns us.

PLEASE PRAY :

For a backslider, his wife, and daughter that she may be healed (Stockport); for the Oxford campaign; for the new church at Accrington.

Thought for the Week

All the burdens I have carried sadly,
Grow light as blossom on an April day;
My cross becomes a staff; I journey gladly
This Easter Day.

USE YOUR CAMERA on Easter Monday!

Interesting photographs of the Elim meetings will be welcome by the Editor. They should be sent within the same week.

COMING EVENTS

BARKING. The Elim Meetings in Barking are being held in the following halls during the rebuilding of the church: Suns.; Salvation Army Youth Hall, Moreley Road, 11 and 6.30. Tues., and Fri(s.), New Park Hall, Axe Street, 7.30. Sunday School, British Legion Hall, Ripple Road, 3.

BELFAST. March 22-April 5. Bethesda Elim Church, Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

BRIXTON. April 5. Elim Church, Milstead Street. Visit of Mr. and Mrs. O. E. England, 11 and 6.30.

BURTON ON-TRENT. April 11. Elim Church, Moor Street. Visit of Pastor D. Dean and Langley Male Voice Choir, 7.30.

CATERHAM. April 11. Elim Church, London Road. South London Presbytery Rally. Speaker: Pastor C. Brookes. Business 3; Rally 7.

CHRISTCHURCH. April 12. Elim Church, Jumpers Road. Visit of Pastor K. Banks, 6.30 and 8.

COULSDON. April 11. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Leyton Elim Choir. Speaker: Pastor J. J. Way, 7.

DONAGHADEE. March 29-April 5. Orange Hall, Moat Street. Revival and Divine Healing Campaign conducted by Pastor G. W. Baxter. Suns., 8.30. Week-nights, 8.

EDINBURGH. April 18. Methodist Central Hall, Tolleross. United Rally under the auspices of the British Pentecostal Fellowship. Speakers: Pastors J. Wood (A.o.G.), R. B. Chapman (Elim), J. F. Phillips (Apostolic), 3.15 and 6.30.

HAYES. April 11. Elim Church, Keith Road. Rally conducted by Christian Police Witness Team, 7.

LANGLEY. April 5. Elim Church, Mount Pleasant. Visit of Pastor E. C. W. Boulton, 6.30.

OLDBURY. April 11-17. Town Hall. Revival Campaign conducted by Pastors A. Wilson and L. P. Cowdery. Sun., 8.15. Week-nights, 7.30. Supporting Choirs.

OLDHAM. Commencing April 13. Grosvenor Hall, Henshaw Street. Revival and Divine Healing Campaign conducted by Pastor Bert Newman and Party. Suns., 3, 6.30 and 8. Week-nights (except Fri.), 7.30. Weds., 3.

OXFORD. Commencing March 29. Suns., in Town Hall. Week-nights in the Union Hall., St. Michael's Street. Revival and Divine Healing Campaign, conducted by Pastor P. S. Brewster and Party, and Willard Cantelon (U.S.A.). Suns., 6.30 and 8. Week-nights, 7.15.

SPARKBROOK. April 5. Elim Church, Golden Hillock Road. Visit of Pastor J. Hyde, 11 and 6.30.

THORNTON HEATH. April 12. Elim Church, Moffatt Road. Pastor D. B. Gray and London Crusader Choir, 6.30.

MISSIONARY ITINERARY

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from S. Rhodesia, will visit the following churches:

April 7.—Ealing, 8.—Brixton (Milstead Street), 9.—Ilford.

EASTER CONVENTIONS

BELFAST. April 5-9. Ulster Temple, Ravenhill Road. Speakers: Pastors F. C. Packer and W. J. Martin. Sun., 11.30 and 7. Mon., 11.30, 3 and 7. Tues., 3 and 7. Wed. and Thurs., 8.

BIRMINGHAM. April 2-7. Elim Church, Graham Street. Speakers include: Pastors E. C. W. Boulton and L. W. Green. Thurs., Sat. and Tues., 7.30. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 11, 3 and 7.

BOURNEMOUTH (Winton). April 3-5. Elim Church, Hawthorne Road. Speaker: Pastor A. D. Hathaway, B.A. Fri., 11 and 6.30. (Stainer's Crucifixion by Choir). Sat., 7.30. Sun., 11 and 6.30.

BRIGHTON. April 3-9. Elim Church, Balfour Road, Preston Park. Speakers: Pastors R. George and J. E. Bourne. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

CARDIFF. April 2-9. City Temple, Cowbridge Road. Speakers: Pastors A. Longley, H. Fardell, L. C. Quest, F. Barnes (A.o.G.), Idris Davies, Willard and Paul Cantelon (U.S.A.). Thurs., 7.30. Fri., Sun., and Mon., 11, 3 and 6.30. Sat., 3 and 7. Tues. and Wed., 3 and 6.30. (Cups of tea provided)

CHELMSFORD. April 3, 5, 7-9. Elim Pentecostal Church, Mildmay Road. Speakers: Pastor and Mrs. L. Bell and Pastor D. Phillips. Fri., 11, 3 and 6.30. Week-nights, 7.30.

