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The

# Elim Evangel

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

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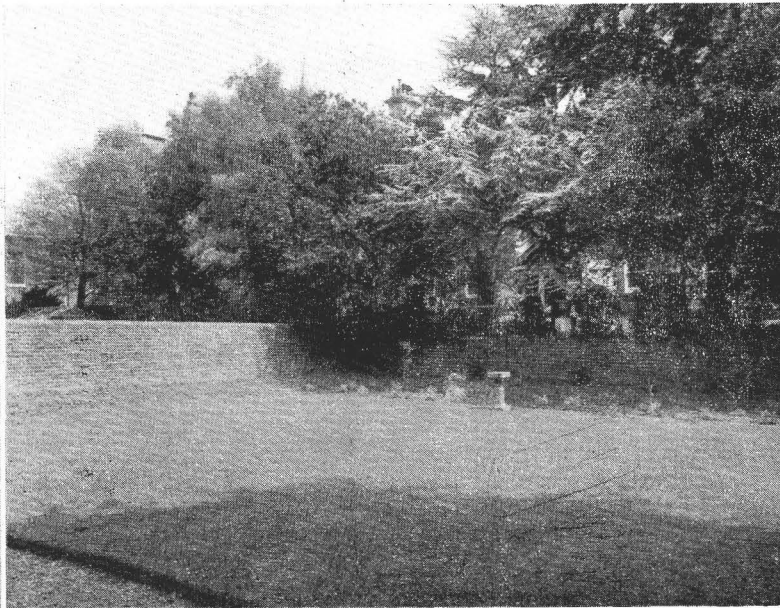
FOURPENCE

JUNE 22nd, 1957.



## Elim's Eventide Home

AT EASTBOURNE



*"... His compassions fail not"*

(Lam. 3 : 22).

(See page 391)

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

# ARE WE NEARING THE END ?

By Dr. OSWALD J. SMITH

—Preached in Angelus Temple, Los Angeles.

**I** BELIEVE we are living in the end time, in the last days of this present dispensation. A large number of Bible students have been studying the chronology, and they figure out that the first 6,000 years of the history of this world will terminate in 1958. If they have figured correctly what does it mean? It will mean there are 1,000 years left during which the Millennium, the Golden Age, will be in effect. It is "the Sabbath rest," the last thousand years of earth's history, as far as we have any record. I do not say they are right, but I do say this—their findings ought to provoke thought.

I am amused when I hear scientists talking about "the end of the world," speaking about atomic and hydrogen bombs, and saying we could "blow ourselves out of existence any time." I have no doubt whatever that scientists have created bombs that could annihilate mankind; but those bombs, I am absolutely certain, are not going to blow mankind off the face of the earth; for, according to the Word of God, this world of ours cannot end for 1,000 years yet. For anyone to talk about "the end of the world" in our generation, is utter nonsense.

But this age of ours may end in our lifetime. This age of ours may terminate before many years are past, and the New Age, the Golden Age, may be ushered in. You and I must face that fact. Even men of the world are saying, "Something is going to happen. Things cannot long continue as they are."

Are we approaching the end of the age?

You say, "Dr. Smith, I do not believe in dealing with dates!"

I want to say frankly there is no date set anywhere in the Word of God as far as the "Rapture" of the Church of Jesus Christ is concerned. But there are dates in the Word of God that are very significant. Let me mention some of them for illustration.

Do you remember when God spoke to Abraham, and said, "Abraham, your descendants are going down into Egypt: they are going to be in captivity and will remain in captivity 430 years?" Now, God gave that time to Abraham. Abraham didn't ridicule and laugh, and say, "Lord God, I do not believe in dates." Abraham recognized that period, and he knew his descendants of Israel would spend 430 years in Egypt. That prediction was literally fulfilled, at the end of which time Moses was sent as their deliverer.

God spoke to Jeremiah and told him the children of Israel were going to be taken captive to Babylon and remain in captivity for seventy years, but that He would visit them and bring them back to their own land. That prediction was literally fulfilled. The children of Israel were carried into Babylon, and for seventy years remained there. Daniel read the chapter of Jeremiah's prediction, and said, "The seventy years are up. It is time for God to deliver His people." Daniel got down on his face before God, and cried to God to deliver them. God answered His prayer, and delivered them, and at the end of the seventy-year period, they returned.

One day Dr. Guinness, a great prophetic Bible student, who had been poring over the pages of the Bible, working out the chronology as carefully as he could, wrote this prediction: "The year 1917 is going to be a terminal year in the history of the Jewish people." The book was published and the readers in Great Britain thought, "Poor Doctor Guinness is getting into his second childhood. How does he know that 1917 will be a terminal year?" So they shelved the book.

Fifty or sixty years passed by. As 1917 drew near, Bible students all over the world took down that volume from the shelf and read again the prediction that 1917 would be a terminal year in the history of the Jewish nation. And so it was. That was the year Lord Balfour promised the Jews a national homeland in Palestine. And when the pronouncement was made, Jewry was stirred as it never had been stirred in 1900 years. From that day to this the Jews have been hurrying back to the land of Palestine.

In the 13th chapter of Revelation, we see the two individuals who will govern the world in the end time of this dispensation. These two will be the Antichrist, and the False Prophet. For the Antichrist must come and reign before Jesus Christ can take over the reins of government and establish the Golden Age.

"And I stood," writes John, "upon the sand of the sea (humanity), and saw a beast (Antichrist) rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a

lion: and the dragon (Satan) gave him his power, and his seat, and great authority." Here we have the vision of Daniel centuries before. First, the leopard representing Greece; the bear representing Medo-Persia, and the lion representing Babylon: so that the Antichrist will partake of the characteristics of the leopard, the bear, and the lion. Satan will give him his authority.

"And I saw," John continues, "one of his heads as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast." It will be a world-wide rule. "And they worshipped the dragon which gave power unto the beast." They worshipped Satan. And I know of places today where they are worshipping the Devil. They gather together and pray for him to appear. "And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months (three and a half years) . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Will everybody worship him? There will be one group who will never worship him, those whose names are in the Lamb's Book of Life. All others will fall down and worship him. You say, "Dr. Smith, that is utterly impossible! I am not a Christian, I don't belong to any church; but I am not going to be deceived and fall down and worship Antichrist." If you fail to worship Christ, if you fail to accept Jesus Christ and acknowledge Him as your personal Saviour, you will fall down and you will worship the Antichrist whether you think you will or not! Furthermore, there is no record in the Word of God that anyone who falls down and worships the Antichrist is ever saved. Therefore, the time to accept Jesus Christ is now before the Antichrist takes over the reins of government.

