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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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Photo by

Michael Greenway

**CROWDS LISTEN ATTENTIVELY TO ELIM EVANGELISTS IN LONDON'S
FAMOUS TRAFALGAR SQUARE**

SPECIAL EVANGELISTIC NUMBER

I AM convinced that the movement which I am proud to serve has the greatest message in the world. I am further convinced that the Pentecostal Movement has the finest ministers and workers that have ever been given to the Church of Jesus Christ. I am certain too that we have the finest and keenest personnel for our great missionary enterprise that any movement has been privileged to have. Further, the masses of Pentecostal people the world wide over are on fire for God and the most generous people among all believers. Yet it all becomes of no use unless we can show the same white-hot zeal that characterised the life of our Master.

In our great quest we can only go to One of whom it was said by friends, followers and enemies alike that the zeal of His Father's house had eaten Him up. In the revival fires that must precede the coming of Christ we must be ready so that each one of us can be used to our utmost limit. Nothing can stop this revival. All the pessimism of unbelieving Christians, all the feverish work of seducing spirits, all the false teachings scattered throughout the world, all the cold formality of dead religion and outworn tradition can never prevent the fire of God from spreading. Jesus said "The gates of hell shall not prevail."

All the so-called interpreters of the Scripture who either relegate revival to the past or are content to push it into the future will one day have to eat their words as the news gets around that thousands and thousands of people are being swept into the kingdom of God. The phenomenon of 750,000 blinded Roman Catholics coming to Christ in the last few years in Brazil is an eye-opener to what can happen.

We must remember that three times Jesus said

"THE FIELDS ARE WHITE UNTO HARVEST"

There never has been a time more ripe than the present moment. The days in which we live are serious, and the leaders of the Church must ever be alive to their work of seeking to win the people for Jesus Christ. We must go into the highways and the byways to all nations and to all people and preach the Gospel, and Christ has given us His sacred promise that He will work with us.

Some people are afraid of enthusiasm and fanaticism, and tremble because of the wild fire of revival. The fervency of some of the great men of the Bible, both in the Old and New Testaments, surely puts us to shame. Paul sang at midnight in prison, men hazarded their lives and burnt themselves out and died prematurely. David danced before God. Moses prayed with such intensity that he

"THE MASTER PA"

By P. S. Brewster (Minister of Cardiff City Temple)

asked that his name be blotted out from the book of life for his brethren's sake. That is the kind of zeal we must have today.

When the disciples saw Christ in action cleansing His Father's temple, they remembered the Messianic psalm and said

"THE ZEAL OF HIS FATHER'S HOUSE HATH EATEN HIM UP"

Whatever Jesus did it was with consuming passion. In His prayer life He prayed with strong crying and tears. In His personal life he was moved with compassion, and when He saw the sufferings of the people He said they were like sheep without a shepherd. In His preaching He held nothing back, until even His enemies said "Never man spake like this man." In denouncing wrong He did not know the meaning of diplomacy. He whipped out the traders and said with authority: "My Father's house shall be called a house of prayer for all nations, but you have made it a den of thieves." It is no wonder that the disciples were frightened and overawed at the situation.

Christ was attending one of the three main feasts of Jerusalem, and it was compulsory for all males to attend unless sick or disabled. This feast was the traders' harvest and it was almost like the yearly fair of Jerusalem. The foreign currency was changed into temple money at a profit. Lambs and doves were sold and kept in the Gentile court. It was God's plan that the heathen and the Gentile should always have the opportunity of watching the Jews at worship, and the Gentile court was there for that purpose, but the priests had filled the court with animals and money-changing tables. The people's evangelical enterprise had died out and this made Christ angry.

Some say that when Christ made a whip and drove out the animals and the traders and overturned the money-changers' tables He would not have used that whip. Do not be too sure. Do not make all of Christ's actions so anæmic. I do not know whether He did or did not use it, but the fact remains that all fled from His blazing, consuming passion and fury. The very driving out of the animals was prophetic: "You will not need these any longer; I am the Lamb of God."

Let it ever be remembered the temple was defiled by the religious people and the religious leaders of

ON OF CHRIST"

the zeal of thine house hath eaten me up" (John 2:17)

that day. Years later when Christ went to the Cross they remembered His words and His zeal. In the second chapter of John there are three things about zeal that must be noticed.

I. GOD-INSPIRED ZEAL REVEALED

In considering zeal we must remember there is the good and the bad. There is **misplaced zeal**. King Saul was a hot-headed and bad-minded man, and in his zeal he slew the allies of Israel even though a friendly treaty had been made. In so doing he brought trouble to himself, his family and the nation. Then of course we have Jehu, who had tremendous zeal and asked the people to go along and see his zeal for God. His zeal was only for display—it had no depth.

Then there is the **zeal of prejudice**. In the days of Paul the Jews had zeal, but it was without knowledge, built on prejudice, ignorance and religious pride. Paul then turned the searchlight on his own life. "Beyond measure I persecuted the Church of God and wasted it, being more exceedingly zealous of the traditions of my fathers." The spirit of the Devil can hide in so-called zeal. The Scripture says that the time will come when they will kill you and think they are doing God a service.

But there is also the **zeal of the Lord of hosts**. We have here the good zeal of which our lesson gives us guidance. Of the increase of His government there shall be no end. The zeal of the Lord of hosts shall perform it.

The disciples had never seen Christ like this before, and it upset them. They thought He was losing His dignity as a King. "*The zeal hath eaten Him up.*" To be *eaten up* is an arresting statement. Take another look at Christ and see what He is doing and why. Such a dreadful desecration of His Father's house utterly consumed Him. All His lamb-like meekness was eaten up. Neither was it a burst of passion that took hold of Him for just a moment; it lasted right until He went to the Cross, when He saved the thief and said "Father, forgive them, for they know not what they do." From the beginning to the end He had no heart for anything else but His all-consuming passion for His Father's will. In His own words it was His meat and drink. His zeal sustained and impelled Him right through life.



II. GOD-INSPIRED ZEAL DIRECTED

It was the zeal of His Father's house that ate Him up, and not any other kind of zeal. Yes, it was a zeal for the structure, the actual temple building.

Yes, it was a zeal for the message: He contended for the faith. The early Church continued in the doctrine of the apostles.

It was zeal for truth and not for party. It was mental hostility to error. Yes, it was zeal for the

Yes, it was zeal for the discipline of the house of God. Wickedness must never be tolerated. Yes, it was a zeal for the unity of the body of Christ. We are built together as a habitation of God through the Spirit.

The psalmist predicted that Christ's zeal for His Father's house would bring persecution and calamity, and it did—it *took Him to the Cross*.

III. GOD-INSPIRED ZEAL IMITATED

Later, in His resurrected glory, Jesus demanded that His zeal be imitated. I know we cannot expect to demonstrate exactly the same zeal, but that can be our goal. The servant must be like his master. As He was eaten up in His Messianic office, so were the disciples in their apostolic commission. In their great zeal which was unto death they overthrew pagan rule and authority and spread the Gospel wherever they went in a short space of time. They defied rules and authority and went to prison, death and the stake. Paul's heart absolutely ate him up. Love of wife, family, self-comfort—it was all swallowed up in this same all-consuming passion for the glory of God. I do not live, said Paul, but Christ lives in me.

