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THE ELIM EVANGEL



Vol. XLIV No. 16 APRIL 20th 1963 6d

CANDIDATES FOR BAPTISM AT HERFORD
(see page 251)

Photo by D. C. Wilson

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters" (Exodus 15 : 27).

ONLY a few years ago the very mention of this subject would have been regarded as heresy in evangelical circles. How the climate of opinion has changed, until now a writer in an evangelical paper can say that "among the chief subjects discussed in evangelical circles is that of the 'gifts of the Spirit.' At every ministers' conference, at student gatherings, and at church fellowships, this is nowadays an inevitable topic of debate or question." He attributes this interest to the "outbreak" in Britain of Pentecostal teaching about the gifts of the Spirit in the main denominational churches, and to the fact that ministers and laymen are claiming to have received the baptism of the Spirit, confirmed by the signs of tongues, prophecy and healing. A theological study group sponsored by the Evangelical Alliance is also considering the Biblical teaching on this subject.

One of the most important factors in this new movement is that ministers and members are not necessarily leaving their churches because they have received the blessing, but are seeking to lead others into the experience. Another feature is that the new wave of Pentecostal blessing is reaching all sections of society, including a large number of ministers, and in fact the largest impact is on the more highly educated. In America the movement already has its own magazine, *Trinity*, while in this country a meeting was held recently in London, attended by some 200 people who had been blessed in this way or were seeking for this experience.

How glad we are that others too are now coming to share in the blessing of Pentecost, for we see in this not only a sign of God's gracious goodness to His Church, but also an added witness to our Lord's near return, of which this is a definite sign. While we have rejoiced to see new assemblies opened up over the years, and people coming into the blessing of Pentecost through our evangelistic campaigns, we must recognise that this advance, in our country at least, has been comparatively slow, and that our numbers, even after some fifty years, are not very significant. It may be that we are witnessing a new and wider fulfilment of Joel's prophecies than we had hoped for. Certainly God is moving by His Spirit in this new movement, and in this we rejoice. We trust that this will not only bring a breath of revival to those in the older denominations, but that it will enable us to enjoy closer fellowship with those who have received the Spirit in like manner as we. While they can learn something from those who have for years been enjoying this outpouring, we too can learn from them. There seems no valid reason why Pentecostal blessing and even the gifts of the Spirit cannot be enjoyed in the context of a more ordered form of service. Have we over-stressed the "liberty" of Pentecost, and played down the Pauline emphasis on "order"? Anyway, Pentecost is for the whole Church, not just one section of it.

Was it your church ?

(A satire on church life based on a few true experiences)

By A. N. ONLOOKER

WAS IT YOUR CHURCH I came to ? Was it *you* who spoil the service for me ? I had heard so much about the "friendly welcome" I thought I would prove it for myself. Yes, someone did hold out a "limp lettuce leaf" to greet me which I dutifully shook and accepted a rather tattered hymn book which indicated either over-use or mis-use—not a very impressive start I'm afraid !

WALKING INSIDE I was very impressed by the "friendliness" of everyone as they chatted loudly to each other, but when I looked around for a seat no one apparently noticed me. Ah yes, there is a seat about six or seven rows down ; all behind this are taken, at least all the end seats are and those in them make no offer to move up or let me pass. I wonder why everyone sits near the back ; does the preacher shout too much ? Do they want to go to sleep without being noticed ? Or do they want to leave before the service finishes ? On reaching the empty seat I find a folded coat and two or three hymn books with a rather severe old dear sitting guard, telling me these seats are taken. Could it be that the Lord Mayor is coming tonight ? Or who could these important people be that I, a stranger, should have this "friendly welcome" ? I really don't want to sit out there in front of everybody—I'm a newcomer ! Still, I must not let this deter me—I'll try the balcony ! Ah yes, there are some seats on the side there ; I'll be able to see the minister and the congregation.

MY ! THAT LOOKS FINE to see four, five, six men walking out of the vestry followed by the minister. They have obviously been in prayer together and their faces show a sense of expectancy. They take their seats in front, where one is already seated ; I wonder why he missed the boat. And why is it the congregation were not engaged in prayer and meditation instead of that patter and mirth I heard when I entered, and why, oh why, don't they keep quiet now ; the minister wants to start the service ? Oh, here comes the organist ; that must be the one he was waiting for ! "The first hymn will be 'Onward Christian Soldiers'"—that's right snap out of it, so sorry to intrude on your discussion, My ! That really is splendid singing. Perhaps these people are

sincere after all, they certainly sing as if they mean what they sing ; I'll join them ! And now a prayer chorus—that's nice too, a real atmosphere of devotion, and that man can certainly pray, he seems to be pouring out his heart to God ; I'll just peep a moment. Oh, a lot of others are peeping too—oh no, they are continuing the conversation the first hymn interrupted and the door is opening now. Who would dare to intrude at such a holy moment ? It's only two or three late-comers who have now pushed past two stalwarts who were obviously following the prayer, and after adjusting their clothes with enough noise to let everyone know they have arrived they start talking. What's that ? "Too cold in here tonight ?" "Yes, it is, isn't it ?" I wonder if they were the ones I saw leaving here last night at 10.30 p.m. after lighting the boiler or were they the ones I heard were down here at 5.30 a.m. this morning to stoke up ? I guess not.

NOW THE SERVICE CONTINUES, a reading from the Scripture ; "The Word of God" they called it. Surely everyone will listen now ! But no ; in walk some more late-comers whose clothes and demeanour spark off another round of conversation among a few. Now a solo rendered by a last-minute gap-filler ; "the right one has not turned up," the minister explained ; good job there are gap-fillers ! "A message in song" it was called ; strange so many don't seem interested. This was where I actually started counting and within the period of the next eight minutes, while the solo and announcements were given, I counted no less than fifty people of all ages holding conversations, many of them more than once. How those in the pulpit can concentrate I do not know ! One thing that did surprise me : £31 offerings the week before ; not too bad I guess from about 100 people ; some of these people must be sincere enough to tithe literally. I seem to have seated myself among the young people up here, a fine crowd too except they have hardly stopped chattering yet and now one of their own "gang" is taking the collection up here, wearing a sweater, no jacket, hand in pocket and chewing gum. Perhaps this is how they like it I'm afraid I am not too impressed.

