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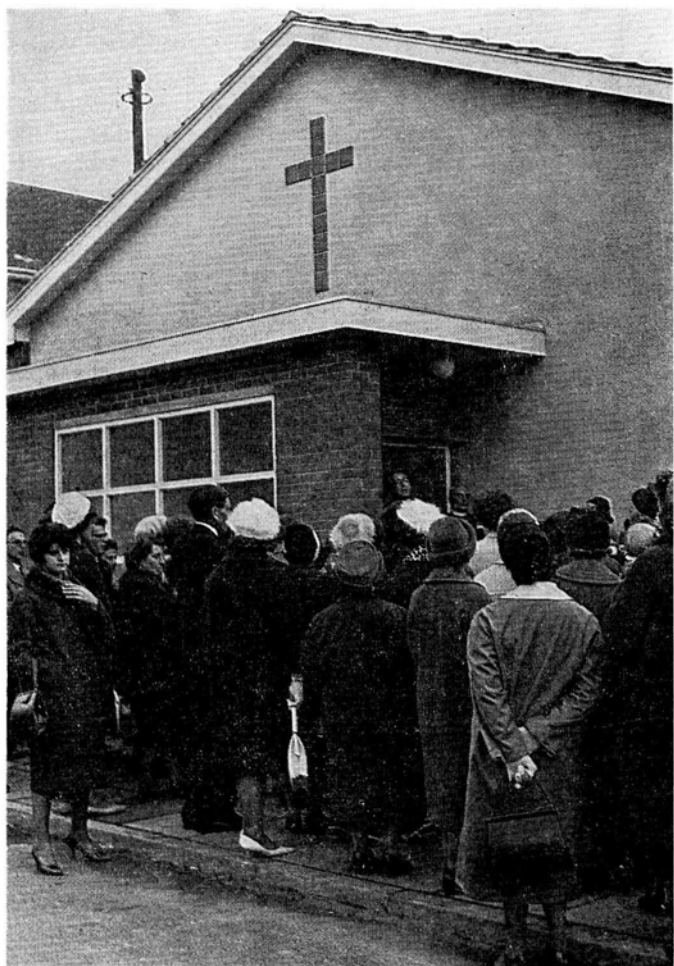
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THE ELIM EVANGEL

FUNDAMENTAL

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* **The New Pentecost** by J. Hywel Davies *
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THE ELIM

EVANGEL

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EDITORIAL

If we but humble ourselves

"ALL OF YOU be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." This is what the apostle Peter tells us in his first epistle and the last chapter, drawing his final conclusions on the matter of Christian living.

So many think that meekness is weakness, and to show a meek front is to show a weak front. This was not so with Moses. He was meek—more meek than others—but he was not weak by any means. Humility is meekness, the grace of our Lord Jesus Christ in manifestation. Jesus in His sermon on the mount laid down the principles of the kingdom of heaven and gave His benediction to meekness when He promised "Blessed are the meek: for they shall inherit the earth." How contrary this is to the spirit of the world today. The personality cult, with the exaltation of human personality, becomes the standard of the world for those who want to get on. Push others aside to make progress yourself is their advice. Pep up your personality, they say. Don't let anyone keep you down. Evaluate your own opportunities and miss no chances. But He said: "The meek shall inherit the earth."

What a danger there is in letting the spirit of the world enter into Christian life and work. Again we hear Him say: "Be not many masters, for one is your Master, even Christ"; again: "If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. . . . The servant is not greater than his Lord." Jesus was not only meek and lowly, but filled with all the fulness of power. But He used not His power to exalt Himself. He rebuked the devil on three occasions when he sought to have Jesus use His power to exalt Himself, and what a rebuke: "Get thee behind Me, Satan."

The great need in these days of strife and struggle to make our way in the world is always to keep in mind the Saviour's words of counsel and command. His estimate of greatness is not the world's estimate. God says: "Greater is he that ruleth his own spirit than he that taketh a city." That is a staggering statement, but a stupendous one. The grace of humility is one of the forgotten virtues of the Christian life and one we need to cultivate if we would be pleasing to God.

What is our goal in life? To make a name for ourselves; to be thought clever, or great, or brave; to get to the top; to be thought well of? All legitimate ambitions provided first things come first and are not relegated to the limbo of the lost. God first, yourself afterward! "Seek first the kingdom of God and all these things [the daily needs] shall be added unto you," said Jesus. This still remains the highest ambition of the Christian—to please God in all things. This is true greatness! This is success!

Let us then rediscover the Spirit of Jesus and live that men may look at us and see Him reflected in our character, our disposition, our demeanour. That is better than success and brighter than any earthly lustre.

P. S. BREWSTER, now conducting a series of evangelistic campaigns in the Full Gospel churches in South Africa, and who is accompanied by his wife and their two daughters, writes :

At 9.30 a.m. we conducted a service among the Indians, of which there are over 200,000 in Durban area alone. About 1,000 Indians gathered for this morning service, under the leadership of Pastor J. Rowlands, and this service proved to be a never-to-be-forgotten gathering : on one side sat the men, and on the other side the women. Every available space was taken and hundreds were outside. Anne and Lynda were introduced to the congregation and Mrs. Brewster sang the Gospel. After I had preached and given the appeal there were so many spontaneously stood to accept Jesus Christ as Saviour that it was difficult to count them. It was estimated that almost 100 Indians stood indicating their desire for a changed heart : some were Hindu and some Moslem, and some no doubt without any profession at all. The atmosphere was tremendous and the praising of the Lord from the congregation had to be seen and heard to be appreciated. The temperature outside was eighty-five degrees ; you can imagine what it was like in the church building.

At 11 o'clock we conducted an English service, and another fourteen men and women stood to accept Jesus Christ as their Saviour. A few moments respite and rest and then again **at 3 p.m.** we conducted an open-air rally where, in the midst of a very large crowd, seventeen men and women found the Saviour. Some were Africaans, some English and some Africans. It was at this open-air rally that a woman came and told me that she found Christ in one of my campaigns over twenty-seven years ago in the Welsh mining town of Aberdare.

Our **fourth** service was held in a packed church in Durban, whose minister is Pastor J. Wooderson (a former Elim minister), and another twenty-nine publicly and boldly surrendered their lives to the Lord. In this one day over 152 people from all walks of life and of many colours and languages accepted Christ and began a new life.

In spite of all the tremendous problems that South Africa faces there is a deep hunger in the hearts



A SUNDAY IN NATAL, SOUTH AFRICA

of the people for God, and an outpouring of the Holy Spirit would go a long way to the solving of their political and racial problems.

