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# The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
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Photo by

C. Bean

**"GREAT IS THY FAITHFULNESS"**

# JOYOUS ENDURANCE By E. C. W. Boulton

*"Being empowered . . . unto all endurance and long-suffering with joy."*

(Colossians 1:11—Rotherham)

Strength not to faint when vict'ry is delayed,  
To hold on when the arm of God is stayed,  
Beyond the deep'n'g shadows of the night  
There glows the bright fore-gleam of morning light.

**E**MPowered to accept the challenge of the hard and hurtful things of life. To stand unshaken in the storm-swept passages of life. To achieve triumph through the endurance of the unpleasant. To refuse to haul down the flag of stout resistance and acknowledge defeat. To hold the most exposed position for God against the pressure of the enemy, when desert dryness overtakes the soul and it searches in vain for some thirst-quenching oasis. Endued with the power to find beauty in the waste places of life, where no flowers bloom, and one is exposed to the penetrating winds of adversity. Empowered when the heart is full of tears, and the soul is faced with much that threatens to crush the song out of life.

We think of the baptism of the Holy Ghost as an experience which energises for glowing and thrilling adventure and exploit, and so it is, but it also qualifies for the exercise of this important quality of endurance in the heat of crucial conflict. "And having done all, to stand." Endurance is so often the most searching test of Christian character, refusing to seek shelter in comfortable compromise. In this same epistle to the Colossians the apostle writes: "As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience, and endure it with courage" (J. B. Phillips). The purpose of the divinely permitted test is not only to reveal the courage of faithfulness, but also to strengthen it—to sharpen the steel of conviction and deepen the roots of consecrated decision and determination.

O give me courage not to faint  
When faced with dark and grim despair,  
But let me yield to Thy constraint,  
Proving the pow'r of conquering pray'r.

Hope is the inspiration and sustainer of endurance, for "if we hope for that we see not, then do we with patience wait for it." It is the promise and prospect of joyous fulfilment which lights up the pathway to the goal, making endurance possible. Hope is the anchorage of the soul when the engulfing waters of

fierce besetment threaten it with disaster. When the fury of the storm has spent itself, the God-anchored heart remains unmoved, still in the appointed place of God's choice.

There are heights and depths of endurance to which none but the "empowered" may attain. The hidden place of endurance offers no alluring prospect, no glittering prize which eager hands may grasp. The silent vale of suffering, the lonely depths of misunderstanding, the shadowed place of ostracism—these and many other kindred experiences make large demands upon endurance, but throw out no attractive or alluring encouragement to those who seek fame and success. Yet if we turn the pages of Christian greatness, and study the lives of those who have exercised powerful influences among their fellows, we shall discover that unabated endurance has often been responsible for their splendid achievements. When others gave up, they held on their course, undeterred and undaunted. They saw the immediate light of the ultimate. The sequel would justify their prolonged endurance.

It is not of a grim stoicism that Paul is writing to these Colossian saints, but of a joyous abandonment to the unfriendly circumstances which confronted them, and all this to be "with joy." The triumph of gladness! Harnessing hardness until it yields the pure gold of Christian gladness!

O blessed joy of going through  
When loss not gain lies in the path,  
To be among the faithful few  
Who hold on even unto death.

How blessed it is when the soul can take the vexatious, irritating and stinging things of life and turn them into a song, when discipleship becomes a poem of praise, and the dark shadows of life but enhance its beauty. Such lessons may only be learned in the school of the Spirit. It is the answer of a soul that is grounded in God—that is planted deep in the Lord, and cannot be swept from its moorings in the Eternal.

The unfolding of the Divine purpose will come at last as sure as winter is followed by spring and the day follows night. "Ye have need of patience that, after ye have done the will of God, ye may inherit the promise." Precious indeed is the harvest which though sown in tears is gathered with joy.



# MEET OUR MISSIONARIES

## 1. MISS ELSIE WRIGLESWORTH

¶ Miss E. Wriglesworth, who is a trained nurse, came into Pentecost in 1936, entered the Elim Bible College in 1946, was accepted that year as a missionary and sailed to India early in 1947. She has rendered faithful and splendid service for the Lord and Elim over the years and is now in England for a well-earned furlough, part of which is being spent in visiting many of our churches.

IT is a pleasure and a privilege to bring before you again the Elim work in India. For thirteen years it has been a joy for me to work for Elim in that vast continent.

In India there is freedom for the Christian worker to propagate the Gospel through preaching and the selling of Christian literature. In the Dehri-on-Sone fair in Bihar over 1,000 books were sold in the Elim bookstall, books in nine different languages.

There is also ample scope for teachers, medical workers, agriculturists and others.

The Lord Jesus Christ is able to meet the need of our Indian brothers and sisters; those who have come to Him have proved Jesus Christ to be more than sufficient for spirit, soul and body.

India's youth of today are very eager to be literate, and the Indian Government is opening more schools and villages to meet the demands, but the older people in the rural areas who cannot read, God is meeting through dreams, visions and ear-gate.

In large campaigns and in personal work, Christ is confirming the Word with miraculous healings.

There are those also who have been sealed with the Spirit of promise according to Acts 2:4. Baptised believers are zealous for the Lord's work, and we continue in prayer and laying on of hands, that others may come into this wonderful experience of the "fulness."

The industrialising of India is drawing communities, Christian communities included, to the places of labour, for material profit. Through the scatter-

ing of the flock of Christ others will hear the Gospel message. Pray for these, that they may be strong in the Lord and witness a good confession.

This short article would not be complete without paying a tribute, a worthy tribute, to the Indian Government.

India's people are being greatly helped through the sinking of thousands of tube wells, which carry a pure supply of drinking water. Pure drinking water is a great aid to good health.

Magnificent bridges are being engineered over the rivers to develop backward areas. Factory work means ready cash for the masses, whereby food and everyday commodities may be purchased.

The "Co-operative Society" of India is giving the craftsman a fair price for his exquisite art and skill, which enables him to have a higher standard of living. The cottage industries are prosperous and man is content.

Many more benefits could be enumerated, but enough has been said to reveal to you that India's people are on the move for better, happier and more prosperous living.

God grant that they may be kept a people of freedom of thought, speech and liberty.

Let us, whether we be in the homeland or in India, pray for her peace, security and continued independence, and for the Gospel of the Lord Jesus Christ to bring salvation, light and blessing to her many peoples.

You depend on us.

We depend on you.

