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The

Elim Evangel

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

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Photo by

Charles Bean

DAFFODILS IN FULL BLOOM SURROUND YORK'S ANCIENT CITY WALLS

“ HALLELUJAH! CHRIST AROSE ”

editorial . . .

EASTER . . . this old Teutonic word, derived from the same source as the word east, means literally the festival of the dawn, and takes us back to those remote times when mystical rites were celebrated at the dawning of the day. Ancient man could never fully fathom the mystery of the apparent death of the sun at eventide and its marvellous resurrection at the dawn of a new day. We often wonder how Adam must have felt when he first witnessed the sunset and how great his relief when dawn appeared.

For us too, as believers, Easter symbolises the dawn. Darkness covers the earth as Jesus hangs upon Calvary's Cross; the veil of the temple is rent, the graves open, and men cower in fear before this awesome spectacle. Is this the twilight of the gods, the concluding cataclysm of earth's history?

" Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died
For man the creature's sin."

But no! Comes the dawn of Easter Sunday morning. The rising rays of the sun are paralleled by the rising of the Sun of righteousness. Death can no more hold his prey than the shadows of night hold back the dawn. "He rose triumphantly, in power and majesty." No wonder Peter exclaims: "Whom God hath raised up, having loosed the pains of death: because *it was not possible that He should be holden of it!*" Hallelujah! In Him was *life*—eternal life—a life over which death had no power whatsoever. No more can the grave boast of its invincibility—it is a conquered foe. No more will its portals close in dread finality, for in Christ shall all be made alive.

See the light upon the faces of those who witness the risen Saviour. Mary's tears of sorrow turn to transports of delight. The reluctant Thomas confesses "My Lord and my God." The supper room of sorrow becomes the upper room of exultant joy as Jesus reveals Himself in all His risen power to the waiting disciples.

Yet it is not for them alone, for as the lone watcher on the hill-top sees the first glimpse of the dawn, only to share with growing multitudes the spreading of the light, so the light that lightens the darkened hearts and minds of the disciples is soon to spread until millions in every clime acclaim the dawning of the Gospel day.

Dawn has come for the myriads held in sin's dread sway; dawn for those held in the bondage of heathen cult and creed; dawn for those who seek with utter futility to achieve through their own works an ever elusive righteousness.

Dawn—because the darkness of man's sin has been dispelled by the sacrifice of God's Son on Calvary, now infallibly witnessed by His great act of resurrection. "Up from the grave He arose!" Behind Him are the shadows of the tomb, and behind us too this Eastertide are the shadows of sin and its consequent death, for "he that hath the Son hath *life*"—life more abundant, life which is eternal. For us, as for millions, the dawn has come, for we live in Him, and soon we shall bask in the noonday blaze of glory as He returns in power and glory to reign.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

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An Easter Meditation . . .

THE LORD AND THE GARDEN

By Gerald L. W. Ladlow (Minister of Ulster Temple, Belfast)

"Let my beloved come into His garden" (Song of Solomon 4:16)

ONE of our English poets has said that we are nearer to God's heart in a garden than anywhere else on earth. While we may dispute the accuracy of those lines there can be no doubt that the garden, with its profusion of life, beauty and fragrance, has a power that can lift man above the material world and make him realise, for a little while at least, that there are things more valuable in this world than those which can be measured in terms of £ s. d.

It is interesting to note that in many ancient religions the place of greatest bliss where man is said to find his god is depicted as a garden. The Romans said that the beautiful garden of Flora was the dwelling place of the gods. Beyond the pillars of Hercules on the border of the earth was said to be the garden of Hesperides where the gods of ancient Greece had their abode. The Hindu speaks in awe of the sacred mountain of Meru, where every plant of exquisite delight grows in rich profusion and no sinful man can ever exist. The Persian too tells of Eriene Vedsho, the sacred garden of the gods, and in the religion of ancient China we find a picturesque description of a beautiful garden near the gate of heaven in which is found the fount of life and where the perpetual zephyr blows.

At Easter time, when nature once again quickens the deadness of winter and begins to deck the countryside with signs of new life, so many of us feel that it is time we got busy in the garden. As we do so, our minds recall the gardens of Scripture, and it would seem that the whole plan of human redemption is found therein. The heathen is not alone in his discovery of his god in a garden, for the Christian can find his God there too.

The first record of man on earth having communion with God is in the seclusion of a garden; and the last picture, which tells of a new earth,

shows redeemed man beholding the face of the Lord where the trees are growing beside the river of the water of life. Between those two pictures there are two other gardens where we see the Lord: the first where we see Him prostrated in agony nigh unto death and the second on that glorious Easter morn where He conquered death for ever.

The first garden of Scripture can well be called

THE GARDEN OF TRAGEDY

The world has seen some magnificent gardens, and who has not heard of the hanging gardens of Babylon, the pride of the ancient world? There has been none, however, that could ever compare with the garden of Eden, described in Genesis chapter two. When Adam first felt the light of consciousness and looked around him, what a sight must have met his gaze! The Bible says: "The Lord God planted a garden . . . and there He put man whom He had formed." What a garden—planted by the Gardener who had access to every flower, shrub and plant, no matter how rare a variety, the One who had the whole world to choose from! No pests were here to spoil the blooms, no noxious weeds to smother the plants, no fungus or destroying disease to be fought, for all was perfect.

In that garden God had made perfect provision too for the needs of the man whom He had placed there. There was ample food for his body, and exercise to keep his body healthy as he tended the garden. Here were peace and contentment for his mind as he lived in such a beautiful and congenial environment. Above all else here was blessing for his soul as he communed with God and they talked together in the garden in the cool of the day. Alas, the tragedy of sin entered that garden and closed its gates to man for ever. As Adam yielded to the temptation of the evil one he lost his peace of mind, lost his physical well-being, and death became the lot of all mankind. He lost his communion with God, and man ever after became estranged from God through sin. Yet it was here, amid such tragedy, that God revealed His great love for this world and promised to send One who would eventually

“bruise the serpent’s head” and bring liberation from sin’s dominion and reconciliation to God.

In accomplishing that wonderful promise, the Son of God came into this world and in another garden,

THE GARDEN OF AGONY

He came to grips with the evil one and fought the battle which finally, at the place called Calvary, dealt the death blow to sin and the Devil. Some half a mile from the wall of the city of Jerusalem across the little brook Kedron, on the lower slopes of the Mount of Olives, was the garden of Gethsemane. Both Luke and John tell us that it was a place to which Jesus often resorted with His disciples. Away from the heat of the sun, the noise and clamour of the city, the turbulence of the multitudes and the opposition of His enemies, Jesus communed with His Father beneath the shade of the fig, the olive and the pomegranate trees. It was here He found refreshment for body, soul and spirit.

