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**The**

# **Elim Evangel**

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

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**FAREWELL SERVICE FOR PASTOR RAY HUGHES AT FINCHLEY**  
(See page 666)

# STORIES OF OUR GREAT HYMNS AND THEIR TUNES

By Douglas B. Gray (*Director of Music*)

*Living writers: HAROLD HORTON*

WITH pleasure we introduce another present-day hymn-writer. Seven hymns by Harold Horton appear in the *Redemption Hymnal*!

Harold L. C. Horton was born of godly parents and brought up in a Wesleyan home in the busy market town of Wrexham in North Wales. From Welsh forebears on his father's side he inherited an intense nature and an enthusiasm which can be profitable or difficult according to the channel into which it is directed. The second of eight children, he is grateful for a holy and devoted mother, and a father furiously excited about everything—even a snail shouldering its bungalow round the rockery would move his intense interest!

As a child Harold Horton was accustomed to regular attendance at the Wesleyan chapel and Sunday school in the town. Once a year, on Children's Sunday, he was moved to tears by the missionary, who made him utterly miserable, and with many other children he rushed out to the front of the meeting after service to "give his heart to Jesus." He would go home and say to his mother, "I've been saved again, mother." She would say with a flicker of a kindly smile, "Very good, my boy—I hope it is a better salvation than last year's."

As a youth of twenty in a Wesleyan chapel in Manchester (where he lived for twenty years), after long resistance, he openly and intelligently surrendered to Christ, and became zealous in active service. In his early twenties, after passing the stiff local preachers' examination, he was pressed (almost against his will, for he was timid) to "go on full plan" as a Wesleyan local preacher. For several years he ministered as such in the Tiviot Dale circuit of Manchester, occasionally taking the pulpit even in the big grand churches—sometimes even at the church associated with the Didsbury Wesleyan Theological College. There he ministered with fear and trembling before the principal and staff and students of the college.

Then came the first world war, when everything appeared to drop to pieces. But in 1925 brother Horton seemed to start life and salvation all over again, for in the ordinary course of business (he was a

teacher of spoken English and now living in London) he came across a godly sister in advanced years who was enthusiastic about what she called "Pentecost." She turned out to be an Elim worker. He had never heard of Pentecost as an up-to-date experience until this time. She told him of folk who had received an Acts-of-the-Apostles experience and "spoke in tongues." This rather startled and much intrigued him. He became assured after studying the Word that this was scriptural and offered to all seekers. His temperament would not permit him to wait long for anything good. In a very short time he found himself speaking with tongues in a vestry in Kingsway Hall. From that time he began to meet regularly with the happiest people he had ever met. He just *haunted* those early Kingsway Hall conventions, where at times it seemed that somebody had moved the roof from the auditorium to let the angels come in to assist the heavenly praises and worship! There he heard for the first time the astonishing voice of prophecy and the doubt-shattering utterances in tongues and interpretation. And there he was introduced as by a shock of heavy voltage to a new *faith* by a Yorkshireman called Wigglesworth and a new *fire* by a Welshman named Stephen Jeffreys. There, with almost unbearable emotion, he saw for the first time the sick healed and the lame walk through prayer. And will he ever forget the thunderous singing of that vast crowd of thousands, singing such songs as "He lives, I know He lives, I know that my Redeemer lives"? He liked that sort of thing. It was heavenly, and exactly fitted his scriptural knowledge of what ought to be. He joined up with that happy lot.

Since then he has become more and more blessedly Pentecostal according to the pattern in the Book. He has enjoyed the rich fellowship of these Pentecostal folk for over thirty-four years, and thrown himself head over heels into the work. He has served on almost all the committees in Assemblies of God. For a period he was on the Executive Presbytery; for several years a member of the Home Missionary Reference Council and the Overseas Missionary Council. He was on the committee responsible for

our present *Redemption Hymnal* (the best hymn-book in the world—used also by our good friends in Elim and other branches of the Pentecostal movement). Brother Horton has contributed some hymns to this book. He became interested in hymns, of course, in the Wesleyan Church. He was responsible for the inclusion of several of Wesley's own hymns in our book.

As far as his own hymns are concerned he was all his lifetime much moved by good poetry, studying carefully its rhythms and rhymes and metres. He had collected a complete library of standard poets, and a representative collection of modern poets, whom at that time he much loved. As a free-lance writer he contributed occasional articles and verses to several papers of repute. When he came into Pentecost by the mighty baptism in the Spirit he promptly gave away all his poetry books to his schoolmistress sister, the youngest of the family, fearing to idolise the writers whose work had occupied too much of his time and emotion. After an interval of several years he turned his hand to occasional hymn writing. The tunes to which brother

Horton's hymns are set he selected from Wesleyan hymns with which he was familiar.

Brother Horton served for many years in the Bible schools under the anointed leadership of Howard Carter—in Hampstead, Louth and Scarborough. He has written several Pentecostal books, including *The Gifts of the Spirit*, which has been freely accepted as a classic on the subject all over the world, is translated into many languages and is at this moment going into its seventh edition.

Brother Horton has through the years pastored several assemblies—Ottery St. Mary, Louth, Bristol, Scarborough. He pioneered the assembly in Luton and was responsible for the erection of its first beautiful assembly hall.

He recently itinerated for five years in U.S.A. and Canada and is now serving among the home assemblies, contributing his humble quota towards the promotion of such a Pentecost—he trusts—as has never yet been reached outside of the Word of God, but which he is assured is certainly on the way. He joins the whole grand fellowship in earnest prayer to this end.

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## Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again !

From time to time I meet some of my readers, or I receive letters from them. By the way, if you do write to me please remember that I work at the Elim Publishing Co. now, so send your letter here and not to Elim H.Q. or it will cause delays. Oh, and mark your envelope "Children's column."

Someone at Ilford asked me to sign myself "Uncle"—well, I will. Someone else there said they did not recognise me as my hair style was different ! My, I'd better have another photo, Mr. Editor.

But I really wanted to tell you about a letter all the way from one of our Elim missionaries way out in Africa, Mrs. D. E. Bull. In her letter she has told me about several young folk in Africa, so here's a story about one of them.

Palemba is 10, or 11, or 12 years of age ! That's right, not many know their ages out there. This rather short, but very brave, boy was watching over his father's goats. For protection, if necessary, he had his dog with him, and also a long knife.

