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The

Elim Evangel

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

VOL. XXXV. No. 2.

THREEPENCE

JANUARY 9TH, 1954.



EDINBURGH CHURCH CELEBRATES ITS TWENTY-FIRST

(Report on page 23)

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

THAT NIGHT OF PRAYER

By Dr. J. D. Paton

ONE MISSIONARY AND HIS WIFE laboured on a certain island thirteen years. He and his wife sowed the Gospel with tears, amid much persecution and opposition. The missionary at last got heartbroken to see the want of success, and he came to us and pleaded with us to let him go to one of the other islands where the people were crying out for a missionary. But we said to him, "You have acquired the language in the island where you are placed, and translated the New Testament into it, and we could have no one that would gain your influence there for many years to come. Hold on, and we will all pray for you that God's Spirit may be poured out upon your work, and we hope ere long that you will have cause to praise God for the triumphs of the Gospel of His love."

The missionary and his wife returned to their former sphere, but when they returned a fight had taken place between the slavers and the natives. A native chief had been shot by the white man, and deeds of darkness had been done that I cannot now enter upon. The missionaries were greatly disheartened. Moreover, the old chief got angry with some of his own people, and he was determined that if they would not confess some wrong they had done he would coerce them by war.

One morning the missionaries heard the yells of savages approaching, and believing their intention was to murder them, they, with their children, entered a boat at once and set off with all possible speed. It was told the old warrior, however, that the missionary and his wife and children were leaving. He then ran down to the beach and called out to them, "Come back; if you do not I will send my swiftest canoe after you, and shoot you every one."

The missionary's wife in tears said to her husband, "Have we not risked our lives these many years for them, and suffered much among them? That may be God's voice that we hear in that old savage. He cries, 'Come back'; let us commit ourselves to God in prayer, and let us turn back and leave the results entirely to Jesus, and if we and our children are all murdered, oh, the joy of getting into heaven at the same moment with them all!" And then they prayed as men will pray only when on the verge of eternity.

Oh, friends, it is not in the police, or in the arm of law, or in the blessings that civilisation gives that we missionaries trust in the hour of danger and difficulty, but it is in throwing ourselves upon the promises of Him who said, "Whatever ye shall ask in My Name, I will do it." Therefore that missionary and his wife poured out their hearts to God in prayer.

The boat was turned, and the old chief saw where it was to land on the beach. He ran down to the spot, and

there stood with his great club drawn, as if to strike the first that came ashore. The boat hesitated for a moment, but the missionary's wife, picking up the baby and coming to the front of the boat, committed her all to Jesus. When she landed, the old savage swung his club over her head. But he said to his men, "Do not strike them; we will finish our own work today, and we will close them in their own house, and come back tomorrow and dispose of them." He thereupon drove them up to the house, and left them there for the night.

But that night was spent in prayer, and when the morning came they were calm, and resigned in the arms of Jesus. The old chief came back soon after daylight, and called, "Come out, I am prepared for you now," He looked at the crying children and sorrowful parents, yet not sorrowing "as those that have no hope."

They stood for a few minutes in silence, and then the chief said, "Before I begin, I want to ask you a question. How could you come on shore as you did when you saw us there to murder you? Had we been in the boat in your position we would have tried to escape. How could you do as you did? Tell me that before I begin." The missionary's wife, in tears, said, "Our Jehovah God helped us to do what we did. You called on us to come back. We came back at your request, and now we are in your hands; but if you murder us you murder those who love you and who would die for you, of which we have given you ample evidence, and who wish to make you happy."

The old man stood looking at them for a few minutes, and then he sat down and said, "Sit down beside me," and they sat down. "Now," he said, "tell me of that God that so helps you in your difficulty and danger: our god never nerves us in that way."

They then told the story of God's love and mercy, and of Christ's dying for poor sinners, and suddenly the old man stopped them and said, "What! a God of love and mercy! a God who came to die for me! Can I be interested in that God's death, and that salvation? Make it plain. Begin again."

And so they spent the day in tears and prayer, while the Holy Spirit wrought in the poor old savage's heart. And at last he said, "I think I see through it now, I think I understand it, and the God that nerved you shall henceforth be my God. I am a worshipper of the Jehovah God, and I will live with you henceforth, and I will help you, and we will conquer this island for the dear Saviour."

And the work went on, and now, could I take you down to that island, you would see there a large church built by these cannibals, now all Christians, and you would find there over two thousand worshippers of the living God.—*Sel.*



OVERSEAS MISSIONS

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

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

**COMMEMORATING
TWENTY-ONE YEARS
MISSIONARY SERVICE**
Pastor and Mrs. W. H. Francis
(Pretoria, S. Africa)

I thank God from a grateful heart for the blessing that attended a week-end of special services at our Eersterust out-station. God has been moving there in a precious way during the past few months, souls have been saved, backsliders restored, and more labourers led forth into His harvest field, in and far beyond the limits of this needy Pretoria district.

On this particular week-end we all gathered, by special invitation at the large kraal of one of the Elders of the local Assembly. Many came, including some from other churches and we enjoyed a time of rich spiritual blessing in the presence of the Lord. From sunset onwards the people began to gather for the all-night prayer and praise meeting arranged for the Saturday night, and this was very ably carried through by the Elders and Preachers. The large meeting-room was far too small for the numbers that gathered and space had to be found in other rooms leading from it. I had also asked my people to gather with me in prayer and praise and reconsecration on that occasion, for it was to me a day to be remembered, marking as it did the completion of twenty-one years service for Christ in this dark land of Africa. My heart was very full as I once again came before the Throne of Grace with these, His children of various tribes and tongues, from so many different places, yet truly one in His great love by the unifying operation of His Holy Spirit. We had already spent a long time in prayer and worship, when the gifts of the Spirit were in operation among the people, then as I rose to turn briefly to the Word of God, I asked them to just bow before the Lord for a moment or two, when suddenly there was a spontaneous burst of praise and worship as a wave of blessing from on high swept over all our hearts and prayer and worship continued for some time afterwards. When I did speak it was to testify from the Word to some of God's many leadings and blessings during the past years.

