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# *The* **Elim Evangel**

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
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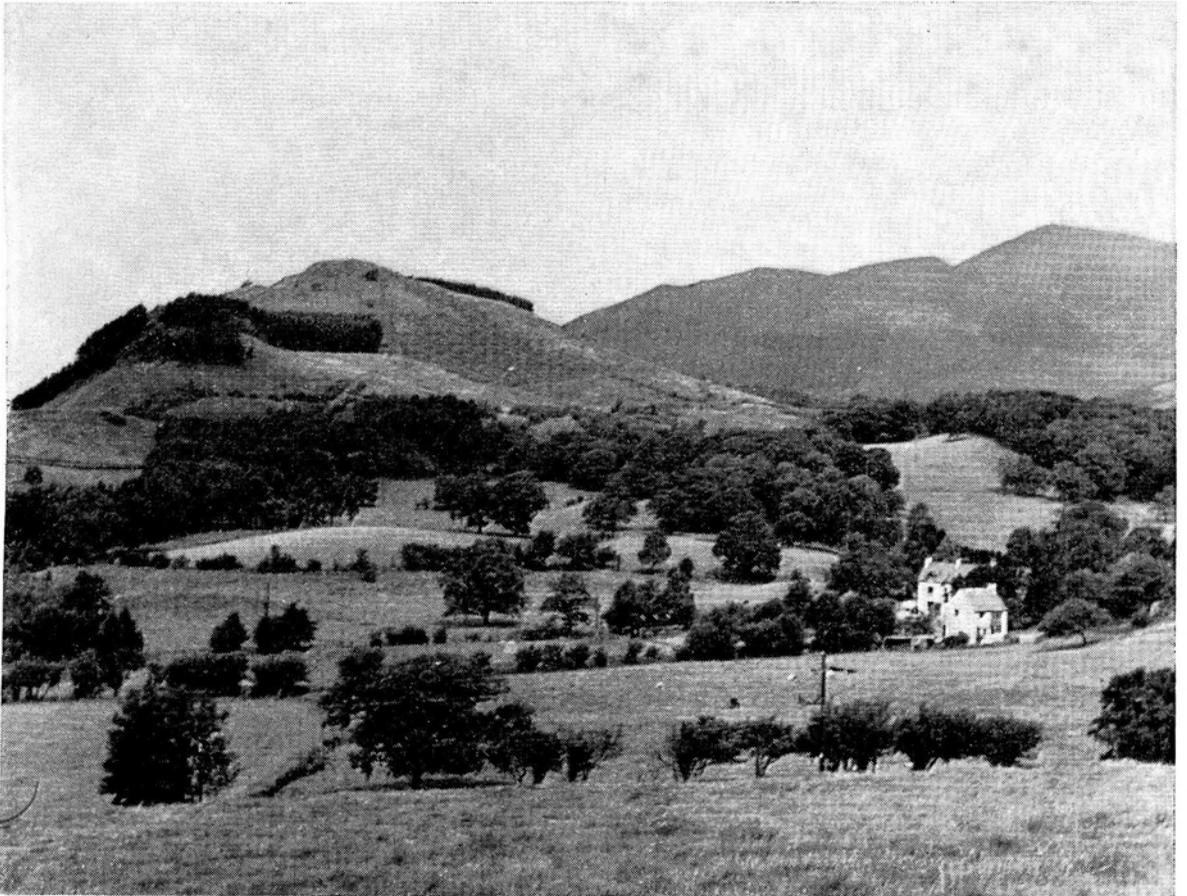


Photo by

Paul Harrison

**SWAINSIDE, NEAR KESWICK, IN ENGLAND'S BEAUTIFUL  
LAKE DISTRICT**

# editorial . . .

## UNITED IN SUFFERING

**D**IVIDED by broad oceans, two lands are united in suffering, Belgium and the Congo. The cause is the same: the upheaval that has followed the Congo declaration of independence.

Belgium, its economy bolstered up by the development of Congo's mineral wealth, including diamonds and uranium ore, now faces inevitable and drastic economy cuts, for the goose that laid the golden eggs is hers no longer. Hence the riots and disturbances that have brought chaos and disorder to that land.

Congo, its rejoicing in new-found liberty short-lived, now wallows in blood, while those who survive the knives and hatchets of her drunken, battle-crazed tribesmen face extinction through the dread famine that stalks the land. Those who have witnessed the suffering of its victims speak of scenes reminiscent of the Belsen concentration camp. In Kasai province, with its rich diamond mines, United Nations authorities say that 100,000 are in imminent danger of death from starvation. Children resemble skeletons, and sit listlessly around, with no energy even to play. For weeks 200 a day have been dying from starvation in this once-rich province. Undoubtedly the same obtains in many other parts. The reason is simply that, as the Belgians have fled from the horror of this strife-torn land, the great industries have been compelled to close down for want of the necessary technical staff, while villages and crops have been burned down in the fierce battles that have raged since independence.

Meanwhile the United Nations troops (such of them as remain) seem powerless to bring about any real solution of the immense problem that faces them, while the threat of Russian intervention prevents any really effective measures by western powers to bring order out of chaos.

Our hearts are sad as we think of the many thousands of believers in that unfortunate land, and while missionaries wait on the borders, ready to return as soon as this becomes possible, we must maintain our constant intercession for them in this hour of suffering and tragedy, praying above all that their faith may not falter, but that out of it all the Congolese church may emerge with faith the stronger because it has been tried as with fire.

It is our sincere hope that our own country will not be intimidated into following Belgium's example of handing over power in its remaining colonies before there is an efficient administration fully capable of maintaining peace and order and of governing the country equitably. Too many countries have exchanged the benevolent despotism of colonial rule for the terror of wholesale bloodshed and sometimes a barely disguised dictatorship which has kept few, if any, of its promises to the common people.

In the Congo, as in other colonial or former colonial territories, black and white will have to learn to live together. Only thus can both prosper and the shattered economy be restored. The secret of this is found in the Bible declaration that "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth," and that in His sight "there is no respect of persons." White must not despise black (and how guilty we have been in this), nor must black hate white. All are His children, and have an equal place in the heart of Him who died for "the whole wide world." Let us see to it that our attitude to the darker-skinned brethren in our own country reflects our concern for those so far away as we pray unceasingly for a speedy end to Congo's hour of terror.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# THE CRY FOR WINGS

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By David Ayling (Minister of Elim Church, Newcastle)

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*"Oh that I had wings like a dove! for then would I fly away, and be at rest" (Psalm 55:6).*

*"They that wait upon the Lord . . . shall mount up with wings as eagles" (Isaiah 40:31).*

**A** SOLITARY stone marks the spot, shaded by a solitary tree. There lies the monk who tried to fly—or that is what they told me when I asked about the lonely grave-stone in a field beside the road from Neath to Swansea. I was never sure whether they believed it or expected me to, but I always looked out for the wayside monument to the unknown pioneer, for in this jet age do not we also feel the compulsion that gives to every man the cry for wings?

My two texts describe the farthest limits of our desires. The one is man's plaintive cry: "Oh that I had wings like a dove! for then would I fly away, and be at rest." Ah, it is the timid dove's heart that asks for dove's wings. The other is God's powerful answer: "They shall mount up with wings as eagles." God does not crush the broken-hearted desire for flight. He transforms it into a pageant of glory! Look at the difference between God's idea of flight and man's.

