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The

Elim Evangel

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

VOL. XXXVI. No. 14.

THREEPENCE

APRIL 2ND, 1955.



Exeter Church
brings the message
to the Old Folks.

(Report on p. 164)

Composite picture
from photos by the
Western Times.

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

Sixty Decisions at Halifax

EXTENSIVE PREPARATIONS were made through special prayer meetings, advertising, etc., for the visit of the Rev. Paul Cantelon to **HALIFAX** for a fortnight in February.

Every evening large congregations were held spellbound by Mr. Cantelon's wonderful painting and preaching, while musical items were rendered by Mrs. Cantelon and little Sharon. Mr. Eddie Jeffreys also touched our hearts by his lovely solos.

The second Sunday evening service was held in the Alexandra Hall, when 350 people were present; many that evening giving their hearts to the Lord. Two Divine healing services were held on Thursday afternoons, at which a number testified that the Lord had healed them, and souls were saved, too. Splendid attendances each evening gradually increased in spite of snow and icy winds. During the whole campaign many found Christ as Saviour and sixty signed decision cards.

Quite a crowd turned up one evening, as Mr. Cantelon had announced that Pastor John Gardiner would paint a picture. His efforts highly amused the congregation, and there was very keen competition that night for the picture, but, of course, Mr. Cantelon had "touched it up" before presenting it to the one who had brought the most visitors.

Revival in Belfast

The **ULSTER TEMPLE**, Belfast, was recently favoured with a visit from our brother Len Chappell, recently from the U.S.A., writes Pastor Joseph Smith.

We will not soon forget his ministry, which was truly "in demonstration of the Spirit and with power." His preaching brought revival to many hearts, salvation to the lost, and healing to the sick.

The three weeks agreed upon for his visit came to an end all too soon. He has now left Belfast for Portadown, where he is limited to one week's meetings before leaving for the United States. Good reports are coming in of souls being saved and the blessing of God in the meetings. A coachload, mostly young people, is leaving the Ulster Temple this evening, as I write, for Portadown; they feel they cannot allow him to leave without having just one more meeting.

At the Heart of Elim

Despite very cold weather, a splendid company of people gathered at **CLAPHAM CENTRAL CHURCH** for its annual fellowship and business meeting. Reports from all departments showed great progress. We thank God for eighteen new members, mostly young people, who were welcomed into the church during the year.

At the same time we bade farewell to Mr. and Mrs. F. Smith. Mr. Smith has been the treasurer for many years, and Mrs. Smith, secretary of the Sisterhood. Pastor Hodge thanked them both for their faithful and loyal service, and

a cheque was handed to Mr. Smith on behalf of the church in recognition of his faithful work.

The Junior Crusaders, under the leadership of Mr. B. Norris, are making splendid progress. Most of them have given their hearts to the Lord, some have joined the Choir and some have become members of the church.

The Sunshine Corner, under the capable leadership of Mrs. D. Pearce, who have an average attendance of forty-five children each week, held their annual meeting on Saturday. Most of the children took active part, and the Sunshine Corner Choir sang several items. It was a splendid service and young and old were richly blessed through Pastor G. Hillman's illustrated talk.

President's Visit

Pastor J. Dyke's Presidential visit to **LOUGHBOROUGH** was one which gave great cause for rejoicing.

Mr. Dyke's sermon was clear and to the point regarding prophetic truth. But not all the blessing was linked to the future, for that night we witnessed the present power of God as three were wonderfully baptized in the Spirit—one blind brother who had been seeking God for seven years, together with a young couple who were comparatively new converts.

Most of the service was taken down on a tape recording machine, so that it can be played back for the benefit of sick members who could not be present.

Another cause for rejoicing was the dedication by Mr. Dyke of Pastor and Mrs. P. W. Millington's baby son, Paul.

Sheffield Looks Forward

Another eventful year in the history of the **SHEFFIELD** Church has passed and one for which we have cause to rejoice.

First and foremost in our business meeting came the report that definite conversions have been recorded and that the church as a whole has been greatly blessed. From the various departments came encouraging reports and the financial position is the best in the history of the assembly. Our Sunday School still continues to flourish and we are thankful to God for our fine band of young people who are all out for Christ and who are steadily growing in grace.

We look forward, at long last, to the opening this year of our new church. Our theme is that He who has led thus far will continue to lead and guide.

Eastbourne Celebration

Recently the Elim Church in **EASTBOURNE** celebrated Pastor and Mrs. G. A. Wright's ninth anniversary services. This occasion had to be held later in February than it should have been, owing to many members being away through sickness. However, quite a good number gathered

for the celebration tea, which was a very homely affair. Special mention must be made of the iced cake, with a wee church on the top.

It was good to hear of those who have been greatly blessed and helped spiritually in recent months.

Others were able to testify that through being prayed for at the Divine Healing services, God had been very gracious. Some had been healed immediately, others had received partial healing, but were trusting for complete deliverance.

Blessings in Wales

During the past months at **ABERCYNON**, under the ministry of Pastor and Mrs. Troke and the President, Pastor John Dyke, six were baptised in the Holy Spirit. Four senior Sunday School scholars have surrendered their lives to Christ. The Sunday School work is showing progress and twelve, out of an eligible nineteen, entered the Scripture examination, compared with two last year.

An evangelistic campaign, held in January under the ministry of Pastor N. J. Nelson, was a time of great blessing, and while the snow and ice kept numbers low, the church was packed at the last After-church Rally, and we

had the thrill of seeing eleven decisions made for Christ. One of these has requested water baptism, bringing the total now desiring to follow the Lord in this way to five.

