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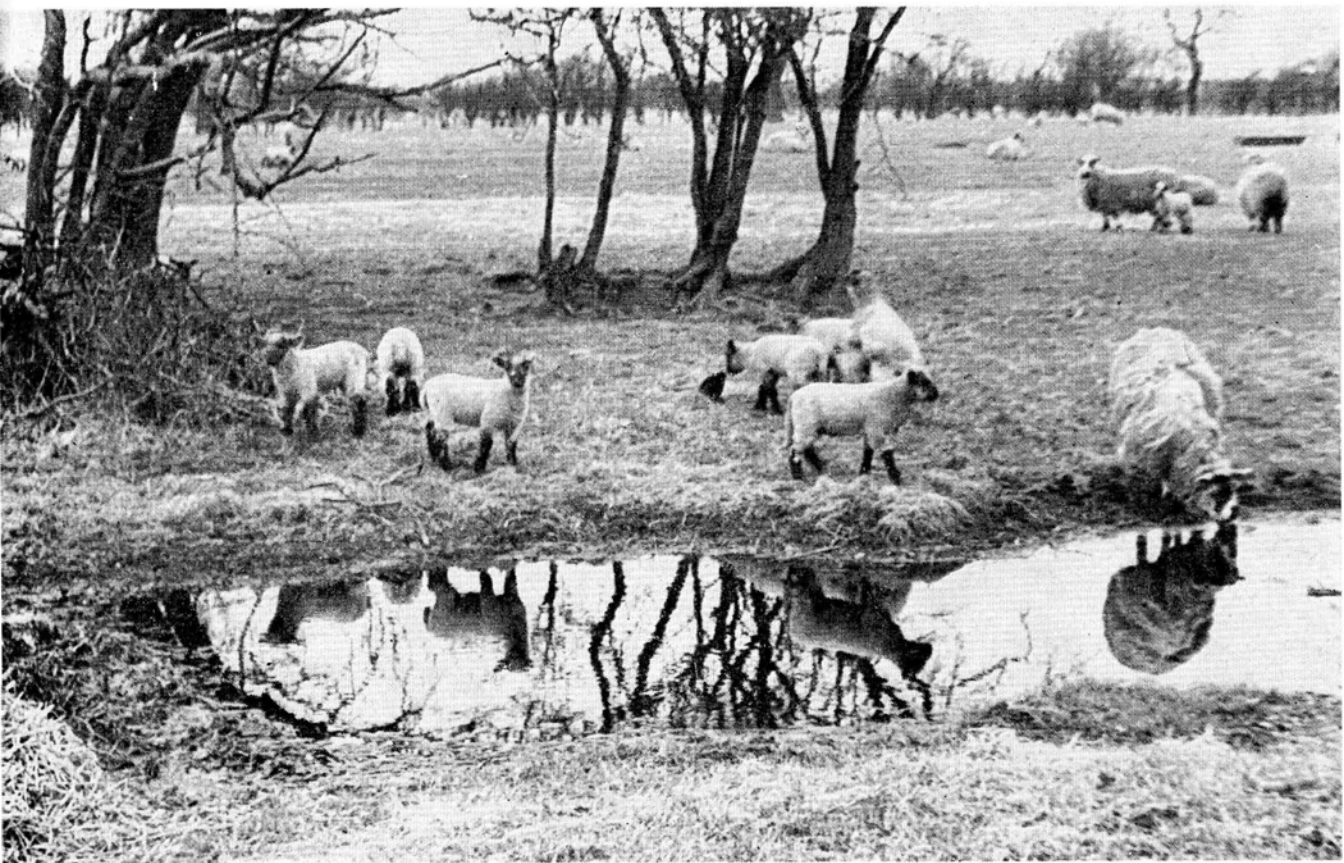
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THE ELIM EVANGEL



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SPECIAL EASTER NUMBER

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editor : Aubrey Hathaway, B.A.

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Reflections on the Lamb of God.

Photo by A. Lawrence.

EDITORIAL COMMENT

"Lo, the winter is past"

SPRINGTIME is with us once more, and how welcome the bright, sunny days, the longer evenings and especially the warmer weather. Life seems to take on an altogether different aspect after those long and dreary days of winter, "Lo, the winter is past . . . the flowers appear on the earth; the time of the singing of birds is come," says King Solomon. He must have felt as we do, as he looked forward to this choicest of seasons. Poets through the ages have dwelt on this theme as they have looked on the golden daffodils, the fresh buds on the trees and the lambs as they gambol in the fields.

Surely it is more than coincidence that this is also the time traditionally celebrated as the anniversary of the resurrection—Christianity's greatest event. Let critics, if they will, suggest that Easter is but the inheritance from traditions older than Christianity; we prefer to see in the relation between spring and the resurrection a Divine purpose, for both speak of life from death, of the new arising from the dust of the old . . . of the very essence of the Christian Gospel.

"Lo, the winter is past." So must the disciples have felt when the great truth of the resurrection finally dawned on their reluctant minds. The despair born in their hearts as they watched the expiring gasp of their Companion and Lord gave place to the triumph of His rising. Now the flowers had appeared, the time of singing was come. No wonder Luke's gospel ends on this note: "They . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

"Lo, the winter is past" for us too, for the dark night of sin is over, redemption's price is paid and "it is morning in my heart." There is a song in our hearts, for the Christian's natural state is one of joy. Christ is risen, and in His risen fullness He indwells our hearts, making us to rejoice. There is springtime in our hearts, for the Sun of righteousness is risen with healing in His wings. Our lives too are beautified by the flowers of Christian graces, and the fruits of the Spirit-filled life will surely follow, for such is the promise of springtime.

"Lo, the winter is past." For you maybe it has been a time of unwanted seclusion, a testing time for faith, a day of darkness. But now we see the signs of spring, and their message to you is this: "Christ is risen, Hallelujah." Jesus lives; He has conquered death, and He lives to bring the victory of His resurrection into your life, so that you may enjoy a share in His triumph, a new infusion of His Divine life. Will you join this Eastertide in lifting your voice again in praise with us as we celebrate the great fact that "Up from the grave He arose . . . Hallelujah, Christ arose."

Easter Greetings from the Editor

THE PRINT OF THE NAILS

By MICHAEL HORBAN

"In His hands the print of the nails" (John 20:25)

IT WAS a high moment of faith and confession when eight days after the resurrection Thomas saw the hands of Jesus. A week earlier Jesus had shown Himself to the other disciples, but Thomas was absent. This follower could not comprehend the fact of the resurrection. Jesus met this doubt with acceptable proof. "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (John 20:27).

As Jesus drew back the long sleeves and they beheld His hands, great truths came into focus. Questions and doubts gave way to faith and worship. Thomas saw that Jesus was worthy to receive his "My Lord and my God."

The hands of Jesus—especially as Thomas saw them that day—are a very interesting meditation. The whole world needs to consider those hands and be not faithless but believing. Three great truths come to mind as we think of what it meant to Thomas to look at those hands and make his confession.

INCARNATION

These were hands of flesh. But now it is perfectly clear to this disciple that Jesus is Lord and God. The Word was made flesh. With these hands God touched human lives. With these hands He reaches and lifts fallen men. With these hands He gives us every blessing. And God has nothing to give outside of Christ. "The Father had given all things into His hands."

The prophets had spoken of "the arm of the Lord." Now Thomas saw it. The hands that, raised in beckoning, had called him from his task to follow Him were Divine hands. "In Him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). God was in Christ. These hands showed Thomas that Jesus is Emmanuel—God with us.

What is God like? The answer of Jesus is: "He that hath seen Me hath seen the Father" (John 14:9). In Him we see God.

