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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

Brian Garrard

“THE NIGHT COMETH, WHEN NO MAN CAN WORK” (John 9 : 4)

SPECIAL EVANGELISTIC NUMBER

The Brahman and the microscope

By Alexander Marshall

A MISSIONARY in India showed a Brahman a powerful microscope, and the Brahman was fascinated by the things revealed by the instrument. Finally the missionary placed a drop of water under the lens and invited his friend to examine it. To his surprise and horror, the Indian observed countless squirming little creatures in that single drop of water.

"Does it speak truth?" he gasped. On being assured that this was no illusion he exclaimed: "And I destroy life! I break caste—and I am a holy man!"

The Brahman left the mission in a state of agitation. The microscope had shown him that in every drop of water there is life, and so each time he drank water he broke caste. This was indeed a terrible revelation to him. Then he had a happy idea and decided to carry it out. He would buy the offending microscope and destroy it.

Every day he sought to purchase the instrument, until at last the missionary's resistance was broken down and the transaction was made. Immediately the Brahman lifted the microscope and dashed it violently to the ground. As the Indian crushed the broken bits of glass beneath his feet, the missionary asked the cause of this outburst. Then the Brahman confessed that he had been wretched and miserable since the day he had seen the animal life in the water, and had determined to destroy the cause of his unhappiness!

In the spiritual world the Bible is God's microscope. It reveals that that there are only two classes of persons in His sight—saved and unsaved; converted and unconverted. It shows that high and low, rich and poor, moral and immoral, all must be *born again* if they are to see the kingdom of God (John 3:3). It declares that if we are not saved we are under condemnation (John 3:18); that God's wrath abides upon every sinner (John 3:36).

But many of us are no more willing to accept the revelations of God's microscope than the Brahman was to accept that of the missionary's. Some who will not accept God's Word do their utmost to destroy it. Hence, it is common to hear the assertion that the Bible is full of mistakes and contradictions. Such attacks will not injure the Book. This Divine microscope, while showing us man's ruin, also reveals God's provision for our deepest need. In Isaiah 53:6 we read: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." In spite of our innumerable sins, God loves us. He proved it by giving His only Son as a sacrifice for our sins.

The work that saves was *finished* by Christ. No prayers, tears, words or good deeds of yours can earn it. Take God at His word, and remember that what His microscope reveals about you and your need must be true. Believe His glorious Gospel and you will obtain free and full forgiveness of all your sins, "and in the world to come, life everlasting." Ignore it or try to contradict its message and you will be eternally lost.

Faithful Words.

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

Official Organ of the Elim Foursquare Gospel Alliance

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You may think you know, but this analysis will reveal to you some of the real reasons

Why you are not a Christian

By George Canty (*Minister of Elim Church, Gloucester*)

TO begin with, if you happen to be an average man, research shows that you are such a queer fish that you have just about disenfranchised yourself spiritually.

For example, common objections to religion contradict each other. Adults think Christian teaching is "kid's stuff" and beneath their intelligence, while at the same time, as a scientific survey carried out by the University of Leeds Institute of Education discovered, church services "appeal predominantly to the more academically minded."

According to sustained research, you do not know what you want. Another instance will show it. A complaint heard at a majority of homes by Christian workers on the knocker is that church services are dull and uninspiring. But when persuaded to try a truly happy church programme the same people feel it should not be like that! What they think is right and reverent they hate. What they like they object to.

However, *you* could perhaps make up your mind about that, at least. Church organs and antiphonal seventeenth-century anthems are, admittedly, not everybody's cue to swoon. But then God never put it in the ten commandments that "Thou shalt have no other music but that composed on the virginals," so we suggest you could forget inbred prejudice and try to enjoy a happy modern Pentecostal meeting.

However, there are more serious obstacles, which the ordinary person is hardly conscious of but deeply affected by nevertheless.

An article in an important trade union journal shows that modern advertising is producing collateral effects. While the primary purpose is to persuade people to buy, it has also, said the writer, established the idea that without these things advertised you cannot be happy. You must have them! This is followed by disillusionment when the things fail to make life so wonderful.

Advertising is not the only channel through which you are being hypnotised either. Our entire system is built on commerce. So practically all our daily reading, radio listening and television viewing, as well as the enormous influence of society, are materialistic.

As you go to work, ten-foot lies and exaggerations are screamed at you all the way from every poster,

especially about drink, tobacco and amusements. The news in your paper is completely secular, without a hint that important religious facts and ethical ideas even exist. Whatever you touch, wherever you look, the emphasis is on things—things material. Everything that can be done to obliterate the greatest fact in human history—the fact of Christ's death and resurrection—is done every day, every moment, in every way, by everybody.

Beer is best—that is a lie. Christ died for you—that is true. But which statement is driven into your brain most these days? The vast weight of contemporary activity is put into victimising you, to turn you into a mere animal. You are lied to, brow-beaten, brain-washed, conditioned, to break down your spiritual instincts and to plant a materialistic concept into your subconscious mind.

Movements and institutions which claim your attention are dedicated to mammon; political parties, trade unions, and dozens of organisations which have a monopoly on the news headlines, all shout the same thing: "Things are everything." In a million ways you are persuaded against Christ's words "A man's life consisteth not in the abundance of the things which he possesseth." Christianity is denied every worthwhile opportunity of presenting its claims, and the world has done its secularising job so well that if any Christian propaganda should reach you you can be relied on not to give it much chance. It takes an extraordinarily independent thinker to avoid being carried along on this tide—

Editorial Note

With the prayer that its message may be used of God to bring someone to know Christ as Saviour, we send forth another evangelistic number of the Elim Evangel.

If you have enjoyed reading this magazine and do not regularly receive it, why not write and order a weekly copy from the publishers, or obtain one from your nearest Elim church?

Should you wish further spiritual help, please write to me. I shall be pleased to help you, and also to put you in touch with the nearest Elim minister.

If you are a regular subscriber, why not pass on this copy to a friend, praying that its message may lead another to Christ?

either that or (as happened with me and millions more) for Christ to open our blinded eyes, so that we can turn to Him for life and liberty.

There is another explanation about Mr. Average Man's religious apathy that needs to be dragged from its sinister depths. I can illustrate it better than explain it I think.

When I was in estate work, a colleague invited a client to inspect a property. He led the way from the office and opened the door of the car in the street, and they both got in and waited for the driver. When he came he was astonished and furious. My colleague looked at the lady, and the lady looked at my colleague, and both said to one another "I thought this was your car!" She had assumed he had a legitimate right in the vehicle, and he had assumed she had! Neither had.

Mr. Average Man assumes very similarly that all the other folk must have a legitimate reason for turning from religion. Everybody is relying upon the reason the other chap must have, but in fact nobody has one. They are merely going round in a circle, following one another.

There is a general idea that some great new powerful arguments have knocked the foundations of faith away. Everybody speaks of religion as doubtful, controversial, uncertain—because everybody talks that way. Deep in his mind each member of the public argues that such a wholesale fall in church attendances indicates that somebody has disapproved Christianity.

This assumption is false. No such new powerful disproofs have come into existence. The fashion to forget religion is as chimerical and unreasonable as all other fashions. It has no more intellectual justification than the trend to make men's trousers narrower. But Mr. Average Man follows the fashion like any featherheaded girl—and congratulates himself on his shrewdness.

