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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The

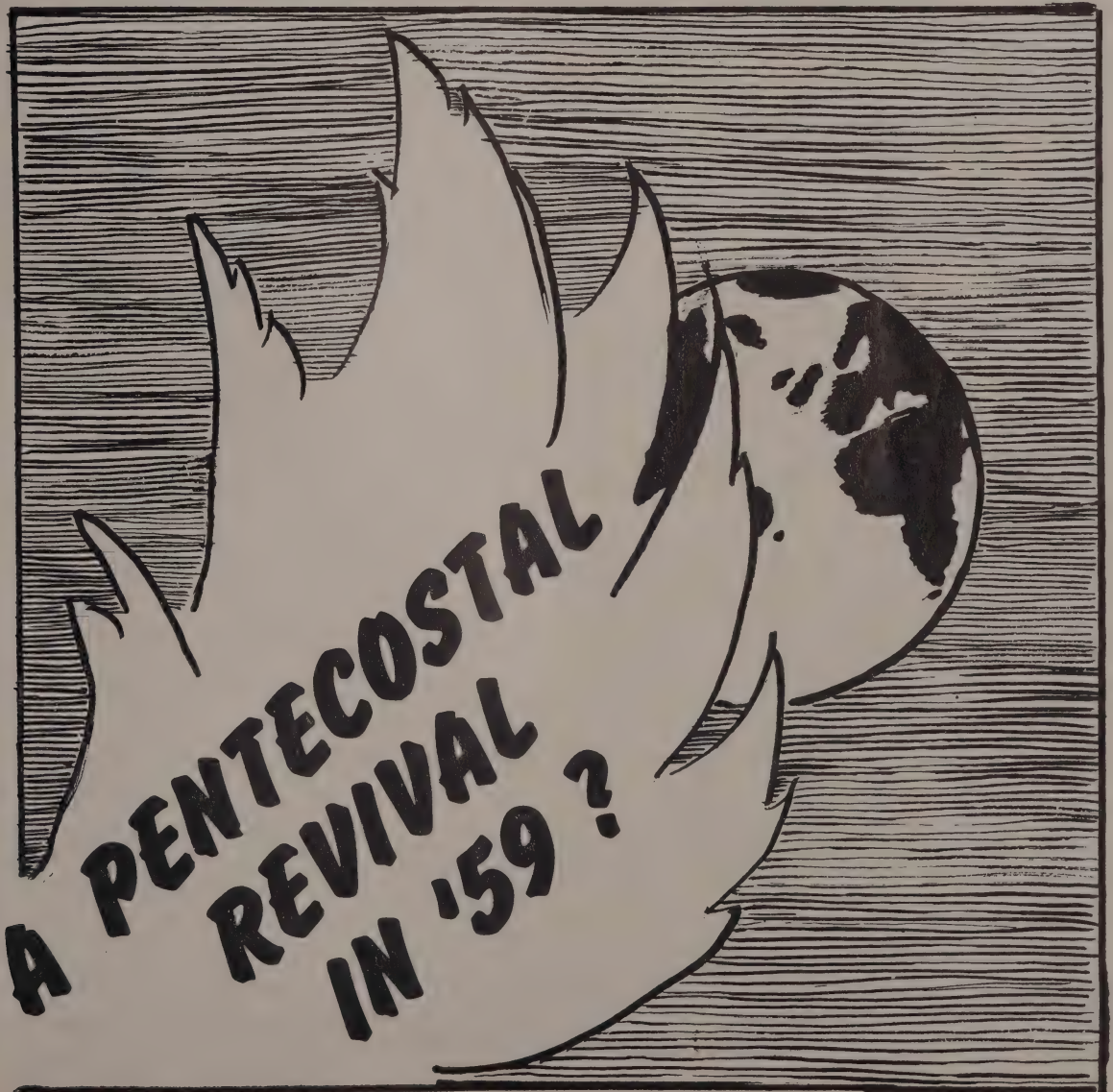
Elim Evangel

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

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SPECIAL IRISH NUMBER

Revival in '59?

By Keith Harris

(Minister of Elim Tabernacle, Ballymoney)

ONE hundred years ago the Lord visited Ulster with a powerful and precious revival which resulted in the reformation of society and the revitalisation of religion in the province. It made drunkards sober, profligates to repent, worldlings to turn from the pleasures of the world to serve the living and true God, swearers to cease to blaspheme and publicans to leave their accursed trade, while it made Christians earnest and zealous. At the quarter sessions in Londonderry in April 1860 there was no criminal business! True revival has practical as well as praiseful effects!

This year being the centenary of the revival, many churches are holding special services to commemorate and celebrate the '59 revival, as it is commonly called; but with drunkenness increasing, morals declining, heresies intruding, churches sleeping and militant Christianity dying, it is not a commemoration or a celebration but a manifestation of revival that is needed. Among the Pentecostal believers this need is keenly felt, but unfortunately many are of the mistaken opinion that all that is needed is lively meetings, and this has led to the multiplication of small assemblies, especially in the city of Belfast, each claiming revival. This is much to be deplored and is scripturally indefensible. Revival does not divide the people of God: it unites them (Acts 4:32).

Revival in '59? 1959? Is it possible? The answer to this question is in the affirmative. Of course, there are well-meaning believers who answer this question in the negative. They tell us that this is the *Laodicean* period of Church history and we can only expect things to go from bad to worse and therefore a revival is out of the question. However, it is when the Devil is at his worst that God is at His best, for "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). It is also objected that the days of revival are past; but this is human reason. Divine revelation says they are now present (Acts 2:17-21).

What then are the conditions that must be fulfilled to make revival a reality? In his book on the '59 revival Dr. Ian Paisley says of the pioneers: "They believed in the sovereignty of the Holy Spirit, the sufficiency of Holy Scripture and the secret of

holy supplication, and these three great truths not only characterised the Kells prayer meeting but the whole subsequent revival movement." Here then are the three truths that were the foundation of the '59 revival. We would add one other, viz. the service of holy saints, and reset these four truths as follows:

1. THE APPLICATION OF THE WORD

Consider the following *revival pleas*. The psalmist cried "It is time for Thee, Lord, to work" (Psalm 119:126). Isaiah pleaded: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down" (Isaiah 64:1). Habakkuk prayed, "Revive Thy work" (Habakkuk 3:2), while Hosea exhorted the people to seek the Lord until He came and rained righteousness upon them (Hosea 10:12). Here we have a group of men, God's men, inspired men, living at different times and yet definitely and positively praying for revival. Why? Because they were convinced that God was willing to revive His work. Thus we learn that in all ages and at all times God is willing to visit His people.

Ponder the *revival promises* in 2 Chronicles 7:14 and Joel 2:28, and that in Isaiah 44:3: "I will pour water upon him that is thirsty, and floods upon the dry ground." These promises shine as lights in a darkening world and assure us without a shadow of doubt that God is not only willing to revive us but actually waiting to do it.