# EDITORIAL

## HARVEST HOME

"ALL is safely gathered in, ere the winter storms begin." So runs the lovely old harvest hymn which so many will be singing around this time. Sometimes in recent years there have been fears for the harvest as farmers have struggled with rain-swept fields of sodden grain, and only with great difficulty have succeeded in saving a proportion of their precious crops. Even so, God's promise has not failed, and in spite of fears the harvest has been gathered in, though sometimes a little late, and through great perseverance.

What a contrast this summer has been! What a joy to behold the lovely fields of grain ripening in the sunshine to a rich golden hue—and how gladly therefore should we raise our voices in the song of "harvest home." May we dare to hope that the churches will be more than usually filled for the harvest service, and that men who so often have grumbled when things have not gone well will now turn and give thanks to their Creator?

Israel of old rejoiced in her harvests, making them a time of feasting and celebration, and indeed the bounty of her harvests was God's promise to her while she remained faithful. Should not we also rejoice in these evidences of God's great goodness, whether or not we actually set apart a special Sunday for our harvest thanksgiving?

Two thousand years ago, Jesus looked out on scenes such as we have been viewing, and saw beyond the sheaves of ripening grain to another great harvest—a harvest of souls. Today we are living in

days which, as never before, proclaim by their events that the harvest is ripening; its season will soon be over and all will be gathered in. The harvest will be past, and the summer of this world's opportunity will be over. How we rejoice that there is a spiritual reaping going on; that the Gospel is being proclaimed; that souls are being saved. We praise God for the report published in these pages of God's blessing on one of the three great campaigns being held this autumn under the Elim banner. Let us continue to pray for these great efforts, that there may be a great harvest gathered into the kingdom. Yet, as we are reminded forcibly in an article on another page, "the labourers are few." Time is passing, and souls are slipping away to a lost eternity. We cannot leave it all to a few who are specially called to evangelism, but must all share in the labour and toil, that all may rejoice in due season.

The harvest field all around us is ripened, ready for the harvest. May we not be found wanting, but rather thrust in the sickle, that we may have golden sheaves to show the Master at that last great "harvest home."

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## ONE-MINUTE SERMON

By Selwyn Hughes

SOME years ago, in a London hospital a tiny quantity of radium was lost. Although it was ever so small, its value was estimated at around £1,500. Upon learning of the loss, the officials of the hospital immediately ordered a thorough search of the whole building. Wards were swept, dustbins scraped, and every inch of the great hospital was searched, that the missing radium might be found. At last they came to the refuse plant, and among the clinkers of the destructor they found the missing radium. Of course, it was unharmed, and it was soon returned to its remedial work again. Jesus once told a story similar to this. It was about a woman who had lost a piece of silver and swept every corner of the room until she found it. All this is a picture of God's diligence in saving. He will not leave one stone unturned in order to reach a human soul. He is always eager to save, and ever ready to reconcile. Perhaps you already know something of this. To you maybe the Lord has already come eagerly seeking your soul's salvation. Do not turn Him away after He has done so much in order to save you. Receive Him into your heart today and there will be great joy in heaven that another soul who was lost has been found.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, SEPTEMBER 30th, 1959, at 10.15 p.m.  
(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: J. Hywel Davies (National Youth Director)

Subject: "The foolish virgins"

Music and song by

Rene Robert (Switzerland), P. V. Woerden at the organ  
The London Crusader Choir, accompanied by  
Ronald F. Cooper and Geoff. Cooper

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

Listeners are invited to join the IBRA Listeners' Federation. Write for full particulars. Meanwhile we ask for your prayers and would appreciate your gifts towards the Elim radio work.

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**From  
my  
Diary**



By T. H. Stevenson

MR. David Renton, Joint Under-Secretary of State, Home Office, has said: "Among the saddest letters I receive are those from the parents of boys in Borstal, who say 'I can't understand how my boy has gone wrong. I always give him everything he wants.'" They cannot understand, yet their own words offer the clearest explanation. Pity the children who are brought up to get everything they want; what a poor foundation for the hard realities of life.

☆ ☆ ☆

Speakers' Corner at Hyde Park can hardly be described as edifying. At the most it is enlightening. I listened to an African, an Indian, a Scotsman, an Irishman, a Welshman—and even heard an Englishman who found space for a meeting. Their themes and outlooks were greatly diversified, but they almost all found one common ground of attack: the Christian Church. But greater harm is done there against the faith by the unorganised meetings held by cranks who set themselves up as preachers—self-appointed. Before a sympathetic congregation inside we expect the preacher to be qualified, yet in the open air, where hostility may be shown, anyone can set himself up. Religion often suffers most at the hands of its friends. The ill-equipped protagonist can do his cause more harm than the antagonist.

☆ ☆ ☆

With the green, white and gold flag of Eire beside him, the ardent Irishman stood in Hyde Park making a strong plea for a united Ireland, where Irishmen north and south of the border could live amicably together. Another Irishman, with an equally strong southern brogue, dared to lift his voice in dissent at something said by the speaker. At this he was struck on the face by a supporter of the speaker for his interruption. The police were soon on the

scene, and the meeting was abandoned. The plea for unity looked very empty without even a display of tolerance or provision for agreement to differ—two prerequisites to any unity.

☆ ☆ ☆

A minister soliciting for a worthy cause was turned down by a curt letter which ended, "As far as I can see, this Christian business is one of continuous give, give, give." The clergyman wrote back: "Thank you for the best definition of the Christian life I have ever heard." Yes, and the complainer was not only right in the respect of "give," but was equally so in the phrase "This Christian business." Christ described it as "My Father's business."

☆ ☆ ☆

"Thou verily givest thanks well, but the other is not edified" (1 Corinthians 14:17). While Paul's words were particularly a corrective against the misuse of tongues in the Corinthian church, I have been thinking that they are applicable to, and certainly appropriate to, much individual public praise and worship in many Pentecostal churches. Sincere and well-intentioned people unconsciously divert attention from the worship of the Lord by the too personal or too intercessory note of their utterance. Paul emphasised not the edifying of the individual, but to "seek that ye may excel to the edifying of the church." Observance of this would greatly enrich "open worship."