It was a great joy to me to see in the meeting one of our African workers from the Kromkuil assembly who was also present at my first service in the Transvaal in 1932, and one of the first converts to be baptised at Pilgrim's Rest in 1935. He is still going on with God in consecrated service and it greatly encourages our hearts in these days of lukewarm, nominal church-going to see these dear ones still pressing on in the steps of the Master,

even though it is sometimes through severe trial and affliction for His Name's sake. As we recalled that "Hitherto hath the Lord helped us" (I. Sam. vii. 12) we took courage, looking to Him alone for the future, for He is ever with us.

After a time of stirring testimonies we gathered around the Lord's Table for a precious time in His presence, thus bringing to a close the meeting which lasted for so many hours.

Among the testimonies was one from a Biblewoman who recounted some of God's blessings upon her ministry in the E. Transvaal Lowveld. Another has been away in Swaziland, and a third in nearby Wahlmanstal. Some of the brethren too have been out taking longer trips into other areas of the Pretoria district, visiting heathen homes and encouraging the assemblies here and there. Alas, we are but touching the fringe, as it were, of the hearts and homes still awaiting the true Word of God. As I go Sunday by Sunday to each of the assemblies under my care and I pass through the country districts I pass farm after farm where there are souls still living in darkness and as yet beyond the reach of the Gospel, and in a few cases the owners refuse the entrance of the Word of God. Recently I received a call from one of our former Biblewomen who left here for her home 122 miles away. She had been ministering to those around her and now asks that they might soon be baptised. And so I could go on telling of the opportunities that present themselves to us and our helpers as we try month by month to meet the need of these benighted ones.

We are meeting the need of the children at the Eersterust out-station by the ministry of the Word in the Sunday School, and during the week, in the Day School, where we have over 180 scholars under the care of two teachers. These sisters are doing their difficult task very well, under the circumstances. Some of these scholars have recently been baptised and have joined the Church there. For these many needs we would appreciate the continued prayers of the Lord's people in the homeland that real revival may sweep through this wide and needy district.

Our readers are requested to remember in prayer Pastor W. H. Francis, who has recently undergone an operation which has left him very weak.

Miss Vera McGillivray, Elim missionary to Formosa, arrived in this country on furlough on December 1st. This is our sister's second term of service on the mission field in China among the Mongols and Chinese, and later in Formosa. Miss McGillivray was given a "Welcome Home" in the Elim Church, Croydon, on Sunday evening, December 6th.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance.
Printed and Published every Saturday
by Elim Publishing Company, Ltd., Clapham Crescent,
London, S.W.4.

Editor: Pastor W. G. Hathaway.

Executive Council: Pastors J. J. Morgan (President), P. S. Brewster, E. C. W. Boulton, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, E. J. Phillips, J. Smith.

Telephone Nos.: Publishing Dept., Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch London."

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Terms: 17/- for one year or 8/6 for 6 months, post free to any address.

Quantities: 10 copies, 2/6; 20, 4/6; 30, 6/9; and so on, post free, monthly payments. Odd copies charged full price.

Remittances: should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

Swift Tragedy.

Stark staring tragedy springs in the darkness of the night upon the unsuspecting people of New Zealand. The whole world is shocked as they hear the news of the train disaster bringing death to one hundred and thirty-four erstwhile happy people making their way to Auckland, many of them to see the Queen and Prince Phillip on this momentous visit to the Dominion.

Mount Ruapehu, a 9,000ft. volcano, until recent years believed to be extinct, suddenly erupted a few minutes before the train was due to cross the bridge over the Wangaeu River. The eruption hurled mud, lava and rocks up the crater, 300ft. high; burst a tunnel through the ice barrier on one side of the mountain, and released millions of tons of water from a lake in the crater. This torrent swept away the supports of the bridge, causing the train to plunge at fifty miles an hour into the swollen river. Jubilation and festivity are immediately turned to mourning, as the tragedy bursts upon this Britain of the South Seas.

We live in a world of tragedy. Death stalks through the land everywhere. A cursed world deepens the tragedy of a cursed race. Not until the pierced feet of Him who hung upon a Cross, slain by those whom He came to save, stand again upon the place from which He ascended will this curse be ameliorated and finally abolished.

We cannot but admire the courage with which the young Queen paused to convey her heartfelt sympathy with the sorrowing relatives, before turning again to fulfil her duties on this Royal visit. Such sympathy will be shared the world over.

Can a Leopard Change His Spots?

One of our religious contemporaries, *The Christian*, gives a report of a new spate of terror in Colombia as a result of a pact between the Colombian Government and the Vatican. Under this pact the Government directed

Departmental Governors to stop every form of religious activity distinct from the R.C. Church in eighteen parts of the country designated Catholic Mission Territories.

This directive means the abandonment of thousands of Protestant Christians, churches, dispensaries, schools, and other properties. No Protestant services are allowed in these areas. Expulsion orders stand against many outstanding evangelicals. Even Colombian pastors are forbidden to hold services. This, in many cases, will force the Colombian Protestant Churches underground, and meetings will have to be held in secret.

When the gloved hand of Rome is uncovered, it can still be seen to be blood-stained. There will be a terrible accounting day for these persecutors of the saints.

