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The

Elim Evangel

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

Vol. XXXVIII. No. 30.

FOURPENCE

JULY 27th, 1957.

“KINGSTANDING — foundation Stone-Laying”

There was an unusual stone-laying ceremony on Saturday at the Elim Church in Warren Road, King-standing, where a new church is soon to be built. **Two foundation-stones were laid**—one by the pastor, the Rev. R. J. Morrison, and the other by Mrs. A. Stanton, a founder-member of the church.

The new building is needed because the old one is no longer large enough for the congregation—“an unusual, and gratifying, state of affairs these days,” says the pastor. It is hoped the new church will seat about 300 people.

Last service in the old building was in March. The men of the church then started to take down the structure and the framework of the new building is now in place. —Press Report.



The Minister of the church declares “well and truly laid” one of the foundation-stones of the new Elim church which is being built in Warren Road, Kingstanding.

Mrs. A. Stanton, Senior, laying the other foundation stone.



The BLOOD of GOD

“. . . The Church of God which He hath purchased with His own blood” (Acts 20 : 28).

THE APOSTLE PETER in one of his letters refers to “our beloved brother Paul saying things hard to be understood.” Well, here is one of Paul’s deep statements, and it has puzzled some and offended others of our modern scholars. If only Paul had written “The Church of the Lord Jesus Christ,” or “the Church of God which He hath purchased with the blood of His Son,” or “the blood of Jesus Christ,” or “the blood of the Lamb,” but no, Paul becomes more daring even than Isaiah as he refers so boldly to “the blood of God.” But in those daring words he is taking us to the very heart of Calvary and the Atonement.

To begin with, we are made to see “the sinfulness of sin.” Now, here is a question—what is sin? The heart of it? The nature of it? It is easy to use certain formulæ, and expressions, but define it, explain it—who can? Take Paul himself, and even he can find no worse name for it than just SIN! And his strongest expression is “the exceeding sinfulness of sin.” Bunyan, from a deep experience of sin and a sinful heart, wrote :

“Sin is the living worm, the lasting fire ;
Hell would soon lose its flames, could sin expire.
Better sinless in hell, than to be where
Heaven is, and to be found a sinner there.
One sinless with infernals might do well,
But sin would make of heaven a very hell.”

Well, what is sin? And where will you find your answer? Will you go to the law courts and prisons, or to the hospitals, or the battlefields, or the special schools, or the homes of drink and lust and cruelty? Your answer will be only in part. Or will you try and reckon up all the tears and heartaches, sorrow and pain, suffering and agony of humanity caused directly and indirectly by these things? Your answer will still be only in part. I was once employed as a dyer in a textile factory, and the manager was never so painstaking as when approving a newly-dyed batch of black wool. He would never pass it in artificial light, for, said he, “You always need a good light to tell black !” And at Calvary I see black sin

in the good light of the Cross. I see sin going to the length of “the blood of God”; I see God’s own blood shed by sin and for sin ; I see the measure of sin and the lengths to which it will go. “Whatever your thoughts about sin may be, whatever your experience and estimate of sin may be, that is My experience and estimate of it” says Almighty God, pointing us to Gethesemane and Calvary”, so writes Dr. Alex. Whyte. Does sin bring pain? “Christ suffered for us.” Does sin cause sorrow? “See if ever there were sorrow like unto My sorrow.” Does sin bring death? “Christ died for us . . .” Does sin bring a curse? “He was made a curse for us.”

Then again, we are made to see the greatness of our salvation, for if on the one hand Paul’s tremendous expression “The blood of God” reveals the blackness of sin, it as surely on the other hand reveals the greatness of the remedy. We are made to see not only “the exceeding sinfulness of sin”, but also “the exceeding riches of His grace.” He has exposed the awfulness of the disease, and now shows the greatness of the remedy. “Who belittles the disease belittles the doctor”, said the great Puritan preacher, Thomas Goodwin. You and I—fools that we are—may make that mistake, but God—never !

By H. PALLISER

(Minister of Elim Church, Hull)

When it comes to saving mankind, God Himself will take action. He will not depute the work to anyone else, He will not trust anyone else ; He must and will do it Himself. But then, would you have it otherwise? Don’t you agree with Athanasius : “I, for one, must have a Saviour who is absolutely Divine. No creature, the greatest and best, can ever suffice for me. No one short of Almighty God can save me.” Grasp it then with both hands, that God Almighty, the Creator, the Sustainer, the Eternal One, is at the heart of this matter of your salvation. And He did not spare Himself. “With His own blood.” God set His heart upon this matter of our salvation, and not just His heart, but His will also and His determination. He said to Himself, “Cost what it may, I will, I will save them”, and it was so. “He set His face as a flint to go to Jerusalem.” Use your imagination on that ! See there the determination of God. In the days before Calvary a nation’s sin was dealt with when a priest shed blood “not his own”, but when God grappled with our sins it was “His own blood” which poured out. Do you object and say, “This is repulsive, please

talk of cleansing by His life." The answer is that we will not for **we cannot**. We are not cleansed by a life lived, but by a life poured out. We stand solidly with Archbishop Hooker: "Let it be counted folly, or frenzy, or fury, or whatsoever—it is our comfort and wisdom. We care for no other knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

Finally, see here the completeness of our redemption. The work of redemption wrought on Calvary's cross was absolutely and eternally perfect, complete, and entire. As Jesus died He cried, "It is finished!", and that was the cry of satisfaction as well as completion. With Calvary's work God is satisfied. Then, **are you?** Strange question, and yet not so strange when conscience is awakened and—

"The ghosts of forgotten actions
Come passing before your sight;
And the sins you thought were dead sins
Are alive with a terrible might."

When conscience is awakened, like David you cry, "My sin is ever before me," and "My sins like an heavy burden are too heavy for me." "There is no physician for the sinner's wounded conscience but the Lord of the conscience Himself," said Martin Luther. The only balm God has for your conscience is His own pure precious blood; your guilty conscience can have **nothing better** than His blood, and your conscience has **nothing else** for its healing than His blood. There is nothing can withstand the blood of God. Every trace of sin has to go before its power. No wonder Alexander Whyte exclaimed: "The blood of Christ! O my brethren, what blood the blood of Christ must be! What wonderful, what wonder-working blood! What amazing blood! . . . What blood that must be that can so outcry and drown silent in its depths all the accusing cries that are even now going up to God behind me and all around me! . . . And the blood of Christ is the same yesterday, today, and forever. For after it has spoken better things than that of Abel to you and to me, it will still abide, and will still do the same service to our children, and to their children, till a multitude that no man can number have washed their robes and made them white in the blood of the Lamb. No wonder that Paul called that blood not the blood of Christ only, but the blood of God."