☆ ☆ ☆

Instead of meeting Jehovah's Witnesses on my doorstep, with their futile discussions and single-track theme, I had a new experience, or rather the usual experience in a new way. I was invited to visit a home to offer spiritual help, which I was glad to do. But as I saw the lady come into the room complete with copy of her *New Translation* and *The Divine Plan of the Ages* I knew it was intended that I should be given the help! And soon the married son "just happened to drop in." When he opened out, I informed him that his mother had already covered the same ground with the same phrases and words (I did not just listen). It is always the same jargon: 1914 and all that. Formerly Jehovah's Witnesses made much use of gramophones; now they seem to have turned into such!

☆ ☆ ☆

When required to record a verdict on a man who drew a six-shooter to fight a man armed with a rifle, a coroner brought in the only possible one: suicide. That coroner would have pronounced a similar verdict if David had been killed by Goliath, but as it was Goliath who fell I can only presume the verdict would have been death by misadventure.

# SUDDEN HOME-CALL OF PASTOR V. J. WALKER

THE sun shone in blazing splendour as we gathered round the open grave in Durrington Cemetery on Wednesday afternoon, August 19th, to lay to rest the earthly remains of another of our dearly loved Elim ministers. Joy was mingled with pain as we heard the words of the committal service—joy in the knowledge that death had been swallowed up in victory, and pain in the loss of a faithful friend, pastor, father and husband.

In the service at the Worthing church there was a deep consciousness of the presence of Christ as Pastor J. J. Way directed our thoughts to the scriptures bearing upon the resurrection and Rev. Crittall, minister of the Anglican church, lifted our hearts to the throne of the heavenly grace. Twenty-two Elim ministers were present, some coming from as far afield as London, Birmingham and Clacton, and there were a number of local ministers who joined to show their sympathy and appreciation.

Pastor S. Gorman paid tribute in his address to the life of Mr. Walker and referred to the years of association when, as minister of the Portsmouth Elim Church, he had had the fellowship of the honorary worker at Petersfield. Our brother, he said, was a man of the Book—the Bible. This was the foundation of his ministry. He was also a man of prayer, a fact which had been mentioned to the writer when visiting Mrs. Walker during the week-end prior to the funeral. She told how he had spent hours in his bedroom on his knees. Mr. Gorman also told of our brother's ministry and said he was a man with a message. Turning to the mourners, he pleaded lovingly for them to reassure their hearts in the same security as their father and loved one had done.

Victor John Walker came into the fellowship of Elim as an honorary pastor at Petersfield, where he carried on a faithful ministry from 1934 to 1945, following this with full-time pastorates at Barking, Tonypany, Neath and Worthing. The affection with which he was held at Neath was evidenced by the fact that a group of friends travelled all the way from South Wales to Worthing for the service. Our brother and his wife endeared themselves to a wide circle of friends in the lovely seaside town where he terminated his ministry, not only in the Elim fellowship but among the various denominations.

We know all our readers will join in prayer for our sister, Mrs. Walker, who is feeling the strain

very deeply at the moment, for although our brother had been under the attention of a doctor and there had been a warning that the end might be sudden it was a severe shock when the call actually came.

H. W. GREENWAY.

## A BROTHER BELOVED

WITH the sudden home-call of Pastor V. J. Walker on Friday, August 14th, the Elim Church has lost a faithful servant and brother beloved, whose presence and ministry among us will be greatly missed.

It had been my joy to know our brother for nearly twenty years, during which time we had become firm friends, and I shall ever feel thankful to God for the privilege of knowing him. Victor Walker found Christ as his Saviour on the Rock of Gibraltar while serving in the Royal Navy at Gibraltar, and ever afterwards he had a burning passion to tell all how he stepped from the rock of Gibraltar to the Rock of ages. After completion of his service in the Navy he settled in business in Petersfield, Hants, and mainly through his earnest labours the Elim Church in Petersfield came into being. In the 1930s, at various times, young probationary ministers were sent to Petersfield to assist in the work. They found a warm welcome in Mr. Walker's home, and under his fatherly guidance and the inspiration of his loyal support and encouragement they commenced the first formative years of their ministry. Several of our senior ministers can look back and thank God for those days spent in Petersfield.

During the war years, when there was a shortage of men for the ministry, he carried on the work in Petersfield alone. During this time he felt a definite call from God to enter full-time service. Consequently, at the end of the war he gave up his business and came into the full-time ministry. Since that time he has held successful pastorates in southern England and South Wales.

For the past year he had been battling courageously against failing health, and recently had very reluctantly given up his pastorate of the Worthing church. I was able to visit him for a few hours just two weeks before his home-call. I found him as keen as ever to get back into the work of the ministry and looking forward to the day, which the doctor had confidently promised,

when he would again be preaching the Word of life. Vic. Walker was never happier than when preaching the Gospel. He had a great love for the souls of men, and ever sought to do the work of an evangelist.

He was a man of happy disposition, and one could not be in his company very long without joining in the joy and laughter. He always saw the humorous side of any situation. He kept "open house," and anyone wanting Christian fellowship was welcome. During the war years Allied service men from many nations found his home to be a haven of rest. It was during the severe raids on Portsmouth that my wife and I found such wonderful refreshment in a trip to Petersfield.

Some years ago he suffered the loss of his wife and was left with four children, all of whom are now grown up. Later he married again, and now leaves a widow and two children, Anna and Andrew, who are still at school. We know that Elim friends everywhere will want to join us in offering our Christian sympathy and love to Mrs. Walker and the family and in assuring them of our prayers.

G. L. W. LADLOW.

### A TRIBUTE TO VICTOR J. WALKER

(the late pastor of Elim Church, Worthing)

THE news has reached us all of the death of Victor J. Walker. We share the sorrow of his dear wife and children. To all who knew him, Victor Walker was a "brother beloved." His ministry was so attractively endowed with unflinching kindness, uncompromisingly held Pentecostal convictions and a sparkling gift of humour.

His dramatic conversion to Jesus Christ took place at Gibraltar, 1,000 miles from home, while he was serving in the Royal Navy. From that day Victor Walker was possessed with a passion for the conversion of others. His ministry in each of his pastorate was predominantly that of an evangelist, and many there are who will be thankful that they waited upon his ministry. Mr. Walker was a "man's man," and consequently he was used to winning many men and boys to the Saviour.

Having known Victor Walker intimately for more than twenty-two years, I must pay tribute to his life at home. Always, in all circumstances, he practised what he preached. His many colleagues and friends who shared his hospitality enjoyed being with him in his home.

May the Lord give us men for Elim's ministry as faithful and as good as Victor J. Walker.

JOHN GARDINER.



# Calling Boys and Girls

By Bernard Norris

Hello again!