GLOUCESTER. April 3-5. Elim Church, Millbrook Street, off Burton Street. Speakers include: Pastor A. Longley. Convener: Pastor G. Canty. Fri., 11 and 6.30. Sat., 6.30. Sun., 11 and 6.30.

GOSPORT. April 3-6. Elim Foursquare Church, Prince Alfred

Street (off Stoke Road). Speakers: Pastor C. Jones and Mr. F. Preudhomme. Convener: Miss F. M. Munday. Fri., 3. Sun., 11 and 6.30.

ISLINGTON. April 3-5. Elim Church, Lennox Road. Speakers: Pastors A. Lambie, P. J. Rammel, and K. Faulkner. Fri. 11 and 6.30. Sat., 7. Sun., 11 and 6.30.

KIRKINTILLOCH. April 3-9. Elim Church, Alexandra Street. Speakers: Pastors L. E. Lambert and D. J. Ayling. Sun., 11.30 and 6.30. Week-nights, 7.30.

LEEDS. April 3-12. Foursquare Gospel Church, Bridge Street. Speakers: Pastors H. W. Greenway, C. J. E. Kingston, H. Palliser, and O. Perrett. Conveners: Pastors O. G. Miles and J. E. Moore. Fri., 11 and 7. Sat., 7. Sun., 10.30, 2.30 and 6.30. Mon., 11, 3 and 6.30. Tues., 3 and 6.30. Wed., Thurs., and Sat., 7.30. Sun., 10.30 and 6.30.

LEICESTER. April 3-5. Adult School, Churchgate. Speaker: Pastor D. Matthew (London). Fri., Communion 7.30. Sat., 7.30. Sun., 11 and 6.30.

LEYTON. April 3-9. Elim Church, Vicarage Road. Speakers: Pastors L. M. Chappell and G. Hillman. Fri., 3.30 and 7. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.45.

LONDON. April 6. **Royal Albert Hall.** Kensington. Two Great Revival Meetings. Speakers: Pastors P. S. Brewster and Willard Cantelon, 3 and 7

Trafalgar Square. Great Open Air Meeting conducted by Pastor D. B. Gray. Speakers: Pastors J. J. Morgan, T. W. Walker and J. Williams, 11 a.m.

See page 161 for other London Conventions.

LOWESTOFT. April 3-9. Elim Church, Milton Road. Speakers: Pastors C. Brookes, R. Fairnie, and G. Croft. Convener: Pastor G. Backhouse. Fri., 11 and 7. Sat., Tues., and Wed., 7. Sun., 11 and 6.30. Mon., 3 and 7. Thurs., 3 and 7.

PLYMOUTH. April 3-5 and 7-9. Elim Church, Emma Place, Stonehouse. Speaker: Pastor Gerald Ladlow (Guernsey). Special subjects. Fri. and Sat., 7.30. Sun., 11 and 6.30. Tues., Wed., and Thurs., 7.30.

READING. April 3-5. Elim Church, Waylen Street. Speakers: Mr. W. Booker and Pastor J. Hounsome. Fri., 7.30. Sat., 7.15. Sun., 11, 3, and 6.30.

SCARBOROUGH. April 3-6. Elim Church, Murray Street. Speakers: Pastors D. Dean and A. C. Jarvis. Convener: Pastor E. Jarvis. Fri., 10.30 and 6.30. Sat., 7. Sun., 10.30 and 6.30. Mon., 3 and 6.30.

SCUNTHORPE. April 3-7. Elim Church, Ferry Road. Speakers: Pastors J. McAvoy and J. H. Gee. Fri. and Sat., 7. Sun., 11 and 6.30. Mon., 3 and 6.30. Tues., 3, O.A.P. Fellowship.

SHEFFIELD. April 3-6. Elim Church, Howard Street. Speakers: Pastors R. Lighton, L. N. Knipe, and A. Tee. Convener: Pastor S. Penney. Fri. and Sat., 7. Sun., 11 and 6.30. Mon. 3 and 6.30 (Cups of tea).

SOUTHBEND-ON-SEA. April 3-5. Elim Church, Seaview Road. Speakers: Pastors J. R. Knight and C. L. Parker. Fri., 3 and 6.30. Sat., 7. Sun., 11 and 6.30.

SOUTHPORT. April 3-8. The Evangel Temple, Manchester Road. Speakers: Pastors W. Gilpin and W. Maybin. Fri., 10.45. Sat., 7.30. Sun., 10.45 and 6.30. Tues. and Wed., 7.30.

ST. PETER PORT. April 3-9. Elim Church, Union Street. Speaker: Pastor W. Urch. Convener: Pastor J. F. Hardman. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 3 and 7. Tues. to Thurs., 7.30.

SWANSEA. April 2-7. Elim Tabernacle, New Orchard Street. Speakers: Pastors J. McBurney, J. Tiffin, and K. Hathaway. Convener: Pastor A. V. Gorton. Fri., 11 and 6.30. Sun., 11 and 6.30. Mon., 3 and 7 (Cups of Tea). Thurs., Sat., and Tues., 7.15.

