

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

THE ELIM EVANGEL



Vol. XLIV No. 47 NOVEMBER 23rd 1963 6d.

FUN AT THE WEYMOUTH CAMP
(see page 741)

* SPIRITUAL REFRESHMENT AT YOUTH CAMPS *

PENETRATION OF A NEW PENTECOST

by J. Hywel Davies

THE ELIM EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
(President), J. T. Bradley, P. S. Brewster,
H. Burton-Haynes, S. Gorman,
D. B. Gray, H. W. Greenway, J. C.
Kennedy, J. J. Morgan, E. J. Phillips.

Editor: W. G. Hathaway.

Terms: 34/- for one year or 17/6
for 6 months, post free to any address.
Published every Saturday by Elim Pub-
lications Board, 20 Clarence Avenue,
Clapham Park, London, S.W.4.
Quantities: 6/- per doz. post free,
monthly payments. Odd copies charged
full price.

Remittances and advice of changes in
quantities or address (giving fourteen
days notice) should be addressed to
Elim Evangel, 36 and 37 Clapham Cres-
cent, London, S.W.4 (tel. Macaulay
2981), and cheques made payable to
Elim Evangel.

Manuscripts: Articles submitted for
publication should be typed or written
on one side of the paper only and
addressed to the Editor, 47 Seaward
Avenue, W. Southbourne, Bourne-
mouth, Hants.

Headquarters Office: 20 Clarence
Avenue, Clapham Park, London, S.W.4.
Telephone Nos.: Headquarters and
Publishing Dept.: Tulse Hill 2227.
Elim Woodlands: Tulse Hill 3860.
Editorial Office: Bournemouth 47205.
Telegrams: Headquarters and Publish-
ing Dept.: "Elimchurch, London-
S.W.4." Cables: "Elimchurch, Lon-
don-S.W.4."

CONTENTS

A true foundation

Camping on the Isle of Wight

From the editor's post bag

Sudden home-call of Austin
Chawner

More camp reports

The penetration of a new Pente-
cost

Women's column

Youth conference at York

Sunshine corner

Time for elevenes

Family altar

*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

EDITORIAL

A True foundation

OUT OF ALL the experiences of the baptism into the Holy Spirit which have brought us together in the Pentecostal movement, whatever our particular section may be, there emerges one indisputable fact: that the great necessity is for soundness of doctrine. Not for uniformity of experience, for that will always vary with the different personalities it touches, nor for uniformity of service or worship, for that will persist in infinite variety as God Himself is evidenced in the variety of all His creatures and His creation.

The fundamental basis upon which alone we stand, or can build, is the Word of God. Sound theology, sound doctrine alone will give a permanency to our experiences, our churches, our organisations. With evangelism on the upsurge and new converts streaming into our churches, with new teams of evangelists on the move, new groups of singers and instrumentalists of various shades taking the field, the need to rest upon the solid foundation of the well-known and well-loved truths of the Scripture is paramount.

At one time it was said that the Pentecostals were Bible lovers. We must never let it be said that this was only a passing phase to be lost amid all the other loyalties which press their claims upon us. This, whatever else we let slip, must never be lost sight of. There is a need for more sound Bible teaching on the old and well-established truths held by all the evangelists, so that our young people may be guarded against the old heresies often appearing in our modern world under a new guise—old wolves with new sheep's fleece to cover them.

So far the Pentecostal movement has contended for—and happily provided for—a rich variety of new experiences flowing from that blessed experience of the indwelling Holy Spirit Himself; but we need more theologians; not the heavy ponderous type who send us to sleep while they "labour in the Word and doctrine," but those who can interpret in clear, precise scriptural theology the experimental truths of the Holy Spirit which have already impregnated our hearts as well as our gatherings with their fragrance. But these things must be clearly interpreted without bias and without partiality to any particular theory; we must scan them all and then strike our balance of truth and bring it back to the one eternal criterion: "It is written!"

New theories leading to new theologies may be fascinating, but they are dangerous. Rather let us have the old theologies, but expressed perhaps in new terms which lighten up the difficult passages of the Scripture and give them the warmth of the life and fulness of the Holy Spirit Himself, who is the Inspirer and Revealer of the hidden things of God. We can defend our position from an experimental fortress: "I know"; but we can better defend it from the impregnable fortress: "It is written" and "I know!" Listen to all you are taught, go back to your Bible and find it there, then believe BECAUSE THE BIBLE SAYS SO!



Camping on the Isle of Wight

THE CAMP on the Isle of Wight was planned to accommodate 250 people. This number was reached and exceeded during the three weeks of the camp. The tents were pitched on the large verdant field which overlooked the sea. The beautiful sandy beach lay at the foot of the cliffs and was easily accessible to the campers.

The camp was directed by E. R. Corsie, Youth Commissioner for the North London Presbytery, who has been responsible for the camp during the last five years. He was ably assisted by Brian Barnett, a popular adjutant who has had wide experience of camping life. The equipment, which ranged from tent pegs to large marquees, was in the capable hands of Mr. Len Rammell, a consistent Christian and jack-of-all-trades. His wife, Mrs. Dorothy Rammell, indefatigable and thoroughly efficient, worked persistently throughout the year maintaining vital contacts with campers and handling all the correspondence and money matters in an utterly professional secretarial fashion. No praise is too high for this dedicated Christian lady.

The important matter of food was committed to the hands of Mrs. J. C. Kennedy, who worked unceasingly with great efficiency to meet the physical needs of the inner man. The food fare was unquestionably of the highest quality. Not for this camp were there any old-fashioned, outmoded field cookers, but new Calor gas facilities which gave that "home taste" to the food.

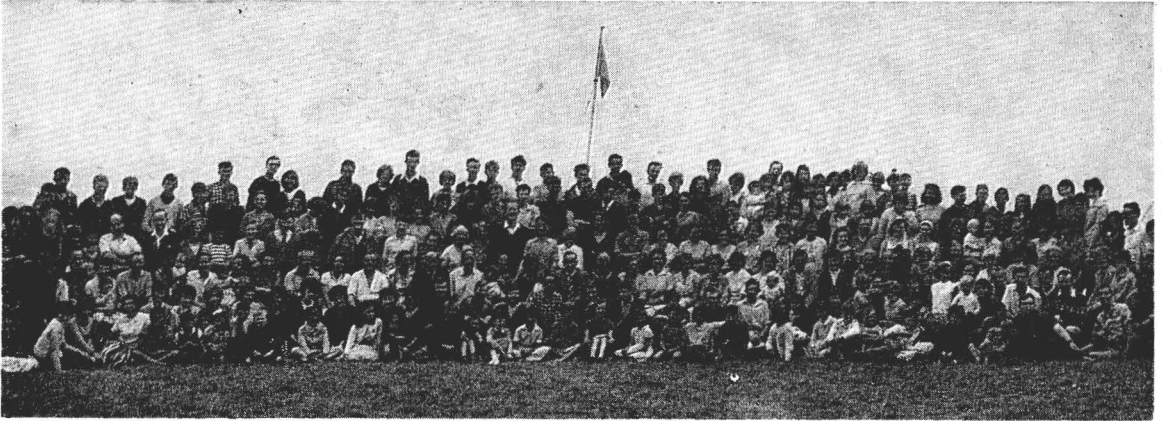
The welfare department called for the best of the nursing world. Miss Kathleen Potten, from Ealing, gave the wealth of her nursing experience linked with the depths of her spirituality to our North London

camp. This work involves extremely high responsibilities, but these were earned with the dignity and integrity that characterise the life of our medical officer. Miss Potten was capably assisted by Miss Shirley Brown.