I can only ask, is your heart so eaten up like this for the work of God? If not, be zealous and repent.

Editorial—

ONCE more we send out a special number of the "Elim Evangel" devoted to the proclamation of the great message of God's redeeming grace. It goes forth with the prayer that its message may meet the need of many a seeking soul and serve to point them to the One who has brought joy and peace to our hearts.

If you are already a believer, please pass on your copy to an unsaved friend, first of all filling in the address of your local Elim Church and the times of services in the blank panel on the next page.

Immediately following this issue, we are publishing a special undated "Elim Evangel" of eight pages for use in free distribution. It consists of the pages in this number marked with an asterisk after the page number, together with the cover, and is available at 2d. a copy through your local Elim Church, or direct from Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4. Order now while stocks last.



Women's Column

By Gladys Gorton

"LET ME BURN OUT FOR THEE"

CASUALLY looking through a glossy magazine which was handed to me, I read an article by Lady Docker, who provokes admiration in some and scorn in others. "I live life at a full-throttle pace. It is the same with Sir Bernard too. I believe in applying myself wholeheartedly to whatever I do. I burn myself out." So do I, but her motives and mine are poles apart. Instantly my heart responded, "Let me burn out for Thee, Lord."

You and I, who are we? From the world's estimation just nobodies, that's all. But the stars of fame today will vanish as new stars hit the horizon of tomorrow, and the somebodies of yesterday will be the nobodies in the tomorrow of eternity, whereas the Christian, unknown and unthought of by the world and its standards, will shine as the brightness of the firmament for ever and ever before the presence of His glory: His jewels (Malachi 3:17).

Take heart. Everything you do as unto Him builds an eternal reward. You may not "shine" in the public eye. Your life is so ordinary, there is nothing outstanding about it. If you live for the glory of God He transforms the ordinary into the extraordinary.

Mary Slessor of Calabar burned herself out for Jesus Christ. From the slums of Dundee she went to the jungle and mud-huts of Africa. She wrote in her well-worn Bible: "The smallest things are as absolutely necessary as the great things," and when someone told her that her reward would be a starry

crown she said: "What would I do with starry crowns except to cast them at His feet?" On her last visit to Scotland folk thought she would retire, but no, back to Calabar she went and plunged farther into the interior. "I cannot stay. I must go back," she cried. "There's a fire burning within my heart which compels me to return."

"The love of Christ constraineth us," declares Paul the apostle. Because of Christ's mighty love, which mastered him, he burned himself out. Are you and I burning ourselves out for Him? Nothing else matters—*nothing*. For self and the trivial things of time so much is frittered away. Compared with eternal values gold, fame and high position are but imitation jewellery. To gain the preciousness of the Pearl of great price is priceless.

Mary Slessor's name is famous in the annals of the Christian Church, but few, if any, know the names of the many who supported her by their sacrificial giving and intercessory prayers. A little seamstress, a humble charlady maybe—His jewels. He remembers, and He will reward accordingly. As Jeannie of Ballymena used to say, "We have only one life, 'twill soon be past. It's only what's done for Jesus that will last." At the judgment seat of Christ our works will be tried in the fire. Will they be hay, wood or stubble; or gold, silver and precious stones? (1 Corinthians 3:12, 13)

Thought: "The Saviour Christ saw the present with eternity's eyes, hence with the divinest and deepest pity He exclaims, 'If thou hadst known.'"

BISHOP TAYLOR-SMITH.

THE ELIM EVANGEL

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This Movement is an Eye-opener!

SUCH was the unbiased comment of one outside the ranks of the Elim movement, and thousands over the years have been similarly impressed as they have witnessed the great meetings of this organisation which annually fills the Royal Albert Hall in London for its Easter gatherings.

Commenced nearly half a century ago, the Elim Church is part of the great world-wide Pentecostal movement which today has a total membership of about 10,000,000 people. There are Elim churches in most of our larger towns and cities where enthusiastic congregations gather for the proclamation of the Gospel message and for Christian fellowship.

Its doctrines are comprehended simply in the slogan "Four-square on the Word of God," for we believe the whole Bible to be the inspired Word of God, with a message as vital for mankind in this atomic age as in the first century.

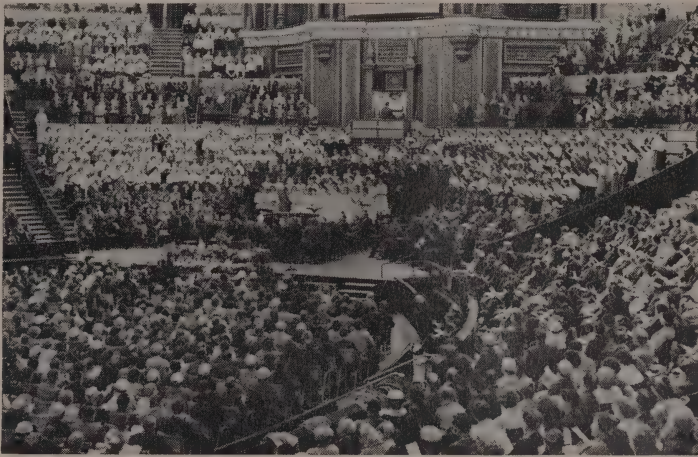
Four main aspects of the person and work of the Lord Jesus Christ are stressed: first, His power to save from sin through His redeeming sacrifice on Calvary; second, His power to heal both mental and physical sickness as in the days of His earthly ministry; third, His willingness to empower believers with the Holy Spirit, the third person of the Trinity, so that they may become effective witnesses, as were the first Christians; and fourth that Christ is soon coming again in person, to receive to Himself his waiting people, and then, with them, to return and set up His kingdom.

The work of the Elim Church is characterised by its pioneer evangelistic campaigns, seeking to present to the unchurched masses the message of the risen Christ and His power to save and heal; by its regular fellowship services, where every believer may participate in public worship; by its lively youth evangelism; and by the overseas extension of its missionary enterprise.

If you have never entered an Elim church or enjoyed an Elim service, why not take the opportunity next Sunday of visiting the Elim church in your vicinity? You will find its address below, and a warm welcome when you get there. The minister will be only too pleased to visit you should you so desire and to help you with your spiritual problems.

THE EDITOR.

WORSHIP IN AN



Youth Choir and some of the crowd at an Elim Easter rally.

E L I M C H U R C H

NEXT SUNDAY



Troubled?

A FEW years ago, we lived for some time in a little cottage built into the hillside on one of India's well-known hill stations. From our window each day we could see the sturdy hill-porters toiling wearily up the hillside, laden with great burdens—trunks, packing-cases, boxes of merchandise of all descriptions. Sometimes they would rest their load for a moment on a large stone before shouldering it again, but such respites were few in their upward progress. How we pitied them, for we knew that their lives were often very short because of the loads they carried.

