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The  
**Elim Evangel**

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

Vol. XXXVI. No. 15.

THREEPENCE

APRIL 9TH, 1955.



Photo by]

Sunshine in the Beautiful Wye Valley.

[C. Wingate.

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

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# THE PASSOVER—PESACH

BY WILLIAM ANGEL

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**T**HE PASSOVER is one of the most miraculous events in the history of the Jewish nation. This festival is associated with much gladness. It commemorates the passing of the Almighty over the homes whose lintels and door posts were sprinkled with the blood of sacrifice. Secondly, the deliverance of the people of Israel from bondage in Egypt. It is also known as the feast of unleavened bread and its lasts from 15th Nisan to the 22nd. (See Exod. xiii. 3-10). The Passover, or Sedar service as it is called, begins with the return of the husband from the Synagogue. On the Passover table are set out an egg, three loaves of unleavened bread, or matzos hid in a napkin. These are simply flat biscuits, like water biscuits but much larger. There is a bowl of salt water to represent the tears of affliction in the land of bondage, a bunch of parsley, typical of hyssop, some horse radish to remind them of the bitterness of slavery, a mixture called Haroseth, composed of a variety of fruits, almonds, apples, dates, nuts, etc., and is said to represent the clay of which the bricks were made in Egypt, and sticks of cinnamon mixed with it to take the place of straw.

Then there are four cups of wine symbolic of the four promises made in Exodus vi, 6 and 7: "I will bring you out. I will rid you . . . I will redeem you and I will take you to Me."

The father takes his seat at the table on a chair. Beside him is a vacant chair as the Jews still believe in the coming of Elijah before the arrival of the Messiah (See Mal. iii. 1, 4, 5). One of the interesting parts of the Seder service is the Haggada or narrative. The youngest child present has been taught that at a certain part of the Service he is to ask certain questions. This is in obedience to the command in Exodus xiii. 8.

After the religious part is over there follows the festival meal which all enjoy and keep up for eight days.

The whole Passover story will be found in Exodus xii. We want you to note the spiritual significance of this feast for today. In verse 13 of this chapter God said these words: "When I see the blood I will pass over you." This is very important, seeing that no lamb is slain today at the Passover service. (Instead, they have on the table the presence of a burnt shank bone of a lamb.) God did not say when I see your good works, or when I see how well you keep your Yomtoyvim—feasts or fasts, or when I see how well you keep the law and not even "If I see the Mezuzah upon your doors"! NO. "When I see the blood I will pass over you." When Isaac asked his father where is the lamb, Abraham replied, God Himself will provide a lamb, and so He did as we all know (Gen. xxii. 7, 8).

Isaiah the prophet said (liij: 6): "All we like sheep have gone astray." Yes, that is true, but he also said, "And the Lord hath laid upon HIM the sins of us all." (See also

verses 7, 10, 12.) It seems that this method of sacrifice runs right through the Tenach—The Old Testament—and is continued also under the New Covenant. For when the angels announced the birth of Messiah they said, "His Name shall be Jesus (Yeshua), for He shall save His people from their sins." John the Baptist echoed the same sentiment when he said, "Behold the Lamb of God which taketh away the sin of the world." But Jews and Gentiles have rejected the only way of salvation and substituted a salvation of their own which has proved insufficient to meet the demands of the human heart. (See Rom. x. 1-4.) It is true that the Passover brings to remembrance a deliverance from physical bondage, but the sacrifice of Jesus Christ for the sins of the world, brings about a greater deliverance, i.e. the deliverance from the bondage and tyranny of sin. (See Heb. ii. 15.) Out of the heart of the Passover the Messiah instituted the Lord's Supper, or the Holy Communion, which Christians throughout the world celebrate to commemorate the death of Christ on their behalf. Those who wish to be assured of their Eternal salvation must accept God's way, which is the only safeguard, and that is by accepting the sacrifice which HE has provided at infinite cost. Thus in the Redemption of Jesus Christ (Yeshua ha Mashiach) we can have the forgiveness of our sins. (See Acts v. 31 ; xiii. 38 ; and xxvi. 18). Even in Leviticus xvii. 11 we also read: "It is the blood which maketh an Atonement for the soul" and in Hebrews ix. 26 it says, "Without shedding of blood there is no remission of sin." What will your choice be—Salvation—with or without blood, remember the consequences are eternal—do not act rashly, think before you act.

By accepting God's way of salvation you have everything to gain—Pardon for your sin. Peace with God. Power to live a new life, and one day you will live in His Presence for eternity.

May God grant these blessings to every sincere reader of this message. Shalom and a Good Yontev!

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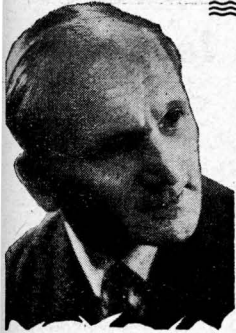
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## THE EASTER WISH

May the glad dawn  
Of Easter morn  
Bring joy to thee.

May the calm eve  
Of Easter leave  
A peace divine with thee.

May Easter night  
On thine heart write,  
O Christ, I live for thee!



H. W. Greenway

# Power for the Hour

## EASTER MONDAY, 11th April, 1955



John Dyke

### TRAFALGAR SQUARE at 11 a.m.

OPEN AIR RALLY convened by Pastor H. W. Greenway. Speakers include Pastors F. A. Hodge (Clapham) and J. Hywel Davies (National Youth Secretary) Outstanding testimony by Pauline Morgan. Soloists: Dawn Gidney and Ann Boddy. Choirs from Clapham and Essex, and London Crusader Choir.

### ROYAL ALBERT HALL

- 3 p.m. CONVENTION.** (Song Service from 2.30 p.m.)  
Convener: Pastor Douglas B. Gray.  
Speakers: The President, Pastor John Dyke, and Elim Missionaries.  
Prayer for the Sick and those seeking the Baptism in the Holy Spirit.
- 7 p.m. EVANGELISM.** (Song Service from 6.30 p.m.)  
Convener: Pastor G. Stormont.  
Speakers: Pastor R. D. Bradley, and Pastor H. W. Greenway (Vice-President), whose subject will be "Will Civilisation Crash?"

**Music.** 500-voice Elim Youth Choir, and the London Crusader Choir. Conductor: Douglas B. Gray. Ronald Cooper at the Grand Organ, Laurie J. Prentice and Clifford W. Daniels at the piano.