Since arriving in Africa I have preached practically every night and hundreds of precious souls have found Jesus Christ as their Saviour, and healings by the supernatural power of Christ have been taking place at most meetings. A woman in Cape Town testified to being healed of a serious heart complaint, having received confirmation from her specialists that she was now cured ; a man in Durban received his hearing after being totally deaf ; a woman in Natal was healed of a growth in the neck ; and a schoolgirl was healed of eye trouble in Cape Province. We thank God for being allowed to take a share in the spiritual harvest of Africa.

A Baptist American missionary came to one of the services and the moment hands were laid on her she received her baptism and spoke in tongues.

There are in Cape Province 1,250,000 of God's forgotten orphans, known as the coloureds. They are the half-castes, the results of the mixed marriages of many races. I shall never forget the day I ministered to these people on a Sunday morning and then later addressed all the coloured ministers for two hours on the topic of "New Testament Evangelism." Jesus Christ came with a ministry for the bruised people in this life. Pastor van Kerken has dedicated his life to the bringing of the Gospel to the coloureds.

We shall soon be back in Britain, but we shall never forget South Africa.

Brazil—Revival or Revolution

By H. JEFFERY, ELIM MISSIONARY TO BRAZIL

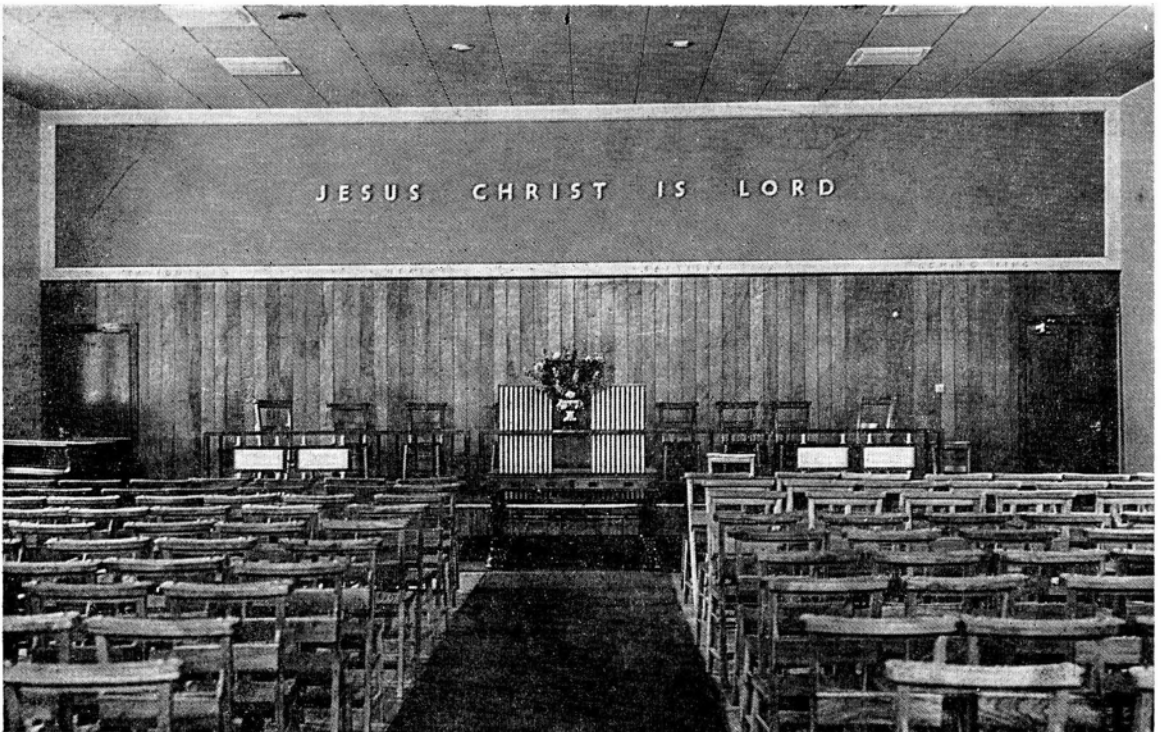
This is the crisis that is facing us here in this land, open to the Gospel as never before and yet in such a dangerous position. In spite of the phenomenal advances, especially in the Pentecostal work, it is sobering to realise that today there are twice as many people unevangelised in South America as there were a few years ago.

Anti-evangelical forces are growing. Rome has commenced a "re-Catholisation" of Brazil, and there are now three times more Catholic missionaries here than there are Protestant. Jehovah's Witnesses and other sects are rapidly growing. Spiritism has become the second religion of several states, and claims as many as twenty per cent of the population in some areas.

Political and financial unrest continues. Continual strikes cause considerable difficulties and expense to the country. A revolution by the army in Brasilia was stamped out recently. Parana and Sao Paulo, two of the largest states of Brazil, have suffered terrible catastrophes: eight months drought, a frost that killed eighty per cent of the coffee plantations, and then in August the great fires that laid waste

miles of the eucalyptus forests, killing over 100 people. Now this great city of Sao Paulo (the heart of Brazil) is threatened with no water and no light, which means the closing of some of the largest factories. The dockers and bankers are on strike for more money, and inflation is running wild. Everything has gone up in price in the last year. Petrol has risen by 250 per cent and postage by 300 per cent.

The Communists are taking every advantage of all these difficulties and many, especially in the north, are accepting the "Utopian" promises and have embraced Communism. Sin abounds, morals are lax; it is said that eighty per cent of the births here are illegitimate. The moral problems in our churches have no answer, crime increases. Is it possible that Brazil is reaching the state of Sodom and Gomorrah? It does seem that while God is trying to get to the people they are too busy with the political and financial situation and have become indifferent to the spiritual. This article comes to you as an appeal for continued and persistent prayer that true revival may come to this needy land before it is too late.



Interior view of the Selly Oak Elim Church, Birmingham.

Women's column

By GLADYS GORTON

REGARDING MIXING

"How are you getting on in your new job?" I asked her. "The test will be this coming week," she told me. "The one who showed me the 'know-how' has left. They are so particular and everything must be mixed according to their method. At A——'s the method was simpler and easier." She is a professional confectioner. Even regarding mixing, in the confectionery realm, there are different methods. No two cooks bake alike, though the same recipe is used. Whether one possesses an electric mixer, an egg whisk or a wooden spoon, the process of mixing is not exactly alike.

It is so with you and me. God works upon us in His inimitable specialised way. What He does for you is not what He may plan for me, but He works to bring about His own good pleasure. Some persons decide for Christ, for example, but do not surrender their will to Him. God, by varying circumstances, taking perchance long years, brings them into perfect understanding of blending their will with His. Other individuals will instantly respond to the

call of Christ at conversion and their whole heart is His for ever. God will have an altogether different course (mixing) for these persons.