Yet they are not alone in their bearing of burdens, for there are burdens that we all bear, and some are indeed heavy and grievous. The sorrowing widow, the hopeless invalid, the multitude of halt, blind and lame—these are ever with us. Then, beyond the larger afflictions, is it not true that every heart knows its own bitterness, for "man is born to trouble as the sparks fly upward." Paul said that we are

TROUBLED ON EVERY SIDE

The believer is not exempt from all such sorrow and suffering. We too may have to walk through the valley of the shadow, but—and here is the glorious compensation—the Lord has promised to be with us. "For Thou art with me." What a difference companionship means, yet so often there are things we cannot impart even to the best of friends—but not so with Him, for He knows and understands all our need. "He will be with thee in sorrow to bless and sanctify to thee thy deepest distress."

Of course, there are some burdens we bear needlessly. Martha, the sister of Lazarus, was troubled about many things. She need not have been. It was not to inspect her home or sample her culinary accomplishments that Jesus had come, but to fellowship with those who dwelt there. The burdens that weigh men down are so often the burdens of yesterday and tomorrow. Yet yesterday is gone, and we cannot change it, and tomorrow is still in the hands of God, its outcome beyond our knowledge. Have we not all often worried about things, only to find that the thing feared never happened? The Scripture says, "Sufficient unto the day is the evil thereof." God has promised us strength for today. "As thy day, so shall thy strength be," He says.

The greatest burden of all, however, is one that this human frame was never designed to stand, and that is why so often man is weighed down beneath it. Do you recall the story of Christian in John

Bunyan's immortal story? He was weighed down with the burden of sin. Yes, God made man in the first place in His own image, and man was not built to bear sin, which therefore becomes

AN INTOLERABLE BURDEN

one, moreover, which all his efforts can never shift. Nor indeed can we flee from it, for it is not without but within. How many have fondly imagined that by changing outward circumstances they could

Weighed down?

change people, but they have discovered that their endeavours were futile. Then you may say, "If God never intended man to bear this burden of sin and of a guilty conscience, why does He not do something about it?" Now that is just our message to you: *He has*. Jesus came and lived among men with one great purpose in view, that He might become your burden bearer and mine, dying finally on the Cross to bear away your sins. "Behold the Lamb of God," says John the Baptist, "which taketh away the sins of the world." You and I need struggle under this burden no longer, but, like Christian, we may lose it at the Cross. "Come unto Me," says Jesus, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you." Yes, Jesus takes the burden of our sin, and in all the other many burdens of life He shares the load with us. How often Jesus, in the carpenter's shop, must have made yokes for the oxen. I am sure they were easy

MY SUBSTITUTE

WHEN I was a boy at school I saw a sight I can never forget—a man tied to a cart and dragged through the streets of our town, his back already torn and bleeding from the lash. It was a shameful punishment.

For many offences? No; for one offence. Did any of the townsmen offer to take some of the lashes for him? No; he who committed the offence bore the penalty all alone. It was the penalty of a changing law, for it was the last instance of its infliction.

When I was a student at the university I saw another sight I can never forget—a man brought to die. His arms were tied to his sides, his face was as pale as death. Thousands of eyes were upon him as he came into view.

Did any man ask to die in his stead? Did any friend come and loose the rope and say, "Put it around my neck; I will die instead?" No; he paid the penalty himself. He broke the law at one point and he died for it. It was the penalty of a changing law in this case also, for it was the last instance of capital punishment being inflicted for that particular offence.

I saw still another sight I shall never forget—myself a sinner, standing on the brink of ruin, condemned to eternal

yokes that He made, for He had compassion on all. Under the law of Moses it was forbidden to yoke together two unequal animals, like the ox and the ass, for of course the yoke would fall more heavily on one than on the other. Yet Jesus exempts Himself from this kindly provision when He says "Take My yoke upon you." He yokes Himself with us, though this means that He takes the heavy end of the yoke. That is why His yoke is easy. The burdens are no lighter; maybe sometimes they are heavier, for there are burdens that we enter into when we know and love the Lord: the burden of others' cares, the burden for their souls and for His kingdom. However,

HIS YOKE IS EASY

this burden we bear for Him, for we bear it with Him, and He takes the heavy end. But it was heavy for Him, for it led Him to Calvary. True He calls

almost as big as herself. "What a burden you are carrying," said a passer-by. "It's not a burden," said the little girl, "it's my brother!" Praise God for His love! We can sing, as that little boy might have done, "Love lifted me." "With Him," says the Scripture, "there is lifting up." Oh, how grand to feel in our weakness the sustaining power of the Lord!

In olden days ships were often unable to cope with the storms, and sometimes the timbers would begin to shift, the seams to split. Then they would pass great cables beneath them which would hold together the shifting timbers and enable the little craft to reach the safety of the harbour. Are we not often like that—the storms of life have beaten upon us until it seems that all hope is gone and we must sink beneath the billows? Then, as we lean all our weakness on Him, we feel His sustaining power undergirding us. If we know Him as Lord and

"Cast thy burden upon the Lord"

By Aubrey D. Hathaway, B.A., A.K.C.

us to take up the Cross and follow Him, but we have His strong right arm to share the load.

Ponder for a moment on those wonderful words in the psalm: "Cast thy burden upon the Lord, and He shall sustain thee." Do you notice the emphasis here? *He not only bears our burdens, but bears us too.* A little girl of about six summers was struggling along the road one day carrying a great big baby,

Saviour, we may still face the storms and tempests, but we shall find that there are available to us Divine resources, such as the world knows nothing of, resources of spiritual power which will enable us by His grace to ride out the storm and come at last to the desired haven.

Listen, friend. Men are just discovering that there is something that, like an adhesive, keeps the particles of which the atoms are made holding together. Without this all matter might dissolve in a flash. Long ago the Bible told us that "He upholdeth all things by the word of His power." Then cannot He keep you? "Cast thy burden upon the Lord, and He shall sustain thee," and first of all bring Him the load of your sin, that intolerable burden He never meant you to carry. At Calvary's Cross you will find the burden lifted, and all life's burdens will be lighter, because He will lift the load—and, what is more, He will sustain you.

By JAMES SIMPSON
(Inventor of Chloroform)

punishment in the lake of fire. For one sin? No; for many, many sins committed against the unchanging laws of God.

I looked again and beheld Jesus Christ as my Substitute. He bore in His own body on Calvary all punishment for my sin. He died on the Cross that I might live in glory. He suffered—the Just for the unjust—that He might bring me to God. He redeemed me from the curse of the law. I sinned and was condemned to eternal punishment. He bore the punishment and I am free.

The law of God required a perfect righteousness such as I never had. Again I looked to Him and found that "Christ is the end of the law for righteousness to every one that believeth." The law required spotless purity and I was defiled with sin.

Again I looked to Him who loved us and washed us from our sins in His own blood. I was a child of Satan, a child of wrath, "but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." And I found in Him not only my Substitute, but the full supply of every need of my life.

I commend this wonderful Saviour to you, "for there is none other name under heaven whereby we must be saved."

My decision

Being convinced that I am a sinner, and believing that "Christ died for the ungodly," I now accept Jesus as my Saviour and with His help I intend to confess Him before men.