ATONEMENT

The hands that Thomas saw were wounded—pierced! These were the hands of the One who fulfilled the covenants of God, the hands that after supper took bread and cup and gave them to eat and drink, in testimony of the body broken and the blood shed for their redemption. These were the hands of the One who came to minister and give His life a ransom for many.

Our salvation is in these hands. Isaiah spoke of this atonement when he said, "He was wounded for our transgressions, He was bruised for our iniquities... the Lord hath laid on Him the iniquity of us all." Christ's death is God's gospel.

Think of it—the hands of God nailed for our sins. These wounded hands tell us a great deal about God. They tell us of a love that is for ever reaching out after the sinner. God would rather be nailed to the cross than see us perish. He took the "beating" for us. That is the significance of Calvary. He died for our sins.

These were the hands that carried our sins and sorrows away.

*"The shame He suffered left its brand
In gaping wound in either hand."*

No one can stand in the presence of these hands and say: "I can take care of myself." The wounds of Jesus show us that we all need a Saviour, who alone can wash, cleanse and heal us from our sins. Each one must confess:

*"Nothing in my hand I bring,
Simply to Thy cross I cling."*

Bridging Heaven And Earth



The nail-prints tell us that the sin-debt is wiped out. God has done it. We can count on it. This atonement changes our fate for ever. We are redeemed unto God. We too can say, "My Lord and My God." How wonderful !

RESURRECTION

Finally, the hands of Jesus proclaimed that death had been conquered and that the resurrection of the body is a fact. Here is the answer to the oft-repeated question : If a man die, shall he live again ?

This miracle is God's YES.

Luke says, "He showed Himself alive after His passion by many infallible proofs." Jesus had said that His resurrection from the dead would be the standard miracle and proof that He was the Son of God. He claimed that He was the Resurrection and the Life. And is there any other conclusion that we can draw from this? He is the answer to death.

It was a triumphant Christ who showed His hands to the bewildered disciple. And we need to remember that Calvary and Easter are only three days apart. Jesus

was on the cross only one day. He lay in the tomb only three days.

Pilate, Herod, Caiaphas, Judas and others who seemed so powerful are dead. Their bodies are turned to dust. Their spirits are in the hands of God for judgment. Jesus, however, is gloriously alive and exalted. And He has the keys of death and hell.

If we can confess with Thomas, "My Lord and My God," we share in that victory. His promise is, "Because I live, ye shall live also."

Some day He shall appear again from heaven, and we shall see Him as He is. Amid the perfection of heaven, we shall look at His hands. There He will bear scars throughout eternity as a Lamb that had been slain. Marks of redemption permanently imprinted :

*"I shall know Him, I shall know Him,
As redeemed by His side I shall stand.
I shall know Him, I shall know Him,
By the prints of the nails in His hands."*

Pentecostal Testimony



THE KEEPER OF THE BOOK

Hello Sunbeams,

Sally and John were always pleased when Uncle Tom came to see them. They liked his smart uniform (he was a Royal Marine), but best of all they loved the strange and interesting stories he had to tell. He taught them how to drill too, and they spent many happy hours marching up and down the garden path shouting orders one to another.

Their very favourite story was the one Uncle told about the keeper of the book. They would ask Uncle Tom to tell it again and again. Uncle Tom liked it too, it was about his rivals the guards. He had taken the children to see them outside Buckingham Palace, and he had explained to them the fierce rivalry that exists between the two regiments, each one trying to outdo the other in smartness and efficiency. Sally and John agreed that the Royal Marines were the better of the two regiments.

One day Uncle Tom had to visit the Guards' barracks with a message. He was dressed in his very best uniform with his lovely scarlet sash and his gleaming buttons. He spent a long time polishing and cleaning his uniform before he went. He knew that

every eye would be upon him. Uncle Tom was shown into the guardroom and there he gave his message to the sergeant of the Guards resplendent in his uniform. Before Uncle Tom had scarcely got the words out of his mouth a great cry went up throughout the barracks. "Fetch me the keeper of the book," bellowed the sergeant of the Guards. From one to the other the word was passed on, and all Uncle Tom could hear was "the keeper of the book" repeated again and again. Finally, a guardsman arrived in the guardroom with an enormous book chained to his wrist.

Again Uncle Tom repeated his message, and it was duly noted in the large volume. Uncle Tom said that everything that happened was written in the book. Crimes and punishments, good or bad, all had to be recorded by the keeper of the book. What an important book it was; no wonder it was chained to the keeper's wrist. Uncle Tom said it reminded him of the book in Revelation 5. There was a great book sealed with seven seals. No one was worthy to be the keeper of that book but the Lord Jesus. I am glad that Jesus is the keeper of the book in heaven. All those who belong to Him have their names written in the Lamb's book of life. Some day that book will be open and we shall see our names written there.

Sally and John liked to be reminded each time they heard the story of the great keeper of the books in heaven. When the great cry goes up for the books to be open, Sally and John know that their names will be there and Uncle Tom's too. I wonder if yours will be. 'Bye now, Sunbeams.

God bless you all, AUNTY DOROTHY.

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL.

Criticisms answered

BITTER controversy has raged around the teachings relating to the Holy Spirit, and especially those doctrines which demand some physical manifestation. Many of the criticisms are invalidated by their lack of scriptural support, others are just puerile and based on prejudice.

Perhaps one of the biggest bogies brought along to frighten the timid saint is the suggestion that the seeker for the baptism in the Holy Spirit might receive an evil spirit. This is tantamount to charging God with lack of care or unfaithfulness. In fact, Jesus touched upon this very thought: "Ask, and it shall be given you. . . . For every one that asketh receiveth . . . If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:9-13). To say that God would subject us to the peril of demon-possession by telling us to seek for the baptism in the Holy Spirit is very near to blasphemy in our opinion.

Another criticism is that Mormons, Spiritists and pagans speak in unknown tongues. That may be true, but it is also true to say that there are many spurious coins and bank notes in circulation. The counterfeit coin does not prevent us from making use of the genuine article. If we press the argument further it could be pointed out that the simplest child knows that a copy is not possible without an original. It is to be expected that the Devil will attempt to cause confusion in the last days by imitating the supernatural work of God. The magicians in Egypt did (Exodus 7:10-12), but the final work of the Divine act was to swallow up the efforts of the enemy.

Others turn to 1 Corinthians 13:8 and ask, "But are we not taught in this verse that tongues and prophecies are to cease?" Such a question arises from a superficial reading. Three things are associated in this verse: prophecies, tongues and knowledge. None of the critics is ready to assert that knowledge has vanished away; opponents prefer to dispense with those things which seem un-

acceptable to their particular views. Moreover, the time of the passing of these three is given—that which is perfect is come. This can refer to none other than the Son of God Himself. The gifts of the Spirit are until . . .

Some folk have been scared away from Pentecostal truth by the extravagances indulged in by those who advocate it. The fear of running to excess has become a phobia. The Corinthian church was guilty of this, but Paul did not say, "Hold off these gifts, they are dangerous." No, he wrote a letter to tell them how to behave themselves and regulate what God had so graciously given them; and as though to upset the critics he adds, "Covet earnestly the best gifts" and "Follow after charity, and desire spiritual gifts" (1 Corinthians 12:31; 14:1).

Undoubtedly there is a danger of fleshly energy; that is why Paul wrote, "Let everything be done decently and in order." The risk of live flesh is far less than that of dead flesh—there is no extravagance in a graveyard.

There are some who teach that miracles and supernatural signs came to an end with the early Church. This is discounted by Peter's words when he preached the first apostolic sermon: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). There is nothing here to suggest a cessation of the work of the Holy Spirit. It is for all who are called by the Lord.