NOTICE

"TOWARDS THE EVANGELISTIC CHURCH"

Look out for this New Series, commencing in 3rd August issue of THE ELIM EVANGEL, by C. J. E. Kingston (Member of the Evangelistic Committee).



Women's Column

By
Gladys Gorton

EVEREST

THE SINK IN OUR KITCHEN was in a deplorable condition. How I longed for a new one, and now within these past few days we have had a beautiful new sink unit installed. I'm quite proud of it, and pleased isn't the word!

At the time we were looking around to get one, I was somewhat amused at the different names: "Leisure", "Coronet", "Countess." Then one morning the post delivered a pamphlet from a Birmingham firm advertising the "Everest." I don't know whether your mind takes sudden leaps, but mine does at times, and when I read this I seemed to see myself scaling the heights of Mount Everest! I could not help but wonder what was really in the mind of the designer. Did he mean ever-rest, to make work almost nil for the housewife, because she spends so much of her time at the sink; or did he mean that having such a sink unit "she stoops to conquer"; or did he mean that her spirit would be able to climb above the daily chores. However, whatever kind of sink we stand beside, we CAN conquer in spirit and scale the heights of spiritual joys. Think of it: "From sink to summit." "From pot to peak." "From pit to pinnacle." Some of my best thoughts have come to me at my kitchen sink. I have not only seen the potato peelings or the pots and pans, but flashing across my inner sight I have revelled in the scenery which I have seen sometime with my natural vision. Life would be glum and dull without imagination, so mix in a little as you do your daily chores. "A person without imagination is like a pair of spectacles behind which there is no eye."

I was sitting in a shoe shop and my eye glanced upon the word "summit", and of course immediately I thought of the startling names that manufacturers are giving to their wares. Why, in a pair of "summit shoes", standing before an "Everest sink", any housewife should be "more than conqueror"! To the Christian housewife this presents a great challenge and consolation. Ever seek to recognise that in

(Continued on page 476)



Editorial

Wonderful Love

The Roman says, "God is strength", the Greek, "God is beauty", the Holy Spirit and the Word declare, "God is love", and since Jesus Christ is God, we can truly say of Him, "He is love." Love is not one of His attributes, love is Himself; He is the very essence and embodiment of love. In the four Gospel records we have presented the many and various vestures of the Saviour's love. His love does not always appear in the same apparel. It manifests itself in many ways, wooing, attracting, appealing, constraining; other times forbidding, correcting and rebuking, but it is ever the great love of the Master operating. In the life and ministry of our Lord, we find not only the different vestures, but the varied attitudes of His love. These are revealed in the fruit of the Spirit mentioned in the Galatian Epistle: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness temperance" (5: 22, 23). Actually the fruit of the Spirit is love—joy, peace, etc., revealing love in its different aspects. One has beautifully interpreted this passage as follows:

"Joy is love rejoicing,
Peace is love reposing,
Longsuffering is love enduring,
Gentleness is love refining,
Goodness is love acting,
Faith is love confiding,
Meekness is love stooping,
Temperance is love restraining."

The love of the Lord Jesus is gratuitous and all-bestowing. It is free and unmerited. The deeds of mercy and kindness performed by Him during His earthly ministry amply demonstrated that He gave and forgave because He loved freely. He was the same in attitude to the poor despised woman, who talked with Him by the well, as He was to the great

and learned Nicodemus, for He freely loved them both. If His love had had to be merited, Nicodemus being a man of excellent moral character and high social standing would have stood a far greater chance of procuring it than the woman at the well, for her moral character was stained by sin, and she possessed no social standing at all. Thus she would have remained a victim of her besetting sin and her uncongenial circumstances, while Nicodemus would have enjoyed the benefits and blessings of the Lord Jesus, but the Master, out of gratuitous love, ministered to, and won the affection, admiration and esteem of them both.

"Immortal love, for ever full,
For ever flowing free;
For ever shared, for ever whole,
A never-ebbing sea."

Such love is thought-challenging, and should cause each follower of the Master to enquire, "Am I expressing in word and deed such a love for the Saviour and mankind as He so freely expressed when sojourning on the earth, prior to that overwhelming manifestation given at Calvary?" If such self-examination reveals that we are failing to follow in His steps in this way, then we carefully should contemplate the gratuitous love of the Master we profess to love and serve. Had He not loved us freely, we would still be sin-fettered, and with the wilfully un-saved masses would find ourselves moving towards a lost eternity, and if He did not even now love us freely, how empty, parched, and pinched our lives would be! The gratuitous love of the Lord Jesus is not only a challenge to fresh and vigorous thought, but meditation upon it is an impetus to deeper devotion to the Master and the great work of introducing others to Him.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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Children's Strip

Conducted by PAUL SERVICE

Not Ashamed of a Promise Made to Mother!

Hello Boys and Girls,

I wonder if you know what great man it was who was not ashamed of a promise he had made to his mother when he was a little boy. The man was Abraham Lincoln, who was once President of the United States of America and leader of the North against the South in the Civil War which brought about the end of slavery in America.

One day he was riding in a stage-coach with a colonel, who said to him, "Mr. Lincoln will you take a drink with me?" "No thank you, Colonel," replied Abraham Lincoln pleasantly, "I never drink whisky." "Then perhaps you will join me in a smoke", said the colonel, at the same time offering Mr. Lincoln a big fat cigar. Mr. Lincoln smiled.

"Colonel," he said, "you are such a kind man and maybe I ought to smoke with you, but before we light up let me tell you a story about when I was a little boy. "I'll be glad to hear it", replied the colonel." "One day when I was about nine years old", continued Mr. Lincoln, "my mother called me to her bedside. She was very ill indeed. 'Abey', she said, 'the doctor tells me I am not going to get well again, and I want you to promise me before I die that you will never touch whisky or tobacco as long as you live.' I promised my mother that I never would, and up to this hour, Colonel, I have kept that promise. Would you advise me to break it now and smoke with you?" The colonel put his hand on Mr. Lincoln's shoulder and said, "No, Mr. Lincoln, it was one of the best promises you ever made. I would give a thousand dollars today if I had made my mother such a promise and had kept it."

