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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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**ANNUAL GENERAL MEETING OF THE BRITISH PENTECOSTAL FELLOWSHIP  
LONDON, 1959**

# FOUR DAYS OF FELLOWSHIP

By George Stormont (Secretary, British Pentecostal Fellowship)

"THE meetings lacked nothing in spiritual and practical value." This was the testimony of our esteemed brother Donald Gee at the end of the annual general meeting, conference and public meetings of the British Pentecostal Fellowship, and it expressed the feelings of all who shared the days and hours of fellowship. Here is a brief summary of the happenings.

**Tuesday, October 20th.** Business sessions were held in the afternoon and evening. E. J. Phillips (Elim Foursquare Gospel Alliance) was elected to the chair. Some of the main decisions were as follows:

An itinerary was agreed for the trip to Israel for the World Conference in 1961, and the secretary was authorised to take steps to publicise the arrangements. It was decided to appoint a propaganda and publications committee to go into the question of publishing literature on the major Pentecostal doctrines, the committee to be composed of a representative from each of the groups of churches in the B.P.F. In place of the annual weekend of prayer it was recommended that as far as possible Pentecostal churches adopt the universal week of prayer in conjunction with the Evangelical Alliance. George Stormont was appointed Honorary Secretary of the B.P.F. for another year. It was decided to approach the Birmingham area committee about holding the next annual meetings in Birmingham during the first half of October 1960.

**Wednesday, October 21st.** A gathering of ministers both morning and afternoon heard P. S. Brewster (City Temple, Cardiff) give a vital, informative, practical and inspiring address on "How to run a successful church." Prayer, initiative, hard work and efficient records were shown to be the requisites. "Nothing can take the place of real hard work" was one pungent sentence. The discussion that followed revealed the keen interest and alert minds of those Pentecostal ministers who were present.

In the evening a public meeting was convened by D. T. Rennie (President of the Apostolic Church) with a wise economy of time and a spiritual touch throughout. It was addressed by J. Hywel Davies (Elim Foursquare Gospel Alliance) and J. Whitfield Foster (Pentecostal Jewish Mission). Both of their stirring messages were complemented by the com-

petent and enthusiastic singing of the united college choir (Kenley Bible College and Elim Bible College) under Douglas B. Gray.

**Thursday, October 22nd.** W. T. H. Richards (Assemblies of God) spoke at the morning conference session on "The challenge of homeland evangelism." He challenged us to think of the need of the old folk, the lonely, the shut-ins, the deaf and dumb, the blind, the rank outsiders, and especially the children and teenagers. His quotation from a U.S.A. professor, "Life's most important decisions are made between fourteen and seventeen years of age," jolted us all. He marshalled statistics to drive home the need, the characteristics and the possibilities. Methods of meeting the challenge were brought out by the speaker and in discussion.

At the afternoon session P. J. Brooke (United Apostolic Faith Church) continued on the same theme, underlining the task and the means. Once again lively discussion accented the messages and profited all.

The evening public meeting was convened most ably by John Carter (Assemblies of God). The speakers were D. T. Rennie (Apostolic Church) and J. A. Wright (Slavic and European Evangelistic Society), whose anointed ministry was blessed to their hearers. Musical ministry by the Revivaltime Quartet brought a wonderful touch into the meeting.

**Friday, October 23rd.** The last day—and in some senses "the great day of the feast." The things that made it outstanding were the vastness of the theme—"The future of foreign missions"—and the deeply serious and constructive messages and discussion. The contributions from all, especially the speakers, E. Howells (Apostolic Church) and F. R. Barnes (Congo Evangelistic Mission), were pertinent and able. One felt that one was in the presence of true spiritual statesmanship, and that truths were being registered in the minds of the leaders of our movements that would bear rich and practical fruit in the days ahead.

The final public meeting was under the gracious chairmanship of H. Burton-Haynes (President of the Elim Church) and the speakers were Donald Gee (Assemblies of God), who with gift and grace challenged us to unity in the Holy Ghost, and George Stormont (Elim Pentecostal Churches). Douglas B. Gray once more gave us his best, in conjunction

with a section of the London Crusader Choir. Their musical contribution gave harmony to the whole service.

Space will not permit me to mention by name all who took part, but the help given by them all, under the blessing of God, was an important factor in the

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# REVIVAL

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by H. A. GAIN

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**R**EVIVAL and evangelism are often used as identical terms, but revival is not evangelism and evangelism is not revival. The one may lead to the other, but revival is necessary before evangelism can produce results.

John Wesley was born of godly parents, received a Christian training, was ordained a priest in 1728, and later became leader of the Holy Club at Oxford. It was not, however, until after he received his "new birth," as he called it, in 1738 that he joined Whitfield in the work which culminated in the great Evangelical Methodist Movement. Thus one believer revived brought about so great a wave of evangelism.

All revival is the work of the Holy Spirit and may start anywhere, and in any Christian.

"The wind bloweth where it listeth; so is every one that is born of the Spirit." But there are in the lives of individuals and churches hindrances as well as helps. Among the most common is self-righteousness, which was condemned by Christ in the Pharisees: formalism, mostly brought about through too much ritual, and rebuked by Paul as the teaching of the Judaisers. Then there is "comfort" and the "I'm saved, so what matters?" attitude, which leads to a false idea of values. This was the cause of complaint to the Laodicean church.

All these can be overcome by one means alone, self-surrender, but that may be divided into four important phases: self-examination, confession, repentance and rededication.

**Self-examination.** Hosea told the agricultural Israelites to "break up your fallow ground: for it is time to seek the Lord" (10: 12); so must we break up the ground of our hearts, and leave no stone unturned to seek our true state in the eyes of God.

**Confession.** Finney, that prince of revivalists, says, "General confession of sin will never do. Your sins were committed one by one; as far as you can come at them, they ought to be reviewed, and repented of one by one."

**Repentance** means that when you have discovered

smooth running and the success of all the meetings. The days spent in fellowship, in worship, in ministry and in prayer deepened our understanding of each other and increased our love one for another. These surely are two of the principal purposes of the British Pentecostal Fellowship.

your sins you turn from them. It is no good nourishing some "darling" sin. William Booth tells of how he renounced sin, and "I decided that God should have all there was of William Booth."

**Rededication.** Oswald J. Smith, of the People's Church, Toronto, after years in the Lord's service, felt compelled to rededicate his life to the Saviour, in these words:

Lord, I give my all to Thee,  
Friends, and time, and earthly store,  
Soul and body Thine to be—  
Wholly Thine for evermore.

