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"The Man With The Keys"

By R. A. Gordon

(Minister of Caterham and Coulsdon Elim Churches)

"Fear not . . . I have the keys of hell and of death"

(Revelation 1:17, 18)

UNDER the heading "He saw Jesus," a national daily newspaper reprinted last Eastertide, at the request of a reader, a report sent by a Roman from Judæa to his emperor in Rome some 1,932 years ago. The subject of it was a man who was gathering a following at that time in what is now the State of Israel. (The report is still preserved in Rome.) It runs:

Report of Publius Lentulus, Roman, to Tiberius, Emperor: "There hath appeared in these days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet, but His disciples call Him 'the Son of God.' He raiseth the dead and cureth all manner of diseases, a man of stature somewhat tall and comely, with a very reverend countenance, such as the be-

holders both love and fear. His hair the colour of chestnut, full ripe, plain to His ears, whence, downward, it is more Orient [eastern], curling and waving about His shoulders. In the midst of His head is a seam, or a partition of the hair after the manner of the Nazarites; His forehead plain and very delicate; His face without a spot or wrinkle, beautified with the most lovely red; His nose and mouth so formed that nothing can be reprehended; His beard thickish, in colour like His hair, not very long but forked; His look innocent and mature; His eyes grey, clear and quick.

"In reproving He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remarked that anyone saw Him laugh, but many have seen Him weep. In proportion of body, most excellent; His hands and arms most delicate to behold. In speaking, very temperate,

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modest and wise. A man for His singular beauty, surpassing the children of men."

This is possibly a word-picture of *the Man* who was crucified on the first Good Friday. To say the least, it certainly makes good and interesting reading.

At the end of each Gospel narrative and in the Revelation we are introduced to the chief character in the greatest drama the world has yet witnessed— "The Man with the Keys!" And what a graphic description of Him is given! His clothing of dazzling white linen, mingled with gold; His countenance as the sun shining in its strength; the colour of His head and hairs snow-white (as befits the Ancient of Days), with eyes of flaming fire and feet of burnished brass, with clarion-call voice and sword-sharp word enunciated by decisive lips; His setting among the golden candlesticks and gleaming constellations—the Son of Man; the Christ of God in all His resurrection radiance! This is an even finer description of our Lord Jesus Christ than that of the Roman, Publius Lentulus.

In this picturesque passage we are shown His clothing, countenance, colour, and circumstance. But what of His claims? He claimed (1) to be God; (2) to have died and risen from the dead; (3) to be alive for evermore; (4) to have the keys of hell and of death. Four stupendous claims. Could He substantiate them?

1. HE CLAIMED TO BE GOD—that He was co-eternal and co-existent with the Father and the Spirit. "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty" (Revelation 1:8; see also v. 11). Rotherham succinctly says "the A and the Z." Every language must have an alphabet. The Hebrew alphabet (incidentally found at the head of each set of eight verses of Psalm 119) begins with Aleph and ends with Tau; the Greek with Alpha and Omega; and the English with A and Z. So in a most understandable manner the Lord Jesus makes His claims to be the first and last of all and everything. In other words, there is no one and nothing before or after Himself. He is the "living Beginning and the living Ending." "Which was" (Genesis 1:1; John 1:1; 17:5; Colossians 1:17). "Which is to come" (Hebrews 2:8; 1 Corinthians 15:24). "Which is." Now no alphabet is complete with only first and last letters. It must include the whole series of letters. So we have Christ's emphasis equally on His "I am," "I was" and "I shall be." He is the eternal—the contemporary of every generation," as someone has put it so neatly.

"I am" recurs with pronounced frequency throughout the Scriptures. In Exodus 3:14 God says

to Moses, "I AM THAT I AM," and further He said, "Thus shalt thou say unto the children of Israel, "I AM hath sent me unto you." In John 8:58 "Jesus said unto them, Verily, I say unto you, Before Abraham was, I am," and in chapter 18:4, 5, 7, 8: "Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He . . . As soon then as He had said unto them, I am He, they went backward and fell to the ground." The "He" after "I am" is italicised, indicating that it is not rendered so in the original. This again endorses Christ's claim to being God. "I am"—little wonder then that they went backward and fell to the ground. He *was* and *is* God. His claim was justifiable. He is "Jesus Christ the same yesterday, and today, and for ever."

2. HE CLAIMED TO HAVE DIED AND RISEN FROM THE DEAD. That He died, history as well as the Bible endorses. That He rose from the dead is proved by the coming and conviction of the Holy Spirit. Both experiences are necessary for entire and experimental salvation as Romans 4:25 shows: "Who was delivered for our offences, and was raised again for our justification." Only by this assurance may we have the exquisite peace and joy that His salvation brings. It assures the fact and effect of "at-one-ment" with God for which the soul craves. Christ's presence, peace and power are realised in the daily life, for "unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up . . ." (Malachi 4:2). The risen Lord is indeed the "saving Sun" (Moffatt), the "shining Sun" (Ferrar Fenton), healing and restoring day by day. He died to save; He rose to justify. There is no more heart-warming phrase than "the Lord is risen indeed!"

3. HE CLAIMED TO BE ALIVE FOR EVERMORE. This important claim is what every trusting soul needs to know to be true. It means that Jesus can save to the *utmost*, that the new-found experience will last and is something effective in time and for eternity. How far that utmost will extend we do not know, nor can we ever know, for if we knew we should know its limit, and that would be something too awful to contemplate. It will take eternities of eternities for even the realisation of its meaning to dawn upon our wondering souls. Even now we know He is our dying, risen, living Saviour, substitute, shepherd, suppliant and sovereign. But when eternities have rolled by and we still think on His amazing grace, beauty and bounty, like Sheba's

(Continued in opposite column)

CHILDREN'S

STRIP

Conducted by Bernard H. Norris

Hello again!

And here is the end of our story of the missionaries who tried to reach the Aucans.

Wednesday and Thursday were spent waiting, but at last, on the Friday, contact was made! Out of the jungle across the river there stepped three Aucans, a young man, a young girl and an older woman. Jim Elliot walked out into the shallow river and reached out a hand of welcome to them. They were friendly.