Suddenly the dog saw a rabbit and chased after

him, with Palemba close behind. But then Palemba had a shock, for from the African bush sprang—a leopard. He gripped Palemba's dog, but at once the plucky Elim boy shouted and rushed at the leopard, not thinking about himself. He struck out with the knife again and again as the vicious animal turned from the dog and sank his teeth into the boy. Palemba fought with the knife while the leopard attacked with tooth and claw.

But God was with the lad, for at last the leopard fled into the jungle.

Palemba's dog was injured, but Palemba had saved his life. The dog's front legs were damaged, but poor Palemba was hurt on his face, and his chest, and his limbs. However, he is recovering, I am pleased to say.

Palemba had heard about David in the Bible, who took care of his sheep, and Palemba has shown himself to be as brave. He has also heard of the good Shepherd who even gave His life for His sheep—a suffering more than Palemba knew.

Have you heard about David ? You can read about him in 1 Samuel 17, verses 32 to 37.

Better still, get to know the good Shepherd. Your pastor or Sunday school teacher will be only too pleased to tell you how.

Cheerio for now, and God bless you.

UNCLE BERNARD.

# EDITORIAL—

## TRAIN UP A CHILD . . .

**A**T a recent interdenominational rally we attended an interesting check was made to discover the age at which members of the audience had made their decision for Christ, followed by an appeal to those who were undecided to make their decision at that meeting. We are glad to report that several young people did respond to that invitation. Here is the point however: such a check can be made (and we are well aware that this is nothing new) with the unfailing result (in a normal mixed congregation) that the majority of those who have decided for Christ will be found to have done so before the age of twenty, a lesser number between twenty and thirty, a few between thirty and forty and hardly anyone after that age. The obvious conclusion is that youth work in our churches is most vital, and that if we fail there we have failed indeed.

I have often wondered, however, whether this check ought not to be followed by another—to discover how many of those who made their decision in early years had been brought up in a Christian home. I think I can predict the answer—namely that the majority by far would be among this number.

Why is it that such a small proportion of our Sunday school scholars from *non-Christian* homes seem to come into our churches? Many of them have apparently been keenly interested in the Sunday school, and many have even made a childlike surrender of their lives to Christ. First and foremost we have to recognise that home influence is the strongest factor in the development of a child's character. Habits formed at home, dialects inherited from parents—these will survive all endeavours for reform even by day-school teachers who have the children in their care for so many hours. Sunday school attendance will be accepted as the normal course for childhood days, even as day school is (though the increasing habit of Sunday outings in the now widely owned family car and, on dark days, the influence of television are causing a decline generally). However, the tendency is for one to be discarded along with the other, and for the growing teenager to consider Sunday school part of the childish things now gladly put away.

There is no simple remedy, but these suggestions may prove helpful. (1) An all-out drive to reach the parents of children in our Sunday schools. Anni-

versary services should be aimed to reach them, with a clear-cut Gospel appeal in the programme. (2) A more grown-up approach to the children of secondary school age. Too many "action" choruses and stories slanted to the primary school section gives the impression that Sunday school is only for the younger children. (3) An endeavour to link up Sunday school scholars with the regular services of the church. Here the personal invitation of the teacher, coupled with a promise to sit with the children, would be a big draw. It might mean forgoing sitting with the usual teenage group at the back of the church, but what dividends it might pay in children being brought into the church!

One of the big weaknesses of our modern church life is the decline of the "family pew." Christian parents, do not neglect to bring your children up in the atmosphere of worship. Some may object that children will not appreciate the service, that their fidgeting is a distraction and that they need to rest. Then at least one of the parents is missing because he or she must stay with the children. Remember, habits formed in childhood are not readily broken. Get the children early into the habit of church attendance, and you may be surprised how much of the service they can and do follow.

Finally, do not be too discouraged, Sunday school teacher, if some of your promising scholars, in spite of all your endeavours, seem to drift away. If you have faithfully sown the seed of God's Word, His Spirit will water it and one day some evangelist may reap the harvest from that seed you implanted—and yours will be a share of the reward in that great day when Jesus comes.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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**From  
my  
Diary**



By T. H. Stevenson

**T**HE Bishop of Carlisle has expressed himself in favour of the proposed gambling and betting Bill, and says gambling is not intrinsically evil and morally wrong. But the Bishop adds: "My mind compels me to say this, but often I have longed to call that a lie when I have been faced with a bit of humanity broken as a result of gambling. I must, however, emphasise that as the practice of gambling grows it soon develops into a great economic and social evil. I do not want any money raised by gambling from any parish for any work in this diocese. I find it hard to believe that anyone can give responsibly if he deliberately makes chance a determining factor." The Bishop seemingly has nothing good to say about gambling, except that it isn't bad, or nothing bad about it, except that it isn't good. Strange reasoning.



An interesting booklet published by the B.B.C. should now be on sale. *Hearing, Seeing, Believing* ought to prove a very good sixpennyworth, dealing as it does with the story and facts of B.B.C. religious broadcasting. On the Home and Light programmes alone there is an average of thirty such programmes weekly, besides "services of all denominations" in the General Overseas Service. Many may feel grateful for so much time and talent given to this important side of our national B.B.C.



For us, the mention of thirty weekly religious programmes and services by all denominations raises a query. When will the B.B.C. give due recognition to the Elim Church and other churches of the British Pentecostal Fellowship? Other prominent voices among church leaders throughout the world are a step ahead, yes, streets ahead, of the B.B.C. religious broadcasts department in their appreciation that "the

Pentecostal movement can no longer be considered a fringe of Protestantism, for it is the fastest growing movement in Protestantism today and must be taken within the fold of Protestantism." We certainly deserve much more opportunity to serve the nation through this great medium.



I had the privilege of addressing an Anglican men's fellowship on the subject of "The work of the Elim Church," a talk which I have been asked to give to a Methodist men's guild also. I relish such occasions, because of the tremendous interest it seems to arouse as one tries to give a true and unexaggerated picture, particularly of the church local. The vicar and curate were particularly interested, and took the lead in questions during discussion time. Information given of our practice in praying for the sick, the manifestation of gifts of the Spirit and tithing seemed to impress greatly. My talk was for thirty minutes, but the discussion lasted an hour—and was resumed after the benediction. People are interested in our witness.