NOW I WILL SETTLE DOWN to hear this preacher,

see if he can offer any solution to life's problems, any remedy for sin. Apart from those two over there who are scribbling on paper (probably playing noughts and crosses by their expression) the congregation are now listening fairly well and this sermon certainly comes from the sincere heart of a man who has put hours of thought and study into it. An appeal! This is really a critical moment in life. Life's greatest decision to be made now! Who is that chuckling up there? Oh, the one who took the collection! Souls are in the balance—a matter of eternal life and death. "Christians are praying," the minister says; are they? Why then is that young lady fooling about over there? She is wearing a church badge too! No decisions! That minister must

be broken-hearted. Hours of hard work and prayer gone to the wind—because of *you* and *you* and *you*. Yes, there you are putting your coat on now and the last hymn has only just started. Yes, I believe you are saved and to a certain extent sincere, but why don't you show it by your actions? Your actions speak more loudly than your words. What you do speaks so loudly I cannot hear what you say.

AS IT HAPPENS I am a Christian and *will* be back again, although you spoil the service for me. I am writing this in the hope that next time you will spare a thought for the one who was sitting at my side who went out unsaved and *will not* come again, because *you* spoil the service.

FROM MY DIARY

By T. H. STEVENSON

WHILE ENJOYING a short stay in Ireland I have been reading Sir John Hunt's *Ascent of Everest* and re-reading Commander Worsley's *Shackleton's Boat Journey*. The former is a story of triumph where many had previously failed. The latter is a story of failure, where another later succeeded in seeking to reach the South Pole. Yet this story of failure has been described as "a failure made more glorious than any of Shackleton's great polar achievements." Success does not always spell glory, nor failure spell dishonour.

When the Great Scorer comes
To write against my name,
He will not write, how won or lost,
But how I played the game.

☆ ☆ ☆

A SEA VOYAGE of another kind has been news in Ireland. A thirty-foot-long canvas-covered "curragh" boat has been built and launched in preparation for a sea voyage to be made in June from Ulster to Iona. This will celebrate St. Columba's voyage to plant the Gospel in Scotland centuries ago. (On the first practice trip of the newly built curragh boat the thirteen men had only rowed about forty strokes of their five hours rowing when someone cried, "Where are the sandwiches?" No one had remembered these. However heavenly minded St. Columba may have been, I don't think he would have overlooked the food problem.) Yes, the Gospel went from Ireland to Scotland. But Scotsmen like to remember that St. Patrick, who had earlier planted the Gospel in Ireland, had been taken from Scotland to Ireland in his youth as a slave.

THE NATIONAL TRUST here has published a statement

entitled *The Future of Ulster's Past*. That is not a "Limerick" or an "Irishism." It is a concern to preserve for all time the best of Ireland's beauty and history. It was here that Elim began, and in God's work we might also pause to ask about the future of our past.

☆ ☆ ☆

CHANGES TAKE PLACE later and slower in some respects in Ireland. But the "winds of change" are blowing, and can be felt in the religious atmosphere of the community. Here in Bangor, a stronghold of evangelistic work, and perhaps unsurpassed anywhere for percentage of regular church-goers, a noticeable change is happening. The local council by a fair majority has voted for the opening on Sundays of the borough's public amusements. It is a great disappointment to the local churches and Christians. Too late and too feebly Christians act in local and national issues, and then only from outside. The most effective place is for more Christian representation within.

☆ ☆ ☆

WHEN THE LONDON CRUSADER CHOIR visited Ulster many years ago I was ministering in Ireland. Now I have been visiting again at the time of their second visit, with wonderful meetings and blessing. It is a far cry from New Testament days to the song-ministry of today, and yet not so far. Paul would have been at home with the L.C. Choir. They both would share in "journeying oft." Paul introduced prison evangelism with singing, for which our choir is now so famous; and Paul believed in decency and order even in singing—"I will sing with the spirit, and I will sing with the understanding also." He believed also in variety of singing—"psalms, hymns and spiritual songs."

THE OASIS OF PRAYER

By DOLORES S. DOUGLAS

WE HEAR the word "desert" and we think of endless spans of hot burning sand. The elements have not changed over thousands of years. The heat is just as unbearable whether one crosses desert miles in a motor vehicle or upon a camel.

Night still brings its penetrating chill, and winds still swirl hot sands into a stinging onslaught. Travellers still seek out an oasis as a temporary haven. Weary bodies find water and cool rest beneath green palms.

There is a sense in which the whole world is a wasteland. All life's journey is across a desert. We are pilgrims looking for a country such as we read of in Hebrews 11:16—"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

We are exposed to perils as we travel through this alien land. Persecutions and afflictions sweep upon us as a stinging tempest. Trials and burdens come into our lives and we feel the scorching heat.

The desert traveller knows his opponents are nature's elements. He battles not against flesh and blood, nor do we in our spiritual pilgrimages. Our opponents are unseen. The contrary elements are principalities, as we discover in Ephesians 6:12—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our conflicts not only touch our bodies, but they tear at our very souls.

But our God is faithful. He has not left us without a place of rest! We can look far across the span of desert to an oasis . . . the oasis of prayer!

Weary, sun-blistered desert travellers may look ahead and see a mirage, but not so with God's children. This oasis is real and it is always there when we look for it.

Can anything compare with our sense of security and relief when we come to our oasis? A breath from heaven blows cool upon our brow and we sense new life flowing through a weary body. The balm of Gilead takes away any hurt from wounds inflicted by our enemies. We can rest in the shelter of His love and care, praising God for providing such a haven of rest. This is the blessed rest mentioned in Isaiah 28:12—"This is the rest wherewith ye may cause the weary to rest; and this is the refreshing. . . ."

There are so many professing Christians who depend on church services for their prayers. They never have had an oasis experience. They stagger on from Sunday to Sunday without pausing for the spiritual refreshings they need along the way. No wonder so many faint and perish! Wise travellers have a healthy respect for desert hazards. They know that death claims many victims under burning sun and sand. We must take our daily rest at an oasis of prayer or we will never make it to the eternal city.

Time does not seem important when we are refreshing ourselves at our prayer oasis. We whisper, "O Jesus, may I not remain in this blessed spot? Must I journey on in the face of trial and storms?" David must have felt that way too, for he wrote, in Psalm 55:6-8, "And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

Jesus, let us linger . . . but He raises our eyes to look upon the desert around us. Then we see our fellow travellers, some stumbling and falling beneath their loads. Some of them have never heard that God has prepared a rest in this life. Others are neglecting to use this refuge of prayer. Oh, yes, He loves these too!

Reluctantly, we must go on. We must leave behind us an oasis of prayer. But we know it is not the only oasis. There are many ahead of us—as many as we need. They will always be there. For Jesus is always at our side, saying, "Come . . . I will give you rest."

