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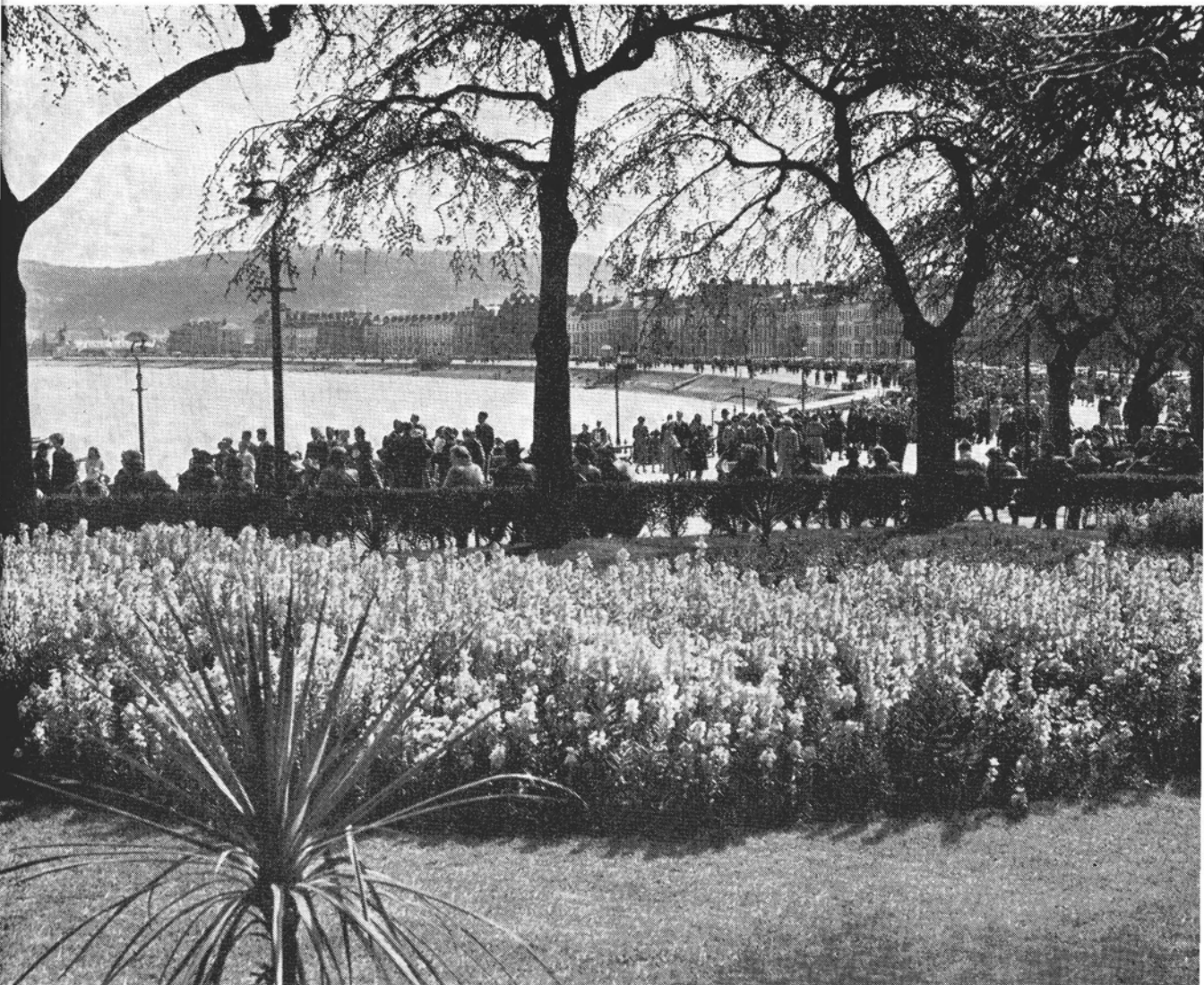
Elim Evangel

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

Vol. XLII. No. 12

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LOVELY LLANDUDNO—VENUE FOR THE 1961 ELIM CONFERENCE

HOLIDAY NUMBER

SPECIAL PULL-OUT SECTION

editorial . . .

WARS, revolutions, political crises, "winds of change" blowing at gale force—these may hit the headlines and command attention for a while, but many people will spend more time poring over the fascinating advertisements of the travel agencies and planning that eagerly awaited vacation to somewhere "away from it all."

One of the blessings of this present day is that so many are now enabled to gain the benefit of a complete break from the humdrum routine of life and to enjoy what was once the privilege of the favoured few. An inevitable consequence, however, is that planning must take place much earlier, especially if the holiday is to be taken during the peak period.

In order to help you in planning your vacation we have prepared this holiday number of the *ELIM EVANGEL*. Within you will find a special article on the subject by Elim's Youth Director, Pastor J. Hywel Davies, who has also kindly prepared the special pull-out feature giving details of holiday camps and guest houses run under the auspices of the Elim movement. You can readily detach the centre pages and fold as directed, so that they form a handy guide which you can keep for reference as you plan your holiday. In addition you will find details of many hotels, boarding houses, etc., on the back page, all of which are fully recommended.

If you are able to arrange your holiday early, so avoiding the invariable crush during July and August, we would suggest that you might consider joining one of the conference house parties, details of which are given within. Thus you would combine the advantage of a delightful holiday in ideal surroundings in the beautiful North Wales town of Llandudno (see the cover picture) with the blessing of fellowship with so many of the Elim family at the Annual Conference.

From the point of location, many who attended the last conference in Llandudno two years ago considered it the best ever, for all the delegates and visitors were housed within easy access of the sea front and the halls where conference sessions and public meetings were held. The public rallies too were really inspiring. This year again the services will be convened and addressed by leading Elim ministers and by missionaries on furlough, supported by many items and musical features, not forgetting the inspiring singing of the great band of ministers and delegates.

The solemn hush as young men are set apart and ordained to the service of God, the induction of the Elim President, the hallowed moments around the Lord's table in the great communion service, the thrill as pioneers from distant lands tell of exploits for the Master, the fellowship in the devotional periods in the hotels and boarding houses—these are moments you will often seek to recapture in memory.

If, on the other hand, you cannot take your holiday at this time, there is an ample selection of holidays—seaside and country or in the great metropolis, under canvas, in house party or in luxury hotel, at home or abroad.

We trust that as you peruse these pages you will find something to interest you among the various holidays described and that thus, in the fellowship of God's people, your holidays will be truly holy days, bringing spiritual as well as physical refreshing.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptist in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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INFIDELITY—ITS CAUSE, CHARACTER AND CONSEQUENCES

By Leonard Cowdery (Minister of Elim Church, Blackheath)

III. ITS CONSEQUENCES

INFIDELITY has been well described as the creed of despair. That

INFIDELS ARE EMINENTLY WRETCHED MEN

is evident from their history. Dr. R. A. Torrey was closing a service when a man, somewhat beyond middle life, passed the platform and scowled at the preacher, saying "I am an infidel." Dr. Torrey replied: "You do not need to tell us that; your face shows it. You are one of the most miserable men I have ever seen." The infidel wrote to Dr. Torrey the next day saying that he was miserable. Of course! Whoever heard of a joyous infidel? The term is a misnomer! The first consequence of infidelity is a state of wretchedness and despair. Peace of heart, security and happiness depend on a belief in God and Christianity. But the question may well be asked: "Why does infidelity lead to wretchedness and despair?" There are at least three reasons.