Having now seen clearly the mind of God on this matter we must apply the truth to our lives, our times and our towns and use the necessary means to promote revival. This is what is meant by the application of the Word and brings us to our next point:

2. THE CONSECRATION OF THE SAINTS

It has pleased God to use men in the attainment of His designs and the fulfilment of His purposes. Thus Moses was instrumental in leading the children of Israel out of Egypt, and Philip, not the angel, in pointing the Ethiopian eunuch to Christ. This principle holds true as far as revival is concerned. In the '59 revival the Lord saw fit to use James McQuilken, Jeremiah Meneely, Robert Carlisle and John Wallace. These four young men banded themselves together and met weekly for their own edifi-

cation, the salvation of souls and the outpouring of the Spirit. Jeremiah Meneely testified afterwards (1903): "We held right to the one thing and did not run off to anything else."

The revival began in Kells in the parish of Connor, and ere long began to spread. Soon these four young men were in great demand to address the various revival meetings that were convened. When doing so they gave a simple narration of what had transpired at Kells, a word of testimony and a passionate appeal to souls to come to Christ. Wherever they went revival was manifested. Why they were so used is not hard to see. They were instrumental in the revival because they were consecrated to the task. They not only prayed but preached, not only travailed but testified. Prayers are of no avail unless they have legs on them!

There is an important lesson for us in all this. Before there can be a manifestation of revival there must be a consecration of the saints, for while it is true that revivals are given by God (Psalm 85:6) it is also a fact that they are produced by man. 1 Corinthians 3:6 makes this perfectly clear. This truth is clearly seen in Leviticus 8, which chapter deals with the consecration of the sons of Aaron to the priesthood. These men were unsuitable for service until they were consecrated! Before consecration there was cleansing (vv. 14-21) and before cleansing there must be confession (1 John 1:9). Ezekiel 22:30 is a solemn verse in this connection. God looked for a man to stand in the gap that the people might be visited and spared—a consecrated man. Alas, He found none and the result was judgment (v. 31). God is looking for consecrated men today! The circumstances are just as solemn. It is either consecration or desecration, multiplication or stagnation, revival or ruin. "It is time for Thee, Lord, to work."

3. THE SUPPLICATION OF THE SAINTS

(Psalm 50:15)

One has well said that "prayer is the power that moves the hand that controls the world." God is willing to revive His work, and prayer is the force that will cause Him to do it. All revivals are prayed down, not worked up (Acts 4:23-31, 33). A minister of a church which had grown in a comparatively short time from a membership of approximately six to a membership of over 800 replied, on being asked the secret: "God will do anything for the man who prays." We add that God will do anything for the church that prays. How true is the chorus "There's revival in the air. You can bring it down with prayer." It must be

(a) *Believing prayer* (Mark 11:24). The Church

is full of "hope." Saints hope this and hope that; they hope the Lord will answer prayer. They will hope on till the resurrection trumpet sounds. Believing prayer prevails; the prayer that accepts and counts real the things prayed for before they appear. It is positive and the results are definite (Luke 11:9).

(b) *Persistent prayer* (1 Thessalonians 5:17). The prayer that avails is the prayer that prevails. Elijah believed the promise of rain but did not leave it at that. He prayed until the promise was manifestly fulfilled. The Kells converts prayed for three months before anyone was converted and for twenty months before the revival commenced in earnest. Some believers give up in less than twenty minutes.

4. THE OPERATION OF THE SPIRIT

(Zechariah 4:6)

Rev. S. J. Moore, writing of the revival in Connor, said: "The awakening to a sight of sin, the conviction of its sinfulness, the illumination of the soul in the knowledge of a glorious Saviour and conversion to Him, all this operation carried on by the life-giving Spirit . . ." Revival is not worked up by man with a shout or by a song, but comes down from God by the Spirit (Zechariah 4:6). This is a basic revival truth well illustrated in Scripture.

In Judges, chapter 6, the children were in bondage to the Midianites and in sore distress when they called upon the Lord. The story is well known to all how Gideon with 300 men, and God, completely defeated the enemy and liberated the people of God. The secret of all this is found in verse 34, where we read that "the Spirit of the Lord came upon Gideon." This revival then was by the Spirit—all revivals are. The same truth is seen in Acts 2. The wonderful things that happened in this chapter were all by the Spirit. However, it is significant to note that in both cases the Spirit first moved in consecrated men before He affected others. It is vain to pray for revival in others unless we ourselves are filled with and controlled by the Spirit. Our prayer should be "Start Thy work in me."

There is no doubt that the news of an awakening across the Atlantic was an incentive to those who were "revival minded" in Ulster in 1859. May it be that the '59 revival will be an incentive to those like-minded in 1959. A minister once said "I wish I could have a revival in my church," but revival does not come by wishing. It comes according to the Word of God, through consecrated men, in answer to prayer, by the Spirit. A revival was experienced in Ulster in 1859—it can be the portion of all in 1959.

EDITORIAL

PENTECOSTAL REVIVAL IN '59 ?

"WHEN He is come, He will," said Jesus, as He foretold the coming of the Holy Ghost. "When He is come, *we* will," replies the Church. This attitude may account for the frustration and disappointment experienced by many Pentecostal believers today. It indicates a misconception of the place and purpose of the Holy Spirit within the Church. He has not come to be an appendage, or an accessory, but the Divine Executor, to reveal and glorify the Lord Jesus Christ and to perpetuate and fulfil His ministry in and through the Church.

When Joshua, filled with a sense of responsibility, espied the man with drawn sword over against Jericho, he gave expression to a very natural query, "Art thou for us, or for our adversaries?" "Nay," replied the man, "as captain of the hosts of the Lord am I now come." Here was no subordinate being to enlist on Joshua's side. He had come to *lead!* Unwittingly we are inclined to hold the same attitude toward the Holy Spirit as Joshua did toward his heavenly visitant. It is true that the Holy Spirit has come as the Comforter, the Paraclete, the One who comes alongside to help; but He has not come as a subordinate, subject to the whims and fancies of men. Contrariwise, He has come to do, in and through the Church, the will of God in Christ.

It is the failure to recognise the sovereignty of the Holy Spirit that leads to our frustration and disappointment. We are apt to forget that the whole purpose of redemption is the reassertion of Divine government. The sinner needs to accept Christ as Lord as well as Saviour (Romans 10:9). It has been the intrusion of the human will into Divine prerogatives that has ever been the cause of disaster. Compare Adam and Eve and the tree of knowledge of good and evil; King Saul and his assumption of priestly ministrations; King David and the numbering of Israel. Again, we must remember that everything associated with the will and purpose of God finds its inception in, and emanates from, God. It is God who seeks the sinner, not the sinner who seeks God. The sinner's outreach to God is the outcome of the Divine seeking. The sinner finding and knowing God is not the result of human intellectual application, but of Divine illumination. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). The faith that results

in the saving of the soul is a result of the revelation of the love of God in Christ. It also is the gift of God; and so we could go on. An examination of every aspect of the Christian life and experience would prove that it is the Divine impact upon the soul that produces that reaction which we call "Christian experience."