Here is the competition I promised you a fortnight ago. There are four sections. All you have to do is fill in the missing words. When you have finished, cut out this page, add your name, address and age, and send it to me at the Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4. Please enclose a stamp for a reply. There are four packets of jigsaw puzzle postcards, three painting books, a coloured picture text book and two card crossword puzzles for the first ten correct answers received. Oh, and please tell me the Elim church you attend.

### Psalm 114

1. house of — from a people
2. — was his sanctuary
3. thou — that thou wast driven
4. God of —
5. — of waters

### Malachi

1. burn as an — and all the
2. arise with — in his wings
3. shall be — under the soles
4. law of — my servant
5. — the prophet
6. and — and the earth with a —

### 1 Timothy 2

1. sight of — our —
2. between — and —
3. in — and —
4. men — everywhere
5. for — was first — and then
6. — she shall be saved

### 1 Peter 5

1. suffering of — and also
2. — the flock of —
3. for he — for you
4. glory by — —
5. ever and ever —
6. — my son

Cheerio for now, and God bless you.

BERNARD.

PS. This competition and the prizes are provided by our good friend Iris Tunnicliffe of Oxford. What about someone else following suit?



JESUS first describes the great moving mass of humanity as "sheep without a shepherd," then the image changes and appears as a harvest field waiting for the reapers. He speaks first as the great shepherd of the sheep, then He changes His figure and becomes the husbandman. To Him the world was a harvest field ready to be and needing to be gathered.

Contemplating this great harvest field, Jesus spoke with an urgency and a sense of crisis that is worthy of our most careful, earnest and sober consideration. "Say not ye, there are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The disciples had apparently been discussing the harvest prospects, the green blade had just begun to appear in the fields. "In four months," they had been saying, "the whole plain will be a golden sea of waving grain." But while they were thinking of men His mind was on a spiritual harvest—not on grain. There were four weary months to wait for the natural harvest, but in God's harvest field, in relationship to the souls of men, it was already the time of harvest.

Jesus is saying there must be no delay in gathering in this spiritual harvest. To delay may be good in some things, but not when souls are in jeopardy, when men are dying, when souls are perishing by the millions, when the plague is raging and when hell is filling! Wo do not have four months, but *today, now, at this hour*, we stand between the living and the dead.

"Lift up your eyes, and look on the fields," Jesus cries. "See for yourselves, behold with your own eyes how the field stretches before you immeasurable; by the untold millions the precious stalks bend to meet the reaper, for 'they are white already to harvest.'"

Jesus made two significant and meaningful statements about His harvest of eternal souls that are worthy of our most careful, thoughtful and prayerful consideration: "The harvest truly is plenteous" and "The fields are white already to harvest."

### THE FIELD IS VAST

"The harvest is plenteous" means it is great, plentiful, abundant. It speaks of the vastness of the harvest field, the mass of people, the multitudes that are without a Saviour, the unnumbered millions of unsaved for whom Jesus died.

A number of years ago, in Hong Kong, China, in a wide street off the main thoroughfare which

# HARVEST

By Howard P

*"But when He saw the multitudes, He was  
were scattered abroad, as sheep having no shep*

*"Then saith He unto His disciples, The ha*

*"Pray ye therefore the Lord of the harvest,*

*"Say not ye, There are yet four months, and  
eyes, and look on the fields; for they are wh*

handled the heavy bus, truck and automobile traffic, I experienced a sight that I shall never forget.

It was a hot, stuffy evening and the sidewalks as well as the street were jammed and overflowing with a living, surging mass of human beings. It was like a great river of pushing, shoving, yelling, struggling men, women and children.

As I looked at that tremendous sea of humanity and realised their spiritual condition, it seemed I was crushed and overwhelmed with the shocking enormity of it. For a fleeting moment, and in a small way, I believe I felt what Jesus felt, and saw what He saw when He said "The harvest truly is plenteous."

Jesus, looking over the vast harvest field of the world, says, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus is saying that the harvest is dangerously ripe; it is rapidly passing into a condition where the labours of the reapers will be in vain.

"White already to harvest" means it must be harvested at once, immediately, without delay, with all diligence, for now is the day, the hour, the golden moment of opportunity.

The next words of Jesus are so filled with pathos and tragedy that they must surely make the angels weep: "The *harvest* is plenteous, but the *labourers* are few."

"But the labourers are few." Where two or three are labouring, hundreds or thousands should be occupied with this all-important task. The "few" toil as though their very lives depend upon it, they reap until they faint with weariness; but the prodigious task, the harvest, overwhelms and outweighs the limited reapers.

# TIME IS NOW

y, Th.D., D.D.

*compassion on them, because they fainted, and*

*is plenteous, but the labourers are few ;  
will send forth labourers into His harvest "*

(Matthew 9:36-38).

*th harvest? Behold, I say unto you, Lift up your  
to harvest " (John 4:35).*

## WASTED GRAIN !

"The labourers are few" means the fields are not being reaped; a sickle is not touching great areas of the field; the grain is being wasted. The birds are gathering in troops to prey upon the precious ears; the season is far advanced; the elements, the weather conditions will soon be a fearful hazard; mildew will soon spoil the grain, or what remains sound will shell out upon the ground, to rot and decay. All this waste of precious, plentiful, ripened grain. All this waste of precious, eternal, never-dying, ever-living human souls, because "the labourers are few."

When Martin Luther by the call of God was thrust out into the great harvest field to reap untold thousands of souls for Christ, one of his close friends, Myconius, felt he could do more good by remaining behind in the quiet of his cloistered walls and praying for him than he could by launching out into the work with him.

One night, Jesus came to Myconius in a dream, took him by the hand, led him to a vantage spot and pointed to the east. Looking in that direction, Luther's friend saw a vast plain stretching away to the horizon. It was dotted with white sheep—multiplied thousands of them. One man was trying to shepherd them! Looking carefully, he saw that the solitary shepherd was Martin Luther.

The crucified One pointed to the west. Looking in that direction, Myconius saw a great field of standing corn stretching away to the world's end, and one reaper was trying to harvest it all. That lonely labourer was exhausted, but he still persisted in his prodigious task. Myconius looked again, and he recognised in the solitary reaper his old friend Martin Luther.

"It is not enough," cried Myconius, when he awoke, "that I should pray in my quiet cloister; the sheep must be shepherded, the fields must be reaped! Here am I; send me, send me!" and he went out into the world and shared his old friend's labours, impelled by this living, startling truth, "the labourers are few!"