Recently, at our first Crusader meeting we were much encouraged to have nine present.

We ask the prayers of the Elim Family that God will continue to bless this corner of His vineyard.

Investments which Benefit the Work of God

Some people invest their capital in such a way as to bring a reasonable income, but it does not benefit the work of God. You may invest in the work of the Lord, derive from your capital a reasonable income, and at the same time have the satisfaction of knowing that it is helping to spread the Gospel message.

If you are interested in the latter type of investment, you are invited to write to the Secretary, Elim, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EASTER MONDAY

POWER FOR THE HOUR

TRAFALGAR SQUARE at 11 a.m.

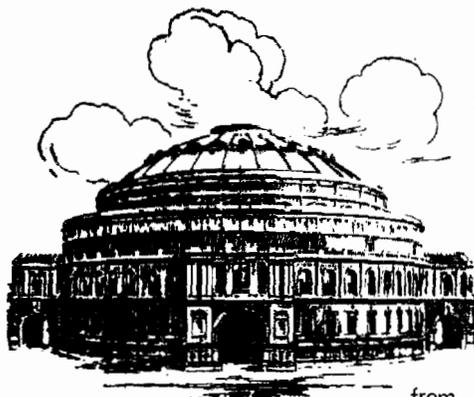
Evangelistic Open Air Service
Convened by Pastor H. W. Greenway.
Speakers: Pastors F. A. Hodge and J. Hywel Davies.
Choirs from Clapham and Essex, and the London Crusader Choir, plus soloists, and testimony.

ROYAL ALBERT HALL

3 p.m. Convention and Healing Service.
Convened by Pastor Douglas B. Gray.
Speakers: THE PRESIDENT, Pastor John Dyke, and Elim Missionaries.
Prayer for the sick and those seeking the Baptism in the Holy Spirit.

7 p.m. Evangelistic Rally.
Convened by Pastor G. Stormont.
Speakers: Pastors R. D. Bradley and H. W. Greenway.

2.30 & 6.30 Special song services by London Crusader Choir and 500 voice Elim Youth Choir.



INFORMATION

Music. You will enjoy the grand singing by the 500 voice Elim Youth Choir, and the London Crusader Choir, directed by Pastor D. B. Gray. Ronald Cooper will be at the Grand Organ, and Laurence J. Prentice and Clifford W. Daniels at the piano.

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

Refreshments. Both before and between the meetings there will be seven buffets open on the premises. There will also be several restaurants open in the neighbourhood.

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

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

Coach Travel. Bookings of special coaches or buses should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square rally.

Further information from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

PLEASE PRAY AND COME — AND BRING AN UNCONVERTED FRIEND!

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.

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

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EDITORIAL

Easter in London

After the long, dreary and seemingly never-ending winter, we are at last coming up to Easter. What pictures the word conjures up in the mind. Easter clothes, Easter cards, Easter gifts, and a host of other things associated with the Awakening.

1955 is awake! It is Eastertime! The birds are singing, the fields and forests are clothing themselves in verdant green, nature is awakening out of her long sleep to greet the spring, the sunshine, the summer.

Easter in London is always a thrill. To see young men and maidens thronging the great Trafalgar Square, with its splashing fountains, its lions gazing impassively at the lively scene; with the vocal and instrumental strains swelling out from the Elim Open Air Witness in this historic spot, does one's heart good. With shades of the past summarized in the sturdy statue of Nelson on his perch, and memories of rollicking times in the not too distant past, and the Britain of the future symbolized in the young folks lingering in this hallowed spot, one feels it's good to be here.

Greatest and most glorious of all is the fact that made Easter—the Awakening of Life from out the Shadow of Death. Strange, and yet wonderful, how everything that is worth while takes us back to Him. To Him who gave us freely all things to enjoy. To Him who created the rolling spheres and upholds them by the word of His power. To Him who, by His Rising Again on that far-distant Easter morn, brought Life and Immortality to light. Not only the gloom of the night of sin dispersed by His Cross, but the gloom of man's uncertainty of the hereafter, banished by His Rising.

Easter Monday will also see the gathering of many old and new friends of Elim, who will once again assemble for afternoon and evening services in London's famous auditorium, the Royal Albert Hall. What a fitting rendezvous to celebrate the glorious fact of His uprising. So let this Easter be a time of rapturous praises, of ardent witness, of joyous fellowship, of radiant Christianity, for not only is Jesus alive from the dead, but we who believe have risen in Him to life sublime. So—tell it out with gladness this Eastertide, for Life is Victor o'er the tomb.

The Heart of the Cross—Continued from p. 161.

speaks of the **Depth of His Shame**. It is very difficult indeed for us in this day and age to appreciate the awful shame which was attached to a cross and death by crucifixion. To us the cross is the symbol of glorious sacrifice and of a mysterious but none the less real victory. We proudly wear it on our watch chains and in our coat lapels; we gaze at it pointing to the skies on the tops of many church spires, and we see it rippling in the breeze on countless flags as a symbol of mercy and victory. But in the days of our Lord's life and ministry there was nothing of glory or victory about a cross. It stood for one thing alone—unspeakable shame. "Cursed is every one that hangeth on a tree," were words from the Mosaic Law with which all Jews were very familiar. To them it represented the curse of a holy God whose righteous laws had been so outrageously and definitely broken that the sinner had paid the penalty with his life. So great was the curse that God had commanded that when a man was put to death "upon a tree" his body was to be buried that same night so that the land might not be defiled by its presence. It was in view of this that Paul writes, "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. iii. 13, A.S.V.).