Revival is no light thing in God's sight, for it entails restoration; further, it is a sin to backslide at all. There is a price to pay. Already the cost to God has been dealt with, but there is also a manward aspect. It seems easy to be humble before God when no one else knows, but to humiliate ourselves before fellow men whom we have cheated or deceived appears much more difficult. Yet it is essential. Booth speaks of such a hindrance, and how he overcame. He had deceived some youths by making them think that he had undertaken some business solely on their behalf, when he had also benefited. They gave him a silver pencil in appreciation. He remarks that it would have been easy to give back the pencil, but to confess his deception was, for some days, too much for him. It was not until he did so that he found peace.

The outcome of revival is an awakened love for God and the Lord Jesus Christ, manifested by true worship; a greater love for our neighbour, shown by an increased burden for souls; and consequent evangelism.

*Today* is the time for revival. Never has there been a more depraved age than the present. Jesus said that as it was in the days of Noah, so would it be in the last days. As His representatives on earth, let us pray God to send us as helpers in the harvest of souls today.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

# EDITORIAL

## CONGO TERROR

"TWILIGHT is fast falling in the Belgian Congo" is the verdict of a leading newspaper reporter commenting on the recent renewed outbreaks of violence in this Central African colony. For long the wave of terrorism that has swept across many parts of the African continent has left the Belgian Congo as an oasis in the midst of strife, and the Belgian authorities have taken pride in this—the evidence of their paternal rule. But many Africans are no longer content with colonial rule, however paternal, and are set upon attaining complete independence, not in some dim and distant future, but *now*. Remember that the Belgian authorities are committed to giving them complete independence within four years, and indeed elections are to take place in the Congo within the next few weeks and a new national parliament is due to come into being next year. But still the chant of the mob, stirred by the passionate oratory of their leaders, is *now*.

Many Belgians are fearful of the future, for Belgium's wealth has been increased tremendously through the development of the mineral wealth of the Congo, and especially in recent years through the export of the raw material of the atomic age—uranium. What will happen to all this wealth?

There is another kind of wealth in Congo today—gems for the Master's crown, of far greater value than even the diamonds of Congo's mines. These are the many thousands of souls that have been won from sin and Satan's dominion in the last fifty years or so—thousands upon thousands of them through the Spirit-inspired mission of Pentecostal pioneers. They are our concern, and a burden we do well to take upon our hearts at this critical juncture in African history.

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### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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Can we take upon our hearts the burden of prayer for the missionaries in this strife-torn land, and especially those from our own ranks, that the Lord may preserve them in the midst of dangers? Then we need to pray for the African believers, that through this difficult time of transition their eyes may be kept on the Lord, and their vision not be obscured by the prospect of merely worldly and political gain. Above all we need to pray that those in positions of authority may be given Divine wisdom in their endeavour to plan for the future, so that the work of the Lord may not be hindered, but rather go forward with increasing momentum in the coming days.

Though we live in days of increasing difficulty for missionary work, when doors are closing on every hand, we need not make this an excuse for slackness, for the opportunities of witnessing for the Master were never better—and the need was never greater, for there are more people on the road to a lost eternity today than at any previous time in human history! What a challenge!

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### ONE-MINUTE SERMON

By Selwyn Hughes

A writer friend of mine once asked an old man how he managed to live all alone in a single cottage miles from anywhere. The old man said he enjoyed doing it and added, "Providence is my neighbour." It must be wonderful to live next door to Providence. Yet we all live there. Providence is our next-door neighbour.

Very few of us, however, pause to reflect that we are debtors to God for everything He gives. What a family He has to feed, and yet He keeps them all. If there is any breakdown it is not the failure of production, but the failure of distribution. And when we realise that there are over 2,000,000,000 human beings we gasp in amazement and wonder how God can look after them all. Yet He does it. Truly Providence is our neighbour. Yet when we read the Bible we can see at once that God is not content with just living next door. He wants to come right in and dwell in your heart. His desire is to be not just your sustainer but your Saviour. Do you know Him in that way? If not, kneel just where you are and open your heart and life to Jesus Christ right now. Surrender your soul to the Son of God, and immediately you do this He will come right in and dwell not just close at hand but on the inside of your soul. You will then be able to say, like the apostle, "Christ liveth in me."

# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Eisenhower and Roman Catholics

President Eisenhower has emphatically gone on record as being opposed to any sort of religious prejudice which would "rule our choice of candidates and officials in this nation." He said that there was no reason why a Roman Catholic should not be elected President of the United States. He made the statement at his regular news conference in Washington in answer to a reporter's question. At the same time, the President said that he had "no opinion" whether a Catholic could be elected, or whether the thinking of the country had changed substantially since the Al Smith campaign of 1928.

*This gives me personally a reason, a particular reason, why I shall in future not cry "I like Ike." There is a reason why no Roman Catholic should be elected to that high office and that is that every Roman Catholic, whatever office he may hold, gives allegiance first to the Pope and then afterwards to those who have elected or appointed him. Where there is a clash of loyalties, loyalty to the Pope always comes first. After reading the above comment I am not so sure now that I like Ike.*

## Khrushchev and Sunday school

When the Russian leader, Nikita S. Khrushchev, held himself up as an example of what the Communist Party can produce, the Poles were not very well impressed. On his recent visit to Szczecin, Poland, Khrushchev told a crowd that he was a star Sunday school pupil as a boy. "I attended church school and I won a prize from the priest for knowing the Gospels by heart," the Communist boss said. "The best school, though, is the Communist Party and the people. Thanks to the party and the people I am who I am."

*So he's a backslider from the Sunday school. What an object lesson to all boys and girls not to forsake the ways of the Lord and become involved in political entanglements and ensnarements which corrupt the soul. But there is no denying that the biggest, best and most brilliant school in the whole world is not the Communist school, but the Sunday school and the Jesus way.*

## Gigantic mid-week service

A Presbyterian church in Sydney, Australia, claims to have the world's largest regular mid-week church service. It is held every Wednesday during the lunch hour and it attended by 1,300 men and women of all ages and denominations. The pastor, Gordon Powell, was vice-chairman of the Billy Graham crusade in Sydney.

*What a mid-week service! Pentecostals, look to your laurels!*

## South Africa and television

The Union of South Africa continues to be without television. Dr. Albert Hertzog, Minister of Posts and Telegraphs, insists

that tremendous obstacles prevent South Africa from having television, the principal one being juvenile delinquency. The minister says that many of the programmes available would have an undesirable influence on the younger viewers. (The chairman of the Afrikaanse Kultuurraad has stated that his counsel "believes that the longer this monstrosity is kept out of our fatherland the better. . . . Although television could benefit commerce and industry, it can place the spiritual needs of the nation in danger.")