There is a difference in the

## DIRECTION OF FLIGHT

The escapist in the heart of David wanted to get away from it all. "Then would I fly away, and be at rest." That is probably the reason why he was never given them. You can never run away from reality and be at rest. You may find the dreamy cloudland of wishful thinking, but the jagged peak of your personal problem will soon tear your mental refuge. You will come down to earth to face that same problem again. But stop, there is another way. God says "mount up"! You will never find wings to get away from your weakness, but thank God there are wings provided for climbing and soaring above it.

Mount up and gain a fresh perspective of God. Mount up and gain a better view of your problem. Mount up and gain a view of other things besides that one tyrannical trouble and realise in the broad vista of God's leading in your life how large or how small that problem actually is.

Then there is a difference in the

## CONCEPTION OF FLIGHT

When David thought of a bird's wing to carry him, he thought of the dove. When God thought of the latent power to be found in waiting upon Him, He thought of the eagle. What a revelation of the small-heartedness of doubt. God has a far better conception of our possibilities than we have of ourselves.

The dove? The eagle? Whose wings are ours? Are they the emblem of timidity or of supremacy? Is the flight of our soul the desperate flapping of the wings of fear and despair or the lordly calm and tranquil soaring of the soul who knows his God?

Are they the emblem of panic or of power? If every passing problem sends us careering into flight, fervently striving to flee from its presence, what advertisement are we for One who says "Be still, and know that I am God"? But if we claim the pinions of power today and learn the secret of soul success how much more God-honouring we shall be.

Are they the emblem of victim or of victor? Those who aspire only to dove's wings will find that they are the victims of every aggressor. There are some Christians who are always waiting for Satan to get at them, bewailing their fate that he has been after them again. No wonder! Any self-respecting lion would chase a dove! But this is not God's great will. He bids us find the eagle spirit that flies not from but into the face of adversity.

Are they the emblem of earth or of heaven? It is when the black scudding clouds hurry across the sky that one sees the greatest difference between the dove and the eagle. The dove flies for the wood, the shelter of all that is known and understood. The eagle faces the storm and uses the very opposing wind to carry it through the clouds to the clear sky above. Oh for the soul that will learn to do that; while others cower beneath the raging storm, to learn to ride the wind and let it lift me nearer God.

But there is a difference too in the

## PURPOSE OF FLIGHT

The heart cry of David for wings was only so that

they would carry him away from his problems. It was not wings he really wanted, but rest. The dove only uses his wings for the purpose of getting from one place to another. The eagle flies for the joy of flying.

The smaller bird has to come down to mother earth to rest its trembling feathers and tired frame, but the eagle has learnt the secret of resting in flight. It will spread its wings against the rising current of air and lie there relaxed yet vigilant. This is the secret of those who know God deeply. They shall *renew* their strength. No desert for them to fly away to, no wilderness in which to pause from the service of God. They find renewed strength in His very service.

On the fortress of Gibraltar, about 100 years ago, a garrison had kept as their pet a chained sea eagle. After the troops had left, a bird lover obtained permission to release the wild bird. The eagle had strained so long at the chain and stake that held it to the barren rock that it had worn a circular track round the stake at the limit of its chain. Quietly the naturalist broke the chain and stood back to watch what would happen. The bird continued to walk round and round its own perimeter track. Finally the bird watcher pushed it away on to the ground it had always striven to reach. It stood for a moment puzzled, and then with a great cry spread its wings and flew majestically into the setting sun. How like ourselves, Christ has set us free; yet when troubles come we treat them in the same way as those who have no peace with God. We need the hand of God to stir us from adopting defeat as our password and expediency as our mode of life. Remember: "They that wait upon the Lord . . . shall mount up with wings as eagles."

*Try out your wings!*

## BOOK REVIEW

*The Salvation of God*, by George Henderson. B. M'Call Barbour. 5/- (by post 5/6).

A clear grasp of the scriptural foundation of salvation, past, present and future, is vital, and is the best preventive against backsliding. Whatever one's views may be on "eternal security," the writer of this book has lucidly set forth the firm basis of our faith. The message of the book must appeal to at least three classes of people: the inquirer seeking God will find salvation clearly defined; the new believer will discover the rock foundation of his new-found faith; while the experienced believer will value it as an excellent aid in guiding new converts to the way of full assurance of salvation.

A. CECIL JARVIS.



# Women's Column

By Gladys Gorton

## THE TONGUE

"WHAT a tongue that woman has!" Much can be wrapped up in these words—bitterness, backbiting, gossip, cynicism or simply chatting on and on like Tennyson's "babbling brook." "I just gave her the length of my tongue," she said, meaning of course that she told her what she thought of her. "It was on the tip of my tongue" we often say when someone says the same thing that was in our mind, or when we cannot think of a word or a person's name.

This week I send you this little article from Switzerland. My husband and I have been speakers at the convention in Hotel Rosat, Chateau d'Oex, under the auspices of Rev. and Mrs. J. Owens (a wonderful place for you to spend your next holiday!). We have been very conscious of a real visitation from God and a wonderful sense of the unity of the Spirit—all so sweet and precious. People of many languages were gathered together: German, French, Spanish, Dutch and British. Interpreters solved the language barrier. In prayer sessions there was a common understanding born of the Holy Spirit; in singing a unique unity. But all of us could speak the "language international and celestial"—Hallelujah and Amen.

Those who speak more than one language will know, as I discovered, that one's tongue works in an entirely different way in another language. For example, some consonants in German and French words are formed more at the back of the tongue than in English.

The advancements of science have not really overcome the language barrier; people were of one language before Babel (Genesis 11:1). Pentecost overcomes Babel. Only in Christ and by the fullness of the Holy Spirit is there a time and place where language is not an obstacle. This I proved and experienced in a wonderful way in a prayer meeting which I was asked to conduct. No interpreters were available, but it was amazing how we all understood. We read 1 Corinthians 13, and pointed out verse eight, "Love never faileth," and verse thirteen, "The greatest of these is love."

The power of the tongue is surely indicated when we consider the possibilities that are set forth in the Bible. The tongue is frequently the last and hardest member to be yielded to God. "Even so the tongue is a little member, and boasteth great things . . . is a fire, a world of iniquity . . . it defileth the whole body . . . the tongue no man can tame; it is an unruly evil, full of deadly poison" (James 3:5-8).

The Song of Solomon sets forth the bride of Christ. Special reference is given to the tongue (4:11). Her speech should be sanctified. Milk is a complete food; therefore our tongue should edify and build up one another in Christ. Honey—our tongue should drop words of love, sweetness and gentleness.

THOUGHT. Do not let your tongue run away with you.

PRAYER. "Use my tongue, and use it for Thy witness."

# "Come ye — doubting not!"

By Hugh Sawyer

**D**OUBTS are like weeds, pernicious and dangerous, stunting the fertility and retarding the growth. When doubts rear their ugly heads, do not be like the petrified sparrow, hypnotised by the baleful stare of a striking snake, but tear them from their foothold and bring them into the light of God's Word. Therein will be found the answer to every perplexing problem.