In the eyes of the Jews then, to be hung on a tree, as Christ Jesus was in His crucifixion, represented the ultimate in shame and disgrace that it was possible for anyone to experience. To the Roman also it was equally shameful. By their law no Roman citizen would ever be disgraced by so painful and shameful a form of death. That was reserved only for the lowest felons and criminals who, because of their wickedness, could no longer be considered as ordinary human beings. Listen to what Cicero, the great Roman orator, has to say, speaking of crucifixion, "No adequate words can be found to represent so execrable an enormity."

His Divine person, His gracious substitution, His awful suffering, and His unutterable shame are all contained in this one little verse, which still has one more phrase—"That we, being dead to sins, should live unto righteousness." That was **His Glorious Purpose**. He died for sins—for our sins in order that we might die to sins. To die to sins is to lose all responsiveness to their appeal and seductiveness; and to live unto righteousness means that our whole spirit from henceforth is open to it and yearns for it and will not be satisfied and content until it has found its self-expression in obeying God's Word, fulfilling His purposes, and glorifying Him in every activity and every phase of life. That was the purpose of God's greatest of all gifts and in the greatest of all sacrifices, made "once for all" on our behalf and by the eternal Son of God.

"Our God and Father, teach us, we pray, to enter into the true meaning of the death of Thy Son for us and in our place, that as we comprehend more of what it cost Him and more of His gracious and glorious purposes for us we may have our hearts filled to overflowing with gratitude toward Thee which shall find expression in loyal service and full obedience to the leading of Thy Holy Spirit. Through Jesus Christ our Lord we ask it. Amen."

The Heart of the Cross

The Unspeakable Shame of Crucifixion

By T. STANLEY SOLTAU, D.D.

IN THINKING ABOUT THE CROSS of the Lord Jesus Christ our thoughts will be centred upon what we might call the "Heart of the Cross." There are various verses in Scripture which give a wonderfully comprehensive picture of just what the cross meant both to the Lord Himself and to all who accept Him as Lord and Saviour. One of them is found in the First Epistle of Peter, and is the twenty-fourth verse of the second chapter. It reads as follows: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." Each separate phrase in this verse is full of significance, and together they make a wonderfully compact yet comprehensive statement as to the meaning of the Heart of the Cross.

1. **His Divine Person.**—"Who His own self." These words refer back to the previous verses in which the Apostle Peter has been speaking about Jesus Christ. "Christ" is the name that tells us of His office. He was the Anointed One, the One sent by God on a universal mission, which was to bring blessing to all people. He was the One of whom the prophets and psalmists had spoken during the preceding centuries and whose coming they had foretold in remarkable detail. They had spoken of Him as the glory of Israel and the hope of the Gentiles. His name was to be called "Immanuel," God with us, for He was to be God manifest in the flesh; and the promises concerning Him which are found in the Old Testament make it perfectly plain that the coming One was none other than the second Person of the Trinity, eternal in His existence and glorious in His being. This is the One of whom Peter is speaking when he writes, "Who His own self."

2. The next few words tell of **His Gracious Substitution.**—"Bare our sins." The cross is the place where extremes meet. The infinite love of God and the bitterness of man's hatred; God's absolute righteousness and man's awful sin; God's almighty power and man's terrible impotence and weakness; God's infinite and eternal glory and man's degradation and shame. These extremes are all suggested in the words, "Who His own self bare our sins." To bear our sins means to assume responsibility for them. There is a similar phrase in Matthew's Gospel, which helps us to understand what is meant—"He bare our diseases" (Matt. viii. 17, A.S.V.). When Matthew wrote these words he was evidently thinking of the various miracles of healing which he had seen. In each case a divine power from the Lord Himself had entered into the diseased or afflicted person and had carried away the disease, resulting in renewed health and strength. Each such miracle cost the Lord something and He recognized each time that power or virtue had gone out of Him.

When He bare our sins it was at the cost of His out-poured life, as a result of which the way was opened for our sins to be carried away and "as far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12). When He bare our sins He assumed all the awful penalty for them, and it was the terrible weight of those sins which so bore down on His spotless soul, even while He was in the Garden of Gethesemane, that He prayed that, if it were the Father's will, the cup might pass from Him. Because He bore our sins He bore the punishment and penalty which was justly due to us. He hung there in our place and underwent the terrible loneliness of complete separation from God, which is the inevitable result of sin. He who had been with the Father from all eternity and was "daily His delight," and who had enjoyed unbroken fellowship with Him throughout His earthly life and ministry while on the cross, suffering for sin and for our sins, gasped out the spiritual agony which was His in those poignant words, "My God, my God, why hast Thou forsaken Me?" As has been said a number of times, these are the most difficult words in all the Bible to explain, and yet only as we understand their meaning do we begin to understand that which the Lord went through for us.

3. The third phrase, "In His own body," speaks to us of **His Awful Suffering.**—The story of the cross has been so familiar to most of us from our early childhood that we have forgotten or have become almost indifferent to the sufferings of our Lord as He hung there. It is easy to speak rather glibly about His paying a price for us and then dismiss the matter from our thoughts as though the price had been paid by the writing of a cheque or some other equally painless and effortless action on His part. The Apostle Peter here reminds us that He "bare our sins in His own body." There is nothing theoretical about that. It means a very definite and very personal action on His part, which included or involved the receiving in His own person the concentrated suffering which should have fallen upon you and me and countless others as the just punishment for our sins and theirs. These words, "His own body," speak of His perfect humanity, which meant that He was just as sensitive to pain and to insult as we can ever be. In fact, He was even more sensitive than we, for He had never done anything which had caused pain or insult on Himself. But on the cross we see Him exposed to both to the fullest degree and in their most extreme forms.