If it be further argued that the supernatural evidences were for the unenlightened days when the Gospel first made its healing way among the debased pagan nations, we need only to point to the awful conditions which prevail in the world at the present time. Never has there been a time of such uncertainty or possibility of universal doom; never was there a time when the powers of darkness expended such effort as today; we need a power that will overcome the power of Satan, and the only power by which we can overcome and witness to the truth is the power of the Gospel we preach delivered in the power of the Holy Spirit.

THE END



Women's column

By GLADYS GORTON

NO REGRETS!

"CRUCIFIED, DEAD and buried!" Dreadful words. The little band of disciples, including the women, were stunned and paralysed. How they spent the hours from nightfall Friday till dawn of Sunday we do not know. But "while it was yet dark," two of the women who had looked after Jesus' comfort from their own resources journeyed to the tomb on that first Easter morning, bearing spices to anoint His body. They did not know that Joseph of Arimathæa and Nicodemus had already performed that sad service and that Jesus had been buried with a hundredweight of spices, a prince's burial.

Each were occupied with their own thoughts. Mary Magdalene: did she have any regrets? How she loved Him! Had she done all she could for Him when He was alive? If only she had done more . . . The other woman Mary (Salome): did she have any regrets? She was the wife of Cleopas and the mother of James and John, who were very close disciples of Jesus. She recalled how ambitious she was for her sons and how she requested Jesus to give them a special position of honour (Matthew 20: 21).

A lump came into her throat. How futile it all was in the light of the supreme sacrifice which Jesus had made on the Cross. Such things were of small importance; she knew now that true spiritual greatness was a thing not to be given but earned, and that it could be earned only through sacrifice. It seemed she could hear the quiet authoritative voice of the Master speaking: "Whosoever will be great among you let him be your minister." She had regrets. She knew that she could have acted so differently. She wished she had taken a towel and washed His feet such as He had done to His disciples.

It is often in the crises of life that we too are filled with regrets. If only this . . . if only the other . . . etc. Ah, but these women hurrying to the tomb, questioning and wondering how the great stone could be rolled away, little dreamed that they were about to experience that which would revolutionise their thinking and living. In the hardest trial, at the right time, God removes the stone. We know that Jesus lives!

It is thought provoking that Mary of Magdala was the first to whom the Lord revealed Himself after His resurrection and that Mary, who travelled with her husband from Jerusalem to Emmaus, had an unforgettable experience: "And . . . while they communed together and reasoned Jesus Himself drew near, and went with them" (Luke 24: 15).

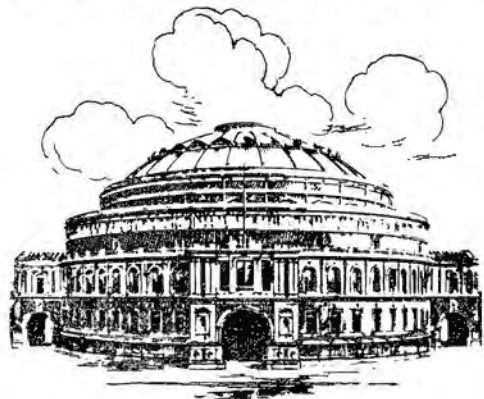
These two women were never the same again: they saw to it that they should have no regrets when they passed from the scene of time into His glorious presence. And this Easter God gives to *you* fresh chances and opportunities to please Him.

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Spotlight on Evangelism

By P. S. BREWSTER

YOUR SERVICE CARRIES ON FOR GOD AFTER YOU DIE

MOST PEOPLE are looking for a good investment, at the highest possible rate of interest. So few Christians have remembered their church in their wills in the past, but now things are changing, and it is becoming the practice to consider your church where you break bread each Sunday morning, where you first surrendered your life to Christ, where you have found so many blessings and friendships, where you found your life's partner, where the children were dedicated and later baptised in water. Far too many of our churches are struggling to make ends meet, and money is being poured out in other directions. I could cite many cases where believers have regularly tithed to their church, yet on their death have left all their money to ungodly relatives. What a blessing some of that income would have been to the church and home missions. There must be tens of thousands of pounds that have never been tithed upon, tied up in property, investment and capital. This means that Christians are going to meet their Lord leaving behind large sums of untithed money, and thus in debt to their Lord and His Church.

It is necessary to take care of needy relatives and loved ones, but there must also be left a just proportion to your church. Very few people like to talk about death, and this applies even to some of our finest Christians. Death is not something to be feared, even although it is called an enemy. It is the end of all earthly service, and the passing on to meet the Lord and to wait for the judgment seat of Christ, when the rewards will be given out. When a believer dies what is left undone must for ever remain thus. If you have fallen short in your duty to your church and in personal soul-winning, then it cannot be altered and someone else must do a double task and take your crown. If you have not tithed week by week on your income or capital, then it will be too late, for your day of giving and service will now be over. Your church and your fellow members will miss you. You will also be missed financially.

There is one thing that every Elim member could do, and then his life's work would continue even after his death. Only a few years ago to talk about money in the church, and to discuss what people should give, was a forbidden subject in this country. In America there are not so many inhibitions on this

subject. Our American brethren do not mind who knows how much they give, and they do not mind being reminded of their obligations to the cause of Christ. They are probably the most generous people in the world regarding the Lord's work. In a measure the same spirit has spread across the Atlantic and many people are much more generous in their contributions to the church and are now remembering their church in their wills. Men and women of all denominations are being awakened and seeing the need. It is much easier to talk about tithing today to a British congregation. Deep down the British people are generous and loyal, and extremely sympathetic to all causes. Only this year one wealthy business man has offered £250,000 to three denominations. If every Elim member would make some provision in his will for his own local church, no matter how small, it would bring untold blessing to our beloved movement. By so doing your usefulness and service would live on after you die. It is extremely difficult to state a figure, but if two members in every Elim church had made their church a beneficiary, then we would have approximately 700 legacies available to our diaconates. This could mean £7,000 or £70,000.

Some of our churches and ministers are having a very hard time. They are always willing to serve, and most of them are doing a magnificent spiritual work for God. The cost of buying churches and halls, of repairs and extensions, and of buying and renting houses for the ministers is almost prohibitive these days. Even the cost of campaigns and the hiring of halls and advertising is almost beyond the reach of most churches. Some people, from ignorance, may be inclined to think that money does not matter. What we need, they will say, is an outpouring of the Holy Ghost, and a liberal display of the supernatural gifts of the Spirit and deep conviction of sin. Yes, we say Amen to that, and every Elim minister is desperately praying to that end. However, this does not excuse us our duties of giving. The man of God can work more efficiently when he has no financial care and worry. He can give undivided attention to the study of the Word of God and to the visitation of his members, and to seeking after the lost. We can send out more missionaries, plan more campaigns, train more students, build more churches, deliver and print more literature. May God help us all to make more provision for the local church.

Readers will be interested to know that Mrs. Elizabeth Urch will again be speaking on the B.B.C. "Silver Lining" programme on Tuesday, April 16th, on the Home Service at 5.45 p.m. It is possible that the London Crusader Choir may also be heard in this programme.

EVIDENCES OF THE RESURRECTION OF CHRIST

By T. H. STEVENSON, MINISTER OF ELIM CHURCH, ILFORD

IN HIS BOOK *Who Moved the Stone?* Frank Morrison deals in one chapter with "the main six independent lines of critical approach" concerning the resurrection of Jesus Christ:

1. That Joseph of Arimathea secretly removed the body to a more suitable resting place.
2. That the body was removed by order of the Roman power.
3. That the body was removed by the Jewish authorities to prevent the possible veneration of the tomb.
4. That life was not really extinct, and that Jesus recovered in the cool of the grave.
5. That the women mistook the grave in the uncertain light.
6. That the grave was not visited at all and that the story about the women was a later accretion.

