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The **Elim Evangel**

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

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Special Easter Number



Photo by

Charles Bean

WHERE THE SHEPHERD LEADS HIS FLOCK

Simon – Christ's Cross-bearer

(Mark 15:21)

By E. Scrivens (Minister of Oxford Elim Church)

WAS it a dark-skinned African who carried the Cross for Jesus? Simon may have been a wealthy Jew who had migrated from Palestine to North Africa and who, returning to Jerusalem for the Passover, happened to be passing by at the same time as Jesus stumbled under the weight of the Cross. If Simon were merely an emigrant, we have no reason to suppose that he was black.

But there is good evidence elsewhere in the New Testament that enables us to assume that an African played a part in the drama of the Passion. St. Mark, whose gospel was intended for the Christians at Rome, specifically uses the phrase "Simon . . . the father of Alexander and Rufus," indicating that these sons of Simon were well known at Rome. Rufus is mentioned again, this time in Paul's Roman epistle (Romans 16:13). Simon (the Cross-bearer?) we meet again, for he is mentioned in the same verse with Lucius (also of Cyrene). This verse, Acts 13:1, is most significant. In a list of church officers, besides others we have Simeon that was called Niger and Lucius of Cyrene. Simeon is the same word as Simon, and Niger, as everyone knows, means black. So that we are entitled to read the verse to mean that there were at Antioch "Simon the nigger" and "Lucius," (both) of Cyrene.

For my part, I like to think that a broad-shouldered man, bronzed by the African sun, played a helping hand in carrying our Lord's Cross.

What happened on that early Good Friday morning? Let us try to recapture the scene.

Jesus is on His way from Pilate's palace to the hill of Calvary outside the city gates. He has been up all night. He has passed through the agony of spiritual struggle in the garden of Gethsemane. He has sustained the shock of being betrayed by one of His own disciples, Judas, and seeing the cowardice of the others. He has stood the test of four unfair trials, with all the wounding of the spirit which comes from listening to false witnesses and crafty travesties of justice. He has heard the mob demand His life and cry out "Crucify Him! Crucify Him!" He has been subjected to the coarse brutality of a handful of Roman soldiers. He has been bound with thongs that bite into His flesh. He has been struck on the head with rods until His head throbs and aches. He has been crowned with thorns and mocked. His back

has been whipped with a leather scourge, in the lash of which pieces of iron and bone have been tied. Now they have placed on His raw and quivering shoulders two huge, rough beams of wood, under the weight of which He sways and staggers. The Roman centurion is in a dilemma. He cannot ask a Roman soldier to carry the Cross. He must not incur the enmity of the priests by making an orthodox Jew unclean for the Passover ceremony, which certainly would be the case if he touched this wood. Then he sees Simon, a strong-looking African, who solves the problem, and so Simon is dragged to the greatest honour of his life.

What is the instruction to be derived from this incident?

I. THE IMPORTANCE OF "ACCIDENTALS" IN HUMAN LIFE

Here was a man who had come to the Passover feast from a distant city in North Africa. He was Simon, a Cyrenian, from a town in what is now known as Tripoli, a distance of about 800 miles from Jerusalem. Very likely he had come in a Roman galley from Alexandria to Joppa. He had hardly yet got the motion of the ship out of his brain. It had never entered his head that he would be impressed by the Roman guard and made to assist at an execution; he had probably never heard of Jesus Christ before this hour, yet he was on the spot at the time when Christ wanted someone to carry His Cross, as if he had made an appointment to be there. And yet, as men speak, it was all by chance.

Think of the "ifs" or acts of "providence" in this man's life. If he had lodged in a different village near Jerusalem than the one in which he did, if he had got up that morning sooner or later, if he had walked quicker or slower, if the whim had taken him to go in at another gate, if the centurion's eye had not chanced to alight on him in the crowd, or if the officer's fancy had picked out somebody else to carry the Cross, all his life would have been different. That "if" saved his soul.

We Christians like to believe that these "ifs" in a man's life are the providences of God. Thus:

"The eternal mandate ran,
Almighty Grace, arrest that man."

So often a detail decides a destiny.

II. A BURDEN, LAID ON US UNWILLINGLY, MAY AFTERWARDS REVEAL ITSELF THE GREATEST GLORY OF OUR LIFE

Simon never took up the Cross of Jesus willingly. The record says he was "passing by." He was quickly making his way through the crowd, eager to be about his own business, and must have been greatly surprised and distressed when a rough hand was laid upon him and the stern voice said, "You there, shoulder that Cross!"

Then the officer had to overcome Simon's reluctance. He was "compelled" to bear the Saviour's Cross. I can well believe that when the centurion's eyes fell upon him as a likely man for the task, and the soldiers dragged him forward to this very shameful occupation, Simon would say to himself, "How dare they associate me with such a fellow, a criminal evidently of the deepest dye? How dare they exhibit me before all this crowd as the companion of felons?"

Yet how different in after days! Yes, there was to come a time when there would be no hour in Simon's life of which he could be so justly proud as that in which he had been Christ's Cross-bearer. "And the best of all," he might say in telling the story afterwards, "is that I didn't want to do it at the first! And now, why there is nothing in all the world I would exchange for it. Yes, Peter may have been the leader of the apostles, John may have leaned his head on His breast, but to me, an unknown stranger, God gave an honour all my own. He chose me to carry His Cross."

Yes, in one sense all his own, and yet in another sense,

"Should Simon bear the Cross alone?
And all the rest go free?
No; there's a cross for everyone,
And there's a cross for me."

And so God may lay some heavy cross on our unwilling shoulders, and, like Simon, at first we are reluctant to bear it. But afterwards we may come to see that that very thing was the greatest glory of our life.

III. OH THE BLESSEDNESS OF CONTACT WITH THE CRUCIFIED!

How long Simon was an unwilling bearer of the Cross we do not know. Probably at the beginning it was just a touch of human sympathy which altered his spirit towards Jesus. As he watched the struggling, suffering Saviour he was drawn to pity. But it did not end there; pity gave way to admiration, admiration to something deeper—to love, and finally to a committed life. "You can go now" the

soldiers would say. But no, he cannot go. There is something here which more strangely attracts him than the centurion's compulsion. As the long nails are driven into the Saviour's hands and feet it is as though they are being driven through his heart. He hears the Lord's prayer, "Father, forgive them, for they know not what they do." Perhaps this last thing led Simon to repentance and salvation. The evidence of the New Testament, as we have seen, helps us to assume that he and his family were saved.

