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The

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**PASTOR B. J. HOPKINS, TOGETHER WITH PASTOR AND MRS. D. C. LEWIS
AT SOWERBY BRIDGE MISSIONARY WEEKEND**

editorial . . .

SAME ANVIL—DIFFERENT HAMMER!

COINCIDING with the 100th anniversary of the publication of Darwin's *Origin of Species* comes the prediction of Sir Julian Huxley, the famous biologist, that a new order of thinking will finally doom all religions to extinction.

"There is no longer," says Mr. Huxley, "either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought. . . . Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinised father figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority. . . . A religion of some sort is probably necessary, but it is not necessarily a good thing." Mr. Huxley also goes on to deny creation, saying that all resulted from evolutionary processes, "including our human selves, mind and soul as well as brain and body."

Here we have yet another example of the mixed and muddled thinking of so many evolutionists. Surely if religion is not necessarily a good thing it cannot be necessary, while if it is necessary how can it not be a good thing? Here is an attempt to reconcile the irreconcilable! Mr. Huxley must be aware, like so many other scientists and philosophers, that history has shown that the abandonment of religion by a community as a whole is invariably linked with declining social standards and moral decay. For perhaps the first time in human history this has been tried out on a vast scale—with results that can clearly be seen and indeed threaten the whole of civilisation at this very moment. Yet, in spite of the obvious conclusions to be drawn, Mr. Huxley, to-

gether with many of his associates, is unwilling to concede the moral failure and bankruptcy of such a system.

Then again, his confession of the existence of a soul is sadly at variance with insistence on materialism and the evolutionary process. Evolutionists of an earlier epoch would have categorically denied the existence of the soul, maintaining that man was matter and only matter. Today, research into the mysteries of extra-sensory perception has made many more cautious in denying the existence of anything beyond matter. Yet if man is simply the end product of evolution, derived entirely from matter, where does Mr. Huxley's soul come in?

Predictions of the doom of religion, the total rejection of the Bible and the like have been made many a time in the last century or two. Yet today, even inside an avowedly atheistic state like Russia there are millions of believers, and churches that are still open are crowded to the doors, while the Bible still maintains its place as the world's best seller, translated into over 1,000 different tongues. The anvil of God's Word has worn out many a hammer of criticism in its day, nor need we fear the imprint of newer hammers. They too are doomed to the very fate to which they would consign God's Word.

Many words have been spoken and written concerning the supposed conflict between science and religion. Yet the facts of science and its true discoveries have never been and will never be in conflict with the true understanding of the revelation given in God's Word.

That is not to say that we expect to make the Bible our textbook of geology, for its reference to such matters is merely incidental to its main purpose—to reveal God's will to men and lead them to serve and worship Him. Yet, after twenty centuries and more, its message still meets the need of the human heart, while included among those who read its pages and accept its teaching are men of the greatest intellectual capacity. Which is more than can be said of the writings of the evolutionists of that period!

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THE ELIM EVANGEL

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REJOICE

“Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand” (Philippians 4:4,5).

HERE we are commanded to rejoice in the Lord always, but to control the manifestation of that rejoicing, remembering the proximity of the coming of the Lord Himself. We can express it this way: exultation, moderation and expectation.

EXULTATION

“Rejoice in the Lord.” What is it to rejoice? One dictionary defines it thus: “To gladden, make joyful, make merry, be delighted.” These are terms of lively emotion and exuberant enthusiasm.

Some people claim that they can rejoice quietly, solemnly and sedately. Can they? Or, more important, do they?

We will consider the exact meaning of some of the words translated “rejoice” in our Bible.

Psalm 13 : 5 : “My heart shall rejoice in Thy salvation.” Here the word “rejoice” means “to spring about.” Does your heart leap for joy when you think of salvation? That is rejoicing.

Habakkuk 3 : 18 : “I will rejoice in the Lord.” In this case the word “rejoice” is “exult.” This is the excessive joy of triumph. It is the cheering of the victory parade.

Psalm 20 : 5 : “We will rejoice in Thy salvation.” The word “rejoice” here is “cry aloud.” When the religious traditionalists of Jesus’ day complained at the noisy enthusiasm of the multitude of His disciples who yelled His praise in sacred abandon, He defended the excited rejoicing, saying: “If these should hold their peace, the stones would immediately cry out.” Yet some critics today would like us to be harder than stones.

Psalm 68 : 3 : “Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.” “Rejoice” here means “enjoy.” The verse can be paraphrased “Let them enjoy themselves before God, exceedingly enjoy themselves.”

Why have millions turned their backs on the churches? Because they have gone to church to be bored stiff by muttered prayers in an antiquated language, hymns sung at a funereal pace in a timid whisper to the tune the cat died of! And all that in a gloomy building. In fact, dry rot is not confined to the timber of many churches. How far this

is from true worship. We should enjoy ourselves when we worship Him.

Psalm 5 : 11 : “Let all those that put their trust in Thee rejoice.” In this instance the word “rejoice” is “shine.” What a picture of the rejoicing believer! Eyes alight with heavenly excitement, beaming smiles, transformed faces. Shining!

Psalm 16 : 11 : “In Thy presence is fulness of joy.” “Joy” here is better translated “mirth.” That is the emotion we find in the presence of God. Mirth is merriment, gaiety and laughter. It is an old English word found in the oldest of popular English hymns, Kethe’s paraphrase of Psalm 100. “Him serve with mirth.” In those days the parish churches and city cathedrals were centres of mirth, gaiety and laughter in praising the Lord of Life. What a tragedy that they have so lost their effervescence that the hall-mark of the conventional religionist is now a long-faced piety that is afraid to sing and has forgotten how to laugh.

This, then, is biblical joy. It springs, exults, cries aloud, enjoys itself, shines, and, to sum up with the expression translated as “rejoice” in 1 Peter 1:8, “Leaps much for joy.” What a contrast to the many churches that are funeral parlours where lie the corpses of Christian enthusiasm long dead and sacred emotions stifled by sanctimonious solemnity.

But there are times when our circumstances are such that our feelings are far from joyful. There are times when the heart is crushed with sorrow and heartache, moments when problems baffle and disappointments beset. At such times remember that we are to rejoice in the Lord, not in circumstances or people. We can always find abundant cause for rejoicing in Him, and there is power in joyfulness. “The joy of the Lord is your strength” (Nehemiah 8 : 10).

MODERATION

“Let your moderation be known unto all men.”
“Have a reputation for gentleness” (Phillips).

In our rejoicing we are to be courteous. The Christlike spirit will not bawl hallelujahs to disconcert everybody else. The truly Spirit-controlled believer will be a gentleman and will seek not to give offence. He will adapt himself for the sake of others.

I believe in Pentecostal liberty, and I also believe in gentlemanly courtesy. I have sometimes listened in horror while so-called paragons of Pentecost have trampled on the susceptibilities of others and blustered through the cherished traditions of sensitive saints. As I have contemplated the trail of wounded feelings and outraged ideals that result I know that such thoughtless behaviour cannot be right. How can this be that? Be joyful, but be courteous as well. "Let your moderation be known unto all men."