The missionaries took many photos of their guests, who were not in the least afraid. They showed no understanding of what a camera was, or what the men were doing, but they were not afraid at all. They were interested in the plane, and the young man, whom they reckoned to be about twenty years old, seemed to want a ride in it, so the men put a shirt on him (for the natives wore no clothes) and helped him into the seat. Nate taxied up the beach, and the young fellow hung over the side shouting, just like the missionaries when they flew over the Aucan village. Nate stopped, but the Aucan was all

ready for a flight, so Nate flew him over his own village, while the fellow hung over the side shouting to his people!

At last they returned to join the others. The missionaries tried to convey the fact that they wanted to visit the village, but the Aucans showed no response. Then suddenly the young girl headed back into the jungle and the young man followed. The older woman stayed until the men went up into their tree house, but in the morning she had gone.

On Saturday there was no sign of the Aucans, but on Sunday Nate reported by radio to his wife that from the air he had seen a group of about ten Aucans making their way from their village to Palm Beach. He promised to radio his wife again at 4.35 p.m. At 4.35 his wife listened—but no message came. The missionaries no longer belonged to this earth; they were with their Lord.

Some days later a search party found their bodies. There were signs of a fierce hand-to-hand struggle in two cases. What happened exactly no one knows. Why the Aucans killed after being so friendly no one can tell.

The challenge remains to tell these people, and many others around the world, and even in *your school*, the message they have never heard, that God loves them and Jesus died for them, and their sins can be forgiven and they can have the gift of eternal life

Cheerio for now, and God bless you,

BERNARD.

“The Man With The Keys” (continued)

queen before Solomon, with “no more spirit in her [us]” suggestive of complete abnegation and abandonment of self—we shall adoringly repeat: “Behold, the half was not told me [us].”

4. HE CLAIMED TO HAVE THE KEYS OF HELL AND OF DEATH. In common parlance the Resurrection was the world's most daring robbery! The chief priests and Pharisees, afraid that the disciples would steal the body of Jesus, made the sepulchre sure, sealing the stone, and setting a watch; but they had reckoned without God and that Divine accomplice the Holy Spirit! And so the tomb was robbed of its precious contents, angels and elements all assisting in the greatest coup ever—the overthrow of Satan's government and the release and restoration of the world's rightful king, Jesus Christ. By that act the keys that once hung on Satan's girdle so vauntingly and tauntingly, as every sin-captured, Saviour-released soul knows, were wrested from him and are now in the trusted and safe hands of Jesus.

Death and the grave are mankind's dreaded enemies. In due time (the second advent excepted) they will claim all men, death being the end of this mortal life, and the grave being the gateway to eternal destiny. Who of us has not experienced an awful sense of finality when looking on the corpse of someone we have known? What questions we would like to have addressed to that stately form, and to have had answered by those sealed lips! But the occupant was no longer in residence—had been compelled to leave and go far away beyond recall. No remorse, no longing, no loving, no praying could bring back that departed spirit. A key had turned in the lock of death's door to open and admit that soul into the grave (spirit-land), only to slam fast-closed and re-locked against us. Only Jesus can give hope and assurance that it is but a “little while” before He will demonstrate His power over these enemies, as was foreshadowed when He raised Lazarus, the Nain widow's son, and the ruler's little
(Concluded on page 213)



HE LIVES !

THE Lord Jesus Christ did exactly what He said He would do. On nine occasions during His life on earth He foretold that He would rise again. Did He not say regarding His life, "I have power to lay it down, and I have power to take it again"? On Calvary's tree He willingly delivered Himself up to death. He received into Himself the last arrow in Satan's quiver—death. For three days He was held by its icy grip, but on the third day He overcame death and rose triumphant from the grave. This fact is the very centre and heart of redemption. The crucifixion represents Satan's final attempt to destroy God's plan of redemption, but through the resurrection God exhibited His mighty power, defeated Satan, and redemption was completed for mankind.

The reality of the Lord's resurrection gave inspiration, impetus and dynamic to the apostolic testimony and became its cardinal point. Thus, when choosing a successor to Judas Iscariot, the apostles stated that it was in order that he might "be a witness with us of His resurrection." The key-note of the sermon preached by Peter on the Day of Pentecost was, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). If Christ had not risen from the dead there would have been no Gospel to preach and therefore no souls saved. On Mars Hill, when preaching to the Epicurean and Stoic philosophers, the basis of Paul's exegesis was *Jesus and the resurrection*. Again, when preaching to the Corinthians, he declared how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures (1 Corinthians 15:1-4). In verses 15-17 of the same chapter he points out that if Christ be not risen his preaching was in vain, Christian faith was worthless, and his converts were yet in their sins. The early apostles were men with a message—the message of the living, life-giving Saviour of men. Jesus is alive, and all men can be made alive in Him.

Large sections of the Christian Church are occu-

pled with a dead Christ. Many worship a piece of wood or metal—a figure on a cross. A young man who was wonderfully saved from a life of crime said, "I used to go out robbing men with Jesus on a metal cross in my pocket." When he came into contact with the resurrected Christ and received Him into his heart the living Saviour saved him from his sin and kept him by His power.

The blessed reality of the Lord's resurrection is gloriously experienced in the lives of His people today. It demonstrates the power of God to us-ward who believe. Paul says, "The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Ephesians 1:19,20). The empty tomb on the resurrection morning was a silent but powerful witness to the omnipotent power of almighty God. This mighty power, which God demonstrated in raising His Son from the dead, is placed at the disposal of every believer who will appropriate it by faith. The child of God can encourage himself in the great truth and blessed reality that the omnipotent power of God is at his disposal to counteract and frustrate every onslaught of the enemy of his soul.

It is the will of God to reveal the power of the resurrection in the world today. The power and glory of the resurrection can be displayed through every child of God. The Church—the body of Christ here on earth—made up of all those who have confessed with their mouths Jesus as Lord and have believed in their hearts that God has raised Him from the dead, should be the medium through which a risen Christ is revealed to the world. Every supernatural happening in the Church today, every soul saved, person healed, prayer answered, guidance given, burden lifted and sorrow wiped away is proof that *Jesus lives*.

