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THE ELIM EVANGEL



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TURKISH VILLAGERS
IN THEIR LOCAL COSTUMES

The New Pentecost by J. Hywel Davies

THE ELIM

EVANGEL

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

EDITORIAL

The worship of Latin American Pentecostals

SOME MONTHS ago an article written by request appeared in *The Life of Faith*, an English conservative evangelical journal, on "The Worship of the Pentecostal Churches." The writer described the worship of the average British Pentecostal assembly, with some glances across the Atlantic and at the Continent. The truly phenomenal growth of the Pentecostal Movement in South and Central America deserves fuller treatment from those on the spot, and extracts from the Roman Catholic paper *America*, published in New York, are the more interesting because they come from the pen of a Jesuit priest and scholar—certainly not one likely to be prejudiced in its favour.

Temperament must inevitably enter into all forms of worship, and one can expect characteristics in the warmer-blooded Latins that will not be indigenous among the cooler Nordic races. Yet "Pentecost" will still be Pentecost wherever it is found, and some essential features are, or ought to be, manifested throughout the movement. Whenever they represent features that are truly of the Holy Spirit and in accordance with the Holy Scriptures, they glorify God in the diversity of His operations in an outpouring of the Spirit "upon all flesh."

The tendency of some conservative Pentecostal groups in northern lands to imitate the formal worship of their national churches and older denominations may defeat the Divine purpose of the revival. Rigidity and ritualism may appeal to a limited number, but they are choking the life out of the worship of the national churches as a whole. The Pentecostal Movement has had given to it by the Holy Spirit a distinctive testimony that must be guarded jealously for the glory of the Giver. Scriptural decency and order (1 Corinthians 14:40) are not necessarily to be equated with ecclesiastical respectability and tradition. Our Latin American churches have something dynamic which we all do well to observe, even if we do not imitate that which Ilico in the *British Weekly* described as "slightly corybantic." It is fair to say that the same writer remarked that their worship seemed much nearer to the excitement of the New Testament than the very seemly, decorous and restrained worship to which he was accustomed.

Here, therefore, are the comments of one definitely outside the Pentecostal ranks—Father J. O'Hanlon. "Everyone may give vent to his feelings at any time during the service and is, in fact, encouraged to do so. The choice of hymns is often spontaneous, as in a family songfest, and everyone sings them with gusto to the accompaniment of guitar, drums, tambourines, a bass fiddle, sometimes a piano. Everyone may ask for prayers from all the others in his troubles and sicknesses, and he is asked over and over again to pray for the particular needs of his brothers and sisters.

"Another appealing feature of Pentecostal Christianity is its simplicity. Everything is concentrated on a few essentials. One must repent of one's sins, receive the gift of the Spirit, and from then on lead a

(Continued on page 759)

George Canty tells us about his CAR RIDE TO A REVELATION

"I SAW A DOOR opened in . . ."—well in Bournemouth actually. It disclosed less than the heavenly marvels of John's apocalyptic door in hallowed Patmos, but mundane Bournemouth had its revelations for me for all that.

In the Holy Trinity church hall I addressed one session of a Divine healing conference on the subject "Healing in the Pentecostal Revival." Some hundreds gathered under the auspices of the Bournemouth Council of Churches and heard several speakers, including one or two distinguished people.

The chairman of my own session, a Congregationalist minister, recalled that nine years ago, when he began dealing with the sick in his church, he had been a voice crying in the wilderness.

I took the opportunity to say that he would have been even more shut outside in the wilderness forty years ago, when Elim evangelists first brought Divine healing to general notice. And still the only churches in which every minister laid hands on the sick were the Pentecostal churches.

I think the conference enabled me to take soundings of the churches' views and attitudes on Divine healing, which assessment I thought it worth while to record now.

One note dominant in denominational circles is that all healing (even medical) is unsatisfactory unless it deals with the human personality totally. If possible it was an overstressed principle, for it tended to become the view that all healing is purely the result of obtaining mental peace through faith in God. This I would call Gospel psycho-therapy, for it is not Divine healing in its more radical and glorious sense.

The first speaker dealt mainly with this theme. He was a doctor member of the Churches' Commission on Healing, and had been converted from agnosticism as a result of the effects of prayer which he observed among his own patients. Earlier he had been taught hypnotism, and thought he was going to work miracles. By releasing binding mental attitudes, the paralysed and blind were restored, but later they relapsed, because, he said, "I had treated symptoms only, instead of the deeper causes."

This doctor was not critical of the results of healing services which did not last. The explanation lay, he showed, in that Divine healing was not a once-

for-all thing, but a process or stream. To remain healed one must not "neglect the proper spiritual exercises."

Since Pentecostal healing services lay supreme stress on the salvation of the soul, we can be gratified in the knowledge that we are treating the entire man, which is indeed the only proper way to approach a sufferer.

Our warning, "Sin no more, lest a worst thing come upon thee," is most necessary. "I will restore their hacksliding and heal their wound" is a phrase to think about.

It seemed to me that two theological factors had been mainly responsible for the new interest and belief in God as the Curer of sickness.