4. But the inspired writer has not yet finished his description of the Lord's death on the cross, and there is yet one more phrase to be added. It is "on the tree." He "bare our sins in His own body on the tree." This last phrase
(Continued on page 160)

"Apart from those who scabble about in the dustbins of so-called Biblical prophecy, men and women everywhere refuse to accept the prospect of an inevitable, final, cosmic flash of annihilation as our inescapable doom."

—Dr. Donald Soper.

IT WAS ONCE THE PRACTICE of certain critics of God's prophets to kill those erstwhile troublers of the public conscience, hence the charge of our Lord Jesus Christ, but it now seems that the modern mode is to throw their prophecies into the dustbin and send the prophets to Coventry. Writing in the *News Chronicle* on the hydrogen bomb, Dr. Donald Soper makes the observation quoted above. We feel that this dig at students of Bible prophecy would have been better left out of the article.

In all fairness to Dr. Soper we believe that he had in mind certain schools of prophetic thought which have brought sacred truth into ridicule by their wild and extravagant views. Nevertheless, it does seem by the context of the sentence, that he rejects the schools of prophecy which accept the New Testament warnings of a coming Tribulation and the consummation of our age in atomic catastrophe.

Now the chief thing to consider on the question of the future of the world is not what any theologian may have to say, but what the Word of God teaches. We could only wish that the world will be saved by the preaching of the Gospel, and that peace will come through the efforts of the optimists, but the prophecies of the Bible are etched against a background of future history both dark and menacing. Put these prognostications in the dustbin if you like, but the march of the multitudes on the roads to Armageddon will tramp out soothing and deceiving melodies in a rhythm of hard reality.

What do the Scriptures say about this matter? It is obvious that a night of universal tribulation is predicted, and that the present world as we know it, will suffer a frightful baptism of fire. Jeremiah speaks of a day of unparalleled trouble: "Alas! for that day is great, **so that none is like it**: it is even the time of Jacob's trouble" (xxx. 7). Suffering has been the lot of scattered Jewry from the time the armies of Titus battered down the walls of Jerusalem and put the inhabitants to the point of the sword. But Jeremiah foresees a day of darker clouds "**so that none is like it.**" Now put the words of Christ beside this: "For then shall be great tribulation, **such as was not from the beginning of the world to this time, no, nor ever shall be**" (Matt. xxiv. 21). Note again that this is the most terrible of terrible days: ". . . **such as was not since the beginning of the world to this time, no, nor ever shall be.**" It is clearly a warning concerning some day in the future, but one which appears to be developing within our own generation.

If now we turn to the Book of Revelation for further evidence we may be reminded that more theological reputations have been lost here than in any other part of the Bible, yet we cannot ignore its amazing pictures, nor can we overlook the interpretation provided in the opening chapter, and which provides a key to the vision: "Write the things which thou hast seen, and the things

which are, and the things which shall be hereafter" (Rev. i. 19). We are told that part of the vision relates to the future, how far future has been a matter for speculation among Bible students. We would suggest that the appalling intensity and world-wide scope of the sufferings depicted place them beyond the range of any histories known to us. They are yet to come. And here is one of the scenes from that awful canvas of confusion: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and

PROPHETS IN THE DUSTBIN!

By PASTOR H. W. GREENWAY

(Field Superintendent)

"Thou that killest the prophets, and stonest them which are sent unto thee" (Matt. xxiii. 37).

"All this was done, that the scriptures of the prophets might be fulfilled" (Matt. xxvi. 56).

the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?'" Other parts of this apocalyptic vision include vivid scenes of pestilence, war, hunger, and physical disturbances in earth and sky; of the fury of judgment poured upon the debased society of that day.

There is also among the prophecies a remarkable reference to the final burning up of the whole earth, and there is something startling when these verses from Peter's letter and the scientific pronouncements which have ap-

peared within recent years are placed in juxtaposition. We find ourselves on the fringe of a fateful universal calamity. Here is the word of Peter : "But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. iii. 10-12).

It is in this same chapter of Peter's letter that the apostle exhorts us to "stir up your pure minds by way of remembrance : That ye may be mindful of the words **which were spoken before by the holy prophets**, and of the commandment of us the apostles of the Lord and Saviour" (iii. 1, 2). Prophecies relating to the "cosmic flash of annihilation as our inescapable doom" are most certainly divine warnings to this scientific age tinkering with its nuclear weapons. Dragged as though by some invisible monster, the politicians find themselves creating the very potential of mass destruction that frightens them. Sir Winston Churchill tells us that mankind is placed "in a situation both measureless and laden with doom." With deep emotion, one reporter called it a "torturing moment," he turned to ask the House, "What are we to do? Which way can we turn to save our lives and the future of the world?" Before him lay the despatch box, large enough to hold a quantity of plutonium sufficient to produce weapons to give world domination to any Great Power possessing them. The prize glitters before ambitious dictators ; the results following their "trigger-happy" adventures are appalling.

No, we must not be deceived by the critics of those prophets whose words were given to us for our salvation. Nor must we interpret their harsh sayings in the mood of twentieth-century sentimentalism. We may dull our senses with the crooner's distortions of fundamental things, but if only we could peep beyond the curtain of the future, those strident voices of God's messengers might make us shiver in our tracks.