The spiritual life of the camp, although the responsibility of all Christian workers, was of particular interest to the padres, J. C. Kennedy and W. Turney. These two experienced ministers gave the treasures of their ministerial years to the camp for the three weeks. This included morning prayer meetings, mid-morning Bible studies, Sunshine Corner meetings, evening services and after-meetings for seeking the baptism. Added to these were the many private interviews and spontaneous group studies conducted outside the official programme. Fifty-seven decisions for Christ were recorded, and twenty-eight baptised in the Holy Ghost. Many blessings were experienced, which cannot be calculated in cold statistics. Mention must be made of the ministry of W. J. Maybin, who, although on holiday at camp, contributed tremendously to the spiritual life of the camp. Jack Newman, another minister, visited our camp from time to time and brought with him his own special brand of vivacious Christian testimony and ministry.

The sporting activities of the camp form an important part of its life. Our sports officers, Chris Woodard and Eva Carr, combined to present a daily programme alive with competition and energetic enthusiasm.

A report such as this would be inadequate indeed if mention was not made of the noble army of workers who give of their time and holidays to virtually bury themselves in the strenuous and exacting work of conducting a camp. Some, such as Mr. Fred



Crocker, treasurer of the North London Presbytery, member and deacon of the Romford Elim Church, committed their hands to the most menial work. Such is the extent of their Christian dedication.

Two V.I.P.s visited the camp this year. First, none other than the National Youth Director, who slept beneath canvas for the first time; and then F. Coleman, the superintendent of the presbytery. Both these brethren ministered to the camp with great blessing.

What of next year D.V.? The North London Presbytery is planning to conduct a camp for 300 people. Will you be among them?

A TYPICAL CAMPER.

CAMPING

BY ELDIN R. CORSIE

HAVE YOU ever really considered going camping? What prevents you from taking the step? Vague fears of wild animals or creepy-crawly things? Perhaps you think night air is bad for you—a real grandmother's tale, this. Many imagine that camps are beset with severe hardships, but you simply need protection from the dew and the damp that rises from the ground. As for hardships, there are very few in a well-organised camp.

Camping is always something of an adventure, and we need its honest fun, good fellowship and adventure in these days of synthetic celluloid excitement, and blaring radio and television entertainment. As civilisation becomes a more hectic speed-up, the need for camping increases. Civilised folk are gradually getting softer and softer, the physical standards of the nation are becoming weaker and more blurred. We need a balance, a corrective for civilised ills and mental troubles.

Man as a city dweller is a recent innovation. City life is something we have not found out how to do properly yet. Round the camp fire man began his first steps in community life, in living together. Democracy, religion, drama, art—all have their beginning in that

remote nomad period. There is no finer way for young people to learn the essentials of life and social behaviour than by camping out. The magic of open-air life has captured the imagination of famous writers. Robert Louis Stevenson, who wrote *Treasure Island*, was a great wanderer, and has woven his love of field and moorland, forest and sea into his books. He wrote these lines:

*Give to me the life I love,
Let the lave go by me,
Give me the jolly heaven above
And the byway nigh me.
Bed in the bush with stars to see,
Bread I dip in the river—
There's the life for a man like me,
There's the life for ever.*

Crusader, this is the life for a man or woman like you!

A GREAT HOLIDAY

BY W. J. MAYBIN

THAT IS how I would describe the two weeks spent at the Elim Youth Camp on the Isle of Wight. It was a new experience for my wife and me, but on reflection we can say truthfully that it was a wonderful holiday.

The island is beautiful throughout, and the camp site delightful with its pleasant view of the surrounding countryside and the sea. Much of the sea traffic was of interest to those who had an interest in ships.

There were food, fun and fellowship. The food was excellent in quality and quantity. The fun was all that one could wish for; whether football or rounders, or cricket on the beach, the enjoyment was satisfying. The fellowship. This was by no means least. Indeed, it permeated everything; whether eating or playing, we were ever conscious of fellowship with Christ. The fellowship makes us think of the services in the tent at night. The opportunity given me to participate was appreciated. Truly that marquee was "a tent of meeting" for many of us. Many were saved and others were filled and refilled with God.

From the Editor's Post Bag

Dear Sir,

My mail this morning brought me a couple of letters which I want to share with you. One was from my wife, who has been in Guernsey for three weeks and still has a week to go to complete her itinerary there. The extract I want to give you is:

"Finished up here last night and had around forty decisions among the children, one teenager girl and the two men of whom I told you previously. One was the young man who got saved on a Sunday night and on the Monday morning called his workmates around him, and told them he had been converted the previous night and had decided to live for Christ. The married one was at the meeting last night. I gave 'Jonah and the whale,' which, you will remember, includes a reference to Philip baptising the African. After hearing my story he wanted 'to go through the waters.' Naturally, Pastor Martin is delighted."

I am sending you a copy of the other letter, which is from a man in Krugersdorp, Transvaal, who runs a Gospel drive-in cinema. Each Saturday night a religious film (Oral Roberts, Billy Graham, etc.) is shown, accompanied by Gospel singing and preaching. The drive-in is only used for religious meetings, can accommodate about 100 cars, and is often about full.

The provision of the ground, surfacing of it, laying electric cables, provision of screen, covered platform, organ, amplifying equipment, loud speakers, projector, etc., has all been done by the writer of the letter with his own hands, assisted by his native workman. I suppose he must have laid out £2,000 and has not asked for any help from anyone.

The man who runs the Gospel cinema is a remarkable character. A very rough diamond. Was at one time a drunkard who was often picked up on the street hopelessly drunk and jailed by the police, who were sick and tired of him and his ways.

It is a remarkable story which you might like to print in the ELIM EVANGEL. This man got converted through reading a Bible. While still drinking as heavily as ever he started to read the Bible, from which he saw the need of tithing. So he started to tithe. (What an amazing thing!) Then he saw that he was being blessed financially, so he bought a piece of ground of maybe ten acres five miles outside Krugersdorp and with his own hands built a house, hoping that getting away with his family from the town might be a help to him and to them.

He continued reading his Bible and then saw the need to give up smoking. So he dropped it and instantly the craze for smoking was broken. He has not smoked since.

Then he saw the need for giving up drinking. One moment he was a drunkard, the next he was a man completely freed of the habit by the power of God, which, however, he did not recognise was at work in his life.

By this time his wife thought her James was going round the bend, so she rushed off to her mother to consult as to what they should do about the man. Did he need to have medical treatment?

Then he felt that he was a poor sample, reading the Bible at every opportunity, yet cursing and swearing at all and sundry with whom he came in contact. So the cursing went and his mouth got cleaned up.

Finally he saw that he had got himself cleaned up, but that he still was a lost sinner in the sight of God, and so he surrendered to the Lord.

It was not long after that before he got his wife on her knees; she was saved and is now an outstanding Christian woman.

Your brother in amazing grace,

T. J. CONNELL.

[Mr. Connell is the husband of "Sunny Blundell," so well known to all of us.—ED.]