"And," says John, "I beheld another beast (False Prophet) coming up out of the earth (the land of Palestine); and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed." The business of the False Prophet is to persuade humanity to fall down and recognize the Antichrist and worship him. He has as much power as Antichrist. "And he doeth great wonders, so that he maketh

fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

How is the Antichrist going to compel the world to fall down and worship him? By means of deceptive miracles. There are agnostics, sceptics and atheists today who refuse to recognize the miracles of our Lord Jesus Christ, and there are Modernists and Liberalists who fail to recognize the miracles of Christ. They will be the first to recognize the miracles of the False Prophet. They will accept them as authentic. The False Prophet may be standing in some open square—not a cloud anywhere: everything peaceful. Suddenly he will raise his hand and speak a word of command. From the sky above there will appear a flash of fire that will amaze every individual. And then, to persuade those who are not yet persuaded, he will work another miracle. He will have an image of the Antichrist set up in the temple of Jerusalem, for I believe the temple will be rebuilt. And every man will be commanded to fall down and worship that image. Then, suddenly, in order to convince the whole world, he will do something no scientist has yet been able to do. He will give to the inanimate object **-life!** As the multitudes gaze at the image, suddenly it will open its mouth and speak. It will answer questions and carry on a conversation. People will realize what the False Prophet has done has never been done in the history of the world! And by the hundreds of thousands they will fall down and worship Antichrist. Thus the world will be brought into subjection.

The False Prophet will ultimately have a law passed that no one might buy or sell, unless he has the mark of the beast on his forehead or in his right hand. Now, some years ago, when prophetic students were dealing with this passage of scripture, people were sceptical. They asked, "How can it take place?" We don't ask that any more—not since our governments have been telling us what we can and cannot buy. Since then it is easy to conceive how the Antichrist can pass a law and can enforce it, so that no one will be able to trade, to buy or sell unless he belongs to the "union."

The Antichrist will be absolutely supreme in

(Continued on page 391)



## Editorial

Britain, America and Russia have carried out hydrogen bomb tests recently. A few days ago the daily newspapers of this country printed headlines such as "Our Big Bang", "Britain's No. 2 Hydrogen Bomb", and so on. It was the second test carried out in the matter of days by Britain. A few weeks previous to this Russia made an hypocritical appeal to Britain and America to ban nuclear weapon tests, yet only a short time before she had carried out several such tests. With the possible completion of her own tests Russian leaders may have considered it good propaganda, but the statesmen of the world remained reluctant to agree, being unconvinced of Russia's sincerity. On the other hand, certain leaders in Britain and America, perhaps with some justification, have declared that for their two countries to continue with such tests will act as a deterrent to Russia regarding starting a nuclear war.

However, apart from the conflicting attitudes of the leaders of Britain, America and Russia, there is genuine cause for the increasing signs of alarm which are spreading among the nations, and calling forth from people everywhere vehement protests against the continuance of such tests. In London the Japanese Ambassador delivered a very strong protest to the Foreign Office, and Mr. Nehru has expressed himself strongly concerning the possible future development of the H-bomb and its effects on human life. Dr. Schweitzer, referring to nuclear warfare, spoke of it as a "catastrophe for the human race, a catastrophe that must be prevented at all costs." It is almost beyond human comprehension to visualise such a catastrophe, when one remembers that the H-bomb is a thousand times greater than the first A-bomb which fell on Hiroshima, destroying over 100,000 lives, and is literally 20,000,000 times more powerful than the average bomb dropped from a plane in the last war. In fact, one daily newspaper said it is as powerful as 5,000,000 "doodle bugs."

It is also argued that these tests should be terminated because of the serious effect upon the health of people, especially those living in the areas of the explosions. Two thousand scientists in the United States have signed an appeal which states: "The

# NUCLEAR TESTS

bomb tests are causing damage to the health of human beings all over the world and to future generations of human beings . . ." Dr. Linus Pauling, United States Nobel prize-winning scientist, believes that "the fall-out from nuclear tests will cause 200,000 children in each of the next twenty generations to be mentally or physically defective." A committee appointed by the Atomic Scientists' Association states that between ten and fifteen thousand people will develop cancer as a consequence of the Bikini explosion of 1954.

There is also the grave possibility that the greatest menace of the H-bomb lies not in what the scientists know, but in what they do not know! In view of this awful and dread possibility it is to be hoped that there will be a cessation of the tests. Christians everywhere should unite in making a strong protest against the continuance of hydrogen bomb tests. In the meantime every effort should be made to reach men and women with the Gospel, for the signs of the times indicate that this Christian dispensation is fast coming to a close.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# The A.B.C. of the Gospel

By BERNARD H. NORRIS (Elim Headquarters)

**D**O YOU KNOW YOUR A.B.C.? Of course you do! But do you know the A.B.C. of the Gospel? You certainly should if you are a Christian. In fact, if you do not know it I doubt whether you are a Christian.

The Gospel is, of course, the "Good News." God's news that His love for the world is so great that He punished His Son for sin, so that anyone in the world might receive forgiveness just for the asking.

Now here is the A. B. C.

A.—ADMIT. B.—BELIEVE. C.—CONFESS. Without these three steps you cannot be a Christian.

## A. ADMIT.

You must admit the fact that you are a sinner in God's sight. In your own eyes you may be good; you may do no harm to anyone; you may be honest, upright, and decent, but God says "all have sinned, and come short of the glory of God." The glory of God was and is revealed in Jesus Christ, and not one of us can claim to have lived up to His standard.

After all, sin is not murdering, or stealing or lying. They are all the **results** of sin, for in the first place sin is simply pleasing yourself instead of pleasing God. The Bible says "All we like sheep have gone astray; we have turned every one to his own way."

Have you ever pleased yourself? Have you ever done something which pleased you, but did not please God? Have you turned to your own way?

You may be a good sinner or a bad sinner, but you are still a sinner in God's sight. And you cannot make yourself good in God's sight. Isaiah 64 : 6 says, "All our righteousnesses are as filthy rags." You cannot receive God's forgiveness and get to heaven by any good works, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2 : 8, 9). But even if you could make yourself good enough now—what about the past? No, you cannot help yourself. If you could, Jesus Christ need never have died on a cross. You need a Saviour to forgive your sin and give you power to live a new life. So the first step is that you must admit that you are a sinner.

## B. BELIEVE.

The second step to becoming a Christian (or

Christ-one) is that you must believe in Jesus Christ as your Saviour and Lord.

Most people believe that Jesus Christ lived. You cannot write the date without believing that. Most people believe that He died on a cross and rose from the dead after three days, but that does not make them Christians. Some people even believe that He died to bear God's punishment for sin, and that's true, but you must do more than that to be a Christian. You must actively believe that Jesus did it all for **you**. **WHOSOEVER**, that means you. And **actively** means that you must do something about it.

If you wanted to get to Glasgow and you went to the railway station, found out the platform and the train, and went to it, you would never get to Glasgow unless you **got on** the train. You would have to trust yourself to it. In the same way you must trust yourself to Jesus. Tell Him you are a sinner. Ask Him to save you. Then let Jesus take over—trust yourself to Him. He will forgive your past sins and remove them from you, and He will give you power to live as He wishes.