Everybody knows what a good and noble man Abraham Lincoln was, and his faithfulness in keeping that promise made to his mother helped him to become the man that he was. Have you ever made a promise to your mother?—if you have, never be ashamed to keep it. But even if you never have made such a promise to your mother remember that drinking beer or wine, and smoking are bad for you, and are an enemy to your health and to your spiritual growth. Every wise girl or boy in the land will shun these things, even without a promise made to mother.

Goodbye and God bless you,
PAUL.

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

July 30th, 1957

TUESDAY

10.30—10.45 p.m.

Programme: "Men and their Message"

Preceded by a programme
of Gospel music.

SHORT WAVE: 19.9, 26.5, 30.3 metres

July 31st, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life."

Speaker: **H. W. Greenway.**

Subject: "Only one Saviour."

Service opens with a musical programme, items include the Woodlands Trio singing—
"After the rain",
and Marie Hamilton singing—
"The Calvary Road."

Broadcast from the Elim Radio Studio, London
Programmes produced by Douglas B. Gray.

MEDIUM WAVE: 321 metres

August 1st, 1957

THURSDAY

10.30 to 10.45 p.m.

Programme: "This is Life."

Speaker: **W. M. E. Plowright**
(Camberwell)

Subject: "Almost."
The Eldad Quartet sing:
"Will you not come?"

Friends wishing to join the IBRA Listener's Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:
Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.

CHURCH NEWS FLASH

GREAT PROGRESS AT MOTHERWELL CHURCH

In the month of June the Motherwell church commenced to erect their new building. Already thousands of bricks have been laid, and at the time of writing some parts of the walls are now standing about fourteen feet high. One Sunday during June a special offering was taken up for the building fund and the grand total of £140 was received. One week-night in July the Town Hall was booked for a special "social." In case some of our friends south of the border hold up their hands in horror, might I explain that a social or a Scottish soiree is a meeting where tea is served, and then a special speaker brings the Gospel message to the people. Usually there are special singers who sing the Gospel, and appropriate hymns are often played on various instruments of music at the meeting. People invite their friends to this special meeting, thus many outsiders are reached. It was a very hot night when this service was held and yet over 500 people attended. At this service about £70 was received for the building fund. The new church will seat some 400 people and we value the prayers of the whole Elim Movement at this time. Much of the work is being done by our members, in view of the heavy costs, but we believe that this great venture will be crowned with the blessing of the Lord. This will be the first Elim Church ever to be built in Scotland, and already the whole area is being stirred and many of the local people who opposed the opening of the work here five years ago are now realising that the God who has been for us is more than all who have been against us.

—Alexander Tee.

ELIM PENTECOSTAL CHURCH, WESTCLIFF-ON-SEA.

Sunday, May 26th, was a day for which we had waited a long time, and we know our own missionary, Mrs. Hawley, had looked forward to it also. Much prayer was made on both sides, and the Holy Spirit was indeed upon the meetings throughout the day. God's presence was in our midst in a mighty way.

Our sister told us of their old car, the breakdowns they had with it; of their tramping here and there, often through the breaking down of their car, through all kinds of weather and difficulties. We do praise and thank God for these dear ones who spread the Gospel under all conditions in foreign fields. The next night Mrs. Hawley showed us lantern slides of the churches, of baptisms, and of many of the souls that had been won for the Saviour. An offering towards the cost of a new car which is most essential for their work amounted to £40 10s. 0d., a wonderful start, and we are sure God will honour our sister's faith to take back a new car with her.

We were favoured with a visit of our President, Pastor Joseph Smith, on Friday, June 7th, and we certainly received from his visit a great uplift, and everyone went home wishing they could hear more from him.

Pastor Backhouse being away at Southampton on Sunday, June 9th, Brother F. E. Croker from the Leyton church ministered to our needs throughout the day, and we were greatly blessed by his ministry. During the Gospel service and after-meeting the Ellicott family ministered in song which was enjoyed by all.

The following Sunday, June 16th, our elder and treasurer, Brother W. Hammond took the Breaking of Bread service in the morning and spoke to us on "Ourselves as others see us", which hit each one of us, but bless God it was given and taken in love. Brother W. Loveland, the Sunday school superintendent convened and was also the speaker in the Gospel service. Again we received a rich word from God. Wednesday Bible Study was taken by Brother W. Hammond and one of our deacons, Brother Harris, who both gave a word.

Sunday, June 23rd, was a great day for the Sunday school scholars, when they received their certificates for their Scripture examination. We were favoured in having Pastor Greenway to present them.

Yesterday, June 30th, we had our Pastor back with us, and in the morning he spoke to us on giving God surprises, and in the evening on the "Buts" in the Bible. What wonderful messages they were too, and how we enjoyed having him back with us.

—J. B. Niblett.

CORONATION TEMPLE, SWINDON.

The Sunday School Anniversary was held on June 15th-16th, commencing on Saturday evening with a service by the superintendent and teachers. There were several singing items, also two of the teachers gave a discussion on the Fundamentals of Elim, clearly showing what we stand for. We were also given a broad outline of the Sunday school work of

Elim in this land and abroad. We were very glad to hear of increases in many places, especially in the foreign fields.

Sunday afternoon again was a very happy time, when the Primary gave a demonstration entitled "A Box of Bricks." The children did their parts well. The theme of their demonstration was the great importance of building on the right foundation. Pastor Day gave the children a little talk on building, which was very fitting at the end of the demonstration. Many parents and friends were present.

In the evening another demonstration was given by the older scholars and teachers, entitled, "The Gateway of Life." There was a good number present. The way to heaven was very clearly portrayed in all the recitations and songs. The teachers had spent much time in preparing for these demonstrations, but special praise should be given to one of our teachers, Mr. Furness, who put in such excellent work behind the scenes. He indeed used his talent for painting to the glory of God. We do praise God for His blessing over the week-end. —E. Walker.

ELIM PENTECOSTAL CHURCH, RAYLEIGH.

Great blessing is being experienced in Rayleigh at this time, after years of patient toiling, evidenced in the stirring events at the Baptismal Service on June 9th. Five candidates were baptised and one young woman later signified her desire to follow their example. From the commencement of the service the Lord was present in a very real way, and the church was alive with the Spirit of Pentecost.