**Reserved Seats.** Seats may be reserved in Boxes and Stalls at 2/6 per seat per meeting (1/- for parties of 20 or more from any Elim Church if tickets purchased through their minister). Apply to Elim Headquarters, 20, Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

**Refreshments.** Both before and between the meetings there will be seven buffets open on



R. D. Bradley

the premises. There will also be several restaurants open in the neighbourhood.

**Rail Travel.** Parties of eight or more travelling together and returning the same day, may obtain return rail tickets at single fare plus one half, provided application is made before the day of travel.

**Buses and Underground.** Buses 9, 46, 52 and 73 pass the door. Underground: South Kensington, Kensington High Street, or Knightsbridge.

**YOU ARE ASKED TO BE EARLY.** Coaches may set down passengers on the West or North sides of Trafalgar Square, or in Horse Guards' Avenue, or Whitehall Place.

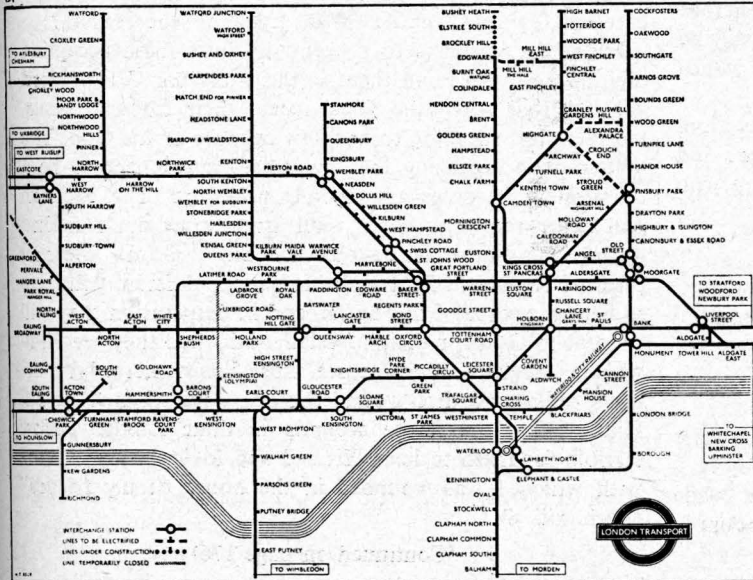
### LONDON EASTER CONVENTIONS

**CLAPHAM.** April 8-14. Carfax Hall, Carfax Square. Good Friday 11 and 7. Sun. 11 and 6.30. Tues., Wed. and Thurs. 7.30. Speakers include Pastors J. W. Newman, L. P. Cowdery, R. Lighton, and L. Wigglesworth. Wed. Special Missionary Night. Convener: Pastor F. A. Hodge.

**CROYDON.** April 7-10. Elim Tabernacle, Stanley Road. Thurs. 7.30 Good Friday 11 and 7. Sat. 7. Easter Sunday 11 and 6.30. Speakers include Pastors L. P. Cowdery (Birmingham), R. Lighton (Leicester) and F. Munday (A.o.G.) Bromley. Convener: Pastor H. Burton Haynes.

**EAST HAM.** April 7-14. Elim Church, Central Park Road, E.6. Week-nights 7.30. Good Friday 11, 3 and 6.30. Sunday 11 and 6.30. Speakers: Pastors J. T. Bradley, W. M. E. Plowright, C. J. Kingham and R. J. Niles.

**ILFORD.** April 8-14. Elim Church, Scrafton Road. Good Friday 11 and 6.30. Sat. 3.30 and 7. (cups of tea). Sun. 11, 6.30 and 8.15. Singing by the London Crusader Choir. Speakers: Pastors T. L. Middleton (Birmingham), A. Lambie (Hayes) and D. B. Gray. Tues. to Thurs. 7.30.





# THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

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## EDITORIAL

### Easter in London

Easter is here! Once again the thrill of this joyous season is with us. London will be taking on its freshness in the parks and open spaces. The countryside awaking out of its winter sleep is beginning to take on its colourful panorama. The lambs gambolling in the fields and the bursting trees and shrubs are a welcome sight after the sombre days.

London is always agog with activity at Easter, and once again the crowds will assemble in the Royal Albert Hall for the Elim Easter Festival of praise and the preaching of the Word. The Open-Air gathering in Trafalgar Square will open the day's witness, though many will have started early in the morning on their journey to London. In the afternoon and evening the fellowship in that lovely auditorium will be sweet as friends from far and near meet and mingle together, and worship together in that Mecca of Elim witness.

Londoners will be there, thronging the great corridors and queueing for the opening of the doors long before the advertised time of opening, and, best of all, it will be a meeting with the Risen Lord Himself. He will be standing there among us in all His risen power.

Let us make this the best Easter yet, and by our devotion, our worship, our eager anticipation of His Presence and Power, let faith rise to its highest level to meet Him who means so much to us all.

### The Acid Test

The Acid Test of a Spirit-filled life will always be:—

1. Can you labour cheerfully without earthly reward?
2. Can you toil on hopefully without tangible returns?
3. Can you travel the road of frequent criticism without bitterness?
4. Can you produce a smile on your face and a twinkle in your eye when you are not having your own way?
5. Can you pray, give and sacrifice out of sight while others lead the procession and receive all the honours?

It's only by the grace of God.

## Why Evangelize the Jew ?

By MURIEL ROBERTS (Elim Church, Salford)  
(Convert of the Salford Campaign)

WE ARE LIVING in momentous times. We can see the power of God moving upon individuals. During the Greater London Crusade in 1954, we saw thousands come over on to the Lord's side, but now we see even greater things than this. We see God moving a nation, a miracle in which man had no part whatsoever, a whole nation on the move by God's almighty power, fulfilling prophecies made nearly three thousand years ago.

This nation, although unknown to themselves, glorify God, indeed this is a nation chosen to glorify the name of God. First God chose a man, and in making Abram His choice, God found a man who counted God faithful and able. Abram was a Gentile, chosen by God to raise a nation (since called the Jewish nation) in order that His great plan of Salvation could be brought into operation. This nation was to be used as a means by which God was to bless the whole wide world. "And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3). This was no afterthought of God. This was planned that He might give to the world His Son, the Messiah Jesus, YESHUA HA MASHIAH, to be our Redeemer, Sanctifier and King of Kings. No wonder Satan hates this nation, no wonder they have become the most hated of all the peoples of the world, when Satan is the Prince of this world. One of the enemy's greatest successes has been to place in the hearts of men and women a hatred for God's chosen people Israel. He has done his work well, he has tried to put up again that middle wall of partition which our Lord has broken down. He has tried to cause enmity between Jew and Gentile. What could be the reason?