## C. CONFESS.

Now the final step; you must confess to others that you are a Christian. You have admitted to God that you are a sinner, believed that Jesus Christ died and rose again to save you from your sin, and now you must confess to others. Romans 10 : 9, 10 declares "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Jesus said, "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10 : 32, 33). You cannot be a Christian unless you confess.

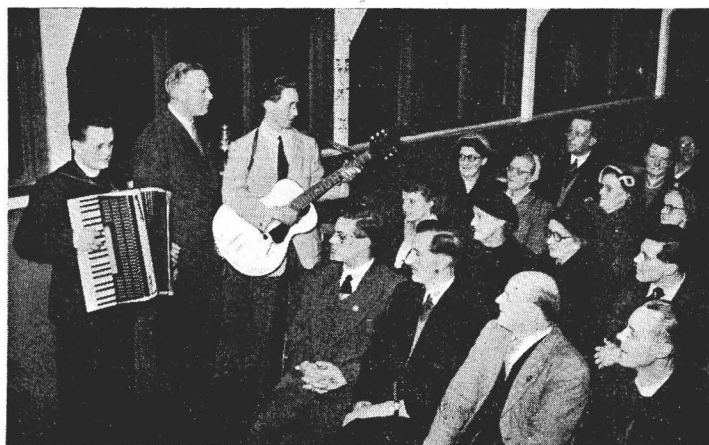
Do you know your A. B. C. of the Gospel? Have you taken all three steps? If you have not, you can, this very moment. Do it now. This little prayer may help you: "Lord, I admit that I am a sinner, and I believe that Jesus Christ died to save me. Please save me now, and I will confess to all that I am a Christian. Amen."

# CHURCH NEWS FLASH

## ELIM CHURCH, ROTHERHAM.

Recently we had a campaign conducted by Pastor Wynne Lewis and the Gospel singer, Mr. Ken Williams. The assembly praise God for the thirty decisions for Christ, and for those who were healed. It was most encouraging to see these talented young men devoting their lives to the service of God and man. The final night of the campaign was particularly blessed of God for two reasons. The first was that as soon as the appeal was made thirteen people raised their hands almost at once. The second was the number of people crowded into our church; never before have there been so many. The Rotherham assembly lives in a revival atmosphere, but these two young men kept up the tradition, and so great was the blessing that as each meeting ended the next was eagerly anticipated. The Lord gave us very good measure not only in the campaign, but also in the Easter Convention which followed it. We had with us on that occasion five of the students from the Elim Bible College. They sang, testified and preached, and were a real source of inspiration to old and young alike. In fact, the feeling here is that the Elim work will see greater things if these young men are a sample of those who will one day be in charge of the churches.

—H. Godley.



Pastors Lewis and Biddle, and Ken Williams,  
with section of congregation.

Photo by courtesy of the *Rotherham Advertiser*.

## ANNIVERSARY AND CHILDREN'S CAMPAIGN AT DELANCEY.

With the sun streaming through the windows and a packed congregation singing the hymn, "Tell me the old, old story," the children of our Sunday school marched through the church and on to the platform for the occasion of their annual anniversary. Pastor Ian Moore of Yeovil (Uncle Scissors to the children) was the guest speaker. After each child had rendered their respective items Pastor Moore kept them highly interested by telling them stories and cutting out paper patterns to illustrate their meaning. It was an enjoyable service for both parents and scholars.

After the anniversary followed a four-day campaign for the children, once again led by Pastor Moore. In contrast to the previous day it was raining hard, but out came the children just the same. It was a great joy to see the church full of children from the area, and amongst them twenty-five who were not attending any other Sunday school.

The second night saw an even greater crowd. Extra seats were put down the aisles; they sat on the stairs and on the window-sills. As an added attraction for Wednesday, Pastor Moore cut a hole in a post card and passed through it (no trick, it happened in actual fact). On the final night, much to the children's delight, Pastor Moore wrote in fire to illustrate his talk. "Deep and Wide" was the theme chorus throughout the week. Competitions were held each evening and prizes were awarded accordingly. It was a joy and a delight to see the numbers rise each evening; on the final night there was 170.

We do thank God for answered prayer in this direction. Blessing has been felt not only by the Sunday school staff, but all those who have the work of God with the children at heart. We also had the joy of seeing quite a number give their young lives to the Master. Pastor Moore gave of his best to make this week successful, and has been appreciated by both young and old. We praise and thank God for His goodness, and feel sure He has started a work among the children which He will complete in His own good time.

—Jean LePage.



## Children's Strip

Conducted by PAUL SERVICE

### The Wise Man of The Mountain

Hello Boys and Girls,

I was reading a fable the other day about a wise man who lived all alone in a cave on the mountain side. People came from far and near to ask him questions and always he gave them the right answers. However, there was a young lad who thought he would catch the wise man out. He decided to snare a bird and, holding it alive in his hand, ask the wise man whether it was alive or dead. If the wise man said it was dead he would open his hand and let the bird fly away; if he said it was alive, he would give the bird a quick squeeze in his hand and kill it, and would then open his hand and show the wise man that it was dead. No matter what the wise man said he would catch him out. So one fine day he caught a bird and carried it along with him to the wise man's cave. "Mr. Wise Man," he said in a cunning tone, "I have a bird in my hand, can you tell me whether it is dead or alive?" The wise man looked at the boy and replied, "It is whatever you want it to be."

Boys and girls, your life can be whatever you wish to make it. Do you wish to grow up to be a good, noble, honest, pure man or woman? Then it all rests with you. Give your heart and life over now into the keeping of Jesus Christ and He will help you to be what you want to be.

Good-bye and God bless you,

PAUL.

### ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the house. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

## Elim's Eventide Home

AT EASTBOURNE

The past year has been one of great progress in Elim, including the opening of an Eventide Home for Elim's aged members. A large house not far from the sea, with bright airy rooms, has come into the possession of Elim for this specific purpose. Miss Green, a dear Christian sister, who has had a great deal of experience in work of this kind is in charge.

Our aim in opening this home is to provide a safe and happy shelter in an atmosphere of Christian fellowship, for those who are nearing the end of life's journey. Elim's Eventide Home provides a home in the truest sense of the word for those who have no home of their own, or relations who are in the position to care for them. The movements of the residents are unrestricted, and Eastbourne offers so much to make life pleasant. There is a beautiful sea front, lovely flower gardens, rich fellowship at the Elim Church, and congenial Christian companionship in the home, where every comfort is provided for its occupants.

We believe many hesitate to apply for admission because they cannot meet the cost, and are unaware of the fact that if one does not possess sufficient income or capital they are asked to pay only in accordance with their means.

If you are interested write for further particulars to the Secretary, Elim Church Headquarters, 20, Clarence Avenue, London, S.W.4.