First, we all, infidel and Christian, saint and sinner, by the law of our being necessarily disapprove of falsehood and have a constitutional regard for truth. What man will not strongly resent being called a liar? What man will take delight in being held up to public gaze as a fraud, as a purveyor of falsehood? None! A man may be a liar, but he knows that he ought to be despised for it and will despise others who are liars. Now the idea of God and His great law are plainly revealed in the mind of every rational person. Both experience and the Scriptures affirm this to be the truth. But infidelity is in direct opposition to these truths; it is the greatest lie in the universe, so that in their better moments infidels cannot but disapprove of their infidelity, because of its palpable falsehood. The reason infidels continue in their infidelity is that they have a reckless spirit of rebellion against God which overwhelms the spontaneous affirmations of their minds. Now truth is the food upon which the mind feeds. Without this natural food, and having alien food, falsehood, thrust upon it, the mind becomes miserable. Infidelity is the extreme of falsehood, and tends to bring the extreme of mental misery.

Secondly, the Bible declares that there is no peace

of heart to the wicked. This is the experience of the infidel; his conscience condemns him. There is something wrong within; he is defying conscience and reason and he has no real peace. He feels uneasy and condemned in spite of his denials of God and Christianity. There is always behind the infidelity a greater or lesser degree of restlessness and misgiving within which at times clamours to be heard and forces itself to the front.

The third reason is simply that the intrinsic nature of this negative creed is such, of itself, to lead inevitably to wretchedness and despair. It is the outworking of the natural laws of the mind.

At this point let us note that infidelity not infrequently begets suicide. It is a fact that the advent of Christianity made self-destruction a crime. But it is also a fact that the infidel revival in France at the time of the revolution caused the abolition of the civil and canon laws against suicide. Ingersoll himself wrote an editorial in a New York newspaper in defence of suicide. This editorial was followed by a wave of suicides in the district. His editorial was the outcome of his infidelity.

Dr. R. A. Torrey writes: "There came to Chicago at the time of the World's Fair a poor but brilliant woman from one of the southern states. Her intellectual gifts were so great that she was introduced into the best society. She was led into infidelity by an able advocate of unbelief, but her career as an infidel was brief. She soon met with a suicide's death, and one branch of the infidels of America meet annually at her grave to commemorate her death." It is not contended that all infidels will commit suicide, but there is a close link between infidelity and suicide, both in doctrine and practice.

The second consequence of infidelity is **DEATH WITHOUT HOPE**

light or blessing. The sceptic Holyoake, writing on the "logic of death," exclaimed: "What went before and what follows I regard as two impenetrable curtains, which hang down at the two extremities of human life and which no living man has yet drawn aside. A deep silence reigns behind the curtain of futurity; no one once within will answer those

left without. All you can hear is the hollow echo of your question, as if you shouted in a cavern." Such is the despairing wail of infidelity!

Two men died in the same year in America: the leader of infidelity, Colonel Ingersoll, and the great Christian leader D. L. Moody. Let us compare the deaths and funerals of these two men. Of Ingersoll's funeral it is written: "The death of Colonel Ingersoll was sudden, and without a ray of cheer and brightness; his funeral was unutterably pitiful. His wife and daughter who loved him could not bear to have the body taken from the house until the beginning of corruption made it an absolute necessity. The scene at the crematorium was enough to make the heart of anyone ache, no matter how little one might be in sympathy with the man who had passed away." Such is the gloom that infidelity sheds over the grave.

Will Moody, writing of the death of his father, says that as he was sitting by his father's bedside he heard him saying: "Earth recedes; heaven opens before me." His son's first impulse was to try to arouse him from what he thought was a dream.

"No, this is no dream, Will. It is beautiful! It is like a trance! If this is death it is sweet! There is no valley here! God is calling me and I must go!"

Later he exclaimed: "This is my triumph: this is my coronation day! I have been looking forward to it for years."

Mr. Moody swept into the presence of the King like a heroic warrior.

At the funeral service all was triumphant. The son said to the Rev. Dr. Torrey: "Remember there is to be nothing of sadness in the service. We want nothing but triumph here today." The gloom, despair and wretchedness that surrounded the death of Ingersoll were absent when Moody passed over.

Let us also note that infidelity has not proved a happy bed-mate at the time of death, Thomas Paine and Voltaire prove this to us. As he was dying, Tom Paine cried out during his paroxysms of distress: "O Lord, help me! God, help me! Jesus Christ help me!" etc., repeating the same expressions without the least variation, in a tone that would alarm the house. "I would give worlds, if I had them," he cried, "that *The Age of Reason* had never been published." Here Paine was renouncing his infidelity. Whoever heard of a Christian who renounced his Christianity in the dying hour!

We read of Voltaire's last months with horror. For three months remorse, reproach and blasphemy all accompanied and characterised the long agony of the dying infidel. His death is the most terrible

that is ever recorded to have stricken an impious man. This was not denied even by his companions in impiety. In spite of all the infidel philosophers who flocked around him, he gave signs of wishing to return to the God whom he had blasphemed. He would often curse his fellow infidels when they visited him, exclaiming: "Retire! Begone! What wretched glory you have procured me!" During one of his visits the doctor found him in the greatest agonies, exclaiming with the utmost horror, "I am abandoned by God and man." Then he said: "Doctor, I will give you half of what I am worth if you will give me six months' life." The doctor answered: "Sir, you cannot live six weeks." Voltaire replied: "Then I shall go to hell." Soon afterwards he expired. Voltaire's infidelity did not stand the test of the dying hour.

The third consequence of infidelity is
ENDLESS DAMNATION

Christ Himself taught: "He that believeth not shall be damned." The infidel may deny the existence of hell, calling it a lurid figment of the imagination or a horrible medieval myth, but that does not alter the fact that there is a hell.

In the year 1842 a remarkable series of meetings was held by Charles G. Finney, the lawyer-evangelist. One of the judges of the Court of Appeals in the state of New York had united with other members of the bar in a written request to Finney to preach to lawyers. This he did. He began by asking the question "Do we know anything?" The place was crowded each night. Here we will let Mr. Finney take up the story. "The judge remarked to me: 'Mr. Finney, you have cleared the ground to my satisfaction thus far; but when you come to the question of endless punishment you will slip; you will fail to convince on that question.' I replied 'Wait and see.' This hint made me more careful. The next day he volunteered the remark at once: 'Mr. Finney, I am convinced. Your dealing with that subject was a success; nothing can be said against it.' The manner in which he said this indicated that the subject had not merely convinced his intellect, but had deeply impressed him.

"I was going on from night to night, but had not thought my select audience yet prepared for me to call for any decision on the part of inquirers; but I had arrived at a point where I thought it was time to draw the net ashore. Consequently I had prepared a discourse which I intended should bring them to the point of decision. When I came to preach the sermon of which I have spoken I observed that the judge was not in the seat he usually occupied. However, I observed that he had come

into the gallery, and had found a seat just at the head of the stairs. Near the close of the sermon I noticed he had gone. Just as I was drawing to a close I felt someone pulling at the skirt of my coat. I looked and there was the judge. He said: 'Mr. Finney, won't you pray for me by name?' There was a great gush of feeling in every part of the house. He came and knelt down in front of the pulpit. The lawyers arose and crowded into the aisles, and filled the open space in front, wherever they could get a place to kneel. A large number of lawyers were converted, the judge at their head."

During these meetings Finney fully insisted on the doctrine of endless punishment, not only its justice but the certainty that sinners would be punished endlessly if they did not repent.

Now lawyers are men accustomed to listening to argument and able to feel the weight of evidence. They are not easily deceived, but able to see the value of a logically presented truth. Finney presented to them the doctrine of endless punishment, and they could not resist the train of reasoning with which he surrounded them. They were convinced of the truth of this doctrine. Infidels may say what they like, cavil, blaspheme and rage, but they cannot alter the fact that the doctrine of endless punishment stands upon a foundation as firm as the rock of Gibraltar, as certain as the fact of God Himself. Infidelity leads to endless damnation.