For the second time in human history there was a conflict in a garden between the forces of darkness and light. In the garden of Eden poor mortal man proved himself no match for the power of the Devil. That conflict was fought on the physical plane, man was tempted through his natural appetites and, alas, he fell. The conflict in Gethsemane holds no comparison. Here was the Son of God, the Lord of glory veiled in human flesh, in conflict with all the mighty hosts of hell. The sinless One was in a spiritual battle as He faced the prospect of taking upon Himself the sin of the world and dying to provide a sacrifice for all mankind.

I believe that all the unseen forces of darkness were gathered around Jesus Christ in the garden that night. As He prayed in agony He sweated great drops of blood, and at that moment His soul was “nigh unto death.” If the forces of evil had been able to crush the life of Jesus and cause Him to die in the garden there would have been no Cross on Calvary’s brow and no redemption for you and me. The Devil would have gained the victory and thwarted God’s great plan of salvation and the world would have been plunged into greater darkness and eternal despair. As He felt the weight of the conflict bearing in upon Him and His strength fast departing He prayed in agony “Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.” The writer to the Hebrews tells us that “with strong cryings and tears He was heard” and Luke tells us that an angel appeared and strengthened Him. There, beneath the trees in the garden, Jesus fought and won the greatest conflict of all. The cup of agony passed

from Him, and in His renewed strength He arose and went forth to suffer and die for the sin of the world.

John tells us that in the place where they crucified Him there was a garden. His last free hours had been spent in a garden, but that garden of agony was now behind Him, and as He hung upon the Cross He could see before Him away over the heads of the crowd another beautiful garden,

THE GARDEN OF VICTORY

In the garden, says John, there was a sepulchre. I believe it was a beautiful garden, for it was owned by that rich man Joseph of Arimathea, and I am sure that he had by his riches been able to plan it and plant it so that it was a place of true beauty and delight. Yet here amid the many signs of life—the flowers, the trees, the shrubs and the birds—was a sepulchre, a place of death.

Yet how appropriate was this garden tomb, for here death was for ever conquered and in the midst of the life of the garden the Son of God rose triumphantly. In the first garden, because of Adam’s sin, death became the inevitable lot of all men; and in this garden, because of the obedience of the second Adam, eternal life became available to all mankind. He died for our sins, but He rose again for our justification. The first prophetic message given in the garden of Eden was here gloriously fulfilled, and as He rose from the dead He bruised the serpent’s head and the Devil is a defeated foe. In that first garden man lost his communion with God and all his spiritual and material joy and happiness. Through the victory of this garden that communion has been restored, and man, through faith in the risen Lord, has become a possessor of all the blessings of God and an inheritor of life everlasting.

The writer of the Song of Solomon has depicted the Church as the garden of the Lord. The gifts and graces bestowed upon her have blossomed forth and made her life beautiful and fragrant in this world of sin. As he thinks upon the glories of the Lord, his heart yearns for closer communion with Him and he prays most earnestly: “Let my Beloved come into His garden.” The Christian, as a member of that Church, is a part of His garden, and as he cultivates the little plot of his life and seeks to encourage the growth of the fruits and flowers of holiness he can experience the power and presence of the risen Lord. Truly he can sing with glad assurance

“And He walks with me and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there
None other has ever known.”

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Massacre reported in Tibet

According to a Tibetan priest, Reds routed nearly 4,000 lamas (Buddhist priests) following the escape of the Dalai Lama from Tibet last year. The lamas were placed in a prison camp near Lhasa, the Tibetan capital, and ordered to work on construction jobs. When about 1,000 refused they were starved to death by the Communists. In March 1960 the remaining 3,000 lamas revolted, killed or overpowered the guards, and fled, according to word reaching Katmandu via this Tibetan priest.

This is what happens when the sanctity of human life—a Bible doctrine—is destroyed. Communism is a fanaticism which brings out all the worst traits in human nature. Human nature without God is the most terrible picture of depravity you can find anywhere in the whole of creation.

* * *

Pentecostal church—largest in Iceland

A Pentecostal congregation in Reykjavik is erecting a new church to accommodate 1,000 worshippers. The building will be one of the largest in Iceland.

Pentecost, the fastest growing denomination in the world—according to reports from many outside sources—and which is making tremendous strides everywhere, except in Britain. It is time to awake from our slumbers and awake to the day of opportunity which is here with us now.

* * *

Revival spreads in British Guiana

Paul Palser, new missionary in British Guiana, reports that "revival fires are still burning. In a recent series of meetings held by a national, more than 200 came forward for salvation. Two hundred and fifty attended the first service in Golden Grove. Attendance has grown to around 700 and between

fifty and seventy-five people have accepted Christ. In two weeks 25,000 pieces of literature have been distributed. *Revivaltime* continues to pave the way along with the tremendous outflow of full Gospel literature."

We cannot do anything but rejoice at this wonderful witness of the Spirit of God to the powerful preaching of the message of the risen Lord. May the visitation continue and increase is our prayer.

* * *

D. G. Barnhouse and Percy Crawford with the Lord

Dr. Donald Grey Barnhouse, who underwent surgery for a brain tumour, died last November at the age of sixty-five. The Presbyterian pastor was known for his books as well as for his religious radio broadcasts, and was editor-in-chief of *Fiernity* magazine.

The following day Dr. Billy Graham conducted a public memorial service in Philadelphia's town hall for Dr. Percy Crawford, who died of a heart attack at the age of fifty-seven. Dr. Crawford was famed for his radio programme "Young People's Church of the Air," which was heard on eighty stations. He also founded three camps, King's College and a Christian television station.

Earth's loss is heaven's gain. Such men lived for God and sacrificed themselves in their devotion to the Master they loved and served. "Who follows in their train?"

* * *

Cooneyite founder is dead

Edward Cooney, the bearded Fermanagh man who wandered all over the world preaching the Gospel for more than half a century, is dead. He died in June last year. But all over the world the Cooneyites perpetuate his name.

The man who once rejected his

right to a lucrative family business and renounced the Church of Ireland to preach his own brand of religion died while staying with friends at Mildura, Victoria, Australia. He was ninety-three.

From the time he left home for good sixty years ago to preach, Edward Cooney was a poor man. Son of an Enniskillen draper, the late William Rutherford Cooney, the young Edward became a traveller for the business at the age of seventeen, after being educated at Portora Royal School. He was a keen church worker and Sunday school teacher.

At the age of thirty-four, however, Edward decided that the Church of Ireland could not offer him enough. Against his parents' wishes he gave up his rights to the business, renounced the Church and set off for Dublin.

It was in the south that his open-air services began. Soon he was speaking and being chased and jeered—all over the north and in England, Scotland and Wales, too.

Eventually his strong, convincing sermons were being heard all over the world. At the same time his followers were growing in number.

Mr. Cooney endeavoured to follow exactly in the footsteps of Christ and appealed to his followers to do likewise.