What is the relevance of all this to "revival in '59"? Revival is not the product of certain human schemes, nor the outcome of obedience to stated laws or rules of procedure, nor the result of emotional abandon. Purely on the human side there is nothing we can do to promote revival. We may copy, we may imitate the processes of previous revivals, but in vain. Jesus said "When He is come, He will," and in the last book of the Bible, in messages addressed to churches that needed revival, we have the phrase reiterated several times: "He that hath ears to hear, let him hear *what the Spirit saith unto the churches.*" In 1 Corinthians 12:11 we read: "All these worketh [energises] that one and the self-same Spirit, dividing to every man severally *as He will.*" While this refers specifically to the gifts of the Spirit, I believe it involves a principle, the sovereignty of the Spirit. This was a condition recognised by the early Church. In council, "it seemed good to the Holy Ghost, and to us." Not to *us* and the Holy Ghost, be it noted. In their activities, "Forbidden of the Holy Ghost . . . the Spirit suffered them not." In moral conduct, the lie of Ananias and Sapphira was assumed to be against the Holy Ghost.

It is only the power of the sovereign Holy Spirit that can quicken the believer into fruitful activity. The Holy Spirit, I say it with reverence, is not a bauble or a plaything, an influence to satisfy the emotional cravings of selfish people, or an impersonal power to meet the desires of the ambitious. He is the Lord God the Holy Ghost, filling earthen vessels with His power in order to reveal through them the Divine will in Jesus Christ; and this He will do where His sovereignty is recognised. When God's people walk in the communion of the Holy Spirit, and when there is an abandonment of self-will for the will of the Spirit, then *He will* promote revival in 1959.

T. W. THOMSON.

We wish to thank Pastor Thomson, of Melbourne Street Church, Belfast, who writes this week's Editorial, for his work in compiling the material for our Special Irish number.—EDITOR.



Elim in Ireland

By Joseph Smith (Irish Superintendent)



THE title of this short article takes in both Eire and Northern Ireland. Up to the present our Elim work has largely been centred in Northern Ireland in spite of the fact that it had its origin in what is now Eire. We have only one Elim assembly across the border, but now we have launched out on an evangelistic effort to carry the good tidings to our countrymen in Southern Ireland.

About a year ago a young evangelist and his wife offered themselves for work in Southern Ireland. He already had about three years' experience labouring with another evangelistic body in Eire; but having been filled with the Holy Spirit, and being anxious to give the people the full Gospel, he found his ministry much hampered. Consequently he applied to our movement, and we accepted him. We have now fitted him out with a portable hall, which can be taken down in a few hours and moved to another site. He has also been provided with a caravan in which to live, and a car to pull it from place to place and to take his helpers to fairs and markets to preach the Gospel in the open air.

It is furthermore our purpose to open up centres in some of the larger towns and cities of Eire, and to work the surrounding district by means of the sectional hall, thereby helping to build up the central work. Where we cannot get a central building we plan to leave behind prayer and Bible study centres in private homes. We do not intend to lower God's standard one inch, but to give the people the whole truth concerning salvation, Divine healing, the baptism of the Holy Spirit, and the coming again of our Lord Jesus Christ. This is following along the same lines as Paul adopted in his evangelistic work.

This effort calls for helpers. As, in the case of the early church, the assemblies once formed helped to carry the Gospel message to others, we therefore ask you to help us both by your prayers and gifts, that this very needy field may share with us in the blessings of the Gospel. The spiritual darkness prevailing in the south and west of Ireland is far more intense

than in the heart of Africa, but Jesus is the light of the world. To see the thousands of weary pilgrims toiling up the rugged slopes of Croaghpatrick, 2,500 feet high, in the west of Ireland in order to gain some spiritual benefit; to watch them slipping and falling on the rough stones; to see their bleeding feet and weary, aching limbs; to hear their fervent prayers to Mary and the saints, hoping vainly to merit that for which Jesus shed His blood and died that they might receive it as a free gift—surely this is enough to touch a heart of stone. These people should at least be told the good news.

"Elim in Ireland" is the name of a fund we have opened here in Ireland, and to which we ask all of our members to subscribe at least ten shillings a year. This fund is not for the running of the work in Northern Ireland, but for the extension of the Elim work in every part of Ireland—both north and south. I know we have many loyal Elim friends across the seas, and to them I make a special appeal to help us in this evangelistic effort to reach our fellow countrymen with the good news of a full and free salvation through Jesus Christ.

Gifts for this work should be sent to the Irish Superintendent, 93 Haypark Avenue, Belfast, N. Ireland.



THE ELIM EVANGEL

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A Visitor's impression of Lunch-time Services in Belfast Shipyards

By Evangelist Eddie Smith

Belfast is a city beautiful for situation. Sited on the River Lagan, at the head of Belfast Lough, it is surrounded by green hills dominated by the Divis and Black Mountains. It is a hive of industry; lofty factory chimneys point like grimy fingers to the sky—weaving factories, spinning mills, shirt factories, clothing factories and large engineering works. The great Harland and Wolff shipyard, of course, dominates the scene. In these factories there is an unceasing witness to Christ going on. Groups of believers get together in Bible classes or Gospel services during the lunch hours, and it is the privilege of many of our Elim ministers to attend these services and preach the Word of life. A recent visitor to our city has been our brother Eddie Smith, who has been conducting a campaign in our Alexandra Park Avenue church. He was invited to speak at two lunch-hour services in the shipyards, and I have asked him to give us his impressions.

T. W. THOMSON.

TO paint a word picture of a visitor's impression one must seek to convey the tremendous size of the shipyards as a background.

One single shop covers many acres of ground. Anything up to 500 men work in one of these at the same time, prefabricating the ship components.

These immense hives of activity are built in orderly lines along the side of Belfast's waterfront.

The visitor, as he is conveyed through this labyrinth of giant buildings, feels suddenly remote and all alone. However, this feeling soon disperses as a siren heralds to all and sundry the dinner break. In a moment the whole area becomes a seething mass of vehicles and humanity of all shapes and sizes, everyone intent on the strengthening of the inner man.

My faithful guide had by now piloted me past the "No admittance except on business" signs, parked the car and led me, with a host of butterflies in my stomach, to the plumbers' shop.

A cheery voice brought temporary relief to my fear: "Hallo, brother. Good to see you. Welcome to the shipyards and God bless you."

The owner of the voice led us to a huge steel door, swung it open and the "dance of the butterflies" began again. There before me, as far as I could see (or so it seemed), spread machines, pipes and groups of men.

The machines were idle, but feverish activity on the human level centred around cards, darts and, not forgetting the main reason for break, eating.