Pentecostal Evangel

THE SAFE REFUGE

When violent storms around me rage,
And Satan heavy war doth wage
Within my breast, I will draw near
To Him who bids me not to fear,
But only trust—and place my hand
In that of Him who did command
My fears to cease.

Henceforth my trust in Him shall be
Who faileth not, and who to me
The Rock eternal is—the One
Who life imparts, and who alone
Can satisfy my heart's great need
And prove Himself a Friend indeed
In darkest hours.

W. B. ROSSER.



Women's column

By GLADYS GORTON

TO DO WITH NURSES

"ARE YOU A nurse?" she asked, her eyes shining. "No, I'm afraid not," I replied simply. "But I've been a *patient* many times, and from a patient's point of view I can say that one easily detects the one who is a born nurse, and the one who does it just because it's a job."

I was attending the annual Inter-Hospital Nurses Christian Fellowship "do" of the Bournemouth area. By the number gathered I should think that there is a strong witness in the local hospitals. Miss Rankin, the lady who asked me whether I was a nurse, is the general secretary, and I understand from a close friend of hers, and mine, that she gave up a very promising career, with a big salary and superannuation, to propagate this fellowship.

"I was in hospital one time, Miss Rankin, and as far as I knew there was no Christian witness at all. What you are doing is a real need and if you will give me permission I would like to give some details in the 'Women's Column.'"

"That would be lovely. I would be most happy if you will do this. We want to help the Christian nurses as much as we can. Perhaps you could intro-

duce it to Christian nurses who are beginning their training, or to the one who is the only Christian, so that they might link up with us."

The January/March edition of the I.H.N.C.F. magazine contains some interesting and stimulating articles such as "The ideal nurse," "Opportunities for Christian service" and "Bible studies in evangelism." There are items of interest to the nurse; conferences to be held in ideal holiday centres, etc.

If the Christian nurse puts Christ first and nursing in second place, what opportunities will be afforded her to win souls for her Lord, but alas, some may prefer nursing first and put Him in the second place. First be dedicated to Christ, and *then* serve in this needy dedicated cause.

This is an extract from an article written by Miss Rankin, S.R.N., S.C.M., M.T.D.: "It is always a joy to enrol new members. It is, however, felt that each one is required personally to affirm faith in the Lord Jesus Christ as Saviour, as Lord and as God; that this should be made a matter of prayer and not undertaken lightly. The fact that a nurse asks to join would seem to be a good opportunity to find out if the nurse understands the true meaning of the affirmation that she is making."

If you are a nurse and need a Christian witness in your sphere do contact Miss Rankin at the address given:

Inter-Hospital Nurses Christian Fellowship,
Havelock House,
35 Catherine Place,
London, S.W.1.



SUNSHINE CORNER

Hello Sunbeams,

When Billy came home from school Mummy always had a meal ready for him. Sometimes it was a very special meal with Billy's favourite pie or a freshly baked cake, but whatever it was it was always ready as soon as he came in the door.

If Billy was very hungry he would wash his hands and sit down straight away and eat his meal. One day when Mummy had the pie all piping hot from the oven and everything just ready Billy went straight upstairs and didn't bother with the meal. He had a brand-new stamp to put in his album and he wanted

to get some others ready to swap with his friends. Mummy called up to Billy, but he took no notice whatever. His stamps were much more important to him (so he thought). For several days this kind of thing went on. Sometimes his friends came to the door to see Billy about stamps; sometimes Billy came home late and didn't bother to say "sorry" to Mummy; his mind was on his stamps all the time and his meals just didn't matter.

For a few days Mummy said nothing about Billy's behaviour, hoping that it was just a passing phase and that he would soon get over it. When it had gone on Mummy thought it was time Billy learnt a lesson. When Billy came home the next day there was no meal ready for him at all. Mummy didn't seem to be around, so Billy went up to his room. After a long while he came down and looked for Mummy, but she still hadn't come home. Billy was hungry, so he decided to cook his own tea. He found all the things he needed in the pantry, so he set the

(Continued on page 247)

The Challenge

By F. SHADLOCK

IT ALL BEGAN on my holidays. A friend and I were discussing our new church and its cost when suddenly he turned to me and said, "I would like to give you and your church a challenge." Knowing my friend, I wondered what was in his mind, I had not long to wait to find out. He continued: "If you and your church win fifty souls to Christ between now and Christmas (it was then mid-September) I will give you £500 towards the debt of your church." I accepted with alacrity. "Wait a minute, I have not finished," said he. My heart sank, I thought there is a snag in it; this news is too good to be true. Now he is speaking again and says, "Provided your church finds another £500 by then, and that will make £1,000 off your debt." I accepted the challenge.

When I returned to my church and told them the good news many were as determined as I was to win that £500 for the church. "Oh," said the doubting Thomases, "we can never do it. Fifty decisions in three months. Never! Never! I tried to win one and that's months ago and have not succeeded yet." But others said, "We will redouble our efforts and pray, work and witness." and, God bless them, they did. And then reports began to come in. "Pastor, I have won a soul, Hallelujah! and here is the signed form to prove it"; another said, "I won an R.C. to the Lord"; and yet someone else said, "Will you visit my father; he is dying from cancer." I did, and we had the joy of leading him to the Lord.

On the Sunday I urged my people to use any means in their power to bring the unsaved to church, using cars and vans not only to bring the aged and infirm but unsaved loved ones and friends; to invite them to tea and bring them to the service and pray that God would save them when they came. By the beginning of October we had won twelve for Christ, and then several more decided for the Lord. How thrilled we were, and praised God for His goodness.

Our crusade was due to commence the last week in October and we prayed and worked hard, giving out handbills, inviting people to come to the crusade, conducted by Rev. Wynne Lewis. At last the first night came. What expectancy, and not a little suspense, and as the meeting commenced we saw a goodly number of strangers and prayed more fervently. At the end of the service when the appeal was made we waited with bated breath, and, praise God, seven decisions for Christ were made. So it went on night after night until at the end of the crusade thirty decisions had been registered. One

lady received Christ and then brought her young daughter and she brought her friend, and they decided for Christ. Another night she brought her elder daughter and she made a decision. What rejoicing! For the time we had forgotten the £500 in the joy of souls deciding for Christ. By the way, the crusade was planned long before we received the challenge, as far back as last year's conference. This, we believe, was God's wonderful leading.