THE ELIM EVANGEL

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Women's Column

By Gladys Gorton

MARY OF MAGDALA

MARY Magdalene mourned the death of Jesus with the other women who ministered to Him. They loved Him. Words cannot plumb the depth of their grief. Throughout that long sabbath day they rested according to the commandment. The awful scenes of His suffering and death on the cross, which were photographed indelibly upon their memories, were as whips lashing their souls.

Mary of Magdala remembered the day when He changed her life. It is said that as a young and beautiful girl living in her father's home she attracted the attention of a man of whom her father disapproved. Being self-willed, she did not heed him. The man she loved betrayed her, and her father, unrelenting, turned her out of his home. She became a woman of the streets. Sin so marred her that she became an easy channel for demon possession. Then one day she heard of Jesus. "Then Jesus came." At His word demons fled out of her, and she was made anew. In time this changed woman, beautified by the saving power of Christ, felt she must return to

her aged father and express sorrow for all the grief and sorrow she had caused him. She knocked at the door in trepidation, and lo, it was opened by her father! They looked into each other's eyes, and in a moment were locked in each other's arms. Tears streamed down their cheeks. They were reconciled because of Jesus of Nazareth.

Musing on these happenings on that black sabbath night, Mary could restrain herself no longer. Love for Him constrained her to visit the tomb where He lay very early the next morning while it was still dark. Astonished and dismayed, she saw the stone rolled away from the tomb. Running away she collided with Peter and John and told them that the Lord had been taken from the tomb. They hurried to the scene and then returned home, but she waited there (John 20 : 4-10). Weeping, she stooped down to look inside, and saw two angels, who said, "Woman why weepest thou?" She said, "Because they have taken away my Lord, and I know not where they have laid Him."

This may be applicable to your experience at this time. You remember your conversion, but now in this test Jesus seems far away. All the time Jesus knew about Mary, so He came to her but she did not recognise Him. How like ourselves; we do not recognise Him when He comes to us through the seemingly small and inconsequential happenings of life. "Mary!" Just one word, but said with that intonation with which only He would say her name. This outstanding incident in her life brought her into a deeper spiritual relationship with the risen Christ. It was not only knowing Jesus as friend and companion, but now crowning Him as Lord and Sovereign of her life.

"The Man With The Keys" (continued)

daughter. Meanwhile, living faith in Christ produces dying peace and hope.

The Lord has other keys in His possession—the keys of the kingdom of heaven, of the bottomless pit, of the house of David, of knowledge; also of peace, power, happiness, health, and the future. We sometimes sing "God holds the key of all unknown, and I am glad." He can open or shut and none can withstand His right. Before Calvary and the Resurrection Satan was "the man with the keys," and he constituted a fearsome jailer, but since then our Lord Jesus Christ is *The Man with the Keys*, with authority and power to release all who put their trust in Him, and to bring them forth into a large place of unending life, love, joy and plenty. Has He substantiated His claims? Our Son-kissed hearts triumphantly reply "YES!"

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WHEN preaching at Braintree in Essex, at the close of the Sunday night service, I talked to and prayed with a youth who made a decision for Christ. The lad had been the victim of a serious accident, and after some time in hospital was returned home still in very poor condition. Head injuries brought on attacks of hysteria and abnormal behaviour. In a Sunday evening service, in answer to an urgent request, the pastor prayed for this lad. At that very moment, in the home, the anxious father of the boy saw his son recover in a visibly miraculous manner. God had healed him, and no trace of recurrence has taken place. I am persuaded that many wonderful answers to prayer occur in the pastoral ministry and local church life which should be made more widely known for the glory of God.

✧ ✧ ✧

"A man got down on his knees in front of me, and prayed to be let in." This quote does not refer to an earnest suppliant before Peter at the celestial gates. It is a policeman's description of a man anxious to gain admission to an English football cup-tie in Manchester, when many were unable to gain entrance. Would that men were as anxious for spiritual things. Voltaire said, "If there is no God, then men would require to make one." Today, man makes sports and pleasures his idols, as if these were a god to worship.

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The latest religious magazine to be published in this country is *The Dome*, the official organ of Anglo-Catholics. The second issue, in February, expressing satisfaction at the sales response, attri-

butes success to the fact that the publishers laid a special petition "at the feet of Our Lady in the shrine at Walsingham." Prayer was answered, it is claimed, by Christ, because of the influence of His mother's request on their behalf. How much nearer Rome could these Anglicans be?

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Being in Scotland for a few days, I have followed with interest the attitude of Church of Scotland presbyteries to a report of the Inter-Church Relations Committee. At least fourteen presbyteries have already rejected the report on negotiations for union between the Church of England and the Church of Scotland, and no wonder. As one minister expressed it: "The Anglican Church definitely stated that the Church of Scotland must become Episcopalian before it would be recognized." It would require a great stretch of imagination for me, a Scotsman, to visualise the Moderator so meekly going with cap in hand before the Archbishop!

✧ ✧ ✧

The converted actor Mr. John French is now in America to tell the story of his remarkable conversion. After a tour of America, Mr. French hopes to do missionary work in Ecuador. Our brother's first experience of a pentecostal church was the night he gave his testimony in my pulpit, when seven people made a confession of Christ. A few days before sailing for the U.S.A. Mr. French was ministering in another pentecostal church in London. During that day God baptised our brother with the Holy Ghost, and in the same day he was baptised in water.

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A minister related to me an experience of his during the first service he conducted in his present pastorate. In the prayer time a dear lady thanked God for the pastor, a man of sincerity, integrity and ability. Thinking that a good reputation of his name had gone before him, the minister felt a sense of pleasure and elation. However, the sister's prayer continued, "and bless the new pastor also." With his ego deflated, the minister realised that it was his predecessor who had been eulogised, but he admitted that the experience did him no harm. One would have thought the lady might have chosen a more propitious moment to extol the virtues of the previous minister, maybe even in his presence, instead of doing so after his departure and in the presence of his successor.