First, the study of psychosomatic states had drawn attention sharply to the Bible doctrine of man as a unity. Much of the opposition to healing really rested on the unscriptural tenet of a violent dichotomy between the physical and the spiritual. Medical science now tends to show that man must be studied as a totality of his parts and passions. This spotlights the Bible's teaching that God does not have ghosts in mind when He talks to men, but creatures of flesh and blood indwelt by a spirit and soul.

The other theological factor is the truth of the love of God. For many people the simple fact that God loves them means He wants to heal them. Rightly or wrongly, the modern upsurge of faith rests on that platform. They conceive that a God who loves people naturally wills to heal them. For many it was the only suggestion. God loves all, and wills all to be healed—the two things are regarded as one. Enthusiasm in praying for the sick would quickly halt if any hiatus was thought possible between God's love and God's will to heal.

No doubt this thought has been encouraged by the fact that medical science is itself conquering sickness so rapidly. Sicknesses once accepted as the chastisement of God are now rarely seen. The assumption of science is that God has left in His own creation the means for us to rid ourselves of sicknesses. Yet they were once piously accepted as from the Lord. There is a healing element at work continuously, upon which doctors rely. Modern practice gives results when a sick person is treated as basically well, or, in the case of mental derangement, basically sane.

This points to the most fundamental character of God as the Healer, and encourages high hopes for the sick.

Another side, however, was brought out in discussion to this effect: although many sicknesses are conquered, and children's wards almost empty, one whole field of sickness defeats science, and it is that which is linked with man's spiritual nature. Mental and nervous illnesses, thrombosis, and other troubles known to have an origin in emotional stresses, almost defy improvement. Indeed there is a rising incidence.

Here is where it becomes most obvious that medicine cannot despise religion. Religion often has the only answer. Whatever views Christians hold about God's will to heal all physically, there is little quarrel with the teaching that God wills to heal all spiritually. But can we make any such distinction? If spiritual recovery is granted then physical recovery is often automatic, except where the physical state has itself reached the point of permanent damage.

I have tried to summarise the trends I noted. I refer to one other thing. Our Pentecostal position created the interest almost of novelty in some parts of the audience.

Divine healing, to some minds, meant little more than the physical improvements which follow a correction of spiritual attitudes. There is little supernatural about that. Indeed, anything that could eliminate the supernatural is often preferred. One lady asked me if Christ did not merely quicken the natural restorative processes, and another whether I thought Jesus had found a new power "in the ether" which our scientists had not yet discovered!

I, like a good Pentecostal, gave glory to God and

said He had poured out His Divine Spirit and that by His direct action and by His finger wonders were performed in the name of Jesus. This was a refreshingly novel idea for some in the conference. I pointed out that the real thrust to the truth of healing dated from the beginning of the Pentecostal outpouring of the Spirit. Even before I spoke, and more so afterwards, several had questioned me about casting out demons.

I was left with a renewed certainty that despite the "taking over" of Divine healing by the churches, the true exponents of it are still we folk who pioneered the truth. It is our responsibility to keep the teaching where it should be, based firmly on the fact of a resurrected Lord giving signs and wonders.

But one word of warning. I noted among the more orthodox believers in Jesus as Healer a simplicity of faith that will give them a decided advantage over any of us who make the subject problematical and full of ifs and buts. Certain teachings by "believers" in Divine healing evacuate it of force and hope. We must allow our experience to be measured by the New Testament. It is a retrograde step to take our imperfect experience as the norm and to try to interpret the Scriptures to fit ourselves. What if some are not healed? The promises of God still must not be explained away. They must spur us and challenge us.

That is the spirit, anyhow, which is giving many denominational leaders a hearing as they come with a message that creates hope and faith. We must equal it, or let the torch be carried by the people we once left out of the running.

FROM MY DIARY

By T. H. STEVENSON

A PARLIAMENTARY candidate failed to have even one person at any of the three meetings arranged in different villages for him recently. One would imagine that, politics apart, the sensational happenings of recent months would have ensured some audience, if only out of curiosity. Even Cabinet ministers have been unable to fill a school classroom at by-elections. To preachers, all this is an indication, if not a consolation, for the empty pews also. People are not antipathetic but apathetic, which of course is the more pathetic.

☆ ☆ ☆

WHEN PREACHING at Caerphilly convention on a Sunday morning, a little four-year-old girl walked into the service from a neighbouring street. She certainly was friendly and utterly sincere when she told us why she had come. "I want to see God"

was her simple word. I know that God surely saw her. What wonderful things might happen if everyone entering their church services could give this one reason—I want to see God. Better that than just to see the fabric or the floor, the flowers or the fashions, the folk or the faults.

☆ ☆ ☆

IN ROME, the cardinals consider and reconsider possible changes in the conduct of the Mass; whether the communicants might receive the wine, and whether parts of the Mass might be recited in the language of the congregation, instead of Latin, the official "tongue." By contrast, in Tulsa, Oral Roberts contends for more frequent observance of the Lord's death than is commonly practised among Pentecostals in the U.S.A., and contends for the new revelation given to him of the blessings awaiting us if people baptised in the Holy Ghost would more fully understand Corinthians 1:14, and even daily speak in tongues, as

he himself now experiences. In Elim, as in all British Pentecostal churches, we have always observed the weekly remembrance of the Lord's Table, and to many of us the regular usage or exercise of speaking in tongues in devotion is not alien by any means, but may be alien to too many for whom it has remained as an "initial evidence."