Weymouth Camp

The camp commandant, L. Lambert, writes:

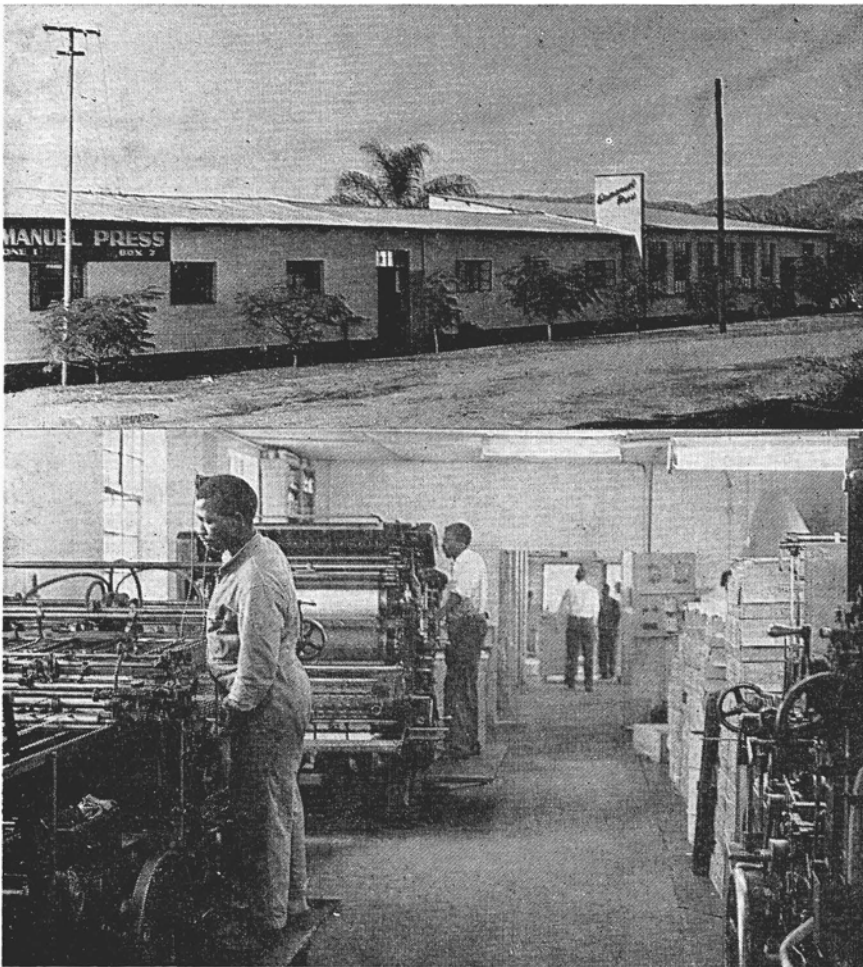
We had an extremely good camp this year. During the week thirteen made decisions for Christ, and sixteen were filled with the Holy Spirit.

The camp had an excellent spiritual tone, and all the campers attended each meeting. They obtained permission, on their own initiative, to hold an open-air on the sands. They also conducted the Sunday services in the Weymouth church and distributed hundreds of tracts, which were bought with a special offering taken up during camp meetings. Among the ministers taking part in the camp services were S. Penney, R. Williams, B. C. Richardson, B. Garrard and the commandant.

The camp was extremely happy; the weather was very kind to us and we actually had campers offering to help with some of the work. In camp were young folk from Elim, Assemblies of God, Baptist and others.

Next year's camp will be held at Studland Bay, Swanage.

FRONT PAGE PICTURE: *Even the camp commandant takes a hand in the chores.*



Sudden Home-call of Austin Chawner

On the left, two pictures of the Emmanuel Press founded by Austin Chawner and Hubert Phillips. Top: The Emmanuel Press buildings; below: Petrus Mkushe operating the Kelly press in the machine room.

THE NEWS has just been received of the sudden passing of Dr. Austin Charles Chawner to be with the Lord. Hubert Phillips, Elim missionary in the Transvaal, writes to say that they have just received the terrible news that Mr. Chawner was involved in a fatal accident after parking his own car on a visit to Durban. He was knocked unconscious by a passing car and died in hospital without recovering consciousness.

Austin Chawner spent his boyhood on a mission station in Africa. Here he learned the Zulu language. He accepted Christ as Saviour at an early age and was baptised by his father in a river in Zululand when he was thirteen. Although God had shown to Austin's father that he would enter missionary service, such was far from the mind of Austin. He had seen enough of hardships during his childhood and planned to take up a business career; but God spoke to him in an evangelistic campaign and he consecrated his life afresh to God.

He graduated from the Central Bible Institute at Springfield, Missouri, where also he received the

baptism of the Holy Ghost. Here, too, God laid on his heart the great East African territory of Mozambique. Entering the country he found it dominated by Roman Catholic Portugal. In spite of an impossible situation there he learned the language and trekked through into the interior, through forests and swamps, through sand and grass; he waded through rivers or crossed them in native dug-out canoes. He preached in the villages by means of an interpreter and finally, after much pressure from the home missionary society, he settled in north-eastern Transvaal. Here he was enabled to reach the people with the message, having now learned their language.

In 1929, a little printing press arrived from Canada, so he taught himself printing so as to produce tracts and booklets for the people in their own languages. With Hubert Phillips, Elim missionary in the Transvaal, he later commenced the Emmanuel Press, which is still carrying on with its work of producing tracts in so many of the multi-racial lands of Africa.

Sixteen Pentecostal missionaries laid down their

lives in an attempt to carry the gospel into Mozambique. Twenty-nine years ago, Miss Ingrid Lokken, a Swedish Pentecostal missionary, felt the call to enter this difficult territory. After many refusals and delays she finally was given permission by the authorities to establish a mission station at Lourenco Marques—after thirty refusals. Later, Miss Lokken was united in marriage to brother Chawner.

Their work was signally blessed of God and revival accompanied their ministry. Assemblies were started and Bible schools established. About 200 assemblies were set up, and national workers appointed; altogether the believers numbered about 5,500. They were, in their arduous toiling for the kingdom of God, always “toiling up new Calvaries ever with the cross that turns not back.” Dr. Chawner gained a distinguished place among those working on translation of the African languages. Secretary of the Assemblies

of God in South Africa for many years, he only gave up that office to take on more responsibilities. He was chairman of the Assemblies of God and conference secretary. He travelled throughout Africa on various missions; he visited assemblies in Norway, Sweden, England, and many other countries. He attended the world conferences in Paris and in Toronto.

As a veteran missionary and pioneer, this humble servant of God, held in high esteem in Pentecostal circles throughout the world, will be greatly missed. “God buries His workmen, but He carries on His work.”

[The Elim Missionary Society has a vital interest in the Emmanuel Press and its work in the production of gospel tracts and literature for Africa's millions who need Christ.—Ed.]

More Camp News

Boys' Welsh Summer Camp

As we set out for Penally (Tenby), our minds were uneasy. The preparations for our camp had been unusually difficult. We were bound for a new site; we had no cook until the last minute; we were not sure whether our finances would be enough! Even a few hours before we set out we had heard of a camping site, only a short distance away from ours, being flooded. We were uneasy.

To describe all the activities in the week that followed seems impossible—the intrepid volunteers who braved the sea at 6.30 in the morning, the intertent football matches, the unglamorous fatigues, to mention a few. It can be said though that in everything God received the glory.

During the week two boys received Christ as their Saviour, and six were filled with the Holy Spirit, speaking with other tongues.

The tents were taken down, sleeping bags and ground sheets were rolled up and put away for another year, for the Elim boys' camp had come once again to an end. But instead of end-of-holiday long faces the camping site rang with happy chorus singing and cheerful chatter.

Why? Simply because the Lord had once again been present at camp with His blessing.

Our thanks and praises go out to God for His blessing and also we pray that all who read such reports as this might realise how ready the Lord is to bless every effort among young people to further His kingdom.

K. C. TUGWELL.

Cromer Camp

Extracts from the “commie's” diary.

July 27th. All tents are up and campers begin to arrive, some by car and coach, others on foot from the station. Soon all are present and are settling down to life under canvas.

July 28th. A blessed Communion service, an open-air baptismal service on the beach (with the pastor's permission), an evening Gospel service, when four decide for the Lord.

July 29th. Glorious weather, great fun and games on the beach, continued blessing in the meetings. Food? Excellent!

July 31st. Coach tour to Wroxham and a trip on the broads, swimming in the afternoon, another decision for Christ in the evening service.