Turning back the pages of history we find solemn reminders that judgment is not stayed because men ignore God's prophets of doom. Noah was a preacher of righteousness to his generation (2 Pet. ii. 5), and it was during his preaching that God's longsuffering was exercised (I. Pet. iii. 20) ; few received his words, and only eight souls were saved in the day of the flood. Put Noah's words into the dustbin if you please, call him a scaremongering fanatic, but his extravagant predictions became stark, dark reality—the reality of death.

The same was true of Sodom, city saturated in vice and corruption, where Lot vexed his righteous soul at the foulness of this fetid sink of moral disease. It was a city devoid of any social conscience, a blot on civilization that was wiped out in a rain of punitive fire.

Jerusalem also had its chance before its overthrow. Jesus Himself trod its streets and pleaded with the proud popu-

lace of this religious metropolis, but hear His lament : "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38). How fearful that desolation was can be gleaned from the pages of Josephus the historian. The beautiful temple was reduced to a charred and smoking ruin, the streets were running in rivers of blood, babies were tossed to the point of the sword and victims were crucified like a ghastly halo of misery around the fallen city.

It could be argued, of course, that if the voice of the prophets conveys nothing to us but the loss of all we hold dear in this life, then we might as well throw their hard sentences into the dustbin and live a life of jollity. But such an attitude of Epicureanism overlooks the value of repentance. God is merciful to all who call upon Him in sincerity. A prophet was once sent to the mighty city of Nineveh with a warning of impending doom : "So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey ; and he cried, and said, Yet forty days and Nineveh shall be overthrown" (Jonah iii. 3, 4). There was no suggestion of any plea for repentance in his words, just the bleak foreshadowing of ruin. But the city repented of its wicked ways : "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." The result of that turning to God is given in the last verse of the chapter : "And God saw their works, that they turned from their evil way : and God repented of the evil that He had said that He would do unto them ; and He did it not." Is there not hope that if men repented God would turn back the hands of judgment ?

There is hope if we could ignore platitudes and observe prophecies. While we pin our faith to the progressive goodness of mankind and accept the theories of advancement through evolution, we shall only sink lower into the mire. Cars, television sets, refrigerators, and gadgets of a mechanized society do not make a millennium, although we are beginning to feel that we could not live without them. We may find ourselves farther from happiness by the acquisition of these things than if we had kept to the simple way of life.

God's Word shows us that there must be a New Heavens and a New Earth, and that they lie beyond the shadows of a cataclysmic overthrow. As the prophets unroll the scene of Time before our wondering eyes, we ask ourselves, "What manner of persons ought we to be in all manner of conversation and godliness?" The cry of old goes forth again, "Flee from the wrath to come." There is a haven of refuge from all earthly storms, it is to be found in the Rock of Ages.

Let us neither stone the prophets nor cast their writings into the dustbin, but examine their terrible phrases in the light of modern discoveries, for there we shall find the confirmation of the inspired record projected clearly against the age in which God has called us to witness,

EASTER CONVENTIONS—Continued.

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

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

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

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

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

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

Front Page Picture

Throughout the year the Ladies' Choir of the Elim Church, Exeter, regularly visit eight eventide homes in the city and it was felt that it would be a grand thing to get all these old folk together in the church for a Party.

Over a hundred of them accepted the invitation, but owing to an influenza epidemic only seventy five were able to attend. Together with some of the older members of the Church these old folk sat down to a very appetizing meal and had members of the choir to attend to all their requirements.

After the tea the choir sang to them and two guests from the church gave recitations, with the Pastor, Mr. Horne, giving a short message.

The Choir feel that it is a very important work taking the Gospel to these old folk, and it is continually in their prayers that many of them will come to Christ and thus bring further glory to His Name.

CLASSIFIED ADVERTISEMENTS—Continued.

Weston-Super-Mare.—Holiday accommodation; quiet comfortable home; Christian fellowship; Slumberland; farm produce; sea views; excellent cooking; reasonable terms; garage. Fielding, The Old House, Kewstoke, nr. Weston-Super-Mare. C.209

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

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35, are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £225 first year, £235 second year, £250 third year. Charge for board and lodging £108 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, quoting this paper. C.167

SITUATIONS VACANT

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

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

YOUR OPPORTUNITY

Easter Monday provides a splendid opportunity for winning souls for Christ. Have you yet invited an unsaved friend to the meetings in the Royal Albert Hall?

Healing at Treherbert

Mrs. Thomas, who had suffered for months from a disease which covered a large portion of her nose, was gloriously delivered after being prayed for. The disease had given her great pain and many sleepless nights, until peace flooded her whole soul and body as the Balm of Gilead was applied.

Passing the Elim church on Friday, January 25th, Mrs. Thomas was drawn toward the church in order to find some peace of mind. During the service, Mr. E. Thomas and Pastor R. W. Smith (Trealaw) prayed for her, anointing her with oil in the name of the Lord, and seemingly nothing happened. Saturday morning brought signs of good news as a large clot of blood was disposed of and left only a small pin-head scar behind. Truly the hand of the Lord has been revealed in displaying His miraculous healing power. To God be all the glory!

ROYAL ALBERT HALL

Reserved seat tickets are obtainable for both meetings. Apply at once to Elim Headquarters.

DEDICATION

Down.—On March 20th, in the Elim Church, Guildford, by Pastor G. M. Porter, Angela Mary, Down. C.221

MARRIAGE

Belsey : Harvey.—On March 12th, at Elim Church, Leyton, by Pastor E. J. Phillips, assisted by Pastors D. B. Gray and J. J. Way; Frederick Belsey to Joyce Pearl Harvey.