The writer rightly describes these assertions as "hypotheses" and "presuppositions." From such we turn aside.

In one Bible chapter, Luke 24, we are given six evidences of the reality of Jesus' resurrection. It is Luke who tells us also in Acts 1:3 that to His disciples Jesus "shewed Himself alive after His passion by many infallible proofs, being seen of them forty days." All the other Gospel writers, and the writings of Paul, give us many of these proofs during those momentous forty days. But if the last chapter of Luke were the only record, it would be sufficient to convince us of the event. How strange it seems, yet how wonderful, that Luke's six main evidences should be drawn entirely from but two of

the forty days. More strangely, Luke deals only with the first day and the fortieth day. He leaves others to describe the days between. Strangest of all, five of the six proofs concern the first day, and only the final evidence is drawn from the final day. We can but briefly examine these scriptural evidences, given by Luke, "the beloved physician."

I. THE TOMB WAS OPENED (Luke 24:2-3)

This was the story the women told to "the eleven and to all the rest." The women had gone to the tomb to anoint the body of Jesus; but were pre-occupied with the problem of removing the stone "for it was very great." "Who shall roll us away the stone?" they asked, but their query was already more than adequately answered. When they reached the tomb "they found the stone was rolled away already, but they found not the body of the Lord Jesus." Their surprise and shock was twofold, for they found what they had not expected to find: the stone was rolled away. And they found not what they fully expected to find: the body of Jesus was not there. Here is the first evidence of the resurrection of Christ: the opened and empty tomb. And necessarily so. It was not necessary for the stone to be removed that the risen Lord might get out. However, it was necessary so that the disciples, the Jewish and Roman authorities, might have this natural evidence of the supernatural event. The stone was rolled away, not to make an exit, but to make an entrance; not to let Jesus out, but to let others in as witnesses of what had happened. To the risen Lord who had conquered death the stone was no obstacle or difficulty.

II. THE SCRIPTURES WERE OPENED (v. 32; v. 27)

The second evidence relates to the two disciples on the way to Emmaus. These were two of those who had heard the experience of the women at the empty tomb, an account that was later verified by Peter also. The two men were not pleasant company for each other. They could only speak of the happenings of the past few days and hours. Their hearts were sad, and their minds confused. As they were joined unexpectedly, and without introduction, by a third person, they could not grasp that the proof that Jesus was alive

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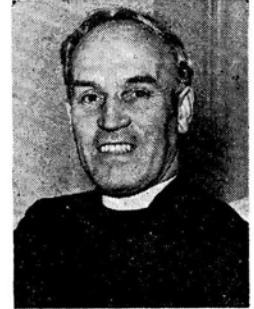
was now with them, even Jesus Himself. But if ignorant of His identity, they did not remain ignorant of the truth that Christ was now risen. The One who they thought was a "stranger" began to teach them clearly from the Word of God the prophecies concerning the suffering and glory, the death and resurrection of Christ. As Jesus "expounded unto them in all the scriptures the things concerning Himself," their hearts burned within them. While they "mused the fire burned." And if anything, their heart-burning was a burning conviction that Jesus was alive. They believed the things which were spoken to them about Christ, even if still unaware that the speaker was Christ. In them was realised the truth that "faith cometh by hearing, and hearing by the Word of God." When the day was ended and their guest was gone, they testified that "He opened to us the scriptures." That testimony has been multiplied through the centuries and throughout the world. We also believe that Jesus is alive because the truth has been opened to us from the Bible.

III. THEIR EYES WERE OPENED (v. 31)

This evidence concerns also the two disciples who walked to Emmaus with Jesus. It was only after the discourse was complete, only when the humble meal in the house began that they came to learn that it was Christ who had walked with them and talked to them. He was made known to them in the simple act of breaking bread at the table. Then "their eyes were opened, and they knew Him." We may fondly imagine that it was by the familiar way in which Jesus broke the bread that they realised His identity. But one would wonder then how they had not earlier discerned Him by His familiar voice. The simple explanation is that they knew Him when "their eyes were opened," and earlier they had not known Him because "their eyes were holden that they should not know Him." How quick the cult of Jehovah's Witnesses are to tell us that Jesus did not rise in His physical body from the grave; that His body was atomised. (In earlier years they wrote that His body rose in the form of gases!) They point out that the two on the way to Emmaus did not know Him, that Mary thought He was the gardener, and that the disciples thought they saw a spirit, so implying that Jesus was different in each of His appearances. How weak are such contentions. The two disciples knew not Christ because of their own limitations born of confusion of mind. And who could expect Mary to imagine that any other than the gardener could be in the garden so early? The very last person she expected to meet was Jesus. She came to anoint His body, not to speak to Him. At any rate, she only "supposed He was the

gardener." And in the upper room that same evening, when Jesus appeared to the disciples, His entrance was unconventional, uncanny. He neither knocked at the door nor knocked it open. He simply ignored it. One can sympathise with the disciples' supposition, but that is all it was. The risen Lord was just the same as before; He was yet flesh and bones though no more "flesh and blood." His risen life was through animation of the Spirit, not by circulation of the blood. How blessed were such whose eyes were opened to see the Lord. Yet we remember that Jesus said to Thomas:

We welcome this topical article by our esteemed brother and are glad to know that he is improving in health after his recent illness.



"Because thou hast seen Me thou hast believed. Blessed are they that have not seen Me, yet have believed." And we are of those who "walk by faith, and not by sight."

IV. THEY SAW THE OPEN WOUNDS (vv. 39, 40)

This fourth evidence is in reference to Christ's appearance in the upper room. Even when the disciples saw Christ stand before them they needed more assurance. Who can describe the wonder of the moment when Jesus tenderly said: "Behold My hands and My feet, that it is I Myself, for a spirit hath not flesh and bones as ye see Me have." And to this invitation He added the loving demonstration as "He shewed unto them His hands and His feet." The marks of Calvary were vivid. His hands and feet were pierced through by the nails. There was no mistaking this proof that it was the Lord who stood before them; the One who but three days before had died in pain and ignominy upon the accursed tree. How blessed to know that when we meet our Saviour face to face we also shall know Him thus.

*"I shall know Him, I shall know Him,
As redeemed by His side I shall stand.
I shall know Him, I shall know Him,
By the print of the nails in His hands."*

V. THEIR UNDERSTANDING WAS OPENED (v. 45)

In this fifth evidence we linger yet in the upper room. At first the disciples could not believe because of terror and fright. When these were dispelled as they gazed upon His hands and feet, they could not

even then believe, because of the overwhelming joy that came to them. It seemed too good to be true. How strange that such opposites as extreme fear or joy should have this in common: to impair our faith, if such emotions master our senses. So Christ patiently deals with His wavering disciples. By exposition of the Scripture, He "opened their understanding." It appears like a repetition of His way with the two on the way to Emmaus, and reminds us of the great authority of God's Word. But there is here an important difference of emphasis. To the two, He opened up the Scriptures. With the larger company He opened "their understanding, that they might understand the Scriptures." The Bible is no more a sealed book. It is an open book for all. By His death and resurrection the great fundamentals of our faith have been laid open, but besides having an open Bible we require our understanding to be opened. This the gracious Holy Spirit does for us, and delights to do. Jesus promised that the Holy Spirit will "teach you all things;" that "He will guide you into all truth."

It is this God-given understanding that enables the Christian to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

VI. THE HEAVENS WERE OPENED (VV. 50, 51)

This final evidence as given by Luke is that of the fortieth day, when the risen Saviour "was parted from them, and carried up into heaven." The story that began with the opening of the grave concludes with the opening of the sky. At a later day, the martyr Stephen could triumphantly cry, "Behold I see the heavens opened, and the Son of man standing on the right hand of God." The apostles saw the initiation of that state. They believed that Jesus was alive by His appearance to them. And now the very seal to their faith was set, as they saw Him disappear from them. As He went away "they worshipped Him." The moment had come when the gates were lifted up, and the everlasting doors were opened to receive the King of Glory.

