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The

Elim Evangel

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

VOL. XL. No. 12

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MARCH 21st, 1959



Photo by courtesy of

OPENING OF NEW ELIM CHURCH AT CREWE (see page 183)

Crewe Chronicle

Conducted by
National Youth
Secretary

youth page



Elim youth have truly "sent the light" — even the mail-plane pilot came down to look!

THIS is one of the most thrilling letters which has reached the youth headquarters in recent years. I am most impatient—I want you to have the information quickly. It has come from Elim missionary Arthur Tate, and is his account of the installation of the first generating plant to give light for the Kikilo mission station.

He writes: "Sincerest greetings from Kikilo. At long last I can write to you and report that we are wired up, and the power is flowing. You just can't imagine the obstacles which beset our objective.

"The 'lighthouse' was built already from concrete block adjacent to my office, also built this year. We sent to the bush for good strong poles which would resist white ant to act as our 'pylons'; these were trimmed to shape and sunk in three-foot-deep holes and concreted into place. You can well imagine the atmosphere of mystery as we continued to string wires from pole to pole, insulators, earth poles and wires. I am sure that the local folk thought we were up to some white man's witchcraft or something. In the house there seemed to be miles of red and black wires hanging in loops all over the place; junction boxes, fuse boxes, etc.—all so strange to the African scene.

"Finally, all the wires disappeared into the walls, switches appeared, bulbs were hung, and the mystery deepened. Then the w . . . a . . . i . . . t . . . until the folk in Nairobi decided to send the generating plant. At last we got the news that it was waiting for us in Kondoia. So, in the 'Lend-a-Hand' Land-Rover, we sped on our way to transport the 'Send-the-Light' generating plant. But how our hearts sank when we saw its size, and worked out the weight of the box. No lifting tackle, only brute force available! We all strained to the limit of our strength and found that it just fitted into the Land-Rover—made for each other!

"There was great excitement when we arrived home. We all stood with hammers in hand just waiting to reveal this beauty of British workmanship. Slowly the planks came off, one by one, until there

she stood—sleek, perfect in proportion, well balanced, nothing out of place, a lovely deep shade of green. The block (on which the plant was to stand) was all ready; we got even the women to help us lift her into place. Pipes connected, fuel in, and crank, crank, crank . . . and more crank! Not a bit of life anywhere. Spanners, sweat, handbooks, and puzzled brows. What do you think? It had come all the way from Nairobi with no injector unit fitted. A frantic rush back to Kondoia, and the telegrams were sent buzzing. A week later we were in possession of the unit, and we were again ready for the start. Yes, puff . . . then another, puff, puff, puff, puff . . . ff . . . ff . . . fff. She started! Now for it. 'Mervyn, are you sure that your wiring is O.K.?' 'Oh yes,' came back the reply. 'Right, pull the switch.' Not a glimmer! More sweat, books, hearts in boots; we went back to our old lamps and matches. I well remember a sound piece of advice given to me years ago: 'If it doesn't work, it's only a small thing wrong!' Next morning we tackled the job again. Dirt usually does cause trouble in more ways than one. Everything cleaned up, armature shining bright, off we go again. Yes, a flicker, but only a flicker, 110 volts only. I unscrewed the adjusting screw and up . . . Up . . . UP she went - 190 - 200 - 210 - 220 . . . yes, she made it—240 volts, 8 amps, all O.K. We pulled the switches one by one, and yes—we had it at last. Light everywhere!

"All our rooms are well lit. We have lights outside, which mean a lot out here where all sorts of things happen at night. I next got out my set of Wolf tools; my! what a thrill to switch on, to turn, saw, polish and drill. Only the other morning power was used from the plant to drill the Land-Rover—made for each other!

"Our next job was to get power to the church. Here we got the help of all the Christians, young and old, digging a trench for the power line. Just as the sun went down we buried the long black snake (the cable), and we all withdrew to the church. Would it work? An old woman who is T.B. had made a

terrific effort to be present, so I gave her the somewhat doubtful privilege of switching on. She crept up to the nice cream flush switch, looked all around, just for reassurance, stretched up and switched on . . . 'eeyuuu' they all exclaimed. Yes, the church was flooded with white light! The old lady became braver—she switched the light out! After a few switches she felt quite proud of her ability to switch.

"We now have regular services every Tuesday night with filmstrips. At night our station looks just one big patch of brilliance in the midst of dark Africa. You'll never guess what happened the other night. The other morning Mervyn [Pastor M. O. Thomas, his fellow missionary] came over. 'Arthur, did you hear that plane last night?' (The main mail service for South Africa passes over us.) 'Boy, he came right low over the place.' No doubt he had seen the unusual light and decided to come down

and see for himself! Now the folk talk of the 'white man's moon.' All sorts of funny tales are going around about this new thing. We have good crowds most nights just to stand under the light outside.

"We still have power to spare and are slowly getting everywhere on the light. All the wiring has been done in a permanent fashion, best materials used, and Mervyn has done a fine job; it's grand to work together in these things.

"I would like to thank you and all who gave for this wonderful help to our work. Things which seemed impossible, fans, irons, etc., are now ours just for the plugging in. I have still to purchase the second generating plant.

"By the way, I just stretch up at night, press the button, and she stops!"

ARTHUR TATE.



Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the answers to our last competition. I will give you the winners next month.

1, sixth (Luke 1:26); 2, light (Luke 2:32); 3, Jesus (Luke 4:1); 4, wine (Luke 5:39); 5, Simon (Luke 7:43); 6, Herod (Luke 9:9); 7, Martha (Luke 10:40); 8, commandments (Luke 18:20); 9, Pilate (Luke 23:24); 10, continually (Luke 24:53).

There you are, and I hope you got them all right, even if you didn't send in your entry.

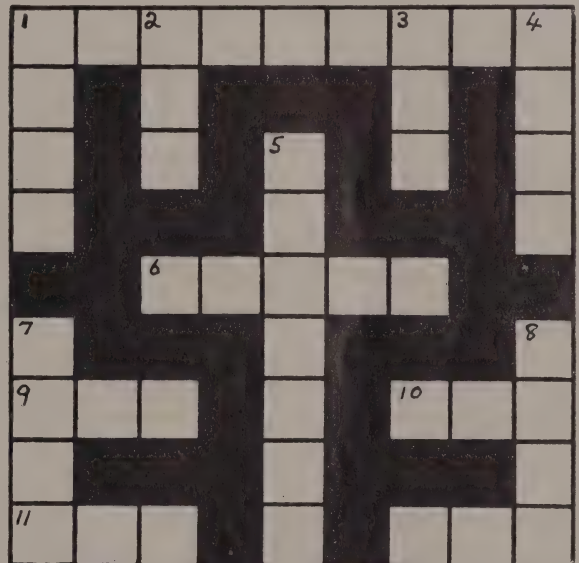
Easter is coming. The shops are filling up with eggs, and later on I suppose you will be filling up with eggs!

Why do we have eggs at Easter? Well, it used to be thought that the world was renewed at Easter, because, after the death of winter, spring brings everything to life again. But I prefer to think of the new birth when I look at an egg. Before you become a Christian you are like an egg—all tied up in yourself, and failing to see all that there is in life. When you are born again you are like the chick that steps out of the broken egg—your old life is finished and a new life has begun.