In conclusion, let us notice that some of the most notorious infidels have returned to the truths they deserted and have learned to love the God they despised. Henry Townley travelled the road of unbelief and knew its dismal scenery and the gloomy goal to which it leads. When a young man he read Hume's essays. He associated with infidels and imbibed their sentiments. His worldly calling was respectable and lucrative. All things were prosperous and smiling, when suddenly the symptoms of a wasting disorder appeared, threatening to end his life. Death appeared to him just then as an unwelcome visitor. His conscience told him that he had not acted frankly with a book which professed to be the Word of God, and that he had not given to it the candid investigation that it deserved. He resolved to spend the rest of his days in the earnest pursuit of truth. His health soon returned. He read the Bible, pondering over its message. The result was that all his doubts and objections were cleared away and he became an earnest believer. Others such as John Newton, Lyttleton and Gilbert West have, by examining the truths of Christianity, left the darkness of infidelity and entered the light of the glorious Gospel of Jesus Christ.

WOMEN'S COLUMN

By Gladys Gorton

O GOD, HOW GREAT THOU ART

WE scanned the morning paper—"26,000,000 miles into beyond! Space-ship to Venus"—and I began to quote Tennyson (he's my favourite poet): "Sunset and evening star . . . one clear call for me . . ."

With that the telephone rang. A woman in great distress sought our advice. She is smitten with a disease which is incurable from the human standpoint, and attends a chiropractor who is an agnostic and despises her faith in God's healing power. Should she still go? Was there any manifestation of the gifts of the Spirit the morning before (Sunday)?

All in a few minutes our minds switched from the greatness of the universe to the urgency of one person's need; from the incomprehensible to the unanswerable, as far as man is concerned; from the immeasurable to the immensity of one lone woman's plight. We instantly recollected with joy and awe the greatness of our God, for in the Sunday morning meeting the Holy Spirit had spoken to us on this very theme: though we considered the glory of the heavens, the wonder of His creation which perpetually spoke of His greatness, yet His greatness is manifested and extended toward us, His redeemed, in that He condescends to enter into our personal interests and needs, because through His great sacrifice on the Cross we, His chosen ones, are His treasure and delight.

"O God, how great Thou art." The other day I witnessed to a young man who professed to be an atheist. "I can't believe that if there's a God and He created all this," pointing up and around, "it is possible that He should take a personal interest in me," he said.

"Well, that's just it to me," I replied. "To know that He is vitally interested in me makes all the difference, the feeling that though He is God and so great, yet through Christ His Son and our Saviour He cares for me."

This poor woman was in mental turmoil, possibly peculiar to the complaint, and we were able to give her comfort from God's precious Word and tell her that He cared and understood.

I gaze at the evening star and think of the Russian satellite racing toward it. By May we shall know if it reaches its objective. Man may boast of new powers and discoveries, but to me all these flights into outer space establish more firmly the immutability and greatness of God and the authority of His Word. No power on earth or in hell can tarnish or deflect the glory which is Christ's. He is the heir of all things, and by Him all things consist (read Colossians 1:16,17 and Hebrews 1:1-3). Why, it will take eternity for the redeemed to discover the vistas of the universe, I feel, so vast is the greatness of our God, who is the beginning and the ending. Yet this is the God who in human form takes a towel and washes His disciples' feet; who waits at a well for a certain Samaritan woman to come His way; who notices the ear of corn, the blade of grass, the lily of the field; who says of the sparrows: "one of them shall not fall on the ground without your Father," and "the very hairs of your head are all numbered"; who, looking with eyes full of compassion upon the multitudes, cried: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Leaves from a Minister's Diary

By T. H. Stevenson

THIS month has seen the publication of the new translation of the New Testament authorised by the leading British churches and Bible societies. As long ago as 1954 it was hoped to issue this version early in 1958. That it has taken some twelve years of labour by many great scholars is a testimony to the earnestness of the project. Of the Authorised Version, printed first in 1611, Professor Basil Willey, of Cambridge, has written: "The new version, heard now in church as well as read at home, took the people by storm and became their Book of books—loved like a national epic but also revered as though God Himself dictated its English." How happy would we be if this new translation also could take our country by storm.

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During the years between the publication of the A.V. and this year's new translation, many have been the endeavours to produce a translation which would be more understandable to succeeding generations. From Henry Ainsworth's English translation in 1616-27 to J. B. Phillips's or the Amplified New Testament of today, literally scores of translations have been made. But none, whether by individuals or corporate works such as the Revised Version or American Revised Standard Version, has ousted that which has endeared itself to Christians for centuries. Somehow, one feels the version we are best acquainted with will always retain its unique and peculiar place and affection in our hearts.

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In Africa, where Communist literature is freely put into the hands of discontented peoples, it has been said to the Christian Church: "You taught the people to read, and others give them this to read." And here at home it is equally true that the Bible is not freely or widely read by the masses. It may not be Communist literature that is widely read among us, but scarcely less evil is much that

is devoured by many. A local reporter exposed the "on the counter" and "in the window" books available to young teenagers: cheap American publications with titles like *The Grip of Lust*, *Carnal Greed*, *The Youngest Harlot*. One front cover caption declared "The inside story of what goes on between men and women in the brothel, the boudoir and the bushes." Local schoolmasters tell of these books being found among boys around school-leaving age. This is our country in 1961.

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Britain today needs missionaries; and the supply is being found largely among those in error. Jehovah's Witnesses are rampant throughout the country, each doing his or her required quota of door-to-door calls. The Mormons avow their intention of flooding the country with 600 of their ministers (every Mormon is recognised as a minister and fulfils two years' unsalaried service in the country to which he is designated). Almost every Catholic household in our town displays window bills announcing talks and lectures for non-Catholics, while nationally the Catholic Church pursues steadily its national press advertising campaign to propagate its dogmas. Beside such efforts and the financial sacrifice behind them the Protestant churches of our land seem idle and lukewarm. And are Pentecostal people doing all that they ought or can?

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I know Boxhill, near Dorking, well. I was interested in the rescue story of two boys whose climbing effort was not successful. Policemen and firemen came to save them, some climbing to reach them on a ledge 200 feet up, only to find they could not bring them down. Rescue from beneath was not possible, but a fireman was lowered by rope from the top of the cliff and soon the lads were lifted up to safety. That is a simple parable of the way of salvation; it must be from above. And One has come down to our place and plight and has lifted us.

☆ ☆ ☆

A glance at the notices of meetings, a weekly feature of the EVANGEL, reminds us of the regular activities of the London Crusader Choir. These engagements and weekly practice make demands upon its members, drawn from all over London. And now the choir has begun a special monthly prayer meeting held alternatively in Croydon and Ilford. This is commendable and, one may say, necessary. Any form of special service for God requires of us special times of waiting upon God. Service is neither a substitute nor an alternative for prayer. They must be as handmaidens.

Second period (August 19th to September 2nd). House party and camp commandant: Rev. K. J. Hathaway. Prices: boys' camp (ages 11 to 15 years), £2/15/- per week; house party (ages 15 to 35 years), £4/10/- under 21 years, £4/15/- 21 years and over; private rooms available at 6 guineas (all ages) per week. Write to Rev. K. J. Hathaway, "Bethany," Battle, Brecon, South Wales.

Sussex. Elim youth camp at Barley Lane, Hastings (different site from previous years), which is being arranged by the North London Presbytery from July 22nd to August 12th. On the camp site separate activities will be arranged for children and teenagers. Each week is open to all age groups, but Crusaders are recommended to include the first week in their holiday period, when special events are being planned for their age group. Country walks, attractive coastline, gay shopping centre, full camp programme and a day trip to France are some of the amenities offered. Camp personalities include Revs. E. R. Corsie, B. A. Barnett and A. C. Jarvis. Prices: ages 10 to 14 years £2/10/- per week, 15 years and over £3/5/- per week. Write to Mrs. D. W. Rammell, 9 Allan Way, Acton, London, W.3.