These several things then become combined in further psychological blocks to faith. Mr. Average Man regards it as a basic fact that religious practice will put him into ethical handcuffs to stop him acquiring all the things which the world says he must have to be happy.

It is a fact that in some instances a Christian is denied certain means of getting rich: the "pools," or "swiping," for example. But it does not seem to occur to the public that lack of Christian honesty and conscientiousness is debasing all our living standards all the time. The nation as a whole has less money and goods are dearer because so few workers retain Christian principles. "Righteousness exalteth a nation."

Mr. Average Man is understandably deluded about the direct effects of worship. If the ministers of our main denominations noticed a glimmer of joy on the faces of people in the congregation it is pretty sure that they would assume such people did not have their minds on the service. When Christianity is set forth as an unemotional, lustreless, unfeeling system, that is a denial of the faith. When the singer must be subdued, when rhythm and life are hushed, when wine becomes gravy, then God is misrepresented. Christianity is for man—and man is not normally a creature devoid of sensation and movement. If he cannot shout for God, for whom can he shout?

Progress and science have not shaken the foundations of the faith. The churches do not hold together by mere humbug and sentiment. Christians need be neither Victorian nor obscurantist. The house of God is not where the young go to eye their clothes or the old to close their eyes. Do not be taken in—irreligion is not the road to wealth, prosperity or happiness. All irreligion has given us is our present continuing crisis and catastrophe.

It is time to take off the world's blinkers and change our outlook. Face the facts—and the first, most important, most powerful of all facts is Christ.

SYMPHONY OF PRAISE

Metropolitan Tabernacle, Elephant and Castle
LONDON, S.E.1

Saturday, May 6th, 1961, at 7 p.m.

presented by the

LONDON CRUSADER CHOIR

MALE CHORUS

LADIES' TRIO

and

B.B.C. BOY DUETTISTS

(KEITH and KELVIN)

of Silver Chords broadcasts

and MUSICIANS

Programme devised and conducted by

REV. DOUGLAS B. GRAY

(Director of Music)

Chairman of Festival is

REV. J. HYWEL DAVIES

(National Youth Director)

Reserved seats at 2/6 each. Special rates for parties of ten or more. Full details from Music Director at Headquarters.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Sodom and Gomorrah

A world-famous archæologist labelled as "hog-wash" the recent reports of the discovery of the long-lost evil cities of Sodom and Gomorrah. Dr. Nelson Glueck, discoverer of King Solomon's copper mines, declared that no one could find the cities, for thick salt deposits on the bottom of the Dead Sea would make it impossible to get to the remains. Dr. Glueck discounted the claims of amateur American divers, led by Dr. Ralph Baney, a Baptist missionary, that they had found the remnants of the two biblical cities.

Now we expect somebody else will have a try.

* * *

American Sunday criticised

An Australian evangelist, after spending a month in the United States, said that Americans "have altered the fourth commandment to read 'Thou shalt keep the sabbath holy until 12.30 p.m.'" He said that theatres, supermarkets, clothing stores and other enterprises had made Sunday a day of major commerce in some U.S. cities, and he expressed the opinion that the breakdown of personality in nervous disorders, one of today's greatest problems, was closely related to the loss of a day of meditation and rest.

Now this is one of the things we found hard to understand in this "Christian" country. Of course, we know that the heart of the Christian religion is in the hearts of those who love Christ and are "born again." But in a professing Christian country it is hard to figure out some of their customs which are so contrary to what we would term Christian.

* * *

Nicholas Khrushchev

Nicholas Khrushchev was born of poor Christian parents and his name (meaning, "Conqueror of the people") was given him in honour of the last of the cruel czars, Nicholas.

The régime was ripe for revolution, and, as Tolstoy had shown,

their unspeakable cruelty and immoral abuse of the serfs—and notably the women of the poor—cried aloud for judgment. James 5:1-4 gives a complete picture of a corrupt state and an idolatrous and dumb church that cried out for the judgment of God and invited the "wrath of man." The local priest taught Khrushchev the Scriptures and he (Khrushchev) says: "I used to go every Sunday to the priest's house to learn how to be a good Christian. . . . Once I got a prize for learning the four gospels by heart and reciting them non-stop in the church."

But all this idolatrous Christianity, that could remain silent under the cruelty and immoral abuse of the peasantry, could only make him contemptuous of such pseudo-Christianity, and he became a militant Communist, dedicated to the use of force and unscrupulous violence to sweep away the monstrous régime of absolutism and corruption under the czars.

This man believes the West is hypocritical and uses Christianity as a cloak for expediency and the amassing of wealth. He is blinded by Satan, and we should pray to God for his restraint, for he is a person who could, on a whim, plunge the human race into horrors unspeakable.

We should pray for Khrushchev himself that he may have his eyes opened to the doom to which the last ruler of Russia will lead the war-host of his nation, in and near Jerusalem, the city of the coming King.

This extract from a contemporary is worthy of note — without any comment.

* * *

A Chinese church disappears

The tribal church of the Salween Valley, from one end of the valley to the other, has been eliminated. All the pastors, deacons and teachers are gone. A few of them have become collaborators, but the majority have fled or are in prison or are dead. Bibles, hymn-books and catechisms have been confiscated and

burned. The fugitives who have not yet reached open country are among the thousands hiding in the mountains and jungles just across the Burmese border. There they remain hidden, for fear of being taken back to China. Many have starved to death. But while the church on the China side of the border appears to have been liquidated, the Lisu church on the Burma side has grown tremendously. Allan Crane, of the China Inland Mission, reports that there have been many conversions through the witness of the incoming refugees, and evangelists and teachers among the Lisu have an increased vision for evangelising the rest of their people and related tribes.

Here again we see the Communists in their true colours. Their programme is nothing less than the liquidating of the Church of Jesus Christ, and on this score alone they brand themselves as antichrist.

* * *

Educator reports on Russia

Survival of religious faith in Russia and its satellites in the face of bitter persecution is a modern "miracle," according to a prominent U.S.A. educator, Dr. Clarence W. Sorensen, dean of the graduate school of Normal (Illinois) University, reporting on conditions he found in Russia during a recent two-month visit.

He said that while there were still worshippers in the U.S.S.R., "yet he who practises religion of any kind, whether it be Christian, Jewish or Moslem, closes the door to advancement in a Communist society." The Communist Party, which has less than five per cent of the Russian people in its membership, is in absolute control, he said.

"In spite of statements about a people's democracy, only one name appears for each office listed on the ballot, and this name is placed there by the Communist Party," he declared.

Dr. Sorensen was in a group of American educators who were permitted to observe all levels of education in Russia's classrooms. He reported that there was "little to criticise" in some of the goals listed in Soviet teachers' manuals, such as emphasis on honesty, respect for parents and a co-operative spirit.

"But there are other goals," he added, "which we cannot accept, such as the materialistic concept of the universe, and subservience of the citizen to the state."

A report which I thought was worth passing on for your benefit. So this really means that one cannot be an out-and-out Christian and be at home in a Communist state.

Church news flash



Photos : Top, youth meeting at Draycott ; bottom, baptismal candidates at Long Eaton with Pastor B. J. Epton.

SILVERDALE

Much prayer had preceded the eagerly awaited weekend visit of four Elim Bible College students.

The Scriptures were wonderfully opened to us. There was a personal touch through testimonies and through the valiant effort put forward by the newly formed quartet, supported by our own Crusader Choir.