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I have been reading a book that can only be described as a revelation of the devilish reality and power of Spiritism. Formerly I have read books and
(See opposite page)

STORIES OF OUR GREAT HYMNS AND THEIR TUNES

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

EASTER hymns, like Christmas carols, have a quality about them that stirs the innermost feelings of every believer. While enjoying the present season of the year and the coming of glorious spring let us briefly meditate on just a few of the hymns of resurrection.

The resurrection was a favourite subject with the majority of ancient hymnists, and as a consequence a large proportion of the hymns which we are accustomed to sing during the Easter season have come to us from the Latin. Foremost among these is "Jesus Christ is risen today," a hymn the authorship of which is shrouded in mystery. It has, however, been conclusively proved to be a composition of the fourteenth century. Curiously enough, the name of the translator is unknown. This magnificent hymn, surely, is one that Elim members and friends will ever associate with the great annual Elim Easter meetings in the Royal Albert Hall, London. This majestic hymn set to a magnificent melody makes it a veritable "triumph song." It makes it quite in keeping with the mystery surrounding the authorship of hymn and translation that the music should also be by an unknown composer.

"Crown Him with many crowns," by the late Matthew Bridges, though not specially written for Easter, is eminently suited for that season of the year. It first appeared in the author's *Hymns of the Heart*, and was subsequently included in a great number of collections. Mr. Bridges based his composition on the words "And on His head were many crowns," and has succeeded in producing one of the finest lyrics in the language. As with so many other hymns down the passage of years, there have occurred certain changes or adjustments (and not always for the good) in the wording.

Matthew Bridges was born at Maldon, Essex, in 1800. He wrote a number of hymns, but none compares in point of popularity with his "Crown Him with many crowns."

Another much loved hymn for the Easter season is "Rejoice, the Lord is King." It is by Charles Wesley, and was first printed in 1746. In point of popularity and the number of hymnals in which it is found, it compares favourably with the same author's "Hark! the herald-angels sing" and "Jesu,

Lover of my soul." This hymn attracted the attention of Handel, who wrote for it the very fine melody called "Gopsal."

There are many other Easter hymns which maybe are not so well known in our own fellowship, yet have great character and are sublime in message and melody. On the other hand, there are many hymns in our *Redemption Hymnal* which seem constantly to be passed by and little used. May I suggest that during the immediate season we be sure to use in our meetings the fine hymn "My song is love unknown; my Saviour's love to me" (No. 144)? Read through the words some time. I am glad that this is one of the hymns to be sung by the London Crusader Choir in their B.B.C. Good Friday morning broadcast. We love it and it always brings blessing and spiritual uplift whenever sung and heard. Samuel Crossman was the composer, and although he is not one of the outstanding hymnists this contribution is choice. Crossman lived in the stormy period of English history during the reigns of the Charleses and the Commonwealth. He was the son of a Suffolk clergyman, went to Cambridge, took the degree of Bachelor of Divinity and afterwards became Prebendary of Bristol. Later he became Dean of Bristol. Years have rolled by, yet the message of God's eternal love remains, and gladly we re-echo the glorious stanza:

"Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like Thine.
This is my Friend,
In whose sweet praise
I all my days
Could gladly spend."

Minister's Diary (continued)

articles on this subject as written by Christians who have carefully studied it. *The Challenging Counterfeit* is a book written by one who himself was formerly a Spiritist medium. Raphael Gasson was delivered from Spiritism, and as a Christian has found within the Pentecostal Movement the Divine manifestation of the supernatural in contradiction to the counterfeit of evil.



THE RESURRECTION

By W. J. Maybin (Minister of Elim Church, Mountain As)

THE Lord is risen indeed!" so the followers of Jesus were exclaiming at the end of the first Easter Day. It was Tennyson the poet who wrote about the Resurrection as "old news, new news and the best of news." The B.B.C. begins its news bulletins on Easter Day with the triumphant assertion, "Jesus Christ is risen today." The famous Dr. Dale was so overcome with the thought that Jesus was as much alive and real as he was, present with him within the four

walls of his study, that he arranged for an Easter hymn to be sung every Sunday in his church. And we do well to remember this fact that each recurring Sunday is an Easter Day. True Christian worship is full of Easter assurance whatever the day or season.

If we were asked to epitomise the Gospel in one word, what word would we choose? Suppose we asked the writers of the New Testament, what do you think would be their reply? Methinks they would all utter one word, "Resurrection." A saintly Indian bishop was once questioned, "If you were in territory where they had never heard about Jesus, what would you preach about?" He replied without hesitation: "The Resurrection." Tallyrand's advice to his friend who sought to bring into existence a new religion, without much success, was: "I should recommend you to be crucified and to rise from the dead the third day." It was the empty tomb that gave the disciples a message to proclaim and transformed them from a company of dispirited, faint-hearted cowards into a vital, dynamic church, and that church was the Church of the Resurrection. It was God's supreme word, the mightiest demonstration of Omnipotence, reversing the seeming defeat of the Cross into a glorious triumph. It supplied the message of the orphaned disciples with a cutting edge, and sent them hither and thither with an

evangel of hope for darkened souls. What a tragedy if Jesus had been left in Joseph's garden tomb, broken and dead. If the message of the New Testament had ended with the shame and ignominy of the gibbet and the imperial seal of the Roman government upon the rock-hewn grave, then the perpetrators of the sordid crime would have won a tremendous victory. The Devil and his associates would have joined in eternal derision, and man would have been doomed to live in frustration and fear of eternal death. The religion of Christ would have been reduced to the level of the great rival religions of the far east, and people could take their pilgrimage to view the tomb of Jesus of Nazareth. What a thought if all that remained of the matchless miracle-worker of the New Testament was but a small handful of powdered bone, resting beneath a Palestinian sky. But the place of a skull was not the last word. The final obsequies, carried out by those who loved Him, were not the last, despite their unbelief. God spoke again, transforming defeat into victory, dissipating the darkness of hell and flooding the whole scene with the brightness of Resurrection day.