One such problem concerns the tongues of mankind. To the non-linguist foreign tongues are but an incomprehensible jumble of sounds, conveying no meaning. How then does God contend with the multitude of prayers and praises in every language that ascends simultaneously and unceasingly to the throne of grace?

The answer lies in the fact that God is omniscient, possessing all knowledge; that where God is confusion ceases to be. The hearts of all men are as an open book to Him. He probes beyond the outpouring of words, delving into the deep recesses of the mind and extracting therefrom all that it is endeavouring to express in sound. "Thou understandest my thoughts afar off," declares David in Psalm 139. "For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether."

There are times when we grow concerned about our personal love towards God. Doubt creeps into our hearts as we begin to wonder how we can expect God to love us when we ourselves are so cold towards Him. 1 John 4:10 supplies the answer in all its fulness: "Herein is love, not that we loved God, but that *He* loved us."

Do you remember the occasion when Peter's faith reached the dimension of the scriptural mustard seed, proving how much there is in so little? During the night, the little ship carrying the disciples was held in the grip of the storm when, peering anxiously through the darkness, suddenly they saw Jesus walking towards them on the sea. Thinking they saw a disembodied spirit, they were afraid, till the confident voice of Jesus reassured them. Thereupon the impetuous Peter cried: "Lord, if it be Thou, bid me come unto Thee upon the water." At Jesus' bidding he scrambled over the side and began walking upon the heaving sea towards his Master. Alas, how little can accomplish so much. Momentarily taking his eyes off Jesus, he looked down. Doubt assailed him, the choppy waves scared him and he began to sink.

Sore afraid, he cried to Jesus to save him. "O thou of little faith, wherefore didst thou doubt?" chided Jesus as, stretching forth His hand, He caught him. Sustained faith would have enabled Peter to walk miles upon the water instead of a few steps. Nevertheless, he had accomplished a physical impossibility, succeeding in doing more in a moment of concentrated faith than all the brilliant scientific minds of this modern age have achieved.

The disciple Thomas will always be associated with doubt. Did he not earn for himself the sobriquet "Doubting Thomas" when on hearing the account of the appearance of the resurrected Christ in the upper room during his absence he expressed his doubt in one word—"except"? Had that doubt been allowed to remain it would have culminated in the absolute denial of the return from the dead of the Lord Jesus Christ.

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" declared Thomas. Whereupon Jesus, proving His invisible presence at all times, suddenly appeared in the upper room eight days later. "Peace be unto you," He said to the assembled company, and to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." What could Thomas say but "My Lord and my God"? To which Jesus replied: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

Even today, despite Gospel truths being available to all men, many are the doubts in the minds of sceptical mankind, even to the extent of denying that there is a God. To such Scripture replies: "The fool hath said in his heart, There is no God."

To those who follow after Him, doubting not, Jesus says: "Ye are the salt of the earth." Doubt is the satanic pepper that sears the soul, blinding spiritual insight and ruining the spiritual appetite of those who would feast upon the good things which God provides.

Here we have a "condiment" that will not mix; you cannot retain absolute faith and harbour doubts at the same time. It is profitable to ponder well the advice offered by Mark: "If thou canst believe, all things are possible to him that believeth."

# Leaves from a Minister's Diary

By T. H. Stevenson

ALMOST foremost in the advances of this scientific age are the developments in agriculture. Output, quality and mechanised methods have forged ahead. (In this country the output of corn, sugar beet and eggs is twice that of pre-war days. Every cow gives nearly 200 extra gallons of milk. Yet the labour force is 140,000 less.) But the calamitous loss of harvest in China, by drought and flood, is a reminder that man's basic needs require more than human ingenuity and skill. Man must bow before the forces of nature in weakness, even if he forgets or refuses to bow before God in worship.

The news from Peking of so great troubles told how as many as six sowings of seed were made in many areas in hope of a harvest. I wonder whether we are as patient, persistent or even as philosophical in our endeavours to see a harvest of souls. How apt we are to look for quicker and cheaper results from sowing the seed of the Word of God than any farmer could hope for in his labours. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" exhorted Paul, who exemplified this maxim in his own ministry.

Referring to the seeming possibility of man destroying the very world in which he lives, I heard a minister ask others what connection this might have with the Fundamentalists' explanation of the Scriptures that God will do this very thing—no reference to a millennial age! Ignoring the fact that the term Fundamentalist is used much, but understood little, the fact remains that we accept the prophetic scriptures, and the onus of explaining or explaining away rests upon those who do not believe what is written.

This is Bible Year among the churches of our country. Many Elim Crusaders are undertaking to read the Bible through this year. Perhaps other

presbyteries will emulate our North London Presbytery in arranging a week of special Bible studies. There is an evident need for Christians to have a working knowledge of the Scriptures. This can be acquired only by diligent study, and requires more than the practice of daily devotional readings or weekly sermons. Helps in the form of translations, commentaries, etc., abound, but nothing is more important than to know that the Holy Spirit is the great teacher and is available to all who seek His tuition.

For several weeks I have followed with interest the current writings of William Barclay in the *British Weekly*. The first few instalments gave penetrating proof of John being the writer of the gospel that bears his name. About the same time, Peter Forster, writing in the *Daily Express* on "If the Bible came out as a new book today," informs us: "The Gospel of John was almost certainly not written by the apostle John." Without evidence or argument he dismisses in a few words the authorship of John. The tragedy is that the *Daily Express* article is read by the masses, comparatively few of whom have acquaintance with the Bible, and whose attitude often is: "It was in the paper, so it must be true," whereas the constructive studies of an eminent scholar are read by a comparatively small and specially interested group.

In the prayer meeting before our Sunday morning service on New Year's Day, I was constrained to pray that God would give us a seal in the first public service of the year by bringing someone to a decision for Christ. Towards the end of our service some of God's people came forward for prayer for healing, but among them was a fine young man from Barbados coming forward to receive Christ as his Saviour. That certainly made it "a happy new year."

I have written about the West Indian convert not to suggest that I have great faith, but to express my great delight. But I have seen great faith among us for God to save family loved ones. A member influenced her son and his wife to attend a special service while she acted as baby-sitter at home. Our sister told me she believed they would both get converted. They came as promised, this being their first time in an Elim church or evangelistic meeting, and were soundly converted. It is true that the son later said "If anybody had said this would have happened to me . . .," but a mother had prayed and believed, and of course got them to the meeting.

# Telling of God's goodness and blessing



*Cutting the cake at Selly Oak silver jubilee.*

## **SELLY OAK**

The celebrations of the Selly Oak silver jubilee on Saturday, December 10th, commenced with a tea.

At the tea table the founder of the church told of how this virile and active Pentecostal witness started in a very small way. It originated as a house meeting. The first weekly offering amounted to 10/- and the total expense amounted to 2/6, leaving a balance of 7/6. Surely here is an example of witness worthy of repetition throughout Britain. The average weekly offering at present is £45.

After tea the hall filled for the public service until difficulty was experienced in finding seating accommodation. Pastor J. Osman, the district superintendent, was the first speaker, and Pastor H. Palliser, who pastored the church from 1936 to 1938, was the next speaker. Altogether the Word enriched our souls and everyone present felt the blessing and benefit of the ministry.

The Sparkbrook choir was present, and under its leader, Mr. W. Billington, added greatly to the success and blessing of the occasion.