Someone once said, "Without sacrifice there can be no blessing." These students sacrificed their weekend vacation, and God honoured their sacrifice.

LONG EATON

Saturday, March 4th, 1961, was our first anniversary, and the visiting speaker was Pastor R. B. Chapman. It was also the occasion of a baptismal service convened by the minister of the church, Pastor B. J. Epton.

The past year has been one of remarkable blessing. A building site for the new church was secured when it seemed impossible, and now a building seating over 100 has been erected.

We have a flourishing Sunday school to which we bring children from three housing estates. God has remarkably undertaken for our transport requirements.

After much prayer we opened a youth meeting in Draycott, which is about three miles distant. The children and teenagers literally flocked into the hall. Within the first six weeks the numbers at our twice-weekly meeting averaged eighty at each meeting. To date some 150 have taken Jesus as Saviour.

Our baptistry is a testimony to answered prayer and the enthusiasm of the members. We have an excellent baptistry for the amazingly low cost of £26, including heaters, which should have cost £150. The faithfulness of Pastor and Mrs. Epton has been a source of inspiration in the giving of their time, love and concern.



THE DYING NEGRO BOY

A LITTLE African negro boy, ten years of age, became converted by the missionaries in his neighbourhood. His master was an enemy of the mission and forbade him to go to any more meetings. The boy, however, could not keep away, so when his master found he had been he abused him violently and the following dialogue took place, after his master had ordered that the boy should receive twenty-five lashes.

"What will Jesus Christ do for you now?"

"He will enable me to bear it patiently," said

the poor boy.

He was given another twenty-five lashes.

"What can Jesus Christ do for you now?"

"He helps me to look forward to a future reward," replied the little sufferer.

In great rage he ordered another twenty-five lashes to be given to the boy.

"What will Jesus Christ do for you now?"

As the boy was dying, he said "Jesus Christ enables me to pray for you, massa," and instantly breathed his last.



"Be ye of one mind"

By Hugh Sawyer

WHAT a man determines, such is he. This is the conclusion I arrived at upon overhearing a conversation between two men of my acquaintance. "What do you know?" said one to the other. "Nothing!" replied the other emphatically. "That's right," said the first man in full agreement. "If you know nothing you can't be blamed for anything!" Surely a blind and dangerous philosophy. Here we have two men, each refusing to face up to responsibility, each determined to know nothing.

A long time ago another man who had he lived in modern times and had been so inclined could have sold his life story to the popular Sunday press, which, serialising it, would have netted him a fortune, said something similar with an entirely different meaning. "I am determined," he declared, "to know nothing among you, save Jesus Christ, and Him crucified." Saul of Tarsus was a firebrand ablaze with misguided zeal and a self-appointed avenging religious fanatic, a man who earlier had determined to know nothing save the relentless persecution of any who dared to follow the Lord Jesus Christ, wherever they might be found. It is recorded in Acts 8:3: "He made havoc of the church, entering into every house, and haling men and women committed them to prison." The death of the first martyr in the Christian faith, the gentle, lovable Stephen, was brought about by the consent of the dreaded Saul, the man who continually breathed out threatenings and slaughter against the disciples of the Lord.

The story of Saul's dramatic conversion reveals the Divine determination of Deity. "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake," said Jesus to the disciple Ananias in a vision when the latter was commanded to seek out Saul, to his eternal benefit.

Jesus Himself, leaving the indescribable glories of His heavenly kingdom to take upon Himself a body of flesh, showed equal determination in His attitude toward mankind. Primarily He was determined to know nothing that would come between Him and the will of His Father. His love for sinners could only be equalled by His abhorrence of sin. Both created intense mental agony which only He, strengthened by the Holy Spirit, could endure. He

was determined to die, a willing sacrifice for the sins of the world, and He set His face steadfastly towards Calvary.

"No man can live unto himself alone" warns Scripture. He must face up to the realities and responsibilities of life. He also must determine his way of living. There comes a time in the lives of all men when they come to the crossroad of decision. How a man lives determines his destiny. Someone, somehow, somewhere, whether by word of mouth, the written word, radio or television, will bring to his notice the precious story of a redeeming Christ Jesus sacrificing His life for the sins of men. His reaction must be yea or nay. Never again can he plead ignorance of salvation with truth, because upon such evidence will he be confronted when finally he passes beyond the ken of his fellows. The "almost thou persuadest me to be a Christian" of a vacillating King Agrippa will be of no avail.

The warning note in the words of Jesus: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" must weigh heavily upon the minds of all thinking people who have not enjoyed a personal experience of salvation through the shed blood of an atoning Christ.

Many are called, but few are chosen. Why? The Holy Spirit calls many people, rich and poor, old and young, being no respecter of persons. He brings them under conviction, but the pull of the world is greater than their desire to relinquish it, so they determine to disregard the voice to their everlasting peril.

Life cannot be destroyed; so whatever man's choice be it leads either to eternal satisfaction or immortal regret, remembering that immortality can be spent anywhere but eternity is in heaven.

