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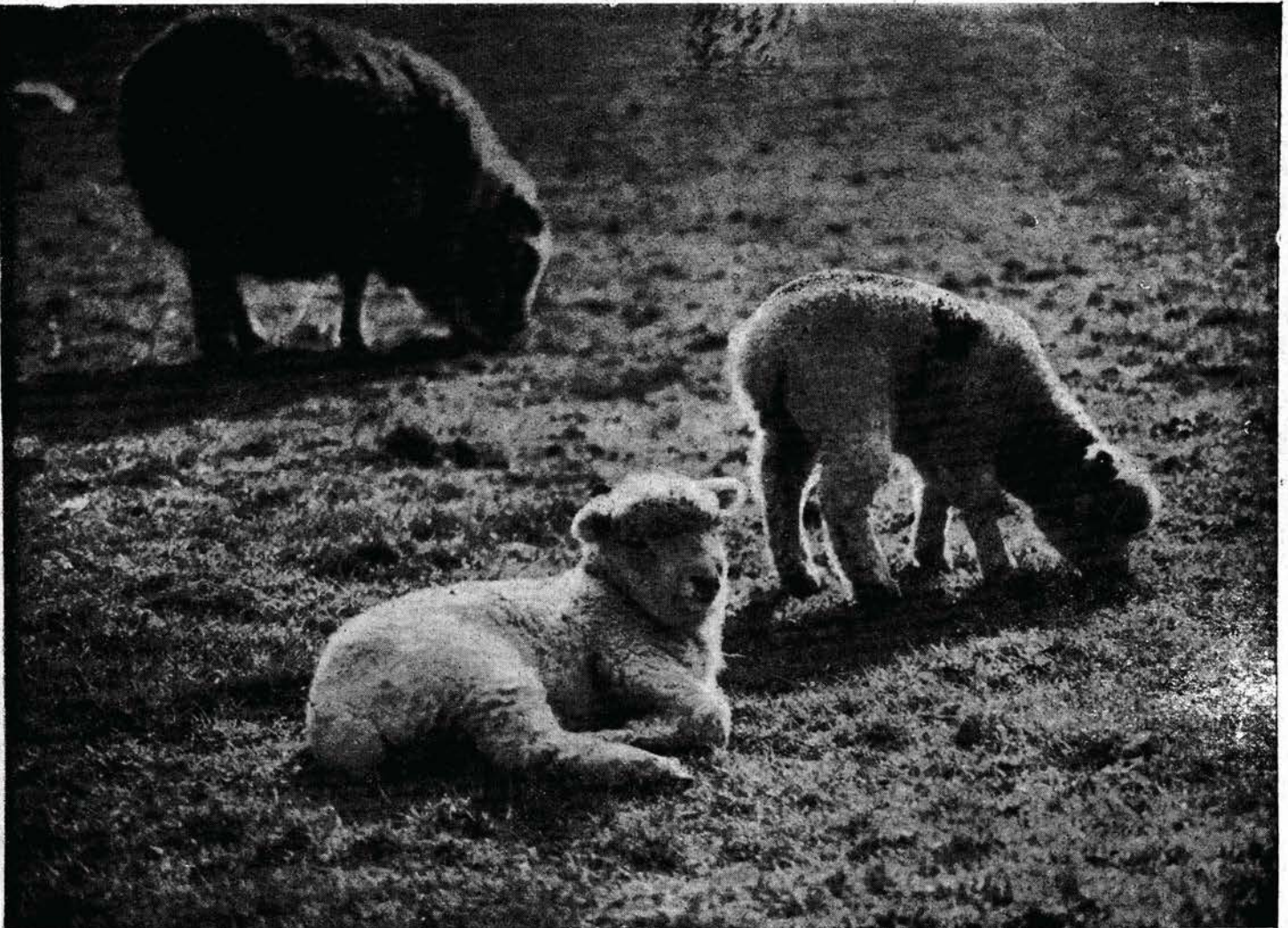
The  
**Elim Evangel**

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

Vol. XXXV. No. 16.

THREEPENCE

APRIL 17TH, 1954.



**Spring Lambs in the Sunshine**

*"Behold the Lamb of God that taketh away the sin of the world" (John i. 29).*

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



# "The Lord is Risen Indeed"

Mrs. B. M. PATTERSON (Bangalore, South India)

**T**HE RESURRECTION of the Lord Jesus is recognised as an historical fact by all the civilised nations of the world. Perhaps to them it is merely a wonderful miracle, a doctrine,

a beautiful dogma; but to the Apostles, what did it mean?

They had been with their Lord in His earthly ministry. They had seen Him suffer and die; had seen Him buried, and in their great grief they thought He had left them forever. Then suddenly He appeared unto them through closed doors. It was with unbelievable joy that they recognised Him after His resurrection.

Before His death He made an appointment with them to meet them again in Galilee, after He was risen from the dead. He kept that appointment. It is no marvel that His enemies said: "Never man spake like this Man."

Peter declared that they, the Apostles, were ordained to be witnesses of the resurrection. Unknown to themselves they had grasped the great potentialities of the resurrection.

The resurrection filled the hearts and minds of the early Christians; they greeted one another with these words: "The Lord is risen," and it was emphasised in the reply: "The Lord is risen indeed!"

In reading through the Acts of the Apostles, we find again and again that the disciples gave witness to the resurrection; it was the central theme of the gospel, and the testimony of their enemies was that they had turned the world upside down. Today we seldom hear the resurrection preached except on Easter Sunday. Are we not failing in our ministry in omitting this great truth? Has the resurrection, which was to the Apostles a marvellous power and life, become to us a mere doctrine?

Death is called a power, it is one of the powers of darkness, and belongs to the kingdom of darkness. A man will give all he possesses to ward off death. A drowning man catches at a straw. There is sorrow in death. The Lord Jesus said: "My soul is sorrowful unto death." But Hallelujah! By His own death and resurrection He overcame death, and destroyed him who had the power of death.

The resurrection is not an event, it is a power and an endless life. The Lord Jesus claimed to be the resurrection and proved it by calling dead Lazarus from the grave with His Word.

He was not a philosopher proclaiming the resurrection, He was the Resurrection. Which is easier, to raise a dead body, or to raise a man dead in trespasses and sins to a

holy life where old things have passed away, and all things have become new; to translate a man from the kingdom of darkness into the kingdom of light? Only the Almighty God can perform such miracles.

The resurrection of Lazarus means little to us; but what does the resurrection of Jesus mean? "If we have been planted in the likeness of His death, we shall be also of His resurrection" (Rom. vi. 4). Not "in the likeness," which is in italics.

"If ye then be risen with Christ, seek those things which are above (Col. iii. 1). In verse 3 of the same chapter we read that we are dead and our life is hidden with Christ in God. Do we really believe this? If we are dead, and Christ is our life, we have no other life but His life. Romans i. 4 says that "Jesus was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

As we take our place with Him, and are identified with Him in His death, burial and resurrection, we too become the sons of God, for the manifestation of whom the whole creation is waiting, looking, and longing.

When the Lord Jesus died and rose again, He gave back to the Father that which the Devil had stolen from Him—man made in His own image. We are saved by faith, we are healed by faith; by faith we receive the baptism of the Holy Spirit. So we enter into resurrection life by faith. "I am (have been) crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20). Hallelujah! This is resurrection life.

Resurrection life is not a deposit for life, it is a daily breathing of eternal life, by feeding on Him, abiding in Him, and His words abiding in us.