Pastor F. Shadlock ably convened.

It was a fine commencement of a silver jubilee occasion and was the prelude of much blessing.

*Your summer holiday*

**This year—**

**ELIM GUEST HOUSE, EASTBOURNE**

Write for illustrated brochure  
to Miss D. Phillips,

**Lascelles Private Hotel, Lascelles Terrace,  
Eastbourne, Sussex.**

## **CARDIFF**

On the opening Sunday of the new year, Pastor P. S. Brewster received into membership twenty-nine new converts, eighteen of these being men. Three new converts were also registered for Christ and the announcement was made that a child aged five years who was wasting away suffering from an unknown disease was completely healed after special prayer had been offered.

1961 is to be considered by the members of the Cardiff City Temple as the golden year of soul-saving.

## **WEYMOUTH**

To link the Sunday school with the home and the church we held an "open day," when scholars exhibited their hobbies and handicrafts and to which their parents and members of the congregation were invited. There were exhibits of high standard ranging from embroidery to basketwork, cookery, pottery and stamp-collecting. The judges awarded points for the houses to which the scholars belonged. The evening concluded with an inter-house quiz on the lessons of the year, conducted by Pastor D. J. Green.

## **THORNTON HEATH**

The church has recently said goodbye to Mr. and Mrs. W. E. Richards and family, who have left for Bournemouth after twenty years' faithful service.

Mr. Richards served as trustee, deacon and Sunday school superintendent.

The presentation of a Bible was made to him on behalf of the Sunday school and Bible class. The Sisterhood gave Mrs. Richards a mirror, in recognition of her faithful service as secretary and pianist.

Due to Mr. Richards's foresight and help we are now enabled to serve the Lord better in an attractive modern building.

We were privileged this year to have the London Crusader Choir to take our carol service. The church was packed to capacity.



*Some of the crowd who sat down to tea at Selly Oak silver jubilee.*

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# THE SUN-CLOTHED WOMAN

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(Revelation)

WITH reverence and diffidence we approach this beautiful but somewhat controversial chapter. There are several problems here. Who is the "woman"? Who is the "man child"? What does "caught up" mean? Where is "the wilderness"? Who are "the remnant"?

**The woman** (v. 1). I assuredly believe she is godly Israel, the Jews; all Israel, but chiefly godly Israel. Sun, moon and stars are the imagery of Israel (Genesis 37:9). Note that the woman is seen *in heaven*—godly Israel. The woman is taken to be the Church by some who hold the theory of a partial rapture, taking her child to be the "overcomers." Everyone has a right to his own views. But the vision in Revelation 12 is not dealing with those who may miss the rapture because of unreadiness (Luke 21:36), but with that continuous active hatred of the Devil that we must all guard against all through our lives until we get safely into the glory. We shall see this more clearly later.

It is clear that "the great red dragon" (vv. 3, 9), "that old serpent, the devil," is Satan; and that "the stars of heaven" (vv. 4, 9) are wicked angels. "The third part of these" are cast down to earth by the Devil. These are actual evil agents at work in these last days, not demons; angels are beings complete with bodies; demons have no bodies and therefore are always seeking bodies in which to work (Mark 5:12, 13).

**The man child** (v. 4). The dragon stood before the woman to devour her child as soon as it was born. "As soon as it was born" means as soon as the child was *complete*. Notice that no individual or company was ever caught away intact at birth—natural or spiritual. This must not be taken literally. As we shall see, the man child is not "born" (formed complete) until Christ and all His own are united in heaven. The process of birth is still going on. Paul recognises that birth is a life-long process: "I travail in birth . . . until Christ be formed in you" (Galatians 4:19).

Who then is this man child? We have a clue here (v. 5). The man child is "to rule all nations with a rod of iron." Follow this out. Psalm 2:8,9 speaks of One who is to rule with a rod of iron, and dash in pieces like a potter's vessel. This is Christ. Revelation speaks also of One who is to rule the nations with a rod of iron, and to break to shivers like the

vessels of a potter. This refers to the saints. Revelation 19:15 foretells of One who is to smite the nations and to rule them with a rod of iron. This again refers to Christ. Psalm 149:5-9 shows the saints ruthlessly ruling the nations with vengeance and judgment, under Christ: that is both Christ and the saints together. Colossians 1:10 speaks of Christ as the Head of the Church and saints as the body: Christ and saints together. Romans 8:29 shows Christ as firstborn, and believers saints, as of the same family, from the same womb, brethren: Christ and saints together once more. Christ was of the Jews (the woman). Christians are thus also of the Jews (the woman). Salvation is of the Jews. So are the saved. Thus Christ and all the saved Jews and Gentiles are the man child. Not one without the other. A body without a head is not "a child." A head without a body is not "a child." The man child is Christ mystical, the Church, all of it, Head and body, Christ and believers.

Ephesians 4:13 illustrates this: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"—Head and body united. "As soon as it was born" therefore means when the perfect man is *complete*—when the last elect saint is saved and safe in heaven for ever. Note carefully that Ephesians 4:13 does not say till we all come to *perfect individual men*, but "unto a perfect man," all together and complete, Head and body, Christ and saints. *This perfect man is the man child*. The "birth" of the man child is still progressing. The child was partly "born" (delivered, caught up) in Jesus the Head, nineteen and a half centuries ago. Her "child," the Church, is still being "born" today.

"Her child was caught up to God" (v. 5). Not Christ only. This part of the prophecy is dealing with *future* things (Revelation 1:19). Christ's "catching up" took place in the *past*. Note that in 1 Thessalonians 4:17 both dead and living are

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By HAROLD

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# AN AND THE MAN CHILD

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"*caught up*." "We which are alive . . . shall be *caught up together* with them"; the sleeping saints. So here. Some are caught up through death (vv. 5, 11) and some without death, by rapture. It matters little which way we go; we are safe either way. Paul wished to go the death-and-resurrection way; he would be there first! Jesus was the Forerunner of both ways. He went through death at the Cross and without death at the ascension. He was *caught up* both at the resurrection and at the ascension.

"Caught up" here means not merely resurrection or rapture. It refers to *salvation complete, deliverance final*, caught away finally from the grasp and even the presence of Satan for ever. In other words, the dragon has no *permanent* influence over Christ or the Christian. Some may die, and some may not, but all will be *caught up* out of the dragon's power for ever. The believing dead are themselves already *caught away* safe, waiting to be *caught up* when we all go!

"**The woman fled into the wilderness**" (v. 6). At about the time (for half a century or so means nothing to God) nearly 2,000 years ago when the child was partly "born," "delivered," "caught up" in Jesus the Head, the "woman" began to "flee into the wilderness," driven out by "God's army," the Romans (Luke 21:20; Matthew 22:7). (Always bear in mind that "born," "caught up," "delivered," are not single, simple acts, but processes. So is "fleeing into the wilderness," and also the warfare in verse 7.) Then what and where is "the wilderness prepared of God?" Ezekiel 20:35, 36 gives us the answer: "the wilderness of the peoples." The wilderness consists of the godless "nations," "peoples," "countries" to which God scatters His people for disobedience (see v. 41). The difference between verses 34 and 35 here is that God in fury brings them out of the fairly generous "peoples" where they had chosen to go in their enforced flight, and scatters them among the cruellest, most godless of all peoples (like the Russians of our own

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day). The scattered Jews chose to go among the best people they could find; but God drives them among the worst. These peoples and countries are called "the wilderness" because they are positively *godless*. God is even now "pleading" with His people the Jews in this "wilderness" (v. 36). They will remain scattered among the nations until Jesus comes.