To follow Jesus calls for determination; a giving of self, service, sacrifice; a taking to heart of the potent words of John the Baptist: "He must increase, but I must decrease." Be ye of one mind in Christ Jesus.

~~~~~  
NEXT WEEK—

**ROYAL ALBERT HALL NUMBER**

Full report and pictorial record of Elim's great day



I SUPPOSE one of the first questions asked when applying for a post in secular employment is "What kind of a wage am I to receive?" The great cry of these modern days is for higher and still higher wages. Indeed, most of our industrial and social problems are connected with wages. It is also true that many of the industrial problems would be solved if, on the one hand, masters were eager to reward and not exploit their workers and, on the other hand, workers were eager to serve their masters faithfully and not to exploit them (cf. Colossians 4: 1; Ephesians 6: 5).

The Word of God ever champions the cause of social justice, with every man receiving his due wages. However, though the cry of the hour is for higher wages, the Holy Scripture speaks of

### UNWANTED WAGES

—wages which, though being earned by millions of people, are really unwanted and undesired. We read of them in Romans 6:23: "The wages of sin is death." If you, my reader, are a wage-earner in the sense of this verse, you have a hard master! Sin is the largest employer of labour in the world, and Satan is always anxious to raise your wages!

Let us look at these wages—the wages of sin. Commentators point out that the word for wages here means ration money—a military stipend. Such was always given punctually, when a man joined for war. And Satan sees to it that men and women are promptly paid as they enter the war against the will of God. As one writer says: "This satanic master will never let a man go short of his wages." What do these wages amount to? Dissatisfaction, sorrow, ruined lives, broken homes, diseased bodies, unanswered aching of the soul, eternal remorse. Serve the Devil today and you will receive liberal wages here and now and a large post-war credit in the hereafter!

Remember, "the wages of sin is death." Wages are what a man earns or deserves; that which is his proper pay. As applied to sin, it means that death is what sin deserves, that which is its proper pay.

Now the "wages of sin" assume many forms.

**(1) There is death legal.** In Genesis 2:17 we read: "In the day that thou eatest thereof thou shalt surely die." What death was this? Why, that from the day of disobedience our first parents were under sentence. They were severed from the covenant of God. Likewise now, those who do not

# What are

believe in the Lord Jesus Christ as Saviour are condemned already. The wages of sin is—here and now—death. "He that believeth on Him [Christ] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). If you, my reader, have not believed on Christ you are under sentence of death. Judgment has been passed upon you, and God, by His Spirit, seeks to convict you of this judgment.

**(2) There is death physical.** "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Every funeral is a reminder of the fact of sin. Death has reigned as a despotic monarch over all men from Adam to our own day, save as God intervened in the case of Enoch and Elijah, neither of whom tasted death. "In Adam all die." Theologians may wrangle about the exact meaning of all this, and rationalists may utterly refuse to accept it, but the fact remains that "it is appointed unto men once to die"; and apart from Divine intervention each one may well say:

"I have a rendezvous with death,  
I shall not fail my rendezvous."

**(3) There is death spiritual.** The Bible says that a person can be dead and alive at the same time! The apostle Paul says: "She that liveth in pleasure is dead while she liveth" (1 Timothy 5:6). He also speaks of some who are "dead in trespasses and sins" (Ephesians 2:1). Thus the Bible speaks of people with plenty of physical life who walk about our streets as being dead—dead spiritually; alive to the seen world but dead to the unseen world. It is said that there is a graveyard in Ayrshire where once a stranger was buried and it greatly distressed the

By JAMES

(Minister of E

# our wages ?

folk in the parish—so much so that they had a notice put up in the graveyard to this effect: “This graveyard is reserved exclusively for the dead who are living in this parish”! There are a great many folk in the world like that—they are dead while living in a parish; alive to the world, but dead to God.

(4) **There is death eternal.** The Bible speaks of the second death which is the climax of the last three aspects of death. We read: “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8). Legal death is the soul severed from the covenant of God; physical death is the soul severed from the body; spiritual death is the soul severed from the life of God; eternal death is the soul severed from God for ever.

Death in all its forms is

## THE WAGES OF SIN

What wages to receive of a master—the bitter master of sin! At first the enemy of souls says to a man: “A pleasant thing is sin. Try it.” Then he says: “Try more,” and the wage-earner goes farther, until sin has twined itself around him and the Devil pays his wages in full—death. Are you, my reader, in this class of wage-earners?

But now notice that there is another class of people mentioned in contrast to the wage-earners in Romans 6:23. It says: “The *wages* of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord.” Wage-earners and gift-owners! The gift-owners have the best master in the world. Death, the wages of sin, comes by desert. Life (eternal life) is a gift and comes by grace. What a contrast! We work for wages; we take a gift. The

first speaks of activity, the second of appropriation.

The unique feature of the “gift” is that it is a *free* gift; for the Greek word translated “gift” means “free gift.” “But is not every gift a free gift?” you ask. Well, suppose you make a gift to your dearest friend, does not the love and character of the loved one shape the value of the gift? Does not the mutual love buy the gift? But suppose you turn to the most profligate person in your town and, in spite of his low and debauched life, you make him the recipient of the most costly gift—that surely would be a *free* gift. And remember that despite the fact that we are sinners, even enemies of God, He bestows upon those who believe in Jesus Christ as Saviour this free gift of eternal life. We do not deserve it, we can never merit it, yet it is offered to us if we believe.

Which is yours,

## THE “WAGES” OR THE “GIFT” ?

It is one of the most mysterious things of the hour that tens of thousands of people ignore this “gift” which God offers to them. Why, I wonder, do not people receive this “free gift”? Scripture tells us why at least three people nearly missed the gift altogether: one through *argument* (that was a woman, and women know how to argue, and so do men!); one through *affluence*; and the last of the three through *apathy*—the most terrible thing we have to combat today.

We read of the first in John 4: a woman with a shady past, who argued with Christ at Sychar’s well. Jesus offered her “living water,” but she nearly missed it through argument. The second one was a young man. He had a large income flowing into his bank account and none flowing out. The Lord spoke to him and asked him if he was prepared to let his wealth not only flow in, but flow out as well, to those really in need. He was not prepared and “went away sorrowful.” The third was a jailer at Philippi; he nearly lost the gift through apathy, and it needed an earthquake to arouse him and constrain him to believe on Christ.

What, my reader, is hindering you from receiving the free gift of eternal life? To which class do you belong—wage-earners or gift-owners? “I call heaven and earth to record this day against you, that I have set before you life and death, . . . therefore choose life” (Deuteronomy 30:19). There is a similar contrast in the words of the apostle Paul, composed of

. HARDMAN

Church, Salisbury)

two antithetical clauses: death and life; wages and gift. No man can be as foolish as the one who is willing to reap the proper wages of sin, and none is as blessed as he who has part in the mercy and grace of God and who lays hold on eternal life. May grace and courage be given to the reader to quit the service of Satan and cease to be a wage-earner in the sense of the words of the apostle Paul in Romans 6:23 and become a gift-owner.