WITH CHRIST

Hall.—On March 11th, Frances Matilda Hall, aged 72, an old member of Elim Church, Romsey. Funeral conducted by Pastors W. George and A. Whittall.

Herbert.—Mrs. Herbert, aged 78, member of Elim Church, Gloucester, released for glory, after twenty years confined to house. Funeral conducted by Pastor G. Canty on February 22nd.

Matthew.—On March 16th, George Matthew (beloved father of Pastor Ken Matthew), aged 72; faithful member of Elim Church, York, from its inception; transferred to Pontypridd April 1954. Service at Elim Church, Pontypridd, and Glyntaff Crematorium by Pastor Richard Lighton.

Shaw.—On March 15th, Miss Nellie Shaw, aged 70; a faithful member of Elim Church, Dundee. Funeral conducted by Pastor W. H. Urch.

Verrinder.—Joseph Verrinder, aged 72, member of Elim Church, Gloucester. Converted at 69, translated to his reward after three years of ardent witness for Christ. Funeral conducted by Pastor G. Canty on 14th March.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

In Our Day Schools . . .

Pastor K. J. Hathaway from Brecon writes to say that he now visits four schools each month conducting services. Every Wednesday afternoon he is in a different day school. "The service is very similar to our own Children's Meetings, with choruses, perhaps a Quiz or Twenty Questions on a Bible Subject, a competition, and then a Gospel talk." Pastor Hathaway adds, "Just recently I have opened negotiations with the Headmaster of the Boys' County Grammar School, and he has agreed to allow me time to address the boys on any subject of my own choice."

This is excellent news and first-class work. May be you have a Christian Group meeting at your school, or have you thought of starting one. Your pastor will help you—speak to him.

Great work is going on at East Ham amongst the Grammar school boys and girls. Eighteen-year-old Peter Lang is one, and through his enthusiastic approach to the Headmaster a Christian Fellowship has been formed at the school. Pastor Len Chappel was invited to speak to this Fellowship when conducting meetings at East Ham, and eight boys decided for Christ. Peter is already well ahead in organizing a party from his school for the Wembley London Crusade Meetings—number so far, 250!

Then there is good news from Bournemouth. Elim Crusader Joyce House began to invite her school friends to the Bournemouth "Youth for Christ" Rallies and the Winton Elim Church. Some also attended Elim Youth Camps. It was not long before six decided for Christ. The Christian Group in that High School now numbers seventy-five and all attend the "Youth for Christ" rallies.

There's a work for Jesus ready at your hand,
'Tis a task the Master just for you has planned.
Haste to do His bidding, yield Him service true;
There's a work for Jesus, none but you can do.

If you have a Christian Group or Fellowship at your Day School write and let us know. Maybe we can help you.

A Thought-Provoking Note from Hadleigh—

Life is like a snowball—it is made or marred by the passage it takes. Our children follow the pathway we prepare for them and in many respects become our duplicates, taking the good and bad from both parents. Because moral goodness is no guarantee that your child will turn out right there must be a proper foundation, the substance of which is spiritual. Man is a spirit and where spiritual development is neglected, there is sure to be trouble ahead.

Human nature is more complex than most of us appreciate and it must be a bitter disappointment to find grown children a greater burden than toddlers. A child whilst still young, innocent and responsive and free from mature wickedness must be made to become conscious and sensitive to sin, and to know the remedy which alone rests in the personal acceptance of the provision made by Jesus Christ. Hearts and lives blackened by sin can truly become "whiter than the snow" but what heartaches will be spared, both for parent and child, if inherited sin is dealt with when it is yet tender!

The HOME has the greatest influence on the child mind and this is where religious training should start. Alas, it is generally found in practice that religious training in Day and Sunday Schools largely fails in its purpose if it is not backed by parental example. **Do we fall short here?** Make no mistake, it is a serious negligence to allow children to please themselves. Children are like clay and will be moulded in our cast. Ordinary education, training in decent, accepted habits, and the demand for parental respect in everyday matters are never questioned. Why, then, should a different attitude be shown regarding religious instruction? Even animals respond to proper training and discipline. How much more God's highest creatures which are possessed of such great possibilities! Parents, don't fail in your duty—if you do, God will hold you responsible. Life is a snowball.

DO YOU PRAY WITH YOUR CHILDREN? DO YOU READ AND EXPLAIN TO THEM THE SIMPLE LESSONS BEHIND THE STORIES OF GOD'S WORD? REMEMBER, THE BIBLE IS A DAILY NECESSITY!

—Pastor R. F. Stripp.

1954 With the Rye Park Sunday School

As we look back over the past year we can rejoice in the blessings we have experienced in the Sunday School. Our numbers have not increased to any extent, owing to the fact that we cannot expand, due to the space available in our present church.

The year began with the Annual party, this being held in a hired hall, our own building not being large enough.

The Anniversary services held in April were given good publicity by the local presses. The services were well supported by the scholars and parents. We welcomed one of our previous ministers, Pastor F. C. Coleman of Islington,

to speak to the children and present the prizes. Out of approximately 120 scholars on the roll sixty qualified for attendance awards, nine obtaining full marks, some of these having missed only one week in five years; eight scholars for awards, having been absent one week during 1953. The remainder of the prizewinners gained awards for attending forty-six weeks or over.

One scholar, Pat Street, has been with us for twelve years and has qualified for an award for at least nine years.

In the ELIM EVANGEL, during September 1953, a challenge was made to any other Sunday School in Elim who could claim 100 per cent Bibles, but no one ever answered this.