The large congregation was overjoyed when a sister, whose husband had just passed through the waters, was miraculously healed of partial paralysis during the singing of the last hymn. The use of her limbs was instantly restored and her cry of absolute joy, "I can walk!" was a vivid testimony to the healing power of the Master. She walked unaided from the church, to the utter amazement of the taxi driver who had already, three times that day, seen her distressing efforts to get into God's house.

To quote her own words: "It seemed as though life was being pumped into my limbs with such energy that I could not breathe, and the cry that was forced from my lips was quite involuntary. In the preceding weeks, as my physical condition had deteriorated, I was upheld by the prayers of the entire Assembly and my faith grew daily stronger in the Lord. During the forty-eight hours immediately before my healing, I was especially conscious of His presence and buoyed up by invisible hands."

The power of prayer has never been more evident or such blessing been received by individuals and by the whole fellowship! Praise the Lord!—J. H. Keates.

BIRMINGHAM

WHITSUNTIDE CONVENTION

By **J. FRAME** (Minister of Elim Church, Smethwick)

This annual event has established itself in the midst of Britain's great metropolis of engineering enterprise. The pentecostal week-end, which commences in the Graham Street Church on the Saturday, becomes absolute in the two great meetings in the Town Hall. We expected the Lord to meet us there and we were not disappointed! The spiritual fare was up to our highest expectations.

The guest speakers, Pastors Walker and Way, gave of their best. Under the leadership of Pastor Matthew in the afternoon, whilst the wheels of industry were silent, we found ourselves moving into Divine gear as the heavenly power began to take control. Pastor Walker led us to realise the greatness of this unseen yet potent force of Pentecost, whilst Pastor Way urged upon the Church afresh its "Divine Commission." The singing of the united choir, the harmony of the Kidderminster Octet, with the haunting melody of the Muntz Street New Life singers, which latter made us think of south seas and palm-studded beaches as their spiritual rhythm filtered into our hearts, all brought that Monday afternoon meeting to a high plane of spiritual greatness. The silence of the congregation during the appeal was broken only by the voice of a man calling out for the Lord to save him.

Long before the time of the evening meeting the crowd was waiting for more from the Divine storehouse. Pastor Dyke, the District Chairman, led the service. If the choir was good in the afternoon, they were excellent in the evening. Pastor and Mrs. Hunt held us in the grip of blessing as they sang together, and each of those who ministered either in song or word were touched by the falling mantle of power. Pastor Walker expounded on Amos, and Pastor Way preached on "How deep is the Well of Salvation?" A brother from Selly Oak testified as to his experience of Salvation. The curse of drink broken, and a family—almost all of them—now converted. Hallelujah! We had sacrificed the sunshine outside, but it was "Heavenly Sunshine" inside, and what could be better than to know that others had come to know Christ as Saviour that day.

CHRISTIANITY *and* The

By
**SAMUEL
CHRISTIAN**

JOHN IN HIS RECORD of the Master, and events associated with His life and ministry, pictures with a rare and profound simplicity the Saviour's visit to a marriage feast in Cana of Galilee. To many people this is one of the commonplace stories of the Bible, and because of familiarity with it since childhood's days, they have

overlooked the greater significance which closer investigation of its contents reveals. The events of the wedding feast contain a wealth of information, some of which we will consider.

(1) Christianity is consistent with the everyday life of men.

The prevalent belief of men and women of the world is, that Christianity is a thing apart from the everyday routine, and cannot be associated with the experiences and events of the ordinary and everyday life. They express a very decided opinion to the effect that to become a Christian is to become an isolationist, cutting one's self adrift from ordinary life, and secreting one's self in a monastery or some other medium of seclusion. Christ's presence at the wedding feast at Cana reveals the absolute falsity of such a belief, which is only a subtle deception of Satan to prevent man embracing Christianity. Jesus, the perfect one, the Founder and Foundation of Christianity, attended a social function and in so doing associated Himself with men and women in one of the many phases of ordinary life.

That Christianity is consistent with ordinary life is also set forth in the fact, that the Saviour chose such an ordinary and homely aspect of life to perform His first miracle right at the commencement of His public ministry. When Jesus after the obscurity of His youth came forward and performed this miracle under such homely circumstances, one wonders if any among that company saw in Him anything that particularly indicated His greatness. Did they realise that a day was coming when the whole earth would be filled with His glory, and that He would revolutionise the world? Christ's mission was to save men, and beginning His ministry in this connection He gave the first evidence of His own super-

natural ability under one of the many natural aspects of human life—that of a wedding feast. In this respect how unlike other leaders and founders of movements is the Lord Jesus! They would have chosen a more spectacular occasion and setting to give the first display of the power they possessed. Perhaps a popular outdoor landmark or some great auditorium, so as to make the occasion most spectacular and thus create a greater impression on the masses they wished to influence, and whose allegiance they hoped to capture. Jesus had no desire to popularise His mission by making spectacular appeals to the masses, otherwise He would have altered His tactics when He dealt with people, and would have done everything possible to make Himself popular with them.

The fact that He came to associate Himself with men in the ordinary aspects of life is also evidenced in His birth. Being God He had every right to decide how and where He should be born, yet He chose as His mother a peasant woman, and for His birthplace a manger instead of a palatial mansion. To have been born of royal parents and have a palace as His birthplace would have given Him great prestige and influence among men, and the whole history of the humble and touching events that surrounded His manger-birth would have been unknown. If He had been born in a palace those poor shepherd men of ordinary and everyday life would not have found Him accessible. The palace doors would have been closed to those rugged sons of democracy, and only the high and mighty of the land would have been privileged to see the Saviour in His infancy. Being born as he was, the Lord revealed His condescending association with man. All the way through His earthly ministry Jesus made known that He was accessible and easily approachable, for He untiringly mingled with the multitude ministering to their spiritual, mental, physical and material needs.