Such a free gift becomes ours through faith in Jesus Christ as Lord and Saviour. Note the free gift of God *is*—here and now—*life*. The moment you leave the service of Satan and enter into grace, *life* is yours. It begins with your decision to receive Christ into your heart and life as Saviour, by yielding yourself to God. This life is in God's Son. There is no gift apart from the Giver. He is the life! "He that hath the Son *hath* life; and he that hath not the Son of God hath not life" (1 John 5:12). Have you the Son? Is He your Saviour? If not, I plead with you that before you lay this article aside you will accept Jesus Christ as your Saviour—take the gift and thank the Giver. Do it *now*!

If you will receive Jesus Christ as your Saviour and receive the gift of eternal life, write today. Can you honestly sign this, copy it and send it?

The Editor, 66 Denbrook Avenue, Bradford, 4.  
Dear Mr. Editor,

I have read the message by Rev. James F. Hardman, and here and now I receive Jesus Christ as my Saviour and receive the "gift of eternal life." I believe that He forgives me now, and trust Him to keep me by His mighty power.

Name .....

Address .....

### THE BURIED CROSS

In A.D. 79 the Italian town of Pompeii was destroyed by a volcanic eruption. Had the people been given an opportunity of hearing the Gospel?

During excavation work in Pompeii workmen came across the clear impress of a Christian cross on the corridor of an ancient villa. Work was interrupted immediately and Professor Amedeo Majuri, superintendent of ancient art, was summoned to the scene. Under his personal guidance excavation was continued cautiously until the whole of the wall of the corridor was brought to light. The sign of the cross was unmistakable and distinct. Majuri declares that the presence of the cross leaves no doubt that less than fifty years after the death of Christ His Gospel was already being preached in Pompeii.

# WOMEN'S COLUMN

By Gladys Gorton

## THE OTHER POINT OF VIEW

WE sat in the corridor outside a hospital ward. The nurses were briskly engaged and the sister walked stiffly past, as unbending as her starched collar. A new patient waiting for admission to the ward sat beside me. "Look at that sister," she whispered confidentially. "I've heard she's a terror. I dread going in."

As she spoke a patient came from the bathroom and, instantly recognising her as an old friend, exclaimed cheerfully: "Hello! You here, Mrs. Black? Coming in to keep us company?"

"What's the sister like," inquired the patient-to-be.

"Oh 'er! She's a tartar, that's what she is I says.

Take no notice of 'er, or give 'er back what she gives. Nobody likes 'er; she ought to be one of us, I says, then she'd 'ave a 'eart, but now it's only a swinging brick, that's what I says," she informed her, all in one breath.

With my husband I was at the hospital again a few days later. "Could we see Mrs. ——?" my husband asked this same sister.

"Certainly. You will find her in the second bed on the left," she said crisply.

We inquired after the progress of the patient—she was doing well—and then the sister said: "It's not easy being a hospital sister these days, you know, with some of the patients. They expect everything to be done for them right on the spot. If you don't do what they want they can really give it to you. 'We pay for you here'—that's their attitude under the welfare state. We are understaffed, overworked and simply rushed off our feet. They ought to be in *our* shoes, then they would understand."

The night sister of that ward is a bright Christian and has a good testimony among the patients. She called to see me the other morning on her day off. "You are just in time for coffee," I said. Over our coffee I asked: "What's the day sister like in your ward?" Then I told her what I have written to you.

"She is a little difficult at times, and I know the patients dislike her, but she's had a rough deal these days. The wound is open and sore. She and one of the young doctors were to be married. A few days before the wedding he jilted her for another nurse. It was jolly hard for her to continue, but now that the doctor has been transferred elsewhere it is easier for her."

All this reminds me of when I was in hospital at one time. One of the patients had herself been sister of the same ward many years previously. She was proud of it too! And when *she* had her operation, didn't she make the nurses run!

Human nature is very quick to judge, but it is the Christian's duty to see the point of view of others; to try to understand them and their circumstances. Where would we be if we had not a Saviour, God Himself, who became one of us and who understands? (Philippians 2:5-8.)

"There is One who understands our hearts,  
Jesus, the best friend of all."

Thought. "I sat where they sat."

Prayer. "Lord, give me an understanding heart."

# "A rescue shop within a yard of hell"

By Colin R. Younger (Elim Evangelist)



Brother Archie.

**T**HIS story has its beginning in Colne, Lancashire, a few years ago, when a young army man, dubbed as "army deserter, drunkard, jailbird and teddy boy," gave himself to Christ under the ministry of Pastor and Mrs. A. Chuter and party.

Frank Waddington was one of many helped by God. His brother and sister-in-law also followed his example, though enmeshed in Russelism.

Then brother Frank joined the Elim Church. God forgave him, healed his stuttering tongue, and endued him with power for service. We became firm friends, enjoying service together.

A great consuming zeal laid hold of our brother, and his constant cry was "I am debtor." His army service terminated, he began training for a new life, a life of service for the new Master. He was ordained a minister, and then after much prayer set out for the "sin city of the north," where he set up what can only be described as "a rescue shop within a yard of hell." To Frank it was a dream come true; a vision fulfilled; an opportunity to remember his former state and companions; a chance to lift others from the murky depths he had left behind.

With flasks of coffee and haversacks of sandwiches he spent night after night seeking his congregation—"the boys," as he calls them. Into the old houses and brick kilns he went, and even into the shadows cast by the great walls of Strangeways jail.

What an eye-opener as I trudged the weary miles and saw for myself the damning results of sin, the cruel, hateful and pitiless work of Satan. One could never be the same again after seeing these outcasts of society, from all walks of life, in cruel bondage: the doctor, the headmaster, the ex-service man—somebody's children—fathers, grandfathers, yes, and women too, sitting burdened and bound in the shadows of death—shattered lives that none but God can mend.

Here is the testimony of a man up from the very jaws of hell, a man who once shook uncontrollably because of his dreadful drunken state, who today is Pastor Waddington's right-hand man in the rescue shop.

This testimony of a soul set free appeared in Pastor Waddington's newsletter, as told by brother Archie himself.

"My life, from the age of sixteen, has been a varied one, and outside of serving eighteen years in H.M. Forces every job and position I held I had to give up through drink. Yet, though I had turned my back on God, He hadn't turned His back on me during all that time.

"Four months ago I left Scotland with my mind made up to go to London. I reached Altrincham, and for some unknown reason I had more walking to do than at any other part of the journey. You see, friends, I was hitch-hiking.

"Eventually I reached a signpost which indicated that Knutsford was ahead and Manchester was to the left, and for the first time since taking to the road I deviated and made for Manchester. I didn't know why at the time, but now I know, for, as I have just said, God did not turn His back on me during all those sinful years.

"I soon reached Manchester, being given a good lift by lorry, and the first thing I did was to look for my own kind. I found them in very short time; you see, friends, I was a methylated and surgical spirit drinker. I

soon became a member of what we ourselves refer to as the team. Each night I would leave the city and make for the old disused brickworks carrying several bottles of methylated spirit to liven us up of a morning, though occasionally we were hounded out by the police before we could even lay ourselves down. But we kept going back hoping that we would at least be left in peace for one night.

"I was drinking so heavily that before I had a drink in the mornings I could not stand up; my legs would not support me. But after drinking about three bottles I felt I was ready for another day's session of drink, which for me would start at six in the morning and finish near midnight.

"One night I went to the croft as usual, and at about 3 a.m. a torch shone in the kiln where I was lying. Thinking it was the police, I was ready for the 'Move on' orders, but instead a voice said 'Have a drink of hot coffee, friend.' Can you imagine my feelings when I saw a minister of the Gospel holding out a cup of steaming hot coffee and handing it to me.