Let not subtle unbelief in God or His Word, rob us of this grand and almost unbelievably great inheritance. The Lord is God, and His words are true and faithful, and can never pass away, and will ever be Spirit and life to all who believe.

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Pastor J. J. Morgan

# Evangelism and Divine Healing



Pastor S. Gorman

## EASTER MONDAY, 19th APRIL, 1954

### TRAFALGAR SQUARE at 11 a.m.

OPEN AIR RALLY convened by Pastor H. W. Greenway. Speakers include Pastors W. R. Jones and J. J. Way. Choirs from Bristol and Oxford.

### ROYAL ALBERT HALL

**3 p.m. CONVENTION AND HEALING SERVICE.**

Convener : Pastor J. J. Morgan (President).  
Speakers : Pastor S. Gorman and four Elim Missionaries—Pastors J. Troke, L. Wigglesworth, S. W. Law and Miss R. Simms.  
Prayer for the sick and those seeking the Baptism in the Holy Spirit.

**7 p.m. EVANGELISTIC RALLY.**

Conducted by Pastor P. S. Brewster.  
Subject : "The World's Midnight Hour."  
Thrilling Testimonies to conversion and healing.



Pastor D. B. Gray



Pastor H. W. Greenway

**Music.** Stirring items will be rendered by the London Crusader Choir (who are now celebrating their Silver Jubilee) and the Massed Youth Choirs, directed by Pastor Douglas B. Gray. Mr. Ronald Cooper will be at the Grand Organ, and Mr. Laurence J. Prentice at the piano.

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

**Refreshments.** Both before and between the meetings there will be seven buffets open on



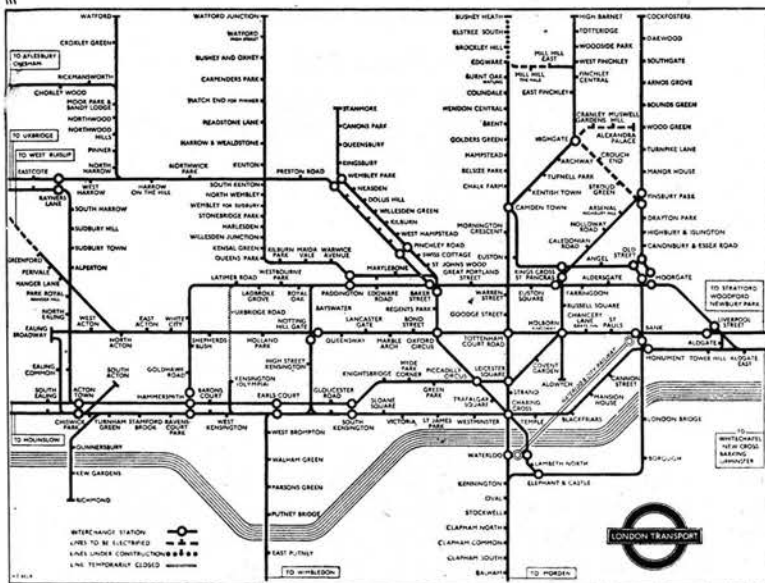
Pastor P. S. Brewster

the premises. There will also be several restaurants open in the neighbourhood.

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

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

**YOU ARE ASKED TO BE EARLY.** Coaches may set down passengers on the West or North sides of Trafalgar Square, or in Horse Guards' Avenue, or Whitehall Place.



### LONDON EASTER CONVENTIONS

**CLAPHAM.** April 16-22. Elim Church, Carfax Square, Clapham Park Road, S.W.4. Speakers : Pastor J. C. Kennedy, E. Scrivens, W. J. Maybin and Eldin Corsie. Also Mrs. J. C. Kennedy and the Kennedy-Corsie quartet. Friday, 11 and 7. Sun., 11 and 6.30. Week-days 7.30. Convener : Pastor Frederick A. Hodge.

**CROYDON.** April 15-21. Elim Church, Stanley Road. Speakers : Pastors J. T. Bradley, W. J. Maybin, J. Osman. Thurs., 7.30. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues. and Wed., 7.30. Convener : Pastor H. Burton Haynes.

**EAST HAM.** April 15-21. Elim Church, Central Park Road. Speaker : Pastor A. Wilson (Ireland). Fri., 11, 3 and 6.30 (visit of Coulsdon Choir). Sun., 11 and 6.30. Week-days, 7.30. Convener : Pastor H. Haith.

**ILFORD.** April 16-22. Elim Church, Scrafton Road. Speakers : Pastors T. L. Middleton, A. J. Chuter, J. Karamadzanis. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

# THE ELIM EVANGEL

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## EDITORIAL

### The Age of Power

Someone has said that the scientists are like school-boys, each trying to make the biggest bang, bigger than any others have ever made before. We certainly have reached the stage where all previous calculating factors have been upset, and new standards have to be set to measure the terrific impact upon our present civilisation made by the new explosive forces unleashed by our scientists.

Power! Power in the realms of men. Power in the disintegration of the elements. Power that threatens to blow up this tottering world of ours. The world of today is taking serious notice of this tremendous factor which has come into our modern thinking. We talk about men wielding power that could possibly destroy the present civilisation and shatter this planet on which we live.

But do they ever consider the terrific power which God once released in this world in an age that lies behind us in history. Power measured not by any instruments of man's making, and calculated by factors altogether out of man's hands.

Just over nineteen hundred years ago, God gave a display of His omnipotence which was greater than the hursting of any super hydrogen bomb—He released a power which still spreads its cloud over this terrestrial sphere, and still affects the world in which we live.

When they nailed the Son of God to the Cross, and then laid Him in a carved-out tomb in a rock, they little thought they were preparing the ground for God's greatest act of power ever manifested or declared in the realm of human affairs.

On that Easter morning when Christ arose from the dead, man's greatest enemy was vanquished. In rising, He broke every power that hell mustered against Him to hold Him in the tomb. The crack of the seals that were laid upon His dead body; the crashing of the Kingdom that sought to hold Him captive, will still go echoing down the corridors of time until the crack of doom comes to His foes.

Power! Yes, power to shatter every shackle that binds men and women. Power to shut up the arch-fiend in the caverns of the damned for at least a thousand years. Power to lift men and women who believe into a new, abundant, and eternal life. Power that will not cease its energies until every born-again believer will, like Him, be raised triumphant over every gravitating influence of earth and raised to celestial glory with Him.

The Resurrection of Christ shook the disciples; it shook the Jews; it shook the Roman Empire; it shook the world! It will shatter every principality and power, every tottering throne and kingdom, until every knee shall bow, every tongue confess that He—God's mighty Atom—is King of Kings and Lord of Lords supreme.

### ELIM MISSIONARIES BROADCAST FROM THE B.B.C.

Many friends who on Saturday evening, 27th March, listened in to the B.B.C. programme, "In Town to-night," were delightfully surprised to hear two of our missionaries, Pastor and Mrs. Leslie Wigglesworth, broadcast a brief account of their work in the Belgian Congo. Their voices were easily recognised as in answer to the questions put by the announcer they told of their large field in the Belgian Congo, about equal in size to Yorkshire, and where they have 80 churches under their care as well as the large day school, dispensary, etc., on their main station.

It was a surprise to some to learn that an important African chief, well known to our missionaries, and who had been highly educated in Europe, on his return to the Congo secretly practised cannibalism. This was eventually discovered and he was tried and executed.

Mrs. Wigglesworth caused some amusement when she said it is sometimes best not to know all that goes on in the kitchen when the African cook is preparing the meals and mentioned how one day she found the cook-boy rolling the pastry on his bare tummy.