His main reason is to prevent the Jews from accepting their Messiah, to blind them to the truth, for God's Word declares that when the Jews accept their Messiah Jesus, ten Gentiles will cling to one Jew because of his God. The matter of evangelizing the Jew ceases any longer to be a question, it becomes an absolute necessity. The Messiah will never return to earth until Israel cries out for Him during the "time of Jacob's trouble." Before Messiah returns, Satan will fight and this nation of Israel will have to bear the force of this battle, and in desperation they will cry out to God for their Messiah, and when they see Him, what a shock for them to see those hands pierced by the cruel nails, and that wounded side. And when they ask Him, "What are those wounds in thine hands?" How terrible for them to hear His sad and loving reply, "These with which I was wounded in the house of my friends" (Zech. xiii. 6).

(Continued on page 176)

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# JESUS IS ALIVE

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*"He shewed Himself ALIVE after His passion" (Acts i. 3)*

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*By Pastor Edward Jarvis (Elim Church, Scarborough)*

**H**OW DO YOU KNOW that Jesus Christ is alive?" asked the critic to the elderly believer. "Because I spent half an hour with Him this morning" was the confident reply. He knew the secret of real prayer!

One of the outstanding features of the Christian faith is that it asserts that Jesus is alive. This remarkable claim is one of the main themes of New Testament teaching. Rob the Bible of this fundamental fact and the whole structure of true Christian faith collapses. Paul says "If Christ be not raised, your faith is vain" (I. Cor. xv. 17).

It is not difficult to establish the authenticity of our Lord's death. There is overwhelming evidence against the modern "isms" which state that He was in a coma when they laid Him in the tomb. Both Jewish and Roman historians record that He suffered the extreme penalty at the hand of the Roman Procurator, Pontius Pilate. The Bible clearly states that "one of the soldiers with a spear pierced His side," thus making sure beyond all argument that He was dead. Secret disciples, convinced of his death, tenderly laid His body in the tomb. Both friends and enemies testified to His death.

However, because of certain claims that Jesus had made during His life, the authorities felt it advisable to guard the tomb. Yet in spite of these special precautions, Christ arose, leaving the keepers of the tomb paralysed with a deathly fear. This remarkable phenomena produced strange complications for the officials, who after consultation thought it expedient to suppress the facts. The soldiers were then paid large bribes to circulate the story that His disciples came by night and stole the body while they slept. A preposterous story which will not stand honest examination.

Where did these frightened disciples suddenly find courage enough to face a strong guard of armed soldiers? Their previous behaviour contradicts this theory. How could they have moved a large stone, breaking the seal at the same time without making considerable noise which would have awakened the (supposed) sleeping soldiers? St. Augustine put it concisely when he wrote: "Either they were asleep or awake. If they were awake why should they suffer the body to be taken away? If they were asleep how should they know that the disciples took it away?" It is obvious that it was a ridiculous rumour, and that no honest person would put any weight on this flimsy report.

The fact of His resurrection is well established.

The Bible says that during the following forty days Jesus showed Himself alive by many infallible proofs. These post-resurrection appearances are of tremendous significance to the believer.

He appeared first to Mary Magdalene who wept bitterly

when she discovered that the tomb was empty, supposing that His body had been stolen. In this hour of utter dejection the Living Christ met her and assured her that her tears were in vain. She was then commissioned to break the wonderful news of His resurrection to the mourning disciples (Mark xvi. 10).

The same day He joined Himself to two disciples as they walked along the Emmaus road. They were in a confused state of mind, for the events of the past week had badly shaken their faith. He noted their sadness and began to explain to them the Scriptures concerning Himself. Later that day as He broke bread with them their eyes were opened and they knew it was the Lord. Their faith was reassured and their hopes restored (Luke xxiv. 13-34).

On the evening of the resurrection day he appeared to the disciples who were behind locked doors for fear of the Jews. To these affrighted men Jesus said "Peace be unto you" and confirmed His identity by showing them His hands and His side. Immediately their fears fled and they were glad (John xx. 20).

Some days later a small group of discouraged disciples decided to return to their business and go fishing. They toiled all night but the lake of Tiberias failed to yield one fish. Their enterprise was a failure. Jesus appeared and told them to cast the net on the right side of the ship. Upon doing this their nets enclosed a miraculous draught of fishes. The risen Lord brought immediate success and subsequently Peter's restoration (John xxi.).

Have you noticed that each appearance of Jesus brought instant blessing? To the bereaved—resurrection joy. To bewildered hearts—reassuring faith. To frightened men—holy gladness, and to discouraged disciples—success and restoration.

It was in the interests of your spiritual welfare that He both died and rose again. If you, therefore, will admit Him into your heart you will find Him a constant source of blessing and joy.

Take the Living Christ into every consideration of life and you will find Him equal to every situation that may arise. He has all power in heaven and in earth. JESUS IS ALIVE!

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Said Catherine Booth-Clibborn recently: "The vocation of a preacher is so desperately serious, the subjects he treats are so vitally important, the issues so overwhelming, that no one truly called of God dare spend his time and talents on anything short of the supreme objective. One day he must render an account of his stewardship."

**WHEN PAUL UTTERED THESE WORDS** he was addressing Agrippa, King of the Jews in the Roman province of Judea, one to whom he could say—"King Agrippa believest thou the prophets? I know that thou believest." It was therefore good reasoning on the part of Paul when he said to Agrippa—"Why should it be thought a thing incredible with you, that God should raise the dead?" For King Agrippa had a good knowledge of the Old Testament Scriptures and would no doubt often remember the testimonies of the prophets. He would think of Job when he said—"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." And of Isaiah when he said—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the

This glorious hope of coming resurrection is no doubt surrounded with many difficulties, because first of all among the great mass of dead decay has taken place, and the majority have been utterly dissolved into dust. When we open a grave and find nothing but a mass of brown powder or a few crumbled pieces of bone; when we think of ancient battle fields where thousands have fallen, where through the passing of years there remains not a trace of man since the bones have been so completely absorbed back into the earth, and in some cases have been drawn up by the roots of trees and plants and have passed on into other organisms. When we think of all that, it does seem a thing incredible that God should raise the dead. What is more, bodies have been destroyed by quick lime, some burned, others have been devoured by wild beasts, and some have even been eaten by their own fellow men.

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# THE MYSTERY OF RESURRECTION

BY GEORGE CANTRILL (Elim Church, Stafford)

*"Why should it be thought a thing incredible with you, that God should raise the dead?"* (Acts xxvi. 8.)