Suddenly, like the sound of many waters, Bev. Shea began to sing *I'd rather have Jesus*. Feeling like Paul's companions, hearing a voice and seeing no

man, I settled on a little visual investigation, the result being that an old-fashioned ice-cream tricycle, fitted with record player and amplifier, came into view the other side of a machine standing nearby.

On seeing us, the spiritual disc jockey came over and shook us by the hand. "How does yours compare with shipyard time?" he asked, producing his watch. Timepieces compared, he gave the signal and another brother walked over to the mike. "Now men, it's time for the Gospel service. We have an evangelist from England today. Listen to him: this may be the message for you. Pastor Eddie Smith!"

With my mouth dry and face showing how I felt within, I stepped up to the mike. A whispered word of advice, "Treat it like an open-air; we'll pray for you," and I was on!

While getting warmed up to my subject I glanced around, very conscious of an anointing coming upon me. I was soon to see the reason. On a bench near me sat a group of men, some with heads bowed in prayer, others with open Bibles following the Word. These men, all Christians, were part of the witness each dinner time and backed it with prayer and support. Just a simple message, a prayer for all, and the meeting was over.

As I walked with the leader to the car I asked the following questions:

Q. How long have you been doing this work?

A. I have only been doing it twenty-three years, but it started in the Billy Nicholson revival.

Q. Do you have this witness in all the shops?

A. With the teams we have every shop gets a service once a week.

Q. Who bought the many sound equipment outfits?

A. The boys you saw in the shop and others like them who love the Lord.

Q. Do you have other activities besides the actual services?

A. We have a prayer meeting each morning from 7.30 to 7.55; each Friday dinner hour is devoted to prayer as well. Every new apprentice who starts in the shipyard is presented with a New Testament. We have the Shipyard Testimony Band, which takes meetings in churches in the city.

As I took him by the hand to wish God's blessing upon his work the feeling of remoteness returned: not the same as before, but with a feeling of insignificance in the presence of these men. The whole organisation, its work and character, is summed up in my last impression as I watched him mount the tricycle and ride away. Here was a Christian man who had not had his dinner for twenty-three years because he felt the value of men's souls of more importance. As I stood there watching him disappear from view methinks I heard the Master say to him and his helpers: "Well done, thou good and faithful servants."



Evangelism in Eire

By T. G. Hills (*Elim Missionary in S. Ireland*)



WALKING up the short drive to a typical farmhouse, I noticed one member of the family upon whom I was calling withdrew behind a barn door, thus securing an ideal vantage point from which to observe my approach. I speculated that my presence was not a welcome sight. A rap on the door brought a quick response from the lady of the house, to whom I extended, in as pleasant a manner as possible, an invitation to the evangelistic campaign we were conducting in the district. The reply she gave me is easy to remember simply because we are hearing it so often: "We go to our own church *and I think that is enough.*" We have come to understand that in this country (where Protestants represent six per cent of the population) such a remark is not the basis of an insult, but rather it is the confession of a personal conviction which has its origin in ignorance—an ignorance that abounds because the Gospel message does not abound.

We are happy to report that many who were ignorant of the truth have now come under the light of the Gospel. As we labour here in County Monaghan we have been gratified to know that among those who are regularly attending the meetings, and often filling the hall beyond its intended capacity, a high percentage have never been in a Gospel meeting before although some are well on in years. God is giving us a wonderful opportunity in these days and we are endeavouring to make the most of it for His glory.

One evening I was having a conversation with a Roman Catholic concerning salvation, explaining to

him the simplicity of it all, and emphasising that Christ had already done all that was necessary by His redemptive work on Calvary. When I had concluded he remarked: "It couldn't be as simple as all that. Our church makes it more difficult than that." Undoubtedly he spoke the truth, for the *difficulty* is all too apparent, consisting of an unending stream of rites, ceremonies, masses, penances, confessions, pilgrimages, to mention but a few of the many burdens that Romanism imposes upon the already heavy-burdened pilgrims on the road to eternity. We ask you to labour with us in prayer that God will enable us to bring to these people the message of Him who said "Take My yoke upon you, and learn of Me . . . For My yoke is easy, and My burden is light."



FACTS ABOUT EIRE

- Two and three-quarter million Roman Catholics.
- Six per cent of total population officially Protestant.
- Only small minority of this number truly born again.
- Less than thirty missionaries supported by evangelical bodies. Hundreds of closed Protestant churches, relics of former days of evangelical witness.
- Population leaving the country at the rate of 30,000 a year because of unemployment and low living standards.

PRAY FOR OUR MISSIONARY AS HE LABOURS IN THIS NEEDY LAND



¶ *A remarkable testimony of conversion from Romanism*

FROM DARKNESS T

By Gerald L.

IT has often been our joy to listen to, or read, the thrilling stories told by our missionaries of the conversion of men and women in far-off lands who have been born and nurtured in the darkness and superstition of heathen religion. During the past year, however, we have personally witnessed such a miracle here in Belfast, which to us has been just as thrilling as the stories from the foreign field. To those readers of the *ELIM EVANGEL* who are not acquainted with the religious situation in Ireland the conversion of Roman Catholics may not sound anything very remarkable. To us over here, however, such conversions are very rare and represent a tremendous victory for the Gospel of the Lord Jesus Christ over sin, bigotry, superstition and hatred. I think it would be difficult to find any other country in the world today where the question of religion has the population so acutely divided. The activities of the I.R.A. over the past two years have served to bring this situation forcibly before the attention of the world.

Just over a year ago, Mr. Daniel McGrady found Christ as his personal Saviour and came from the darkness and superstition of Rome into the glorious light of the Gospel. Shortly afterwards, his wife too, who had never had any connection whatever with Protestant teaching, made her great decision. We have rejoiced as we have seen them triumph over persecution from neighbours and relatives, resist the overtures of the priest, become keen students of the Bible, participate in our prayer meetings and generally grow in grace. We would covet the prayers of all our readers for them in their difficult stand for the Lord.

Let them tell their own story. Mr. McGrady writes: "From my childhood I was nurtured in the Catholic faith, and with sheer fanaticism accepted all the dogmas and rituals without question. I really had to, for no matter what sort of life a Catholic may live he must never question the teaching of the Church. My mother, before her marriage, was a Protestant, but had changed her religion in order to marry my father and the family were all brought up Catholics. When I was in my teens my father died, and I believe that the beginnings of my conversion

date from that time. Some of my mother's brothers commenced visiting us and would argue with me for hours on the teaching of the Roman Church. In every argument they would quote Scripture, whereas I had only the doctrine of the Church. In order to substantiate my claims I began to read the Bible and pick out the parts which suited me. During this reading the text of Romans 5:1 became indelibly impressed on my mind. 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' I remembered an old lady with whom I lived as a boy telling me that it was this text that made Martin Luther leave the Roman Church.