Credit is due to Pastor F. Hodge of the Elim Church, Clapham, who arranged the contact between the B.B.C. and our missionaries.

### GRIMSBY WELCOMES NEW MINISTER

Grimsby Elim Church's annual fellowship meeting coincided with the closing week of the ministry of Pastor F. D. Byatt, under whose leadership for more than four years several young people and a number of older brethren have been added to the Church.

Pastor Byatt's farewell was followed by the induction of Pastor E. Steele, who was given a warm welcome at a service convened by Mr. W. Pickett, assistant Church Secretary. Pastor R. B. Chapman (York) performed the induction, and the first to greet the new pastor with a handshake was the oldest deacon, Mr. Truman, aged eighty-three.

Miss Routledge (missionary to France) testified to the blessing she had received from the ministry of Pastor and Mrs. Steele, and Mr. Woodmansey (Driffild) gave the address. Supper, provided by members after the meeting, concluded a great time of fellowship.



# OVERSEAS MISSIONS

A Page of News conducted by Pastor G. H. Thomas (Missionary Secretary)

. . . PRAY YE . . . GIVE YE . . . GO YE . . .

## *Hearing the Gospel for the first time*

Pastor and Mrs. C. Stockdale  
(Surguja, India)

This month we have continued our visit to the villages following up earlier visits and also entering two villages for the first time. To thoroughly visit one of these villages is quite a task. Each village seems to be divided into a number of sections called tholas, and these tholas are separated from each other, sometimes by as much as a mile. It is quite easy to spend a whole day in such a village going from thola to thola. This we did in one large village. We preached in five different places, dispensing medicine as well. Our final call was in the main section of the village where Timothy and I preached to about 20 men and sold some books, while Joy (Mrs. Stockdale) was attending to the ailments of a large crowd of women. This was our third visit to this particular village and some of the people are getting to know us quite well. We have also had a large number of patients from this village to the daily dispensary. One man there has asked for a teacher for his children. There is a school in the village but he wants his children to be taught by a Christian. We advised him to ascertain the wishes of the rest of his caste and to let us know if they were of the same mind.

In paying a second visit to another village Timothy and I called at a house where we had preached and sold books on our previous visit; at least we had left books there, the people promising to send the money. They had not sent it, but I had no intention of asking for it. However, as soon as the young man saw us he said, "I owe you some money," and gave us two annas. We went inside the courtyard and I saw the book which he had bought, entitled, "The Way of Life," lying open on a bed where he had evidently been reading it when we called. It had obviously been well read and had been sewn together with cotton where the pages had worked loose. We preached there again to two or three men and a young woman listening very discreetly from behind a door. A little further on we preached to a little company of men and boys on the verandah of a Muslim mulvi's house. We afterwards took a photo of the old mulvi, although we had to wait a little while so that he could put on a scarf to make himself look a little more impressive!

We have found the Muslims around here very friendly and have had some splendid opportunities of preaching to

them. This was especially the case in a village that we visited for the first time. It lay about a mile from the forest road and we had to walk our bicycles across the fields to it. There we met a young Muslim who invited us into his house. We preached to a small group of men and they bought books. This man's father told us that he was having trouble with one of his ears and that he could not hear properly as a result. We all had a good laugh over the way in which he described the funny noises that he kept having in his ear. We promised to visit them again if they would show us a road by which we could drive the jeep. We visited them again as promised and this time a group of about 20 men, Muslims and Hindus, gathered to listen to us. Joy and her mother went through to the courtyard taking the two children with them and there they spoke to the women while we preached to the men. We told them the story of the Flood, having previously told them about Adam and Eve. We find these Old Testament stories excellent for preaching the Gospel. They listened with intense interest as we spoke to them with the aid of the Flannelgraph. At the end one old Hindu who was sitting at the front wanted to know how they could be ready for the Day of Judgment. What a question and what an opportunity to preach the Gospel! The young Muslim came to the dispensary some days later and said he had been reading the books very carefully because they contained such weighty matter and he was most anxious for us to visit his village again, which I promised to do as soon as I had the opportunity.

Recently we set out by jeep to visit a village which I had previously visited on the bicycle. The road by which I had gone on that occasion was too bad even for a jeep and in trying to find another route I lost the way. The village was surrounded by thick forest and I had to retrace our way twice before I succeeded in finding a path which led to the outskirts. Beyond that we could not go, so finding some shade outside a liquor shop we preached to a group of men and women, including the proprietor, who bought a book.

On another occasion we set out to preach to some fishermen, but finding them away, we had the unusual experience of preaching to some potters while they were busy making roofing tiles. They did not stop working while we spoke, but with hands busy and eyes partly on their work and partly on the flannelgraph they succeeded extraordinarily well in both working and hearing.

# SUBSTITUTE FOR THE SAVIOUR!

By PASTOR A. D. HATHAWAY, B.A. (Elim Church, Bath)

*"They laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus" (Luke xxiii. 26).*

**T**HESE WORDS, charged with pathos, break the strange silence which shrouds the sufferings of the Saviour as the sombre procession slowly winds its way along the Via Dolorosa, through the city gates, and up to the place of a skull, the hill of Golgotha.

We remember that the sacred record tells us that all forsook Him and fled ere He left Pilate's judgment hall, and it may well be that amongst the immediate acquaintances of the disciples there were few who were eye-witnesses of the painful progress along that path, despite the crowd that followed, bewailing and lamenting Him. Or was it that the inspired writer passed in silence over the scenes that he might hasten to bring us to the supreme climax in the sacrificial suffering and atoning death of Christ on Calvary's Cross?

Thus it is left chiefly to tradition to fill the gaps and to record the sufferings He bore for us ere ever He came to the place of crucifixion. Yet not entirely, for it requires little imagination to reveal the reason for these words, "They laid hold upon one Simon . . . and on him they laid the cross."

When we turn to John's account, we see Jesus, after the unwarranted sentence of death had been passed, going through the city gates bearing His cross (John xix. 17) after the usual manner of those condemned to death by crucifixion. Then, in the record of the other three evangelists we have these words which tell of the shifting of the burden to the broad shoulders of Simon the Cyrenian. What had transpired to cause the brutal Roman soldiers to order this unusual course of action?

Let us consider the strain imposed on Jesus by the events of the preceding days. One of the mercies bestowed on our humanity is that our greatest trials and troubles generally come suddenly and unexpectedly, and we do not have the strain of knowing the burdens which tomorrow will bring. Jesus, however, with His omniscience, knew all He had to endure, and realised the end to which events were inexorably leading Him.

The criminals crucified with Him, in common with men in most desperate plight, might still cling to the hope which springs eternal in the human heart of an eleventh hour deliverance, but not Jesus, for He knew that the Cross was God's predeterminate will and counsel. Added to this was the indescribable agony in Gethsemane's garden, as

evidenced by His sweating great drops of blood as He faced that bitter cup which He must drink as He bore the burden of our sins, and the hiding of the Father's face which that entailed.

Then who can measure the sufferings of that dread day: His arraignment before Caiaphas, with its attendant suffering and ignominy as He was buffeted, spit upon and subjected to every humiliation. Then there were the appearances before Pilate and before Herod, who mocked Him and set Him at naught; followed by the scourging at Pilate's command, and the cruel crown of thorns which was set on His noble head. Can we wonder that Jesus, possessed as He was of the frailty of our humanity, stumbled under the weight of the heavy wooden cross. Before ever He came to the Cross, His blood had already flowed. Suffering from the scourging, the cruel thorny crown, the shame, the rejection, and above all the bitter load of the sin which He must bear in His body, is it any wonder if He stumbled under that awful weight which He bore for you and me?