☆ ☆ ☆

IN OUR first "Power for the Hour" prayer session of eighteen hours (on a Sunday) my wife chose an early morning period for her part in the chain of prayer; but only early enough to see Catholic neighbours returning from their weekly early Mass. Quite sobering—but also quite different. Their short duty of the Lord's Day was complete. For us, the long delight of the Lord's Day had only commenced.

☆ ☆ ☆

AT SIXTY-FOUR years of age, C. S. Lewis, the writer made famous by *Screwtape Letters*, has resigned his chair at Cambridge owing to ill-health. An Anglican layman, he has given us many popular, profitable and provocative books. Like G. B. Shaw, his prefaces are usually long, but always as interesting as the book itself. In *Mere Christianity* the preface contains this: "That part of the line where I thought I could serve best was also the part that seemed to be thinnest, and to it I naturally went." That cannot be said of all,

or the majority. Many find it natural to join the crowd, to be in the swim, etc. And some people still think that even God is always "on the side of the biggest battalion." Gideon's 300 and Christ's promise to the "two or three" are enough to discredit that picture of God.

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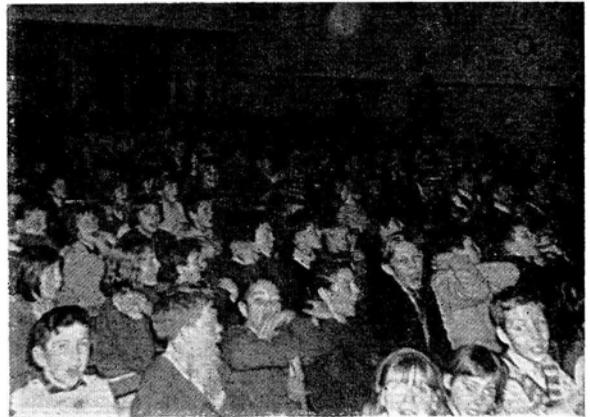
AGAIN C. S. Lewis writes there: "Ever since I served as an infantryman in the First World War I have had a great dislike of people who, themselves in ease and safety, issue exhortations to men in the front lines. As a result I have a reluctance to say much about temptations to which I myself am not exposed." We ought all to feel like that, and can only exhort in the name of the Captain of our salvation, who not only sees those in the front line of testing and temptation, but was there Himself and is able to "succour them also that are tempted."

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ANOTHER BATTLE he mentions: "The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are purely spiritual. For there are two things inside me, competing with the human self which I must try to become. They are the animal self, and the diabolical self. The diabolical self is the worse of the two. That is why a cold, self-righteous prig who goes to church may be far nearer to hell than a prostitute. But, of course, it is better to be neither."

YOUTH CAMPAIGN IN PORTSMOUTH

Away back in January our local youth committee planned to have a children's campaign for five days during the last week in September. It is now past and gone, but what a time it was! The queue formed an hour before the starting time—the photograph shows that queue with over 100 in it. The numbers ranged each night from 380 to 440. What is more,



Enjoying the "sunshine."



Queue for "sunshine"!

we had far more boys than girls. Well, now what? We have Sunday school in the morning as well as the afternoon, and in both there is an increase of over fifty children. Our midweek Sunshine Corner has increased from forty to fifty to well over the 100. What are we doing about all those boys? The answer is that we are starting a boys' work and have got together a good band of men who are keen and willing to win them for the Lord.

A. A. BIDDLE.

EVANGELISM AT YOUR OWN DOORS

An appeal to Christian people

MANY WILL have read recently of problems arising from the integration of some 6,000 immigrants with the white residents of Southall, Middlesex. Some, however, may not realise that this situation in a greater or lesser degree is found in many other industrial towns in different parts of the United Kingdom, such as Glasgow, Birmingham, Sheffield, Bradford, Derby and Gravesend. This movement is a true immigration like that of the West Indians, arising from economic causes and not related to the influx of students and other Asian people taking special courses, who return after a few years to their own lands. These people are industrial workers from North India and West Pakistan, mostly with rather limited education and little knowledge of English. As a rule they keep up their old customs and eat their national food; they generally live in fairly compact communities, having little social contact with their white neighbours.

This influx of Asian people obviously presents very real problems for the education authorities, who have to arrange for the education of their children, for those responsible for housing, for employment offices and so forth; and there are a number of ways in which Christian people can and should assist them in their adjustment to their new country by voluntary service. But here is also a challenge and an opportunity for the Christian Church. These people are (with the exception of a very few Christians among them) adherents of their ancestral faiths, mostly being Muslims or Sikhs. In some places they have arranged mosques or gurdwaras for their worship. Many who read this are probably keen supporters of foreign missionary work, but have not perhaps realised the importance of this mission field on our doorstep. Here are people—not less than 100,000 in number, perhaps far more—who live in our own streets, near to our churches and homes, and yet know nothing of the Gospel; people for whom Christ died, and therefore people infinitely precious in the eyes of God. What a challenge this presents to our Christian concern and our zeal for evangelism! Much is being done already in a number of centres, but much more needs to be done. With this in view a committee composed mainly of former missionaries has been set up in London to investigate the position and to point the way to practical action. The following are its initial proposals:

1. Each church in whose area such people are living should seek to clarify its attitude towards them; to pray for them, and to recognise them as neighbours in the truly scriptural sense.