"Years afterwards, when I was married and had a family of my own, I used to listen to Radio Luxembourg, and as a result of an offer by the Lutheran Hour I sent for their calendar. In reply they stated that the calendar was finished, but in its place they sent me a wall plaque. When I opened it, to my surprise, upon it were the words of Romans 5:1! That was no accident, for I am convinced that the Holy Spirit was striving with me.

"The following years before my conversion are now like a nightmare to me. I would lift my Bible and then compare it with the Douay Bible, and I would wrangle with others for weeks without getting anywhere. My mind was in a fog, but I was coming more and more to see that there was only forgiveness and eternal life through the Lord Jesus Christ. Because of this I began to attend public evangelistic campaigns and many times wanted to get saved, but fear and superstition held me back. I remember during the appeal in one meeting, as the evangelist pleaded for souls, I wanted to respond, but the 'old serpent' kept saying 'Don't do it, you will regret it. Remember your wife and children, your brothers and sisters and all your Catholic relatives. Think of the persecution you will have. Your home will be broken up, you will lose your friends and be an outcast.' As I left the meeting the tears were in my eyes and I felt that the burden was too great for me to bear. It was at this time that I attended the Elim tent campaign with evangelist Fred Squire, where again I was under conviction but could not bring myself to make a decision. Shortly after this a young

LIGHT

ldow (Minister of Ulster Temple, Belfast)

man came to my door giving out tracts. My wife told him that she was not interested, but her husband might be, so he asked if she would allow the minister to call. The following Saturday, when I was busy painting the ceiling, the minister came. I laid aside my work and for two hours we talked, and at last everything that I had worried about did not seem to matter any more; all that concerned me was my need of the Saviour, and together we knelt and I accepted Him.

“Where was I to go from here? That was the question. What about my wife and children? I just said ‘Well, Lord, I’ve trusted you to save me, now I am trusting you with all my problems.’ Hallelujah! It was not long before my wife was saved, as she will now tell you, and my two little girls aged nine and eleven were saved too! It is grand to know that we are no longer standing upon Peter the rock, but upon Christ, the Rock of Ages!”

Now let Mrs. McGrady add her story.

“Unlike my husband, I had no relatives who were Protestants; all were Catholics and very bitter ones at that. Many are the stories I could tell which would illustrate their bitterness. For example, on one occasion a Protestant boy asked me to accompany him to the cinema. When my aunt discovered I had been out with a Protestant she bashed my head against the fireside and raised a lump as big as a tennis ball. I attended the Catholic church very regularly, going to mass, making my confession to the priest and receiving communion at the regulated times. As far as I knew I was doing my duty to God. Until the time of my conversion I had never seen inside the covers of a Bible, nor did I know that the Lord said ‘Ye must be born again.’ For three years I worked at a convent, during which time I seriously contemplated becoming a novice at the constant pleading of others. The first time that I heard anything different concerning religion was after my marriage, when I heard my husband arguing with his friends. This annoyed me, and every time we had a tiff I would call him ‘the Bible thumper.’ When he started going to Protestant meetings I got really mad and saw red, and there were more fights between us, but



The McGrady family.

he still persisted in going. I now thank God that he did.

“The afternoon that the minister called to talk to him I was washing at the sink. I overheard the minister say: ‘You know, Mr. McGrady, you are the only one in this house that the Lord is speaking to.’ This made me begin to think, and I began to ask myself ‘Why cannot God speak to me too?’ Friends, I believe He did, for although I continued with my church duties I was anything but happy, and looking at my husband I realised there was something missing in my life. He had found something which I had not got. I was getting disinterested and dissatisfied with my religion. Just before Christmas I went into hospital for a slight operation. As is the custom, the priest came to see me before the operation, but strangely enough I felt no desire to see him. He asked if I wanted him to hear my confession, but I said ‘No.’ He then inquired if I had brought my rosary beads with me and again I replied ‘No.’ I am sure he went away puzzled, wondering what kind of a Catholic I really was, but somehow I did not seem to care. After Christmas I tried to pull myself together and decided to see the priest and make full confession and so start afresh in the new year. The strange thing was that, try how I would, I could not force myself to go. Little did I know that my husband was having prayer offered for my conversion in the various prayer meetings he attended, and that God was working with me in answer to those prayers.

“Suddenly, one Saturday afternoon, I made up my mind. ‘Danny,’ I said, ‘can I come to the Protestant meeting with you tonight?’ He was overjoyed, and unknown to me slipped upstairs and fell on his knees to thank God for answered prayer. It was all thrilling and wonderful to me. I had never been to

such a meeting in all my life. I could hardly wait with patience for the meeting the next night, and when the appeal was made I accepted Christ as my Saviour. It was a wonderful sensation! All the load was taken from my mind, light had entered and I felt a glorious freedom; and, thank God, I have never wanted to go back. It was a wonderful day in my life when I became a bride, but it was more wonderful still that day I became part of the bride of Christ. Now in our home we are all one in Christ Jesus.

“The way has not been easy. I have had to suffer much from relatives and Catholic neighbours, and

even my children have had to suffer persecution, but it is worth it all. The priest has never stopped visiting me and constantly, when calling to see another Catholic, has called to tell me that there is still a welcome for me, and the Blessed Mother is still waiting with arms outstretched to receive me.

“I am glad we all can say in our home:

‘I other priests disclaim,
Their laws and offerings too;
None but the bleeding Lamb
The mighty work can do;
He shall have all the praise, for He
Hath loved and lived and died for me.’”

News from the Irish Churches

NEWTOWNARDS

Nearly thirty years ago, after various pioneer missions, a large tent was erected on the fairground, Newtownards, which in itself attracted much attention; but it was the preaching of the Gospel by the evangelist, Pastor W. J. Martin, that drew hundreds of people night after night for over a month. The tent was taken down, the evangelist moved on, but an indelible mark to the glory of God was made upon the town, for a progressive Elim church still carries the banner of the Foursquare Gospel.

This last year has been one of much activity, for not only have there been two special missions, but on March 8th was the Sunday school anniversary, which was well attended by both members and friends, and we rejoiced to see many of the children's parents

present to share in the singing items and dialogues which clearly presented the way of salvation.

Friday, April 11th, opened a new chapter in the history of the church, for Pastor F. R. Lomas was inducted by Pastor Joseph Smith, the Irish Superintendent, as minister of the Newtownards church, and we give thanks to God that in the past months we have seen the work progressing spiritually, numerically and financially; souls have been saved, others baptised in water and some received into fellowship, but particularly has the Lord's blessing been felt financially, for our offerings have practically doubled.

The Annual Convention on Saturday, April 12th, was one that will long be remembered by all who attended the services, and it was a joy indeed to see the meetings convened by our new minister so well supported; in fact it was the best attended for several years. Pastor K. Harris and Mr. J. Harris ably presented the great truths of God's Word.

To God be the glory, great things He has done.