Switzerland. From July 8th to 22nd an attractive holiday is offered in the form of a Sisterhood Alpine convention at which the principal speaker will be Mrs. A. V. Gorton (Gladys Gorton to our readers). Rev. A. V. Gorton will also be present for some of the devotional services in the hotel. Although this is not an Elim holiday activity in the strictest sense of the word, it does provide an excellent opportunity for Elim members and friends to visit Switzerland and stay in a Christian hotel. The venue is Hotel Rosat, Chateau d'Oex, where Crusader house parties of 1958 and 1959 were organised. Full details may be obtained by writing to Mrs. A. V. Gorton, 31 Chatsworth Road, Bourne-mouth, or direct to Rev. J. T. Owens, Hotel Rosat, Chateau d'Oex, Switzerland. Chateau d'Oex is a delightful Swiss village, set in some of the most pleasant of exciting Swiss scenery, 3,000 feet above sea level. To reach the hotel it is best to travel by train to Montreux and then by mountain railway to Chateau d'Oex. Travelling by air it is advisable to book to Geneva and travel by train via Montreux.

HOLIDAY FOLDER



TO help you in your choice of a suitable holiday venue we present a brief summary of the facilities offered by Elim holiday centres. Addresses of the secretaries responsible for distribution of application forms are given after each summary. In most cases illustrated leaflets can be obtained by writing to these persons.

London. Elim Woodlands (home of the Elim Bible College), situated in one of the finest residential districts and within easy access to the City. It is surrounded by four acres of beautiful woodlands. Accommodation ranges from private bedrooms to the recently installed cubed dormitories, all fitted with personal washing facilities (hot and cold running water). Prices begin at 4½ guineas per week in the off season to 7 guineas in the peak season (single rooms are extra). Rev. and Mrs. G. Wesley Gilpin (Principal and Matron) offer the genial atmosphere of a friendly home, good food and comfortable beds. Write to the Secretary, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

Eastbourne. Elim Guest House (Lascelles Private Hotel) is within two minutes' stroll of the beach and is an ideal holiday venue for seaside, town and country amenities. The house is under the

**KEEP THIS AS A HAPPY
HOLIDAY REFERENCE**

PULL-OUT HOLIDAY FOD

GOLDEN sands, clear blue skies, rolling green fields, perfumed country air, and two weeks free from household chores, business aches and school pains. In the same way as the proverbial carrot dangling in front of the donkey's nose, these are the pictures of summer holidays which bob up and down before us as we make our way through the long, dreary months of winter.

Christmas is the time travel agents, holiday resorts and humble landladies choose to start their elbow-jostling as they madly rush at us through newspapers and magazines with promises of bigger and better holidays for only a *little more* than last year's prices. It is almost incredible how lunatically careless people can be with their hard-earned and niggardly stored savings during the fleeting days of a summer holiday. Good sense seems to be scattered to the four winds; eat, drink and don't consider the cost, for tomorrow we'll be back in drudgery, is the mood of the moment.

What do you want from a good holiday? Different tastes are as many as the variety of kinds but the basic requirements are good food and a comfortable place to sleep. Of course, some want to sleep all day and others prefer to stay awake night as well as day. For the latter, proof of a good holiday is to return home *worn out*.

Choosing a holiday resort, a comfortable guest house or hotel, or a place under canvas, on four wheels, or swaying to and fro on a boat, will involve you in a choice of companions. They can make or mar. This has been one of the reasons for the introduction of Christian holiday homes, youth camps and house parties for venues at home and abroad. Each year witnesses young people won for Christ, fresh dedications of young lives for Christian

Venue of Austrian Crusader house party.



service and a general deepening in spiritual experience through Christian holiday enterprises. In my travels since last summer I have encountered scores of young people who point to Elim youth camps as their spiritual birthplace and the beginning of a new realisation of the value of the Christian life. On the other hand, young Christians are most vulnerable to temptation when entering a time of leisure with companions who cannot be expected to have similar desires. I shall never forget a young Crusader at camp saying how good it was to be in a place where Christians were in the majority—a pleasant change from the usual pattern of life.

What makes a good holiday? When forming a list of holiday requirements it is certainly advisable to include the subject of companions. But what about a time for spiritual recreation? A good holiday is not complete without a balanced programme, and

J. HYWEL DAV

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for the Christian there will be a soul-destroying vacuum unless provision is made for his spiritual needs. It is with this in mind that this holiday folder has been designed.

Have you thought of linking your holiday with a holiday convention? It is also well worth while purchasing a copy of the Elim Year Book for quick reference when thumbing through your holiday guide. The Year Book can be obtained from the Elim Publishing House, 36-37 Clapham Crescent, London, S.W.4, at 2/2 post free. This will give you the addresses of all Elim churches, Elim ministers and missionaries, and many more interesting details.

Camp
or
Continental
house Party

Elim has the answer!



Hotel Rosat and Chateau d'Oex.

ES
writes about
DAYS

A holiday can be seriously marred if Sunday cannot be filled with visits to a church where an adequate spiritual menu is provided.

Continental holidays present a real problem in this respect. In the first place there is a language barrier, and this further increases the difficulty of discovering a suitable place of worship. This is one of the reasons why the Elim Youth Committee sponsored the Youth Department's continental house parties for Elim Crusaders. In this way young people are able to enjoy a holiday abroad at a reasonable price in Christian company under the leadership of a member of the Elim Youth Movement. Corporate

prayer and worship is a daily feature immediately after breakfast, and occasional informal meetings are held during the evenings and morning and evening meetings on Sundays.

Wherever you decide to go, and whatever you plan to do, it would be well to *honour the Lord in your holidays*. It is not only your duty to do so, but it will also be your protection. It can also be your opportunity to serve God in a variety of ways, especially in personal work and by a radiant Christian personality.

If you are visiting a town or travelling abroad and you cannot find the name of a suitable place of worship we will be pleased to help you. Write to the Secretary General, Elim Church Headquarters, 20 Clarence Avenue, London, S.W.4, stating your need and enclosing a stamped and addressed envelope for a reply.

Austrian scene near castle.



personal supervision of Miss D. Phillips and staffed by Christians. Personal washing facilities (hot and cold running water) are available in bedrooms and there are lounges on the ground and first floors with ample room for relaxation. Prices range from 4½ guineas to 7 guineas per week in the off season and from 6½ guineas to 8 guineas in the peak season (special prices for Christmas and Easter holidays). Within a few minutes' walk is an Elim church pastored by Rev. John Lancaster, whose rich teaching ministry will be of great value to you. Write to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Sussex.

Llandudno. Elim Annual Conference house parties are being arranged for the period May 8th to 12th. This friendly and intimate town on the extreme northern coastline of world-famous North Wales makes an ideal situation for the annual conference of the Elim family. It is surprising that more people do not take this opportunity for an early holiday at a time which has been favoured with excellent summer weather during recent years. On Sunday, May 7th, a communion service has been arranged for 11 a.m. and an after-church youth rally for 7.30 p.m. in the Winter Gardens ballroom. Prices range from 18/6 to 25/- a day according to the hotel you choose. Write to Rev. J. Osman, 50 Tetley Road, Sparkhill, Birmingham 11.

Youth Holiday Activities

Austria. Elim Crusader continental house party at Schloss Leopoldstein, Eisenerz, from September 4th to 16th. This is a fourteenth-century castle which has been modernised and is situated in the picturesque county of Styria. The party is limited to young people of Crusader age. The price will be a little less than 30 guineas, which includes couchettes and all travelling expenses from London. Excursions include a two-day visit to Vienna. Write to National Youth Director, Elim Youth Movement, 20 Clarence Avenue, London, S.W.4.