August 2nd. Arrival of more campers; the first drop of rain. The Lord still blessing. Another decision for Christ.

August 3rd. Showers of blessing. One young man baptised in the Holy Ghost, others greatly blessed in the after-meeting.

August 5th. Numbers depleted as nine return home. Padre (Pastor J. Eaton) starts interesting Bible studies on “The second coming of the Lord.”

August 9th. The last full day and the final meeting. A call to consecration. Many respond and the Lord confirms through the gifts of the Spirit and we all rejoice in His goodness.

August 10th. The last day. Down comes the rain, and so do the tents. The campers begin to disperse, but the blessing of God remains with them.

The Land-Rover leaves the field at 2.30 p.m. Camp is over . . . until next year.

THE PENETRATING PENTECOST

By J. H. Y. W.

UNDER THE TITLE "Something is happening," the following report appeared a few months ago in a magazine published by a Methodist circuit minister, Rev. C. J. Clarke, of Birmingham: "Dr. Billy Graham, speaking recently at a great gathering of businessmen in Seattle (on which the Holy Spirit was poured down), said: 'I believe that there is evidence that something is taking place in a most marvellous way. I find all over the country, and throughout the world, little prayer groups springing up everywhere. They are not organised, and I pray they never will be. . . . We believe there is a move of the Spirit of God. It doesn't make the press. It's not in the headlines, but deep down underneath something is happening and I believe it is God.'"

During my travels in Scandinavia and the Continent I have met ministers of different denominations who have expressed a deep hunger for a greater experience of the Holy Spirit and a genuine openness of mind towards Pentecostal doctrine. I was present in Switzerland when a meeting took place between elders of the Christian Brethren and Pentecostal ministers, the latter laying hands on the former, praying that they be baptised in the Holy Spirit with signs following. During one meeting in France in a neutral hall, which was addressed by a Protestant minister on the subject of the Pentecostal experience, two Roman Catholic priests and six sisters of mercy were present. After the meeting the priests approached the pastor and told him that they desired a personal baptism in the Holy Ghost in the same manner as the apostles in Acts 2. I met a lady recently who had been converted from Roman Catholicism and been baptised in the Holy Spirit. She had the opportunity of describing her experience to a dignitary in the Roman Catholic Church. With great emotion he listened to her words and even encouraged her to pursue this quest. There are indeed strange happenings in high places, not only elsewhere but here in Britain. An Anglican lecturer in one of London's theological colleges said, in reply to questions from his students, that he was seeking a personal Pentecost and if God wanted him to speak in tongues he was open to the experience and would not resist.

Indeed, the words of Dr. Graham in Seattle also apply to the present situation in Britain. Here is another extract from Mr. Clarke's magazine: "Rev. Brian Casebow, M.A., B.D., a Church of Scotland minister, says, 'Do you know what it is like to be blind and then suddenly see? Can you imagine coming out of a tunnel into light? This was the sort of experience I had when I first read the Trinity

magazine and began to learn how the Spirit was blessing the Episcopal Church in America. I immediately followed this by reading St. Luke's Gospel carefully to see what Jesus had to say about it. And then, absolutely convinced, the whole earth became alive in colours I had not seen before. . . . And then in May came the experience of the New Testament which can only be described as the baptism of the Holy Spirit at the hand of Jesus. One Sunday, in my study on my own, with no hysterical atmosphere, I was suddenly on my knees praising God in an unknown tongue. . . . It is a great gift—a great edifying, nourishing, fertilising process of praise.'" The report also states that Mr. Casebow exercised a ministry of Divine healing following his baptism.

Groups of Christians of different denominations are meeting for discussion about the ministry of the Holy Spirit and the charismata in particular. There is a regular meeting of businessmen in the City, sometimes numbering seventy, who meet for this purpose. There have been visits made by Episcopalian priests who have been baptised in the Holy Spirit to meetings of ministers, many well known to you, and laymen in the West End. Students in Anglican and Free Church colleges are seeking this experience and some have received.

Needless to say, there is strong opposition in some places, although it must also be made clear that a large number of evangelical church leaders are prepared to take a more cautious and even sympathetic view. Because of the danger of "going ahead" of the Holy Spirit, restraint must be placed upon the publication of these reports. We therefore purposely avoid mentioning the names of those involved, but they are known to me, and some personally.

Although it is true that members of Baptist, Presbyterian, Methodist, Salvation Army and Congregational churches and Christian Brethren assemblies are being baptised in the Holy Spirit with signs following, this new Pentecost appears to be penetrating the Anglican Church to a greater extent than the others. Many have been aroused by the experiences of the Episcopalians, others by the spread of interdenominationalism resulting in contacts with Pentecostalists, and the remainder by the chain reaction that follows. However, there are exceptions, and this one you must be told. He is an Anglican clergyman

ON OF A NEW —BRITAIN

DAVIES

ministering in a well-known Church of England parish. It came about that he was attending a church conference and was seeking the blessing of God in his private room prior to one of the addresses he was to give. He said, "I really did not know anything about the Pentecostal people and their peculiar doctrine, except as those whom one should stay away from." So it was that he was seeking the face of God and not a baptism in the Holy Ghost. Suddenly he felt himself overpowered by the Spirit of God, which was different from anything he had ever known. He began to speak praises to God in the phrases of the Psalms, and it could not have been from his memory, which is a particularly bad one. This continued for a period of two weeks and to me this was the gift of prophecy. He has since spoken in other tongues and exercised the gift of interpretation, and the discerning of spirits. He now spends his private time encouraging others to see a personal Pentecost, and his wife has been one of the first to follow him.

To what extent have the denominations been penetrated? It would be difficult to say. News has come from places in Scotland, several parts of the Midlands and the south of England. We have heard of some ministers in the Welsh churches, and a few interdenominational evangelists who minister in all parts of the British Isles.

Some of the reports have been put into print. Here are some extracts. "During the last two months we have had the joy of seeing the Holy Spirit working in a new way within the church. So far, it is the inner nucleus (some forty or fifty in number) who have been blessed. I am anxious not to exaggerate, though it would be easy to do so. This is not revival. But I should certainly say that those who have been affected show all the signs of being filled with the Holy Spirit, and very attractive and wonderful it is." This vicar then describes what happened by way of a change in the lives of those so blessed. Firstly, there was "boldness, a loosening of the tongue in witness," and they went out into the town at night, bringing strangers into the church, and some were converted. Secondly, there was "love and joy, they could scarcely stop singing or skipping. I had to restrain members of the congregation from being exuberantly happy in the presence of people who

wouldn't understand. One could easily see why it was thought that the disciples at Pentecost had been drinking!" The third and fourth signs were spiritual understanding and healings. A number of miraculous healings took place.

Another vicar of a south of England parish who was filled with the Spirit, speaking with other tongues, was the means of leading twenty members of his congregation into the same experience. He felt that he should make this known to his bishop. The bishop did not reprove him, but exhorted him to follow the directions laid down by Paul in 1 Corinthians 14. He writes: "One of our Sunday school teachers received the fulness of the Holy Spirit and praised God in a tongue which she had never learnt. This was on July 27th. On August 12th my wife entered into this wonderful experience as hands were laid on her by another Spirit-filled person. The difference in her was marvellous. . . . My wife witnessed to our baby-sitter on the following evening and left her a copy of the Trinity magazine to read. This person was awakened by the Lord at 5 a.m. the next day and received the Spirit by her bedside, speaking in tongues and praising God in the Spirit. She soon became mighty in interceding in the Spirit and has had a vision of Jesus. Towards the end of August our first two men received the Spirit. The first was a policeman and he was prostrated with his face to the floor of his own sitting room by the power of the Holy Spirit. The second was seeking the Lord's healing for a temper which he could not control, and as he received the laying on of hands he was baptised in the Spirit and spoke in tongues. As the Holy Ghost came in with power the temper left in helplessness. Praise the Lord!" The exclamations are the vicar's, not mine. He goes on to write of others, such as "a widow who had only been a Christian for six months. She received the baptism in the Spirit lying quietly in bed at midnight on September 4th. Then for three hours she praised her Saviour in other tongues and sang in tongues in the Spirit. During the second week in September five people received the baptism in the Spirit in this one week, including myself and an ordination candidate. In every case those who have received this experience have been converted people and in every case there has been a sense of need and a hunger and thirst of heart." These people now meet together with their vicar when an opportunity is present for the operation of the gifts of the Spirit.