J. BROWN.



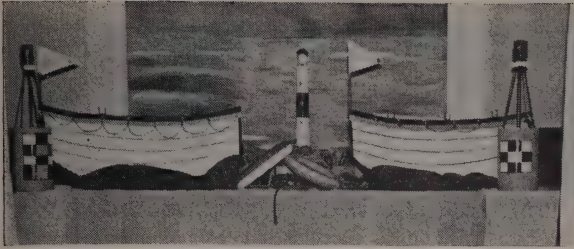
(Photo

Newtownards Chronicle)

Induction service at Newtownards.

A LIFE-SAVING DEMONSTRATION

This was the title of the annual Sunday school rally in the Ulster Temple, Belfast. The programme was based upon life-saving methods and equipment at sea, and vividly portrayed the mission of the Christian Church to warn and to rescue souls in danger on the sea of life. The children conducted the whole service themselves and all the items were excellently rendered by members of the Elim Sunday schools in Belfast and district. The united children's choir with more than 100 voices, the Beersbridge Road Sunday school choir and the Ulster



Models used in the Belfast Sunday Schools Rally.

Temple junior choir all thrilled us by their inspiring singing. There were recitations, solos, duets and quartets, all of the highest order. The programme was illustrated by beautiful models made by Pastor John Nelson—illuminated marker buoys, life-boats, life-lines, life-belts, against a background representing a stormy sea at night with a lighthouse whose flashing light made the scene very realistic. At the conclusion of the programme an interesting address was given to the children by Pastor Keith Harris, of Ballymoney. Many were the expressions of appreciation of this fine programme, and we would like to say thank you, children, for such an inspiring service.

ANNUAL IRISH YOUTH RALLY

Once again the young people of our Irish churches gave us a very splendid programme at the annual youth rally. Some of the items in music and song were the best we have yet had at such rallies. Thank God for all the consecrated talent that we have here in our youth branches. Some of the testimonies were very impressive, particularly that of the young amateur boxer who had been saved only a couple of months. One of the most inspiring notes about every testimony that was given was the fact so joyously told that each had been baptised in the Holy Ghost. The insistence upon the necessity for this experience and the determination to stand by this truth expressed by these young folk is a very promising sign for the future of the Elim work in Ireland. It was a great joy to us to have with us at this service Rev. James Montgomery, the National Youth Director of the Pentecostal Assemblies of Canada. His short word, in which once again the plea was made to stand wholeheartedly for the Pentecostal revelation given to this movement, was a real tonic to all. The final address was given by Pastor John Nelson on the theme of the prodigal son, a message which we feel sure made a great impression on the large crowd of young people in the service.

GERALD L. W. LADLOW,
Irish Youth Commissioner.

SAUNDERS STREET, BELFAST

Saturday, January 10th, was a notable date in the life of this assembly, as it marked the induction of our new minister, Pastor Stephen Cain. The Irish Superintendent, Pastor Joseph Smith, presided over the service.

Despite the inclement weather, snow having fallen, a bus-load of friends from the Ballymoney assembly, to which Mr. Cain was formerly attached, joined us. Together with their minister they arrived on scheduled time after a long journey on treacherous roads.

Pastor Robinson, Chairman of the Assemblies of God of Northern Ireland, opened the service in prayer, after which Pastor Smith introduced and welcomed Mr. Cain. The rousing induction address given by Pastor Smith, enjoining unity, and in military terms stressing loyalty to the regiment, was enjoyed by all. Pastor Harris, of Ballymoney, followed, warmly commending to us Mr. Cain, with whom he had worked in Ballymoney. In his address he pointed out the responsibility of the congregation to work unitedly in loyal support of the minister, realising that we are workers together.

Brother Irwin, our church secretary, extended a welcome to Mr. and Mrs. Cain on behalf of the assembly; several musical items were rendered by the young people; and an acceptable cup of tea was served by the sisters before the Ballymoney friends left for their homeward journey.

H. BENSON.

INDUCTION OF NEW MINISTER AT ARMAGH

It is always nice when one has experienced the kindness and generosity of a town and its people that opportunity is given for the kindness to be reciprocated. This opportunity was afforded us when we



Lurgan Sunday School and Sunshine Corner Anniversary.

welcomed into our Irish fellowship Pastor and Mrs. S. Bristow and family. Not long after enjoying the kind hospitality of the Bournemouth friends during conference week we had the joy of seeing Pastor Bristow inducted into the pastorate of the Armagh church.

Armagh is well known throughout our Elim movement, but it is only to a privileged few who have ministered in or near this lovely yet small city of 10,000 people that the real spirit of generosity and kindness is revealed. The people of Armagh gave Pastor and Mrs. Bristow a really warm Irish welcome, assisted in their kindly overtures by friends from Markethill, which is closely associated with the Armagh church.

The occasion was blessed to all who attended, which included friends from Portadown and many other local churches.

Our Irish Superintendent ministered the word with great blessing and Pastor Bristow rendered a solo under the anointing of the Spirit.

Since the induction service at Armagh we have enjoyed wonderful fellowship with Pastor and Mrs. Bristow, not forgetting Mrs. Bristow senior. The singing of Pastor Bristow at our main Irish Conven-

tion in the Ulster Temple at Christmas was a great inspiration to all.

N. J. NELSON.

BANGOR

The induction service of the new minister, Pastor J. Nelson, took place on Thursday, January 8th. There was a good representation of the assembly present and the proceedings commenced with an excellent tea, provided by the ladies of the church. Pastor G. Ladlow was in the chair and the address was given by the Irish Superintendent, Pastor Joseph Smith. Basing his remarks on the analogy between the Church and the human body, as set forth in 1 Corinthians 12, he stressed the necessity of every member fulfilling his own particular function if the whole Church was to prosper as it should. Mr. G. Gilpin and Mr. W. Cooper, the elders of the Bangor church, both gave very encouraging words of welcome to the new minister and his wife. Reluctant though they had been to part with Pastor Gilpin, who after seven years of successful ministry there had now taken over the position of Principal of the Elim Bible College, they both felt that together they could look forward to many years of happy and blessed service with Pastor Nelson.

Make it your Easter Rendezvous!



ROYAL ALBERT HALL

Easter Monday, March 30

and bring your

SICK FOR PRAYER

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

Speakers :

DR. J. H. SAAYMAN (South Africa)

REV. JOHN WOODHEAD (York)

With full supporting programme

BEGIN AT TRAFALGAR SQUARE AT 11 A.M.

(Open Air Rally)

Speakers :

REVS. CHAS. BROOKES, WYNNE LEWIS, J. C. SMYTH

Supported by Leeds "Continental" Trio and Southampton Youth Choir

MUSIC. A specially compiled R.A.H. Songster for choir members is available at 1/6 from the Elim Publishing Company.

REFRESHMENTS on the premises between the meetings.

CHEAP RAILWAY TICKETS. Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; inquiries should be made locally.

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

RESERVED SEATS. Seats may be reserved as follows :

Afternoon meeting : boxes at 1/6 per seat; stalls at 2/6 per seat.