That Christianity is consistent with ordinary life is also made clear by its beginning. When Jesus

Everyday Life of Men

commenced His ministry He gathered round Him a small group of men mostly called from the ordinary and commonplace occupations of life, and today He has millions of followers in all walks of life witnessing to His grace and power. Carnegie Simpson, in his book *The Fact of Christ*, says: "Christianity took its rise not in a philosophic school, theological or ethical, not in an ecclesiastical system, not in a social or political proposal. It took its rise in men being brought face to face with a certain phenomenon, the fact of the person of Jesus Christ." According to statistics Jesus Christ is loved by millions of people all over the world. He is accepted as Saviour among people speaking about 750 languages and dialects. Not only men of the highest rank, but of the richest culture join with myriads of others who have been won by the Master from all classes of society, in singing: "Crown Him with many Crowns", "Crown Him Lord of all." Napoleon in St. Helena, with the solemn ocean around him, and the silent sky above, and contemplating his own victories, suddenly turned to Count de Montholm and said: "I know men, and I tell you that Jesus Christ is not a man! The religion of Christ is a mystery which subsists by its own force and proceeds from a mind which is not human. We find in it a marked individuality which originated a train of words and actions unknown before. Jesus Christ is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. Alexander, Cæsar, Charlemagne and myself founded empires, but on what foundations did we rest the creation of our genius? Upon force. Jesus Christ founded an empire upon love, and at this hour millions of men would die for Him." What a change would there be in the attitude of men to the Lord were they to realise that Christianity is workable in every sphere of the everyday life, because it does not consist in following an ethical code of conduct, but rather is it the personal companionship of the living Saviour.

(2) Christianity is practicable in the lives of men because it changes their hearts.

The Gospel record states: "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece" (John 2 : 6). The custom of those days was to keep six waterpots filled with water for ceremonial cleansing. This reveals that the household where the wedding was celebrated, was a strictly religious one.

They rigidly observed the requirements of the ceremonial law. The Jewish superstitious dread of uncleanness made it necessary for them to have large supplies of water always handy. With this water they washed their hands before eating, and also the dusty feet of any person entering the house (Mark 7 : 3-4 ; Luke 7 : 44). The waterpots were the symbol of a religion which consisted of external cleansing. Jesus ordered that the waterpots be filled with water, which He changed into wine for the people to drink. Surely there is some profound truth set forth in this action of the Lord, for He turned the water of outward ceremonial cleansing into wine for inward drinking. The Master by this miraculous act was seeking to convey to the people that Christianity does not consist in outward washing, but of an inward cleansing. He was teaching by symbol that Christianity means not something merely put off, but instead something taken into the life ; that salvation did not come to men and women by external cleansing but by an inward change of heart through the cleansing efficacy of the precious blood. Men and women cannot be saved by merely observing religious and ritualistic laws, for these are unable to cleanse the heart, save and sanctify the soul. Christianity is really an inward bond of union between God and man ; it is man in fellowship with the Invisible One. Professor Peak writes : "It is the meeting of Spirit with spirit, the flush of happiness, the thrill of satisfaction, the sense of peace, the glad realisation that now at last a hunger, keener than hunger, has been appeased by heavenly bread. God and the soul have met, and in the shock of that meeting there has come to the soul a wholly new emotion."

The drinking of the wine also suggests the power of the life the Lord Jesus gives to men at their conversion. On another occasion the Master said : "No man putteth new wine into old bottles : else the new wine doth burst the bottles" (Mark 2 : 22). The power of the new wine bursts the old bottles, and in this we have illustrated the disruptive power which comes to those who receive into their hearts the Lord Jesus Christ : "Old things pass away, and behold all things become new." This has been proved over and over again in the lives of millions of people. Sins and habits that fettered and held them fast, in spite of their many efforts to free themselves, were snapped and destroyed when the new life—the Christ-life—was received into their hearts and the inward change effected. Jesus published no manifesto, did not elaborate a new code of ethics, and insisted on no theological examination, but instead appealed to people to surrender to Him and thus have their lives

(Continued on next page)

transformed. When a man does accept and enthrone Christ in his life, Jesus afterwards reproduces or re-lives in some measure His own life through the man. As someone has said: "He does not give man just an imposition of a number of new precepts, but the interposition of a new power." Because of this a man's life can be changed by the dynamic power of the indwelling Christ in his heart. Lord Shaftesbury attributed the spiritual change that took place in his life to the Christian character of his old nurse. As a boy he was so greatly impressed by her Christ-likeness that he too became a follower of Jesus Christ. Wine is the symbol of earthly joy. The Psalmist said: "Wine that maketh glad the heart of man" (Psa. 104 : 15). The craving of the human heart is for joy, that which satisfies and makes one happy and contented. Jesus turned the water of ceremonial cleansing into wine for inward drinking, thus giving joy to the assembled guests. How different is this first miraculous and gracious act of Jesus from the first miracle wrought by Moses under the old economy. Pharaoh refused to liberate the chosen people, so God sent Moses to warn him, and when that failed Moses was permitted to perform his first miracle by turning water into blood, thus making it undrinkable. In contrast to this Jesus makes a loving appeal to the people at the wedding feast by turning water into wine, thus imparting joy to them. The message of this dispensation of grace is, that by an inward change of heart men can be saved and possess that joy described by Peter as "Joy unspeakable and full of glory."

(3) Christianity is for the everyday life of man, its resources are infinite.

In the midst of all the feasting the wine provided by the host gave out, and a crisis was created. For the supply to fail on such an occasion as this was very dishonouring to the host. At this crucial moment Jesus dispensed with the inevitable and rescued the host from an embarrassing position by turning the water into wine. The human provision had given out before the people were satisfied, but the Divine One drew from His unlimited resources and met the need. On every hand today there is abounding evidence that the supply of the world fails to meet and satisfy the cravings of the human heart. The poet expressed it thus :

"I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed."

The imperious cravings of the human heart no provision of the world can fill. Solomon was not

only one of the wisest, but also one of the wealthiest of his day and generation, but in the midst of all his luxuries and worldly possessions, the hunger of his soul remained unsatisfied. He testified: "I said to mine heart, Go now I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. . . . Then I looked on all the works that my hands had wrought, and on the labour that my hands had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccles. 2 : 11). He had made up his mind to satisfy the inner hunger of the human heart with the material things of life, but they hopelessly failed him; they were inadequate to bring him complete satisfaction. Then he turned his gaze Godward, and whole-heartedly invested his trust in God to supply and satisfy the hunger of his soul, and in so doing proved that God's resources are infinite. He expressed the satisfaction of his heart thus: "I sat down under His (God's) shadow, and His fruit was sweet to my taste" (Song of Solomon 2 : 2).