EXPECTATION

"The Lord is at hand." We live in the constant expectation of the return of our Lord. How would we react if He suddenly appeared? As our eyes gazed upon Him we would certainly rejoice, but

would it be in loud acclamation or silent adoration? Never let us forget that, whether our physical eyes see Him or not, He is there. The Lord is always at hand.

It may well be that the way we conduct ourselves in public worship is a fair indication of the closeness of our fellowship with our Lord. When our Queen passes in the street we cheer lustily, but when we are presented to her personally we are quiet and restrained in our expression of loyalty. Is your worship that of the crowd at a distance, or that of a child in face-to-face communion?

The manifestation of our rejoicing must be controlled, but we must rejoice in the Lord. It is not necessary to kill in order to control. Let us then be courteous, let us be expectant and let us ever rejoice in the Lord.

GOD IS A SEGREGATIONIST!

By Raymond L. Cox, Th.D.

FEW subjects have stirred stormier tempests in recent years than the controversy concerning segregation and integration.

For decades in America's south, white people and coloured people have kept separated in schools, churches, buses, street cars and places of amusement or entertainment. Then, in 1954, the United States Supreme Court ruled racial segregation in public schools to be unconstitutional. Since then contention has raged violently as interested parties have debated the relative claims of civil rights, state rights, human rights, and minority rights.

Here, however, we are concerned primarily with the rights of God.

In September 1958 Nicholas Bhenghu, hailed as "South Africa's Billy Graham," arrived in Toronto, Canada, to address an international, interdenominational conference and then to conduct an evangelistic campaign at Dr. Oswald J. Smith's famed "People's Church" there.

Reporters from Toronto's dailies met the "black prophet" at the airport. Their first question was "What do you think about Little Rock?"

The school crisis in the Arkansas capital was at its peak at the time. The newsmen solicited a vehement denunciation. But Bhenghu replied: "I did not come to Canada to discuss Little Rock. I came to talk about the Rock of Ages!"

The rights of God must not be overlooked or obscured. And God is a segregationist! God is against integration. In His sight colour does matter most definitely.

However, the Lord segregates men not according to race but according to righteousness!

William L. Thompson sang:

"There's a great day coming, a great day coming,
There a great day coming by and by
When the saints and sinners shall be parted right and left.
Are you ready for that day to come?"

"When the Son of man shall come in His glory," declared Jesus, "before Him shall be gathered all nations," and He shall *separate* them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left" (Matthew 25 : 31-33).

AN ETERNAL SEPARATION

No mere temporary segregation is this. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). But when He turns to the other side it is a different story. "Then shall He say also unto them on the left hand, Depart from Me, ye

cursed, into everlasting fire, prepared for the devil and his angels" (v. 41). Verse 46 sums up the segregation thus: "And these [the unrighteous] shall go away into everlasting punishment: but the righteous into life eternal." This is separation according to righteousness, not race.

Yet it is segregation by colour. However, the Lord separates not according to the colour of one's *skin* but the colour of his *sins*! "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Man is born, as it were, spiritually "coloured." Because of descent from Eden's disobedient pair all are "the children of disobedience" (Ephesians 2:2). We are all "by nature the children of wrath" (Ephesians 2:3). The idea of original sin is not popular, but it is scriptural. David confessed: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalm 58:3).

Moreover, no device of human ingenuity can diminish this depravity. Sin is innate and indelible. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23).

Thus the colour question which most interests God is the colour of your sins. What colour are they? Are they scarlet? Are they crimson? If so, you are sure to be segregated from those whose sins have become "white as snow" or "wool."

Colour does matter. Heaven will be a segregated community!

There will be no racial segregation. Believers of every colour and clime of earth will mingle unrestrictedly together. The innumerable company which John beheld before the throne of God and the Lamb, all attired in *white* robes, came from "all nations, and kindreds, and people, and tongues" (Revelation 7:9).

These saints had all once been sinners, spiritually coloured. But they "washed their robes and made them white in the blood of the Lamb" (Revelation 7:14). For "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). The cleansing blood changes from scarlet to snow-white, from crimson to wool. Segregation divides eternity into heaven and hell!

HEAVENLY DISCRIMINATION

"Wishful thinking" sometimes seeks to do away with this division. A missionary to China was ad-

vised by an aide that a certain local doctor had died an atheist. "He served the natives so selflessly," mourned the helper. "It's too bad he is lost!"

"He's not necessarily lost," contradicted the missionary. "No one in good faith will be lost. Hindus, Shintoists, Moslems, even the most gluttonous cannibals who ever devoured a missionary, will be saved if they are sincere. This is the wonderful mercy of God. So why shouldn't the Lord enjoy confronting an honest atheist at the judgment with a twinkle in His eye and say, 'I'm here, as you can see, in spite of your scepticism. Enter the kingdom; the kingdom you so sincerely denied!'"

That sentiment has been widely applauded, but Jesus contradicted it when He said: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (John 14:6). A great gulf separates the hereafter. God has drawn the line which will segregate sinners from saints eternally. He has no room in heaven hereafter for folk who have no room for His Son Jesus here!

Heaven would soon lose its heavenly character if everyone were admitted indiscriminately.

People complain about hell on earth. Now while hell in hell is far worse, many people seem able to unleash hell on earth, and if these entered heaven unregenerated they would soon create a sort of hell in heaven! Charles Haddon Spurgeon warned: "If an unconverted thief got inside the pearly gates, his first project would be to try to pick an angel's pocket!"

But the unconverted will never enter paradise. The hereafter affords no "mongrel heaven" where righteous and unrighteous will integrate. God is a segregationist where the sin question is concerned. He permits integration on earth in order that believers may witness to unbelievers. But when it comes to the population of the celestial city, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:27).

God's eye will not twinkle at the judgment when He confronts a man whose name is absent from that book. His eye will blaze fire and His voice will thunder "Depart from Me!"

Yet the Lord has provided that all may escape that fearful fate. He invites all to come to the water of life and be enrolled in the book of life. While the Ethiopian cannot bleach the colour of his skin, God can and will change the colour of man's sins. "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18).

Foursquare Magazine.

Leaves from a Minister's Diary

By T. H. Stevenson

MY holidays were spent, as commonly, in Bangor, Northern Ireland. Surely no other town anywhere can excel this resort for Sunday church attendance. And to be able to attend the Worldwide Missionary Convention when there was like being on a world tour, but seeing the things usually hidden from the tourists. Besides morning and afternoon meetings, more than 1,000 people gathered each night for nine days to hear some twenty-four speakers from lands throughout the world, ranging from the Arctic Circle to the tropical and equatorial countries. Great credit is due to Mr. Herbert Mateer, a former bank employee in Bangor, who many years ago initiated these gatherings and still steers them annually.