THORNTON HEATH. April 3-5. Elim Revival Centre, Moffatt Road. Special Easter Thanksgiving Services for return of Pastor L. G. Hawes to active ministry. Speaker: Mr. B. Norris. Fri., Sat., 7. Sun., 6.30.

TRURO. April 4-6. Elim Church, Foresters' Hall, The Leats, off Castle Street. Speakers: Pastor and Mrs. I. R. Moore. Sat., 7.30. Sun., 11 and 6.15. Mon., 3 and 6.30 (In St. Mary's Hall).

WIGAN. April 3-9. Elim Church, Central Hall, Station Road. Speakers: Pastors W. G. Gilpin and W. J. Maybin, and Sunny Blundell. Fri., 7. Sat., Tues. to Thurs., 7.15. Sun., 11 and 6.30. Mon., 3 and 6.30 (Cups of tea for visitors).

YEOVIL. April 3-16. Elim Church, Southville. Speaker: Pastor J. Lancaster. Convener: Pastor I. R. Moore. Fri., 7. Mon., 3 and 6.30. Sun., 11 and 6.30. Week-nights (except Fri.), 7.30.

Classified Advertisements

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

Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Come to "Sunnyside." Homely Christian atmosphere, every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. 'Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision: h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.141

Guernsey.—Come and spend your holiday in sunny Guernsey, and book now for bed and breakfast; only 5 minutes from sea. Apply: S. Le Noury, "Cambria," Grande Rocque, Castel. C.164

London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Mumbles, Swansea.—Christian homely accommodation offered in private house; full board or bed-breakfast; good food, good beds; near sea front and bays; moderate terms. Mrs. M. Crocker, 20, Chapel Street. C.177

Southport. "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

Southport.—Come to the Sycamore Private Hotel, 69, Talbot St., for a holiday you will always remember; central, sea and shops; excellent table; homely atmosphere; personal supervision; television; moderate terms. Mr. and Mrs. John Allen. 'Phone: 56722. C.161

Torquay.—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.136

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

Westcliff-on-Sea.—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

Winton, Bournemouth.—Bed-breakfast and evening meal; 2 double bedrooms; homely; Elim member; recommended. Miss Thorpe, Flat 2, 6, Bryanstone Road. C.173

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

Wanted, a furnished flat for 2 ladies, in Sussex; preferably self-contained but not necessary, in a Christian private house, ground or first floor; lounge, bedroom, kitchen, bathroom and lavatory must be on one floor; any district within 20 or 30 miles of Brighton; E. and W. aspect preferred; for permanency; reasonable. Box 735 "Elim Evangel" Office. C.175

SITUATIONS VACANT

Shorthand-Typist required for Elim Headquarters. Apply in own handwriting, stating age and office experience, to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Good home offered in exchange for an active Christian general help; small remuneration; for two ladies, about 60 years; no stairs; plenty of free time. Apply, 102, Southwick Street, Southwick, Sussex. C.176

MISCELLANEOUS

Holiday Bible School.—June 20th to July 4th, at Elim Pentecostal Church, Mildmay Road, Chelmsford. Holiday fellowship and Bible study; a spiritual refresher; well-known lecturers. Write Pastor Anthony for brochure. Limited numbers. Particularly suitable to Crusaders. C.172

BIRTHS

Evans.—On November 9th, to Pastor and Mrs. W. Evans of Elim Church, Porth, the gift of a son, David Camrose; a brother for Jill and Stephen.

Jones.—On March 19th, at Blackpool, to Pastor and Mrs. F. W. Jones; God's gracious gift of a daughter, Sharon Clarissa.

MARRIAGES

M'Mullan; Hance.—On March 16th, at Ulster Temple, Belfast, by Pastor W. J. Maybin, assisted by Pastor S. Brown; Cecil Burton M'Mullan to Jean Hance.

Ritchie; Fraser.—On March 7th, at Elim Tabernacle, Aberdeen, by Pastor J. Leslie Timbrell; Thomas Ritchie to Anne Fraser.

WITH CHRIST

Barnett.—On March 17th, Mrs. Ellen Amy Barnett, aged 72, beloved member of Elim Church, Caterham, and recently transferred to Clapham. Funeral conducted by Pastors R. A. Gordon and F. A. Hodge.

Brewer.—On March 7th, William Joseph Brewer, of Elim Church, Springbourne, Bournemouth. Funeral conducted by Pastor W. J. Hilliard.

Fitch.—On February 27th, Aaron Fitch, aged 80, beloved husband of Mrs. Fitch, member of Elim Church, Andover. Funeral conducted by Pastors Newman, Richardson, and Harper.

Smith.—On March 24th, Alfred Graham Smith, aged 76, faithful member of Elim Church, Letchworth, beloved husband of Laura M. Smith, and father of Mrs. E. J. Phillips. Funeral conducted by Pastors C. J. Martin and S. Gorman. "Passed from death unto life."

Whitham.—On March 10th, Mrs. Laura Whitham, aged 70, faithful member of Elim Church, Sheffield, passed into the presence of the Lord. Funeral conducted by Pastor S. Penney. "Till He come."

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