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dust for thy dew is as the dew of herbs and the earth shall cast out her dead." He would think too, of the testimony of Daniel when he said—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Then again in Hosea xiii. 14 Agrippa had another testimony where God said—"I will ransom them from the power of the grave: I will redeem them from death."

So you see God had plainly promised resurrection even in the Old Testament, and that fact should have been quite enough for Agrippa, but no, he was sceptical, and Paul knowing this threw out the challenge of our text—"Why should it be thought a thing incredible with you—King Agrippa—you above all men—you who have such a grounding in the Old Testament Scriptures, why should it be thought a thing incredible with you that God should raise the dead?"

First of all let us face the facts that make the resurrection seem impossible and which gave Agrippa good reasons for doubting it, and then secondly we will by God's help try to remove the difficulties and so make it more plain and simple to understand and to believe.

First, then let us look this difficult question in the face and in so doing we shall not for a moment flinch from a bold and plain assertion of our belief in the coming resurrection. We look for a resurrection of the dead, both the just and the unjust. The literal rising again of the human body is our firm belief and from it we shall not swerve.

How then shall these rise again? Think too, how widely diffused are the atoms which once built up human beings. Who knows where the atoms are which once composed Cæsar the conqueror, or Stephen the martyr, or Napoleon the vanquished, or Hitler the bloodthirsty dictator? Particles which were once part of a man may now be scattered far and wide—wide as the poles asunder. Why, one atom may be blowing across the Sahara desert, another may be floating in the Atlantic Ocean. Who knows, amidst the revolutions of the elements of this globe where the essential constituents of any one body may be at this moment? Where is the body of Paul, or any part of it, and of Festus who sent him to Rome, or of the Emperor who condemned him to death? No wonder then that it should seem a thing incredible that all men should rise again.

Think, too, of the many strange places in which many bodies now lie, some in deep mines, others carried away by the wash and swell of tides into deep caverns, some have been buried beneath mountains of fallen rocks, others in the cabins of sunken submarines, there they lie. In fact, who can point out a spot of earth where the crumbling dust of Adam's sons is not? The summer wind blows not down our streets without whirling some particle of what was once a man. There was not a single wave that breaks upon our shores that does not hold some relic of what was once human. They lie beneath each tree, they enrich the fields, they pollute the brooks and yet from anywhere and everywhere the scattered bodies shall return, like Israel

from captivity. As certain as God is God, our dead shall live and shall stand upon their feet like an exceeding great army. Wonder of wonders! Miracle of miracles! Can these dry bones live? When we come to think of it all, we marvel not that so many, even among Christians, should think it a thing incredible that God should raise the dead.

Secondly, having faced the difficulty which may have given Agrippa good reason for doubting the resurrection, we will now try to remove it and so make it more simple to believe. We should do well to look around us and see what the Lord has appointed as a means of increasing our faith, for I believe there are many wonders in the world which we would not have believed by mere report, if we had not come across them by actual experience and observation. The radio, though it be but an invention of man, would have been as hard to believe a hundred years ago as the resurrection is now. Who, in the days of pack horses, would have thought of flashing messages from England to America? If you had said that was possible you would have been laughed at. Our missionaries out in tropical countries, when they come over, tell us that when they talk to natives about the formation of ice and how people can walk across frozen water, and about ships being surrounded by mountains of ice out in the open sea, the water having become frozen solid, hard as a rock, the natives cannot believe it. Yes, everything is wonderful until we get used to it, and the resurrection owes its marvel to the fact that we have not as yet come across it in our own observation, that's all. If it did not happen so often, even the birth of a child would astound us. The thing, I say, only staggers us because we have not as yet become familiar with it. After the resurrection we shall become so familiar with it and so accustomed to it, that we shall regard it as being no more wonderful than our present creation. But there is one thing which, though we have not seen, yet is an historic fact based upon sound evidence, namely that Jesus Christ rose again from the dead, and by that act He has become the cause of our resurrection, the type of it, the foretaste of it, and the guarantee of it; for as He rose again so shall we, then "Why should it be thought a thing incredible with you that God should raise the dead."

The idea of the resurrection is easier to understand when I hear a gramophone unrolling some voice that spoke or sang into it years ago, the person having long since passed away. Put on the record and out comes the very tones, the very accentuations, the very song that was breathed into it. If man can do that, then surely God can return the voice of our departed at the resurrection, and if the voice, why not the lips, the tongue and the throat that fashioned the voice, and if the throat why not the muscles and bones which are less ingenious? Nay! why not the entire body? If man can reproduce his own voice, so that it can be heard years after his death, and if he can send his voice coupled with a pictorial representation of himself floating through the air to any part of the country—if man can televise man, then God can resurrect the dead. Oh, but you say, if a man loses a foot in a war, comes

home, and by an accident loses a finger, then goes to live with his relatives in America and there dies, will the foot come from the battlefield and the finger from England and join the body in America? Why not? for it is no more difficult for God to do that than what He is already doing in making up our bodies from all different zones of the earth, for some parts of our bodies are made up from the raisins of Italy, some from the bananas of Florida, some from Argentine meat, some from Jamaican sugar, other parts are made up from Russian wheat, Chinese tea and Malayan rice. Yes, animals, fruits, and plants from all over the world have become parts of our body. If God can do that now, then he can bring back our bodies, even though they be cut to pieces, burned, or blasted. That cloud high up there in the sky, what is it made of? Drops of water from the Atlantic Ocean, other drops from the Irish Sea and the English Channel, all embodied up there in a cloud. If God can make a lustrous cloud out of mere water drops gathered from far and wide, then can He not transport the dusty fragments of a human body out of the earth and from them build up a radiant body? Oh, why should it be thought a thing incredible with you that God should raise the dead. Why doubt the resurrection at all when all nature is full of analogies to support it. Even our ordinary sleep is a kind of death and our awaking in the morning a sort of resurrection.