**War in heaven** (vv. 7, 8, 9). This warfare is progressing even now (for John is looking to a scene far ahead of his own times, and even still ahead of us). The conflict is raging over the Jews who are in this "wilderness" of the nations. Michael and his angels undertake to protect the woman, the Jews; they challenge Satan and his angels (the remainder of them—see v. 4), overcome them, and cast them down to earth (v. 9). It is out of the upper, eternal heaven that they are cast, for we find them still in the lower heavens (heavenly places) fighting against the servants of God (Ephesians 6:12). The lower heavens are looked upon as part of our "earth." God still fights for His saints in the heavens where His anointed ones are subjected to evil spiritual forces, as the Israelites were subjected to the evil nations in the promised land.

"**Now is come salvation**" (v. 10). Hallelujah! These things herald the very end. This is the last trump, the seventh trumpet (11:15). The same message of finality is heard at the pouring out of the seventh, the *last vial* of God's wrath: "It is done!" (16:17). Satan is cast down because day and night before God he was "the accuser of our brethren," the Jews, and all the saved. He is still accusing us. But God is still vindicating us.

**The threefold secret of victory** (v. 11). They escaped the dragon's mouth (vv. 4, 5) by the blood of the Lamb, the mightiest force in earth or heaven, and word of their testimony, for which many, like Jesus, died. They loved not their lives unto the death—martyrdom (13:15). Such death for Jesus' sake is triumphant escape! The martyred *dead* were "caught up" out of the grasp of the dragon nevertheless, just as really as those who will be raptured without death.

**Great rejoicing in heaven** at the descent of the Devil (v. 12). No enemy up there now! Glory to God! Woe on earth as he gets nearer and nearer in his descent. Do not the saints feel it now? The

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nearer Jesus comes, the nearer the Devil comes, for he is beneath the feet of Jesus. But the nearer the enemy comes, *the nearer Jesus comes*, Hallelujah!

The "child" is a "man" now—no longer a child (v. 13). The word "child" in this verse is not in the original. The Church will soon become a full-grown man. Then off we go to glory! This verse shows the persecution of the Jews. The dragon is still trying to devour them, as the *Jewish "child"* in verse 4. Satan hates the Jews furiously because they are *potential children of God* in a more intimate sense than the Gentiles (Romans 11:26; Galatians 2:15). And Jews are potential producers of other Jews (vv. 13 and 17). He is wroth with us today for the same reasons, for Christians are producers of more Christians. But "her child was caught up unto God, and to His throne," which means that the Church will never succumb, but will be safely "caught up" to heaven at some point in the great process of the coming of the Lord to reign.

**The beginning of the salvation, the deliverance, of the Jews** (v. 14). The woman receives the wings of a great eagle that she might fly into "the wilderness," another "wilderness" (see v. 6). The Jews fly from one wilderness to another. The wilderness obviously refers to two places. Read carefully Ezekiel 20:41, 42: "When I gather you *out of the countries* . . . and . . . bring you *into the land of Israel*." The wilderness is the godless world until the second advent; then Palestine. See "her place" in Revelation 12:14. Palestine is called a wilderness because the Jews go there in unbelief (Zechariah 14:2; Ezekiel 22:19-31). Wilderness indeed! One day this

"wilderness" will blossom as the rose—when the Jews turn to God, "unto her place." Now read the wonderful word in Ezekiel 28:25, 26, and shout glory all over again! The Jews are even now rushing back to Palestine, by legal and illegal means—"wings!" After three and a half years of dreadful "Jacob's trouble" the Jews will turn to the Lord and be saved (Jeremiah 30:7-9).

**God and Satan contending during the time of Jewish persecution** (vv. 15, 16). The "serpent" pours floods of human enemies against the Jews. God supernaturally destroys them. All tyrants are destroyed. All who have ever arisen against the Jews have disappeared, like floods swallowed up by the earth. The Turks have gone, and the Romans, and the Egyptians, and the Babylonians, and the Greeks, and the Arabs (nearly), and Hitler's Germany and Mussolini's Italy—and let Russia look out! The earth will swallow them too when Jesus comes.

**The final wrath of Satan against the Jews** (v. 17); "against the remnant of her seed." These are all those born again (Jews principally—Gentiles also) after the resurrection and the rapture. Those "who keep the commandment of God" are Jews. Those who "have the testimony of Jesus Christ" are Jews now saved; also saved Gentiles of this period, for they too are of "her seed."

**Final note.** See how in Micah 5:3, 7, 8, at the time of travailing and bringing forth, the "remnant" return to Palestine from the "nations," from "many peoples," and from "the Gentiles," from one wilderness to another. The hour is very near.

"Amen. Even so, come, Lord Jesus." Hallelujah!

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LONDON, S.W.4, OR WRITE TO THE SECRETARY OF THE COURSE.

Dear Sir,

Reading in the ELIM EVANGEL "The Royal Command Performance" brought back to me an experience which I had before my conversion.

With a few others I received, in 1919, a royal command to sing before King George V and Queen Mary on board the royal yacht in Portsmouth harbour. I shall never forget the intense feeling we had before going on the yacht.

We arrived a little early and Their Majesties were dining, so we had to wait on the quay before going on board. We were afraid to speak; the thought that we were going to appear before the King and Queen was overwhelming. When we did speak we could not hear our own voices.

If that was my feeling when about to appear before human beings like ourselves, what will it be when we receive the command to appear before the King of kings, our Lord and Saviour Jesus Christ?

We very often sing "I shall see Him, my Redeemer." I wonder if we realise what it will be like. The apostle John on the isle of Patmos fell at His feet as dead; Isaiah the prophet said "Woe is me! for I am undone" when he saw the Lord. We read in Revelation that the earth and heaven fled away from the face of Him who sat upon the throne. We must all appear before the judgment seat of Christ, so that our works may be tried by fire. His eyes are like a flame of fire. Our works are either wood, hay and stubble or gold, silver and precious stones. Only that which is done in the name of the Lord and for His glory will stand the test and receive His "Well done, thou good and faithful servant... enter thou into the joy of thy Lord" (Matthew 25:21).

The signs which are taking place all over the world clearly indicate that "the coming of the Lord draweth nigh." Seeing that all these things spoken of in the Scriptures shall be fulfilled, what manner of persons ought we to be, in all holy conversation and godliness (2 Peter 3:11)?

O Lord, by Thy grace make me ready to appear before Thee.

After my conversion I wrote to Queen Mary about her soul, and she graciously answered my letter with the assurance that I shall meet her in glory.

Until He comes, by His grace.

Yours in Him,  
W. GEORGE.

P.S. It was not presumption that made me write to Her Majesty, for I had a personal chat with her on the yacht and she gave me a handshake, and I reminded her of this.—W.G.

Dear Sir,

May I be permitted through your correspondence columns to pay a small tribute to Pastor Selwyn Hughes, of the Elim Church, Colchester?