Evening meeting : boxes at 2/6 per seat; stalls at 3/6 per seat.

We advise immediate booking. Available from :

Elim Headquarters (R.A.H.),
20 Clarence Avenue,
Clapham Park,
London, S.W.4.

Enclose stamped addressed envelope with remittance.

PUBLICITY now available. Write Elim Headquarters (Publicity Dept.), 20 Clarence Avenue, London, S.W.4, for leaflets and posters.

Conducted by
National Youth
Secretary

youth page



DON'T READ THIS IF YOU ARE AFRAID OF SACRIFICE !

By N. J. Nelson (Bangor), Member of Irish Youth Council

IF you read Matthew 9:9 carefully you will get some idea of the true spirit of sacrifice: Matthew, comfortably placed in a good job, possibly living in a well-furnished suburban house and with a future bright and prosperous; then came the call of Jesus, "Follow Me"! Matthew did not stop to discuss terms of employment, whether a superannuation scheme was in force (non-contributory of course), what kind of house Jesus had to offer. The Scriptures state facts quite frankly: "He [Matthew] arose, and followed Him." It is this spirit of sacrifice that has been the pivot upon which the whole Gospel system swings. Our Saviour sacrificed His home in glory, lived a life of sacrifice while on earth, then offered Himself as *the* sacrifice to God for our sins. This same spirit of sacrifice was exhibited by the apostles, from the least to the greatest. Paul's first words on the Damascus road formed the basis for his life of usefulness and obedience, "Lord, what wilt thou have me to do?" Through the ages of church history men, women and children have been called upon to sacrifice their *all*, even to the point where they count their lives not dear.

Is it not strange and indeed a shame and a scandal that we should consent to be saved by the sacrifice of Christ and yet utterly refuse to practise the sacrifice of *self*?

Where do we as young people stand in these days of the twentieth century, with its high-speed living which has now become part and parcel of our lives? The Scriptures again make no attempt to cover up the attitude of people living in the "last days." "Lovers of pleasure more than lovers of God" is the indictment against our present age. The word *pleasure* really means *easy ways*. Unfortunately, we have to admit that *easy ways* always appeal more to our natures than the ways of sacrifice and personal inconvenience. If the future of our Elim Movement, should Jesus tarry, depends on the sacrifice *you* are making, what sort of future have we? Are *you* prepared to follow the Lord whithersoever He goes? He is calling this very day—calling young people from their secular employment, from the comfort and con-

venience of their homes; calling them out into His great harvest field; calling them into missionary work, asking them to sacrifice their homes and loved ones and make themselves available for His will to be done in their lives; calling young men and women to be soul-winners in their own churches or out into full-time service for Him. The tragedy was brought vividly before us in the Royal Albert Hall some years ago when one of our faithful missionaries appealed for more and more young men to offer themselves to God for missionary work; yet the response has been pathetic, though we do thank God for those who have accepted the call and who are now labouring for God in different parts of the world.

There are churches where this spirit of sacrifice is sadly lacking: large churches where the Crusader meetings are packed and yet those same young people are not in evidence at the Bible studies, prayer meetings or Communion services. On Sunday morning it is a case of turn over and not turn out! On Tuesday and Thursday they are to be found watching television, or listening to the radio (let us condemn both if they keep us from the house of God). Is this the spirit of sacrifice which has been the life-blood of the Christian Church? C. T. Studd's immortal words formed the bedrock of all his great and noble service to the Lord Jesus Christ. "If Jesus Christ be God and died for me, then *no sacrifice can be too great for me to make for Him*"; whereupon C. T. Studd forfeited a vast fortune and plunged himself into a life of sacrifice and discomfort so that heathen people might have the Gospel preached to them.

Pousa, the Chinese potter, being ordered to produce some great work for the emperor, tried long to make it, but in vain. At length, driven to despair, he threw himself into the furnace, and the effect of his self-immolation on the ware which was then in the fire was such that it came out the most beautiful piece of porcelain ever known. So in Christian service, it is *self-sacrifice* that gives the last touch and excellence and glory to our work for God.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Sunday, March 15th. Luke 20: 19-26.

Note the guile of these spies who feigned themselves just men. Whichever way Jesus answered He would be trapped—at least so they thought. If He came down on the side of authority and agreed that the giving of tribute was lawful He would incur the wrath of the people, who hated these unjust impositions, and so His work would be hindered. If, on the other hand, He declared the tribute to be unlawful He would immediately throw Himself into open conflict with the imperial authority and so achieve His enemies' purpose, namely His arrest and removal from the scene. Jesus' answer was complete and final. It not only silenced His opponents, but showed that the claims of God and the state are not necessarily mutually exclusive.

Monday, March 16th. Luke 20 : 27-47.

Underlying the verses making our lesson, is the futility of man to help man in spiritual matters without the help of God. Verse 27 tells us that the Sadducees deny resurrection. Following the words of Jesus to the Sadducees one can see the evident pleasure of the scribes (verse 39) that the arguments of their old antagonists had been so completely answered by Jesus. That spirit of man against man is everywhere around us. True unity can only be had in the Lord Jesus. A delightful example of this is in Galatians 1 : 18. Who but Jesus could have brought these two men together! The nearer we get to Him, the closer we get to one another.

Tuesday, March 17th. Luke 21 : 1-11.

"The offerings of God" (v. 4).

In Mark's account of this incident we read: "Jesus sat over against the treasury" (12 : 41). The abundance of some and the penury of the widow were known to Him, and from the place He occupied He could see what was cast into the treasury of God. It is "according to His riches in glory" (not just "out of") that God ministers to our needs. Similarly, our giving to Him and to His work should be as He has prospered us. "The eyes of the Lord are in every place, beholding the evil and the good"—we give not just because of this, but in love, and from hearts conscious of their deep gratitude to God.

Wednesday, March 18th. Luke 21 : 12-24.

"It shall turn to you for a testimony" (v. 13).

Interwoven into the great and solemn events foretold by Jesus are His words of counsel and comfort. They are the threads of silver and gold in an otherwise dark and sombre fabric. Particularly bright and shining are these words in verse 13. We read in the previous verse of arrests, trials and imprisonments—all these but accentuate the words "It shall turn to you for a testimony." It was so in the lives of Peter and John, Stephen and Paul. This has been true in the lives of the martyrs also. If persecution comes to you, accept it as an opportunity of witness. His grace is sufficient.

Thursday, March 19th. Luke 21 : 25-38.

"In the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of Olives" (v. 37).

Counterbalancing the public ministry were the nights alone on the mount of Olives. Presumably much of these nights was spent in prayer and in fellowship with His heavenly Father. This is a vital and necessary part of the Christian's life, when the soul is occupied with Him, rather than His work. The words "like a tree planted by the rivers of water" are found in Psalm 1 : 3. No tree will withstand the storm unless it is deeply rooted. Just as the roots are ever reaching forward and intertwining with the soil, so must the soul seek fellowship with God in the reading of His Word and in prayer.