Signed Date
Read Romans 3 : 23; John 14 : 6; John 3 : 16;
Acts 16 : 31; Romans 10 : 9



THE preaching of the Cross to many is still foolishness, but to those who are saved it is the power of God—God's dynamite, stronger than atomic power or any other power; power to break the hardest heart; power to reach individual men and women who have sunk deep into sin and lift them up until they are fit to live with a holy God.

Calvary is not just a fact; it is a force; not simply a date on the calendar of time, but a dynamic in human life. Men and nations are brought to the point of desperation as they wander from the Cross. But today the Cross of Jesus stands as a sign-post to a world lost in doubt and despair, also to souls that are lost in the darkness of sin and the fog of unbelief. The Cross must be preached to this dying world, but it must be preached by those who know its power if it is to have the witness of the Holy Spirit and become the energy of God in them that believe. This is the only message that promises peace and prospect to a hopeless race.

THE POWER OF THE CROSS IS MADE NECESSARY BECAUSE OF THE POWER OF SIN

Sin is the blackest page in human history, the most tragic fact in human experience, a deadly disease which is eating out the heart of the race. God told the truth when he said "The wages of sin is death." It is death to all the hopes that well up within the human heart; it is death to all your ambitions, to all that is fine and noble and pure and good; it is death to character, reputation and personality. It brings moral death, mental death, physical death and spiritual death.

THE POWER

"Who was delivered for our offences, and w

By John Woodhead, F.R.G.S

There were three crosses on the hill of Calvary. Who, would you tell me, was the One on the middle Cross? Would you reply that He was the only begotten Son of God? Would you reply that He was God incarnate? Would you reply that He was the One who in the beginning called the worlds into being out of nothing at all? Then sheer human logic forces you to the conclusion that sin is a terrible thing to require a remedy like that, and if Jesus Christ was willing to go to such extremes to save a soul it must be a terrible thing for a soul to be lost.

Because of the tragedy of sin the Cross of Jesus Christ is the one absolute necessity for a lost and fallen race. Man does not need some kind of social ointment to spread upon the bruises caused by sin, he needs something to go down into the heart to change and regenerate it. The Cross of Christ is the power of God that will do that very thing for broken, sin-cursed men and women.

HE WAS DELIVERED FOR OUR OFFENCES

Your redemption was no afterthought with God; it was no experiment. The price that was paid for our salvation was not just six hours of suffering on the Cross. The Son of God was set towards that Cross from eternity. He knew that He would tread the winepress alone; He knew the burden He would have to bear; He knew that He would be despised and rejected of men; He knew that He would be made sin for us. He saw the walls shutting in, the circle of fire contracting, the vice being screwed up.

When He came into this world the shadow of the Cross was already there. He knew there was a tree growing upon which He would die for our salvation; that hammers were forged that would smite Him; that soldiers were drilled who would march Him to Calvary.

The crucifixion was the focal point upon which the sufferings of time and eternity converged. There is no suffering greater than that of anticipation. Oh, the price Jesus paid for our redemption! But although He knew the Cross was the Divinely planned remedy for sin

HE WENT TO THE CROSS VOLUNTARILY

Hear Him as He says "No man taketh [My life]

THE CROSS

gain for our justification" (Romans 4:25)

resident of the Elim Churches)

from Me. I have power to lay it down, and I have power to take it up again." When He went to Calvary He went there of His own free will. It was not the power of the people or the Roman chains that bound Him, neither did the nails hold Him there. It was the constraining love of a Divine compassion for souls, paying the price of redemption for a lost and sinning race.

You remember when He said to Peter "Put up thy sword" and then turned to His disciples and said "Even now I could call for twelve legions of angels." Why, one angel came to Daniel and closed the mouths of the lions that they should not hurt him. One angel came in answer to the prayer of Hezekiah and slew 185,000 of the enemy. One angel walked with the three Hebrews in the burning furnace so that the fire did not touch them. Jesus said He could call for 72,000 of them. What did He mean? I believe He inferred that there were not enough armies in all the empires of the world to take Him to Calvary if He did not want to go. But He laid down His life that we might live. *He came to save.* The Son of man came not to be ministered to, but to give His life a ransom for many. "The son of man is come to seek and to save that which was lost." *He died to save.* "He bore our sins in His body on the tree."

Calvary was the guilt offering for sin, that many should be made righteous. Calvary was the bearing away of our iniquity that we might be healed. Calvary was the travail in birth for a new race of people to be born who would be new creatures in Christ Jesus. But Calvary was also a battle against a terrible foe, for the deliverance of those held captive by Satan's power. Is there any wonder that the prince of darkness hates the Cross and spares no effort to nullify its message? Listen to the words of Christ on the eve of the battle. "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me." He was foretelling His disciples that His power to draw men out of the death of sin and the captivity of the Devil would be centred in that Cross. Calvary was the high tide of Satan's power, but it was there that his power was broken, for He, through death, destroyed him that had the power over death, that is the Devil.

The Cross is the only thing that humanity has ever tried that can reach down into the depths of man's needs and lift him out of the horrible pit and miry clay and set his feet on a rock and put a song in his mouth. You may search where you will; there is not another remedy for sin that will work. What is wrong with the world today is not the social conditions. What the human race needs is not a social gospel, an educational gospel; not more culture, or better environment. We hear this being preached on every hand.

WHAT THE WORLD NEEDS IS A NEW HEART

This is what the Cross does. It takes a man, destroys his sin and transforms him into a new creature.

Salvation is a wonderful word; it means deliverance, safety and security. It covers the past, the present and the future. It covers the past because no matter what the past has been it frees us from the guilt of sin. It covers the present because we are daily being saved from the power of sin and enabled to walk humbly with God in newness of life. It covers the future because we are confident that He is able to keep that which we have committed to Him. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." There is salvation for you, not only because He died to save, but because He lives to save. He is not dead! *He is alive today*—alive to the critical issues of the present situation; alive to the special problems of us all; alive to guide us through the baffling moral mazes of our time.

If you are in the grip of some sin He offers to liberate you. If you have become polluted in mind, taste or conscience He can cleanse you. If you are weak and cannot resist temptation His power will deliver, strengthen and keep you. *He is alive.* He is near you as you read this message—near you to ransom, to heal, to restore, to forgive.

Calvary is more than a lighthouse for your sinking soul; it is the life-line for your salvation.



Upon a life I did not live,
Upon a death I did not die;
Another's life, Another's death,
I stake my whole eternity.

Dr. Valpy

Something Wonderful

HAPPENED TO ME

FROM SUICIDE TO SALVATION

After an accident at work in May 1954, in which I struck my head a hard blow, my nerves got into a shocking state. I lived daily in an abject state of fear. I endured pains in the head and dizziness, with the inability to think or concentrate on anything. More than once I contemplated suicide, but I now know that in my suffering the Lord was leading me to that moment when I should be saved. I was in a hospital for nervous diseases for thirteen weeks and received shock treatment, which only allayed my condition for a brief time.

On my way to work one day I saw an advertisement for an evangelistic and Divine healing campaign. I went to the meeting, answered the appeal to accept Jesus Christ as my Saviour and was prayed for, and from that night I received a power that I had never known before; the Lord had laid his healing hand on me.