The Resurrection is the best attested fact in history, the unshakable foundation upon which rests the entire fabric of the Christian Faith. Disprove this fact and the foundation gives way. But the Christian Faith is founded upon the certainty of a *risen* Saviour, and since Pentecost this truth has formed an indispensable part of the Church's creed. The New Testament alludes to it more than 100 times. It was the main theme of apostolic deliverations. Peter made much of it on the Day of Pentecost, and Paul preached it to the great annoyance of his audience at Mars Hill. Throughout the centuries it has ever been a critical point alike in the attack and defence of Christianity. It is not something we can take or leave in our presentation of the Gospel, it is essential truth. The illustrious J. D. Jones said: "I will have no whittling away of the Resurrection of Jesus." The

only God known to the apostles was the God of the Resurrection. The only message they could ever preach was the good news of the risen Christ.

Let us think for a time about the relevance of the Resurrection.

1. The Resurrection Produces a Power for the Disciple

Our approach to the Resurrection can be twofold. We can think of it as a mere historical event, or as a contemporary fact affecting us here and now. I prefer to consider it as a present-day reality, to rescue the dead fact from the shores of oblivious years, and present it as something relevant to the disciple now. The sisters of Bethany relegated the power of Jesus to the past, or pushed it away into the future. They said, "If Thou had'st been here," or "We know he shall rise at the last day." Jesus said: "I am the resurrection and the life." Not "I was," or "I will be," but "I am." We cannot relegate Christ to the yesterdays of our faithlessness, or even reserve Him for the tomorrow of our hopefulness. Christ is today! How do you think of Christ? Do you think of Him as existing only in the storied past, or do you know Him as a present reality, bringing power and hope into your life? Do you know the joy of communion with Him day by day? Can you say as you get alone with your Bible for quiet meditation: "The Man I study is with me in my room"? If you can, then you change the Resurrection from a mere fact of history into a vital experience. The power that raised Christ from the dead becomes available to you in your changing and difficult circumstances. Paul's great desire was "that I might know Him in the power of His resurrection." There are millions throughout the world, devoted to Christ, who can say: "We know Jesus is alive because He has touched our lives. We have heard His call and His blood has forgiven all our sins."

2. The Resurrection Presents the Church with a Programme

The English novelist John Galsworthy reminds us of the great cathedral in Spanish Seville, a magnificent building that took some century and

a half to complete. The Dean and Chapter assembled and passed the following noble resolution: "Let us build us a church so great that those who come after us will think us mad to have attempted it." Jesus declared to a mere handful of not-too-brilliant characters: "I will build My church." On the face of it it seemed a little far-fetched, but He meant every word of it, and indeed those faltering, failing followers implemented His promise because He arose from the grave and went with them in the power of His resurrection. He presented them with a programme, a world-embracing programme which is still the responsibility of the Church of this twentieth century.

When Mary recognised her risen Lord she was given a task to perform. After the disclosure came the commission, "Go and tell." Easter worship results in Easter witness—we must publish the news to all those who are strangers to this Christ, that they may become recipients of His grace and love. Peter the failure can be seen in deep conversation with the risen Lord, and the result of the interview was commission: "Feed My sheep." One modern writer presents the truth thus: "Jesus Christ died for the world and not merely for believers. Therefore he who belongs to Christ knows also that he owes all men the service of truth and love." That is surely the relevance of the Resurrection for the Church.

3. The Resurrection Promises a Prospect for the Future

The Resurrection of Christ provides us with undeniable evidence that there is a future life. It converts promise into fact, and hope into assurance. For long years men argued about the possibility of there being a new world away towards the west. Many were the debates to prove the points of view, but not until Columbus sailed out towards the sunset and discovered the new world were they able to get beyond speculation to certainty. What lay beyond the westering sun for long baffled man-

(Continued on page 219)

*"He is risen;
He is not
here!"*

(Mark 16: 6)

CHURCH NEWS FLASH

FINCHLEY :

FAREWELL TO PASTOR COLIN YOUNGER

Recently we met together to bid Godspeed to Pastor C. Younger after two and a half years ministry in Finchley. During this time, through his faithful and untiring ministry, souls have been saved and believers baptised in the Holy Ghost.

During the service ten people followed their Lord through the waters of baptism. What a fitting conclusion this was to the pastor's ministry in Finchley.

The photograph shows the candidates with Pastor Younger. This was printed on the front page of the local press and has aroused widespread interest.

At a meeting convened by our District Superintendent, Pastor Coleman, we welcomed Pastor Ray Hughes into our midst, and we believe God has sent



Pastor C. Younger and candidates.

him and that under his ministry the work here will continue to prosper and expand.

Pastor Coleman and Pastor McBurney of Ealing gave messages and welcomed Pastor Hughes to the North London Presbytery.

SELLY OAK

It is with a feeling of great joy that once again I can report continued blessing at Selly Oak. We are now blessed with a place worthy of God's work in our midst. When we started our building programme we commenced a Covenant Fund to help defray expenses, which were over £1,000. We were able to close the fund after ten months because of the generous response. Our Fellowship Meeting was a feast of good things both spiritually and materially. Each report, covering two years, spoke of the continued blessing of the Lord, and of how numbers and finances had increased during the past six years under the ministry of our beloved minister, Pastor Jack Osman.

LESLIE EVANS.

HASTINGS FIRST ANNIVERSARY

These first anniversary services took place last month, and my husband was the speaker, so I went along with him. The anniversary tea was attended by over 100 members. The evening meeting followed, when a party from Eastbourne was present. The services continued on the Sunday, which was crowned with three conversions, and concluded on the Monday night. It was easy to observe that the members are not content with merely attending the bright services in the Central Hall, but are behind their energetic minister, Rev. F. Shadlock, in his evangelistic drive called *Operation Hastings*, through which the whole of Hastings is being systematically covered with invitations to the church.

K. M. E. DAVIES.

IN THE HEIGHTS AT HOVE

A twelve-day crusade by Fred Squire and his International Quartet has been greatly blessed. The refusal of the lost to answer many calls to attend was counteracted by the Lord giving a great uplift to His own.

Testimonies to Divine healing and definite acts of consecration have been given in no uncertain tones. The Hove Town Hall platform presented an inspiring sight as nearly forty students from many countries, now in the International Bible Training Institute, gave testimony in song.