Herman Newmark, of the Hebrew Christian Testimony to Israel, recounts an open-air meeting in a Jewish district of Chicago at which he spoke. Opposition was fierce, and the leader went to the police station requesting an officer to be sent to keep order at the meeting. The Irish sergeant asked why he held a meeting if the Jews were so opposed. When the leader replied that he believed God wanted him to do so the sergeant asked a very logical question: "Can't you trust Him to look after you, then?"



What made Martin Luther "the monk who shook the world"? According to a new publication, the origin of Luther's conversion can be traced to his relationships with a very domineering father. Luther's life at home, in school and in monastery was almost cruelly hard, but his conversion and revolt cannot be so easily explained. It was neither home nor Rome, but his study of Scripture and the later flash of revelation upon the words "The just shall live by faith."

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# "In All Things a Season!"

By Hugh Sawyer

**M**ISERY personified! Killjoy! Spoilsport! These are a few of the jibes hurled at a child of God who rather than desecrate the Lord's day by indulging in worldly pastimes and pursuing self interests prefers to honour the day set apart for Divine worship. Never were the ungodly so mistaken, so ignorant of spiritual values; never were such misnomers applied to those who would follow in the footsteps of the Master.

Sparkling with an internal radiance far beyond the comprehension of the godless mind, the redeemed soul in Christ Jesus rejoices in a full salvation purchased by the life-blood of an atoning Saviour; the all-satisfying knowledge that every sin, great or small, has been forgiven and blotted out for ever; and the comforting assurance of Almighty God's pardoning promise to remember them no more. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm 103:12).

What then has a child of God to be miserable about? Does he not possess spiritual treasures of such value as to make the perishable good things of the ungodly seem trivial? Can those not knowing God look forward in keen anticipation to the scriptural promise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9)?

The killjoy misnomer is an avenging boomerang! It unerringly returns to the one who threw it! What can kill joy quicker than the pangs of an uneasy conscience—a conscience burdened with a grievous load of sin accumulated through years of careless living; the dreadful uncertainty of the future; the realised failure of continual plunges into an unsatisfying life of false gaiety in a hopeless attempt to appease and gratify the cravings of a restless mind? The delights of Easy Street soon develop into misgivings when Dame Fortune turns her back and a hopeless frustration overwhelms the worldly ambitions of man!

The short-sighted policy of social security so dear to the hearts of unbelievers will assuredly become a condemning writ of insecurity when things go wrong and a man has but his own resources to rely upon.

The taunts of the cynical are but shafts of light

revealing his own shortcomings. Would he but realise that Jesus Christ can meet his every need, instead of maligning his neighbour, intent upon seeking fellowship with those of a like mind in Christ Jesus, he would seek to do likewise. To his astonishment he would discover that there is joy in serving Jesus—joy unspeakable and full of glory.

"What must I do to be saved?" cried the Philippian jailer. The same question must come from the hearts of all men desiring to get right with God, and the same age-old challenge rings out today: "Believe on the Lord Jesus Christ, and thou shalt be saved." Man cannot save himself, "for by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2:8).

The worldly mind cannot realise that all men are sinners, falling far short of the glory of God! He may sneer at a Christian bent upon worshipping Almighty God and pouring his soul out in thankfulness, while he in pursuit of selfish desires bolsters himself up with the viewpoint that he is just as good as the other fellow despite his different outlook upon life. Never for a moment does he realise that in the eyes of God the righteousness of *all* men is as filthy rags (Isaiah 64:6). "As it is written, There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God" (Romans 3:10, 23).

The vital point at issue between the saved and the ungodly is that they live in two different worlds; one seeking eternal bliss in the risen Christ, the other doomed to drag out a remorseful existence in a lost eternity! While he has breath the ungodly has a free will to snigger and be finally lost, or he can repent of his sins and be saved. The choice is his alone; no man can make up his mind for him!

Meanwhile, beloved brother and sister, in the words of Luke 6:22: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

## LATE NEWS FROM DEWSBURY

333 decisions for Christ in the first 15 days  
of the campaign.

# Revival Campaign Claims Success

## A NEWSPAPER REPORT ON THE CRUSADE IN DEWSBURY

SOME astonishing results were obtained at the meeting on Monday of the revival and Divine healing campaign run by Rev. David G. Hathaway and his team in Dewsbury Town Hall.

At this meeting which I attended (writes our representative) a girl of twelve claimed the restoration of the sight of one eye which had been blind from the age of two, an elderly woman who could not before raise her arm waved it shakily above her head, an elderly man whose arm was permanently crooked straightened his arm in the meeting, and several others of the dozen subjects of the healing session claimed the loss of pain or at least some improvement in their condition.

Long before the time of the meeting the Exchange Hall was filling up and by the time the meeting started the hall was comfortably filled.

Rev. Eddie Lamb led the singing with vigorous words and actions exhorting the crowd to sing louder and more heartily, until the room echoed to the volume of hearty voices.

Shortly after this rousing beginning Rev. David G. Hathaway, leader of the crusade, entered with Rev. Neville West, who had just arrived in the town.

During the evening two religious songs were sung by Miss Dawson and there was a reading of Scripture by Mr. Hathaway. All were interspersed with fervent hymn and chorus singing and prayers.

During the readings Mr. West commenced to paint a picture in simple lines and glowing colours. When completed in a very short time, the picture was offered to the person who had brought most people to the meeting that evening.

One of the main items of the campaign was a stirring address in a cheerful but determined and emphatic vein given by Mr. Hathaway.

In his address Mr. Hathaway promised that in the crusade "we shall hold services and we shall pray for the sick and hope that God will pour out His power for us."

Following the address was prayer with a background of piano music, during which time Mr. Hathaway exhorted people to make a decision for Christ by raising their hands. It was said that on Sunday out of 300 people present 170 responses had been made.

When those who had made a decision had been instructed on what to do to carry out their decision the healing campaign began, when about a dozen people presented themselves for healing. The method used was for Mr. Hathaway and Mr. Lamb to inquire the trouble of each person and then, each placing his hands on the person, Mr. Hathaway prayed fervently and loudly with Mr. Lamb making responses, the congregation joining in silent prayer.

The results described at the beginning were shown, and as each person described an improvement the congregation was informed.