2. Many of them are confused by their new environment and need guidance from Christians. One very real service which we advocate is the setting up of centres for the patient teaching of the English language by church members.

3. A meeting should be called in which there would be opportunity for social contact with local Christians and which could be addressed by someone in a language familiar to the newcomers. (The committee is preparing a list of people able to give talks in Hindustani, Urdu or Panjabi, the languages most in demand.)

4. This might well lead to a series of meetings, partly in English and partly in an Asian language, in which the claims of Christ could be put forward.

5. Gospels in the appropriate languages may be ordered from the British and Foreign Bible Society (Queen Victoria Street, London, E.C.4) and scriptural tracts from the Scripture Gift Mission (Radstock House, Eccleston Street, S.W.1). It is also hoped to obtain stocks of other Christian literature in Asian tongues from India and Pakistan and make them available later.

6. We would be glad to receive any information about what is being done or suggestions for future action, together with names of people available to speak in the required languages.

On behalf of the special committee:

GILBERT KIRBY, *Secretary*

ERNEST OLIVER

RICHARD W. F. WOOTTON

ROBERT SOMERVILLE.

Evangelical Missionary Alliance,
30 Bedford Place, London, W.C.1.

**BRITISH PENTECOSTAL FELLOWSHIP
LONDON AREA**

**AUTUMN RALLY
METROPOLITAN TABERNACLE,
NEWINGTON BUTTS.**

**NOVEMBER 30th
3.30 and 6.30**

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

SPECIAL SINGING ITEMS AND TESTIMONIES

DO NOT MISS THIS GREAT RALLY

Women's column

By GLADYS GORTON

RICHER THAN A MILLIONAIRE

HAVE YOU ever dreamed that you have been picking up loads of money? I have! Some would say there's a meaning to it. It's never come true, however, though this morning I did pick up sixpence! Scores of people must *dream* about money. *money*, MONEY. "We want more money" is the cry of millions. What do they want it for? Mostly to have a "good time." Take the advertisements; how alluring they sound. "Richer than a millionaire," "Feel like a millionaire," "How to get rich quickly," "Money to spend." Not to mention the bingo craze of this decade. Every time a person buys a two-shilling postal order and fills in a football pool coupon they dream of "striking it rich" one day.

"I'm an optimist," said to me a married daughter of the mother whom I was visiting. I smiled broadly in agreement. "So am I." "I look for the postman every morning hoping that it might be my big day," she joked. "Do you? I do the same thinking I might receive a wonderful surprise!" I responded humorously. It didn't dawn on me that she was referring to the football pools until she told me.

EDITORIAL (continued)

life of holiness and dedication to God and to one's brother. If one does this he is assured of entering into glory with Christ when He comes, perhaps today, in judgment. All else is unimportant. These things are repeated over and over again in sermons and hymns.

"The Pentecostals can teach us the value of extemporaneous public prayer. For those who are aware of what they are saying when they address God as Father and Christ as Saviour emotion is normal and natural, and we can learn that this emotion finds its natural outlet in the company of those who are our brothers in Christ. Perhaps no single improvement would do more to give Catholics a normal and healthy outlet for religious emotion than the restoration of enthusiastic congregational singing.

"Lastly we can learn from the Pentecostals that the thought of Christ's second coming can transform our lives. Does the vision of the triumphant coming of the risen Christ have any serious impact on our

Thinking of this woman, and thousands like her, the words of Jesus given in the parable of the Prodigal Son, said to the elder son by the father, came to me with new clarity of meaning. "All that I have is thine." The unsearchable riches of Christ! "I'm richer than a millionaire
Just because He cares."

The millionaire, if he is without a personal knowledge of God's salvation in Jesus Christ, is a pauper. Can a millionaire buy peace, joy, happiness, love, contentment? These, and more, are the priceless inheritance of every Christian, whether of high or humble estate.

The wealth of heaven is at the disposal of every child of God. All our need is guaranteed. What more do we want? Live as a millionaire of heaven's vast domain, not in spiritual penury and poverty. Earthly riches can be a snare and bring many a care. God's riches bring freedom from bondage and care. Remember how, at the command of Jesus, Peter caught that fish and took from it the money needed to pay the tribute tax.

"The riches of Christ's divinity are unsearchable, and the riches of His condescension are unsearchable, and the riches of His tenderness are unsearchable, and the riches of His redeeming love are unsearchable, and the riches of His intercession are unsearchable, and the riches of His supporting grace are unsearchable. These riches will never be fully expressed even to all eternity."

lives as Christians? In these times of openness to the spirit of renewal we should not despise the important lessons we can learn from these extraordinary communities who take their name from the day when the Holy Spirit came down like a mighty wind and in tongues of fire."

Perhaps the two outstanding facts at present in connection with the Pentecostal Movement are the increasing outbreak of the glossolalia among Episcopalians and members of the older denominations and the phenomenal growth of the Pentecostal churches in Latin America. We do well to take unprejudiced notice of both as part, so we believe, of the moving of the Holy Spirit at this hour.