"H'm they compelled to bear His cross" (Matt. xxvii. 32).

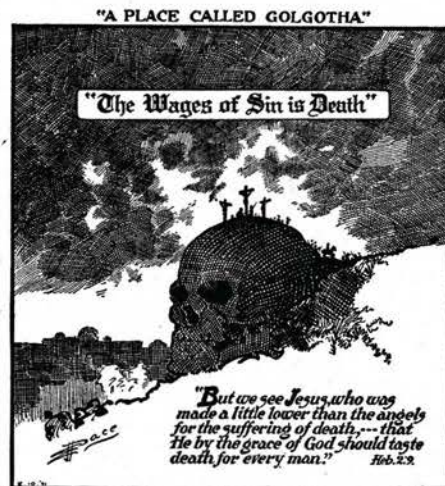
Thus it was that Simon of Cyrene entered the picture. Coming out of the country he would be ignorant of the

recent events in Jerusalem. In all likelihood his curiosity impelled him to the scene of this great procession, for all the world loves a spectacle. We imagine him a brawny man, a sturdy son of Africa, and of swarthy countenance. Just a passer-by, yet thus Simon was thrust into reluctant and unwilling participation in this tremendous event before which angels must stand with bated breath as the King of Glory is led "as a lamb to the slaughter."

Simon a Substitute for Jesus! What a rôle was this for such a man to play! None else before nor any since has had such an opportunity. Simon grudgingly took Jesus' place and shared His disgrace, compelled by the force of an ungodly Roman soldier, the emblem of worldly tyranny. Yet today countless thousands would gladly bear the cross for Him, and count it an honour beyond compare. Forced into contact with Jesus! Such was his lot, and still today His influence is inescapable. "We touch Him in life's throng and press," but never a man who can be quite the same again when once he has met Jesus.

So they went on together, Simon and his Saviour, in the

(Continued on page 188)



# Many Infallible Proofs

By Pastor HARRY SHAW (Elim Church, High Wycombe)

**WHAT AN EPITAPH** the angelic proclamation on the first Easter morn would make. "He is not here—He is risen." On no other tomb would those words be true. The usual epitaph begins, "Here lies the remains of —." But with Jesus it is different—not one evidence of His mortal remains were found in the tomb, or have been found ever since.

What a thrill there is in the words of the angels. Here, at last, is One who has power over death, and has risen in victory. With what incredibility the news must have been whispered from one disciple to another. Astonishment, uncertainty, doubts, all these and many more things taking turn in conflicting thoughts as the disciples pondered in restlessness and misery.

Gradually the truth began to enter into their soul, dispelling all their fears and doubts and reassuring them that this Jesus was the very Christ. And then—with all the doors closed and barred—Jesus Himself appeared unto them with His message of peace, with His nailed, pierced hands clearly visible to them.

It was the talk of the whole district for miles around, and thanks be unto God the echo has reverberated down the corridors of time until we in our day are not in ignorance that Jesus rose from the dead. Enquiring minds were pondering the matter over and over, wondering how this could be. Evil minds were busy trying to spread a lying explanation of the event, but truth has triumphed and we acclaim a Saviour who is risen indeed, and build our knowledge not upon myths or hoary traditions, but upon the reliable records of eye witnesses, not least among them being the thoughtful, enquiring mind of Dr. Luke, a man who knew what evidence was required to establish the facts relative to being risen from the dead and alive for evermore.

After making diligent investigation, Dr. Luke takes up his pen to write to a personal friend the facts which he had established concerning the great mystery of His resurrection. Without wasting time or words he clearly sets out his discoveries by simply stating that Jesus, after His passion, had shown Himself alive—by many infallible proofs. It was necessary to establish at least five things before the doctor would be convinced. There must be the unmistakable evidence that the tomb was empty, and that the body had not been removed. This evidence was produced.

When Jesus was taken down from the Cross and buried in the tomb, the High Priest, with satanic subtilty, induced the Roman Governor Pilate to place his seal upon the closed tomb and set a Roman watch to guard it. This being done, everything seemed set for the perfect outworking of satanic plans that Jesus should not keep His word and rise again.

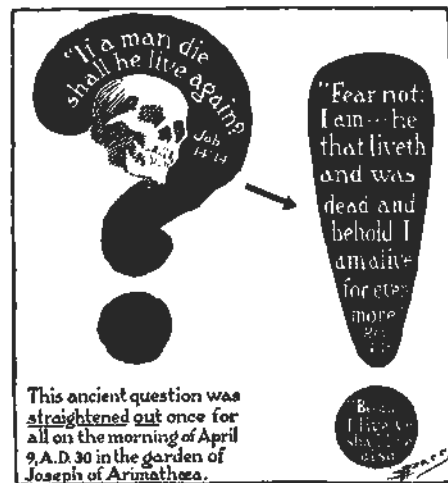
How Satan overstepped his mark. But herein lies the proof that the body of Jesus was not removed by earthly hands.

Pilate's seal was affixed, and any who dared to break it would have been immediately brought to account by the watching Roman soldiers. It was more than their life was worth to allow that seal to be tampered with. Yet Jesus did rise and came out of the tomb under His own power. Proof number one entered in the notes of Dr. Luke.

Now the question was, "Where was Jesus now, and what was He doing?" Reports began to come in that He had appeared unto the disciples. Not just an isolated case, coming from a mentally weak source, but hard-headed men amongst the disciples had most definitely affirmed that they had seen Him. This being so, Luke must make some very careful investigations. If Jesus were alive, then He must have motive power. How precisely the Bible gives to Luke the recording of the journey of the two disciples to Emmaus. Sure enough, there is the proof for which the doctor in him was looking. Jesus actually walked with these disciples, and His walk must have been quite a natural walk or it would have drawn attention to its impediment. Nothing of a ghostly gliding affair in this. The risen Saviour walked to Emmaus.

Next, a person who is alive must be able to speak. Jesus had given discourse after discourse during His earthly life, and if He were risen from the dead, then He must still be able to speak, and so we can easily imagine the enquiry concerning what took place during that journey down to Emmaus. Here again, the very proof that was being sought was produced. As He journeyed with them He unfolded unto them in all the Scriptures the things concerning Himself. The testimony of the two discouraged disciples was that their heart burned within them as He talked with them by the way. So yet another infallible proof was entered into the records of the enquiring Luke.

Three facts were now clearly established. What else must be produced before satisfaction could be supreme in the doctor's mind? A person who is alive must eat, and breathe. On the occasion when Jesus appeared to His disciples, who were terrified with perplexing fear, thinking they saw a spirit, He asked them if they had any meat, and forthwith, before their wondering eyes, He partook of fish



This ancient question was straightened out once for all on the morning of April 9, A.D. 30 in the garden of Joseph of Arimathea.

(Continued on page 188)



**SUBSTITUTE FOR THE SAVIOUR—Continued.**

fellowship of a shared cross. Scripture is silent concerning the rest of that journey, but we wonder what manner of conversation they had as they walked up the hill called Calvary. However, speculation is vain, for Simon passes from the record of the sacred page as suddenly as he enters. Yet the veil seems to lift for a moment as Mark recalls that he was the father of Alexander and Rufus, suggesting thereby that these two were known to the believers for whom the record was first written; whilst Paul's brief reference in Romans xvi. 13 to "Rufus, chosen in the Lord, and his mother and mine," as numbered amongst the saints suggests at least that there was a relation between these dear Christian believers and the one who bore the cross for Jesus. Nor would it be a miracle if that brief encounter with the Saviour marked the supreme moment in Simon's life, even as it did for the dying thief who addressed Jesus from his cross.