*Though we disagree most heartily with some of their policies, and apartheid in particular, we do think they have a point here, for television is bringing the worse elements of the cinema into the homes—and, alas, in some cases into the hearts as well—of our people. We are glad to hear of this desire to safeguard the spiritual welfare of the nation.*

## President supports scripture distribution

Although he is a Roman Catholic, President Carlos P. Garcia of the Philippine Islands has endorsed a campaign to distribute 120,000 copies of the Sermon on the Mount. The scripture distribution is part of a crusade for higher morality in public office, which is being promoted by the International Christian Leadership group in Manila. "The Word of God should be the nation's chief guide," says President Garcia.

*"Honour to whom honour is due." Here is a rare case where this president is out to spread abroad the Word of God. God raise up many more of his calibre.*

## Russians probe for religion at U.S. fair

"Are the Americans really a believing nation, or are they interested only in cars and colour television?" "Why are there so few religious exhibits?" "Is the Bible really a best-seller in America?" These questions and hundreds of others bombarded the guides at the America National Exhibition in Moscow recently. They were saying, in effect, that the blatant materialistic theme of the Soviet exhibition was mirrored in the American display in the 113-acre Sokolniki, which has attracted approximately 1,000,000 sightseers since its opening. American guides at the exhibit comprise Protestants, Roman Catholics, Jews and Eastern Orthodox churchgoers. In answering questions on the United States' religious life, they have pointed to Bibles and religious volumes in the book section, religious paintings on show, displays of modern church architecture in the U.S., and films that depict various phases of U.S. religious life and activity.

Once a frail old woman asked permission to hold one of the Bibles. She fondled it for long minutes, and lovingly turned a page or two. When she finally handed it back she said hopefully, "Perhaps you

will let me keep it." Reluctantly, officials informed her that none of the Bibles could be removed, so sadly she turned and walked away.

"We have been pleased rather than disappointed by criticisms of our lack of religious content in the exhibition," said an official. "They show that there is a deep religious longing among great numbers of the Russian people. We could, perhaps, have shown more of the religious side of American life, but there was always the question of how much the authorities would stand for."

## Not written off

The latest missionary to be expelled from Red China, Miss Helen Willis, arrived in Hong Kong with the words that we cannot write off the Church in China, but that "God will preserve a strong remnant in China in spite of all Communist effort."

She reports that the Communist campaign of brainwashing continues unabated. Many pastors have been tortured or intimidated until they have succumbed to Red domination. She indicated, however, that many Christians remain true in spite of attack and constant surveillance.

*We can never write off as a complete loss all the labour and sacrifice of missionaries throughout past years. Many of the converts of those days will by now have merited the martyr's crown, while others, in spite of every effort to brainwash them, will shine out as witnesses who "loved not their lives unto the death."*

## U.S. church membership hits all-time high record

The newest church membership study just released in the U.S.A. is the 1960 Yearbook of American Churches.

Highlights of the Yearbook report are: Church membership in 1958 rose to a record-smashing high of 109,557,741, with 5,368,063 new names on church rolls—an annual rise of five per cent as compared with the population increase of 1.7 per cent. These figures show that 63 per cent of the country's 173,374,000 people now belong to churches or synagogues. In 1957, sixty-one out of every 100 Americans were church members, and in 1956 sixty-two out of every 100 belonged to a congregation.

Official 1958 membership breakdown: 61,504,669 Protestants; 39,509,508 Roman Catholics; 5,500,000 Jews and 2,545,318 Eastern Orthodox

## Protestants in Spain organise defence commission

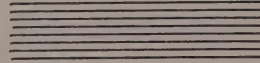
Spain's tiny minority of Protestants (about five per cent of the country's 30,000,000 people) has formed an "Evangelical Defence Commission" to fight by legal means what were termed "oppressive" acts of a Roman Catholic government. Bishop Santos M. Molina of Madrid, top official of the Spanish Reformed Church, heads the group, which embraces various Protestant denominations.

Spanish law prohibits public organisations of this kind, so the defence commission remains a private assembly. It fights against rejection of marriage applications, denial of burial permits, housing and employment boycotts, suppression of non-Catholic religious publications, closing of churches and restrictions on theological schools.

*Our prayers should ascend to God on behalf of this noble and worthy cause which is seeking religious freedom for non-Catholics. Such a stand in Italy brought rich rewards and caused some of its laws to be changed in favour of the Protestants.*



# BIBLE COLLEGE CORNER



redecorated; a downstairs dining room, long out of commission, has been overhauled and lit with fluorescent lighting; while in the laundry girl students organise the weekly wash with automatic washer, tumbler dryer and modern rotary iron.

The decision to hold a college Sunday or weekend in Elim churches has been taken up by some churches, and weekend visits by the Principal and parties of students have been made to Plymouth, Oxford, Letchworth, Colne, Dowlais, Macclesfield and Worcester. Information on college life and "set-up" is provided by a short colour-strip talk, and ministry in song and word by the students has done a lot to link college activities with the life of these churches.

A recent event, the British Pentecostal Fellowship's annual meeting, was enhanced by the singing of a united choir from Kenley Bible College and Elim Bible College.

We are an industrious community! Look in and see us some time! But above all, do not forget us in your prayers and gifts.

G. WESLEY GILPIN (Principal).



## *Westcliff Harvest Services*

Harvest thanksgiving services were held on Sunday, October 4th, when our pastor ministered and the Sunday school was addressed by the superintendent, Mr. Loveland.

Pastor and Mrs. Backhouse celebrated their fourth anniversary on October 25 and 26th. The guest speaker was Pastor John Sainsbury, of Ipswich, whose messages from the Word of God brought much blessing. Musical items were rendered by the choir and duettists Mrs. Richardson and Miss Hemmings.



*Children's harvest service at Westcliff.*

ELIM Woodlands, comprising Elim Bible College, is at present the home of thirty-three students and some thirty other residents. The college term is in full swing with weekly lectures on English, speech, music and New Testament Greek as regular features. Pastor H. W. Greenway is well into an important course on "The History of Israel," while Pastor W. G. Hathaway, an expert in his subject, is lecturing on "Spiritual Gifts." A short but important and basic series has been given by Pastor T. H. Stevenson on "The Doctrine of Prophecy." "Biblical Psychology," taught by Pastor J. T. Bradley, and "Christian Evidences," by Pastor A. D. Hathaway B.A., A.K.C., are subjects calculated to appeal to thoughtful students who wish to be informed on matters scientific and apologetic. "Youth Departments," covered by Pastor J. H. Davies, includes matters of practical value for these future ministers. New series have been introduced on "The Mysteries of the Kingdom" and "1 Corinthians," by Pastors W. G. Hathaway and J. Dyke respectively. "Biblical Geography," "Christian Ethics," "The History of the Text of the Bible," "Biblical Theology" and "English and New Testament Greek" are covered by the Principal.