Mr. Hathaway said after the meeting that all names and addresses of people healed are taken and the cases followed. No claim is made until it is proved that the cure or improvement is permanent.

*Dewsbury Reporter and News.*

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## A TESTIMONY FROM WIMBLEDON

A FEW years ago I fought shy of joining a Pentecostal assembly, chiefly because one or two Pentecostal believers appeared to be thoroughly convinced that I was something of a heretic, since I had not the gift of tongues.

I wanted to believe in the baptism of the Holy Spirit and to speak in tongues, but trembled in fear. It would be little short of hypocrisy to speak in tongues in the assembly, and then to fly into a temper at home because someone admonished me.

I had, of course, much to learn. For one thing, spiritual pride, that most detestable of sins, was holding sway in my heart. As I wept before the Lord I asked His leading on this perplexing problem of speaking in tongues. The answer came. The Lord led me out of the assembly where I had had such blessed fellowship into a company of Elim believers.

Before very long, quietly but positively, I found myself praising the Lord in an unknown tongue. Bless His holy name; our Elim fellowship at Southy Road, Wimbledon, has more than compensated for fellowship in the assembly to which I belonged before.

P. MARGARET WINGS.



**D**URING my ministry in Pretoria some years ago I was invited to accompany a member of my assembly, together with a missionary from the Congo, on a trip across country to the borders of Bechuanaland, by cart and horses, a journey which we estimated would take about three days. At the end of the second day we found ourselves out of touch with European civilisation and in country populated almost entirely by a native tribe, very largely heathen.

On the third day our provisions ran out and our supply of water too, but believing that we would come across some friendly natives we continued to press on. Unexpectedly, and to our consternation, we noticed that one of the horses had gone lame and in a little while we were compelled to call a halt. Realising we were facing a very serious position, as we had

### NEITHER WATER NOR FOOD

and no idea how far we were from human beings who would help us, we lifted up our hearts to God in prayer for guidance and provision. We then decided that one of the party should go out in search of water and food.

After an absence of several hours he joyfully returned, saying that he had come across a European cotton farmer who had kindly invited us to stay at his farm until the horse recovered. This we gladly and gratefully accepted. The farmer proved to be an Englishman who had retired from a high position as an electrical engineer in one of the large gold-mining companies of Johannesburg. His elder son had followed in his steps and had become an electrical engineer who was not only well advanced in the science of electricity but an inventor of some merit.

Sitting down to our evening meal in company with this farmer, his two sons and a daughter (the mother being absent in England), I turned the conversation to spiritual things. It immediately became apparent that none of the family knew anything about the saving grace of God, having only been nominal church members prior to their turning to farming. Unexpectedly the elder son stood to his feet and said, "Mr. Cooper, I will give you my opinion about God. God is electricity and electricity is God." "My friend, if you do not change your views you will never see heaven," I answered.

As I left the house to make my bed under a wild marula tree—there being no room inside—I took Paul, the elder boy, aside and lovingly entreated him that he would pray to God that night to show him whether he was right or wrong in his views. Then

proceeding to the marula tree I knelt down and earnestly prayed that He would reveal Himself to him.

The following afternoon, coming across Paul unexpectedly in the field, I again discussed the subject of God's salvation with him. He listened quietly. Then I turned to him and said, "Paul, why don't you give your heart to Christ?" To my surprise and great joy he replied, "Pastor Cooper, I did so last night. And now I want you to give me a New Testament, for tonight I want to read the Scriptures after we have had dinner and tell my father about the stand I have taken." Joyfully I handed him my own Testament.

He was true to his word. At the end of the evening meal he suddenly rose to his feet and said, "Father, I want to tell you and Claude and Josephine [his brother and sister] that I have

### SURRENDERED MY LIFE TO JESUS CHRIST

and with your permission I want to read a portion of God's Word." Before his father had time to reply,

¶ *Rev. Archibald Cooper, one of the pioneers of the "Bearer" and minister of the Full Gospel Tabernacle, 26th, 1959.*

## A New Testament

By Rev. A.

he was reading the third chapter of the Gospel of John. His father and the other members of the family listened to him in amazement, wondering what strange thing had come over him. But Paul's conversion speedily led to the conversion of his brother and sister, and I had the joy of leading them both to Christ.

But now, after having been on the farm five days and feeling that my wife and my church in Pretoria would be wondering whether harm had overtaken me, I felt that I should make every effort to return as soon as possible, leaving the other two brethren on the farm until the horse recovered. This meant a long, roundabout journey by train on the Rhodesian Railways from a station called Gaboronnes situated about twenty miles from the farm. Paul and I arrived

there by bicycle at sundown. The station was deserted ! Having a little time at our disposal, I felt prompted to speak to Paul more fully of the way of salvation. Obtaining an oil lamp, I began to open the Scriptures to him on the baptism of the Holy Spirit, saying : " Paul, God has done a marvellous thing in your life, but He has something more for you." He listened with deep interest as I read to him from Acts 2:37-39 ; 10:44-46 ; and 19:1-6.

After a brief exposition of these scriptures I said : " When you return to your farm, pray that God will baptise you, too, in the Holy Ghost. Now, let us have a little time of thanksgiving and prayer together before the train comes." Straightway my earnest friend poured out his heart to God in a torrent of praise for what He had done for him and his brother and sister, and then he pleaded for the conversion of his father and mother and other unconverted members of his family. After he had finished praying I followed. Then, laying my hands gently upon his head, I was prompted to say : " Brother Paul, in the name of the Lord Jesus Christ, receive ye the Holy Spirit."

*cost in South Africa, editor of the "Standard Durban, went to be with the Lord on August*

**nt experience**

opper, D.D.