In the face of the heartbreaking, frustrating, seemingly hopeless shortage of labourers in the great harvest field, Jesus gives the secret of how to obtain an adequate supply of reapers: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Are you alarmed over a dying world? Is your heart filled with compassion for needy humanity? Are you burdened to see warm-hearted, dedicated, consecrated, loving, earnest, zealous, capable pastors, evangelists, teachers and workers raised up to meet an ever-growing, ever-pressing need? "Pray—pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

There is nothing more productive and fruitful in relationship to the ripened, plentiful harvest field of God than prayer. "The effectual fervent prayer of a righteous man availeth much." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

"Pray ye therefore." The work of harvesting, the work of reaping, the work of soul-winning demands supernatural power; and only as the heart of the Church and the heart of the individual is open to the inflow of that Divine, supernatural power can the work of soul-winning be accomplished.

"Pray ye therefore." The real spirit of Christian service is born in prayer; the church that prays is the church that produces workers, and gathers in the precious golden sheaves, for successful, fruitful, productive workers are obtained in answer to prayer.

## THRUST OUT !

The right labourers, the right workers, are sent by God unto His harvest in answer to the prayers of His people! When Jesus said, "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest," He conveyed the idea of urgency, intensity, haste, compulsion, of thrusting forth.

A man called of God, sent forth, thrust forth by God in answer to the fervent prayer feels the urgency of his work; he knows there is not time for loitering; he knows the King's business requires haste. His heart is in his work. When God sends forth labourers into His harvest in answer to earnest prayer you find men and women who cry, "Woe is

me, if I preach not the gospel . . . this one thing I do." When God sends forth labourers into His harvest you find workers who refuse to lay their armour by, or sheathe their swords, or take their hand from the plough.

In answer to prayer, our God will push out, drive out, send forth, raise up mighty workers and endow them with the capacities, Divine enablements, faculties, abilities and vision to reap a mighty harvest in these the closing days of time!

God's ripened harvest field has a powerful claim upon your life. What will you do in this hour when the world is dying, the grave is filling and hell is bursting and God's heart is breaking?



## Women's Column

By Gladys Gorton

### "IT DIDN'T COST ANYTHING"

**T**HERE was a good deal of fast-moving traffic on the main road into which Mrs. — turned. Running across it was a tiny puppy about three months old. She dived after it, picked it up and brought it to a man who was opening his car door.

"You must watch him," she said, handing it to him. "He will get run over if you are not careful."

"That won't matter; it didn't cost anything" was the nonchalant reply. What a cruel, careless thing to say, she thought. That is the way many people treat things in life nowadays, with a "couldn't care less," "easy have, easy get" attitude.

Mrs. — felt the presence of the Lord very precious as she sat in the Breaking of Bread service on Sunday morning. That afternoon she had to go out with her unconverted husband in the car to visit friends. She much preferred to stay at home meditating quietly before the Lord.

How easy it was in her unsaved days. She had only been a Christian a few months. The meal in the oven, they would slip out to the seafront, have a coffee and back again for lunch. Afterwards a ride in the New Forest, to her parents for tea—altogether a very easy, lazy time. It did not cost anything as

Jesus makes it plain that there is no investment of our toil that is so eternally profitable as gathering precious sheaves to lay at the Master's feet!

Remember a human soul is eternal, it will outlast the highest mountains, the oldest seas, the sun, moon and stars of heaven. Bear in mind, a human soul is worth all the pearls of the sea; worth all the gold of the mountains; worth all the gems ever mined; more than the earth, sun, moon, stars; worth more than the material universe. Jesus loves every human soul. He died for them. He yearns over them. He wants them harvested; He wants them to be gathered in. This is a task worthy of your greatest efforts and deepest dedication and consecration.

far as will-power was concerned. But was it worth it compared with serving the Lord? No, a thousand times no; if Christianity meant anything it meant everything she had got.

The "easy come, easy go, easy have, easy get" way of life these days is very contagious. Christians can contract this fatal moral disease very quickly if they do not inoculate themselves with the Word of God, which will keep them "up to scratch" in their desire and determination to serve the Lord.

Our redemption cost all that God could give (John 3:16). Anything we accomplish or gain by sacrifice, sheer striving or hard work, and which costs something, we value. The precious blood of Christ was the cost paid for our salvation. It was no easy way. And to live a Christian life is no easy matter; it costs something. In fact it costs all that we have, all that we are and all that we *can* be. She who counts nothing too costly for her Lord is a worthy woman. Ours is not really a sacrifice, it is our due. In our shortsightedness we may think that it is so, but whatever we do for God we are never the losers. God pays good dividends.

*Text:* "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9).

*Thought:* "Not to be a Christian costs the sacrifice of the highest, deepest, purest, holiest, most overflowing joy that can be known right here on earth."

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### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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# NEWS — FROM THE — FIELD

## ANOTHER ELIM CHURCH OPENED IN IRELAND

On Saturday, August 18th, another Elim church was opened at Brookeborough, Co. Fermanagh. This place is well known throughout Ireland as the residence of the Prime Minister of Northern Ireland, Lord Brookeborough.

The building was opened by Pastor J. Smith, Irish Superintendent, in the presence of a large congregation.

The speaker in the meeting which was held inside was Pastor W. J. Martin, who many years ago had been instrumental in the hand of God in establishing this work. Since that time the congregation has worshipped in a portable wooden building, but now the time has come for a more permanent structure. In the evening service the church was again filled, when both Pastors Martin and Smith ministered the word.

We feel there is much credit due to the young pastor, W. J. Dempster, who for many months has worked hard and preached faithfully.

We also feel there should be a word of appreciation expressed to the members of the congregation, who, though not very large in numbers, have given so liberally of their means that this building has been opened free of debt.

On the Sunday evening, following the opening services of the previous day, the hall was again packed, and it was necessary to have an extra row of chairs in the aisle.

J. SMITH.



*Opening of new Elim church at Brookeborough.*

## SHEFFIELD ASSEMBLY

On August 15th, in the Elim Church, Sheffield, before a crowded congregation (among whom were many strangers), nine candidates passed through the waters of baptism. It was a most impressive service conducted by Pastor R. B. Chapman, who also immersed the candidates.

Around the tank were vases of flowers standing on imitation grass, making a pleasing setting for the immersion of the candidates.

It was good to see young Crusaders taking this step, and at the close of the service two more people expressed their desire to follow their Lord in this way.