SAM THOMPSON.

HEALED OF T.B.

In November 1937, when a candidate for the York City Council, I had to resign as I was taken seriously ill. I was vomiting blood and became worse and worse until in early January 1938 I was sent to hospital.

When I arrived there I was told I should have gone to a tuberculosis sanatorium, as the doctors said I was suffering from this disease and one of my lungs was gone.

However, they decided to keep me there, as they said I would not live the weekend, and that my wife could stay at the hospital if she liked as I was so ill.

At the Elim Church in York they were praying for me, even though I was at that time backslidden.

The second night I was in hospital I realised my great need and cried to the Lord and said: "If you are the God I hear so much about, the God who heals, here I am with a wife and two young children; please Lord, help me."

I felt that moment the Lord had healed me, but I was to prove it later.

The next day I was brought a big dinner (I had previously been given very light food, and for the last week nothing but ice). I remarked about it, and got the impression that they considered I had not long to live and were making a test on me.

After this dinner I began to vomit blood again. As I cleared myself the nurse came to my help; and by this time I had doctors, sisters and nurses round my bed awaiting results, but I told them "The Lord has healed me, and I shall walk out of here in one week."

They looked at me in pity, but after having every test they could give me in the following week I came home completely healed. Praise God! Since then I have served five years in the Royal Navy. Twice I was a survivor, the second time being fourteen hours in the Atlantic without any ill effects.

What the Lord does He does well. I praise Him for what He has done for me.

FRED JACKSON

HE CAME IN DRUNK . . .

Into one of our very recent crusades staggered Will'am Kerr, of Paisley. He was drunk, but not so drunk that he

could not understand that he needed Christ! At the close of the service he raised his hand along with a number of others. After the service he went over to his wife, who was sitting in another part of the Town Hall, to tell her. What a scene. There were tears of joy on that woman's face. No wonder, for with his eldest son he could go out and in a weekend spend £25 on the accursed liquor.

What a joy it was only a few weeks later to see Mr. Kerr with his wife and two or three of their older children all being baptised in water in the local swimming baths. Here is a transformed home. Many said it would not last and waited until the new year to see if this new convert would follow the Scottish tradition of bringing in the new year with a bottle of beer, etc. But where was Mr. Kerr? Sitting right on the front seat in the Elim watch-night service, singing and praising God. What a joy it is to see this man and his wife and family at almost every meeting, partaking of communion, giving out the hymn books, and so on. "God specialises in things thought impossible."

A REVOLUTIONISED LIFE

My name is John Piwko. I am Polish by birth and was brought up as a Roman Catholic. One Sunday I accepted an invitation to attend the City Temple, Bristol, and for the very first time in my life felt that God really loved me. That night I became a Christian, and my whole life has been revolutionised. A few weeks later my wife took Jesus Christ as her Saviour too.

I cannot tell the half of the joy and blessing we have found in Christ. Gone are the superstition and fear, gone is the groping in uncertainty. In their place is a real faith and assurance that we never dreamed could be possible.

I have been asked what impressed me about that first service at the City Temple. Just this: the simplicity and sincerity of the worship, the thrilling singing of a large congregation, every one of whom seemed to believe the truths about which they sang and enjoyed singing them. Then there was the straightforward sermon of Rev. W. Ronald Jones, which left me in no doubt as to where I stood and what I must do.

Have you enjoyed reading this magazine ?

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Sixteen pages, price 5d. weekly from your local Elim Church, or direct from Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

28/- per year, 14/- for six months, post free.

"The bridge between!"

"The world is a bridge. Pass over it. Don't make your home there!"

SO reads a wayside pulpit message, which immediately conjured up a mental picture of the old London Bridge that was swept away by flood upon that fateful Christmas Day of 1281. There was the old bridge with its quaint, crazy-looking houses and shops built upon either side of it; its chattering inhabitants busily engaged in their daily routine, oblivious of the terrible danger threatening them.

Those who used the bridge for the purpose intended passed safely over to the other side, but there came the day when catastrophe overcame those who made their home thereupon. A great storm arose and the piles supporting the bridge, unable to withstand the terrific strain of the rushing torrent, were torn away. The bridge and the houses, together with the terrified dwellers, were cascaded into the turbulent waters below to their doom!

When God takes the affairs of man in hand He dispenses with bridges. Remember the Israelite exodus from Egypt, that land of bondage? Pharaoh was confident that the Red Sea would bar their advance and he would have them at his mercy. He reckoned without God, who caused the waters to roll up on either side, bridging the river with a temporary right of way till His people were safely over.

Noah, that righteous man of God, preached a constructive sermon of 120 years' duration, in which he constantly warned the people of the coming end of the world. Then as now the masses ridiculed and blatantly ignored his passionate appeal to repent and to turn to God before death overtook them.

The constructive part of Noah's sermon was the building of an ark, a covered-in house-boat, built to God's plan and destined to house Noah's family and the selected livestock intended for future propagation.

Then the rain began to fall, to the astonishment of the doomed populace, who had never before witnessed such a remarkable phenomenon. Previous to this the refreshing dew from heaven had watered the dry ground. Noah and his family entered the ark and from that moment became God's personal responsibility, because Scripture tells us that God shut them in! A refuge, a bridge betwixt life above and death in the dark, swirling waters beneath. A passing over from the old into a new world!

Professing Christians can be placed in two cate-

gories, the spiritual and the carnal; the possessing and the professing! The born-again Christian realises that though *in the world* he is commanded not to be *of it*! He treats the world as a bridge, not desirous of lingering to taste of worldly fruits, however tempting, but pressing on, knowing that at the end of his pilgrimage he will find refreshment eternal.

The carnal Christian also recognises the world as a bridge, but has no burning desire to get to the other side. Fain would he linger, dipping his finger into the fleshpots of the natural world to the detriment of his spiritual welfare!

In Venice is to be found the "Bridge of Sighs," a covered-in structure so called because the sighing and weeping of the condemned prisoners could be heard outside as they passed over the bridge from the Palace of Judgment to their place of incarceration to await execution.

Let us hasten to the most wondrous bridge of all: the bridge of redemption! It is Calvary!

Nailed upon a cross between two malefactors suffering the same fate hangs the crucified Christ, the sinless and spotless Son of God, willingly enduring intense agony as He gives His life for the sins of man! Jesus, suspended between heaven and earth, His very life a bridge leading from death to life eternal, fulfilled His prophetic promise, "If I be lifted up, I will draw all men unto Me!"

Some bridges, especially of the suspension type, display in a prominent position a warning notice to the effect that marching troops are advised to break step, or vehicles passing over must not exceed a certain tonnage!

Certain conditions must be observed by all who would pass over Christ's way! There is no necessity to pass over burdened with a load of sin. The cleansing blood of a redeeming Saviour washes them all away for those who repent of their sins! Furthermore, all who would walk with Jesus must indeed break step with the world and no longer conform to its ways. Those who prefer marching in the worldly procession will assuredly find at journey's end not a welcoming bridge but a vast yawning chasm engulfing them in an awful predicament—a *lost eternity*! Jesus would snatch you from that fate as today He pleads, "Whosoever will may come!"