☆ ☆ ☆

Among the many speakers was our brother Rev. Fred Squire, accompanied by the International Bible Institute Quartet; the first Pentecostal representatives invited to this convention. I believe their ministries contributed greatly to the record attendances and the great sense of freedom evidenced. Mr. Squire clearly and graciously made known his Pentecostal experience and his membership of the British and World Pentecostal Fellowships. The good work at Burgess Hill will have benefited, I trust, with other societies and institutions, from the generous financial support given via this convention.

☆ ☆ ☆

I was particularly interested in the address of Rev. Leslie Wallace, whom I have known since his days of youth in Bangor. A Methodist minister and missionary in Sierra Leone, Mr. Wallace is now secretary of the United Christian Literature Crusade in West Africa. Our brother thanked God that before preparing for the ministry he had served in the printing trade. Does our friend hold his important position because of that early training, or was that

apprenticeship in the purposeful will of God for a God-appointed task? I believe the latter. God can prepare us for the task prepared for us.

☆ ☆ ☆

There was an Irish night in the missionary convention, and certainly Ireland is a mission field. Northern Ireland is a hive of Protestant evangelism, but even there one-third of the people are Roman Catholics, while in Eire ninety-five per cent of the people are Roman Catholics. A few years ago an Irish Catholic bishop said that Ireland's chief exports were priests and nuns, and to learn that more than 700 priests and nuns leave Ireland yearly for foreign missions lends weight to that statement. Eighty-five per cent of nuns in Africa and India are Irish. But Ireland—yes, that part now Eire—is also the land of Elim's birth and has exported many ministers to serve among us all!

☆ ☆ ☆

Rev. T. Horan, of the Irish Church Missions, told us of converted priests, and related of one he had instructed since his conversion—a Trappist monk. This monk had rebelled against his vow of silence, and was moved from Ireland to another like monastery in Wales. There, by the seashore, he was heard speaking—speaking to a seal which daily made its appearance and was addressed as "Jimmy" by the monk. He was reported and appeared before the superior for breaking his silence, but excused himself by explaining that Jimmy was just a seal to whom he spoke each day. The superior solemnly censured him, saying "You must not speak to Jimmy again."

☆ ☆ ☆

It was Mr. Horan who told us the prayer that rises from many Irish Catholics: "Heart of Jesus I adore Thee; heart of Mary I implore thee; heart of Joseph pure and just; in these three hearts I put my trust." How we need to pray for those deceived by utterly unscriptural doctrines, and let us be grateful for our Protestant heritage.

☆ ☆ ☆

Not all Catholic countries are like Eire or Spain. An Irish Catholic school teacher who went to Brazil to establish the society of the Legion of Mary there has, on her furlough, declared that Brazil is eighty-five per cent Catholic, but that only fifteen per cent of the flock attend their church. Here is a country which, as we know from the phenomenal or miraculous growth of the Pentecostal churches there, is wide open to the Gospel. While some doors are closing, others are wide open.

WOMEN'S COLUMN

By Gladys Gorton

SUNSHINE CORNER



SUNSHINE CORNER

Hello Sunbeams.

I expect that by the time you read this you will be back at school and holidays will be just a memory. Never mind! Half-term will come round quickly and then there will be Christmas (though that seems a long way away just now). Did you have a wonderful time on your holiday, and did you go to the seaside? We had such an awful adventure one day. It was a lovely fine day, so we decided we would go out in a motor-boat. Uncle Ray and Uncle Jimmy worked the engine and fished while we just enjoyed ourselves. As we cruised around there was a piece of cork near us bobbing in the water. Suddenly there was a whirring noise and then—silence! The boat's engine had stopped and we were a long way from the harbour, bobbing up and down on the waves. Uncle Ray knew at once what had happened. That harmless-looking piece of cork near us had a long length of strong cord underneath it that reached right down to the bottom of the sea where a fisherman had put a crab pot. A crab pot is a kind of trap shaped like a big basket and it is used to catch crabs. I'm sure you have seen lots of them. This one caught something much bigger than a crab. The line attached to it had wound itself round and round the propeller of the motor-boat. We were well and truly caught! Oh dear, what a job we had to get free. Uncle Jimmy and Uncle Ray had to lean right over the end of the boat until their heads were nearly touching the water. They had to tug and tug at the line and slowly unwind it from the propeller. After we had floated free they tried to start the engine, but would it go? No! They wound the starting handle again and again, but it was no use, so they decided to row us into the harbour with the oars. What a slow business that was. Then to our delight we saw another motor-boat speeding towards us. The man who owned the boat we were in had seen our struggles and had come to rescue us—but even he had trouble in starting the engine. We did get started after a while, and oh, were we glad to hear that engine chugging again!

I learned a lesson that afternoon, sunbeams. How easy it is for us to let our lives get entangled with the wrong things and with sins, but how hard it is to get free from them. I'm sure we will never again go near pieces of cork when we are in a boat, but there are people who seem to want to go as near to sin as possible. If we get caught by Satan we can never get free ourselves. Only Jesus can set us free, and how glad we are that He comes to help us so quickly when we are in trouble. Goodbye, and God bless you, until next week.

AUNTY DOROTHY.

OUR WOMEN MEDALLISTS

CAROLE QUINTON, who won a silver medal in the recent Olympic Games in Rome, revealed, when interviewed by the B.B.C., that her fiancé had been a tremendous help to her. "He constantly advised me to keep my eyes on the tape and run to win," she said.

Every four years the Olympic Games are held. It is the modern revival of the event of ancient Greece, and the first celebration was held in Athens in 1896. Since then Paris, London, Berlin, Los Angeles and other great cities have been chosen.

Dorothy Hyman, the miner's daughter from Cudworth, Yorks, who won silver and bronze medals, proved that all her training across country in the mud and rain of a miserable winter had been well worth it. She needed all the toughness produced by her training when she tackled the 200 metres final. Now a place in an American university can be hers if she chooses.

What must it feel like to be a competitor? And how can one overcome that which causes drastic failure—nerves? Carole mastered hers by keeping to the rule given by her fiancé. And the dull winter months over the fields of Cudworth stood Dorothy in good stead. You have either got to have what it takes—stamina and physique—or you have got to take what it has got to have: the background of a disciplined life, constant training and dedication. Power prestige counts today, and nations are not judged by what they attempt but by what they do. Britain must realise this and provide facilities and means for her athletes. Just to train as a recreation or a pastime is useless.

This is applicable to the Christian life. (It was the spiritual fibre which took our nation to the top at the turn of the century.) In the New Testament it is evident that such games influenced some of the writers, but particularly the apostle Paul. Very likely he watched the contests when a young man in Athens. Compare and contrast modern Olympia with the analogies that he uses (1 Corinthians 9:24-27)—the vast stadium thronged with spectators, the runners assembled at the beginning of the course, and the judges with prizes at the finish of the race. Here is a simile of the Christian life (Hebrews 12:1,2). One gold medallist owns that he became an athlete to overcome an inferiority complex and to master himself (note 2 Timothy 2:5).