### ARE WE NEARING THE END?—Continued.

four realms, namely, (1) the political; (2) the military; (3) the economic; and (4) the religious. No man in world history has ever attained to that supremacy. Whether these events will be in your or my lifetime or not, whether we will see the darkening shadows, or see the reign of the Antichrist, I am not prepared to say; but I do know every sign points to the end of this present dispensation, to the end of our age. When that day dawns and we reach the end of this dispensation and our civilization, and the Antichrist and False Prophet take over for a time, woe betide any man in that day who doesn't know Jesus Christ!

There is only one place of safety, and that place is in the Rock, Christ Jesus. If you are not sheltered in the Rock, there is no shelter whatsoever. You must decide now. I beg of you, "Flee from the wrath to come" before it is too late. If not, you must not only be at the mercy of the Antichrist, but of the final wrath of Almighty God Himself.



**O**UR LORD spoke these stringent words when He was living on the crest of a great wave of popularity. Huge crowds followed Him, "insomuch that they trode one upon another." The majority followed from motives of personal advantage, anxious to receive physical and material blessings, thinking He was travelling towards Jerusalem to be crowned King as a prelude to His destruction of Roman domination. At this precise moment comes these challenging and searching words. It was almost like a fierce wind that blew across that crowd, winnowing them. Jesus was not only winsome in His appeal, but He could be as keenly searching as an east wind.

### I. THE CHALLENGE OF CHRISTIAN DISCIPLESHIP

Here is a challenge we cannot ignore or possibly evade if we are Christians, for it is addressed to every one who names the name of Christ. Three times our Lord repeated the solemn phrase: "Ye cannot be My disciple" (vv. 26, 27, 33). One cannot read these trenchant words without trembling and asking oneself the question: "Am I truly a disciple of Jesus Christ?" Many come to Him in their need and gladly take **life** from His pierced hands, but stubbornly refuse to take **law** from His authoritative lips. He is hailed as **Saviour**, but ignored as **Sovereign**, and yet each claim is presented with equal force in the Scriptures.

(i) The Master makes it crystal clear that **we cannot be His disciple if we put human affection before Him.**

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14 : 26). These are strong words and they should not be watered down in such a way that their essential meaning is lost. The verb "hate" here means **to love less**. An illustration of this principle occurs in our Lord's life. He was teaching the people, and His mother and brethren desired to speak with Him. They thought that they had a prior claim upon His person because they were related to Him by the common tie of humanity, and being of the opinion that He was going too far in His outspoken reproofs of the Scribes and Pharisees they made an attempt to control

and check His work. In His reply: "Who is My mother? and who are My brethren?" our Lord, whilst not inferring for a moment that natural relationships which involve certain duties may be neglected, clearly indicated that spiritual relationships embracing devotion to God and His cause are above them, and that when the two clash the latter must of right prevail. In other words, loyalty to Christ must come before the highest and finest and noblest loyalties of earthly love.

(ii) **We cannot be His disciples if we put self before Christ.**



# CHRIST

By H.

"Whosoever doth not bear his cross and come after Me, cannot be My disciple" (Luke 14 : 27). It was not an uncommon sight in those days to see a condemned criminal carrying his cross to the place of crucifixion. That man's life was no longer his own. He must answer the claims of a violated law by laying down his life. The Christian is summoned to carry his cross. What is meant by this cross? Some have interpreted it as the "cross of sickness," or the "cross of diversity," and although these are burdens which we may have to shoulder at some time or other, this is not the true meaning here. Paul, writing to the Corinthians, provides us with the correct answer: "I die daily" (1 Cor. 15 : 31). And again: "I am crucified with Christ" (Gal. 2 : 20). That is to say we must begin each day with the resolve, for-

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tified by the power of the indwelling Holy Spirit, to put the claims of Christ before the dictates of the self-life. "Let a man deny himself," said Christ. Or reverting again to Pauline language: "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6 : 6, R.V.). When Christ died, He did not die alone. Our old unregenerate self died with Him on Calvary. It is for us to believe this fact, and to act accordingly.

(iii) **We cannot be His disciples if we put life itself before Christ.**

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# THE COST OF CHRISTIAN DISCIPLESHIP

**Whoever doth not bear his cross, and come  
behind Me, cannot be My disciple" (Luke 14 : 27)**

**W. HAYNES (Minister of Elm Church, Croydon)**

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"Whoever be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14 : 33). Life is comprised of varied interests, but all these interests must be subordinated to Christ and His kingdom. Here then is the challenge of Christian discipleship. Christ must be supreme in the realm of our affections. We are called to love Christ above all earthly loves, above the love of self and above life itself. We cannot be a disciple and have a divided heart.

A challenge like this produced an immediate reaction in the minds of His hearers. They had been attracted to Him and the majority perhaps admired the ideals of the kingdom. But now there came upon their faces a look of perplexity and protest. "But surely these terms are too severe," they reasoned within themselves. "Can't they be made less austere? Is it not possible to follow this Man without being too serious about it? Can't we continue to admire Him and rejoice in His power without committing ourselves so irrevocably?"

## II. THE SEVERITY OF CHRISTIAN DISCIPLESHIP

Jesus, perceiving this mental reaction, went on to show why His terms of discipleship are so severe.

He employed two familiar illustrations to explain the reason. In the first illustration He told the story of a builder estimating the cost of building a tower before going ahead to build it. In the second He describes a king confronted with an impending war consulting his advisers to see whether his military resources are strong enough to resist the enemy (Luke 14 : 28-33). Then Jesus applied the meaning. Unfortunately the Authorised Version gives a misleading translation of the original Greek text. It reads: "**So likewise** whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," and the inference is that we should sit down and count the cost before enlisting as a disciple. But His teaching in this passage of scripture is that **He has counted the cost**. The Revised Version makes this clear. It reads: "**So therefore**" instead of "So likewise." Elsewhere our Lord bade men sit down and count the cost, showing how He distrusted mere emotionalism, for a fit of fine feeling is not going to carry a man through the Christian life. It will need a fixed, devoted and consecrated will. But here He is saying that just as a builder counts the cost before commencing his building programme, and the king weighs his military resources before declaring war, so He has counted the cost of His great enterprise, and the terms of discipleship are necessarily severe because He requires certain qualities of character in His followers if they are to cooperate with Him in a successful and victorious enterprise.

During the last Great War the High Command urgently needed Commandos to carry out military operations of a highly dangerous nature, requiring men of exceptionally strong physique and rare courage. The High Command counted the cost of their plan and laid down terms for specialised training. The rules of training were intensely severe, but in the very nature of the case they could not be altered because such fighting demanded men with an exceptional degree of physical fitness and bravery.