### PAUL'S TWO VISIONS

Before I had finished speaking he was prostrate upon the floor of the waiting room in that lonely railway station. For quite some time I waited in silent prayer. Then, after a while, he slowly raised himself into a sitting position and I perceived God was giving him a vision. With his eyes wide open and one hand stretched upwards he began to give a most vivid and graphic description of Christ being led away from Pilate's hall to Calvary and being crucified. The tears rolled down his cheeks and his face was the picture of intense pain as he cried out, " Oh, Jesus, Jesus, why did you suffer like that ? " Then he answered his own question, " Yes, it was for me that you suffered and died." And he sank back on the floor. Perhaps ten minutes passed before

he sat up again, and once more pointing his hand upward, his face now filled with great joy, his eyes wide open, he saw in another vision the return of the Lord Jesus in the clouds with great glory. This he beautifully described. Only God knows what passed through my own mind as I knelt there, struck with amazement and wonder, and I found myself saying, " Oh, God, is this the young man who less than a week ago declared that electricity was God ? "

Again he sank back to the floor and for five minutes or so complete silence reigned between us. Suddenly there was a sound as of a rushing mighty wind, caused by Paul's audible deep and heavy breathing. This continued for about three minutes, when he suddenly began to speak clearly in an unknown language.

### MY JOY WAS UNSPEAKABLE

I felt I had gone back in spirit 1,900 years in the history of the Church and had been privileged to see exactly the same thing I had read about so often in the Acts of the Apostles. But God had still something more to reveal.

Leaving Paul in the waiting room, I walked up and down the station platform in the glory of a bright moonlight night with my hands upraised to heaven praising and blessing God for the wonder He had privileged me to see.

As I was doing this, Paul staggered out of the waiting room as one drunk and cried out, " Brother Cooper, where are you ? "

" Here I am," I replied.

And as we approached each other I was stunned to hear him say, " Oh, pray for me. My sight has gone. I cannot see anything." I could hardly believe his words. And then suddenly the Spirit reminded me of how another Paul (even of Tarsus) had been struck blind for three days by the glory of God. I felt that I could not leave this young man in this condition and so, laying my hands upon both his eyes, I earnestly cried to God that He would restore his sight. Taking my hands away, I asked him if he could now see.

" Oh, yes, yes ! " he cried with great joy. " I see you."

And just as I held him affectionately in my arms praising and blessing God, and he too joining in, the sound of the approaching Rhodesian express was heard. A few moments later I had said farewell to my newly found friend and brother in Christ. From that day to this I have never ceased to thank God for this wonderful experience.

—*The Standard Bearer.*

# CHURCH NEWS FLASH



## FINCHLEY

A service was held recently to bid farewell to Pastor Ray Hughes. During his eighteen months' ministry in Finchley he has laboured among us faithfully and the fruits of his labours have been manifest in the salvation of souls.

The church has greatly benefited by his wide scope of ideas, and we are indebted to him for the help he has given us and which will lead on to even greater things in the future.

The service was one of the largest we have had in Finchley and was a great blessing. Our picture shows some of those who took part in the service.

D. C. CANNON.

## MINISTER'S SERMONS "TAPED" FOR CANADA

Three thousand five hundred miles away in a Canadian church a young Southend couple will soon hear a sermon preached by the Leigh minister who married them last year.

It will be part of several taped services carried in her luggage when nineteen-year-old Mrs. Terice Tipper sails for New Brunswick on November 13th after a holiday in Southend with her family.

Terice and her husband, Gilbert, emigrated to Canada last year, six months after Rev. George Stormont had married them at Leigh Elim Church.

Home to see her parents, Mr. and Mrs. Moule, of Ilfracombe Road, and parents-in-law, Mr. and Mrs. Gilbert T. Tipper, of York Road, Southend, Terice visited the pastor.

The suggestion was made, and Terice is to take the taped services back to her own church in Canada. It is hoped that the Leigh church will receive in exchange from Canada services recorded in the Tipper's church.

For a month Leigh Elim Church has been keenly engaged in putting services and sermons on tape for the use of sick people unable to join in church worship.

Tapes have already been loaned out, in addition, to groups of people, and sent even as far as the most northerly tip of Scotland.

*Southend Pictorial.*

## NORTH MIDLANDS RALLY

The Elim churches in the North Midlands held their presbytery rally recently at Burton-on-Trent. It was a great joy to welcome friends from the new church at Derby.

The two services were times of great refreshing and blessing. For five believers who were baptised in the Holy Spirit between the services it will certainly be a never-forgotten day.

Listening to the testimonies and to the singing of a band of young people from Loughborough and duettists from Nottingham, and joining together in praise and thanksgiving to God, our hearts and minds were prepared for the ministry of God's Word.

Pastor Dyke was the preacher at both the afternoon and evening rallies. In the afternoon his message was Pentecost and its effect on our personal, family and social relationships and responsibilities, while in the evening our thoughts were turned once again to Calvary. "Father, forgive them, for they know not what they do"; the words still ring out as clearly as they did nearly 2,000 years ago. They brought with them a greater realisation of Christ's redemptive work on the Cross and its effect upon us as Christians.

On leaving Burton it could be truly said that it had been good to meet together and with God once again.

## INDUCTION AT ALEXANDRA PARK AVENUE, BELFAST

We recently had the pleasure of welcoming Pastor Ernest J. Thomas, Mrs. Thomas and their two sons from Lurgan to Alexandra Park Avenue Elim Church, Belfast.

An induction service was held on October 3rd, when the new Irish superintendent (Pastor T. Thomson) and Pastor G. Ladlow were the officiating ministers.

The elder of the church welcomed Pastor Thomas and assured him of the prayers and loyal support of the members.

On the Saturday following, Pastor Thomas commenced a fortnight's evangelistic campaign.

We praise God that during the campaign over a

dozen people found Christ as their Saviour, a number of saints re-consecrated their lives to the Master and others testified to a touch in their bodies after prayer.

A handkerchief which was brought and prayed over by Pastor Thomas was placed upon the body of a young man who had been suffering constant pain in his spine, which had necessitated his wearing a spinal belt and strapping. After wearing the handkerchief he discarded the belt and is now out of pain and driving a lorry around the countryside. To God be all the praise and glory.

S.J.H.

## LETCHWORTH

We are happy to report of the blessing of God here in Letchworth. The financial year just ended

shows an increase of income in every department of the church. Indeed, it is the best balance sheet for many years. Young people have been baptised in the Holy Spirit and new members added to the church. Though we have had discouragement and disappointment, we believe the Holy Spirit is working in our midst, preparing and framing us for greater things.

There is a great spirit of expectation that God is going to do the "exceeding abundant" during our three-week evangelistic campaign in the spring of 1960, and that the people of Letchworth will be made very much aware of the Pentecostal message that God still is able to save, heal and baptise in the Spirit.