A great Call to Prayer is being directed by the Evangelical Confederation of Colombia to the Lord's people in all parts, calling upon them to unite in prayer that Colombian Christians may be strengthened in their trial, and that by their witness the Lord Jesus might be glorified and His Kingdom advanced. Let us join in this petition for our brethren in Colombia.

Re Freemasonry.

An article in this issue on Freemasonry by Pastor Cyril Latham of Rugby will be timely in view of the decision of last September's Conference.

Mrs. Lettice Bell.

It is with regret we have to note the death of Mrs. Alice Lettice Bell, well known to multitudes through her famous "Go-to-Bed Stories." She was 83. Well loved and deeply respected, and with a wonderful character and disposition, she will be missed by her many friends.

Homecall of Pastor Charles Stormont

As we go to Press we hear with regret of the passing of Pastor Charles Stormont of Weoley Castle, in his 78th year. Our readers will sympathise with the relatives in their loss. He will be remembered as one of Elim's stalwarts.

ELIM CHURCH, CARFAX SQUARE, CLAPHAM
London, S.W.4.

DEDICATION OF
NEW HAMMOND ORGAN

and
Silver Jubilee Thankgiving Service
of the
LONDON CRUSADER CHOIR

on Sunday, January 17th at 6.30 p.m.
Ronald and Geoffrey Cooper at the Organ

Service conducted by

Pastors D. B. Gray and F. A. Hodge

8 p.m. RECITAL OF GOSPEL SONG AND MUSIC

By Ronald F. Cooper (Organ)

and London Crusader Choir, directed by Douglas B. Gray.

The Menace of FREEMASONRY

By Cyril G. Latham (*Elim Church, Rugby*)

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" Eph. v. 11

I HAVE taken upon myself the task of condemning a movement which, although enshrouded with mystery, is prospering and which I consider to be a menace to the Christian Church. I refer to FREEMASONRY. Within the limits of the space at my disposal, I cannot hope fully to explore the mysteries of Freemasonry, but I trust that what is explored will create in the reader a realisation that this thing can undoubtedly be put into the category of "unfruitful works of darkness" from which Paul says we are to withdraw ourselves, and to reprove. It is high time that the Church was awakened to the character and tendency of Freemasonry. Its morality, oath-bound secrecy, its uncanny oaths, when examined beneath the searchlight of the Scripture, make one shudder, and is far from being Christian, as its advocates would have us believe, but must be looked upon as a product of hell itself. Charles G. Finney is acclaimed as one of the mighty men of God, but how few know that he as a young man was once a Freemason, and after obtaining several degrees in a Masonic Lodge at Adams realised that the whole system was corrupt to the core. Let me quote him: "Freemasonry is a sham, an imposture and a swindle."

John Wesley passed his verdict in no uncertain way: "What an amazing banter upon all mankind is Freemasonry!" Dwight L. Moody was just as emphatic in its denunciation: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reprovng their evil deed."

What is Freemasonry?

The majority of Christians today know very little about this craft, and for the sake of such let me say that in its origin it was merely a trade union of operative masons. In the Middle Ages many of these masons were required to travel from country to country to erect in many nations buildings of various kinds, including churches, cathedrals and temples for all kinds of deities. They were therefore regarded as "free" thus to travel from place to place, and many became known as "freemasons." They studied and observed the religious rites and mysteries of many peoples. Whilst employed in the building of any particular edifice, a central dwelling place was temporarily built where the masons could gather during their leisure hours. Eventually the practice grew, of admitting to these lodges persons who were not operative masons and these were designated "accepted" masons. In 1717 the first Grand Lodge was formed consisting of operative and accepted masons, but eventually operative masons dropped the prefix "free" and became known, as they still are, merely as masons, while the speculative masons adopted the title, which they still hold, of "free and accepted masons."

Freemasonry is Theosophy

• It is the preserving of the worship of the old pagan gods of ancient Egypt, of Greece, of India, and other lands, among English-speaking peoples. Before me lies a book entitled *The Meaning of Masonry*, by W. L. Wilmhurst, who is the Provincial Senior Grand Warden of W. Yorks., also President of the Huddersfield and District Installed Masters Association, and on page 23 I read these appalling words: "All the great teachers of humanity, Soerates, Plato, Pythagorus, Moses, Aristotle, Virgil, the author of the Homeric poems, and the great Greek tragedians, along with St. John, St. Paul, and innumerable other great names—were initiates of the sacred mysteries. The form of the teaching communicated has varied considerably from age to age, it has been expressed under different veils, but since the ultimate truth the mysteries aim at teaching is always one and the same, there has always been taught, and can only be taught ONE AND THE SAME DOCTRINE." What does this mean? The names of Moses, John and Paul, alongside Pythagorus, Aristotle, Socrates, and others, as though they were all in the same category. Furthermore, in the final analysis, their teaching amounting to the same thing. The masons were pleased with this book, so they asked Wilmhurst to publish another, and this book was entitled *The Masonic Initiation*. On page 105 we read: "Our science in its universality limits our conception to no one exemplar. Take the nearest and most familiar to you, the one under whose ægis you were racially born, and who therefore may serve you best; for each is able to bring you to the centre, though each may have his separate method. To the Jewish brother it says: 'Take the father of the faithful, and realise what being gathered to his bosom means.' To the Christian brother, it points to him (notice the initial small letter) upon whose breast lay the beloved disciple. To the Hindoo brother it points to Krishna. To the Buddhist it points to the Maitreja of universal compassion. And to the Moslem, it points to his Prophet, and the significance of being clothed with the latter's mantle."