Pause for a moment to consider the contrast in this scene: Simon, convicted of no crime, is compelled to bear the cross, yet Jesus, condemned, though unjustly, is under no such compulsion. Listen as He says that He has power to lay down His life and to take it again. Jesus was master of the situation all the way through. We see this all through the story of His trial and crucifixion. It was the Jews, it was Pilate who were really on trial. Jesus could have had deliverance from legions of angels who were at His disposal. No, He trod that path willingly for you and me.

Contrast, too, the burdens of Simon and Jesus: Simon bore a load of wood for Jesus, but Jesus bore a load of sin for Simon, and indeed for all mankind as well. It was an exchange in which the profit was all Simon's. Simon's light affliction is in utter contrast to Jesus' load, not merely the load of His physical death on Calvary, not merely the shame and ignominy of such a death, but the sin of the whole world which met that day on His blessed head as He cried, in agony of soul, "My God, My God, why hast Thou forsaken Me?"

We, too, have been called into the fellowship of His sufferings. "Let him take up his cross and follow Me," He says. The way to discipleship is the way of the Cross, sharing His shame. But, praise God! He relieves us of the greater burden of our sin, for "He bore the burden to Calvary, and suffered and died alone."

Dear friend, what burden do you bear: the burden of sin, or the burden of His cross? One will bend you down to the depths of hell; the other is a shared burden, of which He takes the heaviest part, and bears with it the glorious compensation of fellowship with Jesus here, and a crown of glory when He comes for His own.



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MISSIONARY EVANGEL NOW!**

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**KNOW WHAT TO PRAY FOR**



**MANY INFALLIBLE PROOFS—Continued.**

and honey. On another occasion when Jesus appeared to His disciples He breathed upon them, saying, "Receive ye the Holy Ghost." All the essential evidence that Luke was seeking He found and diligently placed it on record.

Now we come to the final essential. If Jesus were not a ghost, but was really alive—then He must be substance. We must bring that honest doubter, Thomas, into the witness-box now. He had emphatically said that unless he placed his finger into the nail-prints he could not believe. The very next time Jesus appeared unto the disciples, Thomas was with them, and was invited by Jesus to place his finger into the nail-prints. Jesus also challenged the others, "Handle me and see, for a spirit hath not flesh and bone as ye see me have." Here, surely enough, was all the evidence needed. Jesus was risen indeed, and had proved it by many infallible proofs. The tomb was empty, He Himself could walk, speak, eat, breathe, and was solid substance that could be touched and clasped. He is alive for evermore. Death has been conquered. Jesus rose triumphant, completing our salvation in that act.

There were some who did not recognise the Risen Saviour. They were journeying down to Emmaus and their eyes were by consequence "holden." So many are like this today. Many would make their weary pilgrimage to some tomb fondly to embalm a cherished memory, not fully realising that HE IS RISEN. He has triumphed over sin, and death and hell. No longer need we regard ourselves as defeated, He arose victorious, and He lives for evermore. We can approach Him as coming to a living Saviour who seeks to impart that resurrection life to those who trust Him. He wants us to rise to walk in newness of life now, ready for that day when the trump shall sound and the dead in Christ shall rise, and we which are alive and remain shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord, enjoying to the full resurrection life and sharing in His resurrection glory.

**BROADCASTING**

Alveta E. Wiemann

There's a mighty broadcast station  
With no limit to its span,  
It moves planets in their orbit,  
And it sways the thought of man;  
Tune in.

From this source all life is fashioned,  
Tempered by the will of God,  
And we move and have our being  
In this realm above the clod;  
Tune in.

So when worldly cares beset us,  
And the static dulls the ear,  
It is well to set our dial  
On this station sounding clear;  
Tune in.

Time and tide shall not affect it,  
Nor the storms that circle round;  
The receivers tuned to Heaven  
Are the ones that catch the sound;  
Tune in.

# Elim Youth Page

We are Crusading for Christ

"We Fight the good fight"

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

## The National Shield MERRIOTT

We send our hearty congratulations from the whole of the Elim Youth Movement to the champions of the National Sunday School Scripture Examination of the Elim Churches. They put up a fine show and we give them three long and lusty cheers. We would not forget the "runners-up," **BANGOR** for the Shield, and **PONTARDULAIS** for the Diploma.

You will want to know the names of the first ten, so here they are with no further ado.

For the Shield :

Merriott  
Bangor  
Bristol  
Glasgow  
Ballymoney  
St. Peter Port  
Carlisle  
Watford  
Cardiff  
Ilford

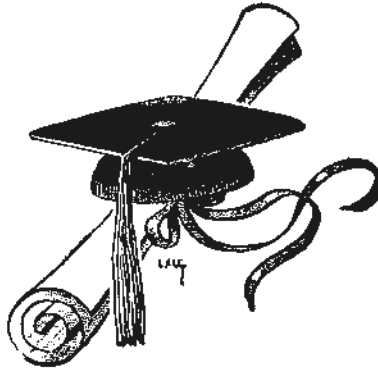
For the Diploma :

Carlisle  
Pontardulais  
Mountain Ash  
Ilford  
Bangor  
Barnsley  
Yeovil  
Halifax  
Merriott  
Watford

For four solid days (we knew they were solid because they were very heavy), twelve Elim Ministers toiled at their tables in the Elim Bible College library striving to be fair and accurate in their marking of the Sunday School Scripture examination papers. We are very grateful to the kind (I am sure they were by their generous marking!) gentlemen for their noble assistance to the members of the Elim Youth Committee who came to London especially to do the job. Pastor P. S. Brewster wrenched himself away from his multitudinous (you can see I have been amongst our scholars!) duties and so did Pastor T. W. Walker who both travelled from afar to join the remainder of the examiners who hurried to the Elim Headquarters from the different parts of London and nearby towns. We would say a big "Thank you" to all of them for the generous gift of their time and talents for the sake of our Youth.

What happened to your school? Did it reach the first ten? If you want your school to win the Shield in 1955

## The Winners!



## The Diploma of Merit CARLISLE

you must enter the examination and get all your Sunday School chums to do the same. Merriott Sunday School entered all but two of all eligible scholars in its Sunday School. Make up your mind now that your school will be the winners next year. Study the Scriptures well—get into your stride early so that you will have all the answers ready and obtain 100 per cent. There were some who obtained 100 marks during this year's examination, which speaks well for their teachers who trained them. Over 1,300

boys and girls sat the examination and I am proud to say that the standard of most of the scholars was very good. Although you were good this year, you must be even better next year.

### NEWS KALEIDOSCOPE

● **Kirkintilloch**—Pastor Wynne Lewis writes, "God is blessing us in our Youth work here. The Sunday Schools and Junior Crusaders still flourish. The Sunday School in the Temperance Hall now has an average attendance of sixty, whilst the Sunday School in a new housing scheme in Kirkintilloch has a regular attendance of seventy children. God willing, we intend very shortly to open another Sunday School in another new housing scheme." Go to it Kirkintilloch—you are doing really well, may God bless you. Of the Junior Crusaders branch, which is only a month old, he writes, "Already we have over forty members. Last week the attendance was thirty-six . . . these teen-agers are starting to come to our regular midweek and Sunday services, and some are bringing their parents with them."