Are you an egg or a chicken?

Now here is a crossword for you, based on the real reason for Easter, the death of the Lord Jesus

Christ for the sin of the world. You will find most of the answers in John 18 and 19.



ACROSS. 1 It is best. 6 He is not dead. 9 The Jews said they had one. 10 The number of disciples by the cross. 11 He ought to. 12 The cause of it all.

DOWN. 1 A description of 12 across. 2 The sword and the title were. 3 Cut off and restored. 4 Pilate told the Jews to . . . Jesus. 5 Jesus' enemies. 7 What His disciples did. 8 Mary had . . . the Lord.

This is *not* a competition, so do not send the answers in. I will give the solution next week, with another crossword which you can do on your way to the Albert Hall.

Cheerio and God bless you.

BERNARD.

EDITORIAL

PEACE AND SAFETY

“WE propose a peace treaty for twenty years—or even fifty years” (*Khrushchev*). “When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape” (1 Thessalonians 5:3). Peace—peace for twenty years, peace for fifty years, peace in our time: what wonderful promises! Yet how dubious the hope of their fulfilment. Many will remember that only recently the same statesman promised to the Americans “We will bury you.” Now the tune is changed, but for how long? Some will still remember Mr. Chamberlain’s famous words in 1939. “It is peace in our time,” to be followed so soon by the dread carnage and devastation of world war.

Historians and prophetic students have quite a number of things in common. After all, both regard the same events, though from different angles. Both alike must cultivate a measure of pessimism as they regard the incurable optimism of the human race in its search for security. The cry “Peace and safety” has ever been a useful weapon in the hands of unscrupulous tyranny, effecting a shield for warlike preparation. The record of the past gives little comfort to the student of history, while the prophecies of Scripture of continued “wars and rumours of wars” reveal to believers that peace cannot come this way.

The futility of so many peace treaties stems from the fallibility and frailty of their signatories. Granted the will for peace and the desire for mutual understanding—and even these are only too often in question—success in this quest is still elusive, as so many torn-up “scraps of paper” reveal. What a gulf separates the words *to will* and *to do*!

Can we wonder as we look around us? Nations have the resources for sustained conflict, but in a more limited fashion strife is on every side. We see it in the factory, in the broken homes, in the sordid tales of violence that fill the news; we see it only too often even in the contentions that divide churches, cause factions and hinder the work of God. Some of mankind’s most bitter struggles have been wars over religion.

“Peace on earth” was the message of the angels on the first Christmas morning, but soon followed Good Friday and the Cross on Golgotha’s lonely hill, revealing that between the hope and the fruition lies the Cross—inevitably. Sin must be dealt its

death blow first, the old nature be rooted out and a redeemed, renewed nature take its place.

“My peace,” said Jesus, “I give unto you: not as the world giveth”—peace with God, through our Lord Jesus Christ, through the blood of His Cross.

At the very centre of a cyclone, we are told, is a place of calm, though all is fury around. So, to the believer, amid the storms of life, its conflicts and turmoil, there is the “deep settled peace” which can garrison our hearts.

Peace dwells where Christ reigns—and there we have the advantage over the historian, for our pessimism only extends to the realm of human endeavour, but our Godward vision is filled with the glorious hope of His return to reign—in peace. Nor is this blessing a hope for the future only, for even now, in the midst of the storm, we may dwell in the peace which His abiding presence brings. “Blessings abound where’er He reigns,” and none more precious than this blessing of *peace*.



Can you beat this?

ROYAL ALBERT HALL MEETINGS

I AM pleased to be able to advise that I am bringing two coaches from the Old Hill Church, approximately seventy people in all.

I am, not unnaturally, proud of the number who are making the effort. This represents 175 per cent of my membership (I have forty members at present). I hold the view that it is vitally necessary for people who belong to or attend our smaller churches to be able to see the broader pattern of the Elim fellowship. My average Sunday night attendance is from sixty-five to seventy-five, so you will see that in general terms my entire congregation is attending the Albert Hall meetings.

F. J. TAYLOR.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Bishop of Oslo

By the death of Dr. Elvind Berggrav, Bishop of Oslo, and Primate of Norway until 1950, the Reformed Churches, and not those of Norway alone, have lost a leader who made a heroic stand for the Christian faith during the war against the oppressive policy of the Nazis, aided by the puppet Quisling. When the war was imminent in 1939, Dr. Berggrav did his utmost to prevent it, but when his native land was invaded and the churches were persecuted he stated in a pastoral: "When the authorities allow violence and injustice in society and when they oppress souls, then it is that the Church is the guardian of conscience." Quisling accused him to his face of being a traitor worthy of death, but the brave bishop simply replied, "Well, here I am." Sent to a concentration camp, he sought to sustain the courage of his wife and friends by letters. After the war he said at a Bible Society meeting in London that in due course he was ordered by the Nazis to abstain from quoting Scripture in his letters. "The Bible was too topical for them!" the bishop commented.

Persecution eased in Colombia

The time of violent persecution of Protestants in Colombia "seems almost ended," according to Dr. Theodore F. Adams, president of the Baptist World Alliance, who has just returned from a two-week visit there. Dr. Adams says that the new Colombian government "has a more liberal attitude regarding religious freedom," adding that, when local police fail to help, Protestants who are persecuted can usually get assistance from the central government.

Dr. Adams, who is also pastor of First Baptist Church in Richmond, Virginia, added that "subtle, non-violent persecution continues in many ways." He said that Protestant children in public schools have to study Roman Catholic doctrine and attend Catholic masses and processions.

A new crackdown on obscenity

started by the U.S.A. Post Office Department is taking effect. The department has obtained mail impounding orders against three alleged peddlers of pornographic "art" and has commenced obscenity prosecution against a fourth. All are in the Los Angeles area.

In this country, not only is it illegal to send offensive communications through the post; the law of the land is against the sale on open-display bookstalls of such literature. At least two of our churches have protested and the police have had offensive literature removed.

The best psychiatry

The following message is quoted from a church notice board:

"Before visiting a psychiatrist, try visit-

ing our church, any day and any hour. Be alone in its quiet and relax. It is open for you.

"Take a hymnal and read. These hymns and Scripture portions are the conclusions and advice of the world's greatest psychiatrists. Their 'prescriptions' are tried and true, having survived all conditions and having performed millions of cures.

"Start the treatment at once. Make regular visits, until your mental troubles are over and you again are well and happy."

Good advice!

First church founded in Libya

"For the first time that we know of in more than 1,000 years, Libyans are meeting together as Christians to worship the Lord and study His Word." This report from a missionary family in Libya appears in *Missionary Mandate*. So far the membership is composed entirely of men.

East German freedom!

A Protestant pastor in East Germany and a parish elder drew prison sentences in Berlin for organising an "unauthorised collection" to buy a bell for their church. The pastor, named Hoffman, was sentenced to two years and the elder was given a twelve-month term.

More examples of freedom! Evidently this was another "Liberty Bell."