Our crusade over, we had not reached our target, so we continued praying and working until we were able to announce fifty souls had been won. In fact God gave us good measure and we had fifty-seven in all. Dear reader, one or two have gone to glory. Supposing we had not won them to Christ, where would they have spent eternity? We saved our £500 and so paid £1,000 off our debt in three months. To God be the glory! Who can assess the potentialities and the value of those fifty-seven decisions for Christ? Only eternity will reveal it. Thank you for the challenge and the results. To God be the glory.

F. SHADLOCK.

SUNSHINE CORNER (continued)

table and started cooking. While he was cutting the bread the kettle boiled over and he had to rush to turn the gas down. While he was doing this the eggs started to cook, but just then the toast started to burn and while he saw to the toast the eggs burned as well. Billy had his meal, but it didn't taste very nice at all.

Then Billy began to think about all the meals that Mummy had made for him and how he hadn't been grateful. Billy determined to buy Mummy some flowers to let her know he was sorry and that he did appreciate all she had done for him.

Billy's story reminds me of verses in Psalm 23. The Lord Jesus has prepared a table for us and He bids us to come to His table. It cost him His life to prepare it for us and yet so often boys and girls and men and women don't understand and take it all for granted. What Jesus has done for us we could never have done for ourselves.

Find out from your Bible some of the meals that have been prepared in strange places. You will find at least one in the Old Testament and one in the New. I will tell you where those two are next week.

Bye now and God bless you all.

Lots of love,

AUNTY DOROTHY.

“CHRIST DIED FOR US”

By H. PALLISER

MINISTER OF ELIM CHURCH, CARLISLE

4. The fact of salvation. Scripture reading : 2 Corinthians 5 : 11—6 : 2

“Christ also suffered for sins once, the just for the unjust, that He might bring us to God; being put to death in the flesh, but made alive in the spirit.”

WHAT a thrilling verse for the season just past, bringing, as it does, the summing up of the Easter message. In these words Peter goes to the heart of the Gospel, and reveals the whole purpose of what took place on the “green hill far away.” For there was a purpose in Calvary: it was more than the tragic killing of a good man, more than a martyrdom. If ever there was a death with a plan and purpose in it, then this was the death, for “He died to bring us to God.” He died in order that men and women who were “far off,” who were distanced from God by sin, could be made nigh. Professor Brunner says: “The characteristic element in His passion is not that Jesus was true to His vocation in the way in which every one of us ought to be true to our vocation, but that He had this particular vocation, which no other ever had before or since. Hence His death was not an accidental occurrence in which fidelity to His vocation was put to its hardest test, but His death is an integral part, we might even say the main part, of His vocation. He ‘came to suffer.’” He came to suffer, He came to die, in order that thereby He might bring us to God, and it is this aspect of His death we briefly consider now.

I. THE SEPARATION THROUGH SIN

This must be our starting point, for if the words “bring us to God” mean anything at all they must mean this, that man is away from God, distanced and separated from Him; and this is precisely what the Bible teaches, a teaching which can be summed up in two simple words—sin separates!

Man, as originally created, was made to live in fellowship with God. Indeed, it is my own conviction that the Divine intention was that from that beginning, made in the image of God, Adam should have risen to far greater heights of fellowship and glory. But instead of rising to the heights man fell, and “oh, what a fall was there.” Instead of closer fellowship we see man distanced from God by sin. No sooner had Adam transgressed than he distanced himself from God by hiding himself among the

trees, and the result of man’s sin is confirmed by the act of God—“He drove out the man.” Man by his own act has separated himself from God, and God thereupon judicially separates man from Himself; a fact which the Bible continually emphasises.

The tabernacle is built but all round it is a wall of white linen, and within the tabernacle itself a thick veil separates the ministering priests from the immediate presence of God who dwells within the holy of holies. The separation illustrated in tabernacle and temple is clearly and forcefully stated by the prophets. Thus, Isaiah: “But your sins and iniquities have come between you and your God.” The Lord Jesus in that most famous of parables said of the prodigal son that “he took his journey into a far country.” The apostle Paul wrote: “Ye who once were far off.” It is the theme of the Bible—sin separates.

And what the Bible teaches observation and experience confirm. We know it to be true in ourselves, and we see it in others. Of course, when we talk of separation from God by sin we are not doing so in terms physical or geographical. It is something far deeper and far more sinister than that. It is a matter of heart, of soul, of life itself.

Sometimes it is quite obvious. We are all familiar with the people who plainly and clearly have no desire for, no interest in spiritual things. Religion is taboo. Let anyone mention spiritual things, and they say at once “change the subject.” They say quite openly that such matters do not concern them in the slightest degree.

But sometimes this separation from God by sin takes on a far more subtle and dangerous form. For a person may be quite interested in religion, and yet be separated from God. Time and again the Old Testament prophets had this to say of Israel: “This people draweth near unto Me with their lips but their heart is far from Me.” The Lord Jesus scathingly denounced the self-righteous people of His day who “for a pretence made long prayers.” How intensely religious Luther was; to the point of almost killing himself with his fastings and self-

disciplines! (Looking back on those years he said afterwards, "If ever monk deserved to be saved by monkery I were that monk"). And yet during those days of intense religious observances Luther confessed to his vicar-general, Staupitz, "I tortured myself almost to death in order to procure peace with God for my troubled conscience, and agitated heart; but, surrounded with thick darkness, I found peace nowhere." In the midst of fervent religious practices he was learning this—sin separates! Pass over 200 years to the Rev. John Wesley, M.A., Fellow of Lincoln College, Oxford; devout churchman, and in his zeal a missionary to the Indians of North America. Listen to his own account of those days at Oxford and afterwards: "I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, 'doing so much, and living so good a life,' I doubted not but I was a good Christian." But the fact remains that in 1738 a sad Wesley returned to England having written this in his journal: "I went to America to convert the Indians; but O! who will convert me?" Wesley, like Luther, was learning that sin separates!

And all the time—a suffering God! For, as Dr. Weston once said: "When we read in Genesis 3, God saying, 'Adam where art thou?' it is not the shout of a policeman, but the wail of a Father for His lost child."

II. THE SACRIFICE FOR SIN

Is man distanced from God by sin? Then God will not leave it at that. Is there a "lost child" (to use Dr. Weston's expressive phrase again)? Then the Father will do all in His power to bring it back. No sooner had sin begun its deadly work than God began to put into operation the great "plan of salvation." In looking at that plan there is something ever to be borne in mind and it is this—before the sinner can be saved, sin must be dealt with. Only in this way is the restoration of man to God possible. But how?