C. LADLOW.

## SALFORD

A great baptismal service was held just before Whitsun, when 21 candidates followed the Lord through the waters of baptism.

Pastor Arnold Brooks was assisted by Pastor J. Watkins from Bolton, since all the candidates were from Bolton and Salford.

A married couple, baptised together, were recently converted from Roman Catholicism. Two Jewish converts of the P.J.M. were also among those baptised. A good number was present to witness this inspiring ceremony.

There was a good turn-out for the annual procession of witness on Whit-Sunday, which featured a contingent of P.J.M. representatives carrying a floral star of David.

The annual summer convention was held, as last year, over two week-ends of June—July.

A. MOORE.

## CONTINENTAL VISITOR TO THE 1959 LONDON CRUSADER CHOIR FESTIVAL AT KINGSWAY

Visiting London solely for the purpose of appearing at the London Crusader Choir festival of music in Kingsway Hall on Saturday, October 3rd, at 7 o'clock will be Rev. René V. Robert, well-known gospel singer in Switzerland and neighbouring countries. This talented soloist sings the Gospel on religious radio programmes broadcast from Radio Monte Carlo in the majority of European languages. He is also a gifted musician and will contribute violin solos to the festival, in addition to conducting the epilogue.

Also appearing at the festival, in addition to the many contributions of the London Crusader Choir, will be one of the Salvation Army's foremost bands, the Upper Norwood (Crystal Palace) band.

The festival is under the direction of Rev. Douglas B. Gray, founder of the London Crusader Choir.



*Elim Minister L. E. Lambert of Yeovil writes about—*

## **THE CRUSADER AND HIS CHURCH**

**W**E hear a lot these days about I.Q. (intelligence quota) tests. Can I ask you to write down the answers to an S.Q. (spiritual quota) test.

1. How strong would our church prayer meeting be if everyone went as often as me?
2. How much would our church offerings be if everyone gave as much as me?
3. What kind of Sunday school staff would ours be if the rest of the teachers worked as hard as me?
4. What kind of Crusader branch would ours be if the other Crusaders took their example from me?

I have sacrificed a bit of grammar to drive the truth home. You could add a dozen similar questions. You see, a church is just the sum total of the spirituality of its members. Many of us over-estimate our importance and under-estimate our influence. Do you realise you wield tremendous influence for good or bad in your assembly? Let us look at the Crusader and his church.

### **1. The Crusader and Worship**

How distinctive and precious is our Sunday morning worship time, and it is good to know that in most of our churches Crusaders support this meeting tremendously well. (I hope you are not one of the few who languish in bed in flagrant disobedience of our Lord's command). Yet how often young people are slow to lead in public worship, leaving it to the older members to shoulder this responsibility. Let me implore you to get up and worship. You may feel nervous, your words may be faltering, your prayer short (all the better). But do it, it will not only delight God's heart and thrill the people present, but also bless your own soul.

### **2. The Crusader and the Prayer Meeting**

It was once said to me that our young folk only support their own week-night meeting. I am sure this is not true of you. Support your church during the week as well as on Sunday. Much of the above about worship is true here; launch out in prayer. Don't be like the man who would not let his son go in the water until he could swim. You begin;

God will help you. One of my greatest delights when coming to Yeovil was to hear two or three girls aged eleven and twelve leading in prayer.

### **3. The Crusader and the Older Members**

In many churches there is a lack of fellowship and friendship between the young and the old. This is not always or entirely the fault of the Crusaders. Yet it is up to us to bridge this gap. Go up and speak to some of the older members after a service instead of dashing to talk to your younger friends. Older people love the company of the young. Remember, if Jesus carries you will be old one day. Be courteous, be kind, and call and see them when they are sick.

### **4. The Crusader and Behaviour**

In this, like everything else, a few defaulters can get a bad name for all our youth, but it is amazing how a few giggling girls and one or two chatty chaps can upset a service and distract the preacher. Let reverence be our watchword.

### **5. The Crusader and Giving**

I was converted when sixteen, and almost immediately the minister mentioned and explained tithing. I am so glad he did. Honour God now with your earnings and pocket-money, and when you are old you will not depart from the way.

### **6. The Crusader and the Practical**

Most of our churches are cleaned voluntarily, and while in many things I can praise our youth, in this matter, like Paul, I say "I praise you not." In many assemblies this heavy task is carried out by the older members. Crusaders, this ought not to be! Let us take pride in the appearance of God's house. Approach your minister as to how you can help—not only in cleaning, but if your church is being painted or repaired, you be there to help.

### **7. The Crusader as an Evangelist**

A minister once wrote and asked me what new ways I knew of winning young people for Christ. I replied that I knew no new way. To me, personal evangelism is the one great way. As most people are saved when young, you have an outstanding oppor-

tunity and responsibility of winning souls. A few weeks ago a young woman in my church brought a girl to church. During my message I noticed her intense concentration, but when the appeal was made she did not bow her head but continued to look at me. After a while she raised her hand. When praying with her after the meeting, I discovered she was deaf but lip-read my message. She was wonderfully converted and now attends all the meetings.

### 8. The Crusader and his Home

Our life in the home must be in keeping with our life in the assembly. Especially must this be so when we come from an unsaved home. A mother once said to me of her daughter, "The girl I know in the home is different from the one you see in your church." Let all take knowledge that you belong to Jesus.

### AUTUMN ACTIVITY

This month Elim has opened its autumn evangelistic drive with a series of pioneer campaigns designed to reach places where there are no existing Elim churches.

Our supreme purpose is to win men and women for Christ in a concentrated evangelistic effort, and after that to gather them together and teach them the things of God, then to set up an assembly to shepherd these newly won converts and lead and guide them until they become mature Christians, knowing and living according to the will of God.

The September campaigns are as follows:

#### Derby.

The Central Hall, Exchange Street  
Commencing Sunday, September 6th  
Rev. P. S. Brewster and party

#### Paisley

The Town Hall  
Commencing Sunday, September 6th  
Rev. Alexander Tee and party

#### Middlesbrough

The Town Hall crypt  
Commencing Sunday, September 20th  
Rev. David G. Hathaway and party

Will you join with us in prayer that God will give a gracious visitation of His Spirit on these campaigns? The cost of booking of halls and advertising is very heavy, so if you desire to share in the privilege of helping with these special soul-winning efforts send your gift to the Evangelistic Secretary, 20 Clarence Avenue, London, S.W.4, and every gift will be personally acknowledged.