Melody Corner

Selections by W. G. Hathaway

THE CHRISTIAN GOES RIGHT ON

WILL H. HOUGHTON

WENDELL P. LOVELESS

This old world has lost its way, But the Chris-tian goes right on;

The worldling fac-es sin's dis-may, But the Chris-tian goes right

on. Temp-ta-tions, tests and tri-als too, Will prove what Christ can

do for you; Keep look-ing up and smil-ing through, For a

Christian goes right on and on, Yes, a Christian goes right on.

"The Christian goes right on"

The words of this excellent chorus are by Will H. Houghton, once president of the Moody Bible Institute in Chicago. Music by that famous composer Wendell P. Loveless.

Try this one out in your meetings. It will go well. Just the sort to introduce for your Easter convention services.

MEN THAT WERE WITH JESUS

3. Thomas the despondent

THOMAS, whose name means twin, has come down the centuries with a nickname attached to him, for he is known as Thomas the doubter. In the gospels we see him in many different moods, quite often opposite to each other. In his nature he was like two men in one, and they were not agreed. In him the twins of faith and unbelief were contending for the mastery. He was by disposition twin- or double-minded.

When he is mentioned in the Scriptures he always sees the dark side and takes the gloomy view. Yet this sombre man had no lack of love, no selfish interest, no cowardly streak in him; this earnest disciple had a large and loving heart full of affection towards the Lord. He was described by Bishop Westcott as "a man of much love and little faith." His loyalty was his crowning glory. A man of intense devotion and resolution, he dared and was ready to die with his Master when the Jews' enmity had reached a murderous point. He reached the depths of despair when Jesus died upon the Cross. That seemed to be the death blow to this despondent man's faith. He became the doubter, brooding alone over his deepest grief.

Our Lord pitied this heavy-hearted, forlorn follower, so unhappy in his doubts and depression, and paid a second resurrection visit to the disciples for Thomas's special benefit. The grandest expression of Thomas's faith is seen in his noble confession when he cried "My Lord and my God" after seeing the wounds in his Lord's risen, glorified body. He who had lived in the dim moonlight entered into the cheerful sunlight, his melancholia vanished after the sacred evidence was produced.

SPECIAL NOTICE REGARDING CORNISH YOUTH CAMP

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CASTLE GOTHA, ST. AUSTELL

FOR THE TWO WEEKS
AUGUST 10th to 24th

PRICES SLASHED!

Now £3/7/6 (17 and under), £4/5/- (over 17)

Write to camp director:

REV. FREDERICK A. HODGE,
2 Denmark Street, Gateshead-on-Tyne, Durham

To this day his name is revered in southern India. "Christians of Saint Thomas" is a term often applied to the ancient churches of that land, and in Madras a shrine of his martyrdom still stands. May we learn that for those who long and sigh for truth, the great light will shine.

JAMES MCAVOY.

CHURCH NEWS FLASH

Sparkbrook

The annual church convention was held from March 9th to 14th, convened by Pastor J. Osman, and blessed by the ministry of the guest speaker Pastor A. C. Jarvis (Gloucester). On successive evenings we were most impressed by the themes expounded. The convention was helped by our sense of need and by our capacity to receive abundantly. There were decisions towards conversion and baptisms in the Holy Ghost. All who attended were quickened by the spiritual fellowship engendered and by the most interesting and pertinent style of the guest speaker. The Graham Street church choir, under Peter Rammell and Pastor and Mrs. J. Hunt (Oldbury), ministered in song with much acceptance. The Sparkbrook church choir also sang. To God be the thanks and the glory.

D. MELLAR.

West Bromwich

Just a year after a similar event, West Bromwich again held a baptismal service. We were very grateful for the use of Old Hill Elim Church, kindly loaned by Pastor John Crimp and deacons. This year there were twelve candidates, all teenagers; a young Swiss girl student was also in the group. We praise God for the testimonies of these young folk. Pastor G. K. Steele immersed the candidates, having first spoken on "Bearing in the body the marks of the Lord Jesus Christ." May God continue to bless our young people and keep them going on with Him.

Southampton

The Crusader branch held its annual youth week from March 12th to 17th. Our speaker at all services, Pastor G. Harpin (Kidderminster), brought much blessing and a challenge to our hearts. Each meeting was organised by young people from the church and neighbouring churches and support was given by the Ambassador and Romsey Youth for Christ choirs in addition to our own church choir. We were encouraged by the support given to us by local Pentecostal and other evangelical assemblies.

THANK GOD FOR SOMETHING

MANY YEARS AGO a man stood where millions of people have stood, behind a railing overlooking the American side of Niagara Falls. He was Robert McIntyre, a rich and varied assemblage of human nature, Scotsman, bricklayer, poet, preacher, Methodist bishop. His eye was caught by the sight of a little steamboat, *The Maid of the Mist*, pushing upstream against the strong downward swirl of the Niagara River below the falls. His imagination took fire, and he cried out, "Thank God for something that moves up!"

So we can stand in imagination on a similar parapet overlooking the downward rushing whirlpool of life in the Roman and Greek world of the first century A.D. We can look at the Christian Church launching out into that stream, and exclaim fervently, "Thank God for something that moves up!" Into a world where so many strong pulls were down, the Christian fellowship of the first century launched a power that moved up. We can catch the thrill of that upward push in the words of the book of Acts, "And the Lord added to their number day by day those who were being saved." In the words of the historian Arnold Toynbee, in his *Study of History*, the Christian Church "brought a saving faith to a dying civilisation."

We are to think together of another chapter in the upward movement of the Christian Church—Methodism, pushing its way into the stream of life in three centuries, the 18th, the 19th and the 20th centuries, in all parts of the world. At its beginning, it was a very small ship, launched into a downward rushing river

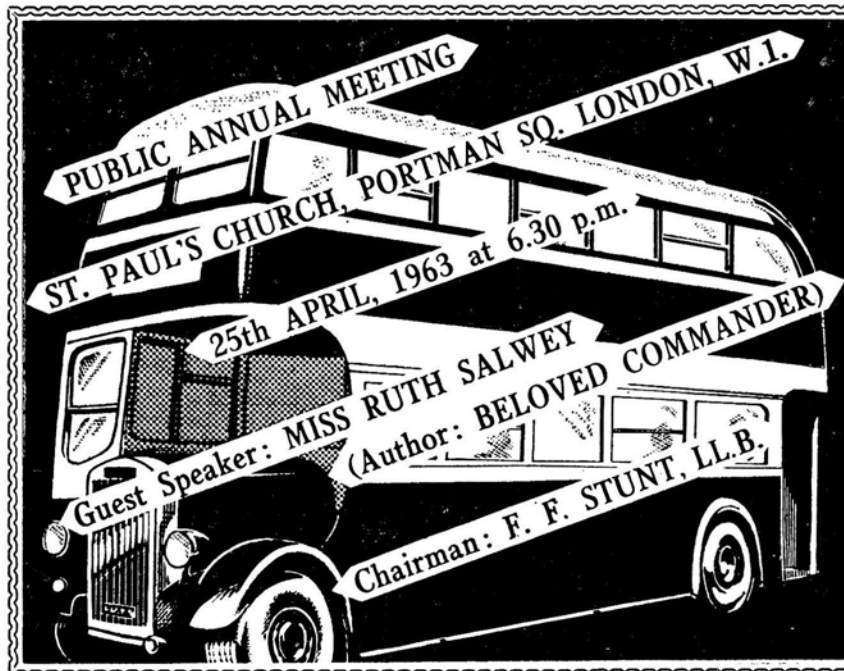
of life in Great Britain. England was, in large measure, a gin-soaked, dissolute world, full of destitution and depravity, full of people without help and without hope. The power of the Christian religion was largely broken. The evangelical revival which began in the middle of the 18th century again brought "a saving faith" to what was in many ways "a dying civilisation." We are to watch together the launching of that ship, the Methodist movement; see it pushing out into the life of its time; later see it cross the Atlantic to the new world of America, push its way across the continent, and on out over all the seas of the globe, bringing the life of God to the souls of men.