Dead Sea scrolls

A 2,000-year-old copy of the Ten Commandments, written in Hebrew, has become the property of the Unitarian Church of All Souls in New York City. It is the earliest complete copy known to exist today. Five thousand dollars was given to the church to purchase some fragments of the Dead Sea scrolls which were still for sale. When the deal was closed with some Bedouin herdsmen in Jordan, scholars were surprised to find the "fragments" comprised the complete decalogue.

Chile has new president

A new president, Jorge Alessandri, has just been elected by the people of Chile. In spite of the tense political atmosphere the election was carried out with complete order and tranquillity. As a Liberal, the new president's political views are democratic and progressive. It was his father who, when president in 1925, brought about the separation of church and state.

Let us pray that *Senor Alessandri* will respect the liberties established by the Chilean constitution, thus guaranteeing a continuance of the religious liberty enjoyed in that land.

Religious discrimination

An order to tear down a partly completed church has been issued to the Baptist pastor at Santangelo, Italy, by the town's mayor, who threatened to send the police to do it. The congregation, which had been worshipping in a garage, charged Mayor Signor Baldassar with religious discrimination.

Another evidence of Catholic hatred of the Gospel.

Two-thirds of population Protestant

Two out of three adult Americans call themselves as Protestant, and one in four as Roman Catholic, the U.S. Census Bureau reports. The government bureau said the question was asked in a sample survey last March, in which answers were voluntary. The tabulation indicates that ninety-six per cent of Americans of age fourteen and older had a religion, three per cent had none, and one per cent gave no report.

Some 79,000,000 persons regard themselves as Protestant, and 30,700,000 as Roman Catholic, while 3,900,000 are Jewish. The survey revealed that 1,500,000 have some other religion and 3,200,000 have no religion.

Among the Protestants, 23,500,000 consider themselves Baptists, 16,700,000 Methodists, 8,400,000 Lutherans, and 6,700,000 Presbyterians. The other 23,700,000 Protestants of fourteen and over "were distributed among many smaller denominations," the bureau said, and were not shown separately in the report. About sixty-four per cent of the white population and eighty-eight per cent of the non-white population consider themselves Protestants.

If only these two-thirds were alive to God and to their privileges, America would soon be in revival.

Uncovering ancient Dothan

An archaeological expedition, working at the site of ancient Dothan, sixty miles north of Jerusalem, has uncovered evidence of the destruction of the city about 700 B.C.

The top level on the west side of the mound has yielded remains of broken house walls, broken pottery and much other evidence of the destruction wrought in the eighth and seventh centuries B.C., in the days of the prophet Isaiah and in the time of king Hezekiah. Biblical writers refer to "the cruel Assyrian," and it is likely that the archaeological evidence being found at Dothan fits in with the military invasion by Assyria, recorded in both biblical history and in the ancient archaeological monuments.

On the slope of the mound the expedition has uncovered, during the current season, remains of five different walls from various periods of the city's existence, ranging from 3,000 to 5,000 years ago.

Declining membership

British Methodists and Baptists are growing fewer. For the third successive year, membership in the Methodist Church of Great Britain declined slightly. There are now 739,680 Methodists (2,764 less than a year ago) and 327,048 Baptists (758 less).

Let us be sure that *Elim church membership* is ever on the increase. It is up to us.

45,000 Christian Arabs in Israel

The Israeli government has released new statistics on religion in the Holy Land. There are over 160 Christian churches, more than 100 Moslem mosques and nineteen Druze shrines in Israel. The Druzes, a comparatively small Moslem sect, number 21,000 compared with 147,000 other Moslems and 45,000 Christian Arabs.

YOUR PROGRAMME FOR

EASTER IN LONDON

Easter Monday, March 30

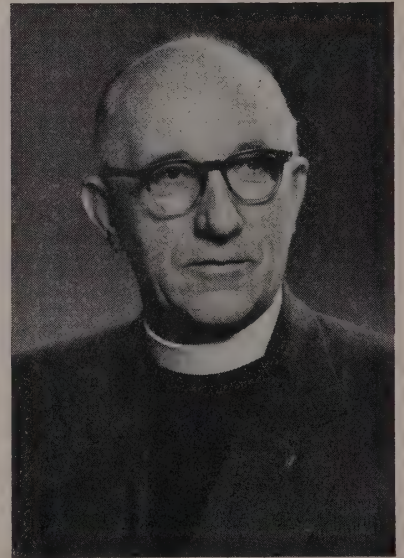
THE ELIM CHURCHES'

ONE-DAY EVANGELISTIC CRUSADE



The Evangelists
DR. J. H. SAAYMAN
(South Africa)

**REV.
JOHN WOODHEAD**



THE DAY'S EVENTS

TRAFALGAR SQUARE

11 a.m. Open Air Rally conducted by Rev. H. W. Greenway.
Speakers: Revs. Chas. Brookes, I. Wynne Lewis, J. C. Smyth, supported by the Leeds "Continental" Trio, Southampton Youth Choir.

ROYAL ALBERT HALL

Director of Music: Rev. Douglas B. Gray, F.R.S.A.
Accompanists: Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).

- 2 p.m. Doors open.
- 2.30 p.m. Programme of Music.
- 3 p.m. International Youth Rally conducted by the National Youth Director (Rev. J. Hywel Davies).
- 4.30 p.m. Prayer-time for those seeking the baptism in the Holy Ghost, and Divine Healing (instructions will be given from the platform).
- 4.30 p.m. Interval for tea.
- 5.30 p.m. Doors open for Evening Meeting.
- 6 p.m. Programme of Music.
- 6.30 p.m. Great Evangelistic Meeting conducted by the Secretary-General (Rev. H. W. Greenway).



Special features include: London Crusader Choir and Massed Youth Choirs, Junior Ladies' Choir (London), Special Youth Missionary Feature with two outstanding testimonies.



ROYAL ALBERT HALL

INFORMATION

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

Reserved seats. Seats may be reserved at 1/6 and 2/6, afternoon meeting; 2/6 and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

ADMISSION

FREE

INFORMATION

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

You are asked to be early. Coaches may set down passengers on the west and north side of Trafalgar Square, or in Horse Guards' Avenue or Whitehall Place.

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

NEW CHURCH OPENED FOLLOWING CREWE CRUSADE

By Neville West (*Crusade Pianist*)

THE only time I had cause to visit the Cheshire town of Crewe was early one Christmas morning, en route from Scotland. On that occasion I sat for three hours on platform one of this important railway terminal, well known to many users of British Railways. My recent visit held much better prospects, as I joined Rev. David Hathaway for a three-week revival and Divine healing crusade. The services were held in the Town Hall and the Corn Exchange and, I may add, the authorities gave us every consideration. Alas, the first night was hampered by a fall of snow and during the course of the crusade weather conditions worsened. The all-important first week was hardly free from fog, which disrupted public transport and gave us a bad start. It has been a fight throughout, and apart from the adverse atmospheric conditions we had open opposition from certain members of the community. Thank God that souls were saved and bodies healed. The total number of recorded decisions was fifty-five and there was a large number of marvellous healings in answer to prayer. On the second Sunday the congregation was small and we felt rather discouraged, but during Mr. Hathaway's address, before the appeal was made, an elderly man stumbled to the front of the Town Hall and with tears of repentance accepted Christ as Saviour. Following this two fine young men responded to the conviction of the Spirit and they too made a decision, later bringing their pals

along. This gave us renewed courage and we felt that in spite of the conditions God was confirming His word. Each night Mr. Hathaway preached with intense fervour, and in my opinion could not have ministered better had there been capacity crowds. The services were ably convened by Pastor Eddie Lamb, who has remained in Crewe to take charge of the work. Tremendous interest was shown in the paintings completed during the service by the writer, which were a means of encouraging folk to invite others. We appreciated the singing of Miss Doreen Sloane of Wigan, and many others too who assisted in the ministry of song. Ministers and friends of the Lancashire Presbytery gave valuable support not only by attendance at the services but by assisting with the distribution of handbills. The members of the party were invited to conduct a lunch-hour service at the Rolls Royce—Bentley car factory. The crusade is over, but a work has been established and a church building acquired. Let us pray that the Elim witness in this needy town will prosper for the glory of God.