IV. THE CROSS AND THE COLOUR BAR

In one sense we might say that Jesus was a Jew, but it is the last thing anyone remembers of Him. "Christ died for all"; "He is no respecter of persons"; "God has made of one blood all nations of the earth." I like to think that Simon was a coloured man who had an honoured part to play in the Cross of our Lord. It demonstrates the universality of the Gospel, and the racelessness of Christ.

A little girl in India was once shown a picture of our Lord which had been made in England, and when she saw it, to everyone's surprise, she burst into tears. When asked why she wept she said, "I didn't think He was a bit like that." We all know what she meant. He was too English-looking for her. If we are to have a portrait of Him, all nations and races must help in the work of painting His picture.

The white races are responsible for placing on the shoulders of their darker skinned fellow human beings many weighty and unnecessary burdens.

Dr. Leslie Church relates an experience of his which took place in the first world war. He was sheltering for the night in a disused cottage in France when a coloured medical officer from a neighbouring black battalion came into the room. He must have thought that Dr. Church was asleep, for through the darkness came the audible accents of his whispered prayer, and one of the petitions which came to Dr. Church's ear was this, "O God help me to bear the cross; help me to bear being black!"

As we think of Simon, the Cross-bearer, who carried the cross that man can carry, and we think of Jesus, who carried the Cross that no one else could ever carry, let us dedicate ourselves to the task of bearing His reproach, even if that bearing interferes with our immediate pleasures, and takes us out with Christ beyond the gate of comfort and beyond the walls of ease. And remember that the true cross-bearer finds that in the shadow of that tall tree where Christ was slain and homeless all men are at home.

EDITORIAL

MANY INFALLIBLE PROOFS

THERE can be no other religion which depends so much on one fact, no creed or doctrine, no thought or idea so inseparably linked with one event, as the Christian faith and the bodily resurrection of our Lord Jesus Christ. How truly this great event has been termed the Gibraltar of our faith and the Waterloo of rationalism!

The early Church recognised this when it made the resurrection the main plank of its platform, mentioned with the utmost clarity the many infallible proofs and, conversely, confessed that if Christ were not risen its faith and preaching were in vain. Let us never forget the tremendous importance of that first Easter.

How natural was the incredulity of all concerned in the drama of those momentous events we now commemorate on Good Friday and Easter Sunday. Mary, supposing Jesus to be the gardener—never a thought of His resurrection crossed the threshold of her mind; the women with their spices—witness to the dread finality of His death; the two on the Emmaus road, having heard of a multiplicity of signs, each worthy of fuller investigation, and yet so convinced, so utterly convinced of the impossibility of hope. How like ourselves, our much-vaunted faith disappearing like leaves before winter's blast when the moment of testing comes. Dare we accuse them when, with so much more evi-

dence, we show so little of that true creative faith that counts the impossible possible, and things that are not seen real and true?

We cannot and would not glorify doubt, yet surely here again we see the truth, so common in Scripture, that God can make even the wrath of man to praise Him, so that over many an obvious evil we can say with Joseph, "God meant it for good." The very faithlessness of the disciples is the most outstanding proof. Stories may be concocted, tales spread abroad, but this natural, oh so natural, incredulity, these doubts that so resisted faith—these have the unmistakable ring of reality.

Many infallible proofs! Yes, we have the empty tomb, the multiplied appearances to many as well as to few—but, to me, one of the most wonderful of all is this: here we have a fact so patent, so obvious, so impossible of any other explanation *that even the incredulity of those followers of Jesus could be overcome.*

Parallel to this today is the joyful assurance of those who, once bound in the chains of unbelief and sin, unable to rise, have experienced that same dynamic power of the risen Christ at work in their lives. It took a miracle to convince the disciples—it took a miracle too to bring you and me to trust in Christ; but, thank God, we believe in miracles, and the greatest of all is this: He is RISEN . . . Jesus is ALIVE!

Whether in crowded Royal Albert Hall or in the smallest assembly, may we recapture the joyous excitement, the hilarious ecstasy of that first Easter Sunday that banished for ever the shadows of sin and death and hell and opened up the vista of endless life in Christ.



ANONYMOUS GIFTS

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Elim Missionary Society

Bournemouth, £200; Wimbledon, £1; Aldershot, £27/6; Clapham Crusader, £1; London, S.E., £1/10/-; Plaistow, 8/6; Cape Town, £5; Leeds, £5; Birmingham, £15; Dunster, 4/-; Hopeful, £10; Luke 13: 29, £15; Birmingham, £10; Clapham Crusader, £1; Birmingham, £10; Birmingham, £6/10/-.

Gifts to the work of Elim

Birmingham Salvationist, six gifts of £2 each; F.L., £10; F.L., £10.

Elim Youth Movement

W.1, £2.

Campaigns

9/-; 9/-; E.M.J., £2; E.M.J., £1; E.C.2, 4/-.

Radio Work

Bangor, Northern Ireland, £5.

Elim Ministers' Disablement Fund

A sister in Christ, £5.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, London, S.W.4.



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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Comment on Hungary

We understand that there is passive but persistent opposition to the Marxist "education" of children in Hungary by the pronounced opinion of the vast majority of the school teachers on national and religious lines. This news comes from the central committee of the Communist-controlled Hungarian school teachers' trade union movement.

Only ten per cent of 80,000 teachers are members of the Hungarian Socialist Labour Party. The communiqué issued by this organisation refers to these opinions of teachers being expressed as "the view that we Hungarians are a small nation but we must fulfil a particular mission. We are the bridge between east and west and the Hungarian nation can only fulfil its political mission in so far as we pursue a policy of neutralisation." The general plan, it appears, is to eliminate such teachers before long.

How refreshing it is to know that in spite of the recent Hungarian blood-bath the spirit of this gallant people remains unbroken.

T.V. in the news

Twenty-six clergymen from two of London's dioceses recently spent two days at Broadcasting House and Lime Grove studying radio and television technique. This is a consequent development of the plan inaugurated at the Church Assembly meetings last year to help clergymen to master the techniques of these latest media for the propagating of the Word of God.

It is to be hoped these reverend gentlemen appreciate that what the world needs is Jesus—not Free Church or Anglican churchianity. If any of them are reading these lines we would say to them as those of old said to the disciples, "Sirs, we would see Jesus."

Pakistan

Recently, in the city of Lahore, a representative gathering of Christian nationals and missionaries met together and formed the Evangelical Fellowship of West Pakistan. It is based on an individual rather than on a church membership, and the fellowship is constituted so as not to be in opposition to or in competition with other existing fellowships or organisations. It is understood that application will be made to affiliate with the World Evangelical Fellowship.