Top: section of Sunday night congregation in the Town Hall.

Bottom: I.B.T.I. choir, and F. Squire making the appeal.

The crusade left us richer spiritually and thus will bring further results.

J. J. WAY.

FAREWELL TO REV. AND MRS. E. R. CORSIE

After nearly five and a half years ministry here in Newquay, Rev. E. R. Corsie conducted his farewell services on February 9th. Mr. Corsie accomplished much for us as a church. The numbers have increased, the Sunday school work was started, and Mrs. Corsie commenced the Women's Fellowship, which is well attended. At the Fellowship Tea the secretary presented Mr. and Mrs. Corsie with a tea-service and tray as a small token of appreciation of their work. Afterwards eight people were received into membership. We were very sorry to lose our brother and his family. Rev. F. A. Hodge conducted the service at which Pastor John Bradley was welcomed as our new minister. We are looking forward to the days that lie ahead.

MRS. V. WRIGHT.

WESTCLIFF-ON-SEA

During the first two months of 1958 there has been much blessing, and already we have had some soul-stirring meetings, with two decisions for Christ and two members received into fellowship.

Recently we were privileged to have Pastor R. D.

Bradley with us, and his ministry was much enjoyed by all.

A few days later we were pleased to have Mrs. Hawley with us, and in spite of the sadness at losing her for another five years it was an occasion we will long remember.

Pastor Backhouse has started a "Bible school" on Wednesday evenings in lieu of Bible study, and the subject has been "Let's talk about Jesus." The numbers have gradually increased until we have now nearly reached our original target of fifty. Pastor has spoken with great power on the different aspects of the life of Christ.

The Resurrection *(continued)*

kind, and then Jesus came and travelled beyond the sunset and returned to say that beyond the tomb "there's a land that is fairer than day." He brought life and immortality to light through His Gospel. "The last word no longer lies with death," writes J. D. Jones. "Death is not a cul-de-sac; it is a passage-way." How sweet the thought that beyond the dread of the tomb there is the Father's house. Because Jesus rose from the dead His resurrection has become the standard and prototype of all who have trusted in Him: "Because I live ye shall live also." This enabled the aged Quaker to say: "I'm going to live till I die, and then I'm going to live for ever." Yes, the best of life is farther on, hidden from human vision, beyond the hills of time. Jesus said: "In My Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again and receive you unto Myself." We are the sons of the Resurrection, and when the last mile of the way has been traversed we shall find that the last lap across the valley of the shadow will not be an unshepherded way. "He'll be with me till the river rolls its waters at my feet. Then He'll bear me safely over, where the loved ones I shall meet." Is that mere sentimental otherworldliness? Is it the nostalgia of the weak and cowardly? No! It is the virile trust of the one whose faith clings to the cross of Christ and the empty tomb. We are but strangers and pilgrims here—strangers without a home, and pilgrims going home. This world can never hold. Our citizenship is in heaven. And all because "the Lord is risen indeed."

WITH THE LORD

Our dear sister Peggy Tate passed away in Tanganyika on Monday, March 17th. Our prayers and sympathy are with Mr. Tate and his three little children in their great sorrow.

Conducted by
National Youth
Secretary

youth page



Feeling the Song

By H. W. Greenway (Chairman Elm Youth Committee)

"Thy statutes are my songs as I wander through the world" (Psalm 119: 54—Moffatt)

THERE is all the difference in the world between the mechanical song of the highly trained expert and the simple ditty of the peasant at her tasks, between the child learning his musical exercises and the lover serenading his wench. To sing with feeling is to put life into music; to sing without feeling is to demonstrate vocal talents that can leave the hearer either void of appreciation or deeply irritated. And we cannot sing with feeling unless we have an intelligent grasp of the theme of our song.

H. V. Morton tells of an experience he had at Winchester Cathedral when in the tower with a mixed company of visitors. The verger decided to give a lesson in the art of campanology. After numbering the group he gave each of them a bell-rope and then pointed to various members of the party in turn as he wished them to ring their bells; and so he drew from that untrained company the tune of "Abide with me." H. V. Morton says, "We were delighted with ourselves." But, of course, that was not music, at least not as far as the participants were concerned. The mechanical tugging at a rope may call into action a great deal of muscular energy and at the same time leave the soul cold and unmoved. By way of contrast we are reminded of a large choral group united in talent to present Handel's "Messiah." Every singer must be in harmony with the moods of the conductor, must watch his every movement, must know something of the theme of the oratorio, must give expression to ideas implied in the composer's work. The theme carries them forward, lifts them up, stirs them with enthusiasm, and thrills the listeners with the same emotional ecstasy. That is music. It is "music with a message." Songs that are unrelated to the vital events of human history, be it the history of a nation or an individual,

are not worth listening to. It is the message of the music that makes it of value to the individual or community. We think of the stirring battle songs that have fired the imagination of thousands of patriots in their fight for national freedom; we think of the moving songs of the revolution that have changed the economic face of the world; we think of the negro spirituals that sustained a slave race in its struggles for emancipation; we think of the psalms at the very centre of the Scriptures, rippling with cadences of Hebrew melody, at one time gleeful and at another sombre. As Sir D. K. Sandford has written: "In lyric flow and fire, in crushing force and majesty . . . the poetry of the ancient Scriptures is the most superb that ever burned within the breast of man." These songs of Israel were many and varied: some were dancing tunes, others to be played on musical instruments; there were the songs of degrees sung by pilgrims on their way up to Jerusalem or on the ascent of the steps into the sanctuary, or chanted by the upper choir. But always, in all the compositions, there was this message from God, a recital of His dealings with His people, of His faithfulness in times of need.

One has only to hear chanting in the modern synagogue to feel something of the tragedy deep in the heart of this exiled nation. But always there is hope: the song in the heart is the statute of the Lord, and the "wandering Jew" is really the minstrel of the new world. The prophecies flow with radiant promise of wonderful days to come.