Then there is the development of insects, which is a very striking analogy, the larvæ or caterpillar is man in his present state, the chrysalis is a type of man in his death, and the perfect insect escaping from the chrysalis and flying through space is a representation of man in his resurrection. Again there is the analogy of the seed, when it is put into the ground it dies and through death crumbles to dust until no trace of it can be found, yet some life germ, some essential nucleus still remains, for from it will spring forth a beautiful flower, a plant, a tree, the seed resurrected. That radiant butterfly, where did it come from? A loathsome chrysalis. The albatross that smites the tempest with its wing, where did it come from? A senseless shell. Last autumn the insects flew, and the worms crawled slower and slower, feebler and feebler, and then they stopped. They have taken no food, they want none, they lie dormant, insensible, but soon the warm south winds will blow and the earth will again be full of them. If God can do so much for all the rest of the hibernating creatures, then don't you think He can do as much for our bodies in the resurrection? This morning at dawn there was a resurrection, for out of the blackness of night came the brightness of day. Soon there will be a resurrection in all our gardens, fields, and countryside, then why not some day a resurrection in all our cemeteries and churchyards. Death is only a passing incident between this life and the next, let us then meet it with great expectation since it is not death but resurrection to which we aspire. Oh, glorious day of resurrection! Gladly will I fling into the grave this poor sinful frame, if at Thy call I may rise up, with a body tireless, pure, glorious, and immortal. "Blessed are the dead that die in the Lord," for they shall rise to a glorious resurrection in His likeness.



## WHY EVANGELIZE THE JEW—Continued

With all this in mind, what is our reaction to the problem of Jewish evangelism? Is it one of apathy, or is there in the hearts of even born-again believers the remains of "the old nature" as far as the Jew is concerned. That little seed of dislike. It is with deep regret that we are brought face to face with Christians who still carry the seeds of anti-semitism in their hearts. Let us examine ourselves and see that Satan has nothing in us he can use to keep a Jew from seeing Jesus in us. A converted Jew has said that he saw Jesus in the New Testament, but he wished he had seen Him before in Christians.

Christianity to the Jew sometimes reminds him of the gas chambers of Hitler, of the ghettos of Russia. It is not so very long ago, in France, that for a Jew to be out on a Good Friday meant certain death. There was a custom that every year on this day, the oldest and most venerable, had to stand as the Count came out of the Cathedral to receive a box on the ears for having killed Christ. At Toulouse, one old Rabbi received such a vicious blow, and fell down dead.

We are all sinners, both Jew and Gentile. During the Holy wars, when so-called Christians tried to free the Holy Land, they passed Jewish communities on the way, and they said: "Why, we are going to free the Holy Land, and here are the people who killed our Christ," and they fell on men, women and children, and put them to death. Yes, Jewish blood has flowed through Europe, sometimes in the name of Christianity. Whilst today the situation has improved in England, anti-Semitism is still in evidence, and it is very hard to speak to a Jewish person about Jesus. One has to gain their confidence, to show them the difference Jesus makes in our hearts. One of the results of the New Birth should be a great love for the nation whom God chose to be the Messiah's earthly brethren, not forgetting our Lord's command. "Go ye rather to the

lost sheep of the House of Israel." Remembering that it is "to the Jew first."

We may switch around God's plan, but we can be very sure that God will switch it back again, we may delay the plan, but never alter it, and whilst as a nation Israel will not listen, what a joy it is to see individuals coming to recognize their Messiah Jesus. What a responsibility the Church of God has in making sure that we have not substituted our own programme for the plan of God.

When speaking to a number of Christians of this great need, I have been asked, "Do the Jews need Christ?" They read in the Word of God that all Israel will be saved, but that is nationally, when the Messiah returns. In this day of grace, if a Jew dies without Christ, he is lost for ever, for all are sinners needing God's salvation. Some say, they have their own Scriptures which should be sufficient for them to believe in the Messiah. What most Christians don't know, is that the Old Testament is written for them in Hebrew and the average Jewish man or woman can no longer fully understand sufficient of this language, and the Rabbinical interpretation or "the Tradition of the Elders" renders God's Word of no effect. How we need to give them God's Word in purity and simplicity.

I wonder how many watchmen there are on the "Walls of Jerusalem" praying for "the peace of Jerusalem"? Let us make sure that we give the Jew his rightful place in our public and private prayers.

The time of the Gentiles is drawing to a close, the time of the Jew is approaching. We are just the middle link in a three-fold chain (Isaiah lxii.). Let us remember that we who were of the "wild olive tree" have been grafted into and are partakers of the "good olive tree." Therefore let us not boast against the natural branches, but seek by our life and testimony to bring them to the true knowledge of their Messiah and Saviour.

## CLASSIFIED ADVERTISEMENTS—Continued.

**Torquay.**—Comfortable board-residence; Christian home, on level, near sea and shops. Reduced terms October to June. Mrs. Davies, Littlecot, Old Mill Road, Chelston. Phone Torquay 2838. C.196

**Walton-on-Naze,** 5, The Parade. Phone 260. Board-residence, bed and breakfast; May, June, September, special out-of-season terms; Elim Church near by; lovely sea view. Pastor Wood. C.194

**Weston-Super-Mare.**—Well recommended, quiet, comfortable house; Christian fellowship; h. & c. and "Slumberland"; adjacent sea, buses; on level ground; farm produce; excellent cooking. Hilton, 17, Uphill Road. Phone: 601. C.178

**Worthing.**—63, Ham Road. Homely board-residence, two minutes sea and bus; good food; Slumberland beds; S.A.E. Mrs. Furze (Elim member). C.203

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

**Bournemouth,** Central.—Two rooms to let furnished, second floor, private house, select district; permanency preferred; kitchen with grill cooker, bedsitting-room, electric fire, meter; suitable for business lady, non-smoker; 33/- weekly. Box 4, Elim Evangel Office. C.224

## 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; £225 first year, £235 second year, £250 third year. Charge for board and lodging £108 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, quoting this paper. C.167

## SITUATIONS VACANT

**CHRISTIAN** young man wanted as packer in our publishing department and willing to learn stock keeping (preferably having completed his National Service). Apply in writing to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

**Wanted,** helpers for the season; two friends or sisters might suit. For particulars apply, Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. C.199

**Haulage** Contractors require drivers with fair knowledge of London, at London rates of pay, for flat and articulated vehicles. If you have a real desire to spread the Gospel while at work (Matt. x. 32 and John xxi. 15-17) this may be your opportunity, therefore if you live in this area write or call:—15-17, Upper Abbey Road, Belvedere, Kent. C.225

## WITH CHRIST

**Oldman.**—On March 17th. George William Oldman, retired Skipper of R.M.D.S.F. aged 74. Funeral at Elim Church, Lowestoft, conducted by Pastor George Backhouse, assisted by Supt. McClanish, R.M.D.S.F., and Major Griffiths (Salvation Army).

# Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

## "A Self Conceited-Blockhead"

That is how Abraham Lincoln, as President of the U.S.A., described a man who expected to get along in life without the help of God. "I talk to God," he said. "I should be a self-conceited blockhead if I should hope to get along without the wisdom that comes from God and not from man."