I thought of all this as I made a lemon meringue pie. It is so easy to make nowadays. One can buy the mixture in a packet, but in the "old days" one had to be patient watching the saucepan so that the lemon juice, added to the other ingredients, did not curdle. "Lord," I prayed, "You have exercised much patience in getting me to become submerged into Your will." Is that so with you?

When the ingredients are poorly mixed the baking results are poor. Easy, perfect mixing produces first-class baking. Thus it is in our spiritual experience. This is implied in Pascal's words: "Our own will, though it should obtain its largest wish, would always keep us in uneasiness. But the very instant that we renounce our own will, we grow easy."

Oil and water cannot mix. Notice this with the fat when making gravy. Writes Oswald Smith: "When I was saved a personal worker asked for my Bible and wrote on the flyleaf, 'This Book will keep you from sin, or sin will keep you from this Book.' And I have found it to be true. The two cannot go (mix) together. The reason so many do not enjoy the Bible is that they do not know the Author. It is one thing to meet Jesus Christ at the time of conversion; it is quite another to become acquainted with Him by spending time in His presence."

TELEVISION CAMERAS RECORD OPENING OF NEW ELIM CHURCH, NORWICH

A LOCAL newspaper reporter estimated that no fewer than 600 attended the great opening day of the new Elim Church, Norwich. Fourteen ministers, including four former Elim presidents, gave their support on the platform. B.B.C. television cameras recorded the event both outside and inside. They were in position again to take the whole of the Communion service. On the Monday evening Pastor L. Reeves was invited into the B.B.C. television studios for a live interview on the tenets and teaching of Pentecost in Elim. A canon of the local cathedral has expressed tremendous interest, suggesting that a round-table forum should be arranged with the B.B.C. on a wider Great Britain network. The very beautiful new building was filled to capacity in both church and minor hall for the two opening services, with over 400 staying for tea. Pastor H. W. Greenway gave most stirring messages that lifted the whole atmosphere into praise and thanksgiving for all that

God has done for Norwich. Pastor F. H. Coleman spoke as representative of the district presbytery and presented to the local Elim minister, Pastor L. Reeves, a *Redemption Hymnal* music edition. On the Sunday evening extra chairs had to be brought in to accommodate the people. The newly uniformed choir of some thirty voices really did justice to the occasion. Great credit is due to the tremendous prayer, sacrifice and support that the pastor has received unceasingly from every member of his congregation, not the least of which has been the remarkable fellowship and co-operation experienced in the diaconate and with every one of the trustees. There are tremendous challenges before us in this built-up area, but with this sweet oneness of spirit prevailing throughout the whole of the Norwich membership we know it will be effectively met.

R. DRAKE (*church secretary*).

(Further report on page 796)

PEACE FOR TODAY

By GORDON CHILVERS

HOW DESPERATELY we need peace! It is one of the chief quests of the day. When a man writes a book and calls it *How to Have Peace of Mind*, thousands of people will flock to buy it. When a leader of men tells us that his party and ideas will bring peace, he will soon have tens of thousands of followers. Advertisers tell us that their tranquillisers will give peace at any time and anywhere and whatever our difficulties; we buy their pills by the million.

When we meet a succession of troubles, difficulties, hardships and worries life can become unrelieved tension. They roll upon us so frequently that they seem interminable and inevitable.

Our difficulty is that we think of nothing but our troubles. They stand out in sharp detail as we go over them time and time again. The more we think of them the greater they appear to be. We cannot sleep as well as we should wish. We know the exact meaning of inner tension because we are experiencing it.

Insufficient Resources

We get this tension when we have not sufficient resources for the needs of the day. We have no solution to the problems that hurl themselves at us, or to the sorrows that pierce us like so many thorns. We do not know what is coming next, nor do we seem to have any way of preventing the worst from happening. We fear the morrow because we realise that we cannot stand up to any more calamities. So we shrink from the issues of life and avoid what we ought to face bravely.

We have no peace, though we are feverishly hunting for it. We are restless. We are earnestly searching for some relief from this tension. Yet all we know is turmoil. This need not be. There are many people who are enjoying peace and tranquillity in spite of their difficulties and problems.

Peace is well worth seeking. An untroubled mind is more valuable to us than all the gold and silver in the world. Millionaires are by no means the most serene men that we meet—in fact they are usually restless. Those who have gained wealth, friends, influence or position with their consequent pleasure and flattery would be only too willing to abandon it all if only the sacrifice brought them peace of mind. A heart that is undisturbed by the happenings of the day is one of the greatest boons we can name.

Christ's Eternal Sufficiency

We can have peace because Christ bought it for us. He "made peace through the blood of His cross"

(Colossians 1:20). So He was able to say to His disciples: "These things have I spoken unto you, that in me ye might have peace" (John 16:33). He longs for us to have this peace even more than we long for it ourselves.

Peace was Christ's legacy to His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Matthew Henry, in his own quaint and striking way, says: "When Christ was about to leave the world, He made His will: His soul He committed to His Father; His body He bequeathed to Joseph, to be decently interred; His clothes fell to the soldiers; His mother He left to the care of John; but what should He leave to His poor disciples that had left all for Him? Silver and gold He had none; but He left them that which was infinitely better—His peace. 'Peace I leave with you.'"

Christ's Comprehensive Peace

How comprehensive is this peace! It is not only the peace that He purchased with His blood, or the peace that He has made. It is not even just the peace of heaven. It is, as Dr. F. B. Meyer says, "the very peace that filled His own glorious nature, and kept Him so calm and still amid the storms that swept around His pathway through the world." It is the peace and quietness of the untroubled heart. What a blessing it is to have this peace in the rush of business and care, with its many demands on heart, head and hands!

But how can we get this peace? Sometimes we have no peace because it is guilt that is pressing upon us. A poor dying woman once expressed the inner agony of every soul under the guilt and condemnation of sin. Utterly ignorant of the way of peace and without the least knowledge of the Christian faith, the poor soul voiced the need universal when she cried: "Oh that it were possible for someone to take my guilty conscience as if it were his own, that I might find a little peace!"

Our Saviour came into the world in order to deal with the burden of sin that we might have peace. That is why Christ went to the Cross. God made Him to be "our peace" through Calvary. So by confessing our sin and trusting Him for salvation we shall know that peace.

The executioner was leading a martyr to the stake and expressed his feeling of sympathy for the martyr. When the martyr heard his words of pity he re-

sponded by asking the executioner to feel his pulse, and then when he had done so the martyr said: "Now feel yours." The martyr's pulse was steady and regular, while his own was beating wildly under the strain. The martyr smiled and asked: "Now

who is to be pitied?" True peace is a matter of the heart, and is not dependent upon circumstances.