A new feature of the college's activities is the fortnightly Monday night debate. A recent motion before the "house," "The strength of Pentecostal witness lies in its excesses," was hotly debated and lost the day—surely a token that sane and balanced ministry will secure the God-glorifying advance of the full Gospel message as loved by Elim churches.

Each Monday and each morning from 7.30 a.m. to 8 a.m. are given to manual work about the college, and the sound of the rake among autumn leaves (by the ton), the music of the cross-cut saw and the rhythm of the hammer do not indicate any more activity than the silent stroke of the paint brush or clip of the paperhanger's scissors—it is an orchestra, balanced and united. Bedrooms have been

# MEET OUR MISSIONARIES

## 3. MISS VERA MCGILLIVRAY

I WAS born near the Tibetan border, of missionary parents, so the first ten years of my life were spent with my parents in that rather remote part of north-west China.

In 1926 mother alone brought her family of five children home to England for education, which in those days was impossible to obtain in North China. Father stayed behind, planning to follow later as soon as he could get the work he had started established in the hands of responsible Chinese or Tibetan workers. Father never did see his family again, for in 1929, following an accident and complications from the resulting illness, the Lord took him home.

The news of father's home-call took months to reach England. The shock and difficulties that then faced mother, alone with her five children, all under fourteen years of age, can more easily be imagined than described. Yet how true did His many promises to provide for and protect the "widow and fatherless" prove to be. And "death was swallowed up in victory" when, on hearing the news, mother specially dedicated two of her children to go one day to the mission field to take the place of the one who had gone. At that time nobody but mother and the Lord knew of this dedication.

Years passed, with the many victories and defeats common to the average life of a young person, even after I had accepted Him as Saviour at the age of twelve years. The Lord was patiently dealing with my heart and its many rebellious attitudes during those years, and leading to a place of desire to yield and hunger for Him, until in 1936 He wonderfully filled me with the Holy Ghost and at the same time called me to serve Him in China, with a special urge toward the more distant places such as where father had served Him. But the "land of Canaan" had not been fully taken, and the next few years were ones of many battles against self, sin and Satan, until "the call" which I did not want to obey was answered with "Yes, Lord."

The early days of 1940 found both my brother and myself ready to sail for China. Only then did mother tell us of the dedication of two of her children she had made years before.

The first term of service in Yunan, China, was a



short one, owing to the Japanese invasion. Then came a busy four years in England during the war, spent in further preparation for returning to the land of His calling. This included the Missionary School of Medicine course, full midwifery training, and the Emmanuel Bible School correspondence course.

Just after the war I returned with great joy to north China and Mongolia. Again time was all too short and was spent, like Paul's, "in journeyings often" (2 Corinthians 11:26) as we tried to keep ahead of the ever-oncoming Communist army, until finally there was no more escape except to get out of the country altogether. So the next eighteen months were spent under Communist rule.

In 1951 the Lord brought me out to Hong Kong, and then to Formosa, where I served Him for two years before returning to England for furlough in 1953.

Now almost five years have gone by of my third term, here in Hong Kong where the Lord has blessed and souls have been won for Him. And now there stands a nice little church, capable of seating about 200 people, as a monument to His glory.

Have you prayed for our  
missionaries today?



THREE thousand Philistines looked down contemptuously from the gallery as the strange pair entered the great hall. Arrogant war-lords and their bejewelled ladies leaned forward to catch a better view of this shambling giant of a man and his youthful companion. Hitherto the hall had echoed to the sound of their drunken revelry as they had celebrated their victory over Israel and praised their fish god, Dagon, for the ascendancy of paganism, but now a strange silence fell as they watched their arch-enemy shuffle blindly in. Called from the monotonous circuit of the prison mill, Samson was now called upon to employ for their amusement the prodigious strength from which more than once they had fled on the field of battle. He made his way slowly to the central pillars of the building and paused, humiliated and broken, yet still massive—the symbol of a nation's fall and an abiding parable of spiritual decline and ultimate revival.

So this was Samson! Many a Philistine who had trembled at his very name now looked on with curiosity at the motionless figure by the pillars. Some among them had seen him in his hey-day and remembered him striding imperiously across the battlefield, jawbone in hand, swathing a path of destruction through their disordered ranks. Others could recall the midnight hour at Gaza when, like some awful apparition, he climbed the distant hill with the uprooted gates of the city on his shoulders. Looking at his shorn head, they remembered the flowing hair that once crowned it like a lion's mane. In those days he was a man to fear, a power to be reckoned with, an enemy who moved with physical grace and spiritual power; but now he stood hairless and eyeless, a captive in their midst.

And if his enemies saw the irony of that moment, doubtless Samson did too. Looking more closely at the narrative of this significant moment as it is recorded in Judges 16, it is possible to trace what went on in his mind and to see the mental and spiritual steps by which he climbed from the valley of his humiliation to the summit of his final and greatest achievement.

### 1. THE CONSCIOUSNESS OF PERSONAL FAILURE

There is a revealing phrase woven into Samson's final prayer which suggests the sense of limitation that afflicted him at this moment of his life. "That I may be avenged," he cried, "for my two eyes" (v. 28). The blindness which robbed him of decisive movement seemed at that moment to weigh heavily upon him, and his cry for vengeance, while on the surface it seemed vindictive, was most probably the

# "O Lord only

By John Lancaster (Min)

cry of a heart which was more concerned with the honour of God than its own personal suffering. His blindness was the symbol of the triumph of the enemies of God, the physical evidence of his own failure as God's representative, and his prayer was that God would even at this tragic moment assert His own power and reveal to a godless society the fact that He was still supreme.

If the Philistines remembered the day of his power, so must Samson have done. He could not possibly forget those exultant moments when the Spirit of the Lord began to move him in the camp of Dan, nor could he fail to recall the sense of holy vocation which stirred him to heroic deeds for God and His embattled people, Israel. Those were days of conflict and sacrifice, but they were also days of conscious power and blessing, when every assault of the enemy was flung back and God's name was revered even among the pagan nations with which Israel fought for her existence. But these were echoes of a day that was dead; the Spirit of the Lord had left him, his physical powers were atrophied, and because he had failed to keep the spiritual conditions which governed his experience of the supernatural enabling he had become a prisoner of the very godless régime he had been raised up to destroy. Oh, the pity of it! To think that the one-time champion of Israel was now performing tricks for the godless! Would to God that he had never tampered with sin, never compromised with the alluring Delilah, never broken the Nazarite vow of separation to God.