Cornwall. Elim youth camp with "all modern conveniences" (to quote the description of the organisers. Devon and Cornwall Presbytery) at Porthpean. There are two camping periods, August 5th to 12th and August 19th to September 2nd. Roomy tents, comfortable bedsteads and mattresses, plenty of blankets and pillows (you should take your own sheets and pillow-case)

are what you are offered. Family tents are provided and there are many large marquees for quiet times, fellowship and services. All games equipment provided free of charge, with over twenty canoes available for free canoeing lessons. Camp personalities include Revs. F. A. Hodge, F. Taylor, Glyn Taylor and W. Blackler. Prices range from £3/5/- to £3/17/6 per week. Write to Rev. F. A. Hodge, 31 Langhill Road, Peverell, Plymouth, Devon.

Dorset. Elim youth camp at Nottingham, Weymouth (organised by the Bournemouth and District Presbytery), for the "over-14s" from July 28th to August 11th. Bathing, boating, games, tuck-shop, evening walks, coach tours and real friendship and spiritual help are offered. This camp is very near to Weymouth and free transport twice a day is provided from the camp to the sea and town. Camp personnel include District Youth Commissioner Reg. Ballard, Revs. A. V. Gorton, L. E. Lambert, A. Seeman, J. F. Hardman and Tony Davies. Prices are from £3 to £4 per week. Write to Mrs. Drcne Derham, 65 Western Avenue, Bournemouth.

Elim junior Bible camp at Nottingham, Weymouth, for 9- to 13-year-olds from August 11th to 18th. Bathing, rambles, coach tours, games, interesting Bible activity periods, surprise items, camp fires, evening meetings, tuck-shop, bookstall and handicrafts are offered. All outings under close supervision. Camp personalities include Revs. D. J. Green, Mansel Chuter and B. Richardson, together with trained school teachers and youth leaders. Price £3 per week. Write to Rev. D. J. Green, 11a Great George Street, Weymouth.

North Wales. Towyn, near Aberdovey, is the venue for two Elim youth holiday activities organised by the South Wales and North Midlands Presbyteries. They combine house party and camping accommodation at a country mansion overlooking the sea. Facilities offered by the organisers include a beautiful private beach (three miles long), boating, fishing, mountain climbing, horse riding and tennis.

First period (August 5th to 19th). Hosts: Revs. R. B. Chapman, Ian Moore and Wynne Lewis. Prices: house party £5 per week, camp £3/5/- per week. Write to Rev. Wynne Lewis, 124 Brisbane Road, Mickleover, Derby.

Your Programme for

Easter in London

APRIL 3rd, 1961

Guest
Speaker



REV.
RAY H. HUGHES
U.S.A.

THE DAY'S EVENTS TRAFALGAR SQUARE

- 11 a.m. Open-air rally conducted by Rev. H. W. Greenway.
Speakers: Rev. John Woodhead (President), Rev. A. A. Biddle. Soloist: Terry Sharp (Gloucester). Duettists: Keith and Kelvin (B.B.C. "Silver Chords").

ROYAL ALBERT HALL

- Director of Music: Douglas B. Gray, F.R.S.A.
Accompanists: Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).
Percussion: Michael Greenway, Peter Standerwick.
- 2 p.m. Doors open.
- 2.30 p.m. Programme of music.
- 3 p.m. Youth rally conducted by the National Youth Director (Rev. J. Hywel Davies) with Rev. Archie Nicolson, Miss Joan Caudell, Elim Student Christopher Smith and B.B.C. Boy Duettists Keith and Kelvin.
- 4.30 p.m. Prayer-time for those seeking the baptism in the Holy Ghost, and Divine healing (instructions will be given from the platform).
- 4.30 p.m. Interval for tea.
- 5.30 p.m. Doors open for evening meeting.
- 6 p.m. Programme of music.
- 6.30 p.m. Great evangelistic meeting conducted by Rev. H. W. Greenway (Secretary-General). B.B.C. Boy Duettists Keith and Kelvin.

Special features include: London Crusader Choir and Massed Youth Choirs,
Special Youth Feature

Visiting guest: DR. HOWARD COURTNEY (Vice-President, Foursquare Churches of U.S.A.)

ROYAL ALBERT HALL

INFORMATION

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

Programmes. Specially enlarged edition to include hymn book, church addresses, review of Elim activities and choir music.

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

ADMISSION FREE

INFORMATION

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

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

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

A SUNNY DAY FOR "SUNNY"

"AT their own request and because Thou dost use men and women to win men, women, boys and girls for Christ Jesus we dedicate this man and this woman to Thee for Thy kingdom." Thus ended the marriage service in Elim Church, Hove, as a fine number of Elim ministers laid hands on bride and bridegroom in an act of absolute consecration.

Miss Sunny Blundell and Mr. Tommy Connell had plighted their troth in holy matrimony. February 14th was indeed sunny. Weather reports stated it to be the grandest February day for a century. It was as though the dear Lord framed this wedding in the glory of His countenance; we all realised this. Pastor Jack Way officiated, and it was not surprising (to those of us who know him) that he should notice that both names ended in "el." These two letters in Scripture stand for God; thus he saw double blessing and effects in this uniting of two of God's dear believers. He also told of Sunny's growth in grace and knowledge, of her receiving the baptism in the Holy Spirit under his ministry in Salisbury during the war, and how, after her baptism, there followed a declaration from Sunny: "After being 'demobbed' I'm going into Elim's ministry." The Lord wonderfully made this possible, and the succeeding years have testified to the fruition of her faith in the Lord's service. Of her husband the minister thought his testimony to be very high in the Lord for Sunny ever to think of their linking lives together; fellowship with him has proved this to all.

In the reception which followed we heard testimonies concerning bride and groom, showing unmistakably "Jesus first—Jesus last—Jesus all the time." The speeches were mingled with very many greetings from far and near. An evening service to celebrate the occasion was mightily blessed of God. Raymond Rees (Wales), who was the best man, ministered richly in word and

The bride and bridegroom sign the register.



The wedding group at Elim Church, Hove.

song. Pastor D. Dean, of Hereford Elim Church (Tommy's church), who gave Sunny away, added to the occasion, and all present testified to rich blessing. Two days later the newlyweds sailed for South Africa, where they are already heavily booked. We are convinced that the Lord will readily accept their re-consecration and use them in a wonderful way.

Elim Easter Rallies in the Royal Albert Hall

AT 11 o'clock on Easter Monday morning several thousands of Elim members with a high proportion of youth will congregate at Trafalgar Square for the rally conducted by Rev. H. W. Greenway (Secretary-General). The principal speaker will be Rev. John Woodhead (President of the Elim Churches).

The afternoon and evening rallies will be conducted in the Royal Albert Hall. Commencing at 3 o'clock will be an Elim youth rally in which a special demonstration will be staged presenting the theme "Work now while it is day." Home for the occasion will be Rev. A. Nicolson, Elim missionary to Rhodesia, and just about to leave will be Miss Joan Caudell, of Bournemouth, who will leave a teaching post in a Bournemouth girls' school to teach at one of the Elim mission schools in Rhodesia. Also taking part will be Keith Thomas and his friend Kelvin, boy duettists of the B.B.C. "Silver Chords" programme. Keith is the son of Elim's Crusader secretary Brenys Thomas, of Cardiff. The rally will be conducted by Rev. J. Hywel Davies (National Youth Director).

The evening rally will be conducted by Rev. H. W. Greenway and will be devoted entirely to evangelism. The London Crusader Choir and massed Elim youth choirs under the leadership of Rev. Douglas B. Gray will take a prominent part. The guest speaker at both rallies will be Rev. Ray H. Hughes, of America, who was recently appointed president of Lee College, U.S.A.