Calling **BOYS AND GIRLS**

By Bernard H. Norris

"Lo Uncle Bernard. Mum was pleased with her plant last week." Benny shot into the room, his face all aglow. "She sed it was smashin'." He had presented his mother with a plant in a fancy flower-pot for Mothering Sunday. These little thoughtful acts helped people to forget some of the terrible events with which Benny was more often associated.

"Jolly good, Benny. That's what I like to hear. For that you can join me in some tea and a biscuit."

"Smashin'," said Benny, squatting on the floor. Now Benny's brilliance at arithmetic faded completely when he was presented with food. "A" on these occasions was never taken to mean "one."

"Now for part 8 of THE OUTLAW," I proclaimed, as Benny crunched through his third biscuit.

"Instead of Saul delighting in David's success, he became jealous of him. He saw Jonathan, his son, becoming a great friend of David, and this made Saul even more jealous. This sin took such a grip of Saul that he could think of nothing else. He brooded over it all the time. He heard the people

praising David more than Saul, and at last his jealousy got the better of him. One day as David sat playing to him, Saul suddenly *flung his spear at David.*"

"Crumbs!" shouted Benny, spluttering biscuit crumbs everywhere as he did so.

"Fortunately, David was quick-footed, and managed to get out of the way. Then a second time the same thing happened, and again David escaped. From then on Saul was afraid of David, realising that God was with him.

"Now it came to the ears of Saul that one of his daughters, Michal, had fallen in love with David. This gave Saul an idea. He thought of a way of getting rid of him. He told his servants to tell David that the king would be pleased for him to marry Michal, *if* David killed one hundred Philistines. Saul thought that in going to fight them David might be killed. But he went and killed *two hundred* of the enemy!"

"Cor," muttered Benny, reaching for another biscuit, "that showed him all right."

"Then Saul was really mad. He told his servants to kill David. And next week I'll tell you what happened." Cheerio for now, and God bless you.

UNCLE BERNARD.

Make it your *Easter Rendezvous!*

ROYAL ALBERT HALL

Easter Monday, April 18

and bring your

SICK FOR PRAYER

3 p.m. Youth Speaks to You 6.30 p.m. Evangelism
(Doors open one hour before meeting)

GUEST SPEAKER :

REV. RAY H. HUGHES (U.S.A.)

DYNAMIC EVANGELIST

With full supporting programme

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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; inquiries should be made locally.

COACH TRAVEL. Please arrange for coaches to arrive in time for the Trafalgar Square meeting.

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By National Youth Director,
J. HYWEL DAVIES

PERHAPS it would be more to the point if I asked "Well, how d'you know?" when I sit back stunned by the sheer brilliance of the *know-alls* as they produce facts from history or current affairs with such prodigious ease that I feel, on my return to consciousness, small enough to crawl through the eye of a needle.

How do we know what we know? There are two ways. In the first place knowledge, for the most part, is made up of commonsense facts. It is derived from one of our five senses: hearing, seeing, smelling, feeling or tasting. The disciples knew of Jesus by means of their common senses; that is, they knew of Him as a man whom they could see, feel and hear. At first that was all.

One day their knowledge was put to the test. "But what about you?" Jesus said to them. "Who do you say that I am?" Without waiting for another to express an opinion Peter was ready with his answer like a shot from a gun: "You?" he said. "You are Christ, the Son of the living God!" That was a bold statement for an ordinary man to make, especially at this time, because Christ was not recognised as the Son of God. How did it come about? How did he come to know? Jesus supplies the answer: "Simon, son of Jonah, you are a fortunate man indeed! It was not your own nature, but my heavenly Father who has revealed this truth to you!" The explanation is just this: while it was possible to say who Christ was as a man, or even to liken Him to other men, as some of them did, the revelation of who Christ really was had to come from a higher place not limited to human senses. In other words, Christ is not a *commonsense fact* but (to coin an expression) a *revelation fact*. This is where many intellectuals flounder; they are not prepared to accept facts by revelation, they must find an explanation through their limited senses.

Just as there are *senses* operating in the realm of nature, so there are *senses* in the realm of the spiritual. It is unreasonable to expect human senses to give form to God who is a Spirit. If we attempt to apply the laws of nature in the realm of the Spirit we will meet with confusion. God is not to be the object of intellectual curiosity even though we find intellectual curiosity profitable in the natural world. This is what the apostle Paul wrote about *getting to know* God: "Without faith it is impossible to please

Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." You must believe that God is, first of all. Why? Because God's Word says so. Why should you be expected to believe the Bible as God's Word? Because the Bible is the sphere of facts revealed. It reveals how man began, how he became what he is (so helpless that he is mesmerised by his own power to destroy himself), and what God has done to get man out of his own mess.

You must not only believe that God is, but that God is ready to reward those who will earnestly look for Him. You must believe that. I am not entering into argument with you on this score. I am telling you what God has laid down as the conditions for getting to know Him. Whether you like it or not, that is it. You may not be flattered by this treatment, but if you want to benefit from it there is no other way. Let us take it a little farther. Here are what may be called *facts revealed*, for we are unable to ascertain their existence by the normal processes of our senses: Jesus of Nazareth as the Son of God and Saviour of the world, the origin of sin and its end, the existence of Satan as a person and promoter of evil, and that we learn of Divine truth by the Holy Spirit, by whom all facts of the spiritual realm are revealed.

God's Word makes a prediction, and those prepared to follow its instructions will become aware of its truth as a personal experience. Just as I could tell you that in my office as I write is a typewriter; you cannot see it and only become aware of its existence by my *revelation* to you. That may be called a *prediction*. However, you can visit my office and confirm its existence by your personal experience.

God reveals that our troubles are the result of sin, and that to remain in our sin is to open ourselves to the destiny of sin, destruction. God further reveals that the way out of our sin is by His Son, and that He had to die in order to obtain the *right* to save us from sin. This is what the Bible *predicts*, and by accepting what it states you will obtain evidence in the form of your experience because you will become alive spiritually. That means that just as you have natural senses to enable you to receive *commonsense facts* you will have *spiritual senses* so that you may understand what God has to say to you.

The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by C. J. Watkins
(Minister of Elim Church, Bolton)

Monday, April 4th. Matthew 25 : 1-13

We are encouraged in this passage to be in a state of readiness for the coming of the Lord. Normally we seldom find ourselves ready for the sudden arrival of a guest. We like to be notified in advance; we need time to prepare, to decorate a room, to spring-clean a little so that all will be ready for our visitor. We do not like to be caught unawares. Ten maidens awaited the arrival of the bridegroom. They knew he would come, but were not sure of the hour of his coming. They knew also that with him they would go into the bride-chamber and the wedding festivities would begin. When once he had arrived and they had gone into the feast no one else would be admitted. Yet five of those maidens remained unprepared and were eventually caught unawares. They missed the joy of the wedding feast, for they were left outside. Let us seek to be always prepared for the coming of the Lord; then we will find ourselves always ready for every service the Lord may ask us to undertake in the meantime.