Friday, March 20th. Luke 22 : 1-13.

"He shall show you a large upper room furnished" (v. 12).

An additional word is seen in Mark's account of this incident—"furnished and prepared." It but adds to the thought that nothing further remained to be done. The message is one of preparedness—the Master may have occasion to call upon you today. Were there other places in the city more suitable than this one? If so, they were passed by and the place that was furnished and prepared was chosen by the Master. It is not so much your gifts and suitability that matter but your consecration, willingness and readiness.

Saturday, March 21st. Luke 22 : 14-23.

The Passover commemorated the exodus of God's people from Egypt. At this, the last Passover, the Lord Jesus instituted in its place another and a far greater memorial feast. The Passover lamb was but a type of Jesus "the Lamb of God," and we have therefore the words "My body" and "My blood." In comparison with the sacrifices of the Old Testament, His was an infinitely greater one—a sacrifice that was complete and final. A greater deliverance, too, is in evidence—Egypt and Pharaoh are but types of sin and Satan. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
SHORT WAVE : 20.2, 26.1, 32.2 metres

WEDNESDAY, MARCH 18th, 1959, at 9.15 p.m.

Speaker : Rev. H. Burton-Haynes (Vice-President)

Subject : "Conversion"

Music and song by

Brass Ensemble Male Voice Chorus

Nella Coomber (soprano)

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

Why not join the IBRA Listeners' Federation? Annual subscription only £1. Your gifts towards the Elim radio work are needed each week. Please write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

Mrs. Urch, Michael, Maureen and Rosalind wish to thank all Elim friends (too numerous to acknowledge personally) who have written to comfort them in their sorrow.

COMING EVENTS

(Please pray for these services)

BARKING. March 14. Elim Church, Ripple Road. Monthly Special. Testimony by H. Wheeler (Bexleyheath), who successfully appealed to House of Lords for recognition of this amazing miracle. 7.

FARINGDON. Commencing March 7. Corn Exchange. Revival and Divine Healing campaign conducted by Laurence Lambert and party. Sat. 7.30, Sun. 6.30 and 8, Mon. and Tues. 7.30. From Wed. onwards and over following week-end in Elim Church, School Lane. Please pray for this effort to reopen a work which closed down some time ago.

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

IPSWICH. March 9-15. Elim Church, Vernon Street. Revival and Divine Healing Campaign conducted by A. Chuter. Week-nights (except Fridays) 7.30, Sunday 6.30.

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.

LONGTON. March 14, 15. Elim Church, Five Ways, Lightwood Road. Special visit of W. G. Hathaway, D.D. Convener: John Coleman. Slides of U.S.A. tour will be shown Saturday 7.30.

SALFORD. March 14, 15. Elim Church, Nursery Street. Visit of H. W. Greenway. Sat. 7.30, Sun. 6.30. After-church rally and films, 8. March 21-23. L. Tranter (Barnsley). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.45.

YEOVIL. March 20. Elim Church, Southville. Billy Graham film, "The Heart is a Rebel." 7.

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.

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

SOUTHEND-ON-SEA. March 27-29. Elim Church, Sea-view 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.

ANNUAL EASTER CONVENTION

to be held in **CARDIFF** from
Thursday, March 26th, to Thursday, April 2nd
Good Friday: 11 a.m., 3 p.m., 6.30 p.m.

Easter Sunday: 11 a.m., 3 p.m., 6.30 p.m.,
after-church rally at 8 p.m.

Easter Monday: 11 a.m., 3 p.m., 6.30 p.m.

Tuesday, Wednesday, Thursday: 3 p.m. and
6.30 p.m.

Light refreshments provided on Easter Monday

Special speakers include:

DR. HOWARD COURTNEY (California,
U.S.A. Minister of the largest church in
the world)

REV. DONALD GEE (Principal of
Kenley Bible College)

REV. R. JONES (Bristol)

REV. A. TEE (Scotland)

REV. W. PLOWRIGHT (London)

REV. W. BELL (Wales)

*Special ministry for the healing of the sick and
the receiving of the baptism*

LONDON CRUSADER CHOIR

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

March 15, Braintree; 16, Eden Park; 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, Cam-
bridge; 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

March 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Shef-
field; 19, Ashbourne; 20, Burton; April 7-9, Swindon; 11-13,
Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22,
Gloucester; 23-25, Kidderminster.

CANNING TOWN

EVANGELISTIC AND DIVINE HEALING CAMPAIGN

Tuesday, March 17th-April 1st
(except Fridays)

Each evening at 7.30 Sundays at 6.30

Conducted by

REV. A. J. CHUTER AND PARTY
including also

EAST LONDON REVIVAL RALLY
March 21st-23rd

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Avon Valley. Holidays in lovely Georgian house on river-side; all modern amenities; moderate terms. Near Christchurch, Bournemouth, New Forest. Write: Rev. Dainton, Winton House, Christchurch. S.a.e. for brochure. C.71

Bangor, Co. Down. "Armachia" Guest House, sea front; central; superior accommodation, h. and c.; personal supervision. Terms from 20/- per day. Mrs. Briggs, 32 Seacliffe Road. C.47

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 Mitson, 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

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

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). C.72

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

Guernsey. Board-residence, private house; good food, every comfort; near Elim Church. Book early for Easter. Send s.a.e. to: Mrs. G. Le Page, "Rosamunda," Nock Road, St. Sampsons. Phone 5258. C.66

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

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

BOARD-RESIDENCE, ETC.

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

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

FOR SALE

Pianola, upright "Steck," overstrung, underdamper, refined tone, light touch, volume admirable for church or hall, many rolls; mechanism instantly removable for maximum volume; reconditioned almost as new; stool. £55. 14 Hove Park Way, Hove. C.81

PERSONAL

Believer, anxious not to miss God's best, seeks spiritual fellowship for primary purpose of seeking Baptism in the Spirit. Would be glad to hear from individuals, groups, or of suitable churches, Surrey or Sussex. Box 16, Elim Evangel Office. C.79

Mr. E. Clarke, 43 Stonegate, York, wishes to thank all readers who sent parcels of cards, and to state that no more are now required.

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

TRADE

Sunday School Anniversary Hymns. Send for free copy of our new set for 1959. Taylor and Rayward, 18 Lambert Street, Hull. C.65

DEDICATIONS

Cameron. On November 9th, Sharon Elizabeth, infant daughter of Mr. and Mrs. R. Cameron, was dedicated to the Lord in the Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.75

Gage. On November 9th, Austin and Olive, children of Mr. and Mrs. R. Gage, were dedicated to the Lord in the Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.76

Tatnall. On February 22nd, at the Elim Church, Watford, Rosemary Karen Jaqueline, infant daughter of Mr. and Mrs. Hubert Tatnall. Officiating minister, Alec O. Johnson. C.78