Happy is that man who, in a world distraught by fear and hatred, can carry a song in his heart, a song that is shared by the faltering and the dying, that brings hope to those who linger in the shades of despair. A singer without this conscious apprecia-

tion of the song he sings is like a preacher who recites great themes without the incandescence of the Holy Spirit. Jeremiah said, "His word was in my bones as a fire." This was the dynamic of his inspired pronouncements. Prophets need fire if they are to set others ablaze, and it must be real fire, not the "strange fire" of a cheap, formal ceremonial; for, as Campbell Morgan reminds us, "painted fire burns nobody." In like manner psalmists need vital themes to make their melodies ring a note of cheer in the hearts of needy souls.

Nothing can be more symptomatic of the spiritual vacuity of the present generation than the paltry lyrics chosen for its common songs. When singers choose to croon about the price of a doggie in the window or the interminable meanderings of a non-stop cat, our facetiousness has reached the apex of futility, and would be utterly ludicrous were it not an exposure of our inner bankruptcy.

It is a good omen that in the Church of Jesus Christ we seem to be rediscovering the value of some of our grand doctrinal hymns. The move of the evangelical church away from these hymns in the direction of the sentimental has done great disservice to the cause of truth, and indeed to the cause of evangelism itself. The winning of souls has become associated with cheap choruses that are more infantile than interesting, and while it must be admitted that a brighter musical programme in Gospel campaigns has helped to bring the apathetic into touch with the Gospel message, we must not accept this as a complete argument for abandoning the mightier hymns altogether.

Surely there is a place within our hymnology for the mood of youth and the sombre taste of age. It is not enough for juveniles to screw up the nose and dismiss all lovers of the measured tones of ancient hymns as "squares" (whatever that opprobrious epithet may mean), nor should the matured in the classical style censure all rhythm as from the Devil. Art forms vary from age to age, and primitive music has its own mode of expression. Whether we like it or not, the younger generation is feeling its way along a path of music considered vulgar by the symphonic pundits, but if it can express a sense of worship to the eternal God and speak forth the fundamental truths while strumming an electric guitar, we must beware lest in steadying the

ark we condemn our busyboding interference.

It is better for people to sing the statute of the Lord, however mean their musical sense or however unorthodox its presentation, than to seal their lips in a trappist silence that savours of the "more-holy-than-thou" attitude.

Therefore, let the people sing! Let them sing about the right things, and discover for themselves the beat and instrument they should adopt.

AN IDEA FROM HALIFAX

Our Crusaders have commenced each Saturday and Sunday night (after the services) an informal gathering called "The Afterglow." The purpose is to give the young people means of fellowship when the meetings are over. So many of them, having no Christian home, are at a loose end after 8 p.m. at week-ends. The gatherings have informal discussions, records, quizzes and the like, with refreshments. Another new venture that is an exceedingly good one is that they have commenced on one Sunday in four a "Prayer Breakfast." They bring their breakfast to the church and cook it, and then have a time of prayer. They also have a "Prayer Supper" on a Saturday night once a month.

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THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Arthur V. Gorton.
(Minister of Elim Church, Springbourne, Bournemouth)

Sunday, April 6th. John 20 : 1-18.

What a lovely picture we have here of Mary Magdalene, for whom Jesus had done so much. (1) We see love seeking (v. 1). Coming so early to the tomb that it was still dark she could not see inside, but the first great sign of the resurrection had taken place, the stone was rolled away. (2) Love waiting (v. 11). The two disciples, rather perplexed I think, though it is recorded that John believed (v. 8), went to their own homes. Perhaps Mary had no home of her own: in any case Jesus was her all. Nothing could ease her but a sight of Jesus, even His body. (3) Love rewarded (vv. 14-16). She had a sight which it is given few to see—two angels, that was wonderful but not enough for Mary. It had to be Jesus. Is this true of us?

Monday, April 7th. John 20 : 18-31.

Thrice in our reading Jesus said, "Peace be unto you" (vv. 19, 21, 26). There are three things suggested that bring His perfect peace into our hearts. (1) Seeing the Lord (v. 20). This was in connection with the showing of His hands and side. We can only see the Lord and be glad when we have an understanding of Calvary (2 Corinthians 5 : 14-19). (2) Receiving the Holy Ghost (v. 22). The Spirit came to give us a fuller revelation of Christ and to give us power to witness for Him. The kingdom is . . . peace and joy in the Holy Ghost. (3) Consecrating Christ as Lord (v. 28). See 1 Peter 3 : 15. The words of Thomas are tremendous. Oh that we shall so see Him and testify of Him that all may know that He is our Lord and our God.

Tuesday, April 8th. John 21 : 1-14.

It is said that this was the third time Peter had gone back to his fishing and the Lord had said "henceforth you shall catch men" (Luke 5 : 10). Such is the power of example that six others went with him. And so they caught nothing (v. 3). We can only marvel at the wondrous way the Lord taught them that they could only catch fish or men in obedience to His word. What a catch—and the net unbroken! Then to a fire and breakfast. Who made it? The hands and feet of Him who was so recently nailed to the cross. Then He called for some of the fish they had caught to be added to His cooking. So they feasted on His provision and the results of obedience to His word.

Wednesday, April 9th. John 21 : 15-25.

There are three words that seem to leap out of the reading. (1) Philo (Greek) (vv. 15-17), "fondly love"—Peter's answer to the searching question Jesus asked. The third time the Master used the same word as Peter. He, mindful of his failure, no longer boasts, but goes as far as he can, "I love you as Son of man." There is so much to love about our Lord. Do we really love Him? (2) Feed. We may say, "We are not qualified to feed the sheep," but if we love we can feed the lambs. (3) Follow (vv. 19, 21). Follow Me. Follow thou Me. How personal is this call. It

is certain that if we love Him, seek humbly to feed and shepherd the lambs, there will be little danger of ceasing to follow Him.

Thursday, April 10th. 1 Kings 1 : 5-21.

Here is one of the many times in Scripture when the Devil seeks to thwart the purpose of God. Adonijah would be king and break the immediate purpose of God and also the long-term purpose of God in the genealogy of the Messiah. So we read of plot (v. 7) and counterplot (vv. 11-14). How often through these human ways God works. When a miracle is necessary He performs it, but where His will can be brought to pass in a normal way God moves along these lines. So it is in our lives. God is always planning for us and generally uses the ordinary to produce His Divine purpose.