I refrain from quoting further from these works, but let these parts already quoted be sufficient to give the reader an insight into the anti-scriptural teaching of Freemasonry. It is polytheistic, whilst its votaries must necessarily be deists. God has spoken clearly by the prophet Isaiah: "I am the Lord, and there is none else, there is no God beside Me. . . . There is no God else beside Me; a just God and a Saviour; there is none beside Me" (Isaiah xlv. 5, 21).

Oaths of Freemasons

The entrance of a candidate to a Masonic Lodge is humiliating in the extreme. Half stripped, blindfolded, on bended knees, with a rope round his neck. The oaths taken

(Continued on page 22)

Flashes from the Front

PENTECOSTAL RALLY IN MANCHESTER

Manchester's Houldsworth Hall was recently again the venue of a Pentecostal rally, this time under the auspices of the British Pentecostal Fellowship.

Pastor J. J. Morgan, Elim President, spoke of God's peculiar people, and Pastor Dan Phillips reminded the congregation of God's unspeakable gifts in the afternoon service, convened by Pastor J. Salter.

At the evening service Pastor Salter ministered with great blessing on the virtue of compassion. Pastor T. Lewis brought the final message, speaking on the spiritual lessons of the feeding of the multitude. Pastor Morgan ably convened the evening gathering in which the blessing of God was especially realised.

The day's services achieved their object, namely in uniting God's people still stronger in fellowship and blessing.

Special prayer was made for Pastor J. Woodhead who was unable to attend because of his health.

—Pastor K. Smith.

McCOLL-GERARD TRIO AT SHEFFIELD

When Pastor Penney announced recently a visit from the McColl Gerard Trio, together with the showing of the Oral Roberts Film, the Sheffield saints began to pray and make the meeting widely known. Everyone looked forward with great anticipation to this night, and they were not disappointed. The building was packed to capacity, people arriving almost an hour before the time to commence. Chorus singing was greatly enjoyed prior to the opening

of the service. Friends came from the Rotherham and Parkgate Assemblies.

Throughout the showing of the film there was a deep sense of God's presence and the showing of the film was interposed by the singing of the Trio.

It was a great thrill when, at the end of the service and during the altar call, many raised hands signifying their acceptance of Christ. Some of these were children. All the converts were dealt with in the vestry by Pastors or Sunday School teachers. Undoubtedly a lasting work was accomplished.

The film is indeed a magnificent spiritual accomplishment and we recommend it to all who are able to see it.

—Constance Ladlow.

MINISTER'S FIRST ANNIVERSARY

The Scarborough Church has just celebrated the first anniversary of Pastor and Mrs. Jarvis. On this occasion there was a short anniversary campaign, with Pastor and Mrs. T. E. Francis as guest speakers. There were some grand meetings which were truly blessed by the Lord. Wednesday evening took the form of an illustrated talk on the World Pentecostal Conference (London) which was very interesting. This campaign was thoroughly enjoyed by all and brought real spiritual blessing to the Church.

The folk here look forward to the second year of the Pastor's ministry, and to blessing from the inspiring messages received each week. Last year proved to be a wonderful year of blessing and fellowship, and Pastor and Mrs. Jarvis are firmly established in the hearts of the folk at Scarborough.

New members have received the right hand of fellowship during the past year. Plans are in hand to decorate the church in the New Year, and already gifts of money have been given for this purpose. God be praised for past blessings and expectation for even greater blessings in the future.

—Mrs. E. Alderson.

THE McCOLL-GERARD TRIO VISITS PONTYPRIDD

"There shall be showers of blessing, this is the promise of Love." How God loves to keep His promises; many times Pontypridd has known showers of blessing; times of wonderful refreshing; but never more so than at the time of the visit of the McColl-Gerard Trio.

It was an experience of being in God's verdant green pastures, being fed abundantly from His word. The congregation at each meeting was a record one, comparing only with the yearly convention in August.

The friends here had looked forward to seeing and hearing these sisters from Canada, but the realisation overshadowed the pleasure of anticipation.

The film "Journey through Faith"

(Continued on page 20)



Coming of Age at Coventry

ANOTHER MILESTONE was passed in the history of the Coventry Church, when recently one hundred and thirty friends sat down to a grand feast. A large foursquare cake inscribed, "Elim Church, Coventry, 'EBENEZER' 1932—1953" was cut by a former Minister, Pastor W. Evans, and by Elim's Vice-President, Pastor John Dyke.

The evening service was convened by Pastor Jack Newman who introduced to a packed church the Guest Speaker for the Anniversary Week-end, Pastor W. Evans, who had been inspired of God to erect the church building some seventeen years previous. As Pastor Evans spoke of the days gone by all realised once again what wonders God had wrought, for there was a time when only a handful of young girls were left to carry on the work but, through hours of prayer and sacrifice, God gave unto them their heart's desire. This corner of God's vineyard is now filled to overflowing and to those faithful few we say "God bless you" and to God our thanks for all who by preaching the Word of the Lord have extended the kingdom of God here.

Pastor W. Evan's message was an appeal to give the best to God, counting not the cost. Even like Mary who broke the costly box of ointment and anointed the head of Jesus, counted not the cost. Pastor John Dyke ably ministered the Word with power and great blessing. The Church Secretary gave a very fine report and passed on messages of congratulation and good wishes from Pastors Canty, Homer and Scott who in the best had served the Church well. Pastor Newsholme of the Assemblies of God, Coventry, honoured the congregation with timely and wise words. All were encouraged to press on for the Master. God was again present on Sunday morning and the congregation were greatly blessed through a meditation on the thought of God's goodness and longsuffering toward us, given by Pastor Evans.

The evening service found a packed church and Pastor Evans bringing the best wine at the last. It was a grand finale to a glorious week-end. Truly there is but one common thought—"Ebenezer—hitherto hath the Lord helped us" at Coventry.