What a tragic symbol of spiritual decline this broken man is! The experience of the supernatural can only be maintained when the conditions of blessing are obeyed. Once an individual or a church begins to ignore the strict demands of the Holy Spirit it is bound to lose the blessing of the Spirit. We may continue to call ourselves Pentecostal and to claim that we are the twentieth-century successors of those who enjoyed the experience of the supernatural, but unless we maintain our walk with God and obey His

od . . .  
his once!"

*Elim Church, Eastbourne*

will for us we shall lose the reality of our Pentecostal experience. And may it not be pertinent to ask whether in fact we have not to some degree already lost it? The Spirit of the Lord began to move in this country fifty years ago, but has the promise of those early years been fully realised? We speak of the Pentecostal revival as the greatest move of God in history, but are we the force for God in the national life that we ought to be if our claims are true? Unless we succeed in resisting the alluring Delilahs of popularity and of compromise with the easy-going standards of our day and age, we shall find ourselves as a movement deprived of our essential vision, shorn of our distinguishing marks, devoid of supernatural power and, like many of our religious contemporaries, performing antics for the amusement of a cynical society.

## 2. THE RECOGNITION OF THE MOMENT OF OPPORTUNITY

While it is true that Samson was filled with remorse at his own spiritual and physical destitution, it is also true that he never allowed the sense of personal failure to obscure the possibilities of that moment. He refused to allow the past, dark though it was, to paralyse the present. Even while he stood by the pillars his mind was alive to the possibilities of his own circumstances. It was in fact a situation which presented possibilities as intriguing as that which confronted Guy Fawkes and his fellow conspirators at the opening of Parliament in 1605. Here, gathered under one roof, were the leaders of the Philistines, the cream of the nation, and a blow struck now could undermine the whole structure of Philistine society. "Only this once, O God," he prayed, knowing that this was the hour of supreme opportunity.

There is a form of pseudo spirituality current today which takes a morbid interest in the all-too-evident signs of spiritual decline which prevail today without bracing itself to face the possibilities that are ours also. With pursed lips and solemn faces some Chris-

tians listen with approval (and a delightful sense of self-satisfaction) to the often repeated sermons which tell us what is wrong. Like the flagellants of old, these Christians almost seem to enjoy being made to feel uncomfortable by such stern denunciation, apparently assuming that the feeling of discomfort is a mark of advanced spirituality. It is easy to win applause from the gallery (in the form of vociferous "Amens") by soul-searching sermons which decry the spiritual failures of the day, but it is quite another thing to present a positive answer to the situation which will arouse not merely mental assent but moral and spiritual action. It is good to analyse the failures of the past and to mourn over the sins that drove the Spirit from us, but more than this is needed. We must recognise that this is our moment of opportunity, we must look past our failures and see the possibility of rising from the ashes of defeat; we must seek to discover how we may recover the blessing we have lost, in order to take advantage of the tremendous possibilities which confront us in this desperate are in which we live. Mourning for failure must be followed by positive action.

## 3. THE ADMISSION OF COMPLETE DEPENDENCE ON GOD

One thing was clear to Samson. His own resources were hopelessly inadequate to meet the challenge of that moment. Even in the past it had not been his own physical strength which was the secret of success, but the moving of the Spirit of God upon him, and now that his natural resources were even more limited he was even more dependent upon God. The question he had to resolve in his mind, therefore, was whether God would take up a failure and use him again. Would the Lord cast off for ever? In answer Samson made a bold leap of faith, and as the unwitting Philistines watched that upturned face without eyes and those moving lips he poured out his soul in earnest intercession: "O Lord God, remember me, I pray Thee, and strengthen me." As surely as the hair of his head had begun to grow, so his faith was growing again and his spiritual life beginning to quicken. Heart sorrow and hope mingled in his soul and gave inspiration to this cry for a fresh anointing.

Is there not an echo of this yearning cry in our own hearts? "O Lord God, remember us and strengthen us!" Our own resources are hopelessly inadequate to face the challenge of our day and age. Our cleverness at organisation, our expert knowledge, our methods of evangelism, the resources of our experience—all are good and necessary, but in themselves can never provide the dynamic which can

meet the challenge of an indifferent yet fearful world. Only the Spirit that began to move us in bygone days can make us adequate today. And is He willing? The evidence of Scripture and the experience of the Church through the ages are surely that when God's people have turned to Him again, confessing their failure and sin, pleading in earnest intercession for His reviving, and revealing their willingness to yield to His demands, He has never failed to visit them again. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). The God who listened to the broken prayers of a blind captive will as surely listen to His Church when in repentance and faith she seeks for a new visitation.

#### 4. THE ACCEPTANCE OF THE PERSONAL COST OF VICTORY

Samson was under no illusions as to what would happen to him if his plan were carried out. As surely as he saw the crashing masonry entomb the Philistines he saw that this pagan ruin must be his own mausoleum. Such a daring plan involved nothing less than his own death. But that was the price he was willing to pay for ultimate victory. "Let me die with the Philistines," he cried, and bowed himself with all his might. The Spirit of the Lord returned to that surrendered being, giving supernatural power to every straining nerve and muscle until the whole fabric of paganism came crashing down in utter destruction. The blind captive had won his greatest victory.

It is this personal cost of victory which makes us hesitate. It is one thing to have a romantic conception of another revival and all its attendant signs and wonders; but it is quite another to accept all that such a revival involves for us personally. Are we in fact willing to "bow ourselves with all our might" in earnest prayer, sacrificial giving, enthusiastic service and complete abandon to the will of God? Are we prepared to "die with the Philistines," that is to die to sin and self and all that resists the Spirit of God? Are we willing to make that humble confession which alone can restore a broken relationship with another Christian? Are we prepared to climb down from the unyielding attitude we have taken on a so-called matter of principle? Are we prepared to do anything and everything the Spirit demands in order that we might know again His power upon us? This is the cost of victory.

If we believe that God is able and willing to visit

us again, if we believe that the day of opportunity is still with us, if we are ready to accept all that such a visitation involves for us, let us as individuals and as a Pentecostal movement pour out our souls to God in unyielding intercession that He will remember us and strengthen us in this our day and age.

"O Lord God . . . only this once."

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## Calling BOYS AND GIRLS

By Bernard H. Norris

The scene is my study. I am just about to write this column, but first I am looking up something in my diary.

"Now let me see, December 20th. Oh, yes. Sunset will be at 3.52 p.m. Goodness, it will be dark jolly early!"

"Hello Uncle Bernard, wotcha doin'?"

"Oh, hello Benny. Well, I'm just looking at my diary."

"Wot for?"

"To see the time of sunset on December 20th."

"Wot for?"