"After I drank it I was invited to attend the service held in his mission hall that night. I did go though I was drunk, but the seed was sown and I knew it. I rebelled and drank more and more of that vile drink, knowing that the pace I was going at would and nearly did cause my death. I kept going to the mission services, which I found out were run by Rev. F. Waddington, the young minister who brought the hot coffee to the croft.

"One Thursday night the pastor told me he would like to see me after the service. This he did and said: 'Archie, will you come to dinner tomorrow at 1.30 p.m.?' I accepted.

"The pastor spoke to me about my soul's salvation and, friends, a great feeling of shame and sorrow came over me. I knelt down at the sofa with the pastor and asked God's forgiveness, and oh, the amazing peace that filled me—well, it needs more ability to describe it than I possess. You see, I was gloriously saved.

"The desire for alcohol was taken away. All I live for now is to serve my Master. I love Jesus; He is real to me, and, praise God, His power is keeping me. I now seek to be used of God in His way to help win souls for Him."

There it is! "A rescue shop within a yard of hell!" How strange this is to many today in church life! And yet one feels quite sure that this is just where He would work if here in the flesh today, in preference to many of the respectable(?) churches, that look in disgust on such an unthankful and difficult task.

Oh may we see our debt and calling, that we may help lift these so-called unreachables whom Christ named as neighbours—even if it means that we too may be called to be co-workers together with Him in "a rescue shop within a yard of hell!"

*Note. Gifts of men's clothing to help this needy work would be gratefully received. Please send to Rev. F. Waddington, 34a Cheetham Hill Road, Manchester 4.*





**YOUTH  
PAGE**

Conducted by the  
National Youth Director

# *Elim minister Brian Barnett has a chat with teenagers Let's live it up!*

**L**ET'S live it up." You're only young once (although we would agree that some older people appear to be enjoying or otherwise a second infancy). Let's live it up. This is sound advice; after all, we are here in the world, so we might as well enjoy life. Surely we can have fun together; eight hours work and, say, eight hours sleep leave precious little time when you take out time spent in eating, washing, dressing—my, the list is endless. Have we time to live it up?

Personally, I don't think very highly of those who frown on pleasure and think joy and happiness are diseases, and who call the undertaker if one smiles. Young person, I write this article to give you some simple advice—*make sure you enjoy life.*

It depends, of course, on what enjoyment really is, what pleasure actually consists of, and what it is that constitutes happiness; that really determines whether we can enjoy life. At one period in my life my great love was dancing; every night found me in the local dance hall. While there my spirits were high and gaiety was the last word, but how long

were those days between the nights. Dancing didn't bring happiness, only a longing to dance again. It is therefore important, if we are to enjoy life, that we don't get deceived by counterfeit joys and pleasures.

Somehow I feel that in order to be happy our life must be very full. Now I do not mean by that busy, overcrowded, with never a dull moment (or a moment to relax in); but a life that is really full is a life that is—well, a life that is really *alive!* Obvious? Yes. But are you really alive? I know you breathe, your heart beats, blood courses through your arteries, veins and capillaries, but are you alive?

Life, real life, is a very precious thing. We read in the Bible that God made man. Presumably when God made man, man was complete, he was a fact. Yet the Bible goes on to say that after God had created man, God took him and breathed into him, and that then man became a *living* soul. The inference is obvious: without the breath of God man was lifeless, immobile, inanimate—in a word, dead. However, with the Divine breath within him man was just the opposite—he really *lived.*

Now you want to *live.* You would be a pretty poor specimen if you didn't. How can you? You have been born, you are a fact, but has the Divine life of God been implanted within you? If it hasn't, your living is deception and is only the preface to death.

God wants you to *live.* He desires it so much that He sent His only Son, Jesus Christ, into the world that you might live. Jesus said of Himself, "I am come that they might have life." If Jesus came that we might have it, without Christ we have not got it—unless you call Christ a liar! In fact the Bible itself says in 1 John 5:12 that if you have not got the Son of God you have not got life.

Where have we got to now? Simply to this, that without Jesus Christ in our life we are not living. How do you get Him into your life? Simply ask Him in—in pictorial language open up your heart's door and ask Him in. Read Revelation 3:20 and

## **Introducing E.Y.M.'s HOLIDAY HOSTS**



One of the hosts at the Elim Youth Camp to be held at Porthpean, Cornwall, during August is Rev. F. A. Hodge, who entered the Elim ministry on September 13th, 1935. He is pastor of the Elim Church, Plymouth, and district superintendent of the Devon and Cornwall Presbytery; a genial and lovable host with a wealth of experience in youth work, having been a district youth commissioner. He is married and the proud possessor of one daughter and two sons.

# SUNSHINE CORNER



## LEARNING TO LISTEN

Hello Sunbeams,

This week's story is about listening. Do you ever stop what you are doing and keep very quiet so that you can listen? There is a game you can play about listening. You stand or sit quite still, and count the number of different sounds you can hear. You would be surprised how many there are—someone walking, a dog barking, a train in the distance, a bird singing.

Listening, sunbeams, is very important sometimes. When the doctor puts that funny cold thing on your chest he can hear all kinds of things going on inside you—your heart beating and your lungs breathing. They have special sounds all of their own when you are healthy, but if you are not well they sound different.

On the ships and in radio stations all over the world there are men who spend at least half of their time just listening. They listen for messages coming in from all over the world. Wouldn't it be terrible if one of them became careless and missed a very important message through forgetting to listen? There are people you know, sunbeams, who are so busy talking that they wouldn't hear if anyone did say anything to them. We call them "chatterboxes." Do you know, I've met people who have started to talk to me while I was still talking. They have been too impatient to listen until I've finished!

Have you learned to listen yet? Most of us know how to talk, but how many of us know how to listen?

In the Bible we are told about the little boy who was taught how to listen. He lived in the great temple of God and was the messenger of the high priest. His mummy came to see him occasionally, and when she came she brought him a new coat and he had such a lot to tell her.

One night he heard a voice speaking to him and calling him by his name. "Samuel!" the voice said. He thought the high priest was calling him and went to him, but he was told to lie down again and go to sleep. Soon the voice came again, and again he went to the high priest. This time the high priest knew that someone was calling him and that someone was God! He told Samuel to go back and when the voice came again to say "Speak, Lord, for Thy servant heareth." Then he was to listen. He did listen, and God told him many things that day—things that he couldn't tell many other people because they just wouldn't listen.

Samuel soon came to know which voice was God's voice, and when he heard it he listened carefully. It is written in the Bible that so carefully did Samuel listen to God that he didn't miss a single word ("and did let none of His words fall to the ground" [1 Samuel 3: 18]).

God speaks to us in many ways, but mostly in our minds. The Devil speaks to us too, and so do many other people. We have to listen carefully in our minds to hear God's voice and to learn to know it from others. Are you good listeners, sunbeams? I hope that when you say your prayers you listen as well as talk and say as Samuel said, "Speak, Lord, for thy servant heareth."

God bless you all, and goodbye until next week.

Lots of love,

AUNTY DOROTHY.