Mr. Hughes is a member of the Supreme Council of the Church of God and was its national Sunday school and youth director. His activities cover a wide field, including pastoral, evangelistic and radio work in addition to his being a very much sought after preacher. He was the principal speaker for the first Pentecostal youth rally to be held in the famous Hollywood Bowl, which was attended by over 20,000 young people.

His visit to this country is especially for the Easter Monday meetings at the Royal Albert Hall.

SUNSHINE CORNER

SUSAN, THE TEAPOT

Hello Sunbeams.

This week's story is really for the tinies, but the older boys and girls can read it if they wish. It is all about a little girl called Susan.

Susan had just started school and was finding life busy and exciting. She learned to write her name and to count with little coloured counters. Then she learned little poems as well. Her favourite was one about a teapot. There were actions to it, but I can only tell you the words. Here they are:

I am the teapot that's short, brown and squat,
I'm not like the coffee pot—tall!
You give me some tea and some water that's hot,
And I pour out a cup for you all.

Susan said this little poem so nicely and did the actions so well that her teacher was very pleased and said she could say it to all the mummies and daddies when they came to visit the school on open day. She was very happy about this until a little girl called Betty started to laugh at her. "You old silly teapot," she said. "Teapots are no good, I'm the princess!"

As Susan went home at half past three she tried hard not to mind, but she was almost crying when she reached the door. When she went in pastor was talking to mummy. Susan tried hard to smile when he said "Hello," but he soon saw that she wasn't happy. Soon she was telling him all about Betty who was going to be the princess and that she was only a funny little teapot.

"Why," said pastor, "I think you're a splendid little teapot! Just think of all the teapots there are. Princesses are only for people to look at and talk to on special occasions, but teapots are useful every day of the week. Everyone has to wait on a princess, but a teapot looks after everybody else, and even princesses can't have a cup of tea without a teapot."

Susan began to feel better after that, and when pastor showed her the difference between a teapot face and a coffee-pot face she laughed and laughed until she rolled on the floor. A teapot face is one with a big happy smile and a coffee-pot face is one that is long and sad.

Well, sunbeams, maybe some of you would like to be princesses, but we can learn a lot from the little teapot. We can help people by being filled with the love of Jesus and pouring it out to others just as the teapot pours out the tea. Do you remember the pitchers that Jesus used when He changed the water into wine? They were full too and helped other people.

Bye for now, and God bless you all.

Lots of love,
AUNTY DOROTHY.



More wedding bells!

This time the happy couple are Noreen Wright and Peter Laycock of the Huddersfield church. Noreen is the leader of the Huddersfield Junior Crusaders, where she has done a splendid job, says Rev. F. W. Jones. Twenty-one of these youngsters have found Christ as their Saviour, and some of these have been received into church membership and have passed through the waters of baptism.

We wish Noreen and Peter every blessing as they join hands in the service of the Master.

Last opportunity for the Holy Land tour

FOR THE PRICE OF AN AIR TICKET YOU CAN HAVE THIS FULLY CONDUCTED TOUR TO GREECE, EGYPT, JORDAN, ISRAEL, AND ATTEND THE SIXTH PENTECOSTAL WORLD CONFERENCE WITH AIR TRAVEL AND HOTEL EXPENSES INCLUDED.

For full description write to
REV. SAMUEL GORMAN, 20 CLARENCE AVENUE,
LONDON, S.W.4

DON'T DELAY — WRITE TODAY

LATE NEWS

Crowded gatherings and a large number of decisions for Christ are reported from Leeds, where Rev. W. Ronald Jones, assisted by Revs. Alan Caple and Neville West, is conducting a revival and healing crusade. The church was packed to capacity for the opening night, with people crowded even on the pulpit steps. Week-nights too have seen excellent attendances. Some forty decisions were made on the first night, most of these coming forward to the inquiry room, and the total for the first week numbers 120.

Full reports will appear in a later issue.



THE FAMILY ALTAR

Scripture Union Portions. Notes by H. Burton-Haynes
(Minister of Elim Church, Croydon)

Monday, March 27th. John 18 : 1-14.

"I am He" (v. 6).

When Jesus identified Himself under the all-glorious name "I am," and His personality streamed forth in power and majesty, hitherto veiled to the vulgar eye, all strength fled from His enemies and they fell prostrate at His feet. How easily He could have walked out of the net prepared by the treachery of Judas and the cunning contrivance of Israel's unprincipled rulers. But this "was their hour, and the power of darkness," and sovereignly He gave Himself into their hands. In every situation He is Master, the controller of circumstances. Cannot we trust Him with our lives and all that pertains to them?

Tuesday, March 28th. John 18 : 15-27.

"Peter then denied again" (v. 27).

Peter's sad downfall stemmed from his self-sufficiency. Self-sufficiency is a strong deterrent from prayer—he slept in the garden when he should have been on his knees seeking for Divine strength. When the hour of temptation came he was unprepared. Are we not liable to make the same mistake? If we rush out to the duties of the day in a prayerless manner we are unfitted both spiritually and morally to serve the Lord. It will not be surprising if the enemy's dart finds us vulnerable if we have not taken time to buckle on the armour. The soldier of Christ must always be vigilant, watching unto prayer.

Wednesday, March 29th. John 18 : 28-40.

"I find in Him no fault at all" (v. 38).

Jesus before Pilate looked every inch a king. In His bearing we see dignity, majesty and strength, so that Pilate scarcely knew whether to form the words into a question or an exclamation. Pilate's final summing up was expressed in the words "I find in Him no fault." It was a word of acquittal, and the prisoner should have been released. But there was a flagrant miscarriage of justice. The false judge had his own game to play. To win the favour of Jewry Pilate sacrificed the prisoner. "I find in Him no fault . . . but . . ." That "but" represented the self-interest which severed Pilate from the Saviour and sealed his doom. Is there a "but" of self-interest that hinders us from accepting any claim of the faultless Christ?

Thursday, March 30th. John 19 : 1-16.

"Behold the man!" (v. 5).

Scourged and wearing a crown of thorns and the purple robe, His face stained with streams of blood from the piercing thorns, Jesus stands again before Pilate. His courageous bearing beneath such indignities evoked this exclamation: "Behold the man!"—and unconsciously Pilate gave expression to a saying which is the Master's everlasting glory. Beside Him we are all less than men. The perfections of His manhood, seen now in the crucible of suffering, flash forth with undimmed splendour. This Man, so human, yet Divine, is God's King. They cried "Crucify Him!"; we reply "Crown Him Lord of all."

Friday, March 31st. John 19 : 17-30.

"It is finished" (v. 30).

Our Lord came into this world to execute an eternal purpose and the purpose was now accomplished. The shout of triumph rang out above the noise and tumult of the bystanders—"It is finished"! The work of atonement, of

propitiation, of reconciliation, of expiation, typified and foreshadowed in the Old Testament, was accomplished. Upon His finished work we are accepted before God, justified, and delivered from wrath and judgment. Let us give thanks to God for so great salvation.

Saturday, April 1st. John 19 : 31-42.

"And forthwith came there out blood and water" (v. 34).

On Calvary's hill a "fountain was opened for sin and uncleanness." A twofold stream issued from the Saviour's wounded side—blood and water. Blood is for expiation, water for cleansing. Blood is for purification in regard to guilt, water for purification in regard to defilement. The former speaks of justification, the latter denotes sanctification. "The blood," says a commentator, "would be incomplete without the water, for provision must be made for a transformed life after expiation has been realised: the water would be ineffectual without the blood, for sanctification cannot be wrought where sin is still imputed." Lord, cleanse me from sin's guilt and power.