"Because I wondered if I might see the sea that day, because I'm going to Eastbourne."

"Wot for?"

"Because I've been asked to preach there."

"Wot for?"

"I can't imagine. Now look here Benny, I'm busy right now, and I haven't time to talk to you."

"Wotcha doin'?"

"I am going to write my column."

"Wotcha gonna write about?"

"I want to tell the boys and girls how they can know that there is a God."

"My teacher says no one knows, and you can't be sure."

"Well, I am sure, and I believe *you* can be sure too. Let me tell you what I'm going to tell the boys and girls."

Benny sat on the floor to listen. His socks never did stay up, and his tie was always coming undone—when it was on—and if he had a cap with him he always carried it and *never* wore it, and his hair was always untidy. He was just Benny.

"See my watch, Benny? Inside this tiny thing are many different parts, some of them moving all the time. They have all been made so well, and put together so carefully, that I can just glance at it and tell at once the time of day within a few seconds.

"When I look at my diary, even months ahead, I see that clever men have given there the time of sunset long before the day. How? Simply because the universe—the planets and the stars—moves as accurately as the finest watch.

"Somebody made my watch. The parts couldn't come together by chance.

"Isn't it obvious that someone put this universe together? It could never move so perfectly if it came together by chance."

Benny got up and said, "I think you're right uncle." Then he quietly went out of the study to leave me to write my column.

BERNARD.

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# CHURCH NEWS FLASH

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## PASTOR'S FIRST ANNIVERSARY AT WORCESTER

The first anniversary of Pastor W. J. Maybin's appointment to Worcester was celebrated with pleasure and blessing. The ministry of the visiting brethren, Pastors Whitfield Foster, C. J. Kingston and E. C. W. Boulton, was suited to the happy spirit of the meetings. In his appreciation of Pastor Maybin's ministry the church secretary said that not only was the minister capable in the pulpit, but he had

brought warmth, friendliness and comfort in his personal contacts with his people.

It was cheering to recall that the church had made good progress. The missionary weekend was an outstanding success under Pastor Gorman's ministry. The total offering and gifts amounted to £169/18/11—exceeding the target set by nearly £70. Another practical step was the redecoration of the church interior by the brethren, aided and encouraged by several of the ladies. Indeed, progress was so rapid that the minor hall was also renovated and redecored.

Another recent innovation has been the building of a baptistry beneath the choir platform, and this was used for its first occasion on Sunday, October 18th, when several men and women went through the waters.

R.S.

## KNOTTINGLEY JOTTINGS

The Council has obliged us by building a new housing estate around our church with a new road right in front of our building. Our Sunday school superintendent (Mr. G. Pease) has built us a fine new vestry with the help of the pastor and brethren of the church, and we proceed with other new out-buildings, once more all built by voluntary labour and the cost covered by a generous love offering. Over thirty sisterhoods sent representatives to our recent rally on Elim Sisterhood weekend. Recent



Worcester brethren redecore the church interior.

harvest services proved the best attended yet, with good things given to the local hospital and the sick members. Over 400 teenagers, plus the headmaster and staff of the local secondary modern school, once more assembled for an Elim service conducted by Pastor Anstey in a chapel kindly loaned. Knottingley Crusaders have doubled their numbers in the last month. Do we have discouragements? Yes, of course, but by His grace we press on.

A.A.

## INDUCTION SERVICE AT ELIM CHURCH, LURGAN

The induction of Mr. John Harris as pastor of the Lurgan Elim Church took place on Friday, October 2nd. The service was convened by Pastor T. W. Thomson, Irish Superintendent, and there was a large and representative gathering from our various churches.

Following the opening hymn, "Come ye that love the Lord," Mr. J. Copeland led the congregation in prayer, and tea was served to everyone. After

further prayer by Mr. T. Walker, of the Annaghanoon assembly, Pastor Johnston (Portadown) gave the charge to the congregation in the form of a challenging message on the responsibilities of membership. Miss M. Watters and Mrs. W. Watson then rendered a duet.

The charge to Mr. Harris was given by Mr. Thomson, who based his message on Exodus 31:1-5, from which he drew a very fitting parallel for the Christian minister.

The church secretary, Mr. S. Smith, extended a warm welcome to Mr. Harris on behalf of the local assembly, following which Mr. Harris replied appropriately, thanking Mr. Smith for his kind remarks and relating to those present the fact of his call to full-time ministry and his satisfaction at being a member of the Elim Pentecostal Movement.

Mr. Wm. Spence (Cullybackey) commended both Mr. Harris and his new charge to the Lord in prayer, and the hymn "My heart is fixed, Eternal God" brought the evening to a blessed conclusion.

WM. H. HOLOHAN.



## Women's Column

By Gladys Gorton

### THE SECRET SERVICE

**I**F you do not belong to the secret service you can make application, as there are plenty of vacancies. Let me tell you about it.

A visitor to a church noted with approval the shining brass plate upon which the collection bags were laid and how beautiful the communion table looked. He mentioned it to the pastor, who told him that members—sisters—each did a little job. One cleaned the brass, another the pulpit and someone else the vestry. Two or three saw to the communion and the flowers. A husband and his wife were the caretakers. The men as well were a grand company, very co-operative. One brother looked after the hedge and the plants around the building.

The pastor's wife stood listening to a husband and wife telling of the suffering of their mother. "We are feeling the strain now." She knew that great courage was needed to nurse that beloved suf-

ferer. "What you are doing means as much to the Lord as those who are evangelists and experiencing great blessing. I know you do it as unto Him, and this is very precious to Him," she assured them sympathetically.

The Lord is mindful of the little woman who is now unable to attend the services like she once did—she attends to the communion wine. Mrs. — has a car and it gives her great pleasure to bring some of the older folk to the meetings.

You can guess now what I mean by the "secret service": the things done behind the scenes which comparatively few people know about.

Picking up the hymn-book one Sunday morning before the service commenced, I noted with pleasure how a page had been tidily repaired. Part of the right-hand corner had been torn off. Cellophane tape had been stuck on and the words of the hymn neatly written on it. *Somebody* repairs the hymn and chorus books.

There are plenty of jobs waiting to be done in the Christian realm. Jobs for all—for you! Why not do one or more? I have ministered in churches of all denominations and have been appalled and saddened by the stark squalidness of not a few. Willing hands could work wonders with little cost to make them more attractive and wholesome.

Join the *secret service*.

*Text*: "Thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

Conducted by  
National Youth  
Secretary

# youth page



## DARK EVENINGS THE IDEAL OPPORTUNITY FOR...

... a filmstrip crusade! Yes, this is the time of the year when you do not have to black out your church in order to use a filmstrip.