—G. A. Curtis.

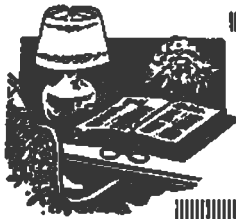
BLESSINGS AT SELLY OAK (Birmingham)

A recent Sunday was the Prize-giving day at the Selly Oak Church in Birmingham. It was the day for which the Sunday School children had eagerly been waiting. Pastor David Dean, minister of the Langley Green Church, made the awards after having given a lively and entertaining talk to the children, and also to the adults who had gathered for the happy occasion. The following Saturday was another important day for the church. Pastor J. Osman had arranged a baptismal service to take place at the Tiverton Road Baths. Five of the members followed the Lord through the waters. There was an attendance of just over 100, and the presence of the Lord was greatly felt, with the result that a young member of the Bible class accepted the Lord as her personal Saviour. She and four more believers, among whom was Pastor Osman's elder son, signified their desire to follow the Lord through the waters at the next opportunity. Praise God for times of rich blessing in all departments of the Church at Selly Oak.

—Joan Evans.

Generally, if a man has a lot of authority he doesn't care to display it often, but a fellow with a little authority likes to wave it constantly.





The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor T. W. Walker.

SUNDAY, January 10th. I. Chronicles xvi. 7-27.

"Glory ye in His holy Name" (v. 10).

This first glad paean for David's newly-appointed choir and musicians has about it a wonderful air of spontaneity and exultations. The king was lost in God, thoroughly moved by the demonstrable faithfulness of a covenant-keeping God. How anæmic and pale are many modern "anthems," sung with a decorum so intense as to be cold and dead, they are a poor imitation for real worship. Let us pour out our hearts to God today in His House. Who can help but be moved by His mercies? The only tie which binds our expression of praise is that of brotherly love. Our thanksgiving should not cause another to stumble, or prevent our brother from giving forth His adoration. Let us not only negatively thank God for our freedom of worship—let us really worship!

MONDAY, January 11th. I. Chronicles xvi. 28-43.

"He cometh to judge the earth" (v. 33).

The Old Testament expectation of the Coming of Messiah is here depicted in a typical Davidic setting. How often he repeated these sentiments in his psalms! We know that the final judging of this world and the setting up of the earthly kingdom of Christ are yet future. There is great encouragement for the Christian in these troubled times in pondering these age-old promises. God has spoken—He will fulfil His Word. Jesus shall reign. Nature will then rejoice, the universe will know stability, and the nations will acknowledge Christ's dominion.

TUESDAY, January 12th. I. Chronicles xvii. 1-15.

"From tent to tent" (v. 5).

David having well begun on the task of establishing the nation of Israel, and reinstating the worship of Jehovah in its rightful place, fell to considering the flimsy nature of the house of God. His desire to build a permanent sanctuary met with Divine approval except that David was rather premature. There was something splendid in a God who dwelt with His people. Not for Him a stately edifice whilst His people were not yet thoroughly settled. Christ was one with His disciples and called them to a pilgrimage. He had not where to lay His head. Let us recall that He also wishes us to follow Him without the camp.

∴ BOOK REVIEW ∴

PIONEERING IN THE STATE OF SARGUJA. By S. W. Law. The Elim Missionary Society, 20, Clarence Avenue, Clapham Park, London, S.W.4. (9d. by post 10½d.)

Pastor S. W. Law is an Elim missionary and prior to joining the Elim Missionary Society had served many years as a missionary in India, therefore he can speak with understanding and authority about that great sub-continent. In this little book the writer opens out to the reader a large area of some 6,000 square miles, with more than 1,700 villages with not one Evangelist among them. After many weeks of travel in their jeep and trailer through rough country without proper roads and living in their tent. Pastor and Mrs. Law decided to build the new Mission Station at Ramanujanj, and in this little book Mr. Law describes the conditions under which they worked and the people they came in contact with. It is interesting to note that 95 per cent of the people in this large area are aborigines and not Hindus. The book is well illustrated with photographs taken by Pastor Law and maps showing the position of this new Elim Station. in an unevangelised area of India.

WEDNESDAY, January 13th. I. Chronicles xvii. 16-27.

"Who am I?" (v. 16).

The humility of the king is a lovely thing to perceive. His prowess amongst his subjects as a soldier was second to none in their history. It was this which had first provoked Saul's enmity when the singing women glorified David (I. Sam. xviii. 7). His having been chosen as the future ruler whilst still a rough shepherd lad, the unnoticed youngest son (I. Sam. xvi. 11-13), must have made a profound impression. It is fitting for us to recall that when we have excelled in service we are but unprofitable servants. Our sufficiency is of God.

THURSDAY, January 14th. I. Chronicles xxi. 1-14.

"And Joab answered . . . why?" (v. 3).

We hear of politicians, trade unionists, people in all walks of life, who are sneeringly called "Yes-men." In the hope of preferment they ignore their own scruples and acquiesce in actions or statements which are unworthy. It is easy for all of us to fall into this error. Silence can also be a fault, as can inactivity—"to him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17). Joab was a true Protestant! He had no desire to offend, but he felt he must be firm in his conviction even before his royal master. He was not, as we say, merely giving David a piece of his mind." This was Divine truth for which he stood. He earnestly contended for the faith. Do we measure up to his standard?

FRIDAY, January 15th. I. Chronicles xxi. 15-30.

"Let Thy hand . . . be on me" (v. 17).