● **Millisle, Northern Ireland**—Pastor J. Smith has sent on to us a newspaper report of the Millisle Sunday School which reads, "On Thursday of last week the Millisle Elim Sunday School held their annual children's party in the Elim Hall, Moss Road. The evening's proceedings began with tea . . . a varied and most enjoyable programme . . . of dialogues, duets, recitations, and solos by members of the Sunday School. Mr. Duncan, of Belfast, carried out the duties of M.C., and Mr. Muckle, Church elder and Sunday School Superintendent, thanked the children who gave such a splendid performance . . ."

● **Mansfield**—Pastor Leslie Wigglesworth visited the Sunday School and asked the boys and girls what stories they would like to hear, enumerating a few, about an elephant, a lion, a crocodile, a leopard, a hippo. The first choice by the girls was for a story about a leopard. When the boys were asked for their choice, one lad shot up his hand and shouted, "The one about the Hippodrome, please sir!"

● **Glossop**—We have heard from Pastor W. J. Allen that their Sunshine Corner meetings are now double in number to what they

● **Crusaders meet in North London**—Crusaders in North London welcomed the National Youth Secretary as the guest speaker at two Crusader Conferences recently held in the eastern and western sections of the Presbytery. After a time of open worship, each meeting was opened for the discussion of subjects previously sub-

mitted by the various branches. Topics such as the Christian's attitude to T.V., and recreation drew forth animated, but friendly, discussion which revealed the encouraging fact that, generally speaking, Elim Youth has a sensible attitude to these things and seeks a scriptural basis for its personal decisions in these matters. Discussion on the subject of reaching the Youth of today put a vital emphasis upon the importance of personal work by young people amongst their own generation. In the closing messages Pastor Davies made splendid use of the opportunities of speaking directly to young people—stimulation to service, encouragement amidst difficulties were derived from his words.

The meetings were well supported by the Ministers of the Presbytery, and ably convened by the Youth Commissioner for North London, Pastor J. Lancaster.

● **Just a thought**—If you don't stand for something you'll fall for anything! Let us be decisive in our Christian living, by living for Jesus.

were several months ago, and this has been due to open air meetings in the local park. A good idea if the local Council gives permission!

● **Clapham**—The first anniversary of Sunshine Corner was held recently which was well attended by parents and friends of the children. The children took the first part of the service with illustrated recitations, a dialogue by two girls on telephones (Mrs. Pearce, the leader, did not say they were the "Hullo Girls"), and three song pieces by the Clapham Children's Choir. Pastor George Hillman was their Guest speaker and there was not a murmur during his interesting illustrated talk. Since twelve months ago when the Sunshine Corner meeting commenced with twenty-six children the numbers have greatly increased.

## THE DESPISED CHAIR

### *A Story of the last war*

There it stood, in the cupboard under the stairs. It must have been many years old; the old-fashioned chair which might have belonged to Great-Grandmama. Scratched and worn, with its high back; just another piece of lumber that ought to have been thrown out. Then, on one of those nights in the war when death rode overhead, there was a crash, and the house twisted open. When the dust had died down, we began a frantic search for our five-year-old. We heard a cry and there, under the stairs he was—safe, the timbers supported over his head by the high-backed chair, creaking and groaning, but holding safe!

Christ, too, was "Despised and rejected" (Isa. liii. 3). He who is the Rock in which we can hide; and on which our enemies will be broken; who died for our salvation, that we might be safe for ever (John iii. 16). Shall we not turn to Him NOW?

—W. H. HEDDIGE.



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor H. A. Court.

**EASTER SUNDAY, April 18th.** John xx. 1-18.

"She had seen the Lord (v. 18).

Yes, she had seen **Him**. A new day had dawned for Mary—the Resurrection day. Her hopes, her expectations, had been buried with Him in the tomb. Life had become a dismal yesterday without the promise of a tomorrow. And now life has begun again. Life, radiant, revitalised, was hers. She had seen Him. The blackness of the tomb is forgotten in the glory of this new dawn. What does the Resurrection mean to us? Let us raise our hallelujahs as today we share with Him the wonder of a new day that has—dawned—but to which there is no sunset.

**EASTER MONDAY, April 19th.** John xx. 19-31.

"My Lord and my God" (v. 28).

Thomas's slowness to receive the truth has turned to our advantage. For his contact with his Lord so firmly identifies the Claimant with the Crucified. This shrewd man was not to be put off by what might have been a substitute. A man living after death was something new, and to believe it was putting faith to a severe test. Let us not be too critical, for we have been doubters in lesser issues. But when he touched his Lord Thomas knew, and in that knowledge was acknowledgment. My Lord! My God!

**TUESDAY, April 20th.** John xxi. 1-14.

"Jesus stood on the shore" (v. 4).

An empty barren night. A bright happy morning. Had Jesus not been on the shore that morning a little company of dejected men would have slunk off home, and the gloom would have continued all day. But Jesus stood on the shore. And the morning was radiant. Not at first, for they failed to recognise Him. Just as the sun can be behind a cloud. And then the cloud moved and the glory that was Jesus (and still is Jesus!) burst upon them. And it can be that way with us. When things have gone the wrong way, and the heart is heavy with disappointment, let us look up to see Jesus standing on the shore.

**WEDNESDAY, April 21st.** John xxi. 15-25.

"The third time" (v. 17).

Jesus was penetrating the inner recesses of Peter's heart. At first it seemed a reasonable question. And when it was asked the second time Peter was not disturbed. But this third time of asking was getting somewhere. We are not surprised that it grieved Him. Could these questions be put to us how would we feel? Especially if it got to the third time. Does He question my love? If so, why? Putting aside the excuses that come so readily, how do I face the challenge of His omnipotent penetration?

**THURSDAY, April 22nd.** II. Chronicles x. 1-19.

"Old men . . . young men" (v. 8).

It is a good thing to see Youth being enlisted in these days in the cause of Christ, and we should do all in our power to encourage them. They have vigour, enthusiasm and the ability to pursue it, and they have their life before them. But it is a mistake to set aside those whose lives are rich in experience, whose store of wisdom has increased by the years. Rehoboam committed a crowning act of folly when he set aside the counsel of the old men in favour of that of the young. Old men's counsel can be good reins to the younger ones.

**FRIDAY, April 23rd.** II. Chronicles xii. 1-16.

"Instead of which . . . brass" (v. 10).

The service of the Lord, in the Temple, employed vessels of gold. And gold is a pure metal. The substitutes that were employed were of brass, an inferior alloy. Rehoboam had to use the substitutes because he lost the proper ones. Shishak had taken them. And he had taken them because God had allowed it. And God had allowed it because Rehoboam had forsaken Him. Which chain shews us that we may be left with cheap imitations when we get away from God. Let us see to it that our worship is not brass instead of gold. God asks for gold; let Him have it.

**SATURDAY, April 24th.** II. Chronicles xiii. 1-12.

"There are with you golden calves" (v. 8).

Idolatry dies hard. This occasion is long removed from the Aaronic introduction so much earlier, yet it still appears to be in the hearts of the people. How strange that men resort to such futilities. They lost the battle. For golden calves are powerless in emergencies as well as at all ordinary times. Our age produces the same type of men. Often we attribute to ourselves what God has done for us. We praise our own brawn and brain. We defy our race, which is no better than the calf-worshippers did. And it looks as though we (the human race) are losing the battle. We are not so clever as we thought.