Being Christians, you and I must be fully dedicated—not accepting the Christian life as an entertainment, as apparently many do by the way they live! Allow yourself to come under the training of the Holy Spirit, heeding the instructions contained in the Word of God. Abide by the rules and run to win! "So run, that ye may obtain." Fix your eyes upon the goal and be not dismayed or moved by anybody or anything. "Looking unto Jesus, the author and finisher of our faith." Are we spiritually fit for the race? There is the matter of right living: upward toward God, outward toward others and inward to ourselves. There is the need—as in the athlete—for concentration and decision. A good start, maintaining the pace and a grand finish is a sure win—for the Christian!

NEXT WEEK :

**SPECIAL (EVANGELISTIC
NUMBER**

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THIS is an age of catch-phrases. Many of them become abbreviations which in themselves form a word, and by this word an organisation or a set of complicated equipment becomes widely known. There are, for example, UNESCO, NATO, C.O.D. and ERNIE. The last-named now has a wife or a sister named ELSIE—Electronic Letter Sorting and Indicator Equipment. The number of these abbreviations is legion. Then we have names formed by the initials of persons. The writer's, for instance, are R.A.G.! He is still called that by college chums, though sometimes they add an "s"—token of his abject poverty! Or should he say "Woof, woof" in response?

There are three shorter but most important and applicable abbreviations which should interest and appeal to us. These do not make words in themselves, though they contain a wealth of meaning and challenge.

1. "A.D." In the Latin these letters stand for *anno Domini*, which means "in the year of our Lord." And what an important phrase this is! Everything connected with our civilisation and religion dates from the birth of Christ. This is emphasised by the initials preceding the year instead of following it as in the centuries B.C.—before Christ.

This term can be used in two ways, the first being by way of our expressing advancing years in this natural life. As we get older we become less agile, and often aches and pains retard our movements. Who has not heard someone say, while ruefully rubbing a limb, "Oh dear, that's the worst of *anno Domini*"? And we are all getting older! The years are fast slipping by, and we shall "pass this way but once." To quote the psalmist: "We spend our years as a tale that is told" (Psalm 90:9); or James: "What, after all, is your life? It is like a puff of smoke visible for a little while and then dissolving into thin air" (James 4:14—Phillips). So much for all human life, whether great or small!

The second way in which the term can be used is to denote and stress the day of opportunity, the year of grace, the acceptable year of the Lord. "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). Just as the period B.C. ended with our Lord's first coming, so the period A.D. will terminate when He returns. A new age will shortly follow it.

2. "D.V." This, in Latin, is *Deo volente*, and means "by God's will" or "God willing." How often this is seen on church notice boards or heard in church announcements. It should indeed be used,

for who knows or holds the future but God? Alas that so many live as if there were no God. Though tragedy, even death, befalls people all around them, they seem never to take into consideration that they could well be the next victim of sickness, sorrow, disaster or death. So they make their plans and live in anticipation of their fulfilment a week, a month, a year or more hence. James writes: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. . . . Ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:13-15). He further shows that such boasting, especially rejoicing in it, is evil (v. 16). All men are dependent upon God for every breath of life. ". . . the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." He gave, and He can take away. We are not, of course, expected to preface our every remark with the saying "D.V."—that would be morbid and stupid. Neither does it mean that we are not to plan or provide for the future. We are to acknowledge



that God is sovereign, and we should agree in our hearts that all the future is in God's hands and that His will and way are best for us.

3. "D.G." This is an abbreviation of the Latin term *Dei gratia*, and means "by God's grace" or "by the grace of God." What evidences of the grace of God we all have in our lives! A servant of God once named his bungalow *Dei gratia* as a testimony to all who called or passed by; for it was only by His grace that he was able to own such a possession. Over each Christian life can be pronounced *Dei gratia*.

The grace of God has been personified
(Titus 2:11-14)

The Lord Jesus Christ was the embodiment of both the God of grace and the grace of God. That grace teaches us how to live in this present world a life of self-denial, sobriety, uprightness and expectancy.

The grace of God has been demonstrated

(Hebrews 2:9)

“Jesus, who . . . by the grace of God should taste death for every man.” Couple this verse with 2 Corinthians 8:9 and we see that the grace of God was demonstrated by the grace that was His, in living among men and going to the Cross for them. What grace it must have taken not to play the martyr, though He knew what His end would be; to live kindly and gently among the very people for whom He was to suffer and die because of their sin; to be able to cry, amid agony and shame, “Father, forgive them: for they know not what they do.”

The grace of God can be experienced

(1 Corinthians 15:10)

“But by the grace of God I am what I am.” Paul did not use this phrase by way of excuse, as so many do these days, implying that their temperament, or tantrums, or even sinning, must all be accepted as part of their make-up as Christians. “You must take me as I am; for I am what I am

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by the grace of God!” No! In no sense did the apostle mean that. What he did mean was that all the nobility of his character, all the self-sacrifice in his life, all the beauty of Jesus seen in him was *because* of the grace of God. God had transformed him; he was “a new creature in Christ Jesus”; Christ had been formed in him; he was a trophy of triumph and grace, and he could say: “. . . and His grace which was bestowed upon me was *not* in vain. . . .” When Barnabas was sent by the church in Jerusalem to Antioch it is said: “. . . who, when he came, and had *seen* the grace of God, was glad.” People are still waiting to “see” the grace of God in the people of God. “Sermons in shoes” will still be the best advocate of the Christian faith. Can we prove that that same grace which God has bestowed upon us was not in vain? The Lord assures us that “My grace is sufficient for thee”; and when there is need of added grace He can make “all grace abound toward you.” It is a good thing to be able to say “I’m A.S.S.B.G.”—a sinner saved by grace—

and the words of that well-known hymn return to memory with such force and fragrance in this connection:

“Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I’m only a sinner saved by grace.

Suffer a sinner whose heart overflows,
Loving his Saviour to tell what he knows;
Once more to tell it would I embrace—
I’m only a sinner saved by grace.”

The grace of God must be declared

(Acts 20:24)

Towards the end of his sterling ministry, when reviewing his service for God and man, the apostle Paul could say: “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:22-24). In the context he makes it quite clear that he had so faithfully discharged his sacred obligation that he was “pure from the blood of all men.” His whole Christian life was based upon the grace of God; his every utterance testified to it. Justifiably he could assert: “for I have not shunned to declare unto you all the counsel of God” (v. 27). He made it his life’s mission to persuade his hearers “to continue in the grace of God.” What spiritual tragedies would be averted if God’s people would but “continue in” and not just “come into” the grace of God!

The grace of God is firstly a *gift*. Then when it has been received it can become a *virtue*. Our conversation need not always be *about* grace, but should always be *with* grace.

“Grace is flowing like a river,
Millions now have been supplied;
Still it flows as fresh as ever
From our Saviour’s wounded side;
None need perish! None need perish!
All may live, for Christ hath died.”