Mr. Hughes left the Elim Church at the beginning of January to take up full-time evangelism. On January 5th he flew to New York to begin a three-month preaching tour of the United States.

As one of the many people who were converted under his ministry, I would like to wish him God-speed as he undertakes the calling of an evangelist.

We of the Elim Church, Colchester, will always be grateful for the way he looked after us during his time as pastor here.

I would ask you all to pray for the success of his new work.

OWEN THURLOW.

I wish to praise God for a wonderful answer to prayer.

I am resident in Leicester and my daughter is hundreds of miles away in Zululand, South Africa. She was very, very ill, the doctors despairing of her life. She suffered from high blood pressure and heart trouble and was being drained of fluid. God laid it on my heart to send her an anointed cloth. I wrote her telling her I would do so.

Meanwhile I asked Pastor Allen whether he had an anointed cloth. "No," he said, "but if you have a handkerchief I'll call the elders together and we will anoint the cloth and pray." He did so, and brought it back to me. I prayed "God speed this letter on its way." My daughter received it and said, "Mummie, when I saw the cloth it did something to me, but I waited an opportunity to be alone. I laid it on my heart and prayed. I felt stronger, but the symptoms are still there." I wrote back telling her to tell Satan, "Yes, I know the symptoms are still there, but I'm pleading the blood in the name of Jesus and they must go." Resist the Devil and he will flee from you.

The next letter came saying "Mummie, I'm on top of the world, praise God! Do thank everybody for their prayers. It's wonderful to be alive again. I am doing things I haven't done for a year; I can walk and do not know I have a heart." Each letter since has informed me: "I'm still on top of the world. Bless the Lord!"

This experience has been a great blessing to my own soul and has brought great encouragement to the church. To God be all the praise.

ELENA RAMPANO.

## RULES FOR DAILY LIFE

Begin the day with God,  
Kneel down to Him in prayer,  
Lift up thy heart to His abode  
And seek His love to share.

Open the Book of God  
And read a portion there,  
That it may hallow all thy thoughts  
And sweeten all thy care.

Go through the day with God,  
Whate'er thy work may be,  
Where'er thou art, at home, abroad,  
He still is near to thee.

Converse in mind with God,  
Thy spirit heavenward raise,  
Acknowledge every good bestowed  
And offer grateful praise.

Conclude the day with God,  
Thy sins to Him confess,  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God—  
He gives His servants sleep.  
And when thou tread'st the vale of death  
He will thee guard and keep.

ANON.



Conducted by the  
National Youth Director

*Another excellent article from the pen of  
Falmouth's Elim minister*

**RAY JOBLING**

## ***Hot cakes and stinking fish!***

**T**HERE is a street in the town that I love to walk along in the early morning before it becomes thronged with cars, commercial vehicles and shoppers. At this hour the air is crisp, cool and clean and there are no acrid petrol fumes to overpower the more delicate odours that are borne on the morning breeze. One of these never fails to delight me and when I become aware of it I sniff and sniff appreciatively, like a hound that has caught the smell of a fleeing fox.

The perfume that so delights my nostrils is not that of some beautiful flower, nor is it the smell of salt and seaweed coming in from the bay. Dare I confess? It is the smell of freshly baked bread! Homely indeed, but absolutely delightful! I pass (if I can) the bakery, and see the large loaves and little cakes of bread arrayed in soldierly ranks in the window—fresh and still warm from the oven. More than once I have been drawn into the shop as though by some invisible magnet to purchase for myself a little of that most thrilling odour. Mmmmm! Hot cakes! Girls, if you want to get your man, don't heed what the magazines say about this perfume or that. You'll find yeast, flour and lard and a good oven will be much more effective!

Strange but true, I never remember seeing any of those huge posters that shout at you from the hoardings advertising little freshly baked cakes of bread, and I am quite sure in my own mind that they would not be necessary. The smell alone is enough to make them sell like—well, like hot cakes of course!

In a seaside town, fish (I am thankful to say) is usually fresh, but in towns farther inland I have looked with utter loathing at the stale, fly-blown looking specimens that have adorned the marble slab, and have quickened my pace to get past them. No amount of high-pressure salesmanship could induce me to buy things like that. They proclaim their quality to all and sundry and would cause even a self-respecting cat to swish its tail in disgust. How much better is the fish that comes straight from the sea to the frying pan!

The respective smells of hot cakes and stale fish

have brought into everyday conversation two terms with which we are all familiar. We say that our wares have "sold like hot cakes" and that we would not expect a fishmonger to cry "stinking fish."

Thinking along these lines reminds me of an incident that occurred during my war-time travels abroad. Walking along the road that leads to the jetty in Mombasa harbour, I encountered a fruit stall kept by a huge African. As I approached he was advertising his fruit in terms that would have done justice to any market place in Britain—"lovely bananas, delicious oranges, juicy pineapples," and so on. Suddenly, however, and to my astonishment, he began to revile his wares and to curse them in most dreadful words. The fruit he had enthusiastically praised only a few seconds before had apparently become so sour, rotten and disgusting as to be fit only for the dustbin, yet he cursed and reviled it with a broad smile on his ebony face. I realised what had happened. The African fruit vendor had learned his line of sales talk from the crude comments of the sailors of the British Navy who had paused to examine his wares. In good faith, believing all they said to be in praise of his excellent fruit, he had memorised and repeated all their words. The result was both pathetic and ridiculous.

The moral of this is that there is a right and a wrong way to sell things. Unwittingly the African stallholder was crying "stinking fish" concerning his goods. A salesman who wants his goods to sell like the proverbial hot cakes will not cry "stinking fish" for all the world to hear. If this is true of ordinary commerce it is equally true of what we want to present to the world of the things of God and of our own movement. Unhappily, one encounters those from time to time who, although remaining in the Elim fellowship, seem to have a weird kind of zeal for advertising it in the wrong way. The meetings and rallies of other organisations are preferred to their own. The way other denominations conduct their affairs is praised to the skies and held up as an example. The magazines and periodicals of other movements are bought and avidly read (especially

if the other movements happen to be American), yet a polite request to take one of our own magazines often meets with a frosty refusal. If it were not so pathetic it would be amusing to look on the other side of the fence and at the grass that these sorry salesmen seem to think is so much greener than their own. I once attended a rally of the British Youth for Christ where about 800 or 900 people were present. I had just been shown to the only available seat which was near the platform, and I therefore had a close-up view of the choir, who delighted everyone with the Gospel songs they sang. As they rose in response to their conductor's signal I noted that every chorister held a copy of the *Evangelical Songster*—published by the Elim Publishing Company! The conductor of the choir and many of the choir members were not members of Elim churches. Neither, for that matter, were hundreds of the congregation who listened with such intent and delight. One of the senior ministers of our movement, when he lived in London, had a handbill pushed through

his letter-box inviting him to join in a community singing session to be held in a nearby church belonging to one of the old and well-established non-conformist denominations. The invitation exhorted all and sundry to come and enjoy a programme of community singing of Elim choruses! In thousands of homes where none of the family attend a Pentecostal church they will gather around their record players to enjoy the singing of the London Crusader Choir—trained and conducted by our own Director of Music, Douglas B. Gray!