He spurned wealth and property. Although he was left a large fortune—on condition that he returned to the Church of Ireland—he refused to accept it.

He led a simple life, sharing his meagre possessions with those in even poorer circumstances than himself. He was often known to visit criminals in prison.

Between 1908 and 1910 Mr. Cooney and his followers held conventions at Crocknacrieve, near Ballinamallard, and crowds of several thousands used to listen to his preaching.

The conventions lasted for weeks on end, and elaborate arrangements were made to feed and accommodate the people.

Cooney followers—sometimes known as "The Pilgrims" or "The Dippers"—dressed mostly in black.

In his later years Mr. Cooney used to cycle many miles all over Northern Ireland to meetings. In his sermons he was often violently critical of the churches. He attacked both Protestant and Roman Catholic clergy.

Towards the end of his life, Mr. Cooney spent a good deal of his time in Australia.

In old age he mellowed considerably and was more tolerant towards other denominations. He was unmarried.

Church News

From our Postbag...

BLESSING AT WATFORD

On Saturday, February 18th, the West London Pentecostal Fellowship held its monthly rally at Watford, when the church was packed to capacity. The meeting was convened by Pastor Chuter and we were delighted with items rendered by the students of the Elim Bible College and our own Crusader Choir. Mr. Gilpin brought us a grand message from John 7:17, and one soul responded to the call of God. On the following Sunday a baptismal service was held, when ten young people followed the Lord through the waters.

LONG EATON

We are glad to report blessing at the new Long Eaton church. Souls are being saved, bodies healed, and many baptized in the Holy Ghost. The numbers attending Sunday school and Sunshine Corner have been doubled by bringing the children in by car and van. We also have a fine meeting of sixty to seventy teenagers, and the men of the church are busy making a baptistry, which we hope will be ready for our first anniversary. God answers prayer if we obey the heavenly vision. To Him be all the glory.

YORK

The prizegiving at the York Sunday school coincided with the fourth anniversary of Pastor Woodhead, who was the "guest speaker" at his own church. Being away so much in his presidential year we invited him to his own church for a change! We have also had a visit from Rev. Felix Lloyd-Smith, whose forthright, lively and Spirit-filled preaching was most acceptable and challenging.



Rev. and Mrs. Felix Lloyd-Smith.

Dear Sir,

I was very impressed by a remark in a letter published in a recent ELIM EVANGEL to the effect that your correspondent had been brought to the Lord in an Elim church because, in contradistinction to another church where everyone left to the strains of the organ, in the Elim church she found the opportunity for fellowship with others.

This set me thinking back to the time when I too entered and left and also gave my offering to the strains of the organ. Always a lover of music, I sat enthralled as I listened, and I am afraid that my offering was dropped in the plate without much thought. But when I came into our beloved Elim movement I found something which enthralled me far more—a wonderful spiritual fellowship and a sense of belonging to a family. This has been one of the outstanding characteristics of our Elim movement.

I found that on entering our Sunday evening service all could join in singing praises to God. When the offering was taken up we gave with a song of praise in our hearts and on our lips, so that our giving itself became an act of worship, and of course we were able to talk and have fellowship with others at the close of the service.

I am of the opinion that this fellowship and sense of belonging to a family is one of our most effective weapons in obtaining and retaining members in our churches.

If our churches try to conform to others we shall be robbed of something vital to our existence.

Yours sincerely,

(Miss) C. WALDEN.

Dear Sir,

A few weeks ago there appeared in your paper a short notice of the "Deaf Fellowship" in Guernsey, and this made me wonder if you could spare a few lines for people affected in any way to speak to one another. It is easy to witness when all goes well, but what of those who are never well: never see; never hear; cannot walk? Perhaps a word of encouragement from another sufferer would be used by God to help them carry on.

My own testimony is that whatever happens to me, if God loved me enough to give me Jesus, and Jesus loved me enough to die for me, then every longing of my heart is for ever satisfied in the wonder and glory of such love. Yet in spite of this real and deep and lasting heart satisfaction I let Satan bind me (I say bind because I know he cannot possess me) with deafness and illness until I could no longer go to God's house—though able to get there.

However, having given someone a promise to read God's word (this I was brought up to do), I read and prayed at home and one day noticed afresh that the woman bound by Satan in Luke 13 was in God's house (synagogue) when she was set free by Jesus. His words to this woman (v. 16) show us plainly what His attitude to sickness was and is, for He is the same yesterday, and today, and for ever. I have now returned to God's house. If any who are deaf would care for me to write to them, I will be pleased to do so.

Yours through His wondrous grace,

J. A. FREEMAN
(deaf thirty years).

P.S. Mrs. Freeman's address is 339 Berkhamsted Road, Chesham, Bucks.

United Bible Colleges Demonstration

By Keith Bill

"COMING to the Spurgeon's Tabernacle with me?" a brother on his way to the United Pentecostal Bible Colleges demonstration asked a cockney in cap and muffler near the Elephant and Castle, London, on Friday, March 3rd.

"No mate, I've got to get 'ome," the man replied. But he should have done. For, like the 1,500 other people who filled the newly "gold-blue" decorated Tabernacle, he would have been thrilled to hear the massed choir, thrilled to hear inspiring testimonies, thrilled to hear the challenging address: and, like the few who responded to George Stormont's appeal, he might have found the Lord Jesus Christ.

But if the cockney wasn't there, God was. The Holy Spirit was certainly there.

A massed choir of 108 students from the Assemblies of God Bible College, Kenley, the Elim Bible College, Clapham, and the International Bible Training Institute, Burgess Hill, conducted by Douglas B. Gray, broke out into song after a roll-call of students.

Representatives were from twenty-two different countries. There were students from Germany, Holland, Switzerland, Sweden, Nigeria, India, Greece, Finland, Rhodesia, Italy, Portugal, Spain, Denmark, Algeria, Indonesia, South Africa, New Zealand, British Guiana, and England, Wales, Scotland and Ireland.

They were riveted to their seats as they heard the Dean of I.B.T.I., W. Millington, tell why he believes Pentecostal Bible schools are needed.

First, because of the international situation.

Secondly, because of the new approach to international evangelism and missionary work. Schools were wanted in foreign countries so that nationals could be given training to train others.

Thirdly, because of the hungering and thirsting of denominational ministers. Many have the faith but deny the power.

Fourthly, because Pentecostal Bible schools are absolutely scriptural.

Each of the three colleges had ten minutes of the programme.

Elim used their time to spotlight evangelism and students spoke on mass evangelism, Sunday school evangelism, radio evangelism and personal evangelism. In song, a quartet asked the question "Do you know Jesus?" And in words, "Will you say 'Wherever He leads, there I'll go'?"

Three I.B.T.I. students, a Nigerian, an Indian and an Englishman, used their time to tell of the need for Christian witness in their continents.