The more grace abounds, the more is the thanksgiving of many, and the more God is glorified. Grace provokes praise, and praise increases the supply of grace. “The greater the number to whom the grace is given, the greater is the praise to the glory of God” (2 Corinthians 4:15—Basic English).

May these three abbreviations—A.D., D.V. and D.G.—ever after this be of special significance to all who read these words, and may the grace of our Lord Jesus Christ be with you all. Amen.



KIRKINTILLOCH

Prior to Pastor J. Seaman's marriage in Birmingham to Miss Vera Gordon the couple were the honoured guests of the congregation at a meeting in Gallowhill, when wedding gifts were presented. Mr. William Craig presided, and the guest speaker was Pastor T. Jacobs from Clydebank. Untiring in his devotion to his duties, Pastor Seaman has earned the affection and respect of his congregation and many non-members.

WORCESTER

Sunday after Sunday a young Christian couple with their small daughter came to Worcester from Birmingham, faithfully visiting the ageing father of the family in a local hospital. They so organised their day that there was time for morning worship in the Worcester Elim Church and the Gospel service in the evening before the journey back to Birmingham.

Prayer was made for the patient, and yet in the plan of God the illness continued for many weeks, during which the young couple brought first one and then another of their unsaved relatives to the Gospel service.

Blessing began to break in April, when the first two members of the family were brought to the Lord in our Gospel service. They were followed at very short intervals by others, until on the last Sunday in August six members came out for salvation, and the father of the family himself came with them and passed through into the inquiry room, bringing the total saved to date to fourteen.

We praise God for this and other blessings in Worcester, including Sunday evenings in a local park at a

strategic point when the Gospel was faithfully preached to many park strollers. Many are testifying also to blessing and quickening arising through the visit to Worcester of Pastor Joseph Smith while our own minister was in Ireland for three weeks.

HASTINGS

The past week or two at Hastings have seen us busy with preparations to say goodbye to our minister, Pastor Shadlock, and as I pen this report I am reminded of the verse in Jeremiah: "And he that hath My word, let him speak My word faithfully." I am quite sure his earnest and very full ministry of the Word of God will always be the finest memory of his three and a half years' stay with us. Each department of the work made his gifts and tokens of love to him and Mrs. Shadlock and Pat and Gillian, with the Sunday schools and the Women's Meeting. The choir's farewell to its leader deserves a special place in our report, for the happiest atmosphere of love and fellowship pervaded our gathering around our conductor while we partook of the supper prepared by our secretary. We gave him most useful gifts with all our thanks for the joy of our choir that he himself had conducted during the years. The presbytery gathering on the eve of his departure spoke words of appreciation of his work among them.

PRESIDENT'S VISIT TO N.E. PRESBYTERY

It was fitting that among the first presidential visits of Pastor John Woodhead should be his official one to the North-eastern Presbytery, of which he is the superintendent. It took place on September 3rd at City Temple, Hull, the morning and afternoon being taken up with business sessions during which a loyal and loving welcome was extended to the President. In the evening a grand rally was held, supported by representatives from the churches of the presbytery, including a coach party from Pastor Woodhead's own church at York. Pastor T. W. Walker (presbytery secretary) convened the service, supported by Pastors A. R. Boston, J. Cave, A. T. Harries, R. Hughes and D. Clifford, while Pastor J. McAvoy paid a loving tribute to the respect and esteem of the presbytery for Pastor and Mrs. Woodhead. A word of appreciation was extended to Pastor H. Palliser for his work in the area during his pastorate in Hull. Mrs. Woodhead, accompanied by her daughter, brought a beautiful solo, a most suitable prelude to the stirring, moving, challenging address given by the President.

UNITED BAPTISMAL SERVICE AT BRADFORD

Following the recent successful evangelistic crusade at Bradford, a baptismal service was held on a recent Saturday, when twenty-six candidates, including ten from the nearby Dewsbury church, were immersed by Pastors Aubrey Hathaway and David Hathaway. Many of these had been brought to Christ during the crusades



Pastors Aubrey and David Hathaway about to immerse one of the young believers.

*Some of
the candidates
at the recent
baptismal service
at Bradford.*



conducted by Pastor David Hathaway in Dewsbury and Bradford, and included in the number were a fine group of young people making their public confession of Christ. Pastor David Hathaway gave a clear exposition on the subject of baptism by immersion to the congregation of over 200 who assembled for this service. A fitting climax to this grand service came when, in response to an appeal to others to follow the Lord through the waters of baptism, a number of young people signified their readiness to obey the Lord's command. Eleven candidates now await a further service which is planned for the near future.

FOCUS ON INDIA AT SOWERBY BRIDGE

On Saturday, August 27, the long-anticipated missionary weekend, "Focus on India," began and an eager congregation met in the inclement weather. A large stall had been prepared, showing on maps all Elim missionaries and their fields, which was made interesting by the many exhibits brought by our guests.

From the beginning we were conscious of the blessing of God, and as our minister, Rev. B. J. Hopkins, introduced our guest missionaries from India we realised that Rev. and Mrs. Lewis had brought us the challenge of that fascinating yet godless land of India. Mr. and Mrs. Lewis wore Indian costumes throughout the weekend and each night sang in Hindi.

The congregations increased each evening, and on the Monday a large congregation gathered for the final meeting. It concluded well past 9.30 after we had seen some excellent full colour slides and realised still more the great challenge of India today.

Postscript by the pastor :

May I say, as the minister, that although we have heavy commitments for our building and house we made much mention of missionary needs and missionary giving in the weeks prior to this weekend. Our own offerings have in no way suffered and for the last few weeks have even increased, maintaining themselves during the actual weekend.



*Pastor and Mrs.
D. C. Lewis
in Indian dress
stand by the
exhibition stall at
Sowerby Bridge.*

STATIONERY BUT NOT STATIONARY!

WHETHER it is pulling out stationery stores on the drop of a requisition or pulling out stops on the organ at the Royal Albert Hall, Ronald Cooper, a man who has been in jail quite frequently, is equally adroit considering he was once given only three years to live.

But first, before any more of his quarto paper (ref. No. 38) has been eaten up by this typewriter, it should be explained that his frequent visits to jail are all in the course of playing the organ there with a choir.

Ronald Cooper may not, like many young boys, have wanted to be an engine driver. But he got nearer to it than most. As a youngster he worked for the old South Eastern and Chatham Railway, serving his apprenticeship as a brass finisher.

At eighteen he was working from 8 a.m. to 6 p.m., being responsible for every bit of brasswork on a locomotive—the lubricators, pressure gauges, injectors and clack boxes, among other parts.

One of the locomotives he worked on was a 4-4-0, No. 179. He remembers that one out of all the others because it was used to pull the royal train at that time.

And when his day's work as a brass finisher was over Ronald Cooper used to practise on the piano—he averaged several hours a day when he was not attending evening classes with the railways.