Let me try to state two profound facts as simply as possible:

(a) *Jesus came and lived a sinless life.* He Himself claimed sinlessness; His Father testified to it; His friends proclaimed it, and His enemies admitted it. Yet He endured temptation as no one else has ever done, and remained "without sin." Scripture declares He was the Holy One (righteous in character) and the just (righteous in conduct). The importance of this sinlessness and perfection lies in this

fact—that Christ, the last Adam, stood victorious where the first Adam fell defeated. In Christ sin became a defeated foe!

(b) *Jesus died.* Deliberately He made His way to the Cross, and there, deliberately, He died. I say "deliberately" for He Himself declared: "I lay down My life of Myself." But how could He die when death is the consequence of sin, and He was sinless? The answer is in one wonderful word—substitution: "Christ suffered for us . . ." In other words, by His sinless life Jesus showed His absolute power over sin and defeated it. On the Cross He

This is the final article in the series by our brother, Pastor H. Palliser. We trust these messages have brought a fresh understanding of the significance of the Easter message.



took *our* sin, became *our* substitute and died *for* us. There was the execution of the first part of God's plan—sin was dealt with, and the way opened up by which man could return to God.

Dr. Campbell Morgan, in what many consider to be his greatest book (*The Crises of the Christ*) wrote: "The greatest problem in man's redemption was that of how it was possible for God to be just and yet to justify the sinner. The answer is to be found in the restoration of man in Christ Jesus. In the mystery of the Master's passion He endured what was not His due. Considering this for a moment without reference to the need of the sinner, it is at once seen how that in the realm of law, and in the presence of the eternal principle of justice, these sufferings created a value which was not required by the One who suffered, and apart from the fact of man's sin, is an overplus in the working of the infinite order. This value has been created for those who have violated law, and is placed at the disposal of all such. Those receiving the benefit by submission to and trust in the Saviour are thus, as far as the guilt of sin is concerned, justified before God and made nigh to Him."

III. THE SALVATION FROM SIN

Notice once again the wording of our text: ". . . that He might *bring* us to God; being put to death in the flesh, but quickened in the spirit." Peter is

telling us that the Christ who died on the Cross personally brings the penitent to God! How can He do that when He died? The answer is that the transaction of the Cross was crowned by the triumph of the resurrection. He who died for sin now lives for sinners; He who died as Substitute now lives as Saviour, and He who died to open the way back to God now lives to take men and women back to the Father! As Paul wrote: "It is Christ that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." What does it mean to be brought back to God? So very much, but space allows only the brief mention of three things:

(a) "*To bring us to God*" means forgiveness of sins. That is the first and essential thing. It was sin that distanced us from God, and only when sin is dealt with can there be reconciliation. And only in and through Christ can there be forgiveness—"through *this* Man is preached unto you the forgiveness of sins." Only let the sinner come to Christ and confess his sins, and ask for forgiveness, and there will be restoration to God. In the words of Dr. Campbell Morgan: "Man exercising faith in Christ has imputed to Him by the grace of God the value created by Christ's death, for pardon; and all the perfection of Christ's life for righteousness. Therefore, the sinner standing in Jesus is a sinner no longer, but a saint, separated in Christ to God, and so restored. He has no guilt, that is cancelled. He has righteousness, that is restored."

(b) Again, the "*bring us to God*" means deliverance from sin's power. This must be so for Christ is the answer to those who would fain get back to God but are aware of sin's power. Reference was made earlier to Martin Luther. Let us listen to that conversation between him and his vicar-general: "It is vain that I make promises to God. Sin is ever the stronger!" And the reply of Staupitz was: "Look to the wounds of Jesus Christ—to the blood He has shed for you. It is there that the grace of God will appear to you. Instead of torturing yourself on account of your sins throw yourself into the Redeemer's arms. Trust in Him." Luther did so and found deliverance—as all can.

(c) Finally, "*to bring us to God*" will mean peace. Peace because we are back to where we belong; peace because the estrangement caused by sin is ended; peace because we have been reconciled to God. We are "accepted in the Beloved." "Will God accept me?" I was asked by a young man in Edinburgh. My answer was "Him that cometh unto

Me I will in no wise cast out," and he believed it, and proved it. Said a prince among preachers: "He loved me and gave Himself for me! Theory of atonement? Nay, verily, but the great *fact* of atonement. Explanation of the Cross? Nay, verily, but the great healing *love* that wins through suffering; and will receive us just as we are, if we will turn our eyes from man to Him; and will blot out all our sin, and make us all He would have us to be."

HOME CALL OF MRS. HANNAH

ON SATURDAY, March 16th, at 6.45 p.m., our dear sister Mrs. Hannah, beloved wife of Mr. Samuel Hannah, received the home call into the presence of the Saviour she dearly loved and devotedly served for many years. Mrs. Hannah was in a very real sense "a mother in Israel," and was often referred to in this way by many of the people who knew her and associated with her in the life of our Elim church at East Ham. She was a founder member of this church and was well known and highly esteemed by many of our ministers and Elim friends. The following is from correspondence we had with her a few years ago and shows how she came to know the Saviour and subsequently became a member of the Elim church: "A tract came in my door advertising a campaign in Barking Baths by Pastor Stephen Jeffreys, Welsh Revivalist. It said, 'The lame walk, the deaf hear, the blind see.' The last words seemed to strike me, 'the blind see.' so I went to the meeting. I was amazed; everyone seemed to be in love with everyone else. I thought this can't be a religious meeting, everyone is too happy; they all look as if they had had a fortune left to them. And so they had, but I didn't know what it was then. I was drawn by some unseen power that gripped me like a vice. I thought of my husband and his tea, but I knew if I once left the place I would never get back in, so my friend went and sent him a telegram: 'Dinner in the oven, can't come home.' My daughter came with me to the meeting and we got gloriously saved."

We have known our dear sister, who had reached the ripe age of ninety years before being called into the presence of the Lord, for a considerable length of time, and have always appreciated her sterling qualities. Her zeal, devotedness and faithfulness to the cause of Christ present a shining example to all of us who were privileged to know her. On behalf of the Elim family we extend to her loved ones our deepest sympathy at this time of great loss.

SAMUEL GORMAN.

CHURCH NEWS FLASH

Hereford

We were thrilled to witness six candidates pass through the waters of baptism after testifying how they found Christ in recent months. As their little daughter lay desperately ill in a London hospital Mrs. Marshall (on right of photograph) knelt by the bedside and gave her life to Christ. Her husband, at home in Hereford, went upstairs to pray for his child and found himself calling upon God for salvation. The young lady responded as Mrs. Tony Stone sang "Turn your eyes upon Jesus," while the other couple, having physical needs, came to our services in January, yielded their lives to the Saviour and each testifies to His healing touch. The sixth candidate responded when challenged in the service—she found Christ because of the faith of her father whom she lost twelve months ago. The membership's response to an appeal, which resulted in the purchase of a new boiler, made it possible to heat the church for the occasion.