It is an epic story. Seeing it unroll again before our imagination, we can say of this one branch of the Christian Church, as we can say gratefully of other branches of the Church, "Thank God for something that moves up!"

Our thought together is to be neither merely parochial nor merely backward looking. We shall try to see Methodism as one part of the Christian Church, receiving with other groups the impetus of the Holy Spirit. We shall think of history not as a storehouse of facts, but as the living power of great memories, equipping us for great action. The survey of these high and daring hours of Methodist history should equip us so to act that in our day and after men may say of the Church of our time, "Thank God for something that moves up!"

All aboard!

Selected



**Public
Transport
Scripture
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126 TURNERS HILL,
CHESHUNT, HERTS



Conducted by the National
Youth Director

Power through prayer

By A. NICOLSON

CRUSADER AND MISSIONARY

WE WERE home on furlough, in fact we had only just arrived that weekend and we were standing, with many others, around the plinth at Elim's Easter rendezvous, Trafalgar Square. My wife and I were shivering in the cold and damp, trying hard not to think of the warm climate we had left behind four days previously. Someone touched me on the shoulder and said: "Aren't you the fellow who put our Land-Rover in the river?" I turned round quickly and there was an old friend of mine; his eyes had a mischievous twinkle.

Have you ever prayed for something very much and honestly believed God would answer your prayer and it didn't turn out that way? My friend's question brought back to my mind that terrible day in my experience when I felt broken-hearted and it seemed that even God had failed me. You see, the African evangelist and I had knelt on the sand to thank God for sparing our lives and I asked God from the depths of my heart to hold back the rain until we could get help to tow that Land-Rover away from the bridge. If only it would not rain, then the river would go down and the Land-Rover would be safe. About midnight I left the little hut in which we were sheltering and went down to the bridge. Rain was pouring down and the river was a black, angry torrent and there was no sign of bridge or Land-Rover.

Young man, young woman, "*All things work together for good to them that love God, to them who are called according to His purpose.*" What to me was an awful experience turned out to be a great blessing in that I learned to trust God even when it seemed that my prayer had gone unanswered. Prayer is the greatest force in this world when used correctly, but there are many lessons to learn and graduation from the "school of prayer" is given to those who are willing to take upon themselves the yoke of Christ and learn of Him.

Perhaps at this point you feel like turning over the page for something a bit more breezy, but wait a minute; in this "prayer school" it is a little bit like the "earn as you learn" idea of many of the "correspondence schools" which are so popular

among our African students. When we take the first faltering steps in believing prayer we find that God is willing to meet with us and we find, in a new way, that he does answer prayer. I honestly do not know of anything more thrilling than to lay hold on God for a certain thing and then see God answering that prayer.

When the National Youth Director asked me to prepare an article for the Youth Page, he reminded me that I am still a Crusader, and he wanted something that would be helpful and stimulating. As a fellow Crusader I appeal to each one of you to enter into a prayer fellowship, but please, right at the start, make up your mind that it is not going to become a lifeless routine which is more of a burden than a help.

In many fields today the missionary is hard pressed and there are many disappointments. In some areas vital decisions have to be made and a wrong decision could mean a great victory for the enemy. Elim youth have risen to challenges in the past in a way that has made us all rejoice in what the Lord has done for our young people. "Lend a hand," "Send the light," "One-o-one fund": all these have been of tremendous value to the missionaries. These have touched your material possessions; now in these days when Satan is throwing all his spiritual forces into the battle, using bridgeheads like nationalism and Communism to break through the Christian lines, I wonder if Elim's youth can rise to this new challenge and meet spiritual force with spiritual force. Crusaders, we need your prayers. Concentrate your fire on definite targets. Spiritual shotguns may sound good but the devil is more afraid of a stream of prayer bullets well aimed at a vital target.

One last word. Pray through and you will discover a thrilling new relationship with God.

"Lend a hand," "Send the light," "One-o-one," and now "Power through prayer."

PAUSE AND PONDER

It is when we forget ourselves that we do things that will be remembered.



THE FAMILY ALTAR

Scripture Union Portions. Notes by R. Jobling
(Minister of Elim Church, Weoley Castle)

Monday, April 15th. 1 Kings 1 : 1-21.

"Why then doth Adonijah reign?"

David had grown old, ill and enfeebled and his throne was therefore vacant. A vacant throne was perilous to the nation. It was an opportunity for an invading army to take advantage of a time when there was no strong leadership of the nation. It was also an opportunity for a usurper to occupy the throne. If the throne of our heart is unoccupied it provides an opportunity for Satan's army to invade or for him to enter and take over the government of our lives. "Let King Jesus reign and crown Him Lord of all."

Tuesday, April 16th. 1 Kings 1 : 22-40.

"And Zadok the priest took an horn of oil."

Kings, priests and prophets were anointed for their office. The anointing conferred the necessary power and authority to perform their duties. In the case of the king, the anointing signified that the temporal power of state, though separate from the spiritual power of the temple, was nevertheless subject to the will and authority of God. There is another anointing, the anointing of the Holy Spirit, which enables the servant of God to perform the office to which he is called. He has made us kings and priests unto God.

Wednesday, April 17th. 1 Kings 1 : 41-53.

"He hath caught hold on the horns of the altar."

The altar where the sacrifice for sin was bound and slain was the place of refuge for the sinner fleeing from the wrath of an offended king. Even so, the cross, "on which the Prince of Glory died," on which the Lamb of God was sacrificed, is our place of refuge, "who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6 : 18).

"Nothing in my hand I bring,
Simply to Thy cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for grace,
Foul, I to the fountain fly;
Wash me, Saviour, or I die."

Thursday, April 18th. 1 Kings 2 : 1-12.

"I go the way of all the earth . . . keep the charge of the Lord thy God."

These were the words of a man on the threshold of eternity, a man who had tasted of the sweet and the bitter, the rough and the smooth. He had sinned and repented, wandered and worshipped. Now his parting message was to "keep the charge of the Lord thy God." This was to "walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies." The advice of a man who had passed through such experiences should bear considerable weight. He had tried both ways, he knew which was best and that "His commandments are not grievous."

HALDON COURT
EXMOUTH, SOUTH DEVON
VERY REDUCED CHARGES FOR MAY AND JUNE
CHILDREN, YOUNG PEOPLE and OLD FOLK
CATERED FOR
FUN AND BRIGHT FELLOWSHIP
SUPER SANDS AND SCENERY
"THE HOLIDAY YOU CAN'T FORGET"

Friday, April 19th. 1 Kings 3 : 1-15.

"Ask what I shall give thee."

The One who made the challenge had all the power and resources necessary to grant whatever Solomon asked. Solomon asked for "an understanding heart" to judge the people of God and was blessed not only with that, but with riches in abundance. So often we think our need to be material when our greatest need is spiritual. When Jesus said "Ask and it shall be given you," He did not refer only to the material plane. We have greater needs within. Have we ever asked God for such things as patience, tolerance, humility, grace and love?

Saturday, April 20th. 1 Kings 3 : 16-28.