**What is a filmstrip crusade?** It is a series of children's meetings complete with choruses, competitions, quizzes, and the showing of a Gospel cartoon filmstrip in place of the children's talk. Sound-recorded commentaries on tape are also available.

**This is what you need.** A filmstrip projector (35mm.), and if you wish to use the recorded commentaries a tape recorder capable of playing at either  $3\frac{3}{4}$  or  $7\frac{1}{2}$  i.p.s., twin track. You will also need a white screen, though a sheet carefully hung without creases or folds will serve this purpose.

**Now, this is what you do.** Decide on the dates of your crusade (as far in advance as possible if you are to obtain the filmstrips you require), write to the Elim Filmstrip Library, Youth Department, 20 Clarence Avenue, London, S.W.4, for a hire order form. When you write mention that you are planning a filmstrip crusade and the Youth Department will see that you receive a list of suggestions.

Even if you do not wish to embark upon a four- or five-day filmstrip crusade we invite you to use the filmstrips of our library for your weekly meetings

The charge to Elim youth activities is 5/- for each filmstrip per showing (plus 6d. postage), but where more than fourteen days' notice is given a discount of 3/- is allowed. (A list of the filmstrips and a hire order form will be sent on request.)

## 12th World Christian Youth Congress (Youth for Christ)

**JULY 30th to AUGUST 6th, 1960**

R. Leslie Edgell, Director of British Youth for Christ and a good friend of the Elim Churches, has written to us conveying a warm welcome to Elim youth to attend the twelfth World Christian Youth Congress, sponsored by Youth for Christ, which is

to take place in Bristol during the above-mentioned period.

The following events will take place: prayer session; Bible study hours; national and international keen-teen Bible quiz contests; the best in Christian music; teen problem panels and "know-how" sessions; special sessions for pastors, Christian leaders and non-teenage delegates; nightly youth rallies in all parts of the city. Christian youth leaders from around the world will be present.

If you would like to receive further information on this subject please address your request to Congress Secretary, British Youth for Christ, 68 Terminus Road, Eastbourne.

### The conscientious objector

It has been brought to our notice that because we have in being an EYM Forces Fellowship some people are under the impression that we are not sympathetic towards the conscientious objector. We would hasten to assure our young men who, through deep-founded convictions, feel that it would be wrong for them to participate in military service that we have the greatest admiration for them in their stand. Furthermore, we gladly place ourselves at their service to assist with advice, although experience has proved that the best assistance one can get in such circumstances is through one's own minister.

The EYM Forces Fellowship is a service to keep in touch with our young men away from home, and help them spiritually. We would gladly extend this service to young men who are conscientious objectors and away from home, or for that matter any young people away from home such as nurses, etc., but we need to know their names and addresses. Send them to the National Youth Director, 20 Clarence Avenue, London, S.W.4, giving details of the service (C.O., nursing, etc.) in which they are engaged.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 30th.** 2 Thessalonians 2 : 1-12

Paul here continues the theme of the second advent, speaking of: (i) **The disturbers of the Christians** (vv. 1-3a). He expresses concern that the saints be balanced on this subject and not driven from sane reasoning and logical responsibility, nor reduced to a state of panic and unrest through false teachers claiming apostolic authority. Today we must remain balanced on the subject. (ii) **The future of the man of sin** (vv. 3b-10a). The identity of this "monster" has occupied the Christian era and fantastic speculations have done untold harm. Thrice in these verses Paul assures that he shall be "**revealed**"—and this prior to Christ's return. If his identity is uncertain, his destruction, which takes place at the advent, is sure. (iii) **The judgment of unbelievers** (vv. 10b-12). Three phases appear in sealing the fate of those who wilfully disbelieve and choose the pleasures of sin: (a) obstinate rejection of truth by their own will (v. 10), (b) consequently God allows them to be overtaken and obsessed by a deception (v. 11), (c) the culmination is condemnation (v. 12).

**Tuesday, December 1st.** 2 Thessalonians 2 : 13—3 : 5

Having dealt with unbelievers' punishment, Paul now turns to the saints, for whom he gratefully thanks God, and urges upon them the need to "stand fast and hold" their teachings. In Paul's ministry no room exists for wavering, relaxing or backsliding. He is determined to be victorious in the fight and encourages his converts to attain similar triumph. For their establishment in "every good word and work" he commends them to both the Father and the Son, and having thus prayed for the saints Paul now asks prayer of them: prayer for **seed** and **sower** that both may have "free course" and be unhindered to the glory of God.

**Wednesday, December 2nd.** 2 Thessalonians 3 : 6-18

With strong authority and unmistakable meaning Paul next directs his commands to the believers in whom he expresses confidence. He instructs their withdrawal from the company of the disorderly, the undisciplined, the rebellious, the busy-body and the ne'er-do-well; this withdrawal being to humiliate the unworthy one and thus prepare him for brotherly reprimand. Undoubtedly Paul was a keen disciplinarian, both of himself and others, and discipline is essential for the good running of nation, church, business, home or the individual life. Paul advocates that if any would not work, neither should he eat—this wise medicine could solve many unofficial strikes today! May there always be wise, firm discipline in the church and the Christian life, for God is never magnified in the undisciplined.

**Thursday, December 3rd.** Revelation 4 : 1-11

We now turn to the mysterious Apocalypse—the book of predictions. Immediately we are awed by language reminiscent of Isaiah, Ezekiel and Zechariah, rich in imagery and pregnant with symbolism. The fact that the terminology is strictly symbolic and not literal must be firmly underlined. Prior to seeing the staggering panoramic picture of the world's future (in later chapters) John receives a glance into

the heavenly throne room—the administration centre for the operations of time and eternity. The throne immediately captivates the entranced apostle's eye, and appropriately we note that there is no attempt to describe Deity, no word-image is sketched. God is beyond explanation. The dazzling splendour of His awesome glory is mitigated by the arching rainbow that speaks of peace, promise and permission. The scene is one of worship, challenging us to deeper reverence, intensified adoration and persistent praise.

**Friday, December 4th.** Revelation 5 : 1-14

Chapter 4 presented God the Father resplendent upon the throne (v. 3) and God the Holy Spirit radiant before the throne (v. 5); this chapter completes the picture of the Trinity, portraying God the Son as a lamb slain. He alone was worthy; He had **prevailed** (v. 5); He had **power** (seven horns); He had **perception** (seven eyes); He had **purchased** (v. 9). All creation unites in a pæan of harmonious praise to the Lamb worthy to unlock and unveil the secrets of the destiny of the human race. That unfolding would bring hope to bewildered hearts, comfort to persecuted lives, especially in the grim days when it was first read. Never become over-familiar in worship of the Lord, but retain the deep sincerity revealed among this innumerable, international host.