you will see what I mean. The Bible declares that Jesus Christ is ever the same, therefore if He was willing to grant full life to people when He was on earth, if He has given it to people throughout history, if He has given it to me, He will most certainly give it to you. Receive Jesus Christ and become a living soul.

What has all this got to do with joy, happiness and pleasure? It does seem that we have wandered a little, and yet how can we even begin to enjoy life until we know what life really is? Jesus said to those who loved Him, to those who owned Him as Lord, "My joy I give to you, that your joy may be full." Remember how I told you it was important to know what true joy really was in order to have it?

Let's live it up, let's have real life, enjoyable life, a pleasurable life—yes, let us have Christ.

## Saved from the "Hell Club"

A WIDOWED mother in Edinburgh had lain on her face all night long, crying: "O God, my boy! Save him! I plead the blood." During the same night the boy, a medical student in the university and a member of the "Hell Club," was assisting in a mock celebration of the Lord's supper. He took up a glass of wine and held it up and said, "The blood of our Lord Jesus Christ!" Then, trembling and pale, he put it down and seized his hat and fled from the place. It had seemed to turn to literal blood, and as he walked he knew not where, at every step he moaned: "I am guilty of the blood of Christ!" At dawn he came home and went to his room, and his mother heard him crying there and praying for mercy, and went in and threw her arms about his neck, saying, "You are really praying, my son?"

As the sun came up over the hills that morning a mother's prayers were answered, and her son was saved. He went to his classes and asked leave to testify to the students of his experience; then he was excused for the day that he might go out on the streets and witness.

One day at a conference a man was called upon to pray. He said: "We praise Thee, O God, for the Son of Thy love—for Jesus who died and has now gone above!" It was William P. Mackey, once the president of the "Hell Club," who breathed this prayer which became a hymn, and who became a minister of the Gospel.

*The Comforter.*



# THE FAMILY ALTAR

Scripture Union Portions. Notes by W. J. Patterson  
(Minister of Elim Church, Halifax)

**Monday, May 1st.** Numbers 24 : 1-19.

"It pleased the Lord to bless Israel" (v. 1).

A good principle to adopt in quoting Scripture to prove anything is simply to let the Bible speak for itself; and nothing is more certain than this, that God our Father derives immense pleasure in blessing His people. The vast number of promises in both the Old and New Testaments is a clear indication of this principle, that in exact proportion as God's children in any age or community are blessed of Him they will also be blessings to others; and it is interesting to observe in this narrative that Jehovah, the provider of "full buckets" and "fruitful gardens," also pledges to be the frustrator of all greed-blinded Balaams and hate-filled Balaks.

**Tuesday, May 2nd.** Numbers 27 : 12-23.

"A man in whom is the Spirit" (v. 18).

Joshua was being made, by Divine grace, a leader of others, and though he could not sit in "Moses' seat" he could wear Moses' shoes. His sense of responsibility and his inherent wisdom, plus his vision and insight, may have seemed ample requisites for taking over the high office he had been called to fill. But it must be observed that in the final analysis he was chosen because of his "spiritual endowment"; he was "a man in whom was the Spirit." Moses was offered delightful Mount Abarim, with its lofty Pisgah ridge and its prominent Nebo peak, and a grave, while Joshua accepted the long road of service, spiritual endowment and, at the end of the road, Canaan.

**Wednesday, May 3rd.** Numbers 32 : 1-15.

The subtlety and power of Satan are amazing and appalling. He will stoop to any low and mean expedient to divert attention from the revealed purposes of God. And why? In order to thwart the Lord's revealed design and plan for complete unity of purpose among His people. Two and a half tribes settled in the land of Jazer, smug and self-satisfied that their great possession of cattle, now augmented by ownership of the rich pasture land of Jazer, was just the very thing for them. And Satan, no doubt a student of human nature, was encouraged to believe his master stroke had succeeded. Divided loyalties, created by a satisfaction that breeds selfishness, manufacture the "arrested life."

**Thursday, May 4th.** Numbers 32 : 16-32.

"Ye shall return, and be guiltless before the Lord" (v. 22).

They came near after the rift as nobler counsels prevailed and said: "We will pass over before our brethren, armed, until we have brought them to their place." They pledged not to return to Jazer until Israel had inherited their possessions in Canaan, and by this pure and wholesome return to the Lord they frustrated Satan's master stroke and restored tribal unity. To acknowledge the mistakes of yesterday is just another way of saying we are wiser today. It is good to be guiltless before the Lord.

**Friday, May 5th.** Numbers 35 : 9-28

The six cities of refuge were Divine appointments, and existed for one specific purpose—the administration of justice in its twofold aspect: the punishment of wrongdoing and the vindication of innocence. Being placed under the guardianship of the Levites, they came to be accepted as places of unwavering justice and unvarying honour; for the Levites,

as guardians of the Divine law, would under no circumstance clear the guilty, nor yet be influenced to condemn the innocent.

These were figurative of Christ, whom God has appointed and ordained as the refuge of the soul; for as the manslayer could not flee to any city he pleased, but only to a city of refuge, so we must find salvation in the God-appointed way; in Christ.

**Saturday, May 6th.** Psalm 36 : 1-12.

"They shall be abundantly satisfied" (v. 8).

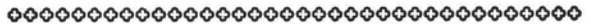
What an honour it is when God invites us to be His honoured guests, to partake of heavenly delights, while He right royally entertains us. How deeply and abundantly God can satisfy the Christian heart is very clearly observed in this psalm. Its words correspond with and anticipate the top Gospel saying of Jesus: "Life . . . more abundantly."

Communion with God can best be measured in terms of "soul satisfaction." The blessing of "converse with my Lord," especially when I am as conscious of hearing His voice as He is of hearing mine, leaves nothing to be desired. It is Edenic and heavenly.

**Sunday, May 7th.** Psalm 37 : 1-15.

"Fret not" (v. 1).

This is the psalm that tells of "God's laughter" (v. 13); and verse 1 is an attempt to bring God's people in line with the Divine attitude on the question of the ultimate conquest of evil. Four positives dominate the opening verses and serve to assist people who are perplexed with life's inconsistencies and its accompanying moral and providential mysteries. Four ways not to fret are quickly listed: "Trust in the Lord and do good"; "Delight thyself also in the Lord"; "Commit thy way unto the Lord"; and "Rest in the Lord . . . wait patiently for Him." With these four positives before us as spiritual exercises, supplied for our encouragement, let us read the psalm again.



## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### Waiting upon the Lord

During the ten days from the ascension of Christ until Pentecost, the early disciples, numbering about 120, waited upon God in prayer.

It is a good thing to wait upon God in prayer when we desire something of great value from Him. During a waiting period much can be revealed so that things which hinder God from answering prayer can be put away. Peter, in the upper room, felt that the Lord would not baptise them with the Holy Spirit until another was appointed to take the place of Judas. Once this was righted they were free to pray and praise the Lord.

The great need of the Church in these days is the power of the Holy Spirit, which has been promised to all believers. How may we receive this power from on high? By waiting upon the Lord and praying for the gift of the Holy Spirit. Prayer and spiritual power go hand in hand with each other.

Do you need this power? Then seek God in prayer. Have you received the blessed baptism of the Spirit? Then seek God that He may fill you more and more. The answer to the world's problems today is the Church filled with the power of the Spirit proclaiming the Gospel of Christ with passion and sincerity. Wait on the Lord.

### Prayer is requested

That God will give us another great outpouring of His Spirit.

For a woman in Hereford that God may heal her. She is trusting the Lord to meet her great need.

For all evangelistic campaigns in Elim.

### Praise God

For the souls saved in the campaign in Aberdeen.