"They feared the king: for they saw that the wisdom of God was in him."

To judge between two unprincipled and immoral women was a task to daunt the most learned judge. Neither witness was to be relied upon and to take away the child from both might not only involve an injustice but also necessitate the finding of a suitable foster-mother. What clearer judgment than to take the child from the woman who was so bereft of motherly feelings that she would rather see it destroyed than go to another? God's wisdom is flawless and perfect in every way. We need the spiritual gift of the word of wisdom in church life today.

Sunday, April 21st. 1 Kings 4 : 20-34.

"And God gave Solomon wisdom . . . and largeness of heart."

Solomon was a large-hearted man. His request for God to give him an "understanding heart" revealed that selfishness was not a major fault with him. In the construction of the temple and the provision for the sacrifices he was lavish in his generosity. Is it any wonder God prospered him? "The Lord loveth a cheerful giver." The heart of Jesus felt for the whole world, for the unloved and unlovely, for the unwashed and unclean, for the dregs of society, cast out and unwanted. Wesley wrote: "The arms of love that compass me would all mankind embrace." Let our prayer be "Give me a heart like Thine."

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The men who have accomplished great things for God, who have pastored large churches or done great things as missionaries have learned to spend a quiet time each day in prayer.

A. Monod once wrote: "Too much taken up with our work, we may forget our Master. It is possible to have the hand full and the heart empty. Taken up with our Master we cannot forget our work; if the heart is filled with His love how can the hands not be active in His service."

So often we wonder why our work for the Master does not seem to have the anointing of the Holy Spirit upon it. The reason is no doubt our lack of waiting upon God in prayer. If we lived in closer fellowship with Him, the things that we do would prosper (Psalm 1 : 3). It was said of General Booth of early Salvation Army days that he could plan the strategy of the Army because he lived so close to God that he could hear the secrets of heaven. The gifts of the word of wisdom and word of knowledge have not been taken away from the Church of Jesus Christ. They are for those who would seek the Lord.

Prayer is requested for

Revival throughout Britain.

All Easter conventions.

The work of God overseas through Elim missionaries.

Thought for the week

"Covet earnestly the best gifts."

COMING EVENTS

BECONTREE. April 22. Elim Pentecostal Church, Green Lane. Visit of Peter Kingston with ministry and film of Wycliffe Bible Translators. 7.30 p.m.

BOURNEMOUTH. Springbourne. Continuing until May 9. Elim Church, Curzon Road. Studies on the second advent. Speaker: W. G. Hathaway. Thursdays (excluding March 28 and April 11) 7.30 p.m.

MALVERN. April 22. Elim Church, Cowley Road, North Malvern. Special visit of Mervyn Thomas and Mrs. Thomas. 7.30 p.m.

NEWHAVEN. April 20, 21. Elim Church, Bridge Street. Church and minister's third anniversary services. Speaker: John Smyth. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

WESTCLIFF-ON-SEA. April 18. Elim Church, Electric Avenue (corner of Fairfax Drive). Peter Kingston and film. 7.30 p.m.

WORCESTER. April 20, 21. Elim Church, Lowesmoor. Special visit of Mervyn Thomas and Mrs. Thomas. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

EASTER CONVENTIONS

BELFAST. April 14-17. Ulster Temple, Ravenhill Road. Speakers include John McInnes (British Guiana) and Malcolm Smith (Armagh). Sunday 11.30 a.m. and 7 p.m. Monday 3.30 p.m. (baptismal service) and 6.30 p.m. (tea between services provided for all). Tuesday 7 p.m. Wednesday 8 p.m.

BIRMINGHAM. Graham Street. April 12-16. Elim Church, Graham Street. Speakers: J. Gardiner and A. Longley. Good Friday 11 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

BURTON-ON-TRENT. April 11-14. Elim Church, Moor Street. Speaker: J. H. Sainsbury. Convener: K. Smith. Thursday 7.30 p.m. Good Friday 11 a.m., 3 and 7 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CARLISLE. April 12-15. Elim Church, West Walls. Speakers include Richard Lighton. Good Friday 11 a.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m. (refreshments provided).

CHELMSFORD. April 12-14. Elim Church, Mildmay Road. Speakers: D. Ayling and W. Plowright. Good Friday 11 a.m., 3 and 6.30 p.m. (full tea provided). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CLAPHAM. April 12-14. Elim Central Church, Clapham Crescent. Speakers: J. Lancaster and C. R. Smith. Convener: T. W. Walker. Good Friday 11 a.m. and 6.30 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CROYDON. April 12-14. Elim Church, Stanley Road. Speakers: G. Cauty, H. W. Greenway and J. J. Morgan. Convener: J. T. Bradley.

GOSPORT. April 12-16. Elim Church, Prince Alfred Street. Speakers: H. Kaye, F. Hubert and Mrs. Hubert (soloist). Canadian evangelists, and Jack Sands (U.S.A.). Good Friday 3 and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

LEEDS. April 12-18. Bridge Street Church, Eastgate. Speakers: G. Backhouse, S. Beresford, H. B. Haynes and W. R. Jones. Missionaries: Mervyn and Sheila Thomas (Tanganyika). Good Friday 7 p.m. Saturday 7 p.m. Sunday 10.30 a.m., 2.30 and 6.30 p.m. Monday 3 and 6.30 p.m. (cups of tea). Tuesday 3 p.m. (missionary) and 6.30 p.m. Wednesday and Thursday 7.30 p.m.

LEICESTER. April 12-14. Elim Church, Narborough Road junction. Speaker: Joseph Smith. Good Friday 7 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 10.45 a.m. and 6.30 p.m.

LONGTON. April 12-14. Elim Church, Carlisle Street, Dresden. Speakers: Charles Stacey and John Thomas (E.B.C. students). Good Friday 11 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

MACCLESFIELD. April 12-14. Elim Church, Mill Lane. Speakers: Paul Hartman (Open Bible Standard Church of Cuba) and K. Folkes (A.o.G., Leek). Full orchestra and many musical items. Good Friday 11 a.m. and 7 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.15 p.m.

PRESTON PARK. April 12-14. Elim Tabernacle, Balfour Road. Speaker: T. J. Broomhall. Good Friday 3.30 and 6.30 p.m. (cups of tea). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

SCARBOROUGH. April 11-15. Elim Church, Murray Street, Londesborough Road. Preachers: David and Kenneth Hathaway. Thursday 7 p.m. Good Friday 11 a.m. and 7 p.m. Saturday 7 p.m. Sunday 10.30 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m.

SHEFFIELD. April 12-16. Elim Church, Lee Croft, Campo Lane. Speakers: A. D. Hathaway, B.A., A. Johnson and C. J. Watkins. Good Friday 7.15 p.m. Saturday 7 p.m. Sunday 10.45 a.m., 2.30 and 6.30 p.m. Monday 3 and 6.30 p.m. Tuesday 7.30 p.m.

SOUTHEND-ON-SEA. April 12-16. Elim Church, Sea View Road. Speakers: Michael Fleming (ex-Editor of "The Challenge"), E. Garner and Peter Kingston (Wycliffe Bible Translators) with missionary film. Good Friday 11 a.m., 3 and 6.30 p.m. (buffet tea). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 8 p.m.

SWANSEA. April 12-16. Elim Church, Alexandra Road. Speakers: John Smyth, Eric Lavender (A.o.G.) and A. J. K. Magee. Good Friday 11 a.m. and 6.30 p.m. Saturday 7.15 p.m. Sunday 11 a.m., 6.30 and 8 p.m. Monday 7 p.m. Tuesday 7.15 p.m.