(Continued on next page)



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## Women's Column

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By  
Gladys Gorton

### BED-MAKING

"What do the best housewives in Britain dream of? A trouble-free kitchen? Ideal heating? The latest labour-saving gadgets? (I would like the lot, wouldn't you?) No—"a good soft bed," so the paper informs me. Finalists in a British housewives' competition decided on this. I think they were very sensible. Somehow I feel that I would have decided upon the same thing, for a good comfortable bed is more beneficial than all the other afore-mentioned things, because if one is rested in mind and body one can cope with the work of the everyday.

I'm fond of my bed and sometimes say: "Bed, I hear you calling me." You know, we spend a third of our life in bed, that is, if we enjoy general health. When you are physically and mentally tired, it's a lovely feeling to tumble into bed and feel it "upholding and resting you." It makes me think of "The Everlasting Arms," and the words of our Saviour: "Come unto Me all ye that are weary . . . and I will give you rest." But do we rest in His love the same as we abandon ourselves to our bed?

Bed-making, however, is a different aspect entirely. This can be so tedious and time taking. Someone I know once said to me: "I have fourteen beds to make every day (she had a guest house). That means I make the beds 98 times a week, 392 times a month, 4,704 times a year. Whooh! When I thought of it I nearly had a heart attack, so I decided to just keep at it, one by one." Wise girl.

What about the poor nurses? If there are thirty beds in a ward they will make sixty beds a day. I'm not working that out, how many they will make in a year. I hear the clock ticking behind me, and I don't suppose it has ever bothered itself about how many "ticks" it makes in a day. I'm not going to work this out either. Perhaps a mathematician reading this will work it out instead.

All this reminds me of a story I read about a new clock which was brought into the home. When it heard the sounds of the steady ticking of the grand-

(Continued on page 396)

### COST OF CHRISTIAN DISCIPLESHIP—Contd.

Look again at Christ's two illustrations. The first illustration is a figure of construction, building a tower; the second is a figure of warfare, fighting a battle. **Building** and **fighting**. The former is constructive, the latter is destructive. Jesus Christ is declaring His purpose in the world. He was here for building and for battle. This dual purpose is revealed in His reply to Simon Peter: "Upon this rock I will build My Church; and the gates of hades shall not prevail against it" (Matt. 16 : 18). He had come to build the glorious edifice of the Church composed of lively stones, saved and saintly spirits, once gross material, dead as stones, but now, by contact with Himself, made alive unto God. Against this constructive purpose was arrayed all the destructive might of hell, but as Jesus Himself declared, Satan would not triumph; in fact, He would carry the battle to the gates, and even death itself would not destroy His eternal purpose in His Church. To effect this redeeming purpose He must have resources and men upon whom He could depend.

In the Old Testament we see Nehemiah and his fellow-workers labouring together building the walls of Jerusalem. In one hand they held a trowel, a tool for building, in the other, a sword, a weapon for warfare. The wall was erected against continuous opposition. To win through, Nehemiah needed workmen who would persist against all odds.

The very nature of the Lord's great enterprise requires disciples of the right quality. Quality is always the thing that counts in the Church of God, not quantity. The Master desires followers He may liken to salt (v. 34). Salt is an element which affects all it touches; it is positive in its influence.

### III. THE CALL OF CHRISTIAN DISCIPLESHIP

He is calling you to follow in His footsteps. Such a life is costly. To be His disciples indeed we need the Spirit of Jesus to fill our lives. Paul, an ardent disciple of Christ, a prisoner at Rome, solicits the prayers of the Philippian Church. "Pray," he pleads, "that I may have an abundant supply of the Spirit of Jesus." We cannot follow the Master in our own strength, but only as we allow His Holy Spirit to take full possession of our lives each day.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar,  
Who follows in His train?"

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### E.Y.M. "YOUTH CHALLENGE"

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Order immediately from Elim Publishing Co.,  
Ltd., Clapham Crescent, S.W.4.



# Music and Radio Review



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

## ADDITIONAL IBRA BROADCASTS

On Sundays, 30th June and 7th July next, IBRA radio will be broadcasting excerpts from recordings made recently at the Festivals of Male Voice Praise in the Royal Albert Hall, London. These transmissions will be on medium wave 321 metres and will be heard from 10.45 to 11 p.m.

\* \* \*

The third Christian Music Conference recently held in London was an outstanding success. Bridewell Hall proved too small to accommodate the large numbers attending. Those taking part included the Rev. Owen Thomas of the London Bible College, Mr. Robert Harkness, the song writer of world-wide repute, Mr. Edwin T. Shepherd, conductor of the London Emmanuel Choir, Mr. Bernard Norris of Elim Headquarters staff, and Heather Olford. The Conference chairman was Douglas B. Gray. The next Conference is booked for Saturday, 12th October, 1957. Write us for further details.

\* \* \*

The visit to Cambridge of the London Crusader Choir attracted great crowds. Supporting them was a massed Male Chorus of one hundred voices. The previous week the choir were at Oxford Elim Church, and also visited the prison.

The B.B.C. Television of the London Crusader Choir with Frank Boggs, the young American evangelist, has brought many expressions of delight. The programme of Gospel songs, hymns and spirituals, presented the message in such a way that could not fail to arrest the interest and challenge the vast population of viewers. Into the homes and hearts of so many came the message of God's grace and saving grace. An off-the-air recording was made and adds to the Elim music library at headquarters. It is well worth-while hearing.

\* \* \*

The Free Trade Hall, Manchester, resounded with enthusiastic singing as the united Elim Crusader Choirs from the Northern Presbyteries contributed their fine Gospel songs and melodies. Two great meetings were held, and following the ministry of The Word, given by Pastors Ken Matthew and John Thiessen, many made their way to the counselling room, following their public decision for Christ. Fine accompaniments were given by Ronald F. Cooper at the electronic organ and William Hall at the piano.

## CHURCH NEWS FLASH—Continued.

### ELIM DELANCEY CHURCH WOMEN'S RALLY

May 5th and 6th were the occasion of the Sisterhood Annual Rally, which was a very blessed time to our hearts. On the Sunday evening members of our own Sisterhood took part in rendering various items. We were privileged to have Pastor L. Lambert of Kidderminster in our midst, and he was the guest speaker over the week-end, his messages being soul-searching and inspiring. On the Monday afternoon a great gathering of members from other Sisterhoods

(Continued on page 399)

## ELIM RADIO BROADCASTS

### IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

June 25th, 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

June 26th, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life."

Speaker: **Pastor R. Jones** (Bristol)

Subject: "What Jesus came to do"

Musical items include a Piano Solo from Neville West, Ted Kingham, singing: "Why should He love me so," "Sometimes when thinking of Jesus," and "What shall I give Thee" sung by Pastor F. Asher (Sunderland).

MEDIUM WAVE: 321 metres

June 27th, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life."

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

Subject: "The conquest of fear"

The soloist is the renowned American Gospel singer Vep Ellis, who sings: "He's never been away" and "I believe that there's a God."

SUNDAYS

June 30th and July 7th, 1957

10.45—11.00 p.m.