Nearly 200 years ago an ugly crisis loomed up and threatened the American Constitution. An aged statesman, Benjamin Franklin by name, called for daily prayers saying, "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see that God governs in the affairs of men. We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this; and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel."

Billy Graham was interviewed on his recent arrival for his Scottish Crusade, and when asked for his solution to the Hydrogen Bomb said, "I believe in revolution." Of course, his revolution, he went on to say, was a spiritual revolution. Doing things the Bible way. Forsaking the course of this world and talking to God about our needs.

C. E. M. Joad, in his "Guide to Philosophy" wrote, "Philosophers frequently do not even discuss the same questions, and that, when they do, it is only to give diametrically opposite answers." It seems that there are many "Christian" philosophers who do the same thing. They've got the answer to our problems, revolutionary, yes, but catastrophically so; the only effect of their revolution is to make a mess.

The solution to man's problems is to be found at God's consultation desk. How often are you found in His enquiry room?

Are you concerned about the desperate need of the hour? Do you sincerely desire the advance of the Elim Movement? Are you convinced that Pentecostal Power is the answer?

There are some who recognize the need but are not sufficiently interested to find the answer. The type of person who shrugs his shoulders, opens his arms in a gesture of despair, and chants the song I heard in my

youth, "What's to do about it? Let's put out the light and go to sleep." Obviously, that attitude helps no one.

Then there are others who set out to do something. They are the revolutionary enthusiasts. "We'll soon put this church right," is their war cry, and brandishing their magnifying glasses they set out to work, analysing, dissecting, and probing the moat in their brother's eye. Oh, yes, it is easy to look around in the church and find fault. Any clever Tom, Dick, or Harry, can do that. Your ears will provide you evidence of that fact. However, it is possible that sometimes they might be right in their diagnosis.

The youth rally may have been badly organized, the speaker uninteresting, the choir a shambles, and the testimony monotonous. What's to do about it? You can offer your ideas for consideration. And what is to happen if they are rejected? I recommend the striking words of Abraham Lincoln, the wise council of Benjamin Franklin, and the challenging words of Billy Graham. **Talk to God about the need.** The way of the world is to shout loud enough to create a disturbance.

The Pentecostal Movement in our country needs **prayer**—not criticism, but prayer. There are deficiencies in the best of orders. If you have been made aware of them, maybe it is for a purpose. Let me remind you of Abraham Lincoln's estimation of a person who thinks he can do everything without God's help—"A SELF-CONCEITED BLOCKHEAD!"



Southend-on-Sea Sunday School Anniversary Feature.

Incidentally, I came across this the other day. What do you think of it?

#### Evidence of Strength

To hold convictions, without obstinacy ;  
To have force, without brutality ;  
To improve error, without cynicism ;  
To be brave, without being rash ;  
To triumph, without contempt ;  
To despise crime, and love the criminal ;  
To argue a point, and stay fair—  
These are the marks of strength.

—Anon.

#### Thinking of Easter Monday

By the way, what is your attitude to the Easter Conventions? Do you go to be entertained? Or, do you attend the meetings with the object of making a contribution. The Lord is there, He is risen. The preachers are there to

exalt His name, the soloists are there to make His praise glorious, the convener is there to lead you in worship. But you must be there, because God is there to meet you. Maybe you are required as part of the choir to sing His praise, but you object because . . . well, we needn't go into all the excuses, but merely ask ourselves the question, "In which way may I be of greatest service to my Master?"

#### Bring Your Camera on Easter Monday

We are presenting a guinea prize for this year's best photograph of any event in London related to Elim's day in the capital. Trafalgar Square, near or in the Royal Albert Hall, are obvious places, but you will not be limited to any area if it has any connection with our Convention meetings. Action photographs are preferred, and they must be submitted in quarter-plate size, and if possible half-plate size. Submit them to the National Youth Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4, within three weeks.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor Gordon Wright, A.N.E.A.

**SUNDAY, April 10th.** Luke xxiv. 1-12.

"As they were much perplexed thereabout, behold, two men stood by them in shining garments" (v. 4).

This company of faithful women had arrived at the sepulchre very early to complete the embalming of the body of the Lord Jesus. To their consternation they discovered that the stone had been rolled away, and the body of Jesus was missing; but God had graciously sent two angels to explain the distressing situation. Though God has often directed a fellow-Christian to help us to understand our mystifying circumstances, yet many of our perplexities still remain, but we have the assurance that ultimately all mystery will give place to revelation.

**MONDAY, April 11th.** Luke xxiv. 13-24.

"Jesus Himself drew near, and went with them" (v. 15).

"Much of our sadness, like that of the two who walked to Emmaus, results from unbelief. Whilst they did not entirely disregard the testimony of the women, they were not disposed to place much confidence in it. The Lord Jesus did not pass by these aching hearts, though the ache was largely of their own making, but He walked with them, encouraged them to unburden their hearts, turned their attention to the Word of God as the source of comfort. So masterly was His exposition of the prophecies that their hearts began to glow, they began to see the crucifixion from the right perspective, the possibility of the resurrection became a probability.

**TUESDAY, April 12th.** Luke xxiv. 25-35.

"And their eyes were opened" (v. 31).

The hour of revelation is the hour of ecstasy. As Jesus had walked with them, He had been preparing them for this dramatic climax. At first they had doubted His resurrection, then as Jesus began to explain the prophecies they began to hope, but now—they knew. They looked back, and the circumstances which seemed a tangle now appeared as they really were—a pattern of exquisite grace. Beware of doubting when you cannot understand. Remember that here we are called to walk by faith, not by sight. God is preparing us for the hour of revelation when we shall see Him face to face.

**WEDNESDAY, April 13th.** Luke xxiv. 36-53.

"Tarry until ye be endued with power from on high" (v. 49).

Power for service is one of our major needs. We feel impotent before the challenge of the Christless masses and the numerous Christians who need healing. Talent is the gift of God, yet by itself it cannot achieve spiritual ends. So often experience forces us to lament that our efforts are as non-productive as was Samson's when the Spirit of God had departed from him. Education, personality, devotion to duty, enthusiasm, good as these things are in themselves, are not sufficient for the demands made on Christ's witnesses. These gifts and attainments are beautiful, but useless by themselves. To be effective instruments for the propagation of the Gospel they need the endowment of the Spirit.

**THURSDAY, April 14th.** Gen. xxi. 1-21.

"God hath made me to laugh" (v. 6).