As Isaiah (26:3) puts it: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."
—Selected.

“IF—HOW—WHY?”

By HUGH SAWYER

If thou then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Colossians 3:1, 2).

WE WHO joyfully accept salvation by grace are often assailed by those who disagree. One fiery dart dipped with poisonous unbelief, a favourite weapon often hurled by them, is "If, according to you, when we are saved all our sins are forgiven us, then there is nothing to worry about, we can do as we like, because no matter what we do our sins are already paid for; we only have to believe in Jesus Christ and all is well!" Grasping the shield of faith firmly we counter the thrust. "Salvation by grace," we reply, "is according to the Word of God and the Word of God goes far deeper than he who skims it anticipates."

As a skater on the surface knows not the depth of the ice beneath, so the flippant Christian does not know the depth of God's love. "Believe on the Lord Jesus Christ and thou shalt be saved." The emphasis is laid on the word BELIEVE. One of the most difficult things for the sceptic mind to do is genuinely to believe. The fertile soil where the sower's seed may fall in the stony hearts of stubborn man is as sparse as the patches of green vegetation struggling to thrive in the sandy rock-bound wastes of a wilderness! In this modern age the seeds of mistrust, unbelief and apathy flourish in abundance.

Not only is it insufficient to profess belief in the Lord Jesus while still treading the old familiar paths of life, but it is an insult to His name and a way of life which He will not only frown upon but eventually chasten! One cannot run with the hare and hunt with the hounds. It is wise to remember the solemn warning of Jesus: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." He also said, "Wherefore by their fruits ye shall know them."

Is it not now crystal clear that all who profess salvation cannot live as they please, but only according to the Word of God which is: "That we deny ungodliness, and worldly lusts, that we should live soberly, righteously and godly in this present world" (Titus 2:12)? He who persists in indulging in the same old practices after professed conversion makes

it obvious that salvation means nothing to him and that in actual fact he has never been saved, but only in imagination! The experience of being born again in Christ through the influence of the Holy Spirit and the grace of God has never actually been his. A genuine newcomer to Christ thrills deep down in his heart, rejoicing in new-found wonder and exhilaration as he realises that Scripture is talking to him when he eagerly scans soul-uplifting passages such as 2 Corinthians 5:17: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

The most soul-gripping proof of genuine conversion was that of Saul the bitter persecutor, who, by the grace of God, became the apostle Paul. At the command of the arisen Christ speaking from heaven, he literally left everything and immediately took up his cross and followed, henceforth counting himself as dead to the attractions of this world but fully alive to Christ Jesus and the next! Exhorting men, glorifying and praising his Saviour, oft amid great hardship and suffering, eventually led to his martyrdom.

For the believer, tempted and falling into sin, God has made a special provision. Fully aware that the closer we walk with Jesus the more strenuous will be the efforts of the evil one to tear us away, God has promised that: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). There is perfect forgiveness for all repentant sinners, but not for a professing believer who, wilfully sinning, likens the grace of God to an ejector seat in a crashing plane; all he has to do is to press a button to be shot clear of all trouble! Such wilful disobedience God will not tolerate, but will certainly punish! The warning is in Hebrews 10:26, 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment and fiery indignation." If we be risen with Christ, then let us seek to walk with Him in perfect obedience to His will in all things.

The penetration of a new Pentecost —its significance to Pentecostal people

Some conclusions by J. Hywel Davies

IN A STIRRING message to ministers and laymen gathered in London recently at a meeting convened by an Anglican clergyman, David du Plessis, one-time secretary for the World Pentecostal Conference, made this cryptic remark, "God has no grandsons." It was his original way of warning Christians against the danger of relying on secondhand evidence.

With the widespread interest in the revival of the gifts of the Spirit in most religious denominations, attention is being focused on the Pentecostal Movement to a greater degree than at any time in the past. This is no time for self-congratulation, tempting though this pastime may be. This is a time for re-examination, and for a reassessment of our situation. I shall never forget the remark of a good Anglican friend of mine, the editor of a leading Christian magazine in Britain. "There's a freshness about these 'new' Pentecostals," he said, "that I do not see in the majority of 'old' Pentecostals." This is the danger line of every revival movement. Let us beware.

We have been considering what is happening today in the historic denominations, which bears a striking resemblance to the happenings of "yesterday" both at the commencement of the Pentecostal Movement and the days of the early Church. But should we not now ask ourselves the question: What will happen tomorrow?

What is the meaning of all that is going on around us? God is evidently speaking to His Church. I left a meeting in a London hotel this evening to write this final article for our magazine. The chairman of this meeting, which had as its theme the subject of revival, was an Anglican clergyman. There were about fifty men and women present from different denominations, some of them ministers. Apart from myself, I doubt if there was a Pentecostal person present, but the majority of those gathered were hungering for an outpouring of the Holy Spirit, and many had already been baptised in the Holy Spirit. The significance of this work of the Spirit was discussed in my presence before the meeting commenced. And it is generally thought that this present charismatic revival is God's way of answering the human effort for unity through the World Council of

Churches. A new force is developing spontaneously. "This is the real ecumenical movement," someone said.

Is this wave of spiritual blessing the forerunner of a gigantic inrush of Divine power and authority? And what part has God for those in the Pentecostal Movement worldwide who have suffered ridicule, isolation and even persecution to uphold this testimony? These are pertinent questions to occupy our thinking now when there is still time. Are we in danger of relying on past experiences which seem only to be remembered by some as a reason for our doctrine?

How do our churches compare with our teaching? What gifts of the Holy Spirit are regularly manifested in our midst? And here it is necessary to observe that we should not be content with the lesser, and neither must we allow the spurious, because there is an absence of the real. It is a puzzle to know why some ministers think that the exercise of discipline to remove the sham should become a deterrent to a genuine work of the Spirit. The very opposite should be the case. To suppress the false will surely be our evidence to God that we will be content with nothing less than His power and His glory. We are jealous for our God. We will allow nothing of self to interfere with His manifestations. "Where am I in relation to a personal experience of Pentecost?" must be a question faced by every member of our churches. Revival begins with one. It is high time that we stopped wasting our time in looking to others for a solution to our church problems, whether it be by their removal or arrival. We must begin by dealing with ourselves. This is the way to revival. This is the path to another Pentecost. And surely we will be the first to admit that our churches are in dire need of another Pentecost.