He played his first five-finger exercise appropriately enough at the age of five. While his parents were fairly musical, an older cousin was his chief inspiration. By the age of 14 Ronald Cooper had started playing a church organ. By seventeen he was an assistant organist with his local church, and by twenty he was organist and choirmaster.

After seven years on the railways he left in 1928 to do a bit of travelling himself instead of just making sure that the locomotives he worked on were fit to roam the permanent way.

He joined a grocery firm and worked himself up to be a traveller during the time he was with them. Later he studied diesel engines and left to manage a firm which hired out contractors' plant. He travelled for that firm from Liverpool in the north to Plymouth in the south and many points in between, organising the hire of portable diesel equipment to building and engineering companies. He had three years of that, and while doing the job he almost travelled right out of life.

A steel girder weighing several hundredweight was being moved on a site by a crane. It slipped and hit him on the head—but Ronald Cooper was not as easy to kill as all that, even if his skull was fractured. Instead of playing the organ at the Westminster Central Hall, as had been arranged for him that night, he lay in the Redhill General Hospital. For three days he was unconscious; for a fortnight he was blind. He was given three years to live if he took things quietly. That was in 1938.

But he had recovered sufficiently to join the Army when war broke out. Then he collapsed one day while doing P.T. He was examined by one doctor, then another and another. The Army reached its verdict: Ronald Cooper was, not surprisingly, discharged as unfit.

He went back to grocery work, but this time on the clerical side. Soon, however, the itch to travel around again grew too strong to resist. He moved from plant to print and became an assistant buyer of stationery and print for a London firm dealing in rubber and plastics. While with them he visited many parts of London, getting to know all the things which are vital for his present job as stationery storekeeper in Television House.

But between his two years in stationery and joining Associated-Rediffusion Ronald Cooper widened his already pretty extensive experience by working as a commercial traveller for a steel company in London.

And in every moment of his spare time throughout his much-travelled career Ronald Cooper has been playing the organ—and travelling all over the country to do it. As organist to the Elim Church and to the London Crusader Choir his services are in great demand.

He first played at the Royal Albert Hall thirty-three years ago and has lost count of the number of times he has appeared there since then. Among those he has played for are Karenskia the Russian prima donna and Aimee MacPherson the evangelist. The latter offered him a job playing the organ in her Los Angeles temple, but Ronald Cooper did not want to travel that far.

Instead he continued to move around this country playing the organ. Leeds, Crystal Palace, Hull, Wimbledon, Bristol—the full list would take up a lot of space. One night he would be playing for a 1,500-strong choir before 10,000 people in the Albert Hall, the next night he would perform before an audience of forty or fifty people on a small portable organ in a local hall. He has also toured Norway and Sweden with the choir.

His worst moment, however, occurred far nearer home. This was when he was playing at the Wimbledon Town Hall. The music was also being broadcast by the B.B.C. on the light and overseas programmes—one of the many times he has broadcast. He had successfully brought the organ up from out of the well and was

(Continued on page 638)



Ronald Cooper at his stationery store.



YOUTH PAGE

Conducted by the
National Youth Director

"Kindness is our cure for Teddies" —says Russian judge

AT a world conference which was held in London last month of youth experts experienced in tackling the problems of juvenile delinquency everywhere, except the Russians, admitted failure. The Russians say they have the answer. One newspaper report quoted Judge L. F. Smirnov, head of the Russian delegation to this U.N. congress, as saying: "You punish youths for stealing cars by sending them to prison. In Russia such people are treated as having borrowed the car. They are told it is not good behaviour to borrow a car which does not belong to them."

Of course, that is not the full story. Another newspaper account had this to say of facts revealed at this conference: "It [juvenile delinquency] runs riot in communist East as well as capitalist West, in former neutrals as well as belligerents, in Asia as well as America, Australasia and Europe." The editorial comment continued: "In fact it is so widespread that it must be due to some universal reasons, and these are not hard to find." Four reasons were advanced by the writer, which can be summed up as (1) relaxation of restraints, coupled with a sudden rise to material prosperity; (2) rebellion and absence of discipline, coupled with a pocketful of money; (3) the loosening of religious ties; and (4) the violence of the age alongside the absence of a settled future.

The Russian judge went on to say: "I believe the answer lies somewhere with the educational aspect of the problem," and "We are trying to get this present generation of Stilyaghi [Russian equivalent for Teddy boys] interested in arts and sports too—the one to stimulate their minds and the other to help their bodies." Now, by way of comparison, let us return to the editorial comment again; this is what we read: "Many of today's young criminals are highly intelligent and well educated. But social investigators speak of their 'cynical hopelessness.'"

Well, where are we? When George MacLeod said

"A materialist world can't find its own way out" he answered the question.

Wading through the billions of words which give body to reports of committees set up to examine this malady or that of today's society, no hope is offered for the salvation of our sons except the Russians' claim of "kindness," which contains an ironical twist when we think of Powers on his way to Siberia. But we are not here to sit in judgment on our fellows of other countries; indictable offences in Britain have increased eightfold during the last sixty years.

In his book *Causes of Crime* Lord Pakenham says: "We were presented with striking facts which go far to demonstrate the very low level of juvenile crime among practising Jews, and I myself at least have come away satisfied that there is little crime to be found among active members of the Christian churches. The Christian spokesmen stressed, as one would expect, not only original sin but the need of grace if a man is to withstand temptation. There was no disposition to minimise the mysteries attaching to the flow and distribution of grace, but all were agreed that irreligion in the long run leads to immorality and immorality to crime."

Sunday school teacher, do not be deceived by those who would have you teach that sin is just a regrettable deficiency of human behaviour. Stealing may be lightly passed off as "borrowing" in the new society, but God's Word remains: "Thou shalt not steal" and "The soul that sinneth it shall die." Pay special attention to Lord Pakenham's opinion after twelve long months of tireless research: "the very low level of juvenile crime among practising Jews." The Jews teach their children by having them memorise the law and the sayings of the prophets. This is their guide in life and they are therefore kept on a straight path. The Christian should not forget that all the Scripture must be taught, but here he is at a great advantage over the Jew. There is also "kindness" in the Christian's message, kindness supreme as revealed in the love of God in the gift of His Son. Sin is not condoned, but it can be forgiven.

These facts should inspire us to renewed effort to instruct and win our youth for Christ, but not only so; we should be fervent in our prayers because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."



THE FAMILY ALTAR

Scripture Union Portions. Notes by F. D. Byatt
(Minister of Elim Church, Erdington)

Monday, October 3rd. Exodus 12 : 14-28.

God instituted a yearly feast to commemorate His victory over Pharaoh and the deliverance of His people. Christ our Lord did the same at the last supper (Luke 22 : 15-20). There was a perpetual obligation upon Israel to keep the passover every year in the way God had decreed. It was a time of recalling and recounting (Numbers 9 : 13) to their children the great goodness of their God. It was also Israel's birthday feast commemorating the birth of the nation. If the keeping of the passover was so binding upon all Israel, and failure to keep it displeased God so much, how much more ought we to keep the feast our Lord instituted. We remember a sacrifice infinitely greater, a deliverance more wonderful, procured by the sacrifice of God's dear Son.