Rev. David Hathaway and the crusade party.



Section of congregation at the opening service.

CRUSADE CENTRE ESTABLISHED

FOLLOWING the recent revival and Divine healing crusade conducted by Rev. David Hathaway and party, a building has been opened in Crewe as a permanent crusade centre in the town.

On Saturday afternoon crowds gathered for the opening ceremony, which followed a short service of dedication conducted outside the building in St. Paul's Street by Rev. David Hathaway. Rev. J. Tetchner (Liverpool) performed the opening ceremony and the public then entered for the continuation of the afternoon service.

(Continued on page 189)

THERE is no other way whereby God can reveal His virtues, power, love or plans to the dying, sinful, dark and faithless world than through His Church. The Christian Church is therefore in reality the arm of God. The Church has such an important and lofty calling—it is a higher calling than that of a mere assembly of Christians or a purely human organisation for social and philanthropic purposes.

Through the Church God wants to lift the sunken sinner out of the very pool of sin and degradation; to set the drunkard free, and to make of him a child of God. Through the Church God wants to heal the sick, no matter what the disease may be that you suffer from.

I remember when I was in France, in the city of Rouen, they wheeled in a woman on an invalid chair. I did not pray for her; I read to her a portion from Isaiah 53 and explained to her that Jesus came to take our sickness on Himself. I asked her, "Do you believe that?" She said, "Yes." "Well," I said, "then get out of the chair." Believe me, she got out as easily as I could and started to push the invalid chair down the aisle. My, I wish you could have heard those French brethren praising the Lord! A girl with crossed eyes was healed immediately. The power of God was present to heal.

In Birmingham, one Sunday evening, I did not preach on Divine healing. A young woman sat there whose right eye had turned more than eighteen years ago. She came forward at the close of the meeting and asked the minister, Rev. Cole, "Do you see something?" "Yes," he said, "what happened to your eye?" She said, "I don't know, but as brother Saayman was preaching I felt something happen to my eye. I closed my left eye and there I could see him. I then knew that God had healed me." God's power was present to heal.

In Milwaukee, Wisconsin, one evening, I had a Divine healing meeting. They brought an old man, ninety-four years of age. He was on crutches, and still had to be helped by two men. He sat right in front of me. As I was preaching he got up; everybody was then looking at him, so I stopped preaching, waiting to see what he was going to do. He put one foot across the other and reversed his action and then he ran—brother, I mean he ran—down the aisle. Then the power of God was present to heal. They brought hearing aids to the rostrum. One woman came to me with a growth on her neck. She said, "Preacher, please lay your hand on this thing." Believe me, no sooner had I touched it than it disappeared. Hallelujah.

At our last camp meeting at Florida, when I conducted a Divine healing meeting, more than 200

The Church,

"The Lord hath made bare His

By DR. J. H. SAA

¶ Dr. Saayman will preach at th

jumped up and testified that they were healed. I still remember Dr. Howard-Brown's wife was the very first to get up. When they saw that the power of God was present to heal they rushed by car to fetch a supposedly dying woman and brought her in her bed-clothes right on to the rostrum. God healed her immediately. Praise His name. That shows you that God is the same everywhere, in France, in England, in America and in South Africa.

The Christian faith, friends, is not founded on human or old wives' fables. It is the arm of God. It did not originate in the slum areas, but in the most popular towns of those days, in Antioch, Corinth, Damascus, Ephesus, Rome and Jerusalem: at first 120, later 3,000 added in one day, afterwards 5,000 apart from the women, today throughout the whole world.

Through the Church God saves, God heals. The Church is God's saving station, God's hospital, God's liberating force. Through the Church God wants to set the world free. This is the reason the Devil hates and opposes the Church so much and causes schisms. He killed the Christ and caused the torture and exile of His followers. Through the Church God wants to reveal the gifts of the Holy Spirit; these gifts are revealed for the edification of the saints.

Tell me another way by which God can reveal His power. The world is waiting for the revelation of God's power. The eyes of the dying world are focused on the Church, waiting, longing, sighing and imploring the Church to take the place which God has fore-ordained for her to occupy in this world. Instead of taking her place the Church is drifting farther and farther away into modernism, materialism, agnosticism and atheism. Developments, culture, politics and schisms have the Church today in the same position where Samson was.

Samson is a wonderful type of the Church. Christ brought the Church into the world, but the Devil brought the world into the Church.

Samson was invincible, he was given supernatural powers, he broke the chains, he carried the gates to

The arm of God

in the eyes of all the nations" (Isaiah 52: 10)

AN (South Africa)

Albert Hall on Easter Monday

the top of the mountain of victory. He did not know defeat as long as he did not break the Nazarene vow of separation. After Samson had broken the vow we see him weak, bound, blind and turning the mill, despised, ridiculed by the infidels. This was the outcome of his going to sleep on the lap of Delilah.

The life of Samson bears striking resemblance to that of the early Church. Samson was fore-ordained to liberate his people—God wanted to reveal His power through him to set His people free. So with the Church today: the continuous oppositions, tests, temptations, conquests and victories that Samson had were like those of the early Church. The Philistines hated Samson for what he did to them. Think how angry the Devil must have been. He sent out people such as Saul to kill and to imprison the early Christians. His anger must have known no bounds when his henchmen were changed into Pauls who straightway started preaching with flames of the Holy Ghost all over the world.

The Devil is always on the alert: he wants to bind the one with power. He persuades Samson to slumber on Delilah's lap. This is my chance: away with his God-given power, away with his victories, away with the glory of God, and away with his hair-locks; deprive him of God's grace, of God's arm, of God's purpose with him. Cut off his locks, his strength, his courage, his powers and his victories. After she had, in such a cunning way, removed his locks from his head, he stood up, thinking that he would go out as on former occasions. "He wist not that the Lord was departed from him." What a disillusionment! He was powerless.

You ask: What then were the hair-locks of the early Church?

1. Salvation through the blood. I am afraid we have too much of a bloodless Gospel.

2. Divine Healing. Today people go to the hospital and then 'phone the pastor.

3. Baptism in the Holy Ghost. Samon's power was given by the Holy Spirit.

4. Faith. Faith in God. Faith in the inspiration of the Scriptures. Faith in the virgin birth of Christ. Faith that laughs at the impossibilities and says with calm assurance "it shall be done."