If members of other movements and denominations are happy to use our song-books, read our literature, present our books as Sunday school prizes, listen to our choir, enjoy our fellowship and even to join our ranks, we must at least have something that is worth having!

Strange but true, those who are for ever crying "stinking fish" seem to stay with us. I wonder why.

Well, which is it to be—hot cakes or stinking fish? We are the salesmen, Which are we selling?

# SUNSHINE CORNER



## EDWIN THE EXPLORER

Hello Sunbeams.

The other lambs were content to follow their mothers and the shepherd, but Edwin was always missing. Day after day his mother could be heard calling him, and always he would be found only just in time. He loved to explore! Do you like exploring? Edwin certainly did, and whenever the flock came to a place where they had not been before Edwin would have a good look round and start off down the most inviting path. The shepherd had to bring him back time after time.

The trouble with Edwin was that he was always so very curious. He would think to himself: "I wonder what's round that corner," or "We haven't been down that path before. I wonder where it leads to." Then off he would go and completely forget his mother's warning that there were wild beasts that would kill him and pits into which he could fall.

The shepherd kept a careful eye on Edwin, his little black sheep, and tried hard to stop him getting into trouble, but the more he tried the more Edwin wandered away. One day the shepherd decided that the only way to stop Edwin running into danger was to teach him a lesson. The next time they were out of the fold Edwin saw a path he wanted to explore. It looked so nice and green and shady, with a broad path to walk on, but the shepherd was leading the others a different way, across a stony and steep path that looked so rough and hard.

"I don't want to go *there*," thought Edwin. "I must

see what's down this path here, and it won't take me very long. I'll be back before anyone has missed me."

The shepherd watched him trot away and felt very sorry, but he didn't follow. "I must let him go for a little while," said the shepherd. "It's the only way he will learn."

Edwin was enjoying himself and began to sing as he trotted down the path. "How nice it is to be free," he said to himself. "Those sillies don't know what they are missing. They aren't clever enough to do what I'm doing." The pleasant path was lovely at first, but soon it became rough and dark. There were strange noises and Edwin began to feel just a little bit frightened. He thought it was time for him to go back and join the others, so he turned round and trotted in what he thought was the way he had come. Soon he knew he was lost and he began to cry. He missed his mummy and he missed the voice of the shepherd. Then he slipped and fell down some rocks on to a ledge from which he couldn't climb up again. He looked down and saw more rocks that he couldn't climb down. Edwin cried and cried, but no one seemed to hear him. "Perhaps they've forgotten all about me and gone back to the fold without me," he thought. "Oh, I have been silly. I wish I was back with the others, with the shepherd looking after me."

No sooner had he thought this than he felt some kind and gentle hands round him, lifting him up to the top of the rocks. He looked round into the face of the shepherd who had come to look for him again.

He told the shepherd how sorry he was that he had been so silly and promised that he wouldn't ever run away again. The shepherd hugged him close and carried him all the way back to the fold.

Jesus is our good Shepherd, sunbeams. We have been like the naughty Edwin at times, wanting to do things that Jesus doesn't want us to do, but He has looked for us and brought us back to Himself. There are some things—bad things—that Jesus doesn't want us to explore, so let us keep close to Jesus.

God bless you all.

Lots of love from

AUNTY DOROTHY.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman  
(Minister of Elm Church, Sparkbrook)

**Monday, January 30th.** Leviticus 25 : 1-17.

What a wonderful institution is the sabbath! Not only did God institute a sabbath of days, but also a sabbath of years and finally a sabbath of sabbaths. In this way a wonderful economy was worked out, of advantage to the individual, the land and the nation. The year of jubile was especially blessed and is typical of the liberty and restoration that Christ has brought to us, and also in a larger sense of His millennial reign. It is to this that reference is made in Hebrews 4 : 9: "There remaineth therefore a rest to the people of God." It is worth noting that the year of jubile was proclaimed on and dated from the day of atonement. So all our blessings stem from the atoning work of our Lord.

**Tuesday, January 31st.** Leviticus 26 : 1-20.

"If ye . . . then I" (vv. 3, 4).  
Here God places the responsibility squarely upon the people. Fulfilment of His conditions would bring the corresponding blessing. In many respects it is so today. God's fulfilment of His promises is conditional upon our fulfilling our part. Many are financially troubled because they are not bringing in the tithes; many are overburdened with guilt complexes because they themselves are not prepared to forgive; many are finding that God seems unresponsive to their cry because they themselves are unresponsive to His voice. "If" is the little word that can cause so much difficulty, for in it there is room for the exercise of free will. May God give us grace to decide aright.

**Wednesday, February 1st.** Leviticus 26 : 40-46.

The terrible picture conjured up by the events that were threatened consequent upon disobedience was not sufficient to deter Israel from the path of backsliding. Many, if not all, of the threats have been fulfilled in Israel's history, and God knew this would be so when He gave the law. What a relief to know that God, in love, also made a way of restoration through confession and humility (vv. 40, 41) and gave a gracious promise that He would not cast them away, in spite of everything (v. 44). More is accomplished by loving than by threatening. Fear is never as powerful a motive for doing God's will as love. "Oh for grace to love Thee more."

**Thursday, February 2nd.** John 1 : 1-14.

Because John is to reveal the Lord Jesus as God the Son, he goes back to the beginning, where Christ already was, and not to the manger. The incarnation is summed up in a sentence; "And the Word was made flesh, and dwelt among us." This was not the beginning of Christ, but just the beginning of His humanity. His eternity, His share in the Trinity and His deity are all expressed in the opening verse. Other verses reveal His creative power, His life, His light, His rejection, His gift, His grace and His glory. It is impossible to overestimate the Lord. For Him must be kept the language of superlatives, and then that is not enough.

**Friday, February 3rd.** John 1 : 15-28.

"There standeth one among you, whom ye know not."  
Alas that such a thing should be true. Christ was present but remained unrecognised. It seems hardly conceivable that people should be so close to the Lord and fail to know

Him. Yet such a thing is comparatively commonplace. Many who go out of our Gospel services unsaved may fail to realize how near to the Lord they have been; the writer is convinced that many Christians too fail to appreciate the presence of Christ in their services. There is surely no need to plead and pray for the Lord to come into the meeting. We need to pray that we might appreciate His presence. The fault is on our side.

**Saturday, February 4th.** John 1 : 29-42.

John the Baptist was a great man by reason of his character, and a great preacher by reason of his message. This was mainly on two cardinal themes. He preached of sin and he preached of the Saviour. In this portion he is constantly drawing attention to the Lord Jesus Christ, and as he singles Him out as the "Lamb of God, which taketh away the sin of the world," he is also underlining the fact that salvation from sin is to be obtained only through sacrifice. Woe to those preachers who depart from the preaching of the Cross. However eloquent and pleasing their sermons may be, they are become mere windbags, purveyors of words, preaching for doctrines the commandments of men.

**Sunday, February 5th.** John 1 : 43-51.

"An Israelite indeed, in whom is no guile" (v. 47).  
Nathanael was a man of candid character and transparent simplicity. Such a person was easy to deal with in spite of the fact that he was tainted with the popular prejudice. There was no need for intricate unravelling of tortuous thought-processes. The omniscience of the Lord (v. 48) convinced him and his response and confession followed quickly. The Lord made his guilelessness a virtue (v. 47). One wonders whether we are as transparently sincere as we should be, or whether we are missing something by the guileful diplomacy and scheming which are sometimes exercised in our approach to various problems. Perhaps the unobtrusive, direct approach is best after all.