Tuesday, October 4th. Exodus 12 : 29-39.

Israel had been obedient to the Divine command; the lamb had been slain; the blood had been sprinkled on the door outside. Inside they feasted on the lamb with loins girt and staff in hand. Outside was the blood; inside the lamb upon which they feasted. Where there was no death outside there was death inside; by the death of the innocent victim they were saved from death. We see here protection by the blood and preparation: loins girt, staff in hand, awaiting the command to depart; we see too the prospect of a new life in a new land. We too are protected by the blood; let us be prepared, for soon we shall depart for the Canaan above.

Wednesday, October 5th. Exodus 12 : 40-51.

The victory was won, the enemy routed, and Israel gathered the spoils of victory (vv. 35, 36). They now started for the promised land with great joy and expectation. God had fulfilled the word He spoke to Abraham hundreds of years before in Genesis 15 : 13, 14. The sojourning in Egypt, the slavery and affliction, the judging of the nation that afflicted them, the coming out with great substance, had all been foretold by God. Here we have the sure word of prophecy, sure in its operation and fulfilment, for it is the word of Almighty God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

Thursday, October 6th. Exodus 13 : 17-22 and 14 : 1-14.

Old things have passed away and all things have become new; this was true of Israel here. They had a new king—God; they journeyed towards a new land; they had a new experience of being led of the cloud by day and the pillar of fire by night. In this portion we see the Divine thoughtfulness (13 : 17). To protect them from the burning heat of the sun, God provided the cloud as a beautiful sunshade, and there was a pillar of fire to give them light in the night. Are we not reminded of the thoughtfulness of the Saviour in John 21 : 9? The disciples, frustrated, cold and hungry, found the Lord had prepared a fire to warm them and a meal to satisfy their hunger. God always thinks of His own; God is always with His own.

Friday, October 7th. Exodus 14 : 15-31.

Israel had faced their first test, and how miserably they failed. Moses shone brightly in his faith that God would make a way. They looked back at the Egyptians pursuing, the sea before and the obstacles on either side; Moses looked up to God. They looked around and despaired; Moses looked up to God and was confident. God here fulfils the prophecy of Moses in verse 13. Moses said "Stand still"; God said "Go forward." God commands; we must obey and look to Him to undertake. One old coloured saint said that if God told him to leap through a wall he would leap at it and leave the going through to God. God undertakes for those who obey His command.

Saturday, October 8th. Exodus 15 : 1-19.

Then sang Moses and the children of Israel this song (v. 1). This is one of the oldest songs in the world and one of the most wonderful. It may be regarded as Israel's first national anthem to God their king. In Egypt they groaned under their burdens, now they sang their emancipation song to their great Liberator. It was Israel's Te Deum of praise and thanks in which they gave all the glory to God. The enemy had been completely destroyed; the Lord their mighty warrior had triumphed gloriously. A saved people are a singing people; a redeemed people a rejoicing people.

Sunday, October 9th. Exodus 15 : 20-27.

Israel experienced their second test. First they had no water (v. 22), then when they came to water it was too bitter to drink. God tests His people (Deuteronomy 8 : 3); God never tempts (James 1 : 13). God tests to bring out the best in us; the Devil tempts to bring out the worst. Israel, though in the way and will of God, encountered these trials. Being in the will of God does not make you immune. The disciples, sent by Christ, encountered a storm, but Christ drew near in the storm (Matthew 14 : 22-32). We are not promised a smooth journey, but we are promised a safe one (John 10 : 28). The Lord draws near to us in our need to meet it, and in our storms to quell them, to make for us the bitter waters sweet. There is no better tree to make the bitter waters sweet than Calvary's tree. God tests us to prove us; let us trust and prove God.

STATIONERY BUT NOT STATIONARY (continued)

half-way through a piece when his stool slipped and popped back down the well.

Ronald Cooper was left standing on the pedals in a somewhat undignified and precarious position. Fortunately he managed to complete the item. As the next piece was announced he retrieved the stool.

In addition to his many live broadcasts, Ronald Cooper has made a large number of recordings with the choir. He is due to make two more later this year for E.M.I. with the Male Voice Festival of 500 men and the London Crusader Choir.

Then, as mentioned earlier, he also makes frequent visits to jails with the choir. He rates the organ at Wormwood Scrubs as highly as many in the outside world, and generally he finds the audience just as appreciative as those who can go home after the performance.

Obviously nothing can restrict his roaming even if he has turned down an offer to tour Canada and America with the London Crusader Choir next year. Ronald Cooper, keeper of the stationery stores and organist extraordinary, has the air of a man who still has not finished with travelling.

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COMING EVENTS

(Please pray for these services)

ALLOA. Oct. 8, Town Hall, Scottish National Youth Rally. Speakers: J. Woodhead (President), J. J. Morgan and F. F. Frost. Conveners: H. W. Greenway and R. Lighton, 3.30 and 6.30. Tea provided between services. Tickets 2/-.

BALLYMONEY. Oct. 6 to 9. Elim Church, Edward Street. Visit of Mr. F. B. Phillips with missionary films of the E.M.S. Weeknights 8; Sunday 11.30 and 7.

BARKING. Oct. 15-20. Elim Church, Ripple Road. East London Revival Rally and Bible Teaching week. Guest speaker: Joseph Smith. Sat. 3 and 6.30 (tea provided); Sun. 11 and 6.30; weeknights 7.30. Other special items.

BERMONDSEY. Oct. 9-16. Elim Church, Dunton Road, S.E.1. Crusader Youth Week. 9, J. Smyth (Headquarters), 6.30; 10, N. West, Romford and Becontree Quartet; 12, T. L. Osborne film "Java Harvest"; 14, Youth Squash, P. Smith and Croydon Male Quartet; 15, London Police Witness Team, 7.30; 16, Crusaders' Sunday.

BURTON-ON-TRENT. Oct. 15, 16. Elim Church, Moor Street. Missionary Convention. Sat. Films 7; Sun. 11, 3 and 6.30. Speaker: L. Wigglesworth (Bradford). Convener: Ken Smith, Oct. 17-21, "Christ is the Answer" Campaign, 7.30. Conducted by R. B. Chapman and party (Sheffield). Midlands support appreciated.

CLAPHAM. Oct. 2, 3 and 4. Elim Central Church, Clapham Crescent. Special visit of Crusader Trio from U.S.A. 11 and 6.30. Weeknights 7.30.

CROYDON. Oct. 2. Elim Church, Stanley Road. Visit of D. C. Lewis (India), 11 and 6.30. Oct. 9, London Crusader Choir. Conductor: D. B. Gray. 6.30.