Friday, April 11th. 1 Kings 1 : 22-40.

This chapter makes sad reading. David was a great king, a mighty warrior, an able administrator and statesman, but was he so occupied that he had no time to be a good father? Why did Adonijah say "I will be king" (v. 5)? Was it because of verse 6? David had never checked Adonijah, never called him to account or corrected him. We think of two other sons of David, Amnon and Absalom. No wonder the New Testament charges those with an office in the church to rule their own homes and children well (1 Timothy 3 : 4, 5, 12). John writing to the elect lady in his second epistle says, "I rejoice that I found your children walking in truth" (v. 4).

Saturday, April 12th. 1 Kings 1 : 41-53.

Solomon's servant (v. 51). "I will be king" (v. 5). What a difference in the two statements! The would-be king had become a slave. In spite of a goodly appearance, as with Absalom and king Saul, the goodness was only outward. One Caesar is reputed to have said that if he was a king for only five minutes he would be every inch a king. Adonijah showed no kinglyness, acted like a spoiled boy and at the end of the chapter (v. 50) sought asylum by clinging to the horns of the altar, the projections to which the sacrifices were bound. If there had been a readiness to sacrifice selfish ambitions he would not have been found cravenly clinging to the altar of sacrifice.

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COMING EVENTS

(Please pray for these services)

DUDLEY. April 12-14. Elim Church, North Street. Ordination of G. Jones, Sat. 3. Evangelistic Rally 6.30. Guest speaker: P. S. Brewster (Cardiff). Sun. 10.45 and 6.30, H. W. Greenway (Headquarters). Mon. 7.30, J. J. Morgan (Sparkbrook). Guest Choir, Sparkbrook Elim. C.729

MALTON. April 12. Greengate. Opening of new church at 3 p.m. Rally 6.30. Officiating minister, J. Woodhead (York). Tea provided. C.715

EASTER CONVENTIONS

BIRMINGHAM. April 3-8. Elim Church, Graham Street. Annual Easter Convention. Speakers include A. P. Johnston (High Wycombe) and J. C. Watkins (Bolton). Thurs., Sat., Tues. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 7. C.725

LEEDS. April 4-10. Foursquare Gospel Church, Bridge Street. Easter Convention. Good Friday 7 p.m., Communion, Sat. 7 p.m., Sun. 10.30, 2.30 and 6.30, Easter Monday 3 and 6.30, Tues. 3 p.m. (missionary) and 6.30, Wed. and Thurs. 7.30. Speakers: E. Harford (Newcastle), F. C. Newcombe (S. Wales), O. Perrett (Chesterfield), J. Way (Hove), missionaries Harold and Cissie Berry (Congo). Soloist: Mair Jones (Mrs. Perkins) (S. Wales). Cups of tea between services.

PORTSMOUTH. April 3-6. Elim Church, Arundel Street. Easter Convention. Good Friday 3 and 6.30 (cups of tea provided). Speakers include H. W. Greenway (Secretary-General). Convener: James McAvoy. C.733

MISSIONARY TOURS

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: April 4-5, Clapham; 8, Kingston-on-Thames; 10, Letchworth; 12-14, Ealing. Missionary Exhibition.

Pastor W. H. Francis, Elim missionary from the Transvaal, will visit the following churches: April 5, Gifford; 6, Lurgan; 7, Ulster Temple (Easter Convention).

LONDON CRUSADER CHOIR

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

April 12, East Sheen; 13, Caterham; 19, Bexhill-on-Sea; 26 and 27, Swansea. Preliminary dates—May 3, Kingsway Hall (Annual Festival); May 23 and 24, Colchester; Oct. 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

April 5-10, Weymouth; 12-17, Hastings; 19-24, Llanelly; 26-28, St. Helens. C.669

SWANSEA. April 4-10. Elim Church, New Orchard Street. Great West Wales Easter Convention. Good Friday 11 and 7.15, Sat. 7.15, Sun. 11 and 6.30, Mon. 3 and 6.30, Tues.-Thurs. 7.15. (Wed. Great Youth Rally.) Speakers: H. Palliser (Hull), J. Lancaster (Eastbourne). Come to Swansea for Easter Convention.

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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, Seacliffe Road; seafront; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

Blackpool South. Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher. "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

Bournemouth. Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

Bournemouth. Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

Bridlington. The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

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.637

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633).

Exmouth, Devon. "Haldon Court" for happy Christian holidays; everything for your enjoyment and comfort provided; delightful situation near sea; h. and c. all bedrooms; children's corner; laundry room; table tennis; tours, fishing, rambles; good ministry; reasonable charges. "Haldon Court," Douglas Avenue. C.634

BOARD-RESIDENCE—continued

Exmouth, Devon. "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June and September. "Croylands," Isca Road; Exmouth 3372. C.635

Hastings. Comfortable; bed/breakfast and high tea, £3/16/- per week; also bed and breakfast, £2/10/- per week. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.736

Iffracombe, Devon. Maranatha Christian Guest House. Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

Scarborough. "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Warters, enclosing s.a.e Telephone: Cloughton 276. C.633

Scarborough. The Harcourt Hotel, 45 Esplanade, South Cliff, is ideally situated to provide a first-class holiday centre for the Lord's people; large comfortable lounge, well appointed dining room, h. and c. and spring interior mattresses in all bedrooms. Brochure from Proprietors, Mr. and Mrs. J. Johnston. Phone 3930. C.674

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DEDICATION

Burke. On February 9th, 1958. James Raymond, son of Robert and Greta Burke, dedicated to the Lord in Elim Church, Portadown. Officiating minister, N. J. Nelson. C.735

MARRIAGE

Johnston : Irwin. On February 22nd, at Elim Church, Portadown: Noel Victor Johnston to Miriam Watt Irwin. Officiating minister: N. J. Nelson, assisted by Snr. Major Barras. C.734

TRADE

Builders and Decorators. Tripp and Farrington (Christians). 1 Hamlet Road, Upper Norwood, London, S.E.19, are open to accept immediate work. Employed and recommended by Elim Headquarters. Phone LIV. 5708. C.737