Northern Rhodesia

Reports reach us of the wide-open door for the distribution of Christian literature which exists in Barotseland, the vast central area of Northern Rhodesia. Rev. M. M. Temple, of the United Society for Christian Literature, found it a land open to book-sellers. In one place in one and a half hours he sold £115 worth of books, and if he could have carried twice that amount could easily have disposed of them.

Israel gathering in exiles

President Izhak Ben-Zvi of Israel urged his small country to continue its mission of "gathering in exiles." The president spoke in connection with the Jewish New Year 5719, which came in on Sunday, September 14th last.

Reviewing ten-year-old Israel's achievements and plans, Ben-Zvi declared: "It is our task to continue the gathering in of exiles, consolidate them into one nation and go on with the revitalisation of wastelands of our country and the rebuilding of its ruins. We must prepare for immigration and reconstruction."

So, rapidly and amazingly, the Word of God reigns triumphant over all political and religious considerations. God says: "I will gather them from all the countries to which they have gone."

Communism in its ultimate

The reports in the daily press of conditions in China under the Communists suggest that Mao-tse-tung has gone farther in his communising of China's millions than even Russia has as yet ventured. Communism, by its very name, means the appropriation by the State of everything and the elimination of everything personal. The Chinese Communists have now regimented the people into vast communes where family life is virtually abolished and people live together as State-organised groups. This, too, in a country which controls practically one-third of the world's population.

This is the most anti-social and anti-Christian step in the control of the individual that Communism has yet taken in regard to its "free" population. True the vast slave camps of Siberia are a symbol of the tyranny of Communism, but this new development of herding the "free" people into communes virtually means the abolition of the "freedom of the free." The family is God's social unit, and is the very foundation of all human society. By these communes the Communists have struck another deadly blow at God's plan for the human race.

When will Christians see that all the triumph of the Antichrist cannot be relegated to a mere seven years tribulation after the rapture of the saints, but is to be seen and felt here and now, when virtually half the present population of the world is under the domination of the Communist heel and its victims cannot buy or sell unless they are stamped with the mark of Communism.

Evangelistic Hymns and "Cheap Popularity"

Canon Greville Cooke, Professor and Fellow of the Royal Academy of Music, recently delivered a lecture at the Royal Society of Arts on "Style and Era in Church Melody." He is an eminent authority on musical matters, but we deplore his criticism of the practice of intro-

ducing doctrine into our hymns. He also criticised the linking of choruses with evangelistic hymns as is the case with so many of our popular hymns, and calls it a "prostitution of all the criteria of art" in the cause of cheap popularity. He so dislikes this evangelistic type of hymn that it makes him want to "hide away far out of reach of enthusiastic evangelists."

Well, whether the Canon likes it or not, these hymns, introduced mainly through the Sankey and Moody campaigns, have reached the hearts of the people with the Gospel in a way that the staidier, and perhaps more artistic, type of hymns never did and never could do. Many of these evangelistic hymns, with their passion and pathos, were born out of intense longing and desire in the human heart for the reality of the things of God, while many others in simple words rather than in artistic style recount vial experiences in the lives of the writers. Take for example "Blessed assurance, Jesus is mine," and the writer's testimony in the chorus "This is my story, this is my song; praising my Saviour all the day long"—truly an inspiring witness to the experience of the true child of God. So "Sing on, ye joyful pilgrims."

A New Flag

So America expands its borders to include Alaska as its forty-ninth state, and a new flag emerges with forty-nine stars to replace the forty-eight. This is the first change since 1912, when Arizona was raised to the status of a self-governing state. Alaska, once a frozen waste, now becomes a key point in the defence of the territory of the United States.

Changed conditions in the world today have altered valuations too. Places once considered remote from civilisation are today brought within the circle of our civilised world. Truly a changing world.

Vatican Voting

A communication has been directed to the U.S.A. State Department in Washington protesting that in the voting of the American cardinals in the election of Pope John XXIII in Rome they have violated a vital principle of American law. The State Department admitted that the election was for the purpose of choosing the head of a sovereign state known as the State of the Vatican City, but argues that the law is not applicable because the political election is "incidental." The secretary of the organisation known as Protestants and Other Americans United for Separation of Church and State calls the reply "a noble effort to resolve an impossible dilemma."

Here is a case of the split personality of a church which alternatively poses as a religious organisation and a sovereign state. As the poet said, "East is East, and West is West, and never the twain shall meet." Even the position of the Church of England as a state church is not comparable with the Roman Catholic Church, which is also in its own right a sovereign state to which all the major nations send their ambassadors. In this case of a split personality we wonder which is Dr. Jekyll and which is Mr. Hyde.

Dr. Oswald J. Smith

This well-known and well-loved servant of God is resigning as pastor of the People's Church, Toronto, and will be devoting himself chiefly to the work of the People's Missionary Society, of which he is president. He will share in the pulpit ministry with his son, Dr. Paul Smith, who succeeds him. In his new duties he will assume the status of pastor-emeritus and vice-president of the church. His thirty years' leadership of the work has been deeply appreciated and suitably expressed.

A Nuclear Scientist finds God

Scientific proof of the power of prayer

I WAS a confirmed atheist. Then one day I really had an experience which set me thinking. I was in a large pathological hospital laboratory and we were attempting to find the wavelength of the brain. We found more than just the wavelength of the brain, we found a channel of wavelengths, and that channel had so much room in it that the different wavelength of each individual brain is farther separated than the fingerprints in each individual hand. This is a point we should remember: God can actually keep in heaven a record of our thoughts just as the police can keep a record of fingerprints.

We wanted to make an experiment to discover what took place in the brain at the moment of transition from life to death. We chose a lady whose family had sent her to a mental institution, but who had been discharged. The doctors could find nothing wrong with her other than the fact that she had cancer in the brain. This affected the balance of her body only. As far as the alertness of her mind was concerned, and in every other way, she was exceptionally brilliant. But we knew that she was on the verge of death and she was informed in this research hospital that she was going to die. We arranged a tiny pick-up in her room to ascertain what would take place in the transition of her brain from life to death. We also put a very tiny microphone in her room so that we could hear what was said if she had anything to say. Five of us hardened scientists—perhaps I was the hardest and most atheistic of the group—were in the adjoining room with our instruments prepared to register and record what transpired. Our device had a needle pointing to the 0 in the centre of the scale. To the right the scale was calibrated to 500 points positive, to the left 500 points to the negative. We previously had registered on this identical instrument the power used by a fifty-kilowatt broadcasting station in sending out a message round the world. The needle registered nine points on the positive side.