5. Love. Love that comes from the heart of God. One can never be blind to the faults of others, but you can manifest God's love.

6. Consecration. Consecration to the work and purpose of God. God can do wonders if He has consecrated men and women through whom to do them.

7. Prayer. Prayer is not for surmounting God's reluctance, but to take hold of His willingness.

I ask you tonight, "Does the Church still have her locks? Does the Church still have her power? Is the Church still separated? Is the Church still consecrated to God's service only?" Our trouble is that we talk Christianity by the yard, but we do not walk it by the inch. Are we compelled tonight to admit with tears and heads bowed in submission that the Church has lost her power, her purpose and her right place in Christ? You are a member of the Church, and you are to blame as much as the other fellow. If you want a happy family, every member of the family must contribute to its happiness. If you want a consecrated Church, every member must contribute to its consecration. What a difference there was between the actions of a Samson with his hair-locks and one without.

What a difference between a Church with her power from God and one without. Before a Samson with power men fled and armies trembled with fear. After Delilah had removed his hair-locks she immediately began to taunt him. She shouted, "The Philistines are upon you." Samson did not know that God had left him. Oh that God would give me a voice like a trumpet to shout out, "Church of the living Christ, awake!"

The Church is trying to save herself by forming organisations and guilds to fill the empty pews, to try to get a revival. The Church is trying to correct herself, but the power is gone. The supernatural power has departed, her vision and her honour have been taken away. Think of the humiliation, the ridicule that the power of Christ must suffer. Satan rejoices with an unholy smile. "My enemy—the Church—once powerful enough to turn the world upside down, to do wonders, to destroy my kingdom, today lies in my hands."

Christian Church, let us weep freely tonight for the disgrace brought on the arm of God. May God give us the humbleness of heart to pray until the power is restored.



Women's Column

By Gladys Gorton

GRACE SUFFICIENT

I WASN'T cured, but I was given grace to endure" were the dying words of a cherished mother. There is such a mystery about suffering. Often we are completely baffled and bewildered by personal suffering or by the suffering of a precious loved one. We bow in humility to the sovereignty of God. If all Christians were healed and there were no suffering how easy it would be. We should always adopt the positive side of the promises on Divine healing but be absolutely willing to submit to His ultimate will. Two factors would arise if suffering were eliminated easily and all who accepted the truths of Divine healing were delivered: pride in the Christian, and unbelievers becoming converted from the motive of what they could get. Christianity would be accepted rather on the basis of manifestations than the vicarious sacrifice of the Son of God on the Cross. He endured suffering in every sense in fulfilment of the word; "having loved His own . . . He loved them unto the end" (John 13:1).

Now to His own He gives grace sufficient for every emergency and any circumstance. His grace is like a boundless, mighty ocean. There is grace for you and me. "The Christian graces are like perfumes, the more they are pressed by affliction the sweeter they smell; or like stars, they appear best in the darkness of trouble" (J. Beaumont).

Grace is that which goes beyond what can be expected under the circumstances. We did not merit or deserve God's great salvation. Because we are saved by grace, all boasting and pride, which are dominating elements in human nature, are excluded. All are on the same level in God's sight. All have sinned; all can be saved by His grace (Ephesians 2:8). His grace is given from the time of our salvation to the time of our translation. We can draw from His extensive reserve grace to live, to do and be above the natural impulses, and grace to die! God alone holds the key to the final test of suffering which the righteous endure before they enter

into His glorious presence. He alone knows the spiritual conflict, the powers of darkness, the taunts of Satan, but He gives grace sufficient. Oh the matchless grace of Jesus!

A train takes one through many tunnels before the destination is reached, but there is no need to fear, because there is light given for the darkness. The passenger simply trusts and relaxes. So in life, there are many tunnels through which we travel. There is a fairly long one just before the train pulls into Snow Hill station, Birmingham. An elderly couple with a small boy—evidently their grandson—sat opposite to me. "Isn't it a long tunnel?" said the boy. "Only a few moments now and you'll see mummy and daddy," replied the woman. The train pulled in alongside the platform. Excitedly he cried, "There they are!" and quickly he bounded from the train into their hungry embrace.

Read 2 Corinthians 12:9 and Romans 8:18.

PASSING OF A VETERAN PENTECOSTAL PREACHER

REV. ANDREW H. ARGUE, a veteran Pentecostal Assemblies of Canada evangelist in his ninety-first year, passed away recently at the home of his daughter, Mrs. Fulton Robinson, in Willowdale, Ontario. Active in the Pentecostal ministry for more than fifty years, he founded Calvary Temple, Winnipeg, in 1907. Under his leadership for more than a score of years it became the largest Pentecostal congregation in Canada. The Winnipeg church is said to have the largest budget of any church in Winnipeg, more than £35,000 annually. He was the main speaker at the Winnipeg church's fiftieth anniversary in May 1957.

For more than twenty years he travelled as an evangelist in camp meetings and evangelistic crusades, founding Pentecostal churches in all parts of Canada and the U.S.A., including Toronto in 1927, which led to the formation of the Evangel Temple congregation, the Toronto "mother" Pentecostal church. Today there are twenty-one Pentecostal churches in metropolitan Toronto.

The funeral service was held in Calvary Temple, Winnipeg, with Rev. Dr. J. Eustace Purdie and Rev. H. H. Barber, the minister of Calvary Temple, conducting the service.

**Next Week ;
SPECIAL
EASTER NUMBER**

A GROUP of Jewish business men in Solihull, Birmingham, has financed the making of a new local golf course because, it is stated, Jewish men have found it difficult to obtain membership of private golf clubs in the area. But I have read that in a popular Essex seaside resort it is difficult for other than Jews to book in some hotels. Racial and colour bars are nauseating to Christians, but are these really different from the attitude adopted by Christian churches which debar fellow Christians from communion because one is not "confirmed" or "not in the fellowship"?

☆ ☆ ☆

Our local ministers' fraternal decided to have a talk and discussion on a devotional theme: The Secret Place. I was invited to be the speaker. I could not lecture my fellow ministers, nor presume to be more advanced or wise than they on so intimate a subject. All that remained was to speak humbly of one's experience and lack of it. I could not conclude without bearing testimony to the wonderful personal experience of worshipping God in the secret place in such a manner as Paul, who could thank God for his rich experience of speaking in other tongues. A minister seeking my company afterwards expressed his profound interest in my final words. Our Pentecostal heritage is a light not to be hidden and a light that attracts.

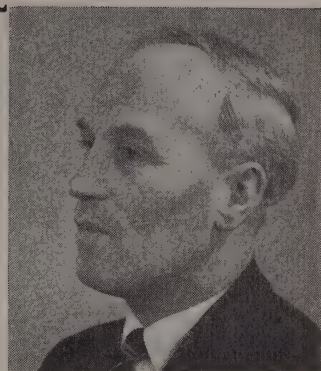
☆ ☆ ☆

A local Baptist church was the location for a recent Sunday morning television broadcast. Contrary to what I supposed, this church was not selected or proposed by the Baptist Union or area presbytery. It came about entirely through the efforts of the local church's publicity secretary, who approached the Associated Television Company and gained its interest. This local secretary, responsible for keeping the interest of his church before the press, etc., deserves commendation. Perhaps such a useful avenue of service might set us thinking, especially in larger churches.