### Thought for the week

"Therefore wait ye upon Me, saith the Lord" (Zephaniah 3 : 8).

# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM** (Blackheath). April 29. Elim Church, Cardale Street. Women's Choir Anniversary. Speaker: Mrs. G. Steele. 7.30 p.m. Sunday 6.30 p.m. Speaker: Mrs. E. Cole. Special musical items.

**BOGNOR**. April 29. Sussex Presbytery Rally in Picturedrome (opposite Bognor railway station), 7.15 p.m. Speaker: John Woodhead (President). Plans to establish a church here.

**BURTON-ON-TRENT**. April 29. Elim Church, Moor Street. Visit of Smethwick Crusader Choir. Speaker: R. D. Bradley.

**BURTON-ON-TRENT**. May 10. Elim Church, Moor Street. Billy Graham Crusade technicolour film "Africa on the Bridge." 7.30 p.m. May 16, 23, 30 and June 6. Counselling classes—tapes, prayer and fellowship. Sponsored by the local Billy Graham Relay Council. 7.30 p.m. Convener: Ken Smith.

**ELM PARK**. April 29. East London Revival Rally at Assembly Hall (500 seats), three minutes from tube station, Eghurst Avenue. Special items by the churches. Speaker: George Stormont. 3 and 6.30 p.m.

**GRIMSBY**. April 26 to May 8. Elim Church, Tunnard Street. Evangelistic Crusade conducted by E. J. Thomas. Sundays 10.45 and 6.30; weeknights 7.30. After-church Rally in Grimsby Town Hall on May 7, at 7.45 p.m.

**GUILDFORD**. April 29. Elim Church, Martyr Road. Visit of Elim Bible College students, 7 p.m.

**KIDDERMINSTER**. May 6 and 7. Elim Church, Prospect Hill. Sunday School Anniversary. Sat. 7.30, Sun. 11, 2.45 and 6.30. Speaker: L. W. Green.

**SALISBURY**. May 20-22. Elim Church, Milford Street. Whitsuntide Convention. Speaker: T. H. Stevenson (President); convener: J. F. Hardman. Sat. 6.30, Sun. 11 and 6.30, Mon. 6.30.

**SCARBOROUGH**. May 20, 21. Elim Church, Murray Street, Londesborough Road. Whitsuntide Convention. Speaker: F. W. Jones. Sat. 7, Sun. 10.30 and 6.30.

**STOKE-ON-TRENT**. May 6. Elim Church, Carlisle Street, Dresden, Birmingham. Presbytery Evangelistic Rally. Speaker: Wynne Lewis. Supporting musical items. 7 p.m. Dresden bus passes the door.

## PRESIDENT'S TOUR

April 29, Bognor (Picturedrome); 30, Worthing.

## LONDON CRUSADER CHOIR

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

April 29, Royal Albert Hall (Male Voice Festival); 30, Highbury (St. John's Church); May 6, Metropolitan Tabernacle, London, Symphony of Praise, 7 p.m.; 7, Lewisham; 14, Maidstone; 16, Bloomsbury Central Baptist Church; May 27, 28, Bristol. (Sat. Colston Hall, Sun. City Temple).

## ITINERARIES

*Mr. D. C. Lewis*. April 29, Keynsham; 30, Bath; May 17, Birmingham (Smallheath); 18, Oldhill; 21, Hadley; 22, Graham Street (Presbytery Convention), afternoon, Missionary Rally; evening, Convention Service.

*J. Smith and Mrs. Smith*. May 6-11, Dundee; 13-18, Alloa; 20-25, Greenock; 27-31, Coatbridge; June 3, 4, York.

# Llandudno Conference Programme of Events

## PIER PAVILION — PUBLIC MEETINGS

**MONDAY, MAY 8th, at 7.30 p.m.**

**INDUCTION of PRESIDENT REV. T. H. STEVENSON by REV. JOHN WOODHEAD.**

**TUESDAY, MAY 9th, at 7.30 p.m.**

**ANNUAL MISSIONARY RALLY conducted by REV. ARCHIE NICHOLSON (Southern Rhodesia)**

**GUEST SPEAKER:  
REV. H. WOMERSLEY (Congo).**

**WEDNESDAY, MAY 10th, at 7.30 p.m.**

**EVANGELISTIC MEETING conducted by REV. W. RONALD JONES and PARTY.**

★ **CONFERENCE MALE VOICE PARTY SINGING ITEMS AT EACH MEETING. SONG SERVICES 7.15 NIGHTLY.**

Sunday services, May 7th, Winter Garden Ballroom. 11 a.m. Communion, 7.30 p.m. Youth Rally.

## NORWICH

### THIRD ANNIVERSARY CONVENTION

Saturday, May 13th, at 7 p.m.

at

**CHAPEL-IN-FIELDS CONGREGATIONAL  
CHURCH**

Special Speakers:

**T. H. Stevenson (Elim's President)**

**Richard Bolt (A.O.G., Colchester)**

Sunday, May 14th, at Stuart Hall, 6.30 and 8 p.m.

Monday and Tuesday at Stuart Hall, 7.30 p.m.

Supported by

**Chelmsford Choir and individual items.**

Light refreshments Saturday. No charge.

**APRIL 16th to MAY 7th**

(Every night except Friday)

## WORCESTER CRUSADE

Now in progress in the

**CO-OP HALL, TRINITY STREET**

conducted by

**DAVID G. HATHAWAY and TEAM**

*Please pray for an outpouring of the Holy Spirit upon this needy city.*



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BLACKPOOL, S. Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h. and c.; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road, Telephone 45843. C.467

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CLACTON, Well-furnished house to let August 19th to September 2nd; all found except linen; sleep five; no young children or animals; easy reach church, shops, sea. Box 52, "Elim Evangel" Office. C.53

CLEETHORPES, Overlooking park, near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship with Elim members. Write: Mrs. Hickson, 27 Park View. C.480

COLWYN BAY, Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

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EASTBOURNE, A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633. C.63

FOLKESTONE, Near sea and shops; good food and Christian fellowship; bed, breakfast, evening dinner, morning tea, night beverage; full board Sundays. 5gns. Few vacancies August. Mr. and Mrs. Squires, 11 Martello Road. C.49

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 Lymedoch Street. C.462

GUERNSEY, Guest House, near Elim Church, park, sea and buses; bed, breakfast, and evening meal. Write: Mrs. E. Manger, Compton, Pointues Rocques, Delancey, Guernsey, C.I. C.32

HASTINGS, Spend a happy holiday at "Lamorna," Near Elim Church, park, sea and buses. Bed/breakfast, or full board. Write Mrs. Wells, 3 Quarry Terrace, Hastings, Phone 4039. C.52

HASTINGS, Comfortable; bed/breakfast and high tea £3/16/- per week; bed/breakfast £2/16/- per week; few minutes Elim church and shops. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.63

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PAIGNTON and TORBAY COURT THIS SUMMER, where Mr. and Mrs. E. Maggs, senior, and Mr. and Mrs. D. Maggs, junior, will ensure you enjoy your HOLIDAYS to the FULL. We cater for all ages; sea, sands, at end of our road, Guest speaker: June 24th to July 1st, Rev. Dick Rees, Interdenominational. TORBAY COURT, STUARTFIELD ROAD, PAIGNTON, S. DEVON. Telephone 57835. C.5

SCARBOROUGH, Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Linton Lodge, Westbourne Road. C.48

WALTON-ON-NAZE, Great Summer Convention. Deepening of spiritual life; nightly rallies; speakers: Pastors Fletcher, Botham, Bolt (A.O.G.), Rev. W. Plowright (Elim). Particulars: May Jeffreys, Gothic House, Saville Street; s.a.e. C.484

### SITUATION VACANT

MANAGERESS required for Christian Guest House in delightful south Devon coast town. Write Box 51, Elim Evangel Office. C.35

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Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges.

C.37

### BIRTHS

ENNIS. On February 5th, to Jim and Alice Ennis, a daughter, Rosemary Elisabeth; a sister for Philip, Paul and Michael. Dedicated at Elim Church, Sparkbrook, on March 12th, by Rev. J. Osman. C.62

HIGGINS. On March 22nd to Wyndham and Pam Higgins, of Barry; God's precious gift of a daughter, Lynne. Dedicated to the Lord on April 9th, by Pastor J. Hounsome. C.67

VARLEY. On February 11th, to Ernie and Margaret Varley, a son, Martin John; a brother for Karen. Dedicated at Elim Church, Sparkbrook, by Rev. J. Osman. C.62

### DEDICATION

BRAMSTON. On April 16th, Hazel Lilian, daughter of Jimmy and Olive Bramston (née Anderson), was dedicated unto the Lord in the Elim Church, Letchworth, by Pastor A. P. Thomas. C.66

### MARRIAGE

LANE—PEARSON. On April 1st, at Elim Church, Winton; David William Lane to Dorothy Joan Pearson; both Eim Crusaders. Officiating minister: S. Penney.

### WITH CHRIST

COX. On March 28th, William George Cox, aged 68; member of Elim Church, Romsey, from its inception. Officiating ministers at funeral: W. George and W. Shearing. "Absent from the body, present with the Lord." C.62

JONES. On April 9th, Ivor Jones, trustee and faithful member of Elim Church, Winton. Officiating minister at funeral: S. Penney. "Absent from the body, present with the Lord." C.62

JONES. On March 16th, Mrs. Lily Jones, beloved mother of Miss Lilian Jones, was called home. Officiating minister at funeral: H. Burton-Haynes.

MASON. On April 8th, Annie Mason, aged 80; member of Elim Church, Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

MORGAN. On April 1st, Morgan Cadifor Morgan, aged 54. For 20 years a deacon of Elim Church, Merthyr. Officiating minister at funeral: D. A. Davies.

WARWICK. On April 7th, Robert Scott Warwick, aged 61, a beloved member of Elim Church, West Walls, Carlisle, was suddenly called to be with his Lord. Officiating minister at funeral: H. Palliser.

### 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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