"Europe is the forgotten continent," the Englishman declared. "There are 450,000,000 unevangelised people in Europe. When we think of the Continent we think of our summer holidays rather than of the people who need the Gospel!"

An Assemblies of God college student spoke on missionary work—"When did you last tell somebody they needed a Saviour?"—and another offered an enjoyable solo item.

Testimonies given during the evening were introduced by the meeting's chairman, Donald Gee (principal of Kenley).

An East German from the A.O.G. college told how he was brought up in a Nazi home and then in a Communist environment. His family fled to West Germany

and there he met a Pentecostal Christian. "Now I know the Christian life is the most exciting, the most adventurous, the most satisfying," he said.

A University of Southampton entrant told how he went there to gain a degree in mathematics, but after meeting some Christians he met the Lord and gained eternal life. Now he is a student at the Elim Bible College.

Evening Bible reading was given by G. Wesley Gilpin, principal of Elim Bible College.

The value of the human soul was the topic of Elim's George Stormont's address.

"We need to get again the vision of God's estimate of the value of the human soul," he said. "I believe God has made man bigger than the universe, and to God man is bigger and more important than anything else.

"It is when men think of Christ's act of redemption that they can see the value of their souls to God. Your soul is worth dying for," he declared.

At the close of his message several stood, surrendering their lives to Christ.

Then, as the choir sang, the whole assembly suddenly broke into joyous song: "How great Thou art."

It was a fitting climax to the demonstration.

"I'm going 'ome," the cockney had said. A pity, for if he hadn't he might have found his real, everlasting, future home.

CHRISTIAN PRESS SERVICE.



SPRING

Happy is the man who sees the beauty in thy budded trees,
The snowdrop and the birds that sing, all adding glory to the spring.
Happy is the man who smells the fragrance of thy flowering dells,
The soil that's tilled for cultivation and freshness found in each plantation.
Happy is the man whose taste appreciates what nature's graced;
It may be in some lonely dell, water from a cool spring well.
Happy is the man who hears the music that with spring appears,
The rippling brook 'neath azure skies, lambs' faint bleat as winter dies.
Happy is the man who feels the breeze that o'er the mountain steals,
That fills the heart with hope and cheer, and joyfully knows that spring is here.
Then happy is the man to see the truth behind the rugged tree,
The fellowship of kindred hearts that faith in Jesus Christ imparts;
Then happy he to realise the truth behind the sacrifice,
Life that death restored to man, all in God's salvation plan.

D. MCDIARMID.

OF all the phases of the manifestation of our wonderful Lord in the days of His sojourn among us as the Son of man none is so exquisitely beautiful, so fascinatingly mysterious, and yet so far removed from the realm of doubt and uncertainty, as His resurrection.

For forty days after His triumphant emergence from death's domain He moved among His disciples, talking with them, walking with them, eating with them, and giving them ample evidence of His reality.

There were in all ten or twelve recorded appearances of Jesus, including the appointment in Galilee with the eleven, the appointment with the 500 and the appearance to the 120. The personal and intimate appearances to Mary and the women, to the disciples, and to the two who dwelt at Emmaus, came to them in as loving and gracious a manner as any acts of Jesus recorded in the Gospels.

That His resurrection must be verified, attested by their seeing Him, recognising Him, talking with Him and hearing His words of commission, was a most essential factor and foundation for their faith. More than any other factor in the great scheme of the atonement, the resurrection must be clearly known and established by "infallible proofs."

I like the testimony of the man who, as a representative of the Press, went to Palestine to find conclusive evidence of the fallacy of the resurrection, and who in his careful analysis of the evidence discovered the "infallible proofs," became an ardent believer and wrote his book not against the story of the resurrection as he planned, but in support of it, based on the irrefutable evidence which convinced and converted him.

Let us this Eastertide take a look again at some of these appearances.

I. THE GALILEE APPEARANCE

Here, as recorded by Matthew, Jesus made this appointment with the disciples before His decease. They had apparently forgotten all about it in their overwhelming loss. Not until they were reminded by the angel did they recall His promise that He would meet them in Galilee. None but One who was sure of His plans could make such an appointment after death and present Himself to them alive. So they went into Galilee and there Jesus met them. Here apparently He gave them the great commission, assuring them that:

(1) **All power** was given to Him in heaven and earth. His ascension to heaven and His crowning there at the Father's right hand set Him over all,

"INFALLIBLE"

By Rev. W. C.

made Him superior to all and His name the most exalted of all names.

(2) **All nations** were to receive the message. All people everywhere, regardless of colour or creed, of tribe or tongue, were to hear the message, and out of them He would call those who would come to God by Him.

(3) **All things** He had commanded the disciples were to be the scope of their ministry and message. They were to observe all and obey all His words.

(4) **All the days**, all kinds of days, whether their walk be in the smile of His countenance or in the biting winds of satanic opposition. He would be with them, working with them, confirming their message by marvellous manifestations of His power, right to the end of the dispensation and until His return.

Here He was not only meeting them by appointment after His decease, but reassuring them, commissioning them, equipping them to be a force that would literally turn the world upside down. Nothing but the unquestionable evidence of His presence and the irrefutable fact of His resurrection, not in a spirit form but in bodily form, could give to them that abandonment to His cause which they later possessed.

II. HIS APPEARANCE TO THE 500

What a gathering that must have been. Somewhere, at some time during those forty sacred days, He gathered them around Him. Paul, writing thirty years after the event, tells us that the greater part of that number was still alive. It is a thrilling thought that many of them must therefore have been young people. Jarius's daughter would then be fourteen or fifteen years old. The son of the widow of Nain would be there. No doubt Lazarus and Mary and Martha would be there; possibly Zacchæus and Bartimæus too, to see this wonderful Friend who had become so much to them.

A sacred appearance to a few might be challenged as an optical illusion or hallucination, but the testimony of 500 could not be lightly swept aside. What an impact His appearance made upon them as together they saw Him and heard His blessed words.

E PROOFS”

athaway, D.D.

III. HIS INTIMATE PERSONAL APPEARANCES

What a thrill it must have been to those who saw Him. Thomas, whom we somehow call “doubting Thomas,” was, I believe, not such a doubter as we might think. No report from the others of His appearance would satisfy this practical man; no psychological impressions for him. Unless he could see with his own eyes, and touch with his own hands, never would he believe that the Master was risen from the dead. This was no offence to the One whose purpose was now to make full proof of His resurrection. “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.” What a revelation! What could poor Thomas say but to exclaim “My Lord and my God”?