# COMING EVENTS

**BRAINTREE.** April 25. Elim Church. London Crusader Choir. 6 p.m.

**BRITON FERRY.** April 24, 27, 28. Elim Church. Minister's Anniversary. Sat. at 7. Sun. 11 and 6.15. Speaker: Pastor W. G. Davies (A.O.G.). Tues. and Wed., 27 and 28, at 7. Pastor J. J. Morgan, President. Items in song by Neath Elim Church Choir and Miss Mair Jones. Convener: Pastor H. L. Dawson.

**BRIXTON.** Elim Church, Milstead Street, off Blenheim Gardens. Sunday, April 25. Special visit of Mr. S. Hannah, of East Ham. 6.30 p.m.

**BRIXTON.** Elim Church, Milstead Street, off Blenheim Gardens. Sunday, May 2. Special visit of Mr. T. Couchman. 6.30 p.m.

**CHELMSFORD.** April 25. H.M. Prison. London Crusader Choir, 2 p.m.

**KINGSWAY HALL,** London. April 24. Silver Jubilee Festival of London Crusader Choir, 7 p.m. Those taking part include: Rev. A. Goodwin Hudson and Eric Ball. Reserved seats 2/6 each. Hundreds of unreserved seats. Doors open 6.30 p.m.

**PORTADOWN.** May 1-3. Elim Church, Clonavon Avenue; Annual Pentecostal Convention. Speakers: Pastors Joseph Smith and Stanley Brown, also Messrs. Peter Stevenson and James Gibson with Kilsyth Harmony Quartet. Sat. at 3 and 7. Sun. at 11, 3 and 7. Mon. at 8. Convener: Pastor Ronald Reid.

**QUEENSWAY,** London. Please note new address: West London Christian Fellowship, Penzance Street, Holland Park, W.11. Pastor J. Lancaster. (5 mins. from Holland Park Underground Station.)

**SPARKBROOK.** April 24-27. Elim Church, Golden Hillock Rd. Annual Spring Convention. Speakers: Pastors A. J. K. Magee and J. Tetchner. Sat., Mon. and Tues. at 7.30. Sun. 11 and 6.30. Convener: Pastor William J. Patterson.

**SWANSEA.** April 24-26. Elim Tabernacle, New Orchard Street. Services celebrating Pastor A. V. Gorton's twenty-five years' ministry in Elim. Speaker: Pastor J. J. Morgan (Elim President). Sat. and Mon. 7.15. Sun. 11 and 6.30.

**SWINDON.** April 11-18. Coronation Temple. Osborne Street. Coming of Age celebrations. Pastor L. V. Tiller (Palestine Costume and Custom addresses). Sun. 11 & 6.30. Week-nights 7.30.

## NATIONAL YOUTH SECRETARY'S VISITS

The National Youth Secretary will visit the following churches: April 25-26, Canning Town.

## MISSIONARY ITINERARY

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo will visit the following churches, and where convenient will show films of his work on the mission field: April 18, Canning Town. 25, Eastbourne.

## EASTER CONVENTIONS

**BARNSELY.** April 16-19. Easter Convention. Elim Church, Nelson Street, Barnsley. Good Friday and Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6.30. Speaker: Pastor Frank Horner. (Cups of tea between meetings on Monday).

**BELFAST.** April 18-22. Ulster Temple, Ravenhill Road. Easter Sun. 11.30 and 7. Mon. 11.30, 3 and 7. Tues. 3 and 7. Wed. and Thurs. 8. Speakers: Evangelist James White, California, U.S.A., and Pastor Selwyn Homer, England. Refreshments obtainable between services.

**BIRMINGHAM.** April 15-20. Elim Church, Graham Street. Annual Easter Convention. Speakers include Pastors H. A. Court and F. Stemmung. Thurs. 7.30. Good Friday 11 and 7.30. Sat. 7.30. Sun. 11 and 6.30. Mon. 11, 3 and 7. Tues. 7.30.

**CHELMSFORD.** April 16-22. Elim Church, Mildmay Road. Easter Convention. Speakers: Pastors H. Palliser (Edinburgh), and H. Jones (Barry). Good Friday 11, 3, and 6.30. Sat. 7.30. Sun. 11, 6.30. Tues., Wed., Thurs. 7.30. Redemption Hymnal. Full tea Good Friday.

**CLAPHAM.** April 16-22. Elim Church, Carfax Square, Clapham Park Road, S.W.4. Easter Convention. Speakers: Pastors J. C. Kennedy, Pastor E. Scrivens, W. J. Maybin, and Eldin Corsie. Also Mrs. J. C. Kennedy and the Kennedy-Corsie quartet. Services Good Friday 11 and 7. Sun. 11 and 6.30. Week-days 7.30. Convener: Pastor Frederick A. Hodge.

**CROYDON.** April 15-21. Elim Church, Stanley Road. Easter Convention. Thurs. 7.30. Good Friday 11 and 7. Sat. 7. Sun. 11 and 6.30. Tues. and Wed. 7.30. Speakers: Pastors J. T. Bradley, W. J. Maybin, J. Osman. Convener: Pastor H. Burton Haynes.

**EAST HAM.** April 15-21. Easter Convention. Elim Church, Central Park Road. Special speaker: Pastor A. Wilson (Ireland). Coulsdon Church Choir will sing on Good Friday. Good Friday 11, 3, and 6.30. Sun. 11 and 6.30. Tues., Wed. 7.30.

**EXETER.** April 18. Elim Church, Paris Street. Visit of Pastor L. G. Roberts. 11 and 6.30.

**ILFORD.** April 16-22. Easter Convention. Elim Church, Scrafton Road. Fri. 11 and 7. Sat. 7. Sun. 11 and 6.30. Tues. to Thurs. 7.30. Speakers: Pastors T. L. Middleton, A. J. Chuter, J. Karamadzanis.

**KINGSTANDING.** April 16 and 18. Elim Church, Warren Road. Good Friday 11. Sun. 11 and 6.30. Speaker: Pastor F. Lavender.

**KIRKINTILLOCH.** April 16-21. Elim Church, Alexandra Street. Easter Convention. Speakers: Pastors W. H. Urch, and Richard Lighton. Sun. 11.30 and 6.30. Week-nights 7.30.

**LEEDS.** April 16-22. Foursquare Gospel Church, Bridge Street, off Lady Lane. Annual Easter Convention. Good Friday, 7. Communion Service. Sat. 7. Sun. 10.30, 2.30, and 6.30. Mon. 11, 3, and 6.30. Tues. 3 (Missionary Meeting) and 7. Wed. and Thurs. 7.30. Speakers: Pastors W. G. Hathaway, J. Lancaster, A. F. Missen, Joseph Smith, and Leslie Wigglesworth. Soloist: Miss Mair Jones (South Wales). Cups of tea between the meetings on Monday and Tuesday. Conveners: Pastors O. G. Miles and J. E. Moore.

**LEYTON.** April 16-22. Elim Church Vicarage Road. Easter Convention. Good Friday 3 and 7. Sat. 7. Sun. 11 and 6.30. Tues. and Thurs. 7.45. Speakers: Pastors E. F. Cole and W. J. Maybin.

**LOWESTOFT.** April 16-23. Elim Church, Milton Road. Good Friday 11 and 7. Sat. 7.15. Easter Sunday 11, 3, and 6.30. Easter Monday 3 and 7.15. Tues., Wed. 7.15. Thurs. 3 and 7.15. Speakers: Pastors Charles Brookes and S. Thompson, B.Comm., A.C.C.S. Convener: Pastor George Backhouse.