As the last moments of the woman arrived, she began to pray and praise the Lord. She asked God to be merciful to those who had spitefully used

her. She reaffirmed her faith in God. She thanked Him for her knowledge of His reality. She told Him how much she loved Him.

We scientists had been so engrossed with this woman's prayer that we had forgotten our equipment. We looked at each other and saw tears flowing down scientific faces. I had not shed tears since I was a child.

Suddenly we heard a clicking sound in our instrument. We looked, and the needle was registering a positive 500, desperately trying to get higher, only to bounce against the 500 positive in its attempt. By actual instrumentation we had recorded that the brain of a woman, alone and dying, in communication with God, had registered more than fifty-five times the power of a fifty-kilowatt broadcasting station in sending a message round the world.

After this we decided to try a case very unlike the first. We chose a man lying in a research hospital, stricken with a very deadly social disease. His brain had become atrophied at the very point of death. He was almost a maniac. After we had set up our instruments we arranged with one of the nurses to antagonise this man. Through her wiles she attracted his interest in her, then suddenly she told him she would have nothing more to do with him. He began verbally to abuse her, and the needle began to register on the negative side. Then he cursed her and took the name of God in vain. The needle suddenly clicked back and forth against the 500 negative post.

By actual instrumentation we had registered what happened in the brain when that brain broke one of the ten commandments: Thou shalt not take the name of the Lord thy God in vain.

We had by positive instrumentation established the positive power of God and the negative power of the adversary.

If we scientists can record these things, I believe with all my heart that the Lord God can keep record of our thoughts. He has more power than we have and is a better record keeper than any of us on earth.

—Sel.

HOME CALL OF PASTOR R. E. DARRAGH

The passing of Pastor R. E. Darragh into the presence of the Master on Saturday, February 28th, brings to mind memories of the early days of the Elim movement. In 1915 he became the first member of the Elim Evangelistic Band in Northern Ireland, and soon became known in campaigns for his unique style in conducting meetings.

With Miss N. Adams (now Mrs. Stoneham) he took over the newly started work at Clapham in 1921 in an old Methodist church and soon endeared himself to the congregation. It was here that the writer, feeling his way into Pentecost, came under the influence of Mr. Darragh. His friendly and happy personality made him an ideal song leader, a role in evangelism he carried on in association with Principal G. Jeffreys for many years, conducting vast campaigns all over Britain and in many parts of the Continent. His circle of friends was as wide as his own interests, and many of the friends he had made in the early days in London were at the funeral service in Streatham cemetery on Friday, March 6th.

Mr. Darragh was indeed a brother beloved. Though we sorrow not as those who have no hope, we would extend our heartfelt sympathy to those of his relations who mourn his loss, and to those who were nearest to him in fellowship during the latter years of his life.

H. W. Greenway.

We begin at
TRAFALGAR SQUARE
11 a.m.
Easter Monday
and continue at
3 o'clock
and 6.30 p.m.
in the
Royal Albert Hall
Be sure to come —
it's going to be a great day!

Church News Flash

ACTIVITIES AT LONGTON

Recently at the Elim Church, Longton, we had a visit from Rev. John Dyke, who ministered upon the subject of the baptism of the Holy Spirit. One of our young men was very anxious to receive his baptism, but being on shift work he would be unable to come to this service. This matter was prayed about and the Lord answered, for quite unexpectedly the shift for this particular day was altered. This young man received his Pentecostal experience. Another sister who was filled was wonderfully led to witness to her employer.

Great blessing was experienced when for the first time in the Potteries we showed the film "The Heart is a Rebel." The church was packed to capacity and benches were borrowed from the local Methodist church; even so there were a number standing. Several decisions were recorded.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, APRIL 1st, 1959, at 9.15 p.m.
(Short wave : 20.2, 26.1 and 32.3 metres)

Speaker : J. J. Morgan (Birmingham)
Subject : "Can I be sure about God ?"

Easter hymns sung by the
London Crusader Choir Elsie Annetts
with the Berkeley Brass Trio

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

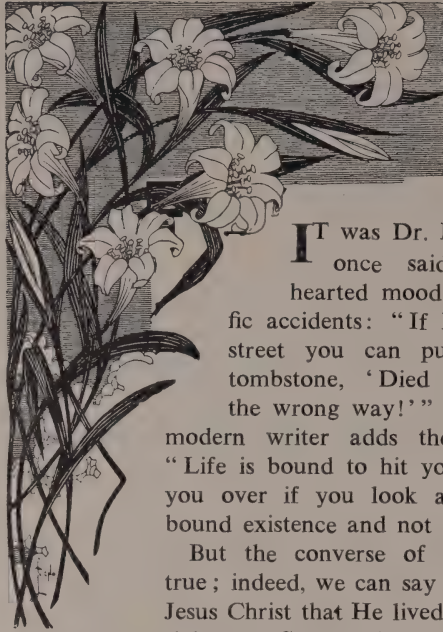
Friends are invited to join the IBRA Listeners' Federation and help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are urgently needed. Please support us and write today to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

It pleased to

“Not My will . . .” (Luke 22 : 42)

GETHSEMANE

By H. W. Green



IT was Dr. Lucock who once said in light-hearted mood about traffic accidents: “If I die in the street you can put over my tombstone, ‘Died of looking the wrong way!’” To which a modern writer adds the comment, “Life is bound to hit you and bowl you over if you look at an earth-bound existence and not to God.”

But the converse of this is also true; indeed, we can say of the Lord Jesus Christ that He lived looking the right way. Strange that it was through the portals of death that He found life. Yet this is the supreme paradox of the Christian message. Christ died to destroy death and nullify for ever the power of him who brought the human race within its fatal grasp; “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil” (Hebrews 2:14). The lesson of the Cross teaches us that though called upon to sacrifice and suffer a man can live by looking the right way. Amid the demonic forces that gathered to crush the Son of God in Gethsemane He had eyes only for the clear shining of the will of God. On the Cross, with its disregard for human sentiment and feeling, He had eyes only for the accomplishment of the Father’s mission among men. Dr. F. Boreham writes in one of his books: “Love ever marches to its triumphs by way of pitch-black Gethsemanes and blood-red Golgothas.”