## 103 DECISIONS FOR CHRIST ON OPENING NIGHT OF DERBY CAMPAIGN

I HAVE never seen or heard the Cardiff members pray like they did for the Derby campaign. I have left for campaigns over a period of twenty years, but somehow this was so different. The kingdom of heaven was taken with violence. It was with more than the usual nervousness that I left the Saturday presbytery and then travelled down to Derby. Even the ministers of the South Wales presbytery seemed to pray with more than the usual fervour and power that signs and wonders would follow the preaching of the Word.

The large Central Hall seats about 1,100 people and is up three flights of stairs. When the time came for the opening hymn, about 800 people were present and the atmosphere was tense and expectant. After several hymns and then a new chorus, Pastor Plowright sang, and then for the first time the sacred *presence* of God began to be felt. I read the scripture and felt the Word of God was going home.

After the preaching on the authority of Christ's word and power the appeal was given and 103 men and women walked to the front and publicly decided for the Lord Jesus Christ. It was an inspiring moment to see the young men so solemnly wending their way to the inquiry room. There were too many inquirers for the room and so they overflowed into the passages, and Pastor Plowright dealt with them under difficult circumstance. There is great rejoicing in heaven because of these many decisions, and many past prayers by Derby Christians have been answered and many homes completely changed as the result of this Elim campaign. We ask our readers and our churches to hold us up in prayer that God's power will be manifest. There is no power apart from God, and no permanent result unless the Holy Spirit sets His seal upon the work. Tonight, Monday, has been announced as the first night for the anointing and praying for the sick. One demonstration of God's mighty power and the campaign will be set alight. We covet that power.

Although so much depends on the willingness of the people and the faith of the sick and suffering, and also the daring faith of the ministers, overhanging all is the mighty and wonderful sovereignty of Almighty God. He will do what He will.

P. S. BREWSTER.



THE FAMILY ALTAR  
 and  
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
 (Minister of Elim Church, Worcester)

**Monday, September 28th.** Isaiah 55 : 1-13.

This chapter ranks with chapter 53 in literary style and importance. It begins by reminding us that God's promises are addressed to human necessities. Indeed, it is "the poor man's market." The eastern picture is that of the water carrier with his skin bottle on his shoulder. The precious contents are for sale. Then someone purchases the contents and begins to call to all those thirsty and unable to buy, "Come, buy, without money and without price." Free, but not cheap, and the water of life is not cheap; it cost Jesus the Cross, but it is free to the whosoever. See the "well" of John 4 and the "flowing river" of John 7.

**Tuesday, September 29th.** Isaiah 57 : 13-21.

These verses contain promises to the penitent. Such promises have the guarantee to be implemented by "the high and lofty One that inhabiteth eternity, whose name is Holy." Eternity is employed in contrast to man, a creature of time. Man is bound by the confines of a few short years. God is eternal. The lofty God stoops to tabernacle with the humble of spirit. The infinitely great One cares for the insignificant and sinful. He whom the heaven of heavens cannot contain dwells in a human heart.

Lord of all being, throned afar,  
 Thy glory flames from sun and star;  
 Centre and soul of every sphere,  
 Yet to each loving heart how dear.

**Wednesday, September 30th.** Isaiah 58 : 1-14.

Fasting is the main theme of this passage. First we follow the writer as he deftly describes false fasting, thus exposing the falsehood of formality. How like the Pharisees of our Lord's day. They did it to be seen (v. 3). Let us remember that our Lord interprets motives. Then the prophet delineates a true fast (vv. 6-14). This is done by means of interrogation. If the conditions are fulfilled the blessings of God are unmistakable and enriching. Perhaps the greatest of all are those of verse 11: guidance, satisfaction, spiritual irrigation and unfading, unfailing spiritual life. The guarantee? "The mouth of the Lord hath spoken it" (v. 14).

**Thursday, October 1st.** Isaiah 59 : 1-4, 14-21.

These verses lay before us (i) the separating power of sin. Sin severed communion in Eden and it still does. It puts up a barrier between the soul and God and neutralises the power of prayer. It also robs us of the desire to pray. (ii) The saving strength of Christ's arm (v. 16). "No man." Then came "the man Christ Jesus." No one to intercept, then Jesus came to plead for us even in death. That arm that delivered His people in the past was outstretched upon a cross, that sinful man might nail it to a shameful tree. Omnipotence nailed to a gibbet, yet victorious! The Redeemer's covenant (vv. 20, 21). "My Spirit . . . My words,"

**Friday, October 2nd.** Isaiah 60 : 1-12.

Here we contemplate the glory of the Church in the abundant access of the Gentiles into the blessing of salvation. If we shine (v. 1), the light we diffuse will attract others (v. 3). The Gentiles shall come to the light. We rejoice that this is so, and we are not dwelling in darkness. As we ponder these verses we are forced to think that God would make His Church something powerful and grand if she would let Him work out His will (vv. 10, 11). Oh that we would be willing in this day of His power. That all nations will not come to the light is evident, and they refuse at their peril (v. 12).

**Saturday, October 3rd.** Isaiah 60 : 13-22.

From today's portion I want you to consider a beautiful sentence at the end of verse 13: "I will make the place of My feet glorious." When we transfer these words to the New Testament we can see how very much more glorious His feet can be to those who seek them. The woman of Luke 7 : 38-48 found it a place of pardon. The man at Gadara found it to be a place of rest (Luke 8 : 35). Mary found it to be a place of instruction (Luke 10:39). One of the ten lepers healed by the Master, the only one to return in acknowledgment, found it to be a place of gratitude (Luke 17 : 16). How glorious those pierced feet!

**Sunday, October 4th.** Isaiah 61 : 1-11.

We turn from these verses to that day when Jesus stood up in the synagogue to read, and turning to these wonderful words He read them aloud as signifying His own mission. He was indeed the anointed Christ of God: anointed to herald the tidings of the Gospel, to preach soothing for broken hearts, to tell the captives that they could go free, and proclaim aloud that God's great day of opportunity had come. We too have been commissioned and anointed to deliver the same message. What designations in verse 6: "priests," "ministers"! May we live worthy of such designations.

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## Book Review Corner

*The New "Panorama" Bible Study Course*, by Alfred Thompson Eade. Victory Press, 7/6 net (by post 8/-).

This is a splendid visual aid to the unfolding of the Divine plan of the ages. The large pages, seventeen inches by nine inches, contain eleven charts giving a panorama from the beginning of time, through Israel's history, the Church age, the millennium, to the new heaven and new earth. The future is interpreted according to the futurist school of prophecy.