Pentecost.

ELIM CHURCH, Graham Street (off Newhall Street)
BIRMINGHAM

GREAT PRESBYTERY YOUTH RALLY

Saturday, December 7th

Speaker: JOHN LANCASTER

Singing by Graham Street Choir.

A great occasion for all Midland youth!

YOU HAVE read of the extraordinary sequence of events in America, Britain and elsewhere in two previous issues of this magazine—events which bear a striking resemblance to what happened on the day of Pentecost and subsequent days in the life of the early Church. You may not have previously considered this particular ministry of the Holy Spirit in the life of the Church today. But what are you thinking now? Believers the world over are thinking again about the relevance of scriptures which describe the first outpouring of the Holy Spirit upon the Church.

There are some significant features of this "new Pentecost" which today's inheritors term the "charismatic revival." Rev. Harald Bredeesen, Episcopalian clergyman and one of the leaders in this movement within the traditional churches, writes: "Charisma is a good scriptural word and embraces all of the gifts of the Spirit, not just tongues. It is true that most of us receive tongues before we receive other gifts in any great degree, but this is not always the case."

Two outstanding features are (i) the spontaneous character of this spiritual work, reports suddenly arrive from unexpected sources, and (ii) the fact that this revival is pre-eminently in the old-established churches, particularly involving a high percentage of clergy, and again a large proportion in the intellectual and professional classes. "What of the new Pentecostals who remain within their main-line denominations and purpose to make these Pentecostal in experience?" asks Frank Farrell in *Christianity Today*. "They are generally recognised as standing on a much higher level intellectually and culturally than the old Pentecostals." And Harald Bredeesen adds, "Just for the record we know of several outstanding Christian psychiatrists who speak with tongues."

What is the overall effect produced by this revival where it occurs? The report of the Anglican clergyman in our previous article provides the answer to this question. And to quote Farrell again, "Some tell of the love, joy and peace found in meetings, and an increased zeal for Bible study and power in witnessing manifest in those who have 'received' the manifestation of glossolalia. Accounts multiply of nominal Christians, casual churchgoers, being transformed into vital believers, many experiencing conversion." Dr. Philip Hughes (editor of *The Churchman*) gave this account in his journal: "This experience, your editor found, has been enjoyed by large numbers of other church people. It is transforming lives. It is revitalising congregations. It is

THE PENETRATION OF —FOR BELIEVERS

Some conclusions

not confined to one church or district. Nor is it induced from without, but has every appearance of being a spontaneous movement of the Holy Spirit. Your editor met individuals and groups whose lives had been affected by it. He attended their prayers and worshipped with them, and visited the homes of some. He heard some praying in an unknown tongue. It was all restrained and calm, and immediately someone else would interpret what had been said. Nearly all the prayers, however, were in English. Much more impressive than the glossolalia were the love, the joy, the devotion which flowed out from their lips and lives—and their consciousness of spiritual power: power to witness to their faith freely and daily in the world, and power to pray for the miraculous healing of the sick and to see the victorious answer to these prayers. Is not all this reminiscent of the situation with which we are confronted in the book of the Acts?"

The fact that there are excesses and mistakes by the uninformed and sincerely wrong enthusiasts cannot be dismissed. On the other hand, neither can the evidence of the genuine be discarded as exhibitionism or emotionalism. This sort of criticism from "sceptical believers" has a familiar ring about it. I seem to remember the same sort of thing being said about those who walked to the front at Haringay and Wembley. But it was the comment of cynical newspaper reports in that instance. Peter and the other disciples were accused of being drunk, but others asked "What meaneth this?" Peter's reply is also for you who wonder and inquire today. "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh" (Acts 2: 16, 17).

It is not our intention here to pursue the endless trek of question and answer, criticism and reply, but to allow the facts previously presented to speak for themselves; then, and only then, to conduct the earnest inquirer to a place where he will allow himself to be open before God for His Spirit to manifest Himself through that believer as He wills. This method of presentation may not satisfy all because some will call for a more theological approach, rather than the pragmatic. However, from my obser-

A NEW PENTECOST EVERYWHERE

by *J. Hywel Davies*

variations of those engaged in theological research on this subject the main point at issue is terminology. There can be no quarrel with those who wish to define the terms used for this experience, but the object of this series of articles is to encourage those with a hunger for the operation of the Holy Spirit similar to His work in the lives of early Christians to take place in the lives of twentieth-century believers. Let us, therefore, consider what happened in the experience of the early Church.

You will find many references to this work of the Lord Jesus Christ and the Holy Spirit in many places in the New Testament. Here are three which contain the promise, and give a purpose: Luke 3:16; 24:49; and Acts 1:4, 5, and 8. The fulfilment of this promise is described in several places. Acts chapter 2 is the first, and most frequently quoted. You should also read Acts 10:44-47, and 19:2-6. These scriptures refer to a first experience, but in Acts 4 (vv. 31-33) we read of the same people (Acts 2) being filled with the Holy Spirit. This implies that one should continue to seek to be filled with the Holy Spirit as distinct from one baptism.