Reading carefully through the sacred record we find that what Jesus did for Thomas who was not present at the previous appearance He did for all those who *were* present, for He said to them: “Peace be unto you,” and then proceeded to show them His hands and His side. Luke tells us that at first they were affrighted, thinking that it was a spirit. But He said: “Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have”—no ectoplasm or protoplasm this, materialised from gases into which His body had dissolved, and which had escaped through the chinks of the rocks in which the sepulchre was carved! “Flesh and bones.” Just as true as when it was said of His incarnation “A body hast Thou prepared Me,” so now a body—His spiritual and heavenly body—had slipped out of the bondage of the tomb. “Death cannot keep his prey. Jesus my Lord.” Yes, these witnesses to be of His resurrection knew, for had they not spoken with Him, touched Him and eaten with Him in that familiar upper room?

Undoubtedly the first to see Him was Mary, the sister of Lazarus and Martha. To the tragedy of the loss of her beloved Master came the terrible realisation that His body had disappeared. Her tear-dimmed eyes could not recognise Him when He

stood by her, save as the gardener who might have been responsible for the removal of His sacred body. “Where have you laid Him?” Her anguish burst out in the question. Then “Mary,” and all the cadences of those tender tones struck deep into her heart. Many had often spoken her name in the days that were now past and gone for ever, but only One could breathe her name like that. No voice like that hut the voice of Jesus. In an instant her joy and exultation found expression in that loving “Rabboni”—my dear Master. Here, beyond the valley of the shadows, the recognisable voice of her beloved, which not even death could change, gave her the joyous assurance that it was her beloved Master Himself. No apparition could have brought such a triumphant recognition, causing her to fall at His feet. To Mary it was unquestionably Jesus in person.

Then there was the strange and mysterious Stranger who attached Himself to the two who, sad at heart, made their way home on that first day of the week after that memorable sabbath when He lay in the tomb. Luke, so meticulous in detail, records the walk to Emmaus, about seven and a half miles from Jerusalem. That they were man and wife seems conclusive from the record of John, who shows that the wife of Cleopas was one of the Marys who followed Jesus. Here, heavy in heart after the harrowing scenes of the crucifixion and the reports, as yet seemingly unconfirmed except by the few, that He had been seen alive, they were trudging along the country road when He joined them “as they communed together.” Puzzled over the strange events, unable to make sense out of it all, the Stranger attached Himself to them and walked some way with them silently before they were aware of His presence.

“What conversations are these, as you walk, and are sad?” “Are you a stranger that you do not know about all these things?” they ask. “What things?” says the Stranger, drawing them out in their conversation. Their appraisal of Him followed His question. “Jesus of Nazareth . . . a prophet. But we trusted . . . He should have redeemed Israel . . . and besides . . . today is the third day . . . and the women . . . early at the sepulchre . . . saw a vision of angels which said He was alive . . . but Him they saw not.” Oh the pathos in their words as they opened their hearts to this Stranger. Then: “Ought not Christ to have suffered before entering into His glory? Don’t you realise that before He can be crowned with His glory He must be crowned with thorns? Have you not seen that before He can be installed on the throne of His glory as King He must be impaled upon a cross as a victim?” So the

conversation turned until they arrived at their humble home.

"Evening is far spent. Oh, Stranger, this has been a wonderful walk with you as you have opened to us the Scriptures. Abide with us." So He comes, unrecognised still, to their abode. "Oh, Stranger, you take the head of the table. Be the host while we be your guests; and tell us more and more." Then, as He took the bread of the evening meal and broke it in their presence and blessed it, it happened! Whether it was the manner in which He broke the bread, reminding them of Him, or whether they caught a sight of the nail-scarred hands over the table one cannot tell, but suddenly their eyes were opened and they knew Him. "Jesus." His name fell from their lips simultaneously—and then He was gone from their sight, as mysteriously as He had joined them on the way. But there was no mistaking Him. They knew. It was Jesus.

At the same hour, late evening as it was, and seven and a half miles to go to reach Jerusalem and that upper room and to tell how they had seen Him and had walked several miles with Him that very day, and had recognised Him during their evening

meal, off they went. By this time the news was out. He had been seen by Simon Peter, and "The Lord is risen indeed" was the whole theme of their talk. Then, as they talked with astonishment of the triumphant tidings, Jesus Himself stood in the midst. "Peace be unto you" He said. When they still appeared troubled at His presence He reached out His hands, and said: "Behold My hand and My feet . . . it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Proving still further to their still wondering minds He took some fish and honeycomb and ate with them.

"Infallible proofs" indeed. How necessary it was that faith should rest not on the fanciful folly of vanishing visions or materialising mysticism but on the solid rock of the impregnable truth. Forty days of patient proving, of intimate interruptions in their wandering wonderment, of sights and sounds, of trembling and touching, until their doubtful disputations turn to triumphant testifying that "the Lord is risen indeed."

How well the writer of the Gospel story could say: "Then were the disciples glad, when they saw the Lord."

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C.436



Women's Column

By Gladys Gorton

JESUS IS ALIVE !

"WHO is the greatest man living?" the schoolmaster asked his class during a general knowledge test. A few hands shot up. He looked at one boy and nodded. "Yes, Bollington?"

"Sir Winston Churchill, sir," the boy brightly answered.

"Who do you think?"—and the schoolmaster pointed to a lad at the back of the class who waved his arm persistently.

"Please, sir, Jesus Christ," Jackson replied courageously.

"But He's been dead nearly 2,000 years," the master said cynically.

"My mother says He's alive today. She should know because she talks to Him every day, and if *she* says He's alive He *is* the greatest man living, sir."

This boy's simplicity of faith completely nonplussed the teacher. Jackson's mother's exemplary Christian life was far more forceful to the boy than the teacher's cynicism. Many an older person envies a child's simple belief and trust. Jesus Himself taught: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

Some time ago I took a long train journey. At one station a woman of about thirty entered my compartment where two other women passengers were seated opposite me. How ill she looked, and this thought was confirmed by what she said when seated next to me.

"I'm going to the hospital to see the specialist. I had a severe operation two months ago. I hope he will give me good news."

"I hope so too," I beamed.

She chatted on to all of us. "You know, I have two children, a boy and a girl. My husband told me that one Sunday afternoon when they returned from Sunday school they asked him whether Jesus knew where mummy was. He assured them that He not only *knew* that I was in hospital but that He was *with* me, and He also knew where *they* were and was *with them*. The children gaped at him with wonder. 'Daddy,' my little girl said, 'He's *magic*!'"

And that is a fact. He lives *and* He is *magic*—able to be in more than one place at the same time. He is with you, but He is also with me! Jesus lives! Hal-lelujah.

"The manifestation of Himself was full and clear, and for this end He stayed forty days on the earth after His resurrection. He could appear when and to whom He pleased. And He appeared (1) to Mary Magdalene; (2) to two disciples going to Emmaus; (3) to Peter; (4) to all the disciples several times; (5) to 500 men together; (6) to James. Thomas must not only see Him, but with his fingers feel the print of the nails and the scars of the wounds. Stephen, Paul and John the beloved saw Him after He ascended into heaven."