The justice of God is not a popular subject. We have over-drawn God's love until our presentation sometimes borders on the sentimental. Jonathan Edwards is a far cry from 1954 Christianity! It is a fearful thing to fall into the hands of a holy God. David's memory of the avenging angel was not at all brief (v. 30). His prayer reached the heights, however, and compares with those of Moses when he came down from the mount to discover the golden calf (Exod. xxxii. 32) and of the Saviour in Gethsemane. David's repentance was real and he displayed true humility and kingship in wishing the punishment upon himself. We ought thus to pray for a dying world.

SATURDAY, January 16th. I. Chronicles xxii. 1-19.

"He called for . . . his son" (v. 6).

Though the Bible is not afraid to show David as a man and therefore sinning, it clearly portrays that he was a spiritual giant. He was possessed with a zeal to see God's house built, and, though he was denied the pleasure of erecting it himself, he prepared abundantly by buying the site (the ancient Mount Moriah of Abraham's offering of Isaac), laying in a good stock of materials and devoting time to counsel and encourage his son. We can all play our part in building the spiritual House of God—and we must not forget the children. Do you pray and work zealously for your Sunday School?

FLASHES FROM THE FRONT—Continued

was seen by 750 people. To see that great tent filled was an inspiration, it inspired prayer for revival in Britain, in Pontypridd, indeed wherever the true Gospel is preached. Even this film did not show God's mightiest and best which is yet to be. He is a wonderful God, a gracious Saviour and a mighty Holy Ghost.

Pontypridd friends pray that wherever the McColl Trio are led by God, that His richest blessing will go with them, and some day they will return again. —M. Withey.

MUSIC WITH A MESSAGE—Continued

Before returning to London the Choir were entertained to supper by the United Churches friends. These visits have rounded off another great year of activity both in the Homeland and Overseas, and we hope our readers will continue to pray for us as the Choir ventures forth in their "Silver Jubilee" year.

Elim Youth Page

We are Crusading for Christ — We "Fight the good fight"

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

Allow me to introduce the writer of this week's feature. Pastor W. Walter Kirkby—District Youth Commissioner



for the North-east Presbytery. He became a Christian at an early age—Colour Sergeant in the Boys' Brigade—belonged to a cycling club and toured England, Scotland and Wales, and in a reliability trial cycled 100 miles in 6½ hours—entered Elim Bible College in 1938.

A CHRISTIAN'S ATTITUDE TOWARDS COURTSHIP

An open letter to all Elim Crusaders

An eminent fiction writer once stated that all books are based upon the same theme: "There was once a young man who greatly loved a maid." Whether this is true or not is for you to decide, but people are usually interested in courting. Most young people hope one day to have a home of their own, and so look for a suitable partner. Before the knot is tied and the home established there is a happy, though vital period of which I have been asked to write—courting.

In this, as in everything else, be sure you are in the will of God. God has conclusively stated: "Be not unequally yoked together with unbelievers," hence the one whom you hope to make your life's partner must be a Christian in the proper sense of the word: not merely a church attender. Every home should have a spiritual foundation, and this is impossible when one is saved and the other unsaved. There will be continual arguments, there will be no family altar, and there will be difficulties over the training of the children. The latter particularly applies if you are foolish enough to get linked up with a Roman Catholic.

Courting is a time for "getting to know each other," so it is essential that the period be of a reasonable length. Naturally a lot depends upon your age, but I would suggest that no courtship should be under one year. During this period you will find out the other's likes and

dislikes: their habits, both good and bad; their temperaments, how they will act in various circumstances. This is the time when your eyes should be wide open; it is after marriage that you should be blind to your partner's faults and failings.

You can get to understand each other better by being frank concerning your past, your health, and any "pet" ideas you may have. Let me put it this way: if you have done anything in the past of which you are ashamed, if there is any hereditary disease in the family, or if you have any fixed ideas concerning the physical side of marriage, make it perfectly clear to your future partner. Any one of these things, if kept secret, can wreck a marriage.

During courtship absolute purity is essential to your present and future happiness. Paul's advice to Timothy was, "keep thyself pure." There are young men who make the most glowing promises to their fiancées if they will only surrender to their desires; and there are young ladies who dress and act to excite their partner's feelings imagining that this will increase their love. Too much petting and fondling must be guarded against. Some people may not be affected by it, whereas others will be deeply moved and then temptation becomes irresistible. Solomon wrote: "Stolen waters are sweet, and bread eaten in secret is pleasant, but he knoweth not that the dead are there." The best way to keep pure is for both parties to help each other, and not to put temptation in the way.

Be sincere in your intentions. Don't give the impression that you are in love when in reality you know it will never be any more than friendship. Such an attitude is both heartless and cruel. No genuine Christian could stoop to such lying. Remember you can act as well as speak a lie.

After reading so far you may be tempted to ask: "But where does love come in?" To that question I would reply with another question: "How do you know that God is love?" The reply must inevitably be, "Because of what He does." So you, in your courtship will reveal your love by the way you act towards each other; by your frankness, by your purity, by your sincerity, and by your united desire to please God. —W. Walter Kirkby.