There is yet another question for our consideration. How does our teaching compare with the Scripture? One of the failures of the Pentecostal Movement has been its lack of a sound theological basis. Testimony time seems to have more glamour about it than Bible study hour. And this is wrong. "Bible scholars, theologians, ministers and laymen are scrutinising the New Testament passages dealing with

these occurrences" is a quotation we included in our first article, you will remember. There are those who examine the Scripture with eyes sensitive only to the difficulties, but there are others who are genuinely inquiring for right revelation. In their study they may bring fresh truth to light, and we must be ready to submit to that truth. Maybe there is need for us to return to a study of the world of God free from any preconceived ideas which prevent us from looking over the top of the rut in which we have buried ourselves. It is inexcusable for any man to be dogmatic on a point on which God has chosen not to be. Who are we to put words into the mouth of God? Why should we thrust conditions upon our fellow believers when God has not done so? Let us again examine the Word of God and align our teaching to it.

What will happen tomorrow? Are we going to allow events to shape our programme? Or are we wise enough to plan our programme in anticipation of these events? We must be recipients of the fullness of the power of the Holy Spirit as promised and experienced on the day of Pentecost. We must exercise the benefits of an endowed church by the use of all the gifts of the Holy Spirit, and not remain ankle deep in the shallows of a limited experience. Other than a fresh infilling of the Holy Spirit for

most members of Pentecostal churches, I can see no way in which the Pentecostal Movement can participate in this new Pentecost. Indeed there is every danger of it being by-passed.

Then, and only then, let us look outside to those without knowledge, but possessing a great longing for His fullness. We must be ready with wise counsel and sound teaching. We must be ready to serve without thought of reward. Our motive must be to encourage believers of other denominations to enter into this blessing without any desire to wrest them from their churches. This doctrine of Pentecost is bigger than any man-made movement or organisation. It is the gift of God to all His people, and we should seek to promulgate it for its own sake.

Is not this a mission for the Elim Movement which God is now opening up for us? Taking Pentecostal doctrine to the Christians of Britain could well be the torch to set revival fires alight as beacons up and down the land. This, indeed, could be a unifying mission for the rest of the sixties to bring new heart to every member, and new brilliance to the work of Elim.

Years may wrinkle the skin,

Lack of a mission can wrinkle the soul.

Make this your mission. And for believers everywhere Pentecostal power their ambition.

The Birmingham Prayer Conference

ELIM MINISTERS from all over the country met recently in the thriving city of Birmingham to seek God for a definite outpouring of Holy Ghost power. The four days will never be forgotten by these men who came with a resolute purpose. There was only one sermon and it centred on the thought of wrestling with God.

Listen with me as you hear some of the senior ministers literally weep while they pray, "O God, I raise my hands to Thee; meet us; I cry to Thee." Another highly respected minister cried out in his prayer, "We know, O Lord, where we have sinned; forgive us, dear Master!" Yet another prayed to be saved from all insincerity and professionalism.

There were times of unusual silence when one could feel that God was speaking to us in the very depths of our hearts. God was certainly at work, and by the end of the second day it was obvious that the Holy Spirit was about to break upon us in a wonderful way. Such sincere confession of need could not go unheard. The gifts of the Spirit confirmed that God was going to do a real and lasting

work. During a word of prophecy, the Holy Spirit assured us that God would not by-pass His people. One of our senior ministers from Ireland prayed most fervently that the younger Elim ministers, who had never witnessed the miraculous workings of God in signs and wonders, would see what was outpoured upon the Elim movement in its early days. A splendid young probationer had just poured out his heart in asking God to let him see His miraculous power being manifested in the healing of the sick. No one could ever forget the session when the break came and we found ourselves singing in the Spirit. What glorious magnifying and praising the Lord rang from hearts which were sensing a new anointing of God! Ministers of all ages were drinking in the blessing of the Lord. The final rally was a night of great joy and praise, when the whole congregation broke out into volumes of singing in the Spirit. Renewed, uplifted and encouraged, we made our way back to our churches feeling that God would let a new day dawn for His people and for the godless multitudes in our land.

BACK TO TANGANYIKA

A moving letter from Mervyn and Sheila Thomas
GREETINGS from Tanganyika ! It is difficult to realise that we are back in the sun-drenched tropics after such a cold winter at home ! Our minds are full of the memories of our short furlough and we take this opportunity of saying a "thank you" to all who made our stay at home such a blessed time. Our thanks go to our pastors, members and friends who opened their homes to us and gave us such a wonderful welcome.

As we disembarked at the port of Mombasa, we could not help but remember the blessed times spent during our visits to the churches. There were the moving welcome-home service at Cardiff City Temple, the struggle through drifts of snow to our first services, the grand Easter meetings at London and Leeds, the unforgettable meetings in Yeovil and Portsmouth, and equally blessed times in so many other churches in Great Britain and Northern Ireland. Then there were the conference and the meetings with Oral Roberts. All too soon came the farewell meetings in Cardiff and Clapham, when we realised afresh just how much the people at home are standing with Elim's missionaries in the work on the foreign field.

Our hearts were heavy as we said farewell to our loved ones and to the group who came to see us off at the boat, whom we warmly thank, then up the gangway and on board. Will we ever forget that lovely bouquet of flowers from the Yeovil church sent to our cabin or the moment when the letters and cables wishing us God-speed came from so many of you ?

The journey out was a time of relaxation, rest and fellowship with other Christians and missionaries. We took part in the evangelistic services and Bible study groups that were formed. Then came the calls at the various ports—Gibraltar, Genoa, Port Said, Ismalia, Aden—and then at last we were on African soil again, going through the customs at Mombasa. After a brief stay we boarded the local bus for the two-day journey which eventually brought us to the area where our work was last term. It was good to meet missionary friends again and to renew our fellowship with the national Christians. Then came a brief series of mishaps, including the losing of our passports and travellers' cheques, but in all this the Lord undertook.

Our stay was to be short, for our assignment was almost 600 miles away down on the hot, humid coastal strip in the second largest city of Tanganyika,

the port of Tanga. Instead of opening up work in the Haneti area, we were to take charge of the work taken over by the Elim Missionary Society from Pastor and Mrs. Shellard, who were independent Pentecostal missionaries. Mrs. Shellard is the daughter of Pastor G. H. Thomas, previously Elim's missionary secretary. After re-crating our goods, we eventually arrived here in Tanga and our goods were stored for one night only while we stayed with Mr. and Mrs. Johnston, members of Ulster Temple, Belfast, who were in a government post here. Unfortunately, when we went the next day to open our goods and arrange our home we found the house completely ransacked. Thieves had broken in during the night and had done our unpacking for us ! Every box, crate, parcel, case, etc., had been opened. What a sight it was ! Mattresses, shirts, sheets, shoes, trousers, piece goods, etc.—all new goods which we had brought back with us from home to see us through our term on the field—had been stolen and the house left in a shambles ! All we could say was "What a welcome to Tanga !" So now it is down to work ! We have a small band of faithful Christians who came to know the Lord through the faithful labours of Pastor and Mrs. Shellard. The task before us is great. The city has a population of 65,000, ninety per cent of whom are Moslems. However, "through God we shall do valiantly, for He it is that shall tread down our enemies." Hallelujah ! As pilot schemes, we plan to commence a Bible training centre in the new year, and we have already begun an intensive literature campaign, sending out evangelists, equipped with cycles bought by the Jersey church, distributing Bibles and Gospel portions. Every home, be it European, Asian or African, will be visited. Pray that the Lord will provide suitable premises to be used as a church and that in this place where darkness reigns the light will shine and many will come out of heathen darkness to find the freedom and forgiveness that are found only in Jesus Christ.