Why was the gift of the Holy Spirit promised to all believers? The scriptures referred to above highlight power for witness as of special significance. Then, from what we read in the New Testament and what we discover in present-day incidents, there is the glorification of Christ. A criticism levelled against the Elim movement in a recent publication was that its members were Jesu-centric. This has been echoed by Bishop Pike (American Episcopal) in his pastoral letter in which he criticises the "new Pentecostals" because one of the undesirable results of glossolalia is "the heavily subjective emphasis upon a private personal relationship with 'Jesus.'" I would be interested to hear the bishop's exegesis of John 16:14. May I ask you, good Christian friend, if you fear the glorification of Jesus in your life?

Why speak in tongues? Some fear that there is too much emphasis upon tongues. While one would be ready to concede that the danger is there in certain places, a closer examination will reveal that by and large this is not so. But apart from that,

does this nullify the record that the early Christians did speak in other tongues, and that believers are doing so today? Surely it is sufficient to believe that we can expect to speak in tongues by the inspiration of the Spirit today for the very reason that this is what happened at Pentecost. And why should we not speak in tongues if the Holy Spirit decided that it was beneficial for others to do so? Why the opposition? There are many reasons one could advance for the value of this gift. Those who have enjoyed the use of this gift testify that its operation releases within them a previously unexpressed love, and spirit of worship, which is more satisfying to their souls than any other act of worship. That is why we strongly deprecate any move on the part of an individual to simulate the experience of speaking in tongues, whatever may be the motive. This must be the gift of the Holy Spirit, and the less man intervenes the better.

Must I speak in tongues? There are two schools of thought in regard to this question. Those who say that you are not filled with the Holy Spirit unless you have spoken in other tongues, and those who are not prepared to specify what the sign must be. The Scripture, and this must be our basis for teaching, does not categorically state that only those who speak in other tongues are baptised in the Spirit. On the other hand it would be unjust not to point out that there is more than one reference to this phenomenon in the Acts and that in most places where such reference is made it is stated that those so blessed spoke with other tongues. Some say that the apostle Paul was described as being "filled with the Holy Ghost" but without any reference to tongues. But one must place alongside Paul's testimony, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). I wonder how many of today's apostles can make so great a claim.

Above all we must not allow our quest for the fullness of the Spirit to go off at a tangent. Farrell, like so many other good and kind Christian folk, mistakenly described this penetration of a new Pentecost as an "outburst of tongues." Would it not be more fitting to interpret this physical expression as the effusion of the Holy Spirit?

Our mission is not to advocate the use of tongues for the sake of achieving some superior spiritual state, but for a humbling before God for an endowment of such spiritual power that will make an impact on a cold, cynical, apathetic world of dying men. Thus a gateway to such exercise of power through the many gifts of the Holy Spirit must

not be interpreted as self-indulgence, but as the means of fully equipping an operational unit for greater adventures.

We would exhort you to seek the face of God for your soul to be dominated by the Spirit of God, and to allow your soul to be completely baptised into His omnipotence. Should He choose to cause you to utter praises to the Lamb upon the throne in a tongue which is not of your own choosing, or to prophesy under the unction of His might, bow to His will.

You cannot ignore this penetration of the new Pentecost. You dare not miss the opportunity it presents to you.

There are several useful pamphlets on this subject which may be obtained by writing to the Editor.

OXFORD PRIZE-GIVING

ON A recent Sunday, the Oxford City Temple held the first Sunday school prize-giving for their branch Sunday school from the Blackbird Leys Estate.

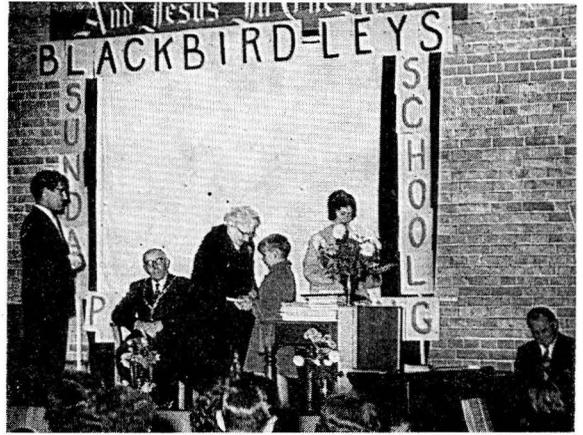
The branch Sunday school was started about a year ago, and from a moderate thirty in the first few months the Sunday school now averages from seventy to seventy-five each week. This number almost matches the church's own Sunday school. The achievements and successes of the new Sunday school have only been possible because of the unselfish sacrifices of the teachers, and their desire to teach today's youngsters of the wonderful saving grace of our Lord and Saviour.

A special invitation was given to the parents, and a double-decker bus was hired to bring them and the children from their estate to the church. The church prayed that many parents would come, and the prayers were answered. The church was packed.

A report was given by the Sunday school superintendent, Mr. P. Thorne, on the year's progress and



Deputy Lord Mayor and Mayoress at Oxford prize-giving.



Presenting the prizes.

slides taken of the children during the year were shown.