Excerpts of recordings made at the Festivals of Male Voice Praise in the Royal Albert Hall, London. Conductor: Douglas B. Gray. Organist: Ronald F. Cooper.

Broadcasts from the Elim Radio Studio, London.

Programmes produced by Pastor Douglas B. Gray.

Friends wishing to join the IBRA Listeners' 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.



## The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Eldin Corsie.

**SUNDAY, June 23rd.** Acts 7: 17-29.

"The patriarchs . . . sold Joseph into Egypt: but God was with Him" (v. 9).

Stephen shows the flowing stream of God's grace. He traces its windings from Abram's call, past the burning bush, Sinai, the Red Sea, and the Temple, until it finally reaches the footstool and the throne of God; and there, after all, the astonished traveller finds that he has arrived at the feet of Jesus (vv. 49, 52). This section deals with Moses, the second deliverer of Israel. Like the first—Joseph—he begins his work in Egypt, is rejected by his brethren, and suffers for the truth. Moses was indeed fair in God's sight, but Christ towers above Moses as Mount Everest over a mole-hill.

**MONDAY, June 24th.** Acts 7: 30-43.

"I am the God of . . . Abraham . . . Isaac . . . Jacob . . . Moses" (v. 32).

Stephen ends his argument by offering four illustrations of the law of the second chance. Moses was rejected at his first coming to his brethren, but the second time he was welcomed (vv. 27, 36). After the exodus, Moses was refused a second time, but another saviour was sent, and Joshua (called Jesus in verse 45) led the people into Canaan.) The first dwelling-place of God, the Tabernacle, was desecrated by Israel, but God gave a second sanctuary, the Temple of Solomon. God has sent a new Deliverer and Leader, One whose body is God's temple. Now, asks Stephen, will you run true to type in this final crisis of your history? The descriptions of Moses in this chapter are fulfilled in Christ.

**TUESDAY, June 25th.** Acts 7: 44-60.

"Jesus is standing on the right hand of God (v. 56).

Stephen asserts clearly, and by quoting the Old Testament, that a man-made temple is not God's real dwelling-place. God is present everywhere. In conclusion, he fearlessly asserted that a wrong attitude to the messengers, the Word and the Spirit of God had been the repeated sin of Israel. It was not surprising, therefore, that they had betrayed and murdered God's righteous Servant. Even the Law in which they boasted they had not kept. So Stephen gave his witness, and sealed it with his blood. His last words were wonderful—and very like some of his Master's. With verses 56, 60, 59 compare Luke 22: 69; 23: 34, 46.

**WEDNESDAY, June 26th.** Acts 8: 1-13.

"There was great joy in that city" (v. 8).

Following the death of Stephen, Saul became the spear-head of a new outburst of persecution (vv. 1-3). Scattering the disciples meant the scattering of the Word of God (v. 4). We see Philip the deacon going down to Samaria. He preached Christ unto the people who had heard of Him before (John 4: 28, 29). No doubt the revival in that city was due not only to the preaching of Philip, but in part also to the witness of the woman of Samaria. Philip's ministry of preaching and healing brought "great joy." Verse 9 begins with the significant word "But." No work of God continues long without the counter-attack of Satan. What use Satan can make of a professing Christian who is not also a "possessing" believer!

**THURSDAY, June 27.** Acts 8: 14-25.

"They . . . testified and preached the word of the Lord" (v. 25).

Peter and John were sent from Jerusalem to see this revival movement for themselves. Through their ministry the Holy Ghost came upon the Samaritan believers (vv. 14-17). Verses 18-24 confirm yesterday's inference that Simon was not a true believer. We are not told that Peter was able to respond to Simon's request for prayer, and it seems Simon was in no position to pray for himself (vv. 22-24). The whole story is a salutary warning against the temptation which the Devil seeks to bring to us all—the temptation to serve God for the sake of service, or for the sake of effect or show. John and Peter fulfilled the Lord's commission concerning Samaria (Acts 1: 8; 8: 25).

**FRIDAY, June 28th.** Acts 8: 26-40.

"Philip . . . preached unto him Jesus" (v. 35).

All the stories of conversions are interesting, and this one is no exception. Philip was sent away from the thriving work in Samaria to seek one solitary soul in the desert, but that one soul was to bring the Gospel yet nearer to the Gentile world. The Eunuch was poring over the Septuagint version of Isaiah 53, but was lost in the maze of uncertainty. Now the written Word is followed by the living agent. Philip began at once to preach Jesus. God will lead you to the seeking soul. The journey was well worth while; the Eunuch was soundly converted. If God sends, the journey is always fruitful.

**SATURDAY, June 29th.** Acts 9: 1-16.

"Lord what wilt Thou have me to do?" (v. 6).

The last chapter ends with a man going on his way with a Bible in his hand and Jesus in his heart. This chapter tells of a man going on his way with a letter in his hand and murder in his heart. God stood between the designs of this man and the city where the persecutions were to be carried out: He stood in Saul's path just outside the city gates. Saul was arrested by a light and a voice. The Jesus he thought to be an impostor now came before him in the light that spoke of His Godhead. He saw the sight that Stephen saw; his surrender was absolute. Stephen had not died for nothing; now he was to live again in the Saul of Tarsus. Remember the letters he carried. Yes, he was now carrying to Damascus letters authorising his own arrest. How quickly the tables can be turned by God!

### WOMEN'S COLUMN—Continued.

father clock, the chiming clocks, the cuckoo clock, and the alarm clock it was alarmed. "Oh dear, I shall never be able to tick as long as you. You must have been doing it for years," it cried. "Don't worry, little man," said grandfather clock. "All you need to do is to take one tick at a time, then you will be able to tick as long as we do."

Lesson from bed-ticks and clock-ticks: "When you feel that you can't hold out, take a tick at a time." This will save you from developing into an erratic, hectic, and frantic, drastic, romantic, dramatic, neurotic, fanatic.

**P.S.—Many thanks to those of you who have sent to me "old gold and silver" for the Missionary cause.**

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

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

## RECORDS TO BE SMASHED

**R**ECORDS? Ugh!" A common comment among slothful business men. The business man who uses records, without the records using him, soon reaches the top. This may be applied to Sunday school work.

**Why use records?** They are not for casual interest, nor to satisfy a statistical appetite. There are four reasons for their use.

1. To enable the teacher to **know** the pupil. To assist you to teach the truths of God's Word you must have life-pictures of your scholar in your mind. His name, age, address, birthday are the basic parts of your information. However, you must go beyond those elementary points. With whom does he live? If not his parents (are they both alive?), the names of his guardians and others living with him (brothers and sisters in particular). Are his parents, or guardians, Christians? Do they belong to a church? You will need to know any problems of the scholar's background which may involve him physically, mentally, socially and financially. Needless to say, this information is derived during casual conversation and not through printed forms!