We count on you. We need you. Just as you stood behind us while we were at home, please stand with us now. Pray that the Lord will bless the work here and that He will draw men and women, boys and girls to Himself. Put Tanga on your prayer list today, that this, the second largest city in the republic of Tanganyika, may know the power of God's Son in salvation and healing.

Yours in reaching the heathen,

MERVYN AND SHEILA THOMAS.

The most interesting story I ever heard

THE MOST INTERESTING story I ever heard was told me years ago by a man over eighty years of age. We were sitting together on a projecting rock of a mountainside in Arkansas. Here is the story:

"I was down in this country during the Civil War. Across on the other side yonder there were hundreds of tents where our soldiers were encamped. Measles broke out and many of the brave lads died. The epidemic got so bad we stretched some tents farther down the valley and moved all the measles patients into these tents. This, of course, was done to protect as far as possible the health of the well soldiers. I was wardmaster in charge of the tents where the measles patients were located.

"One night while I was on the ward I passed a bunk where there was a very sick soldier lad not more than seventeen years of age. The boy looked at me with a pathetic expression and said:

"'Wardmaster, I believe I am going to die. I am not a Christian. My mother isn't a Christian. My father isn't a Christian. I never had any Christian training. I never did attend church. I did go with a boy friend to Sunday school just once. A woman taught the Sunday school class. She seemed to be such a good woman. She read us something out of the Bible about a man—I think his name was Nicodemus. Anyway, it was about a man who went to see Jesus one night. Jesus told this man he must be born again. The teacher said all people must be born again in order to go to heaven when they die. I have never been born again, and I don't want to die like this. Won't you please get the chaplain so he can tell me how to be born again?'"

The old man hesitated for a moment. "You know, in those days I was an agnostic—at least, that is what I called myself. As a matter of fact I wasn't anything but an old sinner. So I told the boy, 'You don't need a chaplain. Just be quiet now. Don't worry, you'll be all right.' I went around the ward and in about an hour I came back to the boy's bed. He looked at me out of such sad, staring eyes as he said, 'Wardmaster, if you won't get me the chaplain, please get me the doctor. I am choking to death.' 'All right, my son, I'll get the doctor,' I said. So I went off and found the doctor. He came and mopped out the throat of the lad so he could breathe a little easier. I knew the boy was going to die. I had seen many other cases just like his. The boy was so sweet he literally climbed into my heart. He thanked me for my kindness. He thanked the doctor for being

so good to him. The doctor and I went away from the bed.

"In about an hour I came back expecting to find the boy dead, but he was still struggling. As the light began to fade from his eyes he looked up and said, 'There is no use, Wardmaster, I have got to die, and I haven't been born again. Whether you believe in it or not, won't you find the chaplain and let him tell me how to be born again?' I looked at him for a moment and thought about how helpless he was in the grip of death. So I said, 'All right, my son, I will get the chaplain.'

"I walked away a few paces and then turned and went back to the boy's bedside. I said, 'My boy, I am not going to get you the chaplain. I am going to tell you what to do myself. Now, understand, I am an agnostic. I don't know whether there is any God. I don't know whether there is any heaven. I don't know whether there is any hell. I don't know anything. Yes, I do. I know one thing. I know my mother was a good woman. I know if there is a God my mother knew Him. If there is a heaven I know she is there. So I will tell you what my mother told me. You can try it and see if it works. Now, I am going to teach you a verse of Scripture. The verse is John 3:16:

"'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' My mother said that I cannot save myself, but if I will believe in Jesus He will save me.

"I asked the boy to say the verse with me. I started and he followed with a weak and trembling voice. 'For God so loved the world,' 'For God so loved the world'; 'He gave His only begotten Son,' 'He gave His only begotten Son'; 'that whosoever believeth in Him,' 'that whosoever believeth in Him'; 'should not perish,' 'should not perish'; 'but have everlasting life,' 'but have everlasting life.' 'Now, my boy, my mother said if a person will trust in Jesus he will not perish but have everlasting life.'

"I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper he quoted slowly, repeating some of the words several times: 'For God so loved the world . . . He gave His only begotten Son . . . that whosoever, whosoever . . . whosoever believeth, believeth in Him, believeth in Him.'

(Continued on page 798)



HELLO SUNBEAMS.

Susan liked hearing the doctor talk to Mummy, he said such lovely long words. Of course she was glad that he hadn't come to see her this time, it was Peter who was sick. Susan had heard him talking to Mummy and telling her what was wrong with Peter. Susan couldn't understand the funny long name that he said, but she did hear him say something about a light diet and she certainly knew what that was. She went running up to Peter to tell him.

"You've got to have a diet just like Auntie Gwen. You must be getting too fat. I just heard the doctor tell Mummy," she told him. Peter didn't like the idea of a diet at all. Everyone knew about Auntie Gwen's diet, it was really horrid. Funny little biscuits, just like dog biscuits, and no creamy cakes or doughnuts, no sugar and no chips. Peter just didn't know how he would stand it.

Mummy and Daddy were surprised to see him looking so miserable when they came up to see him. They had thought he was getting much better. Daddy

really laughed when Peter told him what was the matter. He was a terrible tease, and he couldn't help teasing Auntie Gwen about her diet. "You've got it all wrong son," he said. The doctor said you must have a light diet. That just means you have to have the things that will digest easily, like jelly and custard and blancmange."

Peter breathed a real sigh of relief. He couldn't have faced those awful dog biscuits. Daddy explained that there are lots of different kinds of diets. Some people mustn't have sugar because too much could make them ill, some couldn't have too much fat because that would upset them. Some, like Auntie Gwen, had to have food that didn't make them too fat.

Do you know, sunbeams, we need a good spiritual diet too? Some people like too many sweet things and not enough wholesome food. The Bible is likened to bread. These people will go to happy meetings where they can sing and enjoy themselves, but they never read the Word of God for themselves. They don't get the right kind of spiritual diet. If we would really be strong Christians we must have all that God has given for us. Prayer and Bible reading are very important and are a good diet for a Christian.