Music —with a Message

The London Crusader Choir in action

The Christmas programme carried out by the London Crusader Choir was intensive. At Wormwood Scrubs Prison nearly 1,400 men were housed, and the chapel was packed with an eager congregation. It was at this prison in June, 1933, the Choir made the first prison visit. From here the Choir moved on to St. Bernard's Hospital, where nearly 3,000 patients are cared for. A service was held in the large and stately Chapel, at which the Rev. W. A. Scott preached. Following a short break, the Choir then divided into two sections and for nearly three hours brought the melodies and message of Christmas to many hundreds of patients in the wards. A few nights later a visit was made to the well-known "M & B" Works. Here in the gaily-decorated Concert Hall a fine audience of workers and staff gathered and eagerly listened and heartily joined in the grand old carols. Finally, Pastor D. B. Gray gave a message on "The World's Greatest Story." Many expressed deep appreciation for the evening's "music with a message." Christmas Sunday found the Choir at Maidstone Prison. On arrival they were entertained to dinner in prison. A fine service followed in their spacious and lovely Chapel; after



Singing in the lovely Smyrnakyrkau, Gothenburg.

which the Choir visited each Block "within the walls" and were heartily received. The evening was spent in the fourteenth century Parish Church at Headcorn, Kent. Here the Rev. Paul Atkins, M.A. (Camb.), welcomed the Choir and after the opening hymn and prayer handed the entire meeting over to Pastor D. B. Gray. For this occasion the local Baptist and Methodist Churches closed down their evening services and united with the Anglican friends in their fine Church.

(Continued on page 20)

THE MENACE OF FREEMASONRY—Continued

on initiation in the various degrees require from the candidate in certain circumstances even the committal of murder and the shedding of blood, which are forbidden by the State and by the law of God. In the first degree the initiate promises to keep the masonic secrets under the penalty of having his throat cut and his tongue torn out by the roots. Justice is completely ignored in some of the oaths taken. I quote a part of one: "I . . . promise and swear that I will assist a Companion Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong" (English and Irish Freemasons and their Foreign Brothers, 1887).

The penalty under the second degree is to have the left breast torn open and the heart plucked out, and in Master Mason degree it is to have the body severed in twain and the bowels taken from thence and burned to ashes. What devilish oaths! Can a Christian walk with His Lord and at the same time bind himself to these oaths? Thank God we live in a country in which the law prevents these penalties being carried out, but it is not so in every country, for in the First Degree Handbook it says: "The more effective punishment is, of course, a later gloss in-

serted at a time when, owing to police supervision, it would be dangerous to the members of the Order to enforce the ancient penalty . . . but in some foreign countries death is still enforced under certain circumstances." Some hundred years ago a man named William Morgan was actually put to death for divulging the secrets of Freemasonry in America. So intricate was the network of Masonry that the guilty party could not be traced, but a memorial was eventually erected to Morgan, upon which the facts were stated. These facts have never been challenged by the Freemasons.

I have only briefly touched on a few aspects of Freemasonry, but I trust that what has been revealed may give us some idea of the evil tendencies of this cult. It is a menace. Freemasons are found in almost every walk of life. Freemasonry has had its advocates amongst the Royal Household since the time of Charles I and even our late King held the title of Past Grand Master. In Christian circles we find the Archbishop of Canterbury a freemason, and other ecclesiastical dignitaries wallowing about in the mire. This article may fall into the hands of a Christian who is entangled in its meshes. To such I would say in the words of the apostle Paul: "Come out from among them and be ye separate."

EDINBURGH ASSEMBLY CELEBRATES COMING-OF-AGE SERVICES

The Edinburgh Elim Assembly celebrated its 21st Anniversary in October. Saturday 24th, a Youth Rally was held in the afternoon. Parties came from the following assemblies:—Carlisle, Dundee, Dunfermline, Glasgow, Greenock, Kirkintilloch and Motherwell. The platform party included the following:—the President and Ex-President, Pastors J. J. Morgan and J. Smith; Pastors W. W. Kelly (Scottish District Superintendent), R. Bradley (Convener), F. Packer, T. Stevenson, W. Lewis, and H. Palliser.

The principal speaker at both services was the President, who was in fine form and gave a convincing and powerful message. Solos and testimonies were also given. The gatherings at both services numbered approximately two hundred and fifty. Sunday, 25th, at both services, the President was the speaker. His text for the evening service was taken from St. Luke xviii. 13, and was a challenging message. The President is no stranger to Edinburgh, and we welcomed his visit in our midst once again. Monday, 26th, was a unique occasion, because it marked the Assembly's 21st birthday. The platform party included Pastors R. Barrie (A. of G., Leith), W. W. Kelly (former Pastor) and H. Palliser (Convener), J. Ansdell (Secretary), B. Keddie (Treasurer), G. Green, and L. Craigie.

To mark the occasion a large birthday cake was made on which were the words: "Hitherto Hath The Lord Helped Us." The honour of cutting the cake was given to the oldest member, Miss H. McDougal. The guest speaker

on this occasion was Pastor W. W. Kelly, who appropriately took for his message the words on the birthday cake. There was a large turnout of members and friends. Tuesday, 27th, the speaker at this meeting was Pastor W. Lewis, who gave a splendid message from John xxi. 15-17. The sisters, under the direction of Mrs. J. B. Williamson and Mrs. H. Palliser, did a splendid job in providing tea and choice eatables for their guests. In conclusion, much credit is due to Pastor Palliser for his untiring efforts to make these meetings a success. To God be the glory.

—L. Craigie.

COMING EVENTS

CANNING TOWN. Jan. 3. Elim Church, Bethell Avenue. Pastor D. B. Gray and London Crusader Choir, 6.30 p.m.

BROADMOOR. Jan. 24. H.M. Institution. Pastor D. B. Gray and London Crusader Choir, 5 p.m.

COULSDON. Jan. 16. Elim Church, Chipstead Valley Road. United Pentecostal Rally. John Carter (A.o.G.) and Douglas B. Gray with London Crusader Choir. 7 p.m.

GLASGOW. Jan. 8-11. Elim Church, Butterbiggins Road. Visit of McColl-Gerard Trio. Jan. 8. Christian Institute, Bothwell Street. 7.30 Film. Sat., 7.30. Sun., 11 and 6.30. Mon., 7.30.