We are praying—we are working—God will be blessing.



# Women's Column

By Gladys Gorton

## REPRESSION

A FRIEND popped in to chat with the lady of the house where I was visiting. After being introduced to one another we all settled down for a little "chin-wag."

"M——'s ill in bed, so I've done the cooking. I finished much earlier . . . all nice and tidy," she said with a certain amount of satisfaction. She shared the house with a relation.

"Don't you work alike?" I asked.

"Not at all!" she answered, giving her friend a knowing look. "M——'s method of working is absolutely different from mine. I find it so hard at times to keep my temper. She's the dominating type you know," she nodded emphatically.

Two people working together can be poles apart in the way they each work. Together, but not in unity. To certain types of individuals this is most trying. Restraint is not always easy, but is usually the best policy—to keep the peace. But there is a safety valve when through repression the pressure within becomes unbearable. The thing is to use it in the proper place and manner. It is no good going on

and on until nature seeks an outlet in another form—dispeptic or duodenal ulcers, mental or nervous diseases and disorders.

Years ago I knew a person who was under great restraint every day. At the office there was a man (this will interest the male readers) with whom he worked who was most cantankerous. They worked together but not in harmony. Besides this constant repression, at home he had a mother-in-law who tried his patience to the utmost. In time this got him down, he became irritable and discontented and eventually he developed gastric trouble and was smitten with acute arthritis.

Someone else found a certain circumstance intolerable and inwardly fought against it. Repression got her down. She wanted to explode. This is how she did it. On a wild and stormy night she left the house for a long walk determined to fight this out with her soul. In her distress she called upon the Lord. (Read Psalm 18:6-20). In tune with the elements she "let go." The rain lashed into her face, mingling with her tears. The wind tossed the torrent of words which fell from her tongue and eagerly devoured them. *Then* the tumult of her soul was quietened by His "peace be still." "And He arose, and rebuked the wind, and . . . the sea . . . and there was a great calm" (Mark 4:39). Thus she experienced within her a great calm. That night she lifted the safety valve and had it out with her soul and with her God. Through this means she gained a definite victory. The conditions had not changed when she returned home, but now she accepted the situation differently. Before she was fettered; the repression caged her. Now it held her at His feet, conscious of her need for His courage to endure and strength to conquer.



## *Are you one of the poor neutrals, or do your convictions mean anything ?*

**I**N one of the many adventures that the Dickens character Mr. Pickwick had, we find him arriving in a town at election time. There was a great crowd surrounding him and his fellow travellers as they alighted from their coach and they were cheering for one of the candidates. "Hurrah," shouted the mob. "Hurrah for Slumkey ! Slumkey for ever !"

"Who is Slumkey ?" whispered one of Pickwick's friends.

"I don't know," Mr. Pickwick replied. "It's always best on these occasions to do what the mob does."

"But suppose there are two mobs ?" suggested another friend.

"Shout with the largest," replied Mr. Pickwick.

I suppose in this instance it was immaterial which side they shouted with, for they had no particular interest in either party. It is human nature to take the way of least resistance. For that reason it is much easier to go in through the wide gate than the strait one. "Many there be," said Jesus, speaking of the wide gate and the broad way, "which go in thereat." It is much easier to drift with the crowds than it is to break away from them. It is easier to shout *with* the crowd than *against* it.

### **THE POOR NEUTRAL**

Although it made little difference whose side Pickwick and his friends supported, in the spiritual realm it is of the utmost importance which side we take, Christ's or Satan's. At this present moment we are on one side or the other. It is not possible to be on both sides, nor is it possible to be on neither side. Some folk maintain that they are neutral. I suppose no one is in a more miserable state of mind than a person who has no convictions. This reminds me of a football game. The game was over and the ball was lying in the centre of the field. On one side of the ball was a red sweater, and on the other side

was a blue sweater. The red sweater said, "I am happy. My side played hard and good, and we won." The blue sweater replied, "And I also am happy. We played our very best, and although we lost we gave a good account of ourselves." But the football, lying between the two sweaters, wiped away a muddy tear. "I am unhappy. I wasn't on either side, but I got kicked about by both teams all afternoon." Folk who try to be neutral in the vital matter of heart allegiance to right or wrong, Christ or the world, are despised by both and are figuratively kicked about by both.

Is it not much safer to shout with the largest crowd ? That depends on one's definition of safety. If one defines "safety" as being physical freedom from suffering or freedom from the mockery of the crowd or a retention of personal position or power, one may set aside all moral principles and, for expediency's sake, gratify the crowd by joining one's voice to it. The pages of history are filled with such characters. Position and power meant everything. Personal integrity meant nothing. Pilate is an outstanding case from biblical history. He knew that Jesus was innocent ; he openly said so. His wife told him that she knew He was a just man. Pilate knew that he should free Jesus. Justice demanded it. But there was the crowd, with its opinion and its demands, and so, thinking only of his position, he yielded to the mob and condemned Jesus to be crucified. But would one say that he thus gained safety, or that any other political adventurer who has done likewise has maintained a safe position ? In the sight of God and in the light of eternity such people have placed themselves in the greatest peril possible. Their consciences have become seared as with a hot iron, for they have made a habit of stilling its admonitions. Expediency is everything ; ethics are secondary or counted out entirely. Nameless fears assail them when they are away from the

bolstering crowd. Somehow they feel that there is to be a show-down some day, somewhere. And then the day of reckoning inevitably comes; if not here, there. They then discover that, for the sake of a few days of authority, they have paid the price of their never-dying souls.

### THE GOOD WILL STAND

A refusal to shout with the largest crowd and a willingness to unite with the minority frequently wins the respect of the majority. If history gives us innumerable examples of cowardly men who trample their convictions underfoot to win the mob's support, it also gives us refreshing accounts of men who were willing to endure ostracism and active opposition for a principle. Many died for their convictions. Others finally saw the antagonistic majority become convinced they were wrong and acclaim the "lonely voice in the wilderness" as a noble pioneer and heap honours upon him. The world's greatest men down through the ages, in every realm, have often been on the minority side. In the realm of science and invention, as well as in the sphere of spiritual ex-

ploits, men and women have had to stand alone, opposed, persecuted, slandered. But the day comes when they are vindicated. Sometimes that day arrives posthumously; but posterity can read the meaning and can see that it is best to stand by one's convictions at any cost. The loss of physical comfort and safety was a small price to pay for the great end achieved.