This report comes from the pen of the rector of a Church of England parish in the north Midlands: "As we went through the relevant Scriptures the

Lord showed us that this was His gift, offered to every one of His children, and that since the Holy Spirit had been outpoured at Pentecost there was no longer any need to wait, but to believe and receive. On September 28th my wife and I therefore received the baptism of the Holy Ghost, through the laying on of hands with prayer. In every case there has been the initial evidence of tongues and the keynote of praise. Praising heart and praising lips. As the rector, I felt I had to testify immediately to this experience, as the lesson set for the following Sunday reading was Joel 2 : 28. The book of Acts became a new book, as also much of the epistles, 1 Corinthians 12 and 14 now fitted quite rightly around chapter 13 and were not omitted altogether, as had so often happened in the past! Love for the brethren was predominant, and the gifts of the Spirit were made manifest through us. The reactions of a graduate in our congregation were immediate : ' Well, if that is what is happening in my church I'm leaving.' But somehow he found he could not leave. There was something different about all those who claimed to have had this baptism. Soon he was hungry for more of the Lord, and he was brought to the place where he could hold back no longer, and through the laying on of hands with prayer he received the Spirit in like manner. . . . There are now more than twenty of our own congregation whose life and witness have been transformed by the baptism in the Holy Spirit. They vary from graduate and student to organ builder and coal miner, but all have the same testimony. The Scriptures are more precious and prayer is a joy. There is the consciousness of His power and of being led by the Spirit. We have passed through the gateway into the miraculous and truly believe that all things are possible with God."

These men who have been blessed are not on the fanatical fringe of their church, but well-respected, God-fearing ministers of the Gospel. One of them was described in this way by his senior minister: " Before this experience he was a godly young man, afterwards he was more godly. Beforehand he was a sincere and earnest preacher, afterwards he was not only sincere and earnest but powerful. There was such a marked change in his ministry that members of the congregation who were not aware of what had happened were asking questions about him."

The latest news before we go to press is that this new move of the Spirit is now penetrating Anglo-Catholic circles. We have heard of one Anglo-Catholic priest who has been baptised in the Holy Spirit, speaking with other tongues, and several others are earnestly seeking the experience. Groups

of high churchmen are sending for tape-recorded addresses on this subject.

There is one Anglican clergyman who is in the best position to report on what is happening today, and he has sent this statement to be recorded here: " There is concrete evidence here and there within the Anglican Church of a great hunger for the baptism in the Spirit, a powerful ministry of healing and the exercise of the charismata (gifts of the Spirit) within the fellowship of the church. With spiritual deadness on every hand, God may well be preparing His people in the Church of England for a great wave of blessing. This is true not only among evangelicals, but among Anglo-Catholics."

Is there any significance in this remarkable chain of events in the U.S.A., here in Britain, and spreading itself across the Continent? We will consider this in a twofold aspect in the next two articles: firstly to believers everywhere, secondly to believers within the Pentecostal movement.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

" Urgent "

We sometimes receive a letter with the word " Urgent " written on it. Inside the envelope is a message which must be got to someone with the utmost speed. Perhaps the message is one which tells of sickness, accident or even a death of some loved one. Such letters receive special attention, for they are indeed urgent.

The Gospels tell us how Lazarus was sick and near to dying. So an urgent message was sent to the Lord telling Him of the situation and trusting He would go at once and heal him of his sickness. There was a delay, but that did not mean a denial. The Lord knew what He was doing and, although Lazarus died and was buried, Christ did something more than merely heal him.

How urgent are our requests to Him sometimes. How we expect Him to answer at once, and that in the very way we have asked Him to answer. How fretful and impatient we are. Why does He not answer? But surely we must learn that His ways are not our ways and His ways are higher than ours. When we have made that urgent request let us quietly wait in faith, trusting He will do the best for you and me.

For the family at Bethany, Christ did something they did not dream He would do and that was to perform the greatest miracle of His whole ministry. Sight had been restored to the blind, the palsied were healed, the deaf heard and two had been raised from the dead, but no one had been raised to life again who had been in the tomb four days. Great was their joy to give a supper to Jesus and His disciples with Lazarus sitting at the table with them.

Prayer is requested for

Revival throughout Britain.
Elim missionaries at home and overseas.
All Elim evangelistic campaigns.

Thought for the week

Though it tarry, wait for it.

Women's column

By GLADYS GORTON

TOP SURFACE

MRS. FLOP was in a flap. Her head ached miserably. Things were piling up. However could she cope with it all? (I could tell you more of her circumstances, but it isn't necessary to dilate.) Right into her topsyturvy morning walked her ten-year-old niece. She called for something or other and her aunt sent her upstairs into her bedroom to get it.

"Auntie," she called over the banisters, "can I make your beds for you?" "Of course, dear," came the reply from her harassed aunt, who thought it might be a big help. The day wore on and about midnight Mrs. Flop turned wearily into her bed. The clothes were bunched together and she couldn't relax in such discomfort, so she had to make it properly. She found out the next morning that all the other beds were the same. Her niece had only pulled the bedspread over. Top, surface, that's what it was! It didn't matter about making the beds right as long as they looked as if they had been made.

In my early Christian life I heard a young girl giving her testimony. She was a servant. "I used to sweep the dirt *under* the mat before I was converted, but now I sweep it *up* and take it out to the dustbin," she said. I've never forgotten her words. I wonder where she is now, if she will read this!

There are lots of people who are content with the top, the surface. As long as it looks all right anything will do; but it won't! A surface experience is only a veneer; it's a cover up. Anybody can sing hymns and choruses lustily and shout hallelujah, but the real thing is more than *that*. If the Lord Jesus hasn't your *heart* you know very little about the deeper life—the *real thing*.

It's a take-over bid. He earnestly asks: "Give Me thine heart." A top or surface experience will never stand the test of consecrated discipleship. Like the man who built his house on the sand. It was only top surface, it could not withstand the storms. Neither can you cover up or hide sin. "Be sure your sin will find you out" (Numbers 32: 23).

Don't be content with a top surface experience. "Dwell deep" (Jeremiah 49: 30). I like this thought from Sidlow Baxter's book *Go Deeper*: "We

often say Columbus discovered America. In one sense that is true enough, but in another it is far from the truth. America is still being discovered. . . . It is even so with our knowing Christ. Conversion is a start, not a goal. . . . Even when we say with Paul 'That I may know Him,' we must never let the sentence end there. It must always be 'That I may know Him *and . . .*'"

Youth Conference at York

York—England's newest university city—became the centre of spiritual erudition on Saturday, October 19th, when the North-east and North-west Presbyteries met for a youth conference. The subject for the day was "Pentecost, 1963," and this was ably presented by our Elim Youth Committee from London.