When Jesus had turned the water into wine, the governor of the feast called the master of ceremonies to him, and asked of him an explanation concerning the best wine being served when everybody had well drunken of the inferior wine. The best came last and he was not only amazed, he was mystified. He was not aware that the good wine was produced by God, and not purchased from the wine cellars of man. The need that produced the crisis paved the way for the Saviour not only to demonstrate His might, but also to manifest the magnitude of His resources. He alone is adequate for the deep needs of every human life. He has met and satisfied that inner hunger of teachers like Nicodemus, doctors like Luke, scholars like Saul of Tarsus, soldiers like Cornelius, publicans like Zacchæus, fishermen like Peter, and outcasts like Mary Magdalene and the dying thief. Allen, in his *Heaven Opened*, gives a splendid picture of the soul's satisfaction in and with the Lord's supply. He says: "O happy soul, how rich art thou! What a looty have I gotten! It is all mine own. I have the promise of this life and that which is to come. Oh! what can I wish more? Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee. Say, if thy lines be not fallen to thee in a pleasant place, and if this be not a goodly heritage? I have enough. I abound, and am full." Allen, like millions of other men and women, had found complete satisfaction in Christ, and had realised the magnitude and magnificence of God's resources, not only to meet, but to surpass the greatest cravings of his heart.

A HAPPY COINCIDENCE

(Minister's twenty-one years in ministry coincides with church's Silver Jubilee.)

Our church at Halifax held Silver Jubilee celebrations recently. We commenced with a tea in the afternoon when about 180 members and friends sat down to a rather special meal. As the occasion also represented the time when our Pastor had completed twenty-one years in the ministry, we combined the celebrations, and he was asked to cut the decorated cake (with the Foursquare insignia at the corners) along with Mr. H. Naylor (Trustees' Secretary) and Mr. E. S. Thompson (Church Secretary).

We were delighted to have as our special guest speaker on this occasion, our first minister in this church, Pastor J. C. Kennedy (the president-elect). We were glad to welcome also, Pastor T. Waddington of Petersfield (an old Elim Crusader of ours) and Pastors F. W. Jones of Huddersfield, and B. Hopkins of Sowerby Bridge.

The most exciting items of interest commenced really at the evening meeting, where there was a record crowd in the church. The platform too seemed very engaging; on entering we saw around Pastor and Mrs. Gardiner, pastors, deacons, trustees, Sunday school superintendent, etc.; quite a representative gathering. After the usual preliminaries and enthusiastic singing of choruses which we sang twenty-five years ago, the Church Secretary commenced to read some very encouraging letters which were received from secretaries of other churches where Pastor John Gardiner had been a former minister. We would thank our Christian friends for their beautiful letters, expressing their appreciation of our Pastor's ministry whilst he was with them, and also for their kind words of congratulation to him and to us.

The Secretary then announced three surprise items, and called upon Mrs. Richardson, one of the Trustees, to make a presentation to the Pastor. Mrs. Richardson then commended him for his twenty-one years service in the ministry, and spoke with much appre-

ciation of his work in our church. She then handed to him on behalf of the officers and members of the church, a packet of treasury notes, as a sign of their love and appreciation of his untiring services to God and to us, with the hope that the Lord would continue to pour out His Spirit upon us all. The Secretary then said, "A man often needs the help and guidance of his wife, and we know that Mrs. Gardiner has been a great helpmeet to her husband," and he called upon Mrs. Colin Halloway to present a bouquet to Mrs. Gardiner. The Pastor and his wife were very much moved at the thought and love that had prompted these gifts and replied very suitably. The last surprise item was a presentation of notes to the Caretaker and his wife and family, who have looked after the church for twenty-one years. Mrs. Stead, another trustee, made this presentation, and Mr. Halls spoke wonderfully well in response. After this, Mr. H. Naylor spoke to us on the early days of our church, he was "Looking backwards", and certainly reminded us of the many happy memories of days gone by, which were most interesting even to the younger people. Mr. Thompson then "Looked forward", and urged the young people and all of us not to let time pass without getting the best out of it in the Lord's work.

Pastor Kennedy followed with more reminiscences of twenty-five years ago, which often caused much
(Continued on page 476)



The Minister, assisted by Messrs. H. Naylor and E. S. Thompson, cuts the cake.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith.
(Minister of Elim Church, Pontardulais).

SUNDAY, July 28th. Luke 1: 59-80.

"The prophet of the Highest" (v. 76).

The prophecy of Zacharias (vv. 68-79) falls into two distinct sections, namely, vv. 68-75, a Messianic prediction full of promise and hope of Israel's redemption, and vv. 76-79 an indication of the ministry of his son John; a ministry of preparation for the coming Messiah. Notice John himself had to be prepared (v. 80). How reminiscent of Moses and the Apostle Paul.

Today's topic: Are we heralds of His Second Advent?

Prayer theme: Turn to the "Coming Events" column and pray for every campaign and convention in progress today.

MONDAY, July 29th. Luke 2: 1-20.

"A Saviour . . . Christ the Lord" (v. 11).

What a revelation for these rustic shepherds, and a mid-summer Christmas for us! The purpose, Divinity, and sovereignty of this new Child revealed in a phrase. Compare the attitude of the people and Mary (vv. 18, 19). They wondered, but she pondered!

Today's topic: The birth of Christ divides all time; His death divides eternity.

Prayer theme: Remember all young believers that they may have strength to witness in home, or in work.

TUESDAY, July 30th. Luke 2: 21-38.

"For mine eyes have seen Thy salvation" (v. 30).

Notice their strict adherence to Jewish law (vv. 21-24). The events of the past few months had created a growing Messianic expectation, whilst others received direct Holy Ghost revelation. Notice the picture of Simeon and the Child. Omnipotence reduced to impotence, for salvation is enshrined in a Person, and He a Babe in arms. What an incredible Incarnation!

Today's topic: Do we speak of Him? (see v. 38).

Prayer theme: Pray for the world-wide witness of the pentecostal truth, for an even greater outpouring of the Spirit.

WEDNESDAY, July 31st. Luke 2: 39-52.

"I must be about My Father's business" (v. 49).

Even at twelve years of age Jesus Christ realised life's

vocation, the pre-eminence of the will of God, and His own peculiar relationship to the Father, and this was long before His baptism in Jordan. His dedication to the Father's will is so often mentioned by John (see how many references you can find!). Notice Mary storing her memories (v. 51). She needed them later, when she had lost her Son.

Today's topic: Am I about my Father's business, as Christ my Exemplar portrayed?

Prayer theme: Mental illness can be more terrible than even physical pain. Pray for the many who are afflicted.

THURSDAY, August 1st. Luke 3: 1-14.

"What shall we do then?" (v. 10).