VAZON. April 12-18. Elim Church, Vazon. Speaker: R. D. Bradley. Convener: T. E. Francis. Good Friday 10.45 a.m. and 7.45 p.m. Sunday 10.45 a.m. and 6 p.m. Monday (at Eldad Church) 3.30 and 7.30 p.m. Tuesday, Wednesday and Thursday 7.45 p.m.

WESTCLIFF-ON-SEA. April 14. Elim Church, Electric Avenue (corner of Fairfax Drive). Speakers: M. Fleming and E. Garner. 11 a.m. and 6.30 p.m.

WHITEHAVEN. April 12-15. Elim Church, George Street. Special speaker: W. G. Hathaway. Good Friday 10.45 a.m., 2.15 and 6.30 p.m. Saturday 6.30 p.m. (baptismal service). Sunday 10.45 a.m. and 6.30 p.m. Monday 2.15 and 6.30 p.m.

WIGAN. April 12-16. Elim Central Hall, Station Road. Speakers: L. P. Cowdery and E. Steele. Convener: Henry W. Fardell. Good Friday 7 p.m. Saturday 7.15 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m. (cups of tea). Tuesday 7.15 p.m.

PRESIDENT'S APPOINTMENTS

*April 13, 14. Bournemouth; 15, Royal Albert Hall; 20, Southport; 21, Salford; 22, Macclesfield; 23, Bolton; 24, Warrington; 25, Rubery Owen Ltd.; 27, Royal Albert Hall; *28, Croydon.

* Accompanied by the London Crusader Choir.

ITINERARIES

Miss S. Beardwell will visit the following churches: April 20, Cardiff; 21, Barry; 22, Bridgend; 23, Mountain Ash; 24, Porth; 25, Caerphilly; 27, Trealaw; 28, Pontypridd; 29, Brecon; 30, Dowlais; May 1, Aberystwyth; 2, Merthyr; 4, Ebbw Vale; 5, Abercynon; 6, Aberdare; 7, Llanelly; 8, Mountain Ash (rally); 9, Swansea; 10, Pontardulais; 12, Neath.

Pastor C. Stockdale, accompanied by the Missionary Exhibition, will visit the following church: April 17-20, Colchester.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

A CHRISTIAN HOTEL, right beside sea; less than five minutes from Elim church; central; level walk; excellent food; first-class amenities; Christian fellowship assured; reduced terms Easter and autumn. Brochure: William Scroggie, Fairhaven, Newquay, Cornwall, Phone 2979. C.553

BANGOR, N. Ireland, Armachia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925-3925. Inquiries: Mrs. Briggs, 32 Sealcliffe Road. C.518

BOURNEMOUTH, "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BOURNEMOUTH, Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlaw", 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

CLEETHORPES. Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members. Write Mrs. Hickson, 27 Park View. C.546

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.476

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.533

GUERNSEY. Undenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicolle, "Sharolara," Westbourne Crescent, Dalguirns Road, St. Peter Port. C.503

HASTINGS/ST. LEONARDS. Homely holiday accommodation; near sea; good food; h. and c.; separate tables; warm welcome awaits you. Mr. and Mrs. Stephens, Choumert House, 97 London Road, St. Leonards. C.537

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.194

LONDON "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4, Phone TULse Hill 3860. C.554

LOWESTOFT. "Bethany" Christian Guest House. Opening Easter; good food and happy fellowship; two minutes from Elim church. Mr. and Mrs. Griffin, 46 Alexandra Road. C.517

MARGATE. Homely accommodation; three minutes from sea; bed and breakfast £4/4/-; bed, breakfast and evening dinner £6. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville. Phone Thanet 22584. C.554

PORTRUSH, Ramona Guest House. Open all year; h. and c. all rooms; booking now for season; parties and tours catered for. Mrs. Lavery, 8 Ramore Avenue, Portrush, County Antrim, N. Ireland. Phone 3101. C.551

SCARBOROUGH. Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking now for Easter and Whitsuntide. S.a.e. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

TORQUAY. Open all the year; central; good food and fellowship; h. and c. in all rooms; send s.a.e. for particulars. Mr. and Mrs. Sudworth, Salem, 57 Woodville Road. Phone Torquay 7383. C.552

SITUATION VACANT

WANTED, mid-May: two chambermaid waitresses, also two for other work, male or female. Maranatha Christian Hotel, Torrs Park, Ilfracombe. C.564

MISCELLANEOUS

BIBLE-based flannelgraph: learning to pray, grow, give. Salvation chorus books 1, 2, 3, 4, averaging 100 each. Words and music. Visualised Bible verses. Catalogue: Child Evangelism Fellowship, 28 High Street, London, S.W.19. C.533

BIRTHS

DUQUEMIN, On February 4th, to Mr. and Mrs. R. Duquemin, of Vazon, God's gift of a son, Nigel Paul, a brother for Peter.

GUILLE, On March 19th, to Mr. and Mrs. Maurice Guille, of Vazon, God's gift of a son, Mark Ira, a brother for Paul, John and Andrew.

MARRIAGES

JOHNSON-LLOYD, On March 9th, at Elim Church, Selly Oak. Raymond Johnson to Mary Lloyd. Officiating minister: Frank Shadlock.

JAYNES-HARRISON, On March 16th, at Elim Church, Selly Oak. Owen Jaynes to Linda Harrison. Officiating minister: Frank Shadlock.

MCTAGGART-GITTINS, On March 9th, at Trinity Methodist Church, Driffield. William McTaggart to Pauline Ann Gittins. Officiating minister: T. W. Walker.

MIDDLETON-BASE, On March 25th, at Elim Church, Selly Oak, Barry William Middleton to Pauline Base, both Elim Crusaders. Officiating ministers: Frank Shadlock and Tony Stone.

MONKHOUSE-MUNDELL, In Elim Church, Carlisle, Malcolm Greenwood Monkhouse to Barbara Ruth Mundell. Officiating minister: H. Palliser.

WITH CHRIST

CHAPMAN, On March 10th, Annie Chapman, aged 87, of Springbourne, Bournemouth. Officiating minister at funeral: W. G. Hathaway.

COX, On March 8th, Florence Agnes Cox, aged 78, of Selly Oak, passed into the presence of the Lord. Officiating minister at funeral: Frank Shadlock.

CUTLAND, On March 19th, after twelve months' suffering from polio, Linda Cutland, aged 15. "God is still on the throne." Officiating minister at funeral: F. M. Munday.

FOWLER, On March 18th, Nellie Fowler, aged 64, member of Wigan Elim Church from its commencement. Officiating minister at funeral: Henry W. Fardell.

HANNAH, On March 16th, El'en Hannah, aged 90, Faithful member of Elim Church, East Ham. Gathered into the arms of her precious Redeemer. "Hallelujah, what a Saviour." Officiating ministers at funeral: H. Shaw and Clyde Young.

HEYES, On March 5th, Edith Heyes, aged 72, a foundation member of Wigan Elim Church. Officiating minister at funeral: Henry W. Fardell.

HODGES, On March 14th, Olive Hodges, aged 62, of Elim Church, Worcester. Officiating minister at funeral: W. J. Maybin.

WINTLE, On March 10th, Jane Wintle, aged 88, beloved member of Elim Church, Scarborough, went to sleep in Jesus. Officiating ministers at funeral: Jack Ramsbottom (Baptist) and T. W. Walker.

THANKSGIVING

MRS. WHIFE, of Ilford, returns thanks to God for all He has done, and also for prayers, gifts and help shown in practical ways by loving friends during her operation and illness. All done in the name of the Lord. Praise the Lord! C.565

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ERRATUM

We wish to apologise for a printer's error in the North London camp advert in our March 23rd issue. The pre-camp rally was incorrectly advertised for a Birmingham address instead of Holland Park Church, London. We sincerely regret any inconvenience caused.