Sunday, April 2nd. John 20 : 1-18.

"And he stooping down, and looking in, saw the linen clothes lying" (v. 5).

Three different Greek words are used to describe the manner in which Peter and John saw the grave clothes. The first word is **blepo** (v. 5), which indicates a casual, superficial seeing. The second word is **theoreo** (v. 6)—Peter went into the opened sepulchre and carefully scrutinised the situation. He saw the body wrappings lying apparently undisturbed on the stone slab with the napkin lying separate, still folded. To Peter it was evident that the body had passed through the folds of cloth. The third word is **eido** (v. 8). John looked critically and carefully and was convinced that Jesus was alive. Do we see with understanding?



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

God does answer prayer

Once again we are able to publish a testimony to answered prayer. A member of the Elim Church, Hastings, has sent the following testimony.

"Some time ago," she writes, "I was on my way to church one Sunday morning. There was much traffic on the roads that day, as many were speeding to spend a day by the seaside. I started to cross the road when I saw a motor coach bearing down upon me. The driver did not seem to see me. It looked like instant death or perhaps terrible injuries if I was hit by the coach. A prayer was breathed for deliverance. Instantly it seemed, a hand reached down to me and I was lifted safely on to the pathway. A woman who witnessed this said it was the nearest thing she had seen to a woman being killed."

Our sister adds that she arrived at the church in a very shaken condition and requested the pastor to anoint her.

I trust this testimony will encourage others to put their trust in the Lord. The blessed word of God tells us that He is a present help in time of trouble

Prayer is requested for

- Revival throughout Britain.
- God's blessing on all Elim pastors.
- The work of the Elim Bible College.
- Easter conventions throughout Elms.
- A woman suffering from a nervous breakdown.

Thought for the week

There is a place where heaven's resistless power Responsive moves to thine insistent plea; Where is that secret place?—dost thou ask "Where?" O soul, it is the secret place of prayer.

A. A. POLLARD.

COMING EVENTS

(Please pray for these services)

COULSDON. April 5. Elim Church, Chipstead Valley Road. Women's Fellowship Anniversary Rally. Speaker: Mrs. J. Smith. Soloist: Mrs. J. Morris. Tea provided. All ladies very welcome. 3 p.m.

DUDDLEY. Mar. 25-27. Special visit of S. Gorman (Missionary Secretary). Sat. 7; Sun. 10.45 and 6.30; weeknights 7.30.

FAREHAM. Mar. 25. Elim Church, Red Cross Hall, The Quay. Monthly Rally. Speaker: D. Cartwright and party. 7 p.m.

GREENOCK. Mar. 26. Elim Church, Bellevue Street. Presentation of Diploma to Sunday School by T. W. Walker.

GUILDFORD. Mar. 25. Elim Church, Martyr Road. Monthly Rally. Visit of Pastor W. Millington and students of I.B.T.L., Burgess Hill. 7 p.m.

HADLEIGH. Suffolk. April 15. The Old Town Hall, Hadleigh. East Suffolk Crusade (Director: F. Lavender) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain. Please pray for this initial venture in a needy area.

ILFORD. Mar. 25. Elim Church, Clements Road. Monthly Rally. Speaker: George Backhouse. 7.30 p.m.

ISLINGTON. Mar. 31. Elim Church, Lennox Road, Finsbury Park. Convention. Speakers: P. Cannell and A. Lambie. 11 a.m. and 7 p.m.

LEICESTER. Mar. 25, 26. Elim Church, Narborough Road Junction. Special visit of Mrs. Bull (Tanganyika) for Dorcas Class Weekend. Sat. 7.30. Sun. 6.30.

PRESIDENT'S TOUR

Mar. 25, Weymouth; 26, 27, Springbourne; 28, 29, Winton; 30, 31, Wimborne; Apr. 1, Christchurch; 2, Salisbury; 4-9, Hastings; 11, 12, Eastbourne; 13-15, Newhaven.

LONDON CRUSADER CHOIR

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

Mar. 26, Holloway Prison and Brompton; 31—Apr. 2, Bournemouth; 3, Royal Albert Hall; 9, Oxford (City Temple and Prison)

ITINERARIES

A. D. Bull. Apr. 2, Camberwell; 4, Thornton Heath; 5, Caterham; 6, Wimbledon; 7, Brompton; 8 p.m.

Miss M. Cooper. Mar. 25, Hove; 26, Chichester.

D. C. Lewis. Mar. 25, Hayes; 26, Holland Park.

Miss V. McGillivray. Apr. 1, Ulster Temple; 2, Melbourne Street, Belfast; 3, Ulster Temple Convention; 4, Ballymena; 5, Cullybackey; 6, Bangor; 7, Larne; 8, Lisburn.

J. Smith. Mar. 28—Apr. 2, East Ham; Apr. 7-13, Liverpool; 15-20, Southport; 22-27, Wigan.

EASTER CONVENTIONS

BELFAST. Apr. 2-5. Ulster Temple, Ravenhill Road, Sun. 11.30 a.m., 3 and 7 p.m. Mon. 3 p.m. Missionary and Baptismal Service; 7 p.m. United Rally. Tues. and Wed. 8 p.m. Speakers: F. J. Hardman, W. J. Martin and Miss Vera McGillivray (Hong Kong). Refreshments between services on Monday.

BRIGHTON (Preston Park). Mar. 31—Apr. 2. Elim Tabernacle, Balfour Road. Good Friday 3 and 6.30 (cups of tea between meetings); Sat. 7 p.m.; Sun. 11 a.m. and 6.30 p.m. Speaker: Pastor D. Joseph Henry (Madras).

CARLISLE. Mar. 31—April 3. Elim Church, West Walls. Speakers: F. Frost and J. Taylor. Good Friday 7.30; Sat. 7.30; Sun. 11 and 6.30; Mon. 3 and 6.30.

CHELMSFORD. Mar. 31—Apr. 2. Elim Church, Mildmay Road. 11 a.m., 3 and 6.30 p.m. (full tea provided); Sat. 7 p.m.; Sun. 11 a.m. and 6.30 p.m. Speakers: W. Ploveright (Camberwell) and A. Benson (Aberdeen).

CLAPHAM. Mar. 31—Apr. 2. Elim Central Church, Clapham Crescent. Good Friday 11 a.m. and 6.30 p.m. Sat. 7 p.m. Sun. 11 a.m. and 6.30 p.m. Speakers: J. J. Morgan, N. West and E. R. Corsie. Special items: Painting, music and singing by N. West, E. R. Corsie, G. Cooper and Clapham Crusader Singing Group.

CROYDON. Mar. 31—Apr. 2. Elim Church, Stanley Road. Thurs. 7.30; Good Friday 11 a.m. and 7 p.m.; Sat. 7 p.m.; Sun. 11 a.m. and 6.30 p.m. Speakers: S. Gorman, A. Horne and J. J. Morgan.

ILFORD. Mar. 31—Apr. 2. Elim Church, Clements Road. Good Friday, 11 and 7.30; Sat. 7.30; Sun. 11 and 6.30. Speaker: R. D. Bradley.

KINGSTANDING. Mar. 30—April 2. Elim Church, Warren Road. Thurs. 7.30; Friday 11 and 7.30; Sat. 7. Baptismal Service; Sun. 11 and 6.30. Special speaker: David Hathaway. Convener: R. J. Morrison. Items by Kingstanding Mixed and Male Voice Choirs. Plan to come.

LEYTON. Mar. 30—April 2. Elim Church, Vicarage Road. Good Friday 3 and 6.30 (cups of tea); Sat. 7; Sun. 11 and 6.30. Speaker: Pastor Tom Jones (Worcester).