Our texts teach us just that simple fact. When, confronted in the garden by crushing anguish of heart, to quote Weymouth, “He began to be full of terror and distress,” Christ surrendered Himself to the will of God; His own desires were completely submerged in the Father’s plan. Thus He was able to embrace death without a ripple on the calm sur-

face of His serene spirit. Though blood poured from His countenance in gory sweat, evidence of the bitter struggle within the citadel of His personality, He had no cause to flinch. He was surely anchored beyond the veil—“Not My will, but Thine be done.”

And in like manner on the Cross, as the cold touch of death chilled His fevered brow, He could calmly accept its thrall knowing He was in His Father’s care.

The early struggle in Gethsemane resulted in the conquest of the dark forces of fear, of the terrors that assail the mind, that bring tension, torment and temptation. While the disciples succumbed to the soothing forgetfulness of sleep the Saviour faced the spectres of the mind and emerged more than conqueror, equipped for the greater conflict that loomed ahead. They had forgotten their promises of help, their avowal of eternal allegiance—the flesh was too strong. Christ’s course of action was directed from above, a goal on which He had fixed His vision, and this was the secret of His triumph.

William Penn said: “If we are not governed by God, we will be ruled by tyrants.” This was true in the case of the disciples. When the hour of test came and the opponents of Christ appeared, they all forsook Him and fled. See them in the upper room, shaking for fear of the Jews. They were mastered by the tyranny of fear because they were not dominated by the will of God.

This is no mere religious sophism. To say “Thy will be done” from the heart is the ultimate victory that overcomes the flesh. Within the orbit of God’s will is to be held within the gravitational attraction of a divine peace, even amid falling loyalties and the struggles that are physically too hard to bear. Stanley Jones points to an Indian proverb in one of his books and makes the following observation:

he Lord ruise Him

Into Thy hands . . ." (Luke 23 : 46)

CALVARY

Secretary-General)

"The bursting of the petals says the flowers are coming.' So when your heart bursts with pain and grief, the bursting is only the bursting of the cramping sheath-petals to let the flowers out. The heart-break of Gethsemane was the bursting of the sheath that let the Passion Flower out. And the world was filled with its perfume."

Our present generation is hag-ridden with nervous tensions. An overseas visitor writing to the editor of the *Daily Telegraph* said he had "been struck by the number of faces seen in the streets which showed signs of nervous tension." We are victims of fear because we are living by our own resources. We are not willing to accept the authority from above, and are as a consequence subject to the threats of "an insane asylum run by its own inmates," a generation maddened by its own selfishness and illgotten gains. We boast of our phenomenal achievements but cringe before their frightful tyranny; the smallest fragment of our universe has been dissected and we reel back panic-stricken at the awful potential of destruction we have found. We have eliminated God, but are left trembling in the nightmare that follows our early dreams of a world fit for heroes.

The Cross itself represents the antagonisms of hate-inspired men. It is surprising that people who had been helped by the Nazarene should hound Him to a felon's death, that all His efforts to lift the fallen and heal sick souls should culminate in miserable catastrophe. Gethsemane was the inner trial, this was the attack from without. The blood flowed from the wounds in His brow as the thorns were twisted a mocking crown, from the lashes on His back, from the nail wounds in His hands and feet, from the deep spear-thrust in His heart. This was what men did to Him. But it was not a victory for the armies of evil, it was their defeat: by the very

renunciation of physical force and the acceptance of love He conquered the world that sought to crush Him.

The central wonder of Calvary was not in the fact that men took Him and transfixed Him on a Cross, but that He Himself surrendered to this humiliating death. He accepted death to destroy it: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:9, 10). His victory was not on the battlefield driving furiously against His enemies, but by submission to those very opponents. And let this be firmly established, He gave Himself a willing sacrifice. He said, "No man taketh My life from Me. I lay it down of Myself, and I take it again." Paul touches upon the same theme in writing to the Philippians, for he says that Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (2:7, 8). Obedient unto death. He yielded Himself up to the care of the Almighty and thus proceeded to the glorious triumph of the resurrection. Without this mighty factor in the plan of redemption the mysterious phrase in Isaiah's prophecy remains inexplicable—"It pleased the Lord to bruise Him."

But the pain, the ignominy, the abandonment and the death were gladly accepted, for this was the way to succour the fallen race, to give to dead men life, to break the cruel fetters of sin and the grave. "And you hath He quickened, who were dead in trespasses and sins" (Ephesians 2:1); "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:49).

This was the victory over all human endeavour. He alone of all reformers, martyrs and dictators was able to impart life, for He had destroyed death. The emperor Theodosius, having on a great occasion opened all the prisons and released all his prisoners, is reported to have said, "And now, would to God I could open all the tombs and give life to the dead."

The Cross thus becomes to all the sons of men a reminder that the worst has been encountered and

conquered, that Calvary is but a prelude to the symphony of the Lamb. It is this that make's Paul's boasting understandable, "For to me to live is Christ, and to die is gain." The Church has found down the centuries that to die is gain: the Cross only crucifies the carnal that the spiritual may awake. See what the resurrection did for the disciples: "One day they were as men dead," writes Peter Fletcher; "the next, they were intoxicated, delirious with joy. One day they were dumb with misery; the next they were romping like children

out of school, exuberant, hilarious, incoherent in their sheer delight. They shouted in the houses, they shouted in the streets, they sped shouting across continents, they turned a civilisation upside down, and the echo of their noise still rings through the corridors of time."

It will be seen from the Easter story that resurrections follow Calvarys. Only by sharing His death can we experience His life. And so the paradox of Christ becomes explainable in our lives: "He that loseth his life shall find it."



Women's Column

By Gladys Gorton

Easter Parade

WOMEN the world over will be entering into this year's Easter parade, that is the wearing of some new creation. With some consideration and care you have bought a new hat for Easter, or likely a complete ensemble. I wish you joy in the wearing and sincerely trust your hat suits you well and, if you are married, meets the approval of your husband—especially if he has bought it for you!

We put away our winter clothes—we hope—and are in harmony with nature, which has discarded the drab cloak of winter and is adorned with the colourful glory of springtime. Life is bursting forth everywhere: out of death comes life. The wearing of new clothes at Easter is not only because we are in unison with spring, but because of a deeper meaning which probably dates from the early church era. By "putting off the old and donning the new" one is attesting to the fact of the resurrection of the Lord Jesus Christ, which took place during the Jewish Passover feast which is held in the spring. "The Christian Church each year dates its movable Easter feast in relation to the Jewish way of dating the Passover, which begins on the evening of the 14th of the Jewish month Nisan (which is related to the phases of the moon). In effect Easter Sunday must fall not earlier than March 22nd and not later than April 25th."