Truly, as Jesus said, few there are that go in at the strait gate. They are in the minority; and they are generally a persecuted minority. It is not popular to follow Christ. But as a preacher once said, "One and Christ is a majority. If Christ be for us, who can be against us?" All the resources of heaven are at the disposal of the Christian. His heart is garrisoned with the peace of God that nothing can destroy. Joy abounding and life everlasting are his. God's smile of approval now and His "well done" then encourage and inspire him. Let others shout with the largest crowd if they like. As for the Christian, he is willing to die with the minority, for Jesus' sake.

G. H. CLEMENT.

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## Book Review

*Where the Saints have Trod*, by Chas W. Conn. Pathway Press, Cleveland, Tenn. \$3.95 (three dollars 95 cents).

This book, companion volume to *Like a Mighty Army*, is an inspiring record of the overseas expansion of the Church of God. It must form an essential part of the history of the Pentecostal Movement. Mr. Conn—the writer was privileged to meet him on a number of occasions—is a historian with the rare quality for unearthing the forgotten. His love for accuracy will not allow him to gloss over the failures, and the sources of his information are copiously footnoted. Forgotten pioneers with their tragedies, trials and triumphs are made to live. One is humbled and inspired by the selfless dedication of these men and women who pioneered the Pentecostal message without financial support in days preceding our missionary societies. The Church of God is rapidly expanding and is working in about seventy mission fields—proof of Divine blessing.

I heartily recommend this book to all lovers of missionary work and Pentecostal history.

JOHN DYKE.

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## Testimony Corner

This is the miraculous story of the Divine healing of Pastor Homer, of Southport Assembly.

On July 2nd, 1959, our pastor was taken seriously ill during the night and the doctor had to be called.

The doctor, after examination, diagnosed a cerebral attack, which left the pastor in a very bad condition. We of the church began to worry as to his welfare, and wondered what was going to happen.

But God was waiting to test our faith, for it was only three or four nights later that one of our brethren went along to see how the pastor was, and there he met another of the brethren. There and then they decided to take the matter to the Master and the miracle happened.

We touched the hem of His garment and our pastor was made whole.

The doctors still believed that they had a case, and after three months Mr. Homer was sent into hospital for observation, but after many tests everything was found to be negative.

We stood by the word of God (John 14:14).

E.G.



**THE FAMILY ALTAR**  
 and  
**ELIM PRAYER CIRCLE**

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

**Monday, December 7th.** Revelation 7 : 13—8 : 5

Glowing words describe a glorious future for those who have triumphantly endured great tribulation and entered glory through it. Many students pinpoint this as a specific tribulation, to some yet future; but to the early readers these words came with immediate hope and consolation as they endured the persecutions of Nero, Domitian, Trajan, Decius and others. In trials of every age these words have acted as a soft pillow to tormented travellers on the Christian road. Jesus said, "In the world ye shall have tribulation," and in one form or another we can expect it. These rewarding words of exhilarating hope come to refresh us today in the battle and trial of our faith, causing the future to shine with radiant prospect, enabling us to realise "it will be worth it all when we see Jesus."

**Tuesday, December 8th.** Revelation 15 : 1-8

We are introduced to a further scene of worthwhile triumph when the victors of anti-Christian turmoil and oppression burst into a symphony of exultant praise. In Exodus 15 can be read the "song of Moses," which was the triumphal psalm commemorating the great deliverance from the parallel bondage and tyranny of Pharaoh. Similarly too the "song of the Lamb" (ch. 5 : 9) echoes an even more glorious picture of delivery and escape from the crushing domination of Satan through the redeeming blood of the Lamb shed upon Calvary. Upon each recollection of the grace of God as manifest in our personal deliverance there should ever be raised by us a grateful song of praise, for we are made "more than conquerors through Him" (Romans 8 : 37).

**Wednesday, December 9th.** Revelation 16 : 1-11

This may well be called the "chapter of judgment," and in it we see the release of the wrath of God. Billy Graham said on one occasion, "There is a time when the mercy of God explodes into the wrath of God"—here is the occasion of the extreme explosion. Two factors stand out in this retribution. (1) **Reaping man** (v. 6). The automatic law of God's creation is here manifest (see Galatians 6 : 7, 8). From day to day we must heed the seeds that we sow lest our harvest be sorrow and shame. (ii) **Unrepentant man** (vv. 9, 11). It is clear that this judgment falls upon the unrepentant, those who stubbornly refuse to repent of sin. Repentance does not just mean being sorry (some are merely sorry at being found out), but turning with completely altered views towards the matter of sin. All will **reap ruefully** if they **repent not**.

**Thursday, December 10th.** Revelation 16 : 12-21

The judgment of the earth continues to the great climax of Armageddon, when with unutterable agony and unimaginable conflagration the anti-God hordes of this world will be afflicted with unspeakable judgment such as is unknown heretofore (read Ezekiel 38 and 39). Appropriately, in the midst of this record of forthcoming punishment there nestles a poignant word of warning appeal (v. 15). Certainly with **suddenness** Jesus will come. May every Christian, with

the searching eye of love's anticipated consummation, scan unceasingly the horizons of time for the appearing and simultaneously take care to be rightly and amply adorned in the modest and becoming apparel of newness (Ephesians 4 : 24), meekness (1 Peter 3 : 4), Christlikeness (Romans 12 : 14), kindness (Colossians 3 : 12) and perfectness (Colossians 3 : 14).

**Friday, December 11th.** Revelation 17 : 1-18

This chapter depicts the total downfall of Babylon, undoubtedly identified as **Rome**, which city is built upon seven hills (vv. 9, 18). The Church in John's day would no doubt read into these words the overthrow of the great tyrannical oppressor **pagan Rome**, and inevitably this came to pass under the heels of the barbaric hosts of the fourth and fifth centuries. From out of this wreckage there rose up that other whorish beast of **papal Rome**, which has indulged in spiritual harlotry and abomination and made itself drunken with the blood of martyred saints through the succeeding centuries, and our chapter refers to the ultimate unveiling of this pernicious system of blasphemous idolatry and cruel deception and its final crushing defeat by Jesus Christ (v. 14), with total devastation and destruction (v. 16). Remember, "Rome never changes," and at heart she is treacherous still.