**PRESTON PARK.** April 16-21. Elim Church, Balfour Road. Speaker: Pastor R. J. Morrison. Good Friday 3 and 6.30 (tea between meetings, but please bring own food). Sun. 11 and 6.30. Tues. and Wed. at 7.30.

**ROTHERHAM.** April 15-20. Elim Revival Centre, College Road. Annual Easter Convention—Thurs. to Tues.—Week-nights 7. Sun. 11 and 6.30. Speakers: Pastors A. Barrie, J. Bradley, P. Dyson and M. D. Thomas. Convener: Pastor A. A. Biddle.

**SCARBOROUGH.** April 16-19. Elim Church, Murray Street. Easter Convention. Good Friday 10.30 and 6.30. Sat. 7. Sun. 10.30 and 6.30. Mon. 3 and 6.30. Speakers: Pastors C. J. E. Kingston and F. Shadlock. Convener: Pastor E. Jarvis.

**SCUNTHORPE.** April 16-20. Elim Church, Ferry Road. Week-nights 7. Sun. 11 and 6. Easter Monday, United Rally, 3 and 6.30. Tues. 2.45 O.A.P. Rally. Speakers: Pastors E. Steele and F. J. Day.

**SHEFFIELD.** April 16-20. Elim Church, Howard Street. Annual Easter Convention. Good Friday 7.30. Communion Service. Sat. 7. Sun. 10.45 and 6.30. Mon. 3 and 7. Tues. 7.30. Speakers: Pastors L. W. Green, D. E. Dean, and D. G. Hathaway. Cups of tea between the meetings on Monday. Convener: Pastor S. Penney.

**SOUTHEND-ON-SEA.** April 16-18. Elim Church, Seaview Rd. Easter Convention. Special speakers: Pastors Stuart Snoxell (Eire), and A. S. F. Horne (Exeter). Good Friday 11, 3, and 6.30 (Tea provided). Sat. 3.30 and 7 (Cups of tea). Sun. 11 and 6.30.

**SOUTHPORT.** April 16-21. Elim Church, Manchester Road. Easter Convention. Good Friday 10.45. Sat. 7.30. Sun. 10.45 and 6.30. Tues. and Wed. 7.30. Speakers: Pastors F. Byatt and L. Lambert. Supporting Wigan on Easter Monday.

**SWANSEA.** April 15-20. Elim Tabernacle, New Orchard Street. Annual Easter Convention. Speakers: Pastors W. Plowright and H. Ward, B.D. Good Friday and Sun. 11 and 6.30. Mon. 3 and 7. (Cups of tea.) Thurs., Sat. and Tues. 7.15.

**WIGAN.** April 16-22. Easter Convention. Good Friday at 7. Sat., Tues., Wed., and Thurs. at 7.15. Sun. at 11 and 6.30. Mon. 3 and 6.30. Cups of tea provided between services. Speakers: Pastors F. Byatt; L. Lambert and Mr. Woodmansey.

## LATE NEWS

Arrangements have been made to record, at the Royal Albert Hall on Easter Monday, two of the hymns sung by the congregation, in order to make gramophone records.

## Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday. 30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid. Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bangor, N. Ireland.**—Rathmore House, 194, Seacliffe Road. Sea-front; adjacent sandy beach, putting and tennis greens; h. & c., spring interiors; superior catering. Special quotations for parties. Enquiries: Pastor and Mrs. Wesley Gilpin. 'Phone 1405. C.10

**Bournemouth.**—Crosbie Hall, Florence Road, Boscombe; open all year; homely, Christian fellowship; moderate inclusive terms; good food; h. & c., gas fires, interior springs, all rooms; few minutes sea; 'Phone 34714. Brown. C.12

**Bracklesham Bay.**—For hire, 4 berth Berkeley Courier; private site (4 caravans), near beach; bed linen only not supplied; calor gas cooking and lighting. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.53

**Cornwall.**—Furnished chalet to let at Hayle Sowans, sleep four; near sandy beach and stores; from April to 17th July and all September. Mrs. Barter, 52, Fore Street, Beacon, Camborne. C.54

**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.)

**Guernsey.**—Come to sunny Guernsey. Christian fellowship; central, near bays, town, Elim Church, bus routes; h. & c., bath-room. Mrs. Ogier, Minden Villa Guest House, Rocquettes, St. Peter Port. 'Phone: Guernsey 489. C.11

**Ifracombe, Devon.**—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.1

**Newquay, Cornwall.**—Delightfully situated Christian Guest House; happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.8

**Torquay.**—Holiday accommodation available in modern detached house; every consideration assured; terms moderate. Mrs. Hughes, 37, Shipway Avenue. Telephone 63687. C.52

**Weston-Super-Mare, Somerset.**—"Beachlands" Uphill Road.

Telephone 601. Recommended comfortable Guest House; residential area; minute sea, buses; personal service; farm produce; good cooking; interior mattresses; h. & c. Book early. Mr. and Mrs. Hilton. Late members of Graham Street, Birmingham. C.15

**Worthing.**—Recommended board-residence; good food; Slumberland beds; two minutes sea and bus: Elim members. S.A.E. Mrs. L. Furze, 63, Ham Road. C.46

### MISCELLANEOUS

Wanted, a qualified single male teacher to supervise schools for African children in Southern Rhodesia. Apply to Missionary Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

### BIRTH

**Cooper.**—On March 14th, to Mr. and Mrs. H. Cooper, members of Elim Church, Bolton; God's gift of a daughter, Valerie.

### MARRIAGES

**Kenward; Nunnerly.**—On April 3rd, at Elim Tabernacle, Stanley Road, Croydon, by Pastor H. Burton Haynes; Richard Thomas Kenward to Rosa Nunnerly (both Elim Crusaders).

**McCurry; Hance.**—On March 16th, at Ulster Temple, Belfast, by Pastor W. J. D. Maybin and Pastor G. McClements (Baptist); Thomas McCurry to Betty Hance.

**Phillips; Jones.**—On April 3rd, at Noddfa Elim Church, Mountain Ash, by Pastor W. J. D. Maybin; Graham Lewis Phillips to Joyce Elizabeth Jones.

**Walk; Hicks.**—On March 27th, at Elim Tabernacle, Stanley Rd., Croydon, by Pastor H. Burton Haynes; Alan R. Walk to Esther Hicks.

### WITH CHRIST

**Goldsmith.**—On March 26th at Lowestoft Hospital, Henrietta Goldsmith, aged 91 (mother of Mrs. Backhouse). Funeral conducted at Kinkley Cemetery by Pastor George Backhouse. Life's work well done.

**Holyhead.**—On March 16th, Miss May Holyhead. Funeral conducted by Pastor F. Shadlock. "Till He come."

**Jeffery.**—On the 26th March, Mr. Jeffery, beloved father of Mrs. Webber, member of Noddfa Elim Church, Mountain Ash. Funeral conducted by Mr. R. Castree, Mr. E. Christopher, and Pastor W. J. D. Maybin.

**Lee.**—On March 24th, Laura Ellen Lee, aged 71, of Lowestoft. Funeral conducted by Pastor George Backhouse.

**Marshe.**—On March 21st, Mrs. Marshe, beloved mother of Mrs. Dally, member of Elim Church, Mountain Ash. Funeral conducted by Pastor W. J. D. Maybin.

**Roddis.**—On March 21st, George John Roddis, aged 72, beloved deacon of Elim Church, Seaview Road, Southend. Funeral conducted by Pastor J. A. Wright. "At home with the Lord."

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