Reading

The recent visit of Miss Sylvia Beardwell was a blessing to all, as she reported on the work on the field at Dehri-on-Sone. The coloured pictures, showing the local scene and Indian believers, were of great interest. It was particularly interesting to hear of Miss Olive Jarvis and the progress she is making with the work, for it was from the Reading church that she left to enter the foreign field. Pastor Horne convened the meeting, which all agreed had been one of rich blessing, leaving a desire and a will to give prayerful support to the work of the missionary society.

Macclesfield

In an attempt to understand the problems of Macclesfield teenagers the members of the local branch of the Elim Youth Movement attached to the Mill Lane Elim Church have been conducting a survey under the title "Truth about youth."

They have taken a portable tape recorder into the streets of Macclesfield and talked to members of the public, mostly to teenagers, but to older folk as well, including the manager of a local cinema, and recorded their answers to a number of questions on teenagers and their problems.

In addition to these interviews with the public, they also recorded a talk with the Mayor of Macclesfield (Councillor F. Bullock). The mayor said that all the leading citizens of the town regretted any immorality or vandalism among teenagers, but that he personally considered that the vast majority of teenagers were as good as ever. What is wrong with the teenager, when there is anything wrong, is usually due to the parents. He felt that in some ways the Church had failed teenagers, but that if the Church took an active, seven-days-a-week interest in teenagers and told the truth in preaching the Gospel they would help teenagers in the best possible way.

These recordings were played to a youth meeting in the Elim church on Monday. The minister, Rev. Philip J. Brewer, was so impressed that he has decided to use these recordings in place of the usual sermon next Sunday evening.

Note.—At the Sunday evening service at which these recordings were played two teenagers accepted the Lord Jesus Christ as Saviour.

The Macclesfield Express.

MY ALTAR

I have worshipped in churches and chapels ;
I've prayed in the busy street ;
I have sought my God and have found Him
Where the waves of His ocean beat ;
I have knelt in the silent forest
In the shade of some ancient tree ;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in His temple ;
I've caught His voice in the crowd ;
I have heard Him speak when the breakers
Were booming long and loud ;
Where the winds play soft in the treetops
My Father has talked to me ;
But I never have heard Him clearer
Than I did at my mother's knee.

God, make me the man of her vision
And purge me of selfishness !
God, keep me true to her standards
And help me to live to bless !
God, hallow the holy impress
Of the days that used to be,
And keep me a pilgrim for ever
To the shrine at my mother's knee !

JOHN H. STYLES, JR.

MEN THAT WERE WITH JESUS

By JAMES MCAVOY

4. The less-known apostles

THE APOSTOLIC band were diverse in character and different in their ministries but they had one thing in common: they had been called by Jesus and were fascinated and gripped by something irresistible in Him, He alone was their hero.

The composition of the glorious company of the apostles is a witness to the universality of the Gospel, for they represent men of every calling and of every temperament and disposition who have found a common salvation in Jesus Christ. A few of them were eminent, the majority were less distinguished and comparatively obscure. From the gospels and epistles we know nothing except their election to the holy office by their Lord. Yet they all, with the exception of Judas, gave honourable and life-long service, with fervent devotion to the Master.

Probably one reason for the silence of Scripture with reference to the less-known disciples is that the writers of the New Testament wished to concentrate upon the central figure, the Lord Jesus Christ, for He only is the all-important Person, the

chief Cornerstone, upon whom the true Church is built. A story is told of one of the great painters who had painted a picture of the Last Supper. A friend came to inspect this picture and after gazing at it for some time, said: "How beautifully those cups upon the table are painted." The painter at once took up the brush and painted them out and, turning to the astonished friend, said: "I want men to look at the Christ."

In the Revelation we read that the wall of the city of God has twelve foundations, and in them the names of the twelve apostles of the Lamb. The great and small are mentioned together as foundation members of the eternal city. Wholehearted, patient and humble service may go unrecorded and unnoticed by men, but never by God. Jesus said: "Rather rejoice, because your names are written in heaven."

All men desire to be remembered, all want to be famous. Let us make sure that we are seeking true and everlasting fame by having our names in the Lamb's book of life and not merely be content with the epitaph, as Keats describes it: "Here lies one whose name was writ in water."

Paul enjoins: "Help those . . . which laboured with me in the Gospel . . . and other fellow labourers whose names are in the book of life" (Philippians 4:3).

BY FAITH

HAVE you ever met a person who would say something like this: "If the train gets there I will go and visit my cousin, provided, of course, the bus service from the station is running and my young healthy cousin hasn't died." or "I will get a paper tomorrow and read it, if tomorrow comes, if I'm still alive, if newspapers are still being sold, and printed in English. You never know, *anything* can happen *these days*"? We would certainly regard such a person as most peculiar. We would be even more surprised if he or she read a good book on English history and then doubted its authenticity.

Most of us have faith in the everyday things of life. In spite of the fact that our faith is so often let down by strikes, mechanical failures and electrical blackouts . . . we still have faith. Yet many people find it so difficult to have faith in God's Word. The Bible has never been proved wrong. It has never let anybody down, yet there are so many who have little or no faith in its teachings.

By G. A. W. PARTRIDGE

This great book has a wonderful message for the whole of mankind. It is repeated again and again in different passages. "He that believeth on Him [Jesus] is not condemned" (John 3:18). "Neither is there salvation in any other: for there is none other name [Jesus] under heaven given among men, whereby we must be saved" (Acts 4:12). "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

These are only a few references. There are many more. Have you come to Christ and accepted Him as your own Saviour? Have you?

PAUSE AND PONDER

*When down in the mouth, remember
Jonah—he came out all right!*



Wanted—more children's campaigns

By IAN MOORE

Conducted by the National Youth Director

CHILDREN, children, children—thousands of them—large and small, fair and dark, noisy and quiet, intelligent and not so intelligent, but every one a potential saint, a potential citizen of heaven, or a lost soul. Let us get it firmly fixed in our minds that every one that does not get saved through the Gospel of Jesus Christ will be eternally doomed. It is the responsibility of Christians to get the message of life to them. When? How? Where?