LONGTON. Elim Church, Carlisle Street, Mar. 29. Two Biblical films—"Simon Peter, fisherman" and "Journey into Faith." Good Friday, 11, Communion; 7.30. Convention Service, Sat. 7.30; Sun. 11 and 6.30. Speakers: Students from Elim Bible College.

SCARBOROUGH. Mar. 30—April 3. Elim Church, Murray Street, Lonsborough Road. Speakers: D. J. Ayling and J. Osman. Soloist: Mr. Roberson (Lueds). Convener: T. W. Walker. Thurs. 7; Good Friday, 11 and 7; Sat. 7; Sun. 10.30, 2.30 and 6.30; Easter Monday, 3.30 and 6.30.

SOUTHEND-ON-SEA. Elim Church, Seaview Road. Good Friday, 11 a.m., 3 and 6.30 p.m. (tea provided); Sat. 7 p.m.; Easter Sunday, 11 a.m., 3 and 6.30 p.m. Speakers: Cecil Jarvis (Barking), Leslie Cairns (Witham).

WIGAN. Mar. 31—April 5. Elim Central Hall, Station Road. Speakers include George Backhouse and John Coleman. Convener: H. W. Fardell. Good Friday 7 p.m.; Sat. 7.15; Sun. 11 a.m. and 6.30 p.m. Easter Monday, Great Rally Meetings 3 and 6.30 p.m. (cups of tea available); Wed. 7.15 p.m.

WHITEHAVEN. Mar. 31—Apr. 2. Y.W.C.A. Hall, New Lowther Street. Good Friday 10.30, 2.30 and 6.30 (refreshments); Sat. 7 p.m.; Sun. 10.45 and 6.30. Speakers: S. Beresford and G. L. Taylor. Soloist: Margaret Duckworth (Clitheroe)

Will you please pray for Elim's

Aberdeen Crusade

in the

MUSIC HALL (seating 1,750) and the
Y.M.C.A. (seating 600)
commencing MARCH 26th

Pray for many converts and genuine miracles of healing

Crusade leader:

REV. ALEXANDER TEE (Paisley)

GREAT MIDLANDS PENTECOSTAL CONVENTION

Elim Church, Graham Street, Birmingham
March 31st—April 4th

Speakers: Leslie Green and Derek Green
Good Friday: 11 and 7.30. Saturday: 7.30. Easter Sunday: 11 and 6.30. Monday: 3 and 6.30 (cups of tea between meetings). Tuesday: 7.30.

Sensational statement by Wigan Elim Minister

The evening service at the Wigan Elim Central Hall, Station Road, was shortened on Sunday last, and its minister, Rev. Henry W. Fardell, made a sensational statement to the church trustees and a crowded congregation. "It is my pleasure to inform you," said the minister, "that the sum of one thousand pounds has been paid into our church bank account by a person who desires to remain anonymous." The news was received by the congregation with tremendous enthusiasm and tense emotion; many sang for joy and others wept for joy. Choruses of thanksgiving and speeches of gratitude to God went on until a late hour and it seemed that the crowd would never disperse. Truly this is the Lord's doing, yet in our eyes it is really very marvellous!

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following **Saturday**.

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BANGOR, Co. Down. "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h. and c., all bedrooms; personal supervision. Inquiries: Mrs. Briggs, 32 Seacliffe Road. Phone 925 and 1225. C.11

BLACKPOOL, S. Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h. and c.; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road, Telephone 45843. C.467

BOURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central, Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

BOURNEMOUTH. Welcome to "Ebenezer." Comfortable; good food; fellowship; near shops, buses, sea. S.A.E., 2 Arnewood Road, Southbourne. Phone 45122. C.464

BROADSTAIRS. Christian Guest House; bed/breakfast, and evening meal; close to sea. Young Christians welcomed weekends from March 3rd; 2½ guineas. Stamp for particulars: Mrs. Linsell, 18 Queens Road. C.470

CLACTON-ON-SEA. Large flat, overlooking sea, near town; easy reach of church and station; 8½ guineas to 12½ guineas according to period required. 51 Church Road. C.471

CLETHORPES. Overlooking park, near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship with Elim members. Write: Mrs. Hickson, 27 Park View. C.480

COLWYN BAY. Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

COLWYN BAY, N. Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, Stradella, Grove Park West. C.16

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.433

DUNFERMLINE, Scotland. Christian Guest House; full board or bed/breakfast; near country and sea; moderate terms; s.a.e. Mrs. J. Schofield, "Gihon," 3 Broomfield Drive. Telephone 2593. C.1

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.

I.O.W. "Salem" Christian Guest House, St. Lawrence, Ventnor. Ideal holidays on the beautiful undercliff overlooking sea. Warm fellowship; homely atmosphere; excellent food; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, Phone 838. C.452

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.434

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.

MUNDESLEY-ON-SEA, Norfolk. For hire, modern two, three and four-berth caravans, 16ft., fully equipped, on small select site; modern conveniences; hot water; tradesmen's deliveries daily; fifteen minutes from beautiful sandy beach; nice town, seven miles from Cromer, easy reach of the Broads and many places of interest; ideal for restful Christian holidays. Vacancies, May 4—5 guineas, June 5—6 guineas, July 7—8 guineas; terms include gas, and car parking alongside caravan. Full particulars from: Miss Jane Markham, 252 Church Road, Thundersley, Essex. C.479

OLD COLWYN, N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure; Pastor Gough, 25 Station Road. C.21

PAIGNTON and **TORBAY COURT** this **SUMMER**, where Mr. and Mrs. E. Maggs, senior, and Mr. and Mrs. D. Maggs, junior, will ensure you enjoy your **HOLIDAYS** to the **FULL**. We cater for all ages; sea, sands, at end of our road. Guest speaker: June 24th to July 1st, Rev. Dick Rees, **TORBAY COURT**, **STEARFIELD ROAD**, **PAIGNTON**, **S. DEVON**. Telephone 57835. C.5

SCARBOROUGH. You are invited to spend a holiday at the Harcourt Hotel, 45 Esplanade. Good food, every comfort, and happy fellowship assured. Come in May or June when travelling is easier and beaches are less crowded. Attractive terms. Stamp for brochure to: Mr. and Mrs. J. Johnston, Telephone 3930. C.24

WALTON-ON-NAZE. Great Summer Convention. Deepening of spiritual life; nightly rallies; speakers: Pastors Fletcher, Botham, Bolt (A.O.G.), Rev. W. Plowright (Elim). Particulars: May Jeffreys, Gothic House, Saville Street; s.a.e. C.484

WEYMOUTH. Near Weymouth. Four-berth caravan. Dunlopillo beds. Flush toilets; wonderful views; most dates except first two weeks in August. Mrs. Channon, 2 White House Drive, Preston, Weymouth. C.26

SITUATION VACANT

LINOTYPE OPERATOR. Vacancy occurs in the typesetting department of Evangelical Publishers Ltd. Incentive scheme. Unusually good conditions in a Christian company. Write giving full particulars to: Managing Director, Evangelical Publishers Ltd., Clapham Crescent, London, S.W.4.

BIRTH

BROUGHTON. On February 11th, to John and Jeanne Broughton (nee Bulmer), a son, Geoffrey Francis John; a brother for Wendy.

MARRIAGE

MAYER—LINDER. On February 25th, at Elim Church, Croydon, John Mayer to Therese Linder, members of Thounse Pentecostal Church, Switzerland. Officiating minister: Douglas B. Gray.

WITH CHRIST

HILL. On February 20th, William Harry Hill, beloved father of Mrs. G. Martin. Funeral at Worcester Crematorium. Officiating minister: William J. Maybin.

MURDOCH. On February 14th, Gertrude Murdoch, aged 56, member of Elim Church, Reading. Officiating minister at funeral: A. S. F. Horne. "Absent from the body, present with the Lord."

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C.25