In the afternoon, under the leadership of H. W. Greenway, a good congregation, with a large proportion of young people, sang enthusiastically the hymn "He abides, Hallelujah, He abides with me." The presence of the Holy Ghost was already felt by this time. The first speaker, T. W. Walker, addressed us with the subject "Reaching our youth with Pentecost," an inspiring and yet a very practical message. This was followed with "Pentecost in youth evangelism" by Alex Tee. After this our chairman led us in a time of prayer and worship before discussion time began. A panel of ministers then dealt with some most interesting questions on Pentecost asked by the conference.

Coinciding with the evening rally due to begin at 6.30, "Uncle Scissors" (Ian Moore) conducted a special rally for the children.

Alex Tee was the convener of the evening rally. From the outset of the meeting one could define the presence of the Lord in the midst. The first speaker, J. Hywel Davies, in his theme "How Pentecost is reaching others," gave us some most interesting data of how the Holy Ghost has recently fallen on what we would call non-Pentecostal communities. He described to us how ministers and members of various denominations both in America and England have spontaneously received the baptism of the Holy Ghost with signs following in the scriptural fashion. This amazing development is both encouraging and challenging to the "orthodox" Pentecostalists.

At the close of this wonderful day H. W. Greenway brought to us a message on "Ye shall receive power." The message itself was full of power, and as the speaker drew the meeting to a close the whole

(Concluded on page 749)



SUNSHINE CORNER

HELLO SUNBEAMS.

Winter is here again. I wonder if we will have snow again. In Cornwall everyone was very excited if it snowed because it didn't very often happen there. It didn't last very long, so they had to make the most of it while it lasted. The boys and girls loved snowy days, but the grown-ups weren't so sure. I wonder if you can guess why. Have you ever had a nasty wet snowball down your neck? Ugh! it's horrible and cold, not my idea of fun at all.

One very snowy day two little boys were on their way to school. One of them noticed the footmarks they were making in the snow, then the lovely clear patch where there wasn't a mark at all. "I know," said Billy, "let's have a competition to see who can make the straightest line from here to the school gate." "Good idea," said Tommy. "Ready, steady, go!" The two boys started off together, Tommy keeping his eyes firmly fixed on his two feet so that he could put them in a straight line. He tried very

hard indeed, but when he looked back his footmarks were not straight at all.

Billy had almost reached the school gate when Tommy looked up at him. Then he saw the lovely straight line Billy had made with his footmarks. "However did you do it?" he asked Billy. "Well, you see," Billy told him, "my father told me how to do it. He said that if I kept my eyes on a distant object and walked toward it I would walk straight, and it works, doesn't it?" "Yes, indeed, it does, and you are the winner," said Tommy. "Now I must try your way and see if it will work for me."

Yes, Sunbeams, it did work and it reminds me of walking along the road of life. Many people try to walk straight in their own strength, and they just can't do it. The book of Proverbs says that if we acknowledge the Lord in all our ways He will direct our paths. See if you can find the text in chapter 3. If we really acknowledge the Lord Jesus we will keep our eyes firmly fixed on Him, then we shall always be sure to walk straight and we will leave clear footprints for those who follow us. Billy has a good lesson for us there. If we listen to our heavenly Father and walk in His ways we won't make any mistakes, will we?

'Bye now, Sunbeams. and God bless you all.

Lots of love,

AUNTY DOROTHY.

SHEFFIELD ANNIVERSARY

WE ARE happy to report blessings in the Sheffield church. Souls are being saved and added to the church. On a recent Sunday evening, nine people surrendered to the claims of Christ.

Recently, five candidates (all teenagers) passed through the waters of baptism, being immersed by our pastor, L. Knipe. Four of the candidates had passed through the Sunday school, among whom was Philip Mason (very young), who shows great promise as a preacher. After he came out of the waters he stood in his dripping garments and gave a short address.

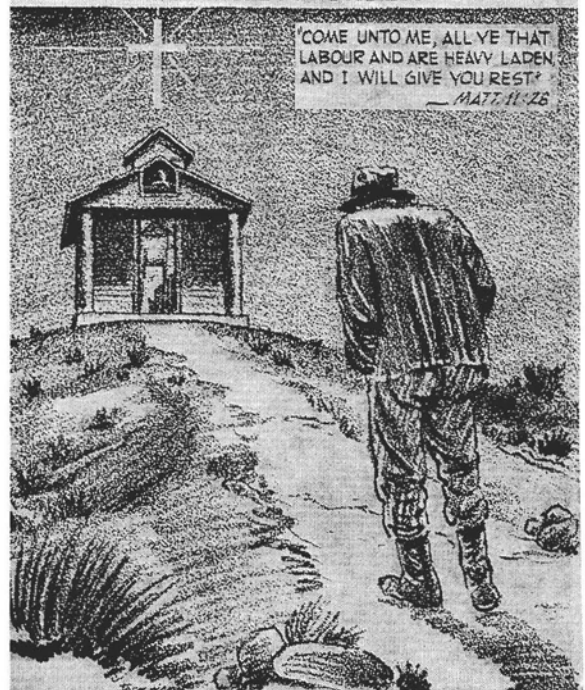
Last weekend was the celebration of Pastor and Mrs. Knipe's first anniversary, and we had a wonderful weekend, with Pastor T. H. Stevenson as our guest speaker. His wife and daughter were also here.

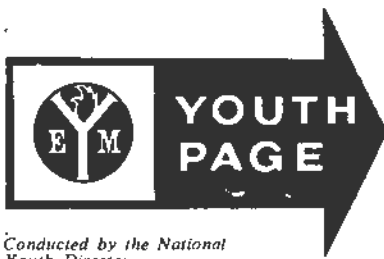
On Saturday night we had the pleasure of the company of Mrs. Byatt, who sang a solo, and friends from the Huddersfield church. We also had among us Pastor Watkins and friends from Rotherham.

Our three Sunday schools took part during the Crusader Week, and our Crusaders ministered very well indeed, showing great promise for the future of our church.

C. LADLOW.

TO LEAVE A BURDEN





Conducted by the National
Youth Director

TIME FOR ELEVENSES

By L. C. QUEST

MINISTER OF ELIM CHURCH, ERDINGTON,
BIRMINGHAM

ALL STOP! Time for a cuppa! Office or factory, school or home, almost everywhere you hear it these days. One wishes everyone was so concerned about boys and girls roud about the age of eleven, that period between the tens and the teens, the greatest age period in one's life. The Boy of all boys was about twelve years of age when He made the great discovery of relationships and service. Physically and mentally this is a ripe age for spiritual inquiry and adventure.

I well remember when nearly twelve being restless because I was living between the desire to detach and attach myself. This restlessness was not a wroug or an evil thing. Physically I was not a man or a boy, but feeling, like an unlicked whipper-snapper, full of beans. I was neither a duckling nor a chicken, now and again hankering after mannish things. It was 11-plus all right, plus to be something and to do something, like my uncle who drove the Cornish Riviera Express from Plymouth to London.

It was then, with church and Sunday school background, that I had an urge to be a Christian, which I then thought was the right and noble thing to do before exploring into the teens. During an evangelistic campaign held by a Methodist Bible puncher, as we called them in those days, I took two of my gang (we had gangs in those days) to church and sat three seats from the front. I don't remember the sermon, just people and places mattered to me then, but the preacher did punch the Bible now and again and made an appeal for anyone who wanted to be a Christian to come out and kneel at the "penitent rail"—a sacred place in those days, with rails and cushions under the eye of the preacher and observed by all the congregation. I led my gang to this "sacred place," only to fall over the hot-water pipe leading from the centre pews to the side pews, saying a naughty word under my breath and my pals grinning at me; but we got there, and in boyish sincerity I felt a hero, for I wanted to be one.

Five years of wild living followed, then in my teens Jesus Christ caught up with me, alone in my

bedroom, when I cried, "O God, be merciful to me, a sinner!"