Tuesday, April 5th. Matthew 25 : 14-30

What kind of an understanding have you of the nature of the service of the Lord? To some it would appear that serving God consisted of attending meetings every night of the week, singing bright choruses and having a good time. But our reading today depicts the service of God as a sphere of very hard work. In this service we may make great gain through diligence and toil. On the other hand, we may suffer by our neglect great loss, by burying our talents and shirking our responsibilities. There is a day of reckoning coming when all must give an account to God. To the hard worker and faithful servant the Lord will utter His "Well done," and appoint a suitable reward. But the unfaithful servant has no reward and what little he had is taken away from him. This does seem true of faith. If you have a little faith and you exercise it, it increases; yet again, if you neglect to use the little faith you have, even that little faith vanishes away and dies. Let us be encouraged with the scripture which says, "Have faith in God" (Mark 11 : 22).

Wednesday, April 6th. Matthew 25 : 31-46

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is an old theme to many of us perhaps, but how often we seem conveniently to forget it. We cannot separate the sufferings of needy humanity all about us from the service of the Lord Jesus; that is to say we cannot serve Him well without becoming involved in serving the needy souls around us. We do not fully enjoy our salvation by keeping it to ourselves and by shutting ourselves away from the world. We owe it to all mankind to tell them about Jesus. They are entitled to know about His love and power. When we fail in our duty toward men and women in this sense, we fail Him. We must not think of these deeds as deserving life eternal. Our loving interest in others is a result of salvation and not a means toward obtaining it. Our loyal service to Christ reveals that we are His, and not that we shall be worthy enough to become His.

Thursday, April 7th. Matthew 26 : 1-16

The world about us has a strange sense of values at times. Millions of pounds may be spent on some project or another and very little is said, but what a hue and cry there is if some persons make a great and daring sacrifice for the cause

of Christ. The cry goes up that it is a waste of youth and time and skill which might be used in other ways. Yet what could be more commendable than the sacrifice made to take the Gospel to backward races or to translate the Bible into a tongue which will give God's Word to many people? To many people, to invest in the souls of men is a dead loss. Here we have a woman who probably invested her whole life's savings in buying a box of precious perfume to pour out in love and devotion upon Jesus. Others said, "To what purpose is this waste?" Yet the one who protested most loudly against such a waste and who argued the cause of the poor went out almost immediately and sold his Master for thirty pieces of silver—silver which, when he obtained it, was so hot that he failed to hold it and threw it away. Let us keep on serving Jesus. The world may say it is a waste, but we know that there is an eternal reward.

Friday, April 8th. Matthew 26 : 17-30

Jesus kept the passover each year with His disciples, and you can imagine the solemnity of the occasion. But this time it was different. Jesus spoke about things they had not heard previously, not really part of their known ritual for the occasion. "One of you shall betray me." This led on to their inquiry, "Lord, is it I?" You will notice that nearness to Jesus Christ did not render them immune from every temptation, neither did their privileged intimacy with Him during His ministry, nor the possession of supernatural powers given them on occasions. For all their nearness to Jesus they were often full of jealousy, wondering who would become the greatest among them. They were often jockeying for position. Just when they were needed most they failed miserably. Let us guard our walk with Christ and never take spiritual position or privilege for granted. Let us watch by prayer and fellowship with the saints and by the Word of God, lest Satan take advantage of us and we fall.

Saturday, April 9th. Matthew 26 : 31-46

Perhaps as you closed the reading for yesterday you said to yourself, "Well, I'll never betray Jesus, I'll never fail Him." Look at the reading today and see the man who said just that. Here is Peter listening to Jesus as He declared how grieved the disciples would be by the close of the day. Peter loudly declared that even to the point of death he would never be offended at all. If all failed he would not fail his Master; he would never deny Him. Stout words indeed, and well meant no doubt, but the events of the day proved too great for Peter in his own strength and power. In a few hours he denied Jesus and declared he had no knowledge of Him. Jesus, knowing all that was about to break upon Him, prayed in agony before His Father while the disciples fell asleep. The ordeal was too great to bear, yet He prayed, "Not as I will, but as Thou wilt." We might say that the victory of the Cross was won in the agony of surrender to the Divine will in the garden of Gethsemane.

Sunday, April 10th. Matthew 26 : 47-58

Slowly, as the events unfolded themselves, did the truth of what was taking place dawn upon the understanding of the disciples. They began to feel that all was lost, that they had pledged themselves to a defeated cause. After Peter's initial display of courage they all fled, leaving Jesus with those who had come to take Him. Peter followed the crowd from a distance and eventually came into the courtyard of the palace of the high priest. There he waited with others as a mere onlooker. The last verse of our reading says that Peter came "to see the end." That was how it appeared to him, the end of three wonderful years with the Master, the end of all his hopes that here was Israel's Messiah and deliverer. This did not seem much like the triumph the Master had spoken of. He would see the end anyway, yet it was not the end at all. The dark clouds now gathering were but the gloom before the dawn of a new day. I wonder if sometimes our hopes are dashed and life seems at an end, yet that cannot be. "This is the day that the Lord hath made." If that is so, then all in it will be of His ordering. Let us be glad and rejoice in it.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. April 10. Presbytery day of prayer and fasting. Commencing in Elim Church, Graham Street, 10 a.m. Concluding in local Elim churches, 7.30 p.m.

COULSDON. April 6. Elim Church, Chipstead Valley Road. Women's Fellowship Anniversary. Speaker: Mrs. A. W. Foreman. Others taking part: Mrs. Wesley Gilpin and Mrs. F. Pickard. Refreshments. All sisters invited. 3.

ILFORD. April 2, 3. Elim Church, Srafton Road. Sat. monthly rally. Speaker: H. W. Greenway. 7.30. Sun. final service in present church building. 11 and 6.30.

LEYTON. April 3. Elim Church, Vicarage Road. Thanksgiving for redecoration of church interior. Guest preacher: W. G. Hathaway (Field Superintendent). 11 and 6.30.

POOLE. May. Pioneer campaign by Laurence E. Lambert. Special prayer is requested.

SCARBOROUGH. April 4. Elim Church, Murray Street, off Londesborough Road. Sisterhood Anniversary. Speaker: Mrs. E. R. Walker. Soloist: Mrs. D. Walker. 7.

WEOLEY CASTLE. April 3-7. Elim Church, The Square. Five-day Church Crusade, conducted by Richard Bolt (A.O.G.). Sun. 11 and 6.30, week-nights, 7.30.

WEST BROMWICH. April 9. Elim Church, Victoria Street. T. L. Osborn's sound/colour Bible deliverance film "Holland Wonder."

ITINERARIES

The President. April 23, Cardiff; 24, Caerphilly; 25, Pontypridd; 26, Mountain Ash; 27, Trealaw; 28, Ebbw Vale; 29, Dowlais; 30, Barry; May 1, Bridgend; 2, Aberdare; 3, Neath; 4, Swansea; 5, Llanelly; 6, Pontardulais.