When? At the very earliest possible moment before Satan gets them fully into his clutches, before they become involved in some situation that makes it nigh impossible for them to be saved, before their bodies become deeply stained and polluted, before evil friendships anchor them. Before it is too late. Now is the moment. *Now* is the accepted time, before another night falls, before another week passes. *Now!*

How? How shall we go about leading the children to Jesus? By any and every means possible. Every Christian has this responsibility. Praying, giving, teaching in the Sunday school, bringing them to Sunday school or children's meetings. A kindly word, a winsome smile, a helping hand, a little loving talk with them, to show them, to help them, to encourage them, and make sure they understand the message. Questions and answers, children's tracts, booklets and texts are always a help. Use any means at your disposal to lead the little ones and the bigger ones to Jesus.

Where? Anywhere, everywhere, seek to lead them to the Master who alone can save them. But there is a place and a great need for children's campaigns. Surely there is one gifted worker in your area who can make the message simple and clear, who can win boys and girls for Christ, who can bring them—under God—into a definite experience of salvation! Make use of such! Take the trouble to arrange and advertise a campaign and get them under the sound of the Gospel. Do not despise one of these little ones (Matthew 18:10).

The worker among children must captivate them. We cannot teach them until we have got them, so we must captivate them. Everything today pulls the

other way. The world's best singers and actors are available at the turn of a switch. The gang idea appeals to the boy at an early age, and even the girl goes on the prowl far too often and far too young in all our towns and cities. They are easy prey to evil powers. The human tendency is that way, so the step to become "one of them" is not a big one. Then they become a headache to the authorities, the parents' sorrow, the problem of the police and eventually some of them become the menace of society. The Christian message is the only answer and it must be got to them somehow. Using every possible permissible means we must set out to get the boys and girls for Christ. A few pounds spent on suitable advertising, prizes, attractive Gospel leaflets, banners, badges and so on will probably yield much better results than money spent on adult campaigns. The children's worker must illustrate and illuminate the message, to make it live to them. They will respond readily if they clearly understand. Illustrations cost money, but maybe some who do little else for children could help here.

Finally, in all our endeavours we must be sure to indoctrinate the young. It is the message of God's Word that does the work. A child of five years can receive the doctrine of the deity of Christ and His redeeming power as well as any adult—and maybe much better—and this is the fundamental pivot in our belief.

So to prayer, to work, to give, to win the children for Christ. Youth worker, do something!

Pastor Ian Moore, the writer of this week's Youth Page, is an indefatigable worker among young people. Better known to boys and girls as "Uncle Scissors," he is much in demand as a speaker at anniversaries and children's services.





THE FAMILY ALTAR

Scripture Union Portions. Notes by R. Jobling
(Minister of Elim Church, Weoley Castle)

Monday, April 22nd. 1 Kings 5 : 1-18

"There is not among us any that can skill to hew timber like unto the Zidonians."

"There is not among us any." This was an honest and a generous admission. There are people who selfishly refuse to recognise skill and ability in others because of envy. The hewing of timber, though a humble task, was the speciality of the Zidonians—no doubt because they had concentrated on doing one thing well. Their one talent had been well used. Now it was placed at the disposal of Solomon for the Lord's work. Is there some skill of ours that has not yet been consecrated and used in the Lord's service?

Tuesday, April 23rd. 1 Kings 6 : 1-14.

"There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

It was a work of great skill to prepare the stones for the temple to exact dimensions before bringing them on to the site. This typifies the work of the Holy Spirit in preparing the saints, as living stones, for their ultimate destiny. The work of building the temple was carried on in a holy hush, no tool being heard in the building. God often works silently. Let us beware of confusing noise and exuberance with the work of the Holy Spirit. Perhaps the most important work of the Spirit is that of sanctification, and it goes on silently.

Wednesday, April 24th. 1 Kings 8 : 1-21.

"For the glory of the Lord had filled the house."

It was impossible for the priests to do anything but worship. They were prostrated under the overwhelming presence and power of God. In His majesty and glory He entered, subduing everything graciously to His will. Let us note that the priests were not cast out or destroyed but overshadowed and overwhelmed by God's presence. There is a great need for us to pray that God will do something like that in our day and in our churches, that man will be subdued and God will fill the building with His very presence.

Thursday, April 25th. 1 Kings 8 : 22-40.

"But will God indeed dwell on the earth?"

The thought was too great for the comprehension of the king, yet there were signs that pointed to the coming of One who would indeed be God dwelling on the earth. The answer to the king's question was given at Bethlehem's manger when "He came down to earth from heaven, who is God and Lord of all." The question was answered again when "there came a sound from heaven as of a rushing mighty wind." God dwells on the earth—God the Holy Ghost! God will dwell on the earth when Jesus comes to reign!

Friday, April 26th. 1 Kings 8 : 41-53.

"When heaven is shut up."

God can withhold spiritual as well as material blessings as a chastisement. When there is spiritual drought we tend to look for something to blame—the times in which we live, the inadequacy of the organisation, the finance, the poor quality of the advertising, the lack of spiritual stature of the leaders. Then we embark on a programme of propaganda, slogans and slick methods. God will not pour His blessing

on pretence. The scriptural answer to the situation is that in Solomon's prayer—"if they pray . . . and confess Thy name, and turn from their sin." The deluge for which Elijah prayed seven times was preceded by the fire on the restored altar of the Lord.

Saturday, April 27th. 1 Kings 8 : 54-66.

"Let your heart therefore be perfect with the Lord our God."

It is possible for a child of God to be compassed about with imperfections of many kinds in his or her life. No saint that ever lived has been perfect in every way. God, however, can look with compassion and mercy on human failure and frailty if the heart is right with Him. A perfect heart is not one that knows neither temptation nor weakness but one which is deeply sincere with God. The prayer of such a heart is "See if there be some wicked way in me, and lead me in the way everlasting."

Sunday, April 28th. 1 Kings 9 : 1-9.

"If thou wilt walk before me, as David thy father walked."

David, in his lifetime, had committed adultery with another man's wife, and engineered the death of her husband so that his sin would not be exposed. He had presumptuously and defiantly numbered Israel. He had offended God by having the ark of God brought back on a cart instead of on the shoulders of the priests as God had commanded. It might seem strange that God should counsel Solomon to walk in the ways of David, his father. God, however, had not only considered David's sins, but also his repentances. Having chastised and forgiven him God did not dig up the past. God's forgiveness is complete.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Not alone

Elijah, the mighty prophet of Israel, thought on one occasion that he alone stood for God. All the people had utterly forsaken the Lord and turned to idolatry. How surprised he was when he discovered that there were 3,000 who had not bowed the knee to Baal.