One can almost hear the fanfare of trumpets for the peasant preacher! The political and religious hierarchy of the day are mentioned for historical verification and reference. The Lord spoke, not to the priests in the Temple, but to the prophet in the wilderness, and it is so often true, for God may by-pass external religion to bring the message of salvation. So often the priest and the prophet clash. Notice his denunciation of formality and hypocrisy (vv. 7, 8), and true preaching should always produce the effect of v. 10. It did on the Day of Pentecost!

Today's topic: Have I the courage of John the Baptist?

Prayer theme: Pray for the preparations for next year's World Pentecostal Conference.

FRIDAY, August 2nd. Luke 3: 15-23.

"I . . . with water, He . . . with the Holy Ghost and fire" (v. 16).

Read the other accounts of John's ministry and notice his humility and testimony to the coming Messiah. Compare his cold baptism of repentance with the fiery baptism of the Holy Ghost (v. 16), then contrast the references to fire in verses 16, 17. Herod's crowning crime (v. 20). Notice the bracketed inference of the Virgin Birth (v. 23). What a pity to omit the genealogy. Go through the list of names and underline those prominent in Old Testament history.

Today's topic: Which fire will consume my soul?

Prayer theme: Pray for the witness of Christians on hospital staffs.

SATURDAY, August 3rd. Luke 4: 1-15.

"The Devil . . . departed . . . for a season" (v. 13).

Make no mistake it is only "for a season" in all our experiences that temptation is not our lot. Compare with this reading the incident in the Garden of Eden (Gen. 3: 1-7; 1 John 2: 15-17), for where the first Adam failed the second Adam triumphed. Notice His use of the Scriptures, so often despised by Modernists. Also notice the continual reference to the Holy Spirit in His life.

Today's topic: How do I resist temptation, in His strength or mine?

Prayer theme: Remember in prayer every open air witness conducted this summer.

WOMEN'S COLUMN—Continued.

Christ we are more than conquerors. Being distressed, dispirited, depressed and discouraged will indeed give you that "sink-ing feeling," but look up and rejoice in the faithfulness of our God.

"Out of the depths have I cried unto Thee, O Lord" (Psa. 130: 1). "Why art thou cast down, O my soul? . . . hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God" (Psa. 42: 11).

A HAPPY COINCIDENCE—Continued.

mirth. The camera-man managed to snap him in one of these happy moments. The following Sunday morning Pastor Kennedy gave us some beautiful thoughts about our Saviour, taking the scripture in Colossians 1: 16.

The meetings were wonderful, too, during the following week-nights, when he took for his theme "Sonship." Many were touched by the messages which will remain in our memories for many days to come.

—Doris Haigh.

We are
Crusading
for Christ

Elim Youth Page

We "fight
the good
fight"

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

IN THE NEWS AND OUT OF THE MAILBAG

HALIFAX.

Here is a report from Philip Turner on a recent activity of the Halifax Crusader Branch—

"Dear Mother (this means you!)

Of all the Mothers, you're the best,

So be our extra-special guest!

We've planned a service just for you,

So come at seven-thirty, please do!

(Signed)—All the Young People."

This was the message, written on an attractive poster, and placed in a strategic position in the Church entrance, which announced a very special forthcoming event.

For some weeks the Crusaders had been planning an evening's programme in which to pay tribute to their mothers. Attractive little souvenir programmes were prepared and distributed amongst the members, who were instructed to post them to their own mothers, as an invitation. Then the mothers had to be persuaded to come. Of course, for some this was easy, because some of the mothers are regular attenders at the Church meetings; but for others, it afforded a good opportunity to take their courage in both hands and try to bring their mother to our church for the first time. To add a lighter touch to the evening, arrangements were made for refreshments to be provided, and tribute must be paid to the "gallant few", who organised the collection of the food, and its distribution.

All this meant a fair amount of work for the Crusaders, and it was quite encouraging to see over a dozen mothers arriving.

The meeting started with a few Elim choruses and was soon well under way. As is usual when guests are present, a welcome was given, and this item proved to be the highlight of the evening. The

Crusader Secretary, Miss Hazel Harpin, welcomed all the mothers and thanked them for coming. Then, turning to a tray of red and white carnations, she asked each Crusader whose mother was present to bring her out and pin a flower to her coat. There were also present mothers without their children and children whose mothers couldn't come, and these were not forgotten. This was a really moving ceremony, and one which will not be forgotten for a long time.

Now we were ready for the first hymn, and the only suitable one was "When mothers of Salem, their children brought to Jesus."

A short quiz followed, in which the children convincingly defeated their mothers, who then had their chance to shine in singing "What a Friend we have in Jesus." Although they had not been as quick as their children at remembering the verse to fit the reference, they were able to pass on several verses which had been a great comfort to them in the past.

Two testimonies from daughters, entitled "The thing I appreciate most about my mother" were followed by one from a mother—"My earliest recollection about my son." "God will take care of you" was sung as a duet by a mother and a daughter.

The evening's message was brought to us by Mrs. Gardener, the wife of our pastor. Although asked to speak on "Advice," she said advice was very rarely taken, so she was going to speak on our being "Representatives."

Two of the Crusaders then spoke about two Bible men who owed much to their mothers—Moses and Samuel.

The meeting was closed with the consecration hymn "Take my life and let it be."

Refreshments followed, and most of the mothers got to know each other.

OUT OF THE MAILBAG—

Came this four verse poem from 96-year-old Mrs. A. Stanley, with a special message to Elim Youth—

In the garden of my heart,
Jesus, be the better part;
Make me sing, and make me pray
In the round of every day.

In the garden of my youth,
May I store the seeds of truth;
Make them blossom forth each day
In the real and quiet way.

In the garden of the years,
Mixed with sorrow, joy and tears ;
Sins forgiven, and mercies bright
Are the blessings of the night.

In the garden at the end,
Thank the Lord, He was my Friend;
And my heart can truly say,
He was born on Christmas day.

IN THE NEWS—

● **Electronics in Crusader Service.** We have been experimenting! The result is that we have a tape-recorded Crusader programme of approximately 1½ hours duration. It includes visits to rallies in Sheffield, Belfast, Royal Albert Hall, Elim Youth radio programme, and items by transatlantic and continental youth evangelists. The programme was built up in the Headquarters Radio Department and produced jointly with the Youth Dept. It gives a pre-hearing of an item for this year's National Youth Rally and as such is being treated as a propaganda tape. This means your Crusader branch can obtain this tape on loan free of charge, but we ask for 2/- to cover postage and packing costs. Write either to Pastor Douglas Gray or myself should you require this tape.