## PRAYER AND PRAISE FELLOWSHIP Conducted by F. H. Coleman

Just a whispered prayer

We sometimes sing a chorus "Whisper a prayer in the morning." One believes the writer of the chorus to mean that one can lift up one's heart to God at any time and utter a very short prayer. We are so glad that the Lord whom we love and worship is One to whom we can whisper a prayer. There are situations that arise that demand instant prayer and leave no time for long preliminaries. The matter is urgent, perhaps danger is imminent, and our answer must be received at once. How often has the believer proved this to be true.

Some time ago I read the true story of a woman who was suddenly stopped by a murderer, a villainous-looking fellow, who chilled the heart of the woman. At once she breathed a prayer that God would deliver her from what seemed death. In a moment or two some men passed nearby and the murderer, seeing these, ran away. The woman was saved from death. God had answered a whispered prayer.

Have you had an answer to prayer like this? If so, would you kindly send it to me and I will print it in this column.

**Prayer is requested for**  
Revival throughout Britain.  
Elim missionaries.

A man distressed about home affairs.  
A woman who has had a serious operation. The doctor cannot do any more for her, but she believes God can heal her.

**Thought for the week**  
God hears prayer at any time.

Please send prayer requests to Prayer and Praise, 20 Clarence Avenue, London, S.W.4.

# COMING EVENTS

(Please pray for these services)

**CLAPHAM.** Feb. 25. Elm Church, Clapham Crescent, London, S.W.4. British Pentecostal Fellowship (London Area) Rally. Speakers: 3.30, E. R. Corsie; 6.30, F. R. Barnes. Conveners: W. Richards and S. Gorman.

**CREWE.** Feb. 4. Elm Church, St. Paul's Street. T. L. Osborne's Missionary Film "Holland Wonder." 7 p.m.

**EALING.** Jan. 28 to Feb. 2. Elm Church, Northfields Avenue. Visit of H. W. Greenway. Sat. 7 (West London Revival Rally); Sun. 11 and 6.30; weeknights 7.30.

**HAYES.** Feb. 4. Elm Church, Keith Road. Presbytery Youth Rally, 7 p.m. Speaker: B. A. Barnett. Convener: E. R. Corsie.

**ILFORD.** Jan. 28. Elm Church, Clements Road. Monthly Rally, 7.30. Speaker: W. Plowright.

**KINGSTANDING.** Feb. 4 and 5. Elm Church, Warren Road. Tenth Anniversary Services of Pastor and Mrs. R. J. Morrison. Sat. 7; Sun. 11 and 6.30. Weekend speaker: J. Smith. Special items of interest to all. Come and rejoice with us.

**LONGTON.** Jan. 28. Missionary night. Speaker: Miss Vera McGillivray (Hong Kong). 7.30.

**SILVERDALE.** Jan. 28, 29. Elm Church, Albert Street. Special Missionary Weekend. Sat., topical missionary film. "Regions Beyond" (the Congo in full colour). 7.30. Sun., visit of Miss V. McGillivray, 11 a.m. and 6.30 p.m.

**WESTCLIFF.** Jan. 28. Great Youth Rally. Speaker: Sunny Blundell. Soloist: Pastor D. N. Phillips. Knock-out Quiz. Full programme. 7 p.m.

**WORCESTER.** Feb. 5. Elm Church, Lowesmoor. Special visit of S. Gorman (Missionary Secretary), 11 and 6.30 p.m. Convener: William J. Maybin.

## PRESIDENT'S TOUR

Jan. 28. Ipswich; 29. Clacton; Feb. 11-13, Oxford; 18. Rotherham; 19. Sheffield; 20. Barnsley.

## LONDON CRUSADER CHOIR

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

Jan. 29. Brixton Prison and Clapton; Feb. 4, East Grinstead; 5, Wormwood Scrubs Prison and Slough; 11, 12. Maidstone; 19. Slough; 25. Tunbridge Wells; Mar. 4, Surbiton; 11, 12, Derby; 19. Braintree; 26. Holloway Prison and Brompton.

## ITINERARIES

Mrs. A. D. Bull. Feb. 11. Watford; 12. Islington; 13. Canning Town; 14. Finchley; 16. East Ham; 18. Hornsey; 19. Leyton.

Miss V. McGillivray. Jan. 28, Longton; 29, Silverdale; 31, Nuneaton; Feb. 12, Guildford. 11 and 6.30; 14, Brixton, 7.30; 15, Coulsdon, 7.30; 16, Wimbledon, 7.30; 17, Camberwell, 7.30; 19, Clapham, 11 and 6.30.

J. Smith. Jan. 17-22, Grimsby; 23-26, Newcastle; 28-Feb. 2, Bishop Auckland; Feb. 18-23, Mountain Ash; 25, Treharris; 26-Mar. 3, Dowlais.

D. C. Lewis. Feb. 4, Pontardulais; 5, Llanelly; 6, Neath; 7, Bridgend; 8, Swansea; 9, Aberdare; 11, Mountain Ash; 12, Abercynon; 13, Porth; 14, Trelaw; 15, Treherbert; 16, Treharris; 18, Merthyr; 19, Hereford; 20, Brecon; 21, Barry; 22, Cardiff; 23, Pontypridd.

## LONDON EVENT for Elim Sunday Schools

Presentation of the  
**NATIONAL CHALLENGE SHIELD**  
for the 1960 Scripture Examination  
to the  
**BRIXTON SUNDAY SCHOOL**

at the  
**ELIM CENTRAL CHURCH,  
CLAPHAM**

**Saturday, February 4th, at 3.30 p.m.**

Convened by Rev. F. Jas. Slemming  
(South London Youth Commissioner)

Presentation by Rev. J. Hywel Davies  
(National Youth Director)

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**Bournemouth.** Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (F.E.), Florence Road, Boscombe. Phone 34714. C.456

**Bournemouth.** Holiday flat in Christian home, accommodating 5/7 persons; 2/3 bedrooms. Kindly state number in party. Oliver, 12 Sunnyhill Road, Southbourne. C.455

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

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C.438

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**Penzance.** Bed and breakfast and evening dinner, full board on Sundays; terms moderate; central; few minutes Elim Church, shops and sea front. Mrs. R. Harvey, "Earlwood," 10 Lannoweth Road. C.447

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### MISCELLANEOUS

**For sale.** 250 £1 shares in the Victory Press. Would split. Genuine reason for sale. Box 47, "Elim Evangel" Office. C.454

### MARRIAGE

**Mullard: Ahlfors.** On December 31st, at Elim Foursquare Gospel Church, Gosport; George Edwin Mullard to Ljisa Anneli Ahlfors. Officiating minister: Rev. A. G. Brambleby.

### WITH CHRIST

**McDonald.** On January 2nd, Mrs. Mary McDonald, aged 86, faithful and beloved member of Elim Church, Glasgow. Officiating minister at funeral: W. W. Kelly.

**Millard.** On January 5th, William Albert Edward Millard, aged 79. Officiating minister at funeral: George Backhouse.

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