After the minister, F. J. Slemming, had given the message, the deputy Lord Mayor and Mayoress of Oxford, who had been invited to present the children with their prizes, were called up to the pulpit, and the deputy Lord Mayor gave a brief speech. He stated that a new community centre was being built on the Blackbird Leys Estate, and he hoped that the premises would be made available for the Sunday school on Sundays. This was wonderful news, for the present premises are only temporary and are overcrowded.

The Lord Mayor thanked the church for the warm welcome that he and his Mayoress had received, stating that whenever he came to the City Temple he always enjoyed the fellowship in the church. He concluded that from the results that he had seen and heard he knew that God's work was being done obediently by sincere Christian workers. What a wonderful tribute from a man in his position! After his speech the children were presented with their prizes.

Let us pray that the seeds that have been sown and yielded such a wonderful harvest this year will continue to do so in the coming years, and that our Lord's earthly kingdom will be further increased.

C. WARE.

GREAT YARMOUTH CONVENTION

Pastor George Backhouse (Westcliff) was the preacher at a special weekend here. His subject was "Bible Prophecy." The presence of the Lord was very real, the Sunday morning communion service was especially wonderful, and our brother's ministry was uplifting to all. Our annual Pentecostal convention was held in the Town Hall on October 26th. Once again the hall was well filled with God's people, supporting friends coming from many places.

(Continued at foot of page 763)

"WOODY" AND THE "EVANGELAIRES" at this month's Bournemouth Youtherama !

The E.B.C. "Evangelaires" had the thrill of assisting in the proclamation of the Gospel in an original youth-directed effort at St. Andrew's Hall, Bournemouth.

The Youtherama (not to be called a meeting, says Mr. Joe Fudge, the leader) began at 7 o'clock as scores of teenagers filed into the hall, presenting their personal invitation cards at the door. They were warned on the invitation to expect a private party, and that indeed was what they had. About 120 attended.

At 7.15 the lights dimmed without warning and Woody Woodpecker appeared on the screen in a short cartoon film. The meeting—I mean the party—had just begun. It continued with fast-moving quizzes, choruses that set feet tapping and hands clapping, music from the "Evangelaires" in varying modern styles, including a close harmony trio, and "Down from His Glory" to a distinctly Latin American rhythm.



"Evangelaires" at Bournemouth.

"Woody" made another appearance, just before refreshment time. This programme was interspersed with short, pointed, sincere testimonies from the musicians. The party concluded with the Fact and Faith film *Time and Eternity*.

The result of this unusual party—three teenagers professed faith in Christ.

THIRTY-FOURTH ANNIVERSARY AT IPSWICH

We do praise God for the times of refreshing He gives us along the way. How we bless Him and thank Him because He knows His children. He knows our needs, and He never fails to meet us. Praise His name. We at Ipswich particularly thank Him for the blessings received recently at our thirty-fourth anniversary convention services, when Pastor A. C. Jarvis, from Gloucester, ministered to us. We praise the Lord for the blessed time of fellowship at the commencing services on the Saturday which we shared with our brethren and sisters from Clacton, Colchester, Lowestoft, Norwich and Stowmarket. It was a joy to have them with us and we did appreciate their singing items and testimonies. At the evening service we were exhorted to be filled with the Spirit and not drunk with wine. Mr. Jarvis gave comparisons between a man filled with the Holy Spirit and the drunken state of the man of the world. Oh, that we might be so completely empty of self and filled with the Holy Spirit that we can be truly vessels fit and meet for the Master's use. The Lord continued to bless at the ensuing meetings, and too soon it was Thursday and we were saying farewell to Mr. Jarvis. We were left with the thought that our God is with us; He will see us through, and even if we have to walk in the fire it cannot harm us, for He is with us in it and the fire only brings us nearer Him.

On Wednesday, October 23rd, we received a very welcome visit from our President, Pastor W. J. Hilliard, and again we do praise God for the blessings received. We looked at the life of Moses, particularly the closing of his life. Although God did not permit him to lead the children of Israel into the promised land, God as it were brought the promised land to him when He showed him all the land of Canaan. And then, from that mountain scene to another, we see Moses and Elijah with Jesus on the mount of transfiguration. Moses was there! At the close of the meeting we enjoyed listening to a tape recording which was made at Pastor Hilliard's home church.

We pray that God's rich blessing will continue to rest upon our President as he goes from place to place.

JOYCE WHITE.

GREAT YARMOUTH CONVENTION (continued)

There were over 300 present at the evening rally. Great preaching from Pastors J. J. Morgan, C. J. E. Kingston and Joe Fudge, ably supported by musical ministry from the Calvary Quartet (Bournemouth) and the Glory Group (Norwich). The meetings were convened by Pastor Bryan Jones. What a great day it was. Everyone there must have gone away all the better for being there. The presence of the Lord, the joyful singing, the messages in Word and song all added to make this a memorable occasion.



SUMS

HELLO SUNBEAMS.

Tommy hated sums. It wasn't so bad when it was just adding and taking away, but when he discovered that there were twelve times tables and things like long division he felt really horrible. "I hate sums," he said. "I don't know why we have to learn them." Michael didn't make him feel any better; he was at the grammar school and learning geometry. "Here is one for you Tom, number nine in my book. If a ladder sixty-five feet long can reach a height of fifty-two feet up a wall on one side of a street, and when its top is turned right over it can reach a height of twenty-five feet on the other side of the street, calculate the width of the street."