See if you can find some of the diets mentioned in the Bible. The Israelites had manna, the Hebrew boys had pulse and water, John the Baptist had locusts and wild honey. See how many more you can find.

Lots of love to you all and God bless you,

AUNTY DOROTHY.

NEW CHURCH AT NORWICH

600 at first service

After five and a half years of moving from rented hall to rented hall for their meetings, members of Norwich's rapidly growing Elim church held their first service in their own church on Saturday.

Before the service started, Troty Street, outside the new £15,000 building, was packed with hymn-singing members of the church from Yarmouth, Ipswich, Lowestoft, Beccles, Clacton and Braintree, who had travelled to join the 200 Norwich members in their service of dedication.

Giving thanks inside the church, the minister, Rev. L. Reeves, declared: "After five years of anxiety, strain and not a little doubt, our wildest dreams have been fulfilled."

Loyal members

Speaking of the frustration of having to move from hall to hall he said: "We have had to go here, there and everywhere, like the children of

Israel, but I don't think any minister anywhere could ask for more faithful, loyal members. They have followed me everywhere."

Now, he said, with their new revival centre, they faced the tremendous challenge of attracting new members to the movement, whose beliefs are based on a literal interpretation of the Bible.

After the dedication the 600 in the congregation heard an address by the Secretary-General of the Elim movement, Rev. H. W. Greenway.

Eastern Daily Press.

CHRISTMAS DOUBLE NUMBER

of the

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Conducted by the National
Youth Director

E.Y.M. present A BIG PENNYWORTH

"How MUCH can I get for my penny?" said the hungry boy looking into a sweet shop. "How much do you expect?" came an unexpectedly gruff voice from inside which startled the little chap. However, he felt he was not going to be beaten and so he retorted "As much as you can get into the bag!" This is precisely the aim of the young men who have taken on the job of presenting the E.Y.M. monthly *Youth Challenge*. Most things are going up in price these days, but here is something right out of the ordinary! We are going all out to give Crusaders, Junior Crusaders and Bible classes a magazine which is right up to the minute in its modern presentation. These four young men from the ranks of our youth movement are anxious to hear your comments on their first issue! They have worked hard together and have loads of ideas to present to young people. Each Crusader secretary will be expected to keep the editors posted with the various enterprises and with their results. If God has given you an unusual experience, or if yours has been an outstanding conversion, please send a report to them, for they will be interested to have the full details. The new *Youth Challenge* will be for Elim youth, about Elim youth, presented by Elim Youth. For example, Tony Sergeant, assistant minister of the Clapham church, recently returned from an amazing tour across Europe to Israel, when, along with others, he sought to combine a holiday with work for God. They had some narrow escapes and some tremendous thrills. On one occasion their ex-Salford City Transport bus negotiated a bridge of barely enough width. You can read more details of this adventure in the first issue. Then, too, there is a "do it yourself" column which you will want to study.

The idea behind our monthly *Youth Challenge* is to help to bind all the Crusader branches together, thus creating more of the family spirit. There will also be items of interest for our younger teenagers, and they too will feel that they belong to a nationwide youth organization. We propose to present good prizes for the various competitions which will be found from time to time. In the first issue there is an excellent competition in which whole Crusader branches can take part.

Some Crusader branches are buying quite a large number of copies and will use them as an introduction when their young people chat to other young people about the Lord. Junior Crusaders will love the challenge presented by these young editors, who are not only modern in their outlook but keen-witted, sharp-thinking men.

There is only one thing *you* must do! Make absolutely sure that your pastor or Crusader secretary has ordered enough copies to go round not only all the senior Crusaders but also all the Junior Crusaders and Bible class scholars.

Most people like to get a lot for their money. All I can say (and remember I am a Scotsman!) is that we are getting a real bagful of good things for a penny! The first issue is now available.

EVANGELICAL ALLIANCE STAFF CHANGES

Colonel C. D. O. Pugh, financial secretary of the Evangelical Alliance since 1958, retires later this month. Colonel Pugh was formerly treasurer of the Church of England Zenana Missionary Society. During his five years with the alliance he has had charge of its very complicated financial administration and has materially helped it to a sound financial position.

He is succeeded by Rev. J. Hywel Davies, who will be designated administrative secretary. Mr. Davies was on the staff of the E.P.I. radio project and will continue as an honorary secretary. He was formerly National Youth Director for the Elim Church.

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THE FAMILY ALTAR

Scripture Union Portions

Monday, December 16th. Daniel 10 : 12-21.

Even God was delayed in His answer to the prayer of His servant by some subtle supernatural strategy of Satan. This does not limit the omnipotence of God at all. But it does suggest He has wider considerations than we have, and allows things to happen for our good though we see it not at the time. He even allows evil sometimes to prevail—for a time.

We also know that while it is God's will that all may come to salvation, He does not coerce men against their will. God sometimes allows human choice to bind His omnipotence. Let us remember, too, that Jesus allowed the will of men to prevail against Him. But there is the final triumph of truth over error, of right over wrong, if we wait God's time!

Tuesday, December 17th. Daniel 12 : 1-13.

There is the battleground of the sages of the ages. What deep impenetrable mysteries are here enshrined. The expositors who blatantly say "We know!" would do well to learn a wise precept of the old rabbis who said: "Let us learn to say 'I do not know.'" What we think we know today we have to unlearn tomorrow in the face of unfolding facts of history. Let us be wise—and therefore shine.

Wednesday, December 18th. 1 Thessalonians 1 : 1-10.

What a story was this of Paul's ministry in Thessalonica. It is clear to see that he taught the three graces as he did the Corinthian church. "Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." True also that his preaching was with the power of the Spirit and they received his message "in much affliction, with joy in the Holy Ghost." Clear, too, that he taught them of the Return of the Lord Jesus in Glory. Every chapter in this epistle speaks of it.

Thursday, December 19th. 1 Thessalonians 2 : 1-12.

Paul, true witness of Jesus Christ, was everywhere slandered and maligned by false brethren and by malicious Jews, and this was true in Thessalonica. His desire to support himself and so provide no argument for those who said he preached for gain was misconstrued, so that even his good was evil spoken of. His dignity in the face of such slanderous accusations was a great inspiration to his converts.

Friday, December 20th. 1 Thessalonians 2 : 13-20.

While Paul endured with remarkable grace and self-control all the evil accusations against him, he never lost his sense of joy in the work of grace in the hearts of those converts at Thessalonica. Paul was encouraged to know that by his preaching of Christ many had found the way of life in Jesus and were determined to follow on in the pathway.