HARROGATE. Oct. 15. Sun Pavilion, Valley Gardens. Great United Rally of Elim churches. Speaker: Samuel Gorman. Conveners: A. D. Hathaway and T. W. Walker. Pianist: J. W. Hall. Special items of testimony and song. 3.30 and 6.30. Refreshments available between meetings. Oct. 16. Elim Church, Park View. Special visit of S. Gorman, 11 and 6.30.

IPSWICH. Oct. 15-20. Revival services conducted by F. Lavender. Preacher: K. Hathaway (Brecon). Sat. 3 and 6.30 in Congregational Church, St. Nicholas Street (tea provided between services). Sun. 11 and 6.30, Mon. to Thurs. 7.30; Special Women's Meeting Wed. at 3, all in Elim Church, Vernon Street.

LARNE. Oct. 4 and 5. Elim Church, Laharna Avenue. Visit of Mr. F. B. Phillips with missionary films, 8 p.m.

LONGTON. Oct. 8. Opening of new premises at Carlisle Street, Dresden (near Longton Park), 3 and 7 p.m. Church will be opened by H. W. Fardell (former minister). Light refreshments between services. Special services Sun. 11 and 6.30. Mon., Tues., Wed. 7.30. Speakers: H. W. Fardell and John T. Bradley. Convener, John Coleman. Musical items by Sparkbrook Elim Church Choir, Salvation Army Band and Songsters, etc.

MALTON. Com. Oct. 2. Elim Church, Greengate. Revival and Divine Healing Campaign, conducted by Pastor Eddie Smith. Sun. 6. Weeknights (except Fri.) 7.30.

PORTADOWN. Oct. 11-16. Elim Church, Clonavon Avenue. Elim Missionary Society Conference. Tues. to Fri. Showing of missionary films of E.M.S. by F. B. Phillips, 8. Sat. 3.30 and 7. Missionary Rallies addressed by D. C. Lewis (India). Cups of tea provided.

THORNTON HEATH. Oct. 6. Elim Church, Mersham Road. Women's Rally, 3 p.m. Guest speaker: Mrs. Joseph Smith (Woking). Singing items by Thornton Heath Salvation Army Songsters. Full tea served after rally. Buses 190, 166 and 133 to Thornton Heath Clock Tower or 159 to Beulah Road.

VALEDICTORY service for Miss M. Paint. Oct. 11. Elim Central Church, Clapham. 7.30.

WIMBORNE. Com. Oct. 1. Elim Church, Leigh Road. Revival and Divine Healing Campaign conducted by Irish Evangelists Neville and Kelly. Suns. 6 p.m. After-church rallies in Liberal Hall 8 p.m. Weeknights 7.30.

WORCESTER. Oct. 9-16. Elim Church, Lowesmoor. Sun. Revival and Divine Healing service conducted by David G. Hathaway (Dewsbury), 6.30. Mon. to Wed. W. M. E. Plowright (Camberwell) 7.30. Sun. 16, service conducted by local youth, 6.30.

YEOVIL. Oct. 8-13. Elim Church, Larkhill Road. Convention. Special visit of Jack J. Way (Hove), former minister. Sat. 7, Sun. 11 and 6.30, weeknights 7.30.

LONDON CRUSADER CHOIR

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

Oct. 1, Kingsway Hall, London; 2, Wormwood Scrubs prison; 9, Croydon; 16, Hackney; 22, Ilford; 23, Slough (A.O.G.); 30, Broadmoor.

PRESIDENT'S TOUR

Oct. 1, Smethwick (Presbytery Rally); 2, Yardley; 3, Langley Green; 4, Winson Green; 5, Selly Oak; 6, Kidderminster; 8, Alloa (Youth Rally); 9, Alloa; 10-14, London.

ITINERARIES

D. C. Lewis. Oct. 1, Woking, 7.30; 2, Croydon, 11 and 6.30; 4, Kingston, 7.30; 5, Aldershot, 7.30; 6, Bermondsey, 8; 8, Guildford, 7.30; 9, Carshalton, 3 and 6.30; 11, Thornton Heath, 7.30.

F. B. Phillips. Showing of missionary films. Oct. 4 and 5, Larne; 11-16, Portadown (speaker on 15 and 16, D. C. Lewis).

J. Smith. Oct. 1-6, Southampton; 8-12, Leigh-on-Sea; 15-20, Barking.

A GREAT OCCASION

The Twelfth Annual Convention of the
BRITISH PENTECOSTAL FELLOWSHIP

to be held in the

**Elim Church, Graham Street
BIRMINGHAM**

Friday, October 14th, at 3 and 7 p.m.

**MEETINGS FOR MINISTERS & RESPONSIBLE
OFFICERS OF PENTECOSTAL CHURCHES**

Addresses will be given, followed by discussion, on

**DIVINE HEALING and
THE HEALING MINISTRY**

Saturday, October 15th, at 3 and 7

PUBLIC RALLIES

Well-known Pentecostal Preachers and Chairmen.

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

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London. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

Paignton and Torbay Court. Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

FOR SALE

500 shares in Victory Press. Genuine reason for disposing of shares. Box 33, "Elim Evangel" Office. C.374

MARRIAGES

Berry : Smith. On September 17th, at Elim Central Church, Clapham; Peter Eddisford Berry (Blackpool) to Miriam Anne Smith (Elim Headquarters Youth Department); Officiating minister: J. Hywel Davies, National Youth Director.

Goldingay : Byatt. On August 20th at Elim Church, Erdington, Birmingham; George William Goldingay to Mary Ruth, eldest daughter of Pastor and Mrs. Byatt. Officiating minister: F. D. Byatt (father of the bride). C.381

Inkpen : Burrows. On September 10th at Elim Church, Thornton Heath; David John Inkpen to Stephanie Georgina Burrows. Officiating minister: T. J. Broomhall.

Partridge : Southam. On August 27th, at Elim Central Hall, Station Road, Wigan; George Aubrey Wright Partridge, of Beacon Hill, Talapanzi, S. Rhodesia, Central Africa, to Dorothy Southam, also of S. Rhodesia, and formerly of Elim Church, Wigan. Officiating minister: Henry W. Fardell.

Overton : Humphries. On August 27th, at Bethesda Baptist Church, Ipswich; John William Overton to Patricia Elaine Humphries. Officiating minister: F. Lavender.

WITH CHRIST

Watt. On August 1st, Henry Lockhart Watt, beloved husband of Isabella Watt, of 29 Pugin Street, Carlisle. Officiating minister at funeral, his brother-in-law, Pastor F. J. Slemming. "Till He come."

Wilson. On August 25th, Mr. Wilson, aged 47, beloved husband of Mrs. Wilson, and member of Elim Church, Worcester. Officiating minister at funeral: William J. Maybin.

SITUATIONS VACANT

Resident cook required in Children's Convalescent Home; plain simple cooking; happy Christian home; Elim Church in locality. For further particulars, please apply: Matron, 11 Derby Road, Bournemouth. C.382

Resident domestic worker in Children's Convalescent Home; good, pleasant post and rewarding work. For further particulars please apply: Matron, 11 Derby Road, Bournemouth. C.383

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