On a beautiful early spring morning Jesus burst

the bonds of death and came forth from the tomb *alive*. Jesus is alive! Shout it aloud: **JESUS IS ALIVE!**

In imagination I see the angels who heralded His birth leaning over the balustrades of heaven looking on in astonishment, then with united voice chanting, "The Son of God has conquered death and the grave! Behold, He lives!" Heaven resounds with the triumphant chords. Outside the tomb below a woman stands weeping. Mary Magdalene has no eyes to behold nature's spring garb, they are blinded by her tears. Hope did not revive in her heart when she stooped and saw the two angels in the tomb, or even when she saw Jesus, whom she supposed was the gardener until He spoke her name. Then her eyes were opened to see her Lord. Then everything became different; she saw and felt the glory of that spring morn (Song of Solomon 2:13). Grief and sorrow may blind one's vision from seeing evidences of His care and power in the circumstances of life, or from seeing Him, until He has a personal interview with one and calls by name. Then there is springtime in the heart, and the soul is clothed with the garment of praise. To those who once were dead in sin and who have been quickened by His Spirit into newness of life He gives the garment of salvation and the robe of righteousness.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

On sale next week

**Elim Missionary
Evangel**

Order your copy now!

GEORGE CANTY asks

Should our National Emblem be a Cucumber ?

**as he traces
the cause for the
common fear
of fervour
in British churches**

VISITING Russia in 1958, Dr. Raymond went into Rostov Cathedral and noticed a woman in the choir who, "in the midst of what was obviously a deeply religious experience," stopped singing and began to sob helplessly.

An Englishwoman would have called at the vicarage if she had so far forgotten herself to say "I am sorry I made a fool of myself." And it would not have seemed too strange to her to add, "I hate to make a scene, especially in church, of all places."

That would be a common instance of our eccentric British outlook. We are bred to keep a stiff upper lip.

This is far worse than an odd trait. It is a dangerous deformity of our personality. It is not natural. It is artificially produced, and helps nobody, except the doctor. In England human nature is strangled, twisted and bent, slammed, rammed and jammed, squeezed, squashed and silenced till it fits the mould and comes out a shape that our Maker would never recognise. The product is that subdued, stodgy, stilted, torpid Laodicean who draws his front-room curtains close and appears to the public as a bloodless, buttoned-up, urbane figure that walks but never weeps. The same man if bred in Italy would be as volatile as a true-blooded Latin.

Britannia should be redrawn as a sophisticated young lady lifting a cool eyebrow and disdainfully regarding the enthusiast with the word "Really!"

They have forbidden that interference with nature

in China called foot-binding, with far-reaching benefits, so what a pity that Parliament cannot bring about an equivalent national reform by legislating against emotion-binding.

Man was once made in the image of God, God is love, a Volcano of passion, a consuming Fire, a Sea of laughter very deep. But the Englishman is town-planned, lustreless, featureless, colourless, cold as a penny on a dead man's eye.

That is the fashion of this age, and the spirit of the world.

But thank God for Pentecost, that says "Loose him and let him go," "Strip off the stifling livery of the silent tomb." The baptism of the Spirit unfreezes us, and gaily gushes through us in tears, laughter, music, singing and unknown tongues. The winter is past, and the time of the singing of birds is come.

For centuries the Church has assumed that the British way of life is synonymous with Christianity. It has brought a shock to religion when accepted British traditions have been challenged on Christian grounds. And this is precisely what I now do. I assert that our British "unemotionalism" and sangfroid is totally unchristian and unscriptural, not to say unnatural. For any church to follow British culture in this matter is to be guilty of conformity to the world. We need a reorientation. The insistence on silence and hush may then appear to us as a lack of reverence, as Jesus indicated Himself when the Pharisees forbade the shouting of praise in the temple.

In British society this kind of thing "is not done you know." Too bad! Then we must remember that Christians are supposed to change society when it is so stupid.

The only precedent one can find for this in the past is in the heathen philosophy of the Stoics, who refused themselves the expression of either joy or sorrow.

Bible religion always had gusto. Its symbols are wine, feasts, banquets, living water, fire, dancing, rushing winds, tongues of flame, war, marriage, storms. It called for singing, shouting, psalms, hymns, and spreads through the world like a tempest or an exuberant army of unshackled slaves. Their houses shook when they prayed, and their irrepressible inspiration bubbled forth in their services until apostolic instructions were needed to keep things even decent and in order. The Lord warned us that the potency of His religion made it necessary that we prepare for a good deal of effervescence—or the bottles would burst.

How any normal man can enjoy the possession of

the living Spirit of Christ and not show signs of deep emotion at least sometimes is beyond my understanding. I suggest that a person of that kind needs to repent and do the first works, lest they should be spued out of His mouth. When we Pentecostals are labelled as emotional I take heart by it, and rejoice to know that the old-time religion, as distinct from intellectual and verbal representations of the same, still exists in this cold land of England.

Give us hearts of flame
 To burn against the cold,
 To burn against the old, the mortal chill,
 The quenching thrill
 Of the fast-flooding tide.
 Thou art Fire and Light.
 Give us hearts of flame,
 Make us burn like beacons
 In defiance of ancient night,
 Make us braziers in the cold streets of the cities,
 Make us lamps in Thy sanctuaries,
 Make us candles to the Sacred Heart.
 The world is lost, and is looking for the way.

(M. Farrow)

MISSIONARY FINANCES

Following is the statement for the first four months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

	Estimated Expenditure	Received
November 1958 to February 1959	£7,140	£5,474
Deficit for the four months	£1,666	
Please pray that this deficit will speedily be met		



Calling Boys and Girls

By Bernard Norris

Hello again!

I hope you enjoyed the crossword last week. Here are the answers.

ACROSS: 1 expedient, 6 alive, 9 law, 10 one, 11 die, 12 sin.

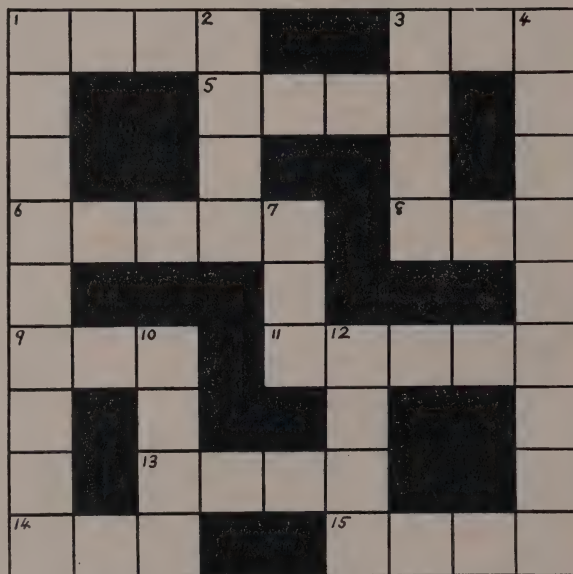
DOWN: 1 evil, 2 put, 3 cut off, 4 take, 5 priests, 7 fled, 8 seen.