The scholar's spiritual experiences should interest the teacher. His Sunday-school history is another important item. Who is his day school teacher? Where is his school? What subjects interest him most? Then on to the everyday out-of-school activities. Does he attend week-night youth meetings? What sort of friends does he have? In brief, the counting of pupils and pennies is not enough; you must know your scholar.

2. To **retain** the scholar. The importance of this cannot be over-emphasised. Great schemes to introduce new members to our schools become worthless if those members are not retained. An attendance record of each scholar is indispensable, with immediate action upon the information served. "Every

scholar every Sunday" must be our aim, and a record of their attendances is the means to this end.

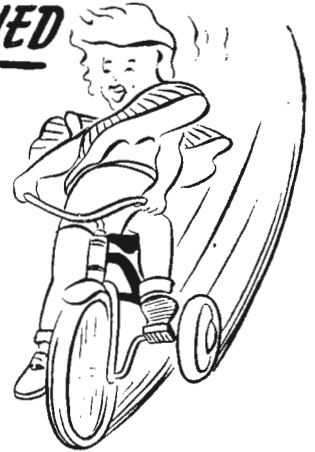
Methods of following up absentees are another subject. Briefly we would mention (in order of preference): a personal visit by the teacher or a specially appointed absentee visitor; teacher's letter; "telegram"; illustrated postcards. The "telegram" and postcards may be obtained from Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

3. To **record progress**. Records should include attendance marks, and where possible a record of punctuality, whether or not the scholars brings his Bible and offering. The older scholars may be given marks or points for church attendance and if he has studied the Sunday school lesson Scripture portion during the previous week.

This form of recording is to encourage progress. You may have to persevere over a period of many months in training your scholars to respond to each of the points. Competition is one form of stimulant, achievement is another; never play down the failures, but rather play up the victors, which will serve to provoke the indifferent and careless to better progress.

Here are suggested points arrangements for junior and senior. Maximum points, ten.

	Junior		Senior
Attendance	... 4 points	Attendance	.. 3 points
On time	.. 2 points	On time	.. 1 point
Memory verse	.. 2 points	Scripture Lesson	
Bible	.. 1 point	Studied	.. 2 points



Junior	Senior
Offering . . . . . 1 point	Offering . . . . . 1 point
	Church attend- ance . . . . . 2 points
	Bible . . . . . 1 point
----- 10 points	----- 10 points

4. A **target** for the term. There should also be a school graph recording the aggregate attendance figures each week, and placed in a prominent position for everyone to see. If this is prepared for one term's progress the scholars may see which way their school is proceeding, provoked to progress by the target position marked boldly in a contrast colour.

**Who is to keep these records?**

**And what equipment is required?**

Two important questions. It is easy to commence a scheme, but its maintenance must also be remembered.

(1) To know the basic details of the pupil's background as outlined, a registration card should be completed when he joins the school. The secretary should complete the card when allocating him to his class.

(2) and (3) A class record book and monthly points sheet are here necessary. The monthly points sheet will show the name of each scholar with columns for

the respective items you decide to include in your scheme. The total number of points gained each week should be transferred to the class record book, which is used for the year, whereas the M.P.S. can be filed.

It is a simple matter for each school to provide its own M.P.S. with the aid of a typewriter and duplicator. These records to be maintained by the class teacher.

(4) The target for the term requires a school progress chart. If there is no person in the school able to draw the simple outline necessary (numbers of scholars vertical, and weeks shown horizontal) a poster writer will do this for a small charge. The graph should be at least 40 inches wide by 30 inches, but if possible larger than this size.

The superintendent should be responsible for totaling the attendance figures and completing the record.

(5) Finally, there must be the minister's record. This should include the names of the Sunday school staff and such personal details as are relevant to their work. To the minister, progress reports should be submitted monthly, and scholars requiring his attention brought to his notice.

\* \* \*

LET US COUNT OUR LAMBS, AND SEARCH FOR THE STRAY



# *It will be a great day*

This year's—

## **National Youth Rally Day**

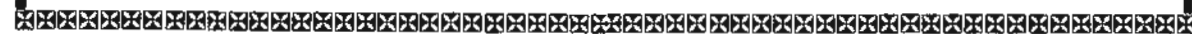
—SATURDAY, 28th SEPTEMBER—

Here are some of the features—

- Guest speaker : **KEN MATTHEW** (Outstanding Elim Evangelist).
- Tunes and Testimony : **PIERRE VAN WOERDEN** (Geneva—Youth Evangelist and brilliant musician). He will bring and play his own Hammond Organ, and tell of his conversion whilst a member of the Dutch Underground.
- Choral items : **SPARKBROOK ELIM CHOIR** and **ELIM MALE VOICE CHOIR** (the latter is being formed by Douglas B. Gray for this rally).
- Rally Leader : **J. HYWEL DAVIES** with **GEOFF COOPER** at the Compton Electronic Organ.

6.30 p.m. Rally at **KING'S WEIGH HOUSE CHURCH**, Duke Street, London, W.1.  
(1 min. from Selfridges, Oxford Street)

3.00 p.m. Rally at **Hyde Park** (Speakers' Corner).



# COMING EVENTS

(Please pray for these services)

**BANBURY.** June 25. Elim Church, Newlands. Special visit of Mrs. Morrison (Kingstanding, Birmingham), 7. Items by Banbury Sisterhood. Convener: Mrs. Clarke.

**BANGOR,** N. Ireland. July 6-21. Elim Church, Southend Road. Annual Summer Convention, 11-13 (11th 8 p.m., Welcome Service), 3 and 6.30. Guest speaker: Rev. Ben. Crandall (New York). Rev. B. Crandall will conduct special services from July 6-21. Convener: Pastor G. Wesley Gilpin.

**BELFAST.** June 15-30. In the Big Tent, York Street. Revival and Divine Healing Campaign. Sun. 8.30. Week-nights 8. Healing services Sun. and Wed. 3. Conducted by Evangelist Fred Squire and Party

**BIRMINGHAM.** June 22. Botanical Gardens. 3 and 6.30. Guest speaker: The President, Pastor J. Smith. Plan to come.

**BIRMINGHAM (Kingstanding).** June 16 and 23. Dulwich Road School. Two Special Sunday School Anniversary Services. 16th, 6.30, Pastor G. N. Backhouse, and 23rd, 6.30, Pastor R. J. Morrison. Singing and items by Sunday school scholars and Bible Class.

**BIRMINGHAM (Langley Green).** June 23. Elim Church, Mount Pleasant. Sunday School Anniversary. 2.45. Mr. J. Waterhouse. 6.30, Pastor D. E. Dean. 30th, 6.30, Teacher's night.

**BIRMINGHAM (Sparkbrook).** June 23 and 30. Elim Church, Golden Hillock Road. Sunday School Anniversary Services. June 23, 11. 3 and 6.30. Speaker: Pastor Eldin Corsie (Newquay). June 30, 11. 3 and 6.30. Speaker: Pastor Joseph Smith (Belfast), President of the Elim Churches. Singing and other items by the Sunday school scholars and the Bible Class.