**Saturday, December 12th.** Revelation 18 : 1-10

Today there is a real upsurge of effort to achieve "Christian unity," and it stems from the "Council of Catholic Action." With plausible phrases and pious platitudes endeavour is made to draw the state and the nonconformist churches into fellowship with the Church of Rome either directly or indirectly, but let us not be beguiled. Remember, the heavenly call in this chapter is to withdraw from that idolatrous system (v. 4) which has so bedevilled a poor, trusting world with deception and intrigue. The enormity of her sin has reached to heaven, and just requital shall suddenly descend (v. 8). To be in any way linked with her will make possible a participation in her plagues (literally stripes or lashes); therefore let us be uncontaminated by the idolatrous harlot.

**Sunday, December 13th.** Revelation 18 : 11-24

These verses are a lamentation over the fall of Babylonish Rome, and it is significant to notice that an evil system has supplied the material plenitude and affluence of so many of earth's possessors. How needful it is that the conscience of man is stirred not to make personal capital out of the practices of sin and abomination (vv. 11-15). It is striking, too, how rapidly material assets can disappear completely (vv. 16-19)—how transient these things really are! Finally, how total the judgment of God is (vv. 20-24)—everything was just empty and vanished. All of earth becomes an empty vanity before the blazing light of the God of heaven.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

**WEDNESDAY, DECEMBER 9th, 1959, at 9.15 p.m.**  
 (Short wave : 19.6, 25.00 and 30.8 metres)

Speaker : Rev. John Dyke (Birmingham)  
 Subject : "I have played the fool"

Music ministry by the  
 London Crusader Choir  
 Ladies' Radio Chorus

John Gustafson (tenor) with orchestra

Programme produced and announced by  
 DOUGLAS B. GRAY (Director of Music)

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We gratefully acknowledge the letters and gifts towards our radio evangelism. Remember to pray for these world-wide transmissions made daily over IBRA Radio and support us all you can. Write us today.

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# 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.** December 5-17. Elim Church, Lennox Road, Finsbury Park. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, week-nights 7.30.

**LEYTON.** December 5, 6. Elim Church, Vicarage Road. Visit of Samuel Gorman. Buses 699, 697. Sat. 7, Sun. 11 and 6.30.

**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

December 19, Letchworth.

## PRESIDENTIAL ITINERARY

North Midlands Presbytery. December 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.

## FESTIVAL OF CAROLS

presented by a

### MASSED MALE VOICE CHORUS

(100 voices)

supported by

### MAISIE RINGHAM

(Renowned B.B.C. soloist and former principal trombonist of the Hallé Orchestra)

Portsmouth Male Voice Choir

London Crusader Choir and Ladies' Chorus

Programme devised and conducted by  
DOUGLAS B. GRAY (Director of Music)

Rev. H. Burton-Haynes (President) will conduct the epilogue.

Rev. H. W. Greenway (Secretary-General) is chairman.

**SATURDAY, DECEMBER 19th, 1959**

in the

**FRIENDS HOUSE** (main auditorium)  
Euston Road, London, N.W.1, at 7 p.m.

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

*BOOK EARLY*

## LONDON CRUSADER CHOIR

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

December 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thomas 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).

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

December 5-10, Newquay; 12-17, Torquay and Paignton.

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

December 9, Coulsdon.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 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.).

## Well-informed people take "PENTECOST"

They want to know what God is doing in the earth today through the world-wide Pentecostal revival.

The December issue of "PENTECOST" contains exciting news of how this revival is touching the historic churches, of how 200 Baptist churches in America have become Pentecostal, and of how the Lord is working in Pakistan.

In addition there is statistical information about the growth of American Pentecostal movements, and there are pictures from Moscow and Thailand.

The frontispiece is a fine picture of a Pentecostal Sunday school day in the Brisbane City Hall, led by James Wallace.

"PENTECOST" (price one shilling) can be obtained through your assembly magazine secretary, who will be pleased to receive orders, or direct by post from the Victory Press, Clapham Crescent, London, S.W.4, for 4/8 per year (four issues). It is edited for the World Conference by Donald Gee.

## BIRTH

**Robinson.** On September 4th, to Mr. and Mrs. Robinson (née Johnston), member of Elim Church, Colne; God's beautiful gift of a son, Kenneth John; a brother for Muriel.

## DEDICATION

**Robinson.** On October 11th, Kenneth John Robinson. Officiating minister: P. J. Guppy (resident minister), Elim Church, Colne. C.205

## MARRIAGE

**Lancaster: Elliott.** On October 31st, at Elim Church, Greenock; William McKenzie Lancaster to Iris Isabella Elliott. Officiating ministers: W. J. Hilliard and C. J. Jamison.



# CLASSIFIED ADVERTISEMENTS

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

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

## BOARD-RESIDENCE, ETC.

### "CROYLANDS"

**A PENTECOSTAL CHRISTIAN HOME FOR THE ELDERLY**  
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 three 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

## HOUSES, FLATS, ETC.,

### FOR SALE, TO LET AND WANTED

**To let,** nice three-room flat, part furnished; North London (Hornsey), not suitable for children. Replies to Box 24, Elm Evangel Office. C.204

### FOR SALE

**For sale.** Wyndor "Regent" Tape Recorder; 54-guinea model; 18 months moderate use only; immaculate condition; complete with microphone and 1200ft. tape. £30 or near offer. Delivery arranged. Box 23, Elm Evangel Office. C.203

## WITH CHRIST

**Lovatt.** On November 11th, Florence Lovatt, aged 71. Found Christ a few months ago at Elim Church, Longton. Officiating minister at funeral: John Coleman.

**Marshall.** On November 5th, Mrs. Lily Marshall, dearly beloved wife of Walter Marshall, and beloved member of and worker at the City Temple, Hull, was called to higher service. Officiating minister at funeral: H. Palliser.

**Murch.** On November 1st, Leonard Murch, aged 58, of Ashingdon. Officiating ministers at funeral: George Backhouse and Allan Cox.

**Stallard.** On November 8th, Mrs. Fanny Stallard, aged 71; one of Elim's earliest members, Romsey. Officiating minister at funeral: W. George. To be with the Lord, which is far better

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