Some Bible events which need elucidation, like Israel's wanderings, the divided kingdom of Israel and Judah, with their respective kings and contemporary prophets, can easily be followed and grasped.

The charts are supplemented with brief talks in later pages. For private or group study this should prove an excellent text-book.

J. J. MORGAN.

# COMING EVENTS

(Please pray for these services)

**DELANCEY**, Guernsey, October 11-25. Elim Church, St. Sampsons. Campaign conducted by Eddie and Mrs. Smith. Sundays 6.30 and 8.15, weeknights (except Fridays) 7.45.

**FINCHLEY**, September 26 and 27. Elim Church, King Street, off Church Lane. "Mainly for Women." Speaker: Gladys Gorton. Supporting programme by ladies only. Saturday 7. Also Sunday: Women's Fellowship Anniversary. Speaker: Gladys Gorton. 11 and 6.30.

**HOVE**, October 10. Elim Church, Portland Road. District Youth Rally. Speaker: J. Hywel Davies (National Youth Director). October 17. Full Gospel Campaign conducted by A. Chuter. Commencing service 7.30.

**INGATESTONE**, October 4-15. Elim Pentecostal Church, High Street. 25th Anniversary celebrations of opening. Sun. 6.30, W. F. Lloyd (previous pastor); Tues. 7.30, G. Stormont; Wed. 7, J. Woodhead (in Congregational Church); Evangelistic meeting; Sun. 11th, 11 and 6.30, C. J. E. Kingston, Thanksgiving Day; Thurs. 15th. B. G. Moore (Manor Park Baptist), also previous pastor.

**PALMERS GREEN**, September 26 and 27. Elim Church, Russell Road, N.13. Harvest Thanksgiving services. Speaker: H. W. Greenway. Sat. 7, Sun. 6.30.

## A SYMPHONY OF PRAISE

presented by the

### LONDON CRUSADER CHOIR

(Director of Music: Rev. Douglas B. Gray)

Supporting guests:

Rene V. Robert (Swiss Gospel Radio Singer)

Upper Norwood (Crystal Palace) Band

Ronald Cooper (grand organ)

Geoff. Cooper (piano)

Chairman:

Rev. J. Hywel Davies (National Youth Director)

**SATURDAY, OCTOBER 3rd, 1959, at 7 p.m.**

**KINGSWAY HALL, Kingsway, London, W.C.2**

Reserved seat tickets from Headquarters at 2/6 each. Special rates for parties of ten or more. There is a section for unreserved seats.

**DON'T MISS THIS GREAT INTERNATIONAL NIGHT OF GOSPEL MUSIC AND SONG**

**SOUTH LONDON** District Presbtery Children's Rally. September 26. Elim Church, Clapham. Children's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

**SWANSEA**, September 22-27. Elim Tabernacle, Alexandra Road. Autumn Convention. Speakers: H. Palliser and J. Lancaster. Sun. 11 and 6.30, weeknights (except Friday), 7.15. September 28. Annual Sisterhood Rally. Speaker: Miss Sal. John. 3 and 6.30.

**WORTHING**, September 26. Elim Church, Grosvenor Road. Annual Choir Night. Guest speaker and soloist: L. J. Timbrell. Guest choir: Portsmouth Male Voice Choir, 7.30.

### LONDON CRUSADER CHOIR

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

October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 8, Clapham (St. James's Church); 10, 11, Ealing; 17, Westminster (Church House); 18, Maidstone Prison and Croydon; 23, Bermondsey Central Hall; 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

### THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

### MISS E. WRIGLESWORTH'S MISSIONARY ITINERARY

September 26, Grimsby; 27, Scunthorpe.

### MR. F. B. PHILLIPS'S TOUR OF LANCASHIRE PRESBYTERY

September 26, 27, Holyhead; 29, Crewe; 30, Macclesfield; October 1, Glossop; 2, Liverpool; 3, Stockport; 4, Wigan.

### J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 3-8, Rotherham; 13-15, Sheffield; 17-22, Beeston; 25-27, Nottingham; 29-November 1, Burton.

## JERUSALEM 1961!

The next World Pentecostal Conference is to be held, God willing, in Jerusalem

**WHITSUN 1961**

Parties from the British Isles are being planned by the British Pentecostal Fellowship. Full details will be available shortly. Watch for further announcement.

**PENTECOST IN JERUSALEM!**

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commencing

**SUNDAY, SEPTEMBER 20th, 6.30 p.m.**

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conducted by

**DAVID G. HATHAWAY AND TEAM**

*Your prayer support earnestly requested*



# CLASSIFIED ADVERTISEMENTS

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

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

## BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Hastings.** Mount Carmel Christian Guest House. Close Elim Church, sea, shops, buses; family prayers; central heating; lovely views town, sea. Board-residence from five guineas. Mrs. Coates, 33 Decham Road. C.174

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

**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.

13 weeks to Christmas and your House Party at Torbay Court. Why not come now for a week or a short break? Phone 57835 or write today to E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. It's summer in winter at Torbay Court—and an ideal spot for conferences. C.173

## MARRIAGES

**Bang: Barker.** On September 5th, at Elim Church, Scarborough, Roy Gordon Bang to Jean Barker. Officiating ministers: Graham Barker (brother of bride) and Tom W. Walker.

**Britton: Howlett.** On Saturday, August 22nd, at Elim Church, Leyton, David Keith Britton to Patricia Mary Howlett, both Elim Crusaders and Sunday school teachers. Officiating minister: L. N. Knipe.

**Jones: Smith.** On September 7th, at Elim Church, Holyhead, North Wales, Harold Jones to Joyce Eileen Smith. Officiating minister: David W. Le Page.

## WITH CHRIST

**Ford.** On September 7th, Mrs. Charlotte Ford, aged 87, a faithful founder-member of Elim Church, Silverdale, passed into the presence of her Lord. Officiating minister at funeral: John Coleman (Longton).

**Hills.** On September 8th, Mrs. Winifred Emma Hills, aged 56, faithful member of Elim Church, Hove. "Faithful unto death." Officiating minister at funeral: J. J. Way.

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AND POST TO THE SECRETARY, LAY PREACHERS' COURSE, ELIM BIBLE COLLEGE,  
LONDON, S.W.4, OR WRITE TO THE SECRETARY OF THE COURSE.