HASTINGS. Feb. 7. Elim Church, Silverhill Hall, St. Leonards. Pastor's Anniversary. Special Speaker: Pastor G. M. Every (A.o.G.), Margate.

HAYES. Jan. 9. Elim Church, Keith Road. "Christ is the Answer" Rally. Speaker: Dr. M. Anderson. 7.

ILFORD. Jan. 10. Elim Church, Scrafton Road. Visit of Pastor D. B. Gray and London Crusader Choir, 11 and 6.30.

LEYTON. Jan. 23-Feb. 7. Elim Church, Vicarage Road, Sat. (23rd), 3 and 6.30. East London Revival Rally. Sun., 11 and 6.30. Mon., 7.30, Pastor S. Gorman. Second Advent Series (until Feb. 7. Fris. excepted).

(Continued on back page)

The City Merchant and the Play or "The Wages of Sin" in Reality

"THE Lyceum tonight at seven o'clock," and with a wave of his hand to some of the members of his club, with whom he had arranged to spend the evening in the theatre, witnessing a performance named "The Wages of Sin," by a talented actor and his company, the city merchant stepped into his car and was gone.

But the plans of that wealthy and pleasure-loving man were all upset by the entrance of a messenger who came uninvited and unwelcome to his office in the busy metropolis that afternoon, and summoned him to enter the eternal world, there to meet his God. While "The Wages of Sin" was being played on the stage of the Lyceum to a crowded house, the city merchant's box was observed to be empty. But none of that gay company then knew that the reason was, that its intended occupant had gone to that realm where "the wages of sin" is known in awful reality and fact, not as a play to laugh at, but as a penalty to be endured by the Christless sinner at the hands of a righteous God.

Yes, reader, laugh at it who may, forget it who will, the Word of the eternal "God who cannot lie" declares, "The wages of sin is death" (Rom. vi. 23). The truth may be sneered at, scorned, and rejected as obsolete, and unfit for our enlightened age. Preachers and pundits may be found in increasing numbers, who, studying the tastes of their hearers, will fritter away the unwelcome doctrine of Divine Retribution in flowery words and fair speeches. The fictions of their own imagination may be used to obscure and to

deny the facts of God's eternal Word, to keep worldly and godless men and women at ease in their sins. It is easy enough to find preachers who will make it their staple business to speak smooth and pleasing things, to

"Tone down the stubborn text to ears polite,
And snugly keep damnation out of sight."

But what if after all "the wages of sin," its just and righteous punishment at the hands of the God against whom it has been committed be the FACT, while the hiding of it by feigned words is the fiction! There is the fullest, clearest evidence, as there are the most solemn examples in the history of men and nations, that God allows men to reap what they sow, that as they live here, they must be hereafter. "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7), is an inexorable law in operation among all mankind.

Reader, as surely as you sin against God, you must receive sin's wages, and "the wages of sin is death." As surely as you live forgetting God, you will meet that God in judgment, who shall give unto every man according as his works have been. Are you prepared to receive the wages of sin? Are you ready to meet a righteous God in judgment? The arrow may even now be on the wing that will lay you among the dead. The messenger may be on the way, who will usher you from earth into the eternal world! Are you ready to die? Are you prepared to meet God?

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** mornings for issue a week the following Saturday.

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bridlington.—Booking now at the house of many happy returns; sea front. H. & c.; spring interiors; good food; personal supervision; terms reasonable. Pensioners £3 10s. 0d. per week—May 22nd to June 5th. Barraclough & Riley, 21, Albion Terrace. 'Phone: 5276. C.4

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. A limited number of residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 'Phone: 633.

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

MISCELLANEOUS

For Sale, as new, Aldis modern Film Strip Projector, with carrying case, adjustable stand, self-erecting screen (large). Also £40 worth of film strips, many coloured; total cost £92. What offers? Reeves, 14, Van Road, Caerphilly, Glam. C.2

SITUATION VACANT

Assistant Manageress required for Elim Holiday Home at Eastbourne. Apply: stating age and qualifications to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

WITH CHRIST

Stormont.—On Christmas morning, Charles Stormont, Honorary Pastor of Elim Church, Weoley Castle, and former deacon of Elim Church, Graham Street, Birmingham, in his 78th year, passed peacefully into the presence of his Lord. Funeral conducted by Pastors S. Gorman and G. Stormont.

COMING EVENTS (continued)

PONTYPRIDD. Jan. 14-17. Elim Church, Thurston Road. Three British Youth for Christ films. Thurs: "Great Discovery." Fri.: "Mid-Century Crusade." Sat.: "Mr. Texas" (Billy Graham). Sun.: Speaker: Mr. George Richardson, Youth for Christ evangelist, 11 and 6. Week-nights, 7.15.

ITINERARY OF THE McCOLL-GERARD TRIO

These talented Sisters from Canada will minister in the following centres. There will also be a showing of the Oral Roberts Film, "Venture into Faith," as indicated.

Jan. 12-14—Carlisle (12, Film).

MISSIONARY ITINERARIES

Pastor Leslie Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches during January: 14—Carlisle. 16, 17—Edinburgh. 18—Glasgow. 19—Greenock. 20—Kirkintilloch. 21—Motherwell. 22—Dunfermline. 23, 24—Aberdeen. 25—Dundee.

Miss L. W. Loosemore, prospective Elim missionary to Southern Rhodesia will visit the following churches during January:

9, 10—Scunthorpe. 11, 12—Grimsby. 13, 14—York. 16—Driffield. 17—Harrogate. 18—Bishop Auckland. 19—Sunderland. 20—Malton. 21—Scarborough. 23—Hull (Mason Street). 24—Hull (City Temple).

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