And we, by faith and blessed assurance with experience, know that Jesus Christ is *alive* !

WORLD-WIDE CALL FOR PRAYER

THE advisory committee of the Sixth Pentecostal World Conference has urged each church to set aside a day of prayer—preferably during the Easter season—for the Pentecostal World Conference being held on Friday, Saturday and Sunday, May 19th, 20 and 21st, 1961, in Jerusalem, Israel. Individuals are also encouraged to pray regularly for a mighty moving of God's Spirit.

This coming world conference has mightily stirred the imaginations and fired the hearts of Pentecostal people around the world, and the reasons for this tremendous world-wide interest are not difficult to understand by earnest-hearted, Christ-loving, Bible-believing Christians. This is the first time since the days of Christ on earth or since the days of the early apostles that a Christian group of this magnitude has had such an invitation.

After many centuries of being wanderers on the face of the earth, God has brought His ancient people Israel back to their own land from scores of nations around the world in fulfilment of His prophetic promises. Today Israel stands as a sovereign state with its own parliament, its own flag, language, currency, army, navy and air force, and the most zealous national pride one could encounter.

This supernaturally restored nation—this nation which is walking to the tune of the prophets, this nation which God had promised to bring into being at the closing days of this dispensation—has invited the Pentecostals, the custodians of this last-day outpouring, to be its guests on Pentecost Sunday, 1961.

It seems somewhat significant that at about the time that Israel was reborn as a nation the first Pentecostal World Conference was held. This great "pilgrimage convention" of Pentecostal people from half a hundred countries around the world, this remarkable opportunity of Christian fellowship of believers of over half a hundred nations around the world on the Day of Pentecost in such sacred and holy surroundings, surely is more than just another gathering; it is an occasion of God's Divine providence.

Who can tell the spiritual and prophetic significance and the Divine providence of this momentous and historical gathering? Who knows but what God may do a work that will have spiritual implications that will touch every area of this world?

As hundreds upon hundreds of Pentecostal believers plan, pray and look forward with great eagerness and anticipation of meeting together in Jerusalem on the Day of Pentecost, it reminds us of the words of the apostle; "He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."

HOWARD P. COURTNEY,

Chairman, Advisory Committee,
Sixth Pentecostal World Conference.



Conducted by the
National Youth Director

MRS. FEATHER AND THE FASHIONS

By Dorothy M. Jobling

THE Sunday school superintendent looked up in utter astonishment as "Mrs. Feather," the lovable but exasperating "star" of my class, entered the hail. We were accustomed to odd things happening when she was around, but it appeared that this afternoon she excelled herself. With royal dignity she advanced up the aisle with a Bible and a hymn book balanced precariously on her head and her smile would have done credit to any advertisement for toothpaste. Margaret, who followed her in, seemed to be having difficulty in walking properly, but eventually she sat down gingerly in her seat as though she expected it to collapse under her. As it was quite a sturdy pew I could not quite see the need for her to treat it so gently. Scarcely had Margaret settled herself when in came an almost breathless Jennifer. She had just enough breath left to gasp out to me that from henceforth she would be known by her other Christian name of Diane, for, as she herself assured me, it was so much "posher." I was thus prepared for an interesting (?) afternoon.

"I'm a mannikin" announced "Mrs. Feather" with a dazzling smile.

"Mannikin?" said a puzzled Frances. "That's a dwarf surely."

"Course it isn't, stupid!" retorted Margaret. "It's a dress model like they do in Paris. You know, Monsure Di-or and Balmain and all those."

"Yes! Suzy Parker and Dorian Grey and people like them," continued Diane (Jennifer) enthusiastically. "They model all the dresses, but they have to change their names or it doesn't sound right. That's it, isn't it?"

"Well, shall we get on with the lesson now?"

I suggested, as it seemed that matters were getting a little out of hand and time was passing swiftly.

"It's only school," said Margaret apologetically. "We're making dresses for ourselves and we have to parade in them on open day. You can come and see us if you like."

"Yes - do - come - you - must - and - its - super - Miss - Inwood's - training - us" said "Mrs. Feather" all in one breath. "You know, keep your toes in, girls, head up girls, turn slowly girls, v-e-r-y s-l-o-w-l-y now, smile girls, s-m-i-l-e, that's the idea."

"I'll try to come," I said warily, "but what kind of dress will you be wearing?"

By way of reply she handed me a picture. "It's a pattern from a magazine," she explained, "a real Hartnell—you know, he makes dresses for the Queen."

"Yes, so's mine" said Margaret. "Look, here it is. It's jolly interesting and we have to make it all ourselves."

"I suppose you'll stick strictly to the pattern?" I queried. (Inspiration had come at last and I saw a chance of turning the girlish chatter to good account).

"Course we will!" snorted "Mrs. Feather." "Miss Inwood's a proper fusspot. She makes us unpick it all if it's not right."

"I'd be jolly fed up if it was me," observed Jennifer. "I hate sewing."

"Still, if it's going to look right you have to do it, don't you?" said Frances.

"Yes indeed," I said, seizing my opportunity. "What a pity so few people follow the pattern when it comes to their lives."

**HONOUR THE
LORD ON YOUR
HOLIDAY**

**JOIN THE THOUSANDS CELEBRATING THE
RESURRECTION OF CHRIST ON EASTER
MONDAY AT TRAFALGAR SQUARE AT 11 a.m.
AND THE ROYAL ALBERT HALL AT 3 and 6.30 p.m.**

The class looked puzzled. They sensed that I was about to put across one of my little sermons, but had not yet seen the point.

"Their lives?" queried Margaret.

"Yes," I continued, "there is a pattern for our lives, and if we don't follow it things aren't going to turn out right in the end. Other people can see if we've followed the pattern that God gave us, or whether we used one of our own, or whether we didn't use one at all. A pattern is very important indeed, but God has the best one for us. Let's see what the Bible has to say."

We picked up our Bibles and I instructed them to turn to Isaiah, chapter sixty-four. "Will you read verse six please, Frances?" I requested.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags——"

"Filthy rags," I interrupted. "You wouldn't like to parade in filthy rags, would you? But that's how our lives would appear if we hadn't Jesus to be our Saviour. He is the One who takes away the filthy rags and gives us new garments to wear. Now let's turn back to chapter sixty-one. You read this time Jennifer, verse three.

"There we are." I pointed out. "That verse tells us what Jesus does to change our lives when we take Him to be our Saviour and Friend. Just one more verse now. Will you turn to verse ten, Margaret, please?"

"I will greatly rejoice in the Lord; my soul shall be joyful in my God; for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

"But where does it mention the pattern?" asked Jennifer when Margaret had finished reading. "It says all about changing filthy old rags for brand-new dresses, but what about making them?" (Jennifer was never one to leave any ends untied!)