That is a testimony which would surprise many a modern critic of Christianity. For it has become generally accepted that Christianity takes the spice out of life. Though there was much to make Sarah happy, there is far more to make us happy: we have a greater revelation of the love and beneficence of God, we have a greater accumulation of evidence of His faithfulness, a clearer conception of the plan of redemption, a multiplication of exceeding great and precious promises unknown to Sarah. God who gave the twinkle to the stars, the song to the birds, the music to the brook, gives the sparkle to life. A right relationship with God issues in holy ecstasy.

**FRIDAY, April 15th.** Gen. xxi. 22-34.

"God is with thee in all that thou doest" (v. 22).

Abraham had unconsciously set Abimelech a problem. As he had watched the life of Abraham, he wondered what was responsible for Abraham's success. He did not find the answer in Abraham's talents, personality, industry, so he concluded that God was with him to prosper him. The simplest as well as the greatest actions of a godly man betray the Divine presence. It is not only the way we preach the Gospel, but the way we hand a cup of water to a thirsty person; it is not only the way we pray, but the way we serve the customer; it is not only what we say, but how we look—that radiates the glory of His presence.

**SATURDAY, April 16th.** Gen. xxii. 1-19.

"And went unto the place of which God had told him" (v. 3).

The place of God's choice for Abraham at this period of his spiritual development was by no means pleasant. It meant anguish, for it demanded the sacrifice of that which was dearest and best, it meant perplexity for it appeared to thwart God's revealed purposes, it meant loneliness for the young men could not accompany him all the way. Great souls are not made in honeysuckle lanes, but on the bleak highlands where the wind howls. The disciples were tossed by the storm though they were crossing the Sea of Galilee at Christ's command. Paul's experience of God was the richer, his testimony the greater, and his ministry the sweeter for the hazards he had encountered. Lord, help me to walk with Thee with a calm abandonment to Thy will though I am mystified by the way Thou ledest.

# COMING EVENTS

**LONDON.** April 8. B.B.C. Broadcast. Light Programme at 12 noon. London Crusader Choir.

**THORNTON HEATH.** April 15th. Elim Church, Moffatt Road. Monthly Night of Prayer. 11 p.m.-6 a.m. Invitation to Prayer-Warriors and those seeking the Baptism in the Holy Spirit.

## EASTER CONVENTIONS

**BELFAST (Ulster Temple).** Ravenhill Rd. April 10-14. Sun. 11.30 and 7. Mon. 11.30, 3 and 7. Tues. 3 and 7. Wed. and Thurs. 8. Baptismal Service: Mon. 3. Speakers: Pastors J. C. Kennedy (Plymouth) and R. Reid (Portadown). Refreshments between services Mon. and Tues.

**BOLTON.** April 8-13. Elim Church, Moor Lane, Market Square. Good Friday 11 and 7. Sat., Tues. and Wed. 7.30. Sun. 11 and 6.30. No meetings Easter Monday. Special speaker: Pastor Kenneth J. Hathaway (Brecon). Items by Choir, Children, and Junior Crusaders.

**BRADFORD.** April 8-13. Elim Church, Southend Hall, Leeds Road. Good Friday 7. Sat. 7. Easter Sunday 10.45 and 6.30. Speakers include Pastors F. Coleman (London), J. Glass (Manchester), and G. Steele (Huddersfield). Convener: Pastor J. J. Morgan. Special Youth Fellowship, Wed. at 7.30. Speaker: Pastor A. E. Hardiman.

**CHELMSFORD.** April 8-14. Elim Church, Mildmay Road. Good Friday 11, 3, and 6.30. Speakers expected: Pastor and Mrs. W. Ll. Bell (Wales), and Mrs. F. Steele (former Essex Minister). (Full tea provided). Meetings also on Sun., Tues., Wed., and Thurs.

**EALING.** April 8 and 10. Elim Church, Northfield Avenue. Good Friday, 11. Easter Sunday 11 and 6.30. Speaker: Pastor J. Atkinson (Englefield Green).

**EXETER.** April 8 and 10. Elim Church, Paris Street. Good Friday 11. Sunday 11 and 6.30. Speaker: Pastor Joseph Smith.

**FINCHLEY.** April 8-10. Elim Church, King Street, off Church Lane, E. Finchley. Good Friday 3 and 6.30 (cups of tea provided). Sat. 7. Sun. 11 and 6.30. Speakers include Pastors L. Wigglesworth (Congo), E. C. W. Boulton (Brixton).

**GLOUCESTER.** April 8-10. Elim Church, Millbrook Street, off Barton Street. Good Friday 11 and 7. Sat. 7. Sun. 11 and 6.30. Speaker: Pastor Selwyn Homer. Convener: Pastor G. Cauty.

**HULL.** April 7-12. City Temple, Hesse Road. Thurs. 7.30. Good Friday 10.45. Sat. 7.30. Sun. 10.45 and 6.30. Tues. 7.30. Speaker: Pastor H. W. Fardell (former minister).

**ISLINGTON.** April 8 and 10. Elim Church, Lennox Road, Finsbury Park. Good Friday 11 and 7. Sun. 11 and 6.30. Speakers: Pastors J. Atkinson and L. Wigglesworth.

**LEEDS.** April 8-14. Foursquare Gospel Church, Bridge Street. Good Friday 7. Sat. 7. Easter Sun. 10.30, 2.30 and 6.30. Mon. 11, 3 and 6.30. Tues. 3 (Missionary Service) and 6.30. Wed. and Thurs. 7.30. Speakers: Pastors G. Holmes (Doncaster), H. Palliser (Edinburgh), H. Toft (Sheffield), and W. H. Urch (Dundee). Visiting missionaries, Eva Davison and Ann Symond (British West Africa) Singer: Miss Mair Jones.

**LEYTON.** April 8-14. Elim Church, Vicarage Road, E.10. Good Friday 3 and 6.30. Pastor W. Turney and Braintree Choir. Sat. at 7. Sun. 11 and 6.30. Tues., Wed., Thurs. at 7.45. Pastor F. Frost.

**LOWESTOFT.** April 8-14. Elim Church, Milton Road. Good Friday 11 and 7.30. Sat. 7.30. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Special speaker: Miss Florence Munday. Convener: Pastor George Backhouse.

**PRESTON PARK, Brighton.** April 8-14. Elim Church, Balfour Road. Good Friday 3 and 6.30. Sat. 7. Sun. 11 and 6.30. Tues., Wed., Thurs. 7.30. Speaker: Pastor James McAvoy.