☆ ☆ ☆

Like New Yorkers in 1937 who were terrified by a radio broadcast play, *The Martians are coming*, now in 1959 our own country has known a widespread fear by a too-realistic preface to a television play. The warning of a sputnik-like object hovering over London, and possibly hostile, created great distress. Official apologies were soon offered and an inquiry was promised, but this error might be applauded rather than condemned if it resulted in people giving sober thought to what can happen and beginning to repent. Christ said "Fear not them

From my Diary



By T. H. Stevenson

which kill the body; rather fear Him which is able to destroy both soul and body in hell."

☆ ☆ ☆

In Stephen Neill's *The Unfinished Task*, the last paragraph of this important book quotes Psalm 96:10 as found in ancient manuscripts, "The Lord reigneth from the tree." Reading that, I remembered that conversely the opening sentence of *The Cross of Christ the Throne of God*, by F. J. Huegel, cites this same significant rendering of the psalm, contending that "from the tree" was in the manuscripts read by the early Church. Here are two authors writing on great themes, one commencing and the other concluding his volume with the glorious truth that Christ triumphed by death. In the Bible, this truth begins and ends and runs throughout the Word.

☆ ☆ ☆

Entering the empty railway compartment, I lifted the magazine lying there. It was a spiritist publication. It was quite amazing to read of advertised trance talks; their titles, times and where they would be given. There must be very close liaison for the mediums to know so well beforehand just when they will go into a trance and for their guides to inform them so well of their chosen subjects. The speakers' names? Moon Trail, Moon Star, Ram-a-Dahn and Ishma Tonga! Yet many intelligent people accept it all.

We speak of the spiritists, but they themselves use the name *spiritualists*. Perhaps materialists would be the most appropriate description when you study what it costs to attend their activities: seances 5/-; private group of five 35/-; psychometry demonstration 3/6; private appointments with mediums 25/6; aurograph with interpretation 27/6—all dearer if not a member. Well, one may not know what all these mean, but at least it is clear what they cost.

CHURCH NEWS FLASH

GOSPORT ANNIVERSARY

The weekend February 7th to 9th brought the twentieth anniversary of our church and of the ministry of our pastor, Miss F. M. Munday. We invited Pastor Boulton and his wife for the occasion, as he remembered Miss Munday in the old days and her miraculous healing. What a weekend of blessing we enjoyed!



Miss F. M. Munday.

The choir and Crusaders sang and Mrs. Boulton rendered solos. Pastor Boulton's message on the "four musts" left us with food for thought. It is wonderful to us all how, from a wooden hut, God has built His church and given us, through His child, so many years of faithful ministry. At the closing of the Sunday night meeting Mrs. Burr presented Miss Munday with a Bible and a cheque as recognition of our appreciation.

W. M. BURR (Secretary).

LONG EATON CAMPAIGN

We have just completed a twelve-day campaign with Pastor Chuter at the Elim Church, Long Eaton, and have much to praise God for. Thirty-one were recorded as having received Christ as Saviour and many testified to healing.

Mr. Bates of Long Eaton was suffering from a slipped disc. After eight years of treatment and having to wear a brace for his back he was asked by Pastor Epton, the resident minister, to come to the campaign. He did so, and was both saved and healed and was able to discard his brace.

Another lady, Mrs. Gothard, had been unable to sleep without drugs for three years. After prayer she was able to sleep normally.

Miss Mary Osborne, one of the Crusaders from the Elim Church, Sandiacre, was suddenly taken ill

with back trouble. The doctor suspected a slipped disc, but after prayer she could touch the floor with her hands.

We have proved that Jesus is still the same yesterday and today and for ever.

D. M. EPTON.

BRIXTON HILL—FROM PULPIT TO PEW

The usual Sunday evening congregation was increased by parents and friends of Sunday school scholars on February 15th, when Bernard H. Norris relinquished the pastorate of the Milstead Street church after eighteen months. Mrs. Norris was presented with a bouquet of flowers by the young people. Pastors Desmond Davies and John Fry, both students of the Elim Bible College, were welcomed as co-pastors of the assembly. Both have taught in the Sunday school for some time and are well known and liked by the scholars. Mr. and Mrs. Norris will be continuing their work among the young people. After months of sowing, the church is looking forward to a great harvest of souls.

B. H. NORRIS (Secretary).

MISSIONARY COUPLE "ADOPTED" BY SCHOOL

Mr. and Mrs. R. A. Gull from the Kikilo Elim mission station, Tanganyika, have been "adopted"



Mr. Gull receives the presentation.

by the Swindon Elim Church Sunday school. The school will keep in touch with them when they are on the mission field.

Mr. Gull was the visitor at the missionary week-end held at the Elim Church, Osborne Street, Swindon. He was presented with a new film and slide projector by Mr. D. Butler, on behalf of Sunday school scholars. Susan McGovern also gave a cheque to help the Elim Missionary Society.

Wiltshire Evening Advertiser.



**MRS. WINIFRED PROTHEROE WITH
THE LORD**

ONE of the most active and outstanding members of the Swansea Elim Church, Mrs Winifred Protheroe, was called home to be with the Lord on Thursday, January 29th, at the age of fifty-three years.

Our sister had for many years worked with the Worldwide Evangelisation Crusade, and had travelled extensively in many parts of the world on deputation work. She was a very acceptable preacher, a woman of outstanding courage and faith, who lived and prayed for revival in our time.

Her ministry has been greatly appreciated in many Elim churches; having received the Pentecostal experience she was never so happy as when leading Christians into the blessed experience of the baptism of the Holy Spirit. Her invigorating testimony was an inspiration to the many souls she led to Christ in many lands.

Affectionately known to us as "Winnie," she was a sister beloved. She was in active service for the Master right up to the time of her sudden home-call. The Elim Church at Swansea and the W.E.C. have sustained a very great loss. Her funeral service was attended by a very large and representative congregation. Mr. Leonard Moules, Home Director of the W.E.C., and Mr. J. Whybrow, Director of the

C.L.C., spoke very movingly of our sister's devoted life in the service of Christ. The service was conducted by Rev. Edward F. Cole, assisted by Rev. Emrys Davies, Dr. K. Symonds and Rev. Gwilym Francis.

Crewe Crusade (continued from page 183)

In the evening an evangelistic rally was held and a good crowd gathered to hear the dynamic David Hathaway. One of Britain's most outstanding Gospel pianists—Rev. Neville West, of Romford—was present to play for both services.

This building, which has been in disuse for several years, has now been completely renovated. From this centre the Christian message will be proclaimed by Rev. Eddie Lamb and party. It is planned that in the near future an active youth movement will commence.

Crewe Chronicle.



A group of Leyton Crusaders.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
SHORT WAVE : 20.2, 26.1, 32.3 metres

WEDNESDAY, MARCH 25th, 1959, at 9.15 p.m.

Speaker : Rev. John Woodhead (York)

Subject : "Calvary"

Other items include :

Special announcement concerning
Easter Monday meetings in the
Royal Albert Hall, London

Massed Elim Youth Choirs Grand Organ
United Male Voice Choirs

Programme produced and announced by
DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are urgently needed. Please send your gifts today addressed to the Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions, Notes by W. J. Hilliard
 (Minister of Elim Church, Greenock)

Sunday, March 22nd. Luke 22 : 24-38.