"Well, He is the pattern." I replied, "the Lord Jesus. His life was perfect, so we can safely follow Him. If we model our lives on His we can't go wrong, but we can't live the life He wants us to live without His help. He gives us the help and strength and power to follow Him."

The bell rang for the closing assembly and we picked up our Bibles and joined the remainder of the Sunday school. I decided I would go to that open day dress parade after all. I wanted to see how well they had followed the pattern, and perhaps if I caught "Mrs. Feather's" eye it might help to press the lesson home.

SUNSHINE CORNER



SOMETHING TO CROW ABOUT

Hello Sunbeams.

A long, long time ago there were no alarm clocks. If we want to get up very early in the morning we wind up the clock and set the alarm, but what did they do before there were alarm clocks?

Sammy was a cockerel who lived in a garden in Jerusalem, and every morning as soon as it became light—in winter as well as in summer—Sammy would fly up on to the top of the highest wall near the garden and wake everybody up with his "cock-a-doodle-doo!" When they heard Sammy crowing they all knew it was morning and time to wake up. Everybody knew Sammy and most of them liked him, though the lazy ones used to say that he made too much noise too early in the morning.

One morning Sammy woke up, and to his surprise there were noises in the courtyard, near the garden, that told him that lots of people were moving around. Sammy was puzzled and didn't know what to make of it. Had he slept in, or was there something wrong? He didn't know. It was still quite dark, but he thought he had better wake everybody up just the same. There might be trouble of some kind and it would be better if they were all awake, so Sammy flew up on to the high wall and gave forth his shrill alarm: "Cock-a-doodle-doo!"

A little while later he saw the rosy colour of the sky in the east that told him it was the dawning of the day. He hadn't been mistaken after all. Ah well, it was better for him to crow twice and make sure than to make a mistake by waiting. Again he flew up on to the wall and sent his loud message ringing over the gardens and courtyards of that part of Jerusalem.

Down in the courtyard of the high priest's palace Peter, who was one of the disciples of Jesus, was talking to one of the servants. His face was red and he was shouting angrily, "No, I don't know the man. He's nothing to do with me." It was just at that moment that Sammy crowed for the first time. A minute or two later several people who were gathered round the fire in the courtyard said to Peter, "Of course you're one of them. You talk like a Galilean and you talk like a follower of Jesus." Then Peter did something dreadful. He began to swear and use bad words to let them know he didn't belong to Jesus. Just at that moment Sammy crowed for the second time, but he didn't say "cock-a-doodle-doo." As Peter listened to Sammy crowing he heard Sammy's shrill voice saying "You-do-belong-to-Jesunnnus!" Jesus looked at Peter then and he remembered what Jesus had said to him the night before. "Before the cock crow twice, thou shalt deny Me thrice." As Peter went out of the courtyard the words kept repeating in his mind. "You-do-belong-to-Jesus. You-do-belong-to-Jesus!"

Do you belong to Jesus? I'm glad I do, but we must be careful when we are talking to others who don't love Him that we let them know we are not ashamed of Jesus; He is our very best friend.

God bless you sunbeams, and a happy Easter to you all.

Love from

AUNT DOROTHY.



THE FAMILY ALTAR

Scripture Union Portions. Notes by E. F. Cole
(Minister of Elim Church, Graham Street, Birmingham)

Monday, April 1st. John 20 : 19-31.

"The same day at evening, being the first day of the week" (v. 19).

The Lord Jesus came at the first opportunity to His assembled disciples. Gathered together behind fast-closed doors, with fearful hearts, they were suddenly aware of the presence of the risen Lord, and they heard His blessed words "Peace be unto you." The showing of His hands and His side brought relief to their minds and gladness to their hearts. Gladness takes the place of fear when Christ is in the midst. It was the day after the Jewish sabbath, and thus Christ instituted the Lord's day. Did you remember Him in His death and resurrection yesterday?

Tuesday, April 4th. John 21 : 1-14.

"On this wise shewed He Himself" (v. 1).

There was a **special design** in our Lord's third appearing to His disciples. If you are granted a special revelation from the Lord, be quick to discern the reason; it will be made clear to you. The most unexpected things happen when the risen Lord draws near. There was a **depressing disappointment** for the disciples: "that night they caught nothing." Do not be quick to judge the disciples wrongly. I somehow feel they were doing the only thing open to them. There was a **delightful outcome** to this incident. Think of all that is implied in "the right side of the ship." Nothing without Him; a multitude with Him.

Wednesday, April 5th. John 21 : 15-25.

"Lovest thou Me more than these?" (v. 15).

Do not be offended if the Lord makes the same inquiry of us, for we too have often failed Him. He makes known the fact that He seeks and values our love; not the fondness or the passing affection of our hearts, but true spiritual love and worship. Our Lord made three searching requests in this loving interrogation. He really wants to know, and fully expects an open confession. Jesus commissioned Peter to feed His sheep. A heart of true love will meet the need of hungry souls. If you would feed others you must starve your old nature. It is the new man that cries "Thou knowest that I love Thee."

Thursday, April 6th. Numbers 6 : 1-12.

"When either man or woman shall separate themselves . . . unto the Lord" (v. 2).

We know what is expected of us if we profess to be followers of Him who is holy, harmless, undefiled and separate from sinners. The love of which we wrote yesterday is the law that rules our daily life. "If ye love Me keep My commandments." True separation brings untold happiness. Disobedience to God's Word will result in bondage and a loss of power. Those who compromise, whether secretly or openly, must bear, shameful loss before the church and the world. "High heaven that heard that solemn vow, that vow renewed shall daily hear."

Friday, April 7th. Numbers 6 : 22-27 : 11.

"The Lord bless thee" (6 : 24). "The princes . . . offered" (7 : 2).

How often we have quoted those words "The Lord bless thee." It is when we are enriched with the fulness of His divine blessing that our hearts are open with responsive love and sacrifice. "Love so amazing, so divine, shall have my soul, my life, my all." Covered wagon loads were needed

for the service of the tabernacle. The Lord told Moses to take it of them. Think of the great need with the work of Lord today. Do you feel that you owe aught to God? Bring to Him all that is due to His name, that the great campaign against sin and evil may be adequately carried through. If you have prospered, the house of the Lord should share the prosperity.

Saturday, April 8th. Numbers 9 : 15-23.

"And so it was always" (v. 16).

It is so unfortunate that so many Christians do not wait for the signal from heaven. Possibly you are about to decide upon a certain course of duty or business, and you are hoping that no wrong decision will be made. Are you sure of the covering of the Lord in your new venture? If you are conscious of His restraining hand, stay where you are. You will surely make greater and speedier progress by standing still with God than by journeying alone with no sure sense of direction. "Where He leads me I will follow." So shall it be always.