**SCARBOROUGH.** April 8-11. Elim Church, Murray Street. Good Friday 10.30 and 6.30. Sat. 7. Sun. 10.30 and 6.30. Easter Monday 3 and 6.30. Speakers: Pastors W. R. Jones (Bristol), E. Harford (Hereford). Convener: Pastor E. J. Jarvis. Extension meetings, Wed. and Thurs. 7.

**SCUNTHORPE.** April 8-12. Elim Church, Ferry Road. Good Friday, 11, 3 and 6.30. Sat. 7. Sun. 11 and 6. Easter Monday 3 and 6.30. Speakers include Pastors L. Lambert and R. D. Bradley. Convener: Pastor A. J. Chuter. Special singing by parties.

**SHEFFIELD.** April 8-12. Elim Church, Howard Street. Good Friday 7.30. Sat. 7. Sun. 10.45, 2.30 and 6.30. Mon. 3 and 7. Tues. 7.30. Speakers: Pastors J. Osman, and W. Kelly. Convener: Pastor S. Penney. (Cups of tea between meetings on Monday).

**SOUTHEND-ON-SEA.** April 8-10. Elim Church, Seaview Road. Good Friday 11, 3 and 6.30. Sat. 6.30. Easter Sun. 11, 3 and 6.30. Speakers: Pastors H. W. Greenway and Garfield Vale (Maidstone).

**SWANSEA.** April 8-12. Elim Tabernacle, Alexandra Road. Services: Good Friday 11 and 7.15. Sat. 7.15. Sun. 11 and 6.30. Easter Monday 3 and 6.30. Tues. 7.15. Speakers: Pastors L. Green and J. Gardiner. (Cups of tea provided between services Mon.).

**SWINDON.** April 10. Coronation Temple, Osborne Street. Easter Day 11 and 6.30. Speaker: Mrs. Gorton. Singing by the Ladies' Choir.

**WIGAN.** April 8-14. Central Hall, Station Road. Good Friday 7 (Communion). Sat. 7.15. Easter Sun. 11 and 6.30. Easter Mon. 3 and 6.30. Tues., Wed., and Thurs. 7.15. Speakers: Pastors W. J. Martin and G. Harpin. Convener: Pastor T. E. Francis.

**YEOVIL.** April 8-11. Elim Church, Southville. Good Friday 7. Sat. 7.30. Sun. 11 and 6.30. Easter Monday 3 (tea at 5) and 7.30. Speaker: Pastor A. S. F. Horne. Convener: Pastor I. R. Moore.

London Conventions on page 171

## Elim Year of Continuous Prayer, 1955.

### "POWER FOR THE HOUR"

April 9th, Midnight to April 16th, Midnight.

Chelmsford, Southend-on-Sea, Becontree, Colchester, Liverpool, Penzance, Bishop Auckland, Elim Friends in Canada, Driffield, New Zealand Churches.

## EASTER CAROL

O Earth! throughout thy borders  
Re-don thy fairest dress;  
And everywhere, O Nature!  
Throb with new happiness;

Once more to new creation  
Awake, and death gainsay,  
For death is swallowed up of life,  
And Christ is risen today!

Let peals of jubilation  
Ring out in all the lands;  
With hearts of deep elation  
Let sea with sea clasp hands;

Let one supreme *Te Deum*  
Roll round the World's highway,  
For death is swallowed up of life,  
And Christ is risen today!

---George Newell Lovejoy.

## YOUR SINS

It is a great deal easier to commit a second sin than it was to commit the first, a great deal harder to repent of a second than it was to repent of the first. Then by God's grace never commit the same sin twice.

The beginnings of sin are modest; the issues of sin are impenitent.

No man is excessively wicked all at once; but no man knows when he is going, how far he will go.

Sin is one of those things that will not have done with you when you would like to have done with it.

## Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bangor, N. Ireland.**—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. and c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.171

**Blackpool.**—Warm welcome; comfortable board-residence, near sea, and buses to churches. Special terms 11/6 per day, Easter to end of May. Prentice, 76, Lord Street, North Shore. C.222

**Bridlington.**—A holiday at "Shalome" will do you good. Book early for Easter, Whitsuntide, and your annual holiday. Our pensioners' fortnight last year was a happy period. The date this year is May 14th to 28th with special terms. Apply at once to avoid disappointment. Barraclough & Riley, 21, Albion Terrace. 'Phone 5276. C.129

**Cliftonville, Margate.**—Christian Guest House; terms moderate; board-residence or bed and breakfast. S.A.E. to: Mrs. Every, "Cartref" 59, Fitzroy Avenue. C.219

**Cornwall, Newquay.**—Best in June, special cheap rates; first-class catering; every modern facility; sea front, overlooking golden sands and surf; 2 minutes from Elim Church; brochure. Fairhaven, Bothwicks Road. 'Phone 2979. C.216

**Cornwall, Newquay.**—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.190

**Derbyshire.**—Eventide Home. Comfort and fellowship are assured to residents at the Pentecostal Eventide Home. Enquiries with stamp to The Secretary, The Brooklands, Bakewell. C.170

**Eastbourne.**—Vacant from Easter until October, small hall flat, central, no attendance; 1 single bedroom, also single divan bed-sitting room, kitchen, electric stove and fire, no bathroom; in-

clusive rent 3 guineas weekly; Elim Church nearby. Mrs. Handley, 66B, Ashford Road. C.223

**Easter in London.**—Elim Woodlands is open for visitors. Come and enjoy happy Christian fellowship. Apply to Mrs. J. T. Bradley, 30, Clarence Avenue, Clapham Park, London, S.W.4.

**Elim Woodlands.**—Open to visitors July 16th-September 10th. Situated in four acres of grounds and woodland; reasonable terms; 20 minutes to Marble Arch. Write for brochure to Mrs. J. T. Bradley, 30, Clarence Avenue, London, S.W.4 S.A.E.

**Felixstowe.**—"White Gables" Stanley Road. Happy Christian fellowship; good food; 1 minute sea and shops; most bedrooms have sea views; h. & c. all bedrooms; moderate terms; personal supervision. S. A. E. Mr. and Mrs. C. W. Wheatley. C.204

**Felixstowe.**—"Bethany" Christian Guest House, centrally situated, 3 minutes sea, shops, station; good food, spring interior beds; moderate terms; personal attention. Proprietors: Mr. and Mrs. A. G. Thwaites, 19, Leopold Road: 'Phone 1229. C.211

**Guernsey.**—Board-residence, private house; good food, home comforts; near Elim Church, bays 'bus routes. Send S.A.E. to Mrs. LePage, "Rosamunda" Nocq Road, St. Sampsons. 'Phone: Guernsey 5258. C.218

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