How many boys at the age of eleven are there in our Sunday schools, and how many girls? Go for the "elevenses," never mind the tea, or coffee, or any other cuppa, go for the "elevenses." Why? First think of yourself at that age; think hard and think again. Ask yourself questions. What was I like? What did I want? What did I do? In any case it will make you feel young again. Changes are bursting upon that age group, a sense-of-responsibility appeal to that age group is important.

Fellowship and a sense of belonging are also vital. It is not merely the question of need, it is the question of fact. Something instinctively within sets forth a reaching after. The desire for companionship, fellowship, security, hero worship, co-operation, leadership, for real living and adventure, can be fully and truly met by Jesus Christ.

Luke chapter two is one of the greatest chapters in the Bible on a child's life. I have thanked God for the picture Doctor Luke gives us of Jesus at the age of twelve. How many parents, teachers, youth workers can be answered in their searchings after young people by the very words of Jesus: "Wist ye not." If not the Father's business, it is some other business; but deep down in the human heart there is the cry: "Wist ye not that I must be about my Father's business?"

IT'S TIME FOR ELEVENSES—GO IN FOR THE ELEVENSES!

(Continued from page 747)

meeting seemed charged with the power of the Holy Ghost. Manifestations of the Spirit followed.

I am sure that young people and older people alike felt the challenge of the anointed ministry of the Youth Committee and went back to their churches realising that Pentecost is for 1963.

E. J. JARVIS.



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, November 25th. Esther 6 : 1-14.

Chapter 6 begins that section of the book which tells how the crisis precipitated by Haman's hatred (3 : 8-15) is averted by God's providence. On the very night before Haman intends to request the hanging of Mordecai the king cannot sleep. Instead of calling for music, he prefers history! Of all the incidents in the king's chronicles the exposure of the plot of Bigthana and Teresh by Mordecai is read! When the king decides to seek advice as to a suitable reward Haman is at the palace with his wicked request! Thinking that he was the person to whom the king referred, he succeeds in exalting and honouring the very man he desired to humble and hang! (Rom. 8 : 28; 11 : 33-35.)

V. 10: Mordecai's nationality would be given in the records and this would add weight to Esther's subsequent request for her people.

Tuesday, November 26th. Esther 7 : 1-10.

Vv. 1-10 comprise three movements: (i) the Request of Esther (vv. 1-4); (ii) the Rage of Ahasuerus (vv. 5-8); (iii) the Ruin of Haman (vv. 9, 10). Here we have a confirmation of Prov. 16 : 18, a demonstration of Rom. 8 : 31 and an illustration of Isaiah 54 : 17, which prophecy is addressed to the nation of Israel. The comparison of v. 10 with Matt. 26 : 52 is interesting—gallows for gallows, sword for sword.

V. 4b: "Although . . . damage." Lit. "although the enemy is not equal to the king's hurt." This is a reference to 3 : 9 and the meaning is that though Haman was willing to pay a large sum into the king's treasury it would not be equal to the loss that he would suffer by the massacre of the Jews. V. 8: "covered." This indicated that Haman had been deposed. Cf. 1 : 13. V. 10: a portrait of the cross. Haman died instead of Mordecai and thereby the king's wrath was pacified (Rom. 1 : 18; 1 John 2 : 2; 1 Peter 3 : 18).

Wednesday, November 27th. Esther 8 : 1-17.

In this chapter there is a reversal of everything that had been engineered by Haman hitherto. (i) Haman has been deposed and hanged; Mordecai is promoted and honoured (v. 2). (ii) The decree for the destruction of the Jews is countered by one for their defence (vv. 10-14). (iii) The city of Shushan was perplexed (3 : 15b). Now the city is glad (8 : 15b). The name of God is not mentioned, but His handiwork is evidenced. The wonder of Divine providence!

V. 1: confiscation of goods necessarily followed sentence of death in the East. V. 8: the laws of the Medes and Persians were held to be unalterable (cf. 1 : 19; Dan. 6 : 8, 12, 15). V. 13: "avenge." The Hebrew word used here does not necessarily denote a violent emotion of a resentful spirit but a steady resolve to defend the right.

Thursday, November 28th. Daniel 1 : 1-21.

There is no good reason for doubting that this book was written by the prophet whose name it bears, although this is disputed by some. The first six chapters are basically historical, the last six entirely prophetic in character. The key phrases are "there is a God in heaven" (2 : 28), and "the Most High ruleth in the kingdom of men" (4 : 25). The theme of the book is the sovereignty of God resulting in the triumph of His kingdom.

In chapter 1, which is in three parts, we have the introduction to the book and the preparation of the prophet. (i) Nebuchadnezzar's Education (vv. 1-7). Selected captives of royal blood were to be educated in Babylon university that they might rule their people in the interests of Babylon. (ii) Daniel's Determination (vv. 8-16). The king's fare included food dedicated to idols and meat that was declared by God to be unclean (Lev. 11). He loved the Scripture more than his stomach. (iii) God's Vindication (vv. 17-21). Because Daniel and his friends honoured God's Word He honoured them. Those who are true to the Word of God experience the blessing of God! "Daniel continued"—the only way to go on with God is to obey His Word.

Friday, November 29th. Daniel 2 : 1-18.

Chapter 1 opens with God using Nebuchadnezzar, chapter 2 with God troubling him. Those who are used by God are often troubled by Him (Ex. 4 : 24-26). (i) The King's Dream (vv. 1-6). Nebuchadnezzar having just come to the throne of a vast empire is troubled about the future (v. 29). God gives a dream to comfort the king and to demonstrate His sovereignty. (ii) The Magicians' Dilemma (vv. 7-13). The king having forgotten the dream requires the magicians to tell the dream as well as give the interpretation. The means used to interpret dreams could surely be used to discover them! Their dilemma typifies the failure of all worldly wisdom and expedients (1 Cor. 1 : 19, 20). (iii) Daniel's Decision (vv. 14-18). Contrast Daniel's poise and pluck with the panic and protests of the Chaldeans—faith in God makes all the difference! A prayer meeting, not a committee meeting, is the correct procedure in a time of crisis.

Saturday, November 30th. Daniel 2 : 19-35.

Today's portion divides into two parts: (i) the Revelation of the Dream and its Consequences (vv. 19-30); (ii) the Narration of the Dream and its Details (vv. 31-35). Note the two essential characteristics of the spiritual man: (i) he praises God for answered prayer (vv. 19-23); (ii) he gives God all the glory (vv. 23, 27-30). Observe the threefold revelation of God: (i) He is Sovereign (vv. 21, 22); (ii) He answers prayer (v. 19); (iii) He reveals secrets (v. 28). V. 31: "brightness . . . excellent," lit. of extraordinary brightness. The world has outward show but not inward reality. The image (vv. 31-35) is foundational and fundamental. Foundational in that the remainder of the prophecies in the book enlarge upon it. Fundamental in that a right understanding of its significance and meaning is essential to a correct interpretation of End-time prophecy.

Sunday, December 1st. Daniel 2 : 36-49.

Vv. 36-45: the Interpretation of the Dream. The image covers the historical period from Nebuchadnezzar to the Second Advent of Christ—the times of the Gentiles (Luke 21 : 24). It commences with Nebuchadnezzar because he was the first Gentile monarch to occupy Jerusalem. Six kingdoms are mentioned and may easily be identified by virtue of the fact that the image is a continuity: (i) the Head=Babylonian (v. 38); (ii) Breast and Arms=Medo-Persian (v. 39); (iii) Belly=Grecian (v. 39); (iv) Legs=Roman (v. 40); (v) Feet and Toes=Mohammedan (vv. 41-43). Note the divisions yet also the strength of the Mohammedan world today! Jerusalem is in their hands! (vi) The stone=the Kingdom of God (vv. 44, 45). The Sovereignty of God, the insecurity of human governments and the weakness of man-made schemes are seen in v. 45.