“ I have prayed for thee ” (v. 32).

This statement of the Lord Jesus was made against the stormy background of verse 31. Dark and ominous are the words, “ Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.” The “ but ” beginning verse 32 is like the door of escape—“ But I have prayed for thee, that thy faith fail not.” Just how gloriously effective this prayer of Jesus was is seen in the man of God that Peter became and in all that he was able to accomplish in His name. Jesus is now exercising in heaven a great ministry of prayer. He has you on His heart and is praying for you.

Monday, March 23rd. Luke 22 : 39-53.

“ He . . . prayed. . . . He prayed more earnestly ” (vv. 41, 44).

So intense was the agony in the garden that a comparison of verse 41 and Matthew 26 : 39 will show that this prayer of fathomless intensity was made first when on His knees, and later when prostrate on His face. Luke alone mentions His sweat “ as it were great drops of blood falling down to the ground,” a further evidence of this agony of soul. The presence of the angel strengthening Him quickens our hearts to the thought that the time spent in the garden is not only beyond our understanding but beyond all human power to endure. “ Lest I forget Gethsemane.” Who of the Lord’s people would, or could, forget?

Tuesday, March 24th. Luke 22 : 54-71.

“ Peter went out, and wept bitterly ” (v. 62).

In his self-assertiveness the warning of Jesus was neither heeded nor understood by Peter. Never would he forget the look in the eyes of the Lord. The pity and tenderness that He saw there filled his soul with anguish and remorse—he “ went out, and wept bitterly.” The sorrow that he felt was very different from the sorrow of Judas. Here we have an instance of “ godly sorrow ” that we read about in 2 Corinthians 7 : 9-11. It is a sorrow that works repentance to salvation. Through this deep valley Peter was able to find the place of restored fellowship with his Lord. May we know the sweetness of this unclouded fellowship with Him.

Wednesday, March 25th. Luke 23 : 1-12.

“ He answered him nothing ” (v. 9).

This silence before Herod must be viewed differently from what is recorded when Jesus stood before Pilate—“ He answered him to never a word ” (Matthew 27 : 14). His silence before the Roman procurator was the silence of unresisting submission to the will of God. It was the silence of the Innocent taking the place of the guilty. If ever silence was golden it was here. The silence before Herod was the

pronouncement of a sentence. Herod had, before this, silenced the voice of God through John and continued in defiance and sin (Matthew 14 : 3-12). The case of Herod should come as a warning to all who hear the Word of God.

Thursday, March 26th. Luke 23 : 13-26.

Pilate is named in the first verse of the chapter. This is followed later by his words “ I find no fault in this man.” Why then did he hand Him over to the will of His enemies? Underlying the words “ Thou art not Caesar’s friend ” was a cleverly veiled threat. They were perhaps cognisant of deeds done by Pilate that would not bear investigation. His righteous duty was therefore subordinated for policy and position. The washing of his hands probably comes in just here. His conscience was no easier and his hands were no cleaner when he had finished. May we ever do our duty and do what is right.

Friday, March 27th. Luke 23 : 27-43.

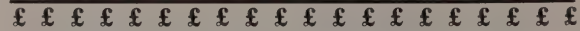
“ Save Thyself ” (v. 37).

This was the mocking cry of the Roman soldiers. These men were but imitating and using the words of the people and their leaders. It was not the nails that held Jesus to the tree, it was His perfect submission to the will of His Father and His love for mankind. It was to die that He came, and by His death to open up the gate to life eternal. The dismissing of His spirit was only after the work of redemption had been completed. “ Finished ”—we have but to repent and believe.

Saturday, March 28th. Luke 23 : 44-56.

“ The veil of the temple was rent in the midst ” (v. 45).

The temple veil performed the same function as the one designed in heaven and that had hung in the tabernacle. The meaning of the type is in Hebrews 10 : 20: “ The veil, that is to say, His flesh.” The moment Jesus died on the cross the veil of the temple was rent in the midst. Matthew tells us that it was rent from the top to the bottom—God opened the way, and that by the death of the Lord Jesus. “ In the midst ”—it was rent in two equal parts, revealing that His death was the centre of His mission among men. Not a stray thread was visible. His redeeming work was perfect and complete. Hallelujah !



MONEY MATTERS

SAVE —and employ it !

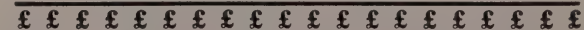
GIVE —and enjoy it !

You can put your money to work in the Elim Building Development Fund and gain 4% interest.

You can leave your money in your will to the Lord’s work and ensure that it continues to do good.

Send for the brochure “ Build for the Kingdom ” or for a form of bequest to include in a will to the

Secretary
20 Clarence Avenue, London, S.W.4



COMING EVENTS

(Please pray for these services)

COULSDON. March 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. J. Jones (Welsh evangelist). Leader: Eldin R. Corsie (Elim). Singing party from Bayswater. 7.

CROYDON. April 4, 5. Elim Church, Stanley Road, West Croydon. Pastor's Anniversary services. Speaker: S. Gorman. Sat. 7, Sun. 11 and 6.30.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

HULL. April 2-9. City Temple, Hessle Road. Evangelistic campaign conducted by Mr. Idris Davies, Welsh evangelist. Sun. 10.45 and 6.30, week-nights 7.30.

LEIGH-ON-SEA. Elim Pentecostal Church, Glendale Gardens. March is Men's Month. Every Sunday night at 6.30 special items by men for men. Final Sunday, Easter Day. Guest speaker: H. W. Greenway. "Every brother win another."

LEYTON. March 22. Elim Church, Vicarage Road (buses 699/697). Converted dance band leader, Norton Coleville. 6.30.

SALFORD. March 21-23. Elim Church, Nursery Street. L. Tranter (Barnsley). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.45.

EASTER CONVENTIONS

BIRMINGHAM. March 26-31. Elim Church, Graham Street. Speakers: L. W. Green and D. J. Green. Convener: John Dyke. Thurs. 7.30, Fri. 11 and 7.30, Sat. 7, Sun. 11 and 6.30, Mon. 11, 3 and 6.30, Tues. 7.30.

CARLISLE. March 27-30. Elim Church, West Walls. Speakers: C. E. Kingston (London) and F. R. Lomas (Ireland). Convener: A. J. K. Magee. Good Friday 11 and 7, Sat. 7.30, Sun. 11, 3 and 6.30. Easter Monday 3 and 6.

CROYDON. March 27—April 2. Elim Church, Stanley Road, West Croydon. Speakers: W. J. Maybin and W. J. Patterson. Convener: H. Burton-Haynes. Good Friday 11 and 7, Sat. 7, Easter Sunday 11 and 6.30, Tues., Wed. and Thurs. 7.30.

HASTINGS. March 26-31. Elim Church, Central Hall, Station Road. Guest speakers: Eldin Corsie and Raymond Hughes. Convener: F. Shadlock. Thurs. 7.30, Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30, Easter Monday no services, Tues. 7.30.