Now this week we have another crossword, in a different and more difficult style. If you are coming to the Albert Hall for Easter Monday you can do this crossword on the way down, or on the way back.

By the way, if you see me at the Albert Hall and have any comment to make about your column, please stop me and tell me. I shall be very busy helping the ushers and other folk behind the scenes, but not too busy to stop a moment and listen.

Now here are the clues for the crossword. Remember this is not a competition, so don't send in the solution. I will give the answers next week.

ACROSS: 1 He did it for us. 3 Part of Him. 5 Seamless. 6 Of thorns. 8 . . . this man. 9 . . . on Him. 11 Struck. 13 The priestly tribe. 14 1 down were. 15 1 across—past.



DOWN: 1 Followers. 2 Peter did. 3 See 8 down last week. 4 1 down were and did. 7 Evil reversed. 10 Jesus' second reply to the band. 12 She spoke to Peter.

There we are, and I hope you don't think the clues are too hard.

Next week I will give you the answers, and also the names of the winners of last month's competition. I want to say something about stamps, too.

Cheerio for now, and God bless you.

BERNARD.

Conducted by
National Youth
Secretary

youth page



“LET US GO HENCE!”

THE Passover moon shone from a sky which at that season seldom has a cloud. The lights of the city had gone out, the streets were silent, the voices were hushed in the tents of pilgrims on the hillsides. The air was cold enough for soldiers and weatherbeaten fishermen to seek the fire. The day and evening had been spent in excitement and sacred festivity, and all needed rest. The voice of Jesus had joined with His disciples in the upper chamber in singing the Passover psalm: “The Lord is my strength and song, and is become my salvation.” He had spoken the last words of comfort and peace to the sorrowing and of His future coming to bring them home to see and to share His glory. He had poured forth His soul in the great intercessory prayer for them and for the penitent and believing of all time. Then came the words, immortal and problematic, “Arise, let us go hence.” For *hence* to Him meant the abandonment of the warm room to walk out into the cold, lonely night; from the relaxation of the supper table down the steep path beyond the eastern gate, and up into the side of Mount Olivet, to the garden of Gethsemane. For *hence* to Christ meant Gethsemane and bloody sweat, Golgotha and a pierced side, out into the wilderness of sin.

To the onlooker at Calvary on Good Friday all the hopes and noble teachings of the Man of Galilee seemed crushed. They say it today about the Church of Christ: “The righteous always have the argument on their side, but the unrighteous the power.” Money, ability, influence, power, are possessed by the societies of this world. The casinos are carpeted for the reckless, the entertainment world glitters with lights, the pockets of the unscrupulous are bulging with prosperity, and the destitute are described as “poor as the church mouse.”

But that is only the appearance of Good Friday. This day you see the Righteous in the throes of the conflict with the Evil. But it does not last for long.

Death cannot keep its prey,
Jesus my Saviour,
He tore the bars away,
Jesus my Lord.
Up from the grave He arose . . .

Easter Sunday is the answer to Good Friday. Christ triumphed, His righteousness won the victory. And it is because His righteousness won the battle with sin that we know we also shall have the victory; we know that the present contradiction between righteousness and the power of evil will be overcome.

What is presented by Christ in His resurrection on Easter Day, great though it is, is but a glimmer of the brilliance of His glory which will be revealed on the day He comes again. For when He shall appear we shall be like Him, resplendent in His glory. Then shall be fulfilled the thrilling proclamation of the prophet: “And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.”

“Arise, let us go hence,” said our Master. It may not be popular to travel along with Christ. It may not even appear profitable, but this is only a temporary phase. The return of the Saviour is at hand. The consummation of His master plan for the world is about to be enacted.

Then all questions will be answered. The answer to evil will be complete.

—————
CRUSADERS!

See you in the choir

on

EASTER MONDAY
—————



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

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

Sunday, March 29th. Luke 24 : 1-12.

“Then arose Peter, and ran unto the sepulchre” (v. 12).

What we have here must be the other account of what is given more fully in John 20. There we read that Peter and John ran together, of John outrunning Peter but stopping at the sepulchre, and of Peter passing John at the door and entering in. To some of the disciples the good news brought by the women was but “idle tales.” Here again is an instance of the fearlessness and independence of Peter linked with a desire for truth. This had always animated his life. Several years later he wrote, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ” (2 Peter 1 : 16).

Monday, March 30th. Luke 24 : 13-24.

“Jesus Himself drew near” (v. 15).

Two things make these words exceedingly precious to our hearts. It was Jesus **Himself** who drew near, not a messenger from heaven in shining attire but the One whom they had known and loved. This same word Paul uses in the passage relating to the second coming—“The Lord **Himself** shall descend from heaven.” The gentleness of His approach must not be overlooked in the reading. “[He] drew near.” Quietly, almost imperceptibly, He moved into the anxious lives of these two disciples. It may be a long and dusty road that stretches out before you; as He did then, He will draw near to you in blessing and at the very time you need Him most.

Tuesday, March 31st. Luke 24 : 25-35.

“He expounded unto them in all the scriptures the things concerning Himself” (v. 27).

A priceless privilege was afforded these two disciples in the unfolding of the Scriptures at a vital moment in their lives and by the Lord Jesus Himself. Later in the chapter we read that He opened their understanding that they might understand the Scriptures—this must first have been done for the two on the way to Emmaus. The journey was not a long one. The unfolding of Christ in **all** the Scriptures was only possible by quickening their minds to receive and understand what was revealed. The Holy Spirit is to us the great Teacher, “He will guide you into all truth.”

Wednesday, April 1st. Luke 24 : 36-53.

The Gospel by Luke ends with the ascension of Jesus. In this last chapter two expressions are used that are worthy of consideration: “He was . . . carried up into heaven” (v. 51) and “To enter into His glory.” Together these expressions tell of the exaltation of the Lord Jesus and the entering into another sacred office, that of our great High Priest. This “entering in” is mentioned by the writer to the Hebrews (9 : 11-14). “He lifted up His hands, and blessed them”—it was in the midst of blessing that He was carried up into

heaven. One has reminded us that the unfinished benediction is today resting on the Church. These hands are still outstretched in blessing.