**CHESHAM.** June 22nd. North London Presbytery. Business Session at 2.30. Presbytery Rally at 6.30 to be held in the Broadway Baptist Church (close to Elim Church). Speaker: Pastor John Lancaster.

**CLAPHAM.** From July 6-11. Elim Central Church, Clapham Crescent, S.W.4. Anniversary of opening of new church. Sat. 7. Sun. 6.30. Week-nights 7.30. Special speaker: Rev. Herbert Lockyer, D.Litt., F.R.G.S.

**LEYTON.** June 23. Elim Church, Vicarage Road. Visit of converted actor Mr. John French, 6.30.

**LOUGHBOROUGH.** June 29-July 1. Elim Church, True Lovers' Walk, Brown's Lane. Sunday School Anniversary Services. Sat. 7.30. Convention Service. Sun. 10.45. Breaking of Bread; Sun. 2.30 and 6.30. Mon. 7.30. Anniversary Meetings. Preacher: Pastor T. E. Francis (Wigan).

**PONTARDULAI.** July 13-27. Beulah Hall, Alltiago Fields. Forty years of Pentecostal witness. Annual Church Anniversary Convention. Sat. 3 and 6.30. Sun. 11. 2.30 and 6. Week-nights 7.15. Speaker: Pastor L. W. Green (Bradford). Presbytery support welcomed. Convener: Pastor Ken Smith. (Refreshments between Sat. services).

**ROMSEY.** June 22. Elim Church, Middlesbridge Street. Portsmouth and District Presbytery Rally, 7. Reminiscences of Pastor James Goreham by Pastors E. C. W. Boulton and James McAvoy.

**SANDIACRE** (Notts.). June 22-July 4. In tent, main Derby Road. Campaign conducted by Pastor A. J. Chuter. Sun. 6.30. Mon.-Sat. 7.30. Sun., Wed., Thurs. 3. Sunshine corner. Mon.-Fri. 6.30.

**SOWERBY BRIDGE.** June 22. Elim Church Willow Street. Rally, 6.30. Special speaker: Pastor H. Fisher (West Bromwich). Items from Male Voice Choir (Bradford). Convener: Pastor J. Gardiner.

**WORCESTER.** June 23. Elim Church, Lowesmoor. Sun. 11 and 6.30. Visit of President, Pastor Joseph Smith. Convener: Pastors Ken Matthew and Mervyn Thomas.

June 30. Sunday School Anniversary. Sun. 11 (preaching). 3 and 6.30. Items by Primary and Senior Schools. President: Mrs. Floyd Agar (Malmesbury).

## SUNNY BLUNDELL TOUR

June 29-July 4, Pontypridd. 6-11. Hove. 13-18. Caterham. 20-25. Coulsdon. 27-Aug. 1. Glasgow.

## EVANGELIST EDDIE SMITH'S TENT TOUR

### OF CORNWALL PRESBYTERY

June 29-14 July, Bodmin. 20 July-4 Aug., Truro. Aug. 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

## MRS. W. N. HAWLEY'S TOUR

Mrs. W. N. Hawley, Elim missionary (on furlough from South Africa) will visit the following churches:

June 22-23, Rayleigh. 30, Becontree. July 10, Dunmow. 11, Malden. 12, Tollesbury. 13, Yarmouth. 14-15, Lowestoft.

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## ANNUAL ACCOUNTS AND BALANCE SHEET

The annual accounts and balance sheet of the E.F.G.A. for the year 31st October, 1956, are now available and are obtainable, price 6d. (by post 8d.) each, from the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4.

## ELIM WOODLANDS

OPEN TO VISITORS

July, August and September

Apply to—

Mrs. J. T. Bradley  
30, Clarence Avenue,  
Clapham Park,  
London, S.W.4.

## CHURCH NEWS FLASH—Continued.

on the island gathered with us, and took part in the service, at which Pastor Lambert again ministered the word. Everyone received a blessing, after which 120 women sat down to a set tea, which willing hands had been preparing behind the scenes.

Thus ended another year's rally, and we believe God's touch was upon all the meetings. We give Him all the praise.

—J. A. McClean.



## Classified Advertisements

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

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

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

### BOARD-RESIDENCE, ETC.

**Barmouth.** Talybont.—New 4-berth caravan; end kitchen, flush toilets; few yards sea. All dates. Stanton, 79, Cooksey Lane, Birmingham 22c C.543

**Bournemouth.**—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

**Cornwall.** Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. 'Phone 2526. C.468

"**Croylands**" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court, and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands," Isca Road, Exmouth. C.532

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**Exmouth.**—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure, and grand fellowship; near sands; views over Torbay; excellent food; organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages. Full-time Christian workers accepted in June at £3 10s. 0d. "Haldon Court," Douglas Avenue. C.533

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**Torquay.**—Welcome to warm Pentecostal fellowship. Comfortable Christian home; excellent food; near sea, shops, assembly. Few vacancies June and September. Mrs. Bawtree, "Bethany" 14, Sherwell Lane, Chelston, Torquay. Phone 65555. C.541

### BIRTHS

**Juliff.**—On May 15th, to Mr. and Mrs. (Anita) Juliff, a daughter, Moira Patricia, a sister for Yvonne.

**Waller.**—On May 21st, to Mr. and Mrs. Waller, of Yeovil, God's precious gift of a daughter, Christine Mary.

**Karamadzanis.**—On June 12th, to Pastor and Mrs. John Karamadzanis, God's gift of a son, Paul John.

### MARRIAGES

**Ball-Tuton.**—On June 1st, in the City Temple, Hull, by Pastor H. Palliser; Gordon Frederick Ball to Patricia Sheila Tuton.

**Hadley: Knight.**—On June 8th, in Elim Church, Graham Street, Birmingham, by Pastor John Dyke: Joseph Hadley to Joan Knight; both Elim members.

**Street: Hurst.**—On May 11th, at Elim Church, Romsey, by Mr. Harry G. Fisher (Slough), assisted by Mr. Frank Dyer (Brazil); Thomas Frank Street to Eleanor Brenda Phillis Margaret Hurst.

### DEDICATIONS

**Manning.**—On May 12th, at Elim Church, Mountain Ash, little Dennise, daughter of Mr. and Mrs. C. Manning. Dedicated by Pastor W. J. Maybin. C.548

**Pendrill.**—On May 4th, to Betty and Charles Pendrill, of Ilford. God's precious gift of a daughter, Elizabeth Mary; a sister for Susan. Dedicated on June 2nd by Pastor T. H. Stevenson. C.549

### WITH CHRIST

**Magowan.**—On April 23rd, Mrs. Agnes Magowan, faithful member of Elim Church, Newtownards, for many yeears. Funeral conducted by Pastors P. J. Brewer and W. J. Martin.

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