Moments of loneliness come over most people. They feel they are alone. Travelling in a London bus recently, I heard the coloured conductor singing a well-known revival hymn. I spoke to him and told him I knew the Lord. He asked me if I really knew what I was saying, for he had not found a white person who could with assurance say he or she knew the Lord as Saviour. He felt alone in a big city.

When praying for revival we often feel lonely. How many others feel the burden for God to pour out His Spirit in revival blessings like we do? My dear prayer partner, let me hasten to assure you that there are many in this land who feel exactly as you do. I know this from the number of people who write me and those who speak to me, assuring me that they are praying for revival. God has always had His remnant who have been faithful to Him. We are not alone. Many kneel with us who earnestly seek at the throne of grace a heaven-sent revival. Pray, for as God sent the fire on Mount Carmel those many years ago, He is still the God who answers by fire.

Prayer is requested for

Revival throughout Britain.

A woman with serious stomach trouble.

A man with great spiritual and mental need.

A man needing prayer time and guidance.

Thought for the week

"Time is short" (1 Corinthians 7 : 29).

COMING EVENTS

BECONTREE. April 22. Elim Pentecostal Church, Green Lane. Visit of Peter Kingston with ministry and film of Wycliffe Bible Translators. 7.30 p.m.

BOGNOR. May 4, 5. Elim Church, Waterloo Square. Visit of W. G. Hathaway. Saturday 7.30 p.m. Sunday 11 a.m. and 6.20 p.m.

BOURNEMOUTH, Springbourne. Continuing until May 9. Elim Church, Curzon Road. Studies on the second advent. Speaker: W. G. Hathaway. Thursdays (excluding March 28 and April 11) 7.30 p.m.

BRADFORD. May 4. Third Annual Musical Festival, presented by the North-west District Presbytery. Guest choir: the London Crusader Choir, conducted by the President, D. B. Gray. Massed presbytery choirs. Many other vocal and instrumental items. 3 and 6.30 p.m. Full teas or cups of tea at moderate charge. The London Crusader Choir will visit the Leeds, Halifax and Bradford churches on Sunday.

JERSEY. A very warm welcome is extended to all holiday-makers and visitors to Jersey to visit the Elim Church, Glenham Hall, New St. James's Place, St. Helier. Sundays 11 a.m. and 7 p.m. Tuesday, Wednesday and Saturday 7.30 p.m. Minister: J. S. Matts.

MALVERN. April 22. Elim Church, Cowley Road, North Malvern. Special visit of Mervyn Thomas and Mrs. Thomas. 7.30 p.m.

NEWHAVEN. April 20, 21. Elim Church, Bridge Street. Church and minister's third anniversary services. Speaker: John Smyth. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

PALMERS GREEN. April 27. Elim Church, Russell Road (off Bowes Road). Farewell service for N. Hemingway and family, who leave for New Zealand. Buffet tea 5.30 p.m. Service 7 p.m.

ROMFORD. April 27. Elim Church, Wheatsheaf Road. Saturday night rally. Speaker: A. Seeman (Ingatestone).

WORCESTER. April 20, 21. Elim Church, Lowesmoor. Special visit of Mervyn Thomas and Mrs. Thomas. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

PRESIDENT'S APPOINTMENTS

April 20, Southport; 21, Salford; 22, Macclesfield; 23, Bolton; 24, Warrington; 25, Rubery Owen Ltd.; 27, Royal Albert Hall; *28, Croydon; *May 4, 5, Bradford; *5, Leeds and Halifax; *11, 12, Yeovil; 13, Clapham; 15, Gloucester; 16, Swindon; 17, Wells; *18, 19, Bristol; 20, Bath.

* Accompanied by the London Crusader Choir.

British Pentecostal Fellowship (East Anglia) UNITED RALLY

Saturday, April 27th, at 3 p.m. and 6.30 p.m.
in the **ELIM CHURCH**, Central Park Road, East Ham
Speakers:
E. CREW (A.O.G., Bristol) and O. G. MILES (Elim, Leeds)
Musical items by I.B.T.I. Trio.
Cups of tea between services.

ITINERARIES

Miss S. Beardwell will visit the following churches: April 20, Cardiff; 21, Barry; 22, Bridgend; 23, Mountain Ash; 24, Porth; 25, Caerphilly; 27, Trealaw; 28, Pontypridd; 29, Brecon; 30, Dowlais; May 1, Aberystwyth; 2, Merthyr; 4, Ebbw Vale; 5 Abercynon; 6, Aberdare; 7, Llanelly; 8, Mountain Ash (rally); 9, Swansea; 10, Pontardulais; 12, Neath.

Miss M. Gwynne will visit the following churches: April 20, 21, Sowerby Bridge; 23, Dewsbury; 24, Huddersfield; 25, Bradford; 27, 28, Halifax; May 1, Leeds; 2, Knottingley; 5, Wrenthorpe.

M. O. Thomas will visit the following churches: April 27, 28 (6.30 p.m.), 29 (with exhibition), Eldad; 28 (10.45 a.m.), 30, May 1, 2, 5 (10.45 a.m.), Vazon; 4, 5 (6.30 p.m.), Delancey (with exhibition); 7, 8, Jersey.

Two new books by Arthur Longley

Just off the press

SPACE-AGE SIGNS OF CHRIST'S RETURN

Angels as astronauts; will space-ships reach the Christian heaven?; a prehistoric era ended with an attempt to conquer space; the chief engineer of space; events in space and on the moon when Christ returns.

4/6 post free

Ready next month

CHRIST'S TEACHINGS CONCERNING HIS RETURN

Modern Israel—a sign of the end; Europe, Russia and the Middle East in relation to Armageddon; no partial rapture—no "wrath" for Christians; the ten virgins; the two stages of Christ's return.

7/6 post free

From the

INSPIRED WORD ASSOCIATION
161 Hesse Road, Hull, Yorkshire

NEXT WEEK:

*A full report on the recent
Youth Conference held
in Bristol*

Late News

**ALL-LONDON CRUSADE
CAPACITY CROWDS. MANY CONVERTS
AND HEALINGS. ALEX TEE.**

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

A CHRISTIAN HOTEL, right beside sea; less than five minutes from Elim church; central; level walk; excellent food; first-class amenities; Christian fellowship assured; reduced terms Easter and autumn. Brochure: William Scroggie, Fairhaven, Newquay, Cornwall, Phone 2979. C.553

BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BOURNEMOUTH. Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

CLEETHORPES. Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members. Write Mrs. Hickson, 27 Park View. C.546

COLWYN BAY. Homely accommodation; Christian fellowship; near sea and shops. Write: Mrs. Giarratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

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