Vv. 46-49: the Elevation of Daniel. Those who are true to God bring glory to Him (vv. 46, 47) and are valued and respected even by the ungodly (vv. 48, 49).

NEXT WEEK

Another article by J. Hywel Davies on the
Penetration of a New Pentecost.

COMING EVENTS

CATERHAM, Nov. 30, Elim Church, London Road (off Chaldon Road), 7 p.m. Monthly Pentecostal Rally. Visit by E. R. Corsie and party from Holland Park.

EALING, Dec. 3-5, Elim Church, Northfields Avenue, W.5. Visit of T. W. Walker, former minister, Tues. to Thurs. 7.30.

LETCHWORTH, Nov. 17—Dec. 1, Elim Church, Norton Way North, Campaign by John Woodhead and party.

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

OXFORD, Nov. 20-24, The City Temple, Botley Road. "The Bible through an eastern window." Conducted by L. T. Pearson, M.A., H.C.F. Weekdays 7.15. Sun, 11 and 6.30.

PRESIDENT'S ENGAGEMENTS

The President will visit the following churches: December 2, Leven; 3 Dundee; 4, Aberdeen; 5, Edinburgh; 6, Alloa; 10, Motherwell; 11, Glenmavis.

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

November 24, Knight's Club, Streatham; November 30—December 1, Lowestoft; 7, Woolwich (Y.F.C.); 8, Holloway prison; 11, Fairfield Hall, Croydon; 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

K. McGillivray, on furlough from Formosa, will visit the following churches: November 23, Kingstanding (Rally); 24, Sparkbrook; 25, Langley; 26, Worcester; 27, Kidderminster; 28, Selly Oak; 30, Blackheath; December 1, Graham Street; 2, Coventry; 3, Nuneaton.

Joseph Smith will visit the following church: November 30—December 8, Englefield Green.

John McInnes, on furlough from British Guiana, will visit the following churches: November 23, Finchley and Palmers Green (joint meeting); 24, East Ham; 26, Rochester; 27, Romford; 28, Leyton.

"ELIM'S YEAR OF PRAYER"

Churches participating from November 25th to December 2nd:

Selly Oak, Carlisle, Treherbert, Torquay, Sparkbrook, West Bromwich, Wimbledon, Burton Joyce, Gunnislake, Longton, Alloa, Glenmavis, Coatbridge, Swansea, Leicester, Hadley, Giltbrook (Notts), Harrogate, Abercynon, Coventry, Ashbourne, Dowlais, Sholing, Weoley Castle.

BRITISH PENTECOSTAL FELLOWSHIP LONDON AREA

AUTUMN RALLY
METROPOLITAN TABERNACLE,
NEWINGTON BUTTS.

NOVEMBER 30th
3.30 and 6.30

Speakers: T. WALKER (Clapham)
A. FERRAM (Missionary to Nigeria)

SPECIAL SINGING ITEMS AND TESTIMONIES

DO NOT MISS THIS GREAT RALLY

NOW IS THE TIME TO ORDER TEACHERS HANDBOOK

JAN.-MAR. 1964 EDITION

- VITAL FOR SUNDAY SCHOOLS
- INSTRUCTIVE FOR TEACHERS
- HELPFUL FOR BIBLE STUDENTS

Single copies 2/6 (by post 2/10)

Write to:

**E.Y.M., 20 CLARENCE AVENUE,
LONDON, S.W.4**

ISN'T THE SUNSET LOVELY?

Isn't the sunset lovely
In an aged Christian's face,
When the walk has been pure and holy,
And adorned with Jesus' grace?
The clouds have a silver lining
That lift o'er a noble brow;
And the eyes which weep for the evil,
Only "godly sorrow" know;
The lips that arc never forward,
A guileless heart can trace;
Oh, isn't the sunset lovely
In an aged Christian's face?

Isn't the sunset lovely
O'er the sea when the tide is set,
And the birds have hushed their calling,
And the ocean of time its fret?
So is the Christian's bearing,
Who has known the simple ways,
Had a true, right sense of values
Mid the world's mad, restless days;
Hands that have fingered the Bible
Lifting ever the censor of prayer
Are the only hands worth touching,
For they leave their fragrance there;
And pass to the feet in loving,
The blessings of God to share;
Or another's heavy burden,
They are ever willing to bear.

Isn't the sunset lovely
While the colours change and flit?
But watch when the deep gold or crimson
The fading hills have lit;
There's a glory far beyond us,
That reaches the heavenly shore;
And speaks of the light immortal,
The life lived for evermore;
Such is the saintly Christian,
The seemly and the wise;
The one who has known the Master,
And has sought for perfection's prize;
The sin-stains of the journey,
The mire and the murk and the mud,
Have been cleansed at each evening's milestone,
In the Saviour's precious blood;
And the fountain of mercy washes
The dust and the heat from the race;
Oh, isn't the sunset lovely
In an aged Christian's face?

From *Toward the Sunrise*,
by E. C. Gough.

CLASSIFIED ADVERTISEMENTS

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.

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 discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. 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.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, 20 Clarence Avenue, S.W.4. Phone TULSE Hill 3860.

OLD COLWYN, N. Wales. Mrs. Beaumont, Marver, 6 Clifton Road (tel. 55151). Open all year round. Christmas house party.

MISCELLANEOUS

CHRISTMAS CHOIR MUSIC never before published. Captivating traditional atmosphere, this sheet music is different, interesting and "manageable"! Send 1/- for sample copies to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.663

PENFRIENDSHIP CIRCLE. All ages invited. For details send stamped addressed envelope to Christine's Agency, 2 Ferguson Street, Motherwell, Scotland. C.668

RACKED BRAINS? Instant relief with **PROTOPLAN!** Ideas galore for youth programmes. Hundreds sold! 2/3 to Peter Rammell, Top Flat, 84 Bristol Street, Birmingham 5. C.664

SPIRAL BOUND FLASH CARDS. Neither snakes nor wise men, lost and found, Maduge of Nigeria, Ti-Fam witch-doctor's daughter. 18/9 each. S.a.e. catalogue. Child Evangelism Fellowship, 24 St. George's Road, London, S.W.19. C.651

BIRTH

CHARLES. On October 27th, to Glyn and Amelia Charles, of Elim Church, Pontyates, God's gift of a daughter, Nora.

BOOK NOW

Your 1964 holiday in the sunshine
E.Y.M. Continental House Party to
HOTEL ROSAT, CHATEAU D'OEX

SWITZERLAND

By air. Fourteen days
Only 33gns. inclusive

First two weeks in August 1964

Leaders:

Rev. and Mrs. T. W. Walker

Send now to E.Y.M., 20 Clarence
Avenue, London, S.W.4, enclosing
your £5 deposit per seat

THE ELIM SACRED ART CALENDAR, 1964

A GIFT

that is useful the
whole year round

A GIFT

that is bright and
attractive

A GIFT

that will bring
blessing into the
home



Thirteen original, full-colour Bible pictures by Greta Jones. Beautiful frontispiece: "The Ascension." Size 10in. x 7in. is just right for home or office. Bold figures, daily texts, Scripture Union portions, postal information, etc. The most useful and outstanding Christian calendar of the year.

Price 2/11 (including purchase tax) post free. Special quantity price for churches 27/6 per dozen (including purchase tax) post free.

Buy your copy from your church bookstall or direct from:

ELIM PUBLISHING HOUSE, 36-37 CLAPHAM CRESCENT, LONDON, S.W.4