The above awards show an increase of 25 per cent over 1952, and certificates an increase of 20 per cent.

The Annual Outing in August was at Felixstowe. Three coaches of scholars, teachers and parents left Rye Park.

On September 12th, we were pleased to welcome Mrs. Bull from Tanganyika for our "Missionary Hospital Sunday." At the afternoon service the children brought their gifts of medical supplies for use on the mission station; these were given to Mrs. Bull at the evening service, which took the form of a Family Service. Mrs. Bull told us thrilling stories of her experiences in Tanganyika.

During October we held our Harvest Thanksgiving Services. Each scholar brought their gifts at the afternoon service which were arranged for the evening service when the scholars took part in musical items. The gifts were later distributed among sick members of the church and others in the district.

—R. Holmwood (Sec.).

BRING YOUR CAMERA

Special Photographic Competition for Easter Monday. We will give a Prize for the Best Photograph—See next week's "Youth Page."



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, April 3rd. Luke xxii. 24-38.

"I have prayed for thee, that thy faith fail not" (v. 32).

What greater consolation can we have in trial than the knowledge that Christ is praying for us. He is able to save to the uttermost because He ever liveth to make intercession for us. From His vantage point He sees our need long before we know of it ourselves. He does not wait until the battle rages before He prays as we do by necessity: because of His foreknowledge He knows not only the plan of attack but the time of attack, so commences to pray for us before the enemy marshals his forces. If the "effectual, fervent prayer of a righteous man availeth much," how much more the prayers of Christ.

MONDAY, April 4th. Luke xxii. 39-53.

"And there appeared an angel . . . strengthening Him" (v. 43).

That the Son of God should need strengthening reveals the intensity of the sufferings of Gethsemane.

"But none of the ransomed ever knew
How deep were the waters crossed."

And we shall never know. Surely, these sufferings were the cup which the Lord Jesus prayed might be removed from Him; yet His Father did not remove that cup, but strengthened Him to drink it. Is not this a revelation of God's way with us in the customary trials of life. He does not save us from the furnace but walks with us in it. He does not stop the flooding of the river but He limits its height. He sends His angels to minister to the heirs of salvation.

TUESDAY, April 5th. Luke xxii. 54-71.

"And the Lord turned, and looked upon Peter" (v. 61).

There is room for profitable speculation here, for we are not told the type of look the Lord gave to Peter. One thing is certain—it must have been a look in harmony with His character. It might have been a look of pity for the good-natured Peter who had overestimated his strength, it could have been a look of disappointment that the stout-hearted Peter had failed, perhaps it was a look of mingled reproof and forgiveness—it certainly indicated to Peter that the Lord knew of his collapse. We must not view Peter with scorn because of his failure for the Lord often has need to turn and look on us for similar reasons. How does He look on me today?

WEDNESDAY, April 6th. Luke xxiii. 1-12.

"When Herod saw Jesus, he was exceeding glad" (v. 8).

How grieved we are at Herod's gladness. His curiosity, at last, had been partially satisfied. He had hoped to see the Man whose name had become a household word, not because of a sense of spiritual need, but merely out of idle curiosity. He enjoyed the accusations of the chief priests and scribes, and pleased them by his cruel mockery of Christ's regal claim. The mention of Christ's name is still to many the signal for jest. He is still despised and rejected of men. To those who love the Saviour, this is a great grief. O God, strengthen my love for Thee that I might never be ashamed to own Thee before such company.

THURSDAY, April 7th. Luke xxiii. 13-26.

"He delivered Jesus to their will" (v. 25).

Pilate gave judgment contrary to his own convictions. After examining the evidence, he was satisfied that Jesus had done nothing to merit death, yet he gave the final order for Jesus to be crucified. Pilate was unworthy of so high a position for he made that fatal decision for popularity: but the wisdom of God over-ruled that diabolical decision for the redemption of man as Peter explained on the Day of Pentecost: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." How unsearchable is the wisdom of God!

FRIDAY, April 8th. Luke xxiii. 27-43.

"Father, forgive them" (v. 34).

Tommer, an educated Mongolian, was converted in 1943 while helping two missionaries to translate the New Testament into his native tongue. He commenced with a closed mind to the Gospel, and was determined not to allow the truth to penetrate. He readily made his suggestions but when any attempt was made to explain to him the significance of Bible truth, he hardened his heart. In this way the Gospels of Matthew, Mark and Luke, up to chapter twenty-three and verse thirty-four were translated. On pondering, "Father, forgive them," he burst into tears, and kneeling, prayed: "O Lord, I see it now; it was all for me." From that day onwards, he was a changed man.

SATURDAY, April 9th. Luke xxiii. 44-56.

"Father, into Thy hands I commend My spirit" (v. 46).

Christ was as calm in death as in life. Death held no torments for Him, no uncertainties, no mysteries. If we would mould our life on His example, death will hold no terror for us. He lived in unbroken communion with His Father, everything He did was vitally related to the spiritual realm, in His thought-life He was as much in heaven as on earth, so He experienced no terror in making the transfer. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God."

COMING EVENTS

BARKING. April 2, 3. Elim Church, Ripple Road. First Anniversary of Church Opening. Speaker: Pastor W. Millington (Dean of I.B.T.L.). Sat. Gift Day. Services 3 and 7 (tea provided). Sun. 11 and 6.30.

BIRMINGHAM (Small Heath) April 2. Elim Church, Muntz Street. Sat. at 7. Presbytery Rally. Speaker: Pastor E. Harford. Items by Kingstanding Male Voice Party and Ward End Young People's Handbell Team. Convener: Pastor C. G. Latham.