Saturday, December 21st. 1 Thessalonians 3 : 1-13.

How like Paul to endure loneliness at Athens and to send Timothy to comfort and establish the Thessalonians in their new-found faith; to warn them that afflictions which they were suffering could not separate them from Christ. Timothy's return to Paul was a great comfort to the apostle, who then learned of their strong faith in Jesus. His desire? That those converts might be holy and unblameable at the Coming of the Lord Jesus.

Sunday, December 22nd. 1 Thessalonians 4 : 1-18.

In this hotbed of vice and carnality, the believers are

exhorted to remain true to Christ and to show it by their daily living. They, as we too, must not surrender to the invasion of impurity and treat it as the common way of life. The believer is not called to uncleanness but into holiness.

THE MOST INTERESTING STORY

(continued from page 795)

"Then he stopped and said in a clear voice, 'Praise God, Wardmaster, it works. I believe in Him! I shall not perish! I have everlasting life! I have been born again. Wardmaster, your mother was right. Why don't you try it? Do what your mother said. It works, Wardmaster. This thing works! Wardmaster, before I go I want to ask you to do something for me. Take a kiss to my mother and tell her what you told me, and tell her that her dying son said, "It works." I leaned over and kissed him and then as he drew his last breath he said, 'It works.'"

The old man, wiping tears out of his eyes and tears out of the wrinkles of his face, said: "The lad was right. It *does* work. Whosoever believeth in Him shall not perish, but has *now* everlasting life. *It works. I know it works!*"

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). *Selected.*

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The life of prayer

I am always pleased to get letters, particularly if they are on the subject of prayer. From time to time people write me with requests for prayer enclosed. Some tell of the blessing they get from the reading of the column, but others write and disagree with some of the things written. Often a letter of explanation is sufficient; others are not sure about prayer. Very often for us all it is a matter of our spiritual growth. Some people who are just saved and have read the book of the life of "Praying Hyde" want to pray like him and get the same results and then are discouraged because they do not. One has to grow in the life of prayer. Atmosphere is most important. To wait in the atmosphere of the presence of God will do more than intellectual reasoning. We cannot understand prayer by the natural reasoning of man, it is only as we wait on God that we can discover this. Then we discover that God does not do things as man would do them. Who would have thought of the plan of redemption as we have it in Christ but God only? Had you and I started out to redeem the world we would have done it so differently. The Cross is foolish to the Gentile and a stumbling-block to the Jew. So it is with prayer. God will answer as He wills.

They that wait upon the Lord will be blessed in many ways. Let us wait on God in the blessed atmosphere of His presence.

Prayer is requested for

Revival throughout Britain.

For a man involved in an accident that he will be saved and healed.

For an unfaithful Christian husband.

COMING EVENTS

BELFAST, Dec. 22. Ulster Temple, Ravenhill Road. Carol service by junior and senior choirs at 7. Speaker: J. K. McGillivray (Formosa).

BELFAST, Dec. 25-29. Ulster Temple, Ravenhill Road. Annual Christmas Convention. Christmas Day 11.30. Boxing Day 3.30 (baptismal service) and 6.30. Tea provided between services. Dec. 28 at 8. Dec. 29 at 11.30 and 7. Speakers: C. Brookes (Southport), J. K. McGillivray (Formosa).

COATBRIDGE, Dec. 14. Opening of new church building, King Street, by the President, W. J. Hilliard. 3.15. Followed by two special services. Speakers: F. F. Frost (Scottish Superintendent), W. J. Hilliard and John Woodhead. Musical items: Kilsyth Quartet and Coatbridge Gospel Male Voice Choir. Convener: Richard Lighton. 3.30 and 7.

COATBRIDGE, Dec. 15-19. New Elim Church, King Street. Revival Crusade conducted by John Woodhead and party. Sun. 6.30. Weeknights 7.30.

EALING, Dec. 22. Elim Church, Northfields Avenue, W.5. Carol service. 6.30.

LONGTON, Staffs. Dec. 22. Elim Church, Carlisle Street, Dresden. Christmas sound film, "O Holy Night." Speaker: J. R. Brown, of Stockport.

NEWHAVEN, Dec. 14. Elim Church, Bridge Street. Monthly rally at 7. Special speaker: J. Hywel Davies.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

December 14, Northampton; 18, P.L.A. Head Office (carols); 19, Chapel of King's College (carols); 22 Maidstone prison and Mote House; 29, Wormwood Scrubs prison and Watford.

ITINERARIES

J. K. McGillivray, on furlough from Formosa, will visit churches in Ireland: December 14, Bangor; 15, Annaghanoon; 16, Kilmore; 17, Banbridge; 18, Moneyslane; 19, Rathfriland; 20, Apsley Street, Belfast; 22-26, Ulster Temple; 28, Armagh; 29, Monaghan; 30, Brookeborough; 31, Bethesda, Belfast; January 1, Ballysillan; 2, Portadown; 3, Gilford; 4, Lurgan; 5, (a.m.) Alexandra Park, Belfast, (p.m.) Saunders Street; 6, Beersbridge Road; 7, Melbourne Street.

"ELIM'S YEAR OF PRAYER"

Churches participating from December 16th to 23rd: Thornton Heath, Wells, Liverpool, Salford, Swindon, Bishop Auckland, Grimsby, Driffield, Malton, Rathfriland, Portadown, Kingston-upon-Thames, Kirkintilloch, Monaghan, Millisle, Megaberry, Coleraine, Edinburgh, Cullybackey, Gilford, Alexandra Park Road (Belfast), Dublin, Wembury (Plymouth), Petersfield, St. Helier (Jersey), Beersbridge Road (Belfast), Crewe, Larne, Guildford, Banbridge, Canvey Island, Cambourne, Braintree.

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All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 47 Seaward Avenue, W. Southbourne, Bournemouth, Hants, and should arrive **SATURDAY** morning for issue a fortnight later.

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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.194

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.

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BIRTH

MASON. On November 9th, to Pastor and Mrs. Leonard Mason, of the Elim Church, Ryde, Isle of Wight, God's precious gift of a darling daughter, Natalie Helen. C.672

WITH CHRIST

BIRKS. On November 11th, Albert Birks, of Longton, Staffs. aged 49 years. Funeral conducted by J. B. Coleman. "Till the day dawn."

DORKINS. On November 11th, Henrietta Louisa Dorkins, aged 82 years. Faithful and beloved member of the Elim Church, Ipswich, from its beginning. Funeral conducted by F. Lavender.

Preliminary announcement !

It's new ! It's different !
Introducing the Elim Crusaders monthly

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BY ELIM
FOR ELIM

YOUTH

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