KIDDERMINSTER. March 27—April 1. Elim Church, Prospect Hill. Speaker: Robert D. Bradley (Neath). Convener: Ian R. Moore. Fri. 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30 (cups of tea provided), Tues. 7.30, Wed. 7.30.

LEEDS. March 27—April 2. Foursquare Gospel Church, Bridge Street. Speakers: J. Whitfield-Foster, R. Kayes, H. Palliser, J. Tetchner and Miss O. Garbutt (Belgian Congo). Good Friday 7, Sat. 7, Sunday 10.30 and 6.30, Easter Mon. 3 and 6.30, Tues. 3 (missionary) and 6.30, Wed., Thurs., 7.30.

LEYTON. March 26-29. Elim Church, Vicarage Road. J. J. Way (former minister). Thurs. 7.45, Fri., Sat. 7, Sun. 11 and 6.30.

PALMER'S GREEN. March 27. Elim Church, Russell Road (off Bowes Road). Special Good Friday services. Speaker: A. O. Johnson (Watford). Refreshments provided. 3 and 6.30.

PORTSMOUTH. March 26-29. Elim Church, Arundel Street. Speaker: Andrew Lambie. Thurs. 7.30, Good Friday 3 and 7, Sat. 7.15, Sun. 11 and 6.30.

SCARBOROUGH. March 27-30. Elim Church, Murray Street, Londesborough Road. Speakers: G. N. Backhouse (Westcliff) and A. D. Hathaway, B.A. (Bradford). Convener: T. W. Walker. Good Friday 11 and 6.30, Sat. 7, Sun. 10.30 and 6.30, Easter Monday 3 and 6.30.

SHEFFIELD. March 27-31. Elim Church, Lee Croft, Campo Lane. Speakers include: J. Watkins, E. J. Jarvis and G. A. Burgess. Fri. and Sat. 7, Sun. 10.45, 2.30 and 6.30, Mon. 3 and 6.30, Tues. 7.30.

ST. PETER PORT, GUERNSEY. March 27—April 2. Eldad Elim Church, Union Street. Speakers: A. V. Gorton and Mrs. Gorton (Bournemouth). Convener: James F. Hardman. Good Friday 11 and 7.30, Sunday 11 and 6.30, Easter Monday 3.15 and 7, Tues., Wed. and Thurs. 7.30.

SOUTHEND-ON-SEA. March 27-29. Elim Church, Seaview Road. Special speakers: J. Gardiner (Halifax) and L. Cairus (Witham). Special music and singing by Hawaiian guitarists Mr. and Mrs. Norman Lay (Becontree). Good Friday 11, 3 and 6.30, Sat. 7, Easter Sunday 11, 3 and 6.30.

WESTCLIFF-ON-SEA. March 29. Elim Pentecostal Church, Westborough Road. Special visit of Leslie Hillary (East Ham). Easter Sunday 11 and 6.30.

WIGAN. March 27—April 1. Elim Central Hall, Station Road. Speakers: Wynne Lewis (Bridgend), J. Newman (Coventry) and Miss Garbutt (Belgian Congo). Convener: T. E. Francis. Good Friday 7, Sunday 11 and 6.30, Easter Monday 3.30 and 6.30 (cups of tea provided), Sat., Tues and Wed. 7.15.

LONDON CRUSADER CHOIR

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

March 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 11, 12, Barking; 12, Holloway prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 30, Cambridge; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

PRESIDENT'S TOUR

The President will visit the following churches: March 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

April 7-9, Swindon; 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

Elim Church, New Orchard Street, Swansea EASTER CONVENTION SERVICES

Speakers:

Rev. J. J. Morgan, Rev. T. W. Thomson, Rev. G. Hillman
Services: Good Friday 11 and 7.15, Saturday 7.15, Easter
Sunday 11 and 6.30, Monday 3 and 6.30, Tuesday 7.15,
Wednesday 7.15 Youth Rally

(Cups of tea between services on Monday)

Plan now to attend this West Wales Convention

WITH CHRIST

Banks. On January 30th, Miss H. Banks, of Elim Church, York. Officiating minister at funeral, John Woodhead.

Boothman. On February 15th, Sarah Annie Boothman, of 31 Lansdowne Crescent, Carlisle. Officiating minister at funeral, A. J. K. Magee.

Copestake. On February 22, Samuel Copestake, aged 74. Cremation at Carmountside, Stoke-on-Trent, conducted by John Coleman (Longton). "Present with the Lord."

Griffiths. On February 24th, Miss Griffiths, in her 93rd year. One of the earliest members of the Wimbleton Assembly. Officiating minister at funeral, J. Leslie Timbrell.

Innes. On February 20th, Stanley John Innes, aged 46, after much suffering passed into the presence of the Lord. Officiating minister at funeral, J. Osman.

Maddison. On January 7th, Miss C. Maddison, of Elim Church, York. Officiating minister at funeral, John Woodhead.

Pearson. On February 18th, Mary Alice Pearson, of 214 Richardson Street, Carlisle. Officiating minister at funeral, A. J. K. Magee.

Titchener. On February 17th, George Titchener, aged 76, beloved deacon and late treasurer of Elim Church, Rochester, passed into the presence of the Lord. Officiating ministers at funeral, J. Hyde, assisted by H. A. Court.

Wheeler. On February 5th, Lucy Ellen Wheeler, aged 74, loyal and beloved member of Elim Church, Selly Oak. "With Christ." Officiating minister at funeral, J. Osman.

CLASSIFIED ADVERTISEMENTS

BOARD-RESIDENCE, ETC.

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

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 discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitsion, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays; home comforts; Christian fellowship; good food; 100 yards pier. S.a.e. to Mr. and Mrs. Sheasby, 73 Sea Road. Phone Bos. 33614. C.77

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bourne-mouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Colwyn Bay. Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

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.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious, house in own grounds, close sands; highly recommended. C.45

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

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Iffracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure; Mr. and Mrs. Puddicombe. C.18

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

Portsmouth, Hants. Bed and breakfast, other meals if required; three minutes from main bus route, 15 minutes from Lido; space for cars. Mrs. Preston, 29 Greenwood Avenue, Cosham, Portsmouth. C.82

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

Walton-on-Naze, Essex. Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

MISCELLANEOUS

Hear Evangelist T. L. Osborne; tapes available, half-hour-length sermons. Write for particulars to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.72

BIRTHS

Dickinson. On February 26th, to Kenneth and Sheila Dickinson (née Spink), Sheffield, a son, Michael; a brother for Christine.

Gage. On October 9th, to Mr. and Mrs. R. Gage, God's gift of a daughter, Olive.

Johnson. On January 29th, to Pastor and Mrs. A. O. Johnson, Watford, the gift of a son, Christopher Dearnley; a brother for John Mark.

Parkin. On March 2nd, to Raymond and Edna Parkin (née Cocking, Sheffield, a daughter, Gillian.

DEDICATION

Hulme. On March 1st, at Elim Church, Longton, Martin Hulme. Officiating minister, John Coleman (resident minister). C.83

MARRIAGE

Sanderson: Foster. On January 31st, at Elim Church, York, Peter John Sanderson to Rosalie Foster, Officiating minister, John Woodhead.