**Saturday, December 5th.** Revelation 6 : 1-17

Here is presented a grievously deteriorating scene which is invariably the sequence of the selfish reign of carnal man. The opening of the first seal depicts impressive conquest and military attainment (bow and laurel coronet). The second is more grim, with the steed the colour of blood and civil strife suggested (v. 4). The third colour, "black," is indicative of depression, distress and calamity, and the weighing out of the essentials of life infers scarcity. The fourth horse is the colour of mortification and decay, with death and the grave in close attendance. How sadly history corroborates this record of declension culminating in the martyrdom of saints and international upheaval and downfall. Judgment will humiliate all despots (v. 16).

**Sunday, December 6th.** Revelation 7 : 1-12

In reading this passage it is significant that we note the omission of the name of the tribe of Dan from the representative companies referred to. The numerical strength of this sealed company is no doubt symbolical, like all else in these chapters, and not literal, and suggests perhaps some perfection in executive administration, since the number twelve speaks of "governmental perfection." It is natural to ask why Dan is left out. The answer must be mainly speculative, but remember that this tribe quickly drifted into idolatry and continued therein till the captivity (Judges 18 : 30, 31). God righteously hates idolatry (Exodus 20 : 3-5; Leviticus 19 : 4; 26 : 1), pronouncing retribution thereon (Leviticus 26 : 30). One wonders if this rebellion and dissipation caused Dan's exclusion. At least we know the "temple of God" has no agreement with "idols" (2 Corinthians 6 : 16) and we can thus be warned to leave aside every idol and inordinate affection and for the sake of our eternal welfare **love only Christ** (1 John 5 : 21; 1 Corinthians 10 : 14).

## LATE NEWS

**DEWSBURY.** Crusade continues in the Town Hall, with total decisions well over the 200 mark, and many testifying to healing, including several with sight restored.

**EBBW VALE.** Over 120 decisions for Christ in the first week. Boy healed of deafness.

PLEASE PRAY ON

# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** December 12. Elim Church, King's Street (off Church Lane). Great Youth Rally. Speaker: A. P. Thomas and Letchworth Youth Team. Convener: J. G. Cooper. 7.

**ISLINGTON.** November 28, 29. Elim Church, Lennox Road, Finsbury Park. Visit of W. G. Hathaway. Sat. 7 (films of U.S.A.), Sun. 11 and 6.30. December 5-17. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, weeknights 7.30.

**SILVERDALE.** November 28. Elim Church, Albert Street. Great Festival of Praise. Visiting choir from Sparkbrook. Speaker: J. J. Morgan. Convener: John Lewis. 7.

**WIGAN.** December 5-7. Elim Church, Central Hall, Station Road. Church Anniversary services. Speaker: Aubrey Hathaway, B.A. Convener: Henry W. Fardell. Sat. 7, Great District Rally. Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

November 28, Clapham (S.S. Prizegiving); December 19, Letchworth.

## LONDON CRUSADER CHOIR

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

December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## PRESIDENTIAL ITINERARY

North Midlands Presbytery. December 3, Loughborough; 4, Mansfield; 5, Nottingham; 6, Derby; 7, Sheffield; 8, Rotherham; 9, Barnsley.

North Eastern Presbytery. December 10, Scunthorpe; 11, 12, York (Presbytery Rally); 13, Bishop Auckland (a.m.), Newcastle (p.m.); 14, Scarborough; 15, Hull (Mason Street).

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

November 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MR. F. B. PHILLIPS'S TOUR

November 27-29, West Bromwich; December 2 and 9, Coulsdon.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 1, Wrenthorpe; 3, Knottingley; 5, Sowerby Bridge; 6, Halifax; 7, Leeds; 8, 9, Huddersfield; 10, Dewsbury; 13, Bradford.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

December 5-8, Jersey; 9, Eldad; 10, Delancey; 11, Vazon; 12, Delancey; 13 Vazon (a.m.), Eldad (p.m.).

## It's a great **RECORD!**

Yes, well over £200 now raised for the Elim Missionary Fund through the sale of records, although only just over fifty churches have taken part in this grand scheme so far.

Treat yourself to six minutes of musical blessing by buying a record, and know at the same time that you are helping the Missionary Fund.

Two churches have taken nearly 100 records, and seven have taken over 100. There is even another church which has taken 300! **WHAT ABOUT YOU?**

Remember we are selling these first-class records for 3/4 each, but we are offering special terms to ANYONE willing to give the profits to the Elim Missionary Fund. Send for details **NOW.**

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**ELIM PUBLISHING COMPANY LIMITED**

**Clapham Crescent, London, S.W.4**



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Fully qualified nursing staff. Delightful house in sheltered grounds. Short distance to sea front.

Private and shared accommodation from 5½gns.

Write: Secretary, "Croylands," Isca Road, Exmouth, South Devon.

**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.

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is four weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton, E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

**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.

### SITUATION VACANT

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

### TRADE

**Ministers' private Christmas cards** £1 per 100 (envelopes included). S.a.e. samples. L. Edwards, Printer, 16 Hurst Park Road, Blackheath, near Birmingham. C.202

### DEDICATION

**McCann.** On October 25th, Pauline Anita McCann, dedicated at Elim Church, Bridgwater, by P. R. Squire. C.200

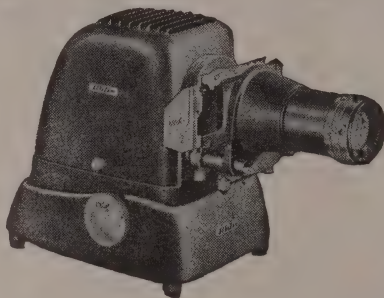
### WITH CHRIST

**Coulson.** On October 16th, Edith Coulson (née Jackson), late of Elim Church, Barking. An inspiration to all who knew her. Officiating minister at funeral, Arthur V. Gorton, Bournemouth.

**Lawson.** On October 19th, Mr. A. Lawson, Trustee, Superintendent and Sunshine Corner Leader of Elim Church, Rotherham. Officiating minister at funeral: Leon C. Quest.

**Wellington.** On October 25th, Mrs. Lily May Wellington, aged 69, beloved wife of Edgar Wellington, and faithful member of Elim Church, Swansea. Officiating ministers at funeral: Trevor Lloyd, W. L. Bell and Edward F. Cole.

**Wiley.** On November 10th, Miss Emily Wiley, aged 90, founder-member of Elim Church, Englefield Green. "Absent from the body . . . present with the Lord." Officiating ministers at funeral: J. H. Gee and P. Smith. C.201



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