Sunday, April 9th. Numbers 10 : 29-36.

"Come thou with us, and we will do thee good" (v. 29).

We need to be sure of ourselves before we make so bold an invitation. It is in the close and intimate associations of life that we are really known. We can only do good to others as they discern Christ in us. There is always the possibility that the old nature will show itself when others join company with us. If the invitation which Moses gave had been accepted Hobab would have been pleased about some things, but there would have been disappointments. Let us be sure that we give a true view of the Saviour to all who associate with us. Remember, "we are journeying unto the place of which the Lord said, I will give it you."



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Prayer and Fasting

On many occasions I have been asked this question: "Is it right for a Christian to fast and pray?" These questioners feel that they desire God to do something for them that ordinary prayer will not do. Should they fast as well as pray?

There is no doubt that the question of fasting is in the minds of many Christians today. Many consider that fasting is a part of the old covenant and that it is not essential today. They also see it is part of the ritual of the Roman Catholic Church which has been incorporated into their system of righteousness by works. Should we Christians who have come to know the matchless grace of God fast?

Fasting is not merely abstinence from certain food and drink, something by which we think we get God to hear our prayer. Fasting gives more time for prayer. It gives the opportunity to centre the mind upon the things of the Spirit.

The question of whether one should fast or not is to be decided in the mind of each individual Christian. If one feels that fasting will give more time to pray for something urgently needed from the Lord by all means let him fast. On the other hand, if one has faith sufficient to trust the promises of God without fasting let each man be fully persuaded in his own mind.

The writer knew a man who fasted each Friday and used the time normally used for eating in prayer for Elim missionaries.

Prayer is requested for

Revival throughout Britain.

The great rally in Trafalgar Square on Easter Monday.

The great meetings in the Royal Albert Hall at Easter.

A brother and his wife that they may be strengthened after influenza.

A believing brother that he may see his wife and son saved.

Thought for the week

"We pray for silver, but God often gives us gold."

—MARTIN LUTHER.

COMING EVENTS

(Please pray for these services)

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

EALING. Apr. 9. Elim Church, Northfields Avenue. Visit of H. W. Greenway. 11 a.m. and 6.30 p.m. (Baptismal Service).

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

PRESIDENT'S TOUR

Apr. 1, Christchurch: 2, Salisbury: 4-9, Hastings: 11, 12, Eastbourne: 13-15, Newhaven

LONDON CRUSADER CHOIR

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

Apr. 2, Bournemouth: 3, Royal Albert Hall: 9, Oxford (City Temple and Prison).

ITINERARIES

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

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

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

EASTER CONVENTIONS

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

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

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

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

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

COATBRIDGE. Apr. 1-3. Elim Church, Mavonic Hall, Wood Street. Sat. and Mon. 7.30 p.m. Sun. 11.30 a.m. and 6.30 p.m. Speaker: J. McAvoy. Convener: R. Lighton.

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

EALING. Mar. 31—Apr. 2. Elim Church, Northfields Avenue. Fri. and Sat. 7 p.m. Sun. 11 a.m. and 6.30 p.m. Speaker: F. J. Stemmig. Convener: A. J. Chuter. Guitar band and items from neighbouring Elim churches.

GUILDFORD. Mar. 31—Apr. 2. Elim Church, Martyr Road. Fri. 3 and 6.30 p.m. Sun. 11 a.m. and 6.30 p.m. Speaker: H. W. Holdstock.

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

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

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

LINCOLN. Mar. 31 Apr. 3. Elim Church, Marks Road. Fri. 3.30 and 6.30 p.m. Sat. 6.30 p.m. Sun. 10.45 a.m. and 6.30 p.m. Mon. 3 (Missionary Service) and 6.30 p.m. (cups of tea between services). Speakers: B. J. Epton, D. Stephenson, L. C. Quest.

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

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

SHEFFIELD. Mar. 31—Apr. 4. Elim Church, Lee Croft, Campo Lane. Good Friday (Communion) and Sat. 7; Sun. 10.45, 6.30 and 8.15; Mon. 3 and 6.30 (cups of tea); Tues. 7.15. Speakers: W. G. Hathaway and G. Stormont. Items by male voice party and ladies' choir.

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

SWANSEA. Mar. 31—Apr. 4. Elim Church, Alexandra Road. Fri. and Sun. 11 a.m. and 6.30 p.m. Sat. 7.15 p.m. Tues. 7.15 p.m. Speaker: E. Scrivens. Convener: A. J. K. Magee. Singing by Swansea Male Voice Choir and W. Bell.

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

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

GREAT MIDLANDS PENTECOSTAL CONVENTION

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

Speakers: Leslie Green and Derek Green

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

ELIM CHURCH

Chipstead Valley Road, Coulsdon

April 10th—16th

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GREENOCK. Scotland. Parkview Guest House. Excellent views of River Clyde; convenient for Clyde sailings and coach tours of Western Highlands, etc.; full board or bed/breakfast; Elim Assembly. Write: Mrs. J. Gordon, 1 Lyndoch Street. C.462

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

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conducted by
REV. RICHARD BOLT
at the

**Elim Church, Broadstone Road, Yardley,
Birmingham, April 13—20th**
Weeknights 7.30 Sunday 6.30
C.29

MARRIAGES

PORTER—LOWSON. On March 11th, in Elim Church, West Walls, Carlisle; Ronald Henry Porter to Eileen Lowson. Officiating minister: H. Pallister.

SMITH—KERRIDGE. On March 11th, at Elim Church, Croydon: Roy William Smith to Patricia Thora Kerridge. Officiating minister: H. Burton-Haynes.

STOKES—WHITE. On March 4th, at Elim Church, Croydon: Keith Jeremy Stokes to Maureen Dorothy White. Officiating minister: H. Burton-Haynes.

WITH CHRIST

BOLTON. On February 18th, in Formosa, Rev. L. G. Bolton, beloved brother of Mrs. Gatehouse, of Bournemouth, and Pentecostal missionary to China and Formosa, passed into the presence of his Lord.

BULLIVANT. On February 27th, Mrs. J. Bullivant, beloved wife and mother, and member of Elim Church, Selly Oak, was called home. Officiating minister at funeral: Frank Shadlock assisted by Jack Osman.

DAVIES. On February 7th, Mr. Davies, Elim Church, Grabam Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

GARDINER. On February 5th, Mrs. Gardiner, of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

LAWSON. On March 10th, Mrs. Jane Lawson, aged 81, member of Elim Central Hall, Wigan. Officiating minister at funeral: Henry W. Fardell.

TAYLOR. On March 8th, Lily Taylor, aged 65. Mother of Norman Taylor, of Elim Church, Longton. Officiating minister at funeral: J. B. Coleman.

WILLIAMS. On February 17th, Mrs. Ethel Williams, of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

MISCELLANEOUS

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

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