BURNLEY. April 2. Elim Revival Centre. East Lancashire Convention Rally. Sat. at 3 and 7. Speaker: Pastor J. J. Morgan. (Cups of tea provided).

CARLISLE. April 2-6. Elim Church, West Walls. Visit of Pastor and Mrs. A. V. Gorton. Sun. 11 and 6.30. Sat., Mon., Tues., Wed. 7.30. Sisterhood Rally, Wed. 2.45. Speaker: Mrs. Gorton.

CROYDON. April 2. The Civic Hall. London Crusader Choir, 7.30. Conductor: Pastor D. B. Gray.

EAST HAM. March 22-April 3. Elim Church, Central Park Road. Suns. 11 and 6.30. Weeknights 7.30 (except Sats.). Revival and Healing Campaign by Pastor C. J. E. Kingston.

HASTINGS. April 3. Elim Church, Silverhill Junction Club Hall. Pastor H. W. Greenway.

ILFORD. April 2. Elim Church, Scrafton Road. Sat. 7.30. Revival Rally. Speakers: Pastors J. J. Way (Leyton) and A. J. K. Magee.

LEIGH-ON-SEA. April 3. Elim Church, Glendale Gardens. Sun. at 6.30. Farewell Service to Pastor and Mrs. A. D. Bull (Tanganyika). Speakers include Pastor G. H. Thomas (Missionary Secretary).

LETCHWORTH. April 3. Elim Tabernacle, Norton Way. Pastor D. B. Gray and London Crusader Choir, 6.

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

LOUGHBOROUGH. April 2. Elim Church, True Lovers' Walk (Browns' Lane). Monthly Saturday Rally. Sat. 7.30. Visit of the Beeston Elim Crusaders.

OLDHAM. April 2-7. Elim Church, Woodstock Street. Second Presbytery Zone Rally. Sat. 7. Speakers: Pastors D. Cartwright (Aberdare) and W. J. Baker (Macclesfield). Convener: Pastor B. Hopkins. Sun. 11, 6.30 and 8.30. Mon., Tues. and Thurs. at 7.30. Pastor D. Cartwright.

WOLVERHAMPTON. April 2-7. Assembly Hall, Retreat Street. Sat. 7.30. Opening Service by the President, Pastor John Dyke and Graham Street Choir. Tues. 8: Pastor J. Osman and Selly Oak Choir. Wed. 8: Pastor D. Dean. Thurs. 8: Pastor G. Baxter.

EASTER CONVENTIONS

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

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

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

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

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

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

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

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

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

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

ILFORD. April 8-14. Elim Church, Scrafton Road. Good Friday 11 and 6.30. Sat. 3 and 6.30 (cups of tea). Sun. 11. In the Town Hall: Sun. 6.30 and 8.15. Singing by the London Crusader Choir. Speakers: Pastors T. L. Middleton (Birmingham), A. Lambie (Hayes) and D. B. Gray. Tues. to Thurs 7.30.

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

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

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

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

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

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

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

(Continued on page 164)

Elim Year of Continuous Prayer, 1955.

"POWER FOR THE HOUR"

April 2nd, Midnight to April 9th, Midnight.

Salford, Swindon, Braintree, Leigh-on-Sea, Ingatestone, Rayleigh, Falmouth, Bowers Gifford, Laindon, Lowestoft.

Elim Church, Graham Street, Birmingham.

GREAT SILVER JUBILEE EASTER CONVENTION

April 7th—14th inclusive

Speakers include :
Pastors J. LANCASTER, G. STORMONT, A. WEBB
Singing by Irish Male Voice and Graham Street Choirs

Thurs. 7.30. Good Friday 11 and 7. Sat. 3 and 7.
Easter Sunday 11 and 6.30. Mon. 11, 3, 6.30.

Tues.-Thurs. 7.30.

Conveners: Pastors John Dyke and J. Watkins.

MISSIONARY NEWS FLASH

On April 7th, Pastor and Mrs. A. D. Bull and Heather will embark at the London Docks on the S.S. *Warwick Castle*, bound for Tanganyika. These missionaries will value our prayers on their behalf as they return for another term of service in East Africa.

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

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

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

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

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

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

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

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

Exmouth.—"Croylands" Christian Holiday Centre, Isca Road, Exmouth. Highly recommended; few minutes sands, tennis, putting; excellent food; spacious ground; h. & c., and I.S. mattresses in all bedrooms; open all year; not expensive. Bookings must be made

early. Excursions and recreations arranged. Spiritual ministry and fellowship provided. C.202

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

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

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

Iffracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe "Maranatha," Torrs Park. C.116

Maldon, Essex.—Warm welcome; spiritual fellowship; near churches, shops, promenade with boating, swimming, etc.; easy terms for full board, bed and breakfast with midday Sunday dinner. Mrs. Qu, 10, Cross Road. C.210

Southsea.—Full board; morning and evening meals; bed and breakfast. Near sea, all Pentecostal and other churches; Christian Fellowship. Mrs. Harfield, "Hebron," 114 St. Andrews Rd., Southsea. Telephone: Portsmouth 70634. C.166

Sunny South Coast.—4-berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road. Sanderstead, Surrey. C.212

Torquay.—Welcome to warm fellowship; comfortable Christian home, excellent food; few minutes sea, shops, assembly; reduced terms September to June. Mrs. Bawtree. "Bethany" 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.220

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

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

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

(Continued on page 164)

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