Joseph Smith. April 2-5, Weymouth.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

April 3, Thornton Heath; 10, Lewisham; 15-17, Bournemouth; 18, Royal Albert Hall; 23, Royal Albert Hall (Male Section); 24, Brixton prison; 28, Caxton Hall, Westminster; May 1, Holloway prison and Brixton Town Hall; 14, Elim Bible College (Bible College Day); 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple. B.B.C. Broadcast Sunday. 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

OPENING OF NEW ELIM CHURCH CLEMENTS ROAD, ILFORD

Saturday, April 9th

3 p.m. Opening of church by the President,
REV. H. BURTON-HAYNES

3.30 p.m. Dedication Service conducted by
Rev. H. W. Greenway

Preacher: **The President**

To be attended by the **Worshipful the Mayor**
and the **Mayoress of Ilford**

6.30 p.m. Chairman: **Rev. T. H. Stevenson**
Preacher: **Rev. E. J. Phillips**

April 10th-17th

Sunday, 11 a.m. and 6.30 p.m.

Monday and Tuesday, 7.30 p.m.

Preacher: **REV. A. J. K. MAGEE**

Good Friday, 11 a.m. and 7.30 p.m.

Saturday, 7.30 p.m.

Easter Sunday, 11 a.m. and 6.30 p.m.

Preacher: **REV. WYNNE LEWIS**

Join with us in our thanksgiving to God

EASTER CONVENTIONS

BIRMINGHAM. Elim Church, Graham Street. Speakers include S. Gorman and A. Caple. Good Friday 11 and 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 7, Tues. 7.30.

BOURNEMOUTH. Elim Church, Hawthorne Road, Winton. Visit of London Crusader Choir, conducted by D. B. Gray. Easter Sunday, 11 and 6.15.

CLAPHAM. Elim Central Church, Clapham Crescent. Speakers: J. Lancaster, J. Sainsbury and H. Palliser. Soloist: Sonia Griffiths (Southport). Convener: J. Craig Kennedy and John Smyth. Good Friday 11 and 6.30, Sat. 7, Sun. 11 and 6.30.

CROYDON. Elim Church, Stanley Road. Speakers include H. Palliser. Convener: H. Burton-Haynes. Thurs. 7.30, Good Friday 11 and 7, Sat. 7, Sun. 11 and 6.30.

ISLINGTON. Elim Church, Lennox Road, Finsbury Park. Speakers: Eldin Corsie, A. Lambie and John Smyth. Convener: F. H. Coleman. Good Friday 11 and 7, Sun. 11 and 6.30.

LEYTON. Elim Church, Vicarage Road. Speaker: A. S. F. Horne. Convener: L. Knipe. Thurs. 7.45, Good Friday 3 and 7, Sun. 11 and 6.30.

SCARBOROUGH. Elim Church, Murray Street, Londesborough Road. Speakers: Brian Garrard and A. T. Harries. Convener: T. W. Walker. Thurs. 7.15, Good Friday 11 and 6.30, Sat. 7, Sun. 10.30, 2.30 and 6.30, Mon. 3.30 and 6.30.

SOUTHEND. Elim Church, Seaview Road. Speakers: George Jeffery, Mr. Williamson (A.O.G., Bury) and Selwyn Hughes (Colchester). Good Friday 11, 3 and 6.30, Sat. 7, Sun. 11, 3 and 6.30.

WESTCLIFF. Elim Church, Electric Avenue, corner of Fairfax Drive. Speaker: A. R. T. Whittall (Woolwich). Sun. 11 and 6.30.

Another Scottish Pioneer Crusade led by Rev. Alexander Tee, F.R.G.S.

IN THE TOWN HALL, CLYDEBANK

Commencing on Palm Sunday, April 10th, at
8 p.m. Then every night (except Saturday) at
7.30 p.m.

Prayer for the sick every night.

We rely upon the prayer of the Elim family.

A.T.

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

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Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 45843. C.258

Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.267

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

Cleethorpes. Overlooking park, near Elim Church; convenient for shops, sea and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

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.215

"CROYLANDS"

Holidays with real fellowship. Delightful house; all modern amenities; near sea; good food. Holidays or residence. Also modern four-berth caravan on beautiful site overlooking sea. "Croylands," Isca Road, Exmouth, South Devon. C.278

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

Ifracombe. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

I.O.W. Christian Guest House on beautiful undercliff overlooking Channel. Warm fellowship; excellent food; homely atmosphere; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor; phone 838. C.223

London. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare. full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860

Newquay. Cornwall. Spend an enjoyable holiday with Elim members. Bed, breakfast and evening meal; good food; happy fellowship; central position; h. and c. all rooms. Mrs. Rickard, "Bethel" Guest House, 102 Mount Wise. Phone 4064. C.220

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Old Colwyn, N. Wales. Lovely surroundings; excellent food; grand fellowship; three minutes sea, shops. Open from Easter. Write: Pastor and Mrs. Gough, 25 Station Rd. C.244

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Scarborough. Roundhills Guest House, Burniston. Lovely views; catering personally supervised; hot and cold water in bedrooms; Christian fellowship. Wonderful meetings held at adjoining Pentecostal camp. For further details write: Mrs. J. Warters. Phone Cloughton 276. C.219

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Weston-super-Mare. A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

HOUSES, FLATS, ETC.

FOR SALE, TO LET AND WANTED

Would kind Pentecostal Christian let house, flat or rooms, unfurnished preferred, to middle-aged couple (same faith) where a tabby would be welcomed? Cardiff area. Desperate need; terms moderate; fellowship sought. All letters answered. Box 29, "Elim Evangel" Office. C.266

SITUATION VACANT

Junior Lady Clerk required by Victory Press for general office duties. Write, giving full details, to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

MISCELLANEOUS

Wanted. Can anyone offer lady (active pensioner), living S.W. London, spare return car seat to Elim Conference, Harrogate? Willing to contribute to expenses. Please write Box 30, "Elim Evangel" Office. C.279

Sunday School Anniversary Music. Send for free copy of our New Selection of Children's Hymns. Taylor & Rayward, 18 Lambert Street, Hull, Yorks. C.280

Urgently required, one copy of the following "Elim Evangels": 1958 Nos. 1, 3, 5, 7, 9, 12, 14, 17, 22, 31, 33, 36, 40, 49, and 1959 Nos. 2, 6, 10, 14, 19, 29, 34, 38, 42. Kindly send to the Rev. Douglas B. Gray, Music Director, 20 Clarence Avenue, Clapham, London, S.W.4. C.262

MARRIAGE

Thurling: Wright. On March 12th, at Elim Church, Grimsby, Robert Thurling to Beatrice Wright. Officiating minister: James McAvoy.

WITH CHRIST

Coulton. On March 8th, James Trevena Coulton, aged 74, went home to be with the Lord. Sadly missed by his family. Officiating minister at funeral: T. W. Walker.

Gallienne. On February 29th, Elizabeth Susan Gallienne, aged 85; faithful member of Elim Church, Vazon. Officiating minister at funeral: T. E. Francis.

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Apply to

Rev. F. A. Hodge, 31 Langhill Road, Faverell, Plymouth.
Note. Please book early, as camp is well booked already—and applications are coming in daily. C.276