● **EYM Banners.** We would remind you that we have a supply of these banners at Headquarters. They are 7/6, but if you place your order during the summer we will reduce the charge by a third, which means that you send us 5/- and the banner is yours! Call it a summer sale. The banners contain the youth symbol in four colours printed on linen cloth.

● **National Youth Rally.** This is, as you will know, Saturday, 28th September. We will first conduct an open-air rally at Hyde Park (Speakers' Corner) at 3 p.m.. The evening rally will commence at 6.30 (music from 6 p.m.) and a new venue for this year: King's Weigh Housc Church, Duke Street, London,

W.1. It is in the road directly opposite the left-hand corner of Selfridges (i.e., Looking from Selfridge's as if you had your back to the front of the building). One minute along Duke Street will bring you to the front entrance of this lovely church with seating for over 900.

Here are some of the items for the evening:
Guest Speaker: Ken Matthew (Elim Evangelist and member of E.Y.C.).

Testimony and Tunes:

Pierre Van Woerden (Geneva). He speaks English fluently and is a brilliant organist. If you would like to hear him play before the day, write for the tape-recorded Service as mentioned on this page. Pierre was a member of the Dutch Underground, and has an outstanding testimony.

Guest Choir: Sparkbrook Elim Choir.

Please make this rally widely known, and we would welcome parties from distant places. Write and let us know, and we will reserve seats for parties of thirty or more who travel a distance from London.

We must make this the annual rendezvous for Elim Youth and those interested in youth.

EYM Filmstrip Hire



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YOUTH PROGRAMMES. EXAMINE OUR
LISTS OF FULL-COLOUR FILMSTRIPS
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Write to—**EYM FILMSTRIP LIBRARY**
20, Clarence Avenue, Clapham Park, London, S.W.4.

COMING EVENTS

(Please pray for these services)

CARLISLE. Aug 10-27. Elim Tabernacle, West Walls. Bible Campaign. "The Creation." Speaker: Wm. George. Sun. 11 and 6.30. Week-nights, 7.30. (Except Mons. and Fri.).

HASTINGS. Aug 3-6. Elim Church, Central Hall, Station Road. Aug. Convention. Guest speakers: Arthur and Gladys A Gorton. Sat. 7. Sun 11, 6.30. After-church Rally, 8. Mon. 3 and 7. Tues. 7.30. Convener: Frank Shadlock.

HEREFORD. Aug. 3-5. Tent Convention. Tent located in meadow. Old Worcester Road, three miles from City. Sat. 7.30. Sun. 11 and 6.30. Mon. 11. 3 and 6. Speakers: L. Harding, W. Maybin, John Davies. (Refreshments provided Aug. Mon.). Convention continued in church. Clive Street. Aug. 6-7.

ILFORD. Aug. 1-25. Elim Church, Scrafton Road. Suns. 11 and 6.30. Thurs. 7.30. Preacher: E. C. W. Boulton. Aug. 3. Monthly Rally. 7.30. Members' and Friends' night.

MOTHERWELL. Aug. 3-11. Church campaign conducted by Charles Kingston, for "The Deepening of Spiritual Life." Every night (except Fri.). 7.30 in the Y.M.C.A.

PONTYPRIDD. Aug. 3-11. Elim Church, Thurston Road. Annual Convention. Speakers: H. Burton Haynes, I. Wynne Lewis and John J. Way. Sats. 7.15. Suns. 11, 2.30, 6 and 7.45. Tues. 3 and 6.30. Wed. 7.15. Thurs. 2.30 and 7.15. Aug Mon. 11 a.m. in Elim Church; 3 and 6.30 in Penuel Chapel, Town Centre (kindly loaned). Convention Chairman: T. W. Walker.

SOUTHEND-ON-SEA. Aug. 4-5. Elim Church, Seaview August Bank Holiday Convention. Sat. 7.30. Sun. 10.45 Road. August Bank Holiday week-end. Special meetings. Sun. 11, 3 and 6.30. Mon. 3 and 6.30 (cups of tea provided). Speakers: A. J. Chuter (Scunthorpe) and G. H. Boffey (Gravesend).

SOUTHPORT. Aug. 3-6. Elim Church, Manchester Road. and 6.30. Speakers: Arnold Brooks (Salford); and J. Cecil Mulvagh (Accrington). Rally of the Ministers and Churches of the Lancashire Presbytery on Aug. Mon. 5th, 3 and 6.30. Musical items by a Male Trio from Alloo, Soloists from Wigan and the Salford Crusader Choir. (Cups of tea provided between the services.) Tues 7.30. Meeting of praise and testimony. Convener: S. Homer.

WESTCLIFF-ON-SEA. Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park). Special speakers: Aug 4, A. Chuter. Aug 11, L. Collier. Aug. 18, S. Rawlings. Aug. 25, G. Backhouse. Services 11 and 6.30.

WHITEHAVEN. July 20-21. Y.W.C.A., Lowther Street. Special visit of H. W. Greenway. Sat. 7.30. Sun. 10.45 and 6.30. Convener: R. Clarke.

WORTHING. Aug. 3-7. Elim Church. Grosvenor Road. August Bank Holiday Convention. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 7 (cups of tea provided), Tues. and Wed. 7.30. Special speakers include: J. McBurney and F. F. L. Frost. Special Choir and Musical items. Convener: V. J. Walker.

SUNNY BLUNDELL TOUR

July 27-Aug. 1, Glasgow 3-8, Exeter 10-15, St. Helens. 17-22, Wigan. 24-29, Canning Town.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

July 20-Aug. 4, Truro. Aug. 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

ELIM CHURCH, THURSTON RD., PONTYPRIDD ANNUAL CONVENTION

AUGUST 3rd-11th (incl.)

Speakers: **Revs. H. Burton Haynes, I. Wynne Lewis and J. J. Way**

Sat. 7.15; Suns. 11, 2.30, 6 and 7.45; Tues. 3 and 6.30; Wed. 7.15; Thurs. 2.30 and 7.15.

August Monday 11 a.m. in Elim Church
3 and 6.30 in Penuel Chapel, Town Centre
Great Day of Re-Union and Fellowship

Convener: **Rev. T. W. Walker**

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11 a.m. (Communion Service), 3 and 6.30 p.m.
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