Thursday, April 2nd. 2 Chronicles 10 : 1-19.

In the last verse of the previous chapter we read of the death of Solomon. With this new chapter a new phase opens in Israel's history. It begins with the complaint of a distressed and burdened people. The wealth and the influence that Rehoboam had inherited from his father had brought suffering and sorrow to the common people. He could have eased this burden and gained the loyalty of his people, but he acted unwisely, unfeelingly, and brought about the disintegration that we read about in the next chapter. Understanding and sympathy can lighten people's burdens. This is the way of Christ. May we start this day with a desire to serve others and so follow in His steps.

Friday, April 3rd. 2 Chronicles 12 : 1-16.

“He did evil, because he prepared not his heart to seek the Lord” (v. 14).

At the beginning of this chapter, and again towards the end of it, we read of the prosperity and apostasy of Rehoboam. Success was immediately followed by spiritual decline. Two things may have been responsible for his instability of character. He was the son of a distinguished father and a heathen mother (v. 13), and then he did not prepare his heart to seek the Lord. Time and concern should be given to spiritual matters. If we fail here it may bring about the instability of character that we see in Rehoboam and will most certainly affect our usefulness for God.

Saturday, April 4th. 2 Chronicles 13 : 1-12.

“. . . nevertheless for David's sake” (1 Kings 15 : 4).

In the first part of this chapter we have the words of Abijah spoken to Jeroboam before they came together in battle. Most wonderful and true as these words are they should not be read without 1 Kings 15 : 1-8. In verse 3 of this passage we are told that his heart was not perfect with the Lord his God. The great victory that came to him was not because of his merits but through God's grace. It was for David's sake that Abijah was given victory over Jeroboam. As we bow in prayer may we think on the words, “for Jesus' sake.” We have no merits of our own—to Him be the glory!

A SPLENDID CONTRIBUTION

One Elim family makes its effort for the Elim Building Development Fund.

The following members of Mr. and Mrs. Bullivant's family have become Foundation Members of the Revolving Fund:

Mr. Bullivant senior	Mrs. Patricia Bullivant (daughter-in-law)
Mrs. Bullivant senior	Brian Bullivant (son)
Keith Bullivant (son)	Mrs. Gillian Bullivant (daughter-in-law)
Paul Bullivant (son)	Roy Quigley (son-in-law)
John Bullivant (son)	Mrs. Joyce Quigley (daughter)
Frederick Bullivant (son)	Mervyn Moody (son-in-law)
David Bullivant (son)	Mrs. Lillias Moody (daughter)
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William Bullivant (son)	Mrs. Doreen Smith (daughter)
Mrs. Jean Bullivant (daughter-in-law)	
Joan Bullivant (daughter)	
Arnold Bullivant (son)	

Inquiries regarding gifts and loans should be sent to the
Secretary, Elim Building Development Fund,
20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

BLACKHEATH. April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

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

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.

ILFORD. April 2-9. Elim Church, Srafton Road. Revival Campaign conducted by Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30, week-nights 7.30.

LONGTON. April 11, 12. Elim Church, Five Ways, Lightwood Road. Sat. 7.30, Eric Hutchings's film "The Heavens are Rending." Sun. 11 and 6.30, visit of Rev. John Crouch (of Eric Hutchings's team).

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.

CLAPHAM. March 26-31. Elim Church, Clapham Crescent. Preachers: Dr. J. H. Saayman (S. Africa) and J. Smith (Ulster). Thurs. 7.30 Missionary Vaedictory Service for Miss Coralie Paint (India). Good Friday 11 and 6.30, Sat. 7, Sun. 11 and 6.30, Tues. 7.30.

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.

EAST HAM. March 27-29. Elim Church, Central Park Road. Speakers: J. Gee and Leslie Wigglesworth. Good Friday 11, 3 and 6.30, Sat. 7, Sun. 11 and 6.30.

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.

IRISH EASTER CONVENTION. March 29—April 2. Ulster Temple, Ravenhill Road, Belfast. Speakers: Gordon Wright (Exeter), T. Johnston (Kenya) and J. Harris (Cullybackey). Come and share in the Pentecostal blessing. Easter Sunday 11.30 and 7, Monday 11.30, 3 (missionary rally and baptismal service) and 7 (refreshments between services), Tues., Wed. and Thurs. 8.

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.

PRESTON PARK. March 27-29. Elim Church, Balfour Road. Speaker: J. L. Timbrell (London) and Flemming Rasmussen (Denmark). Convener: H. A. Court. Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30. Cups of tea between meetings on Good Friday.

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.

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.

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.

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.

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.

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.

LEONARD COWDERY'S TOUR

April 12-28, Evangelistic Itinerary in France and Belgium.

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

BRITISH PENTECOSTAL FELLOWSHIP CONFERENCE LONDON

October 20th to 23rd
SESSIONS FOR MINISTERS

October 21st to 23rd
Mornings and afternoons

Public meetings in evenings

BOOK THESE DATES NOW

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BOARD-RESIDENCE, ETC.

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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

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

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

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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

Hastings. Comfortable bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/- per week; few minutes Elim Church. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.84

Ilfracombe, 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

BOARD-RESIDENCE, ETC.

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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

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

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

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

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

BIRTH

Stead. On Thursday, March 5th, at Churchfield Avenue, Finchley, to James and Victoria Stead; God's gift of a son, Andrew John. C.87

DEDICATION

Savage. On March 8th, at Elim Church, Ilford; Stephen John Savage, infant son of Laurence and Margaret Savage. Officiating minister, T. H. Stevenson. C.88

MARRIAGE

Brooks : Mountford. On March 14th, at Elim Church, Longton, Stoke-on-Trent; Kenneth Brooks to Jean Mountford. Officiating minister, John Coleman (resident minister).

WITH CHRIST

Best. On March 2nd, Emily Best, aged 82, beloved mother of John and Robert Dille, and faithful member of Elim Church, Ilford. "Till He come."

Burns. On February 26th, Mrs. Margaret Burns, faithful and beloved member of Elim Church, Glasgow, and a true "mother in Israel." Officiating minister at funeral, W. W. Kelly.

Spink. On March 2nd, Mrs. Amy Gertrude Louise Spink, aged 82, of Scarborough. "With Christ, which is far better." Officiating minister at funeral, T. W. Walker.

FOR SALE

Shareholder in Elim Publishing Co. Ltd. wishes to sell 500 shares. Write: Box 17, Elim Evangelical Office.