"Well, what is the answer?" Bill asked him. "It sounds all stupid to me. Who wants to turn the top of a ladder over anyway?" "I haven't worked it out yet Bill," Michael said; "it is part of my homework. I'll have to see if Dad can help me."

"I'm doing pounds, shillings and pence; that is better than any old geometry and silly old ladders," Jenny said. "At least I can count up my pocket money."

"Well," said Daddy, who had come in at that moment, "who was the disciple who loved sums?"

The children looked at Daddy in amazement—a disciple doing sums! Tom did not know they did sums in those days.

"I expect that Judas must have done plenty. He always kept the bag, didn't he?" said Michael.

"Well, what about Matthew? He was a tax gatherer, so I suppose he was good at sums," said Bill.

"I know, Daddy, you mean Philip when he worked out the cost of the loaves," Jenny said. "He must have been good at mental arithmetic."

"That's it," Daddy said. "I am sure Philip loved sums. God's sums are the best ones though. God always multiplies in hundreds; you see how many times a hundredfold is mentioned in the Bible. There is not a problem He cannot solve, and He can count the stars in the heaven, and the clouds, and even the sand on the seashore."

"I know Daddy, I will have to ask the Lord Jesus to help me with my sums. He never gets any wrong, does He?" Tom said. "He adds to us His blessing and He takes away our sins and He solves all our problems."

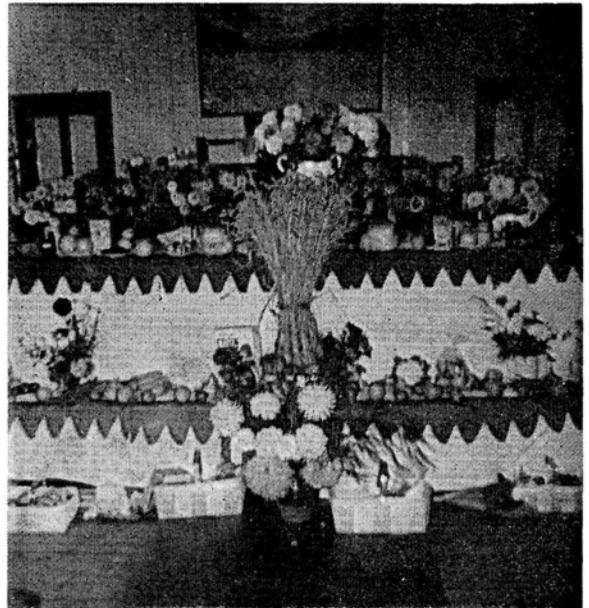
"That's very good Tom," said Daddy. "Maybe sums won't seem so bad if you remember that."

Perhaps you hate sums, but like Tom you can think of God's arithmetic and remember that He will always help us if we ask Him.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.



Harvest thanksgiving display.

HARVEST THANKSGIVING AT RUGBY

Pastor Barnett from Watford was the visiting speaker at the recent harvest festival services held at Rugby. He spoke at the breaking of bread on Sunday morning, at the Sunday school in the afternoon and at the Gospel service on Sunday evening. The final meeting was on the Monday evening. The produce was arranged in delightful array by the usual lady members of the congregation. The Sunday school scholars took a great delight in bringing their gifts to the Lord at the Sunday school. Truly we can say once again from the bottom of our hearts, "Now thank we all our God," for great things He has done.

J. TAMBLE.



Conducted by the National
Youth Director

THE SWORD OF GOLIATH

By A. CECIL JARVIS

MINISTER OF ELIM CHURCH,
GLOUCESTER



WHAT A VICTORY that was! David the lithe, inexperienced teenager hastens to meet the towering veteran giant Goliath with but a primitive sling and stone. Undaunted by the taunts and blasphemy of the Philistinian champion, he hurls the pebble, and as John McNeal, the Scottish preacher, expressed it, "Nothing like it had ever entered Goliath's head before"—certainly nothing entered it after, either! Then amid the riotous cheers of the Israelitish army David lifts high the sword of the fallen giant and with one sweep severs the head of the vanquished. What a victory indeed. The Philistines are routed and the spoil is taken. Eventually the sword of the once champion of the enemy is taken and placed with the Ark of the Covenant in dedication and thanksgiving to God, while the song of the women's choir, "David has slain his ten thousands," becomes the theme song of the nation. He is the popular hero.

Yet how swiftly popularity wanes. Yesterday's V.C. winners are today's unremembered old soldiers. It is a vain thing to seek the applause of the people. Hardly more than a year later David has the indisputable evidence through his trusted friend at court, Prince Jonathan, that King Saul will spare no energy to destroy his life. He flees in panic, leaving his own sword behind. Making a hasty halt at a little village named Nob, where the ark of the Lord had been left, he meets Ahimelech, the high priest.

Conscious of his dangerous position of being a fugitive without a weapon he inquires of the priest whether there is a sword available. On learning that the sword of Goliath is still there he eagerly cries "There is none like that; give it me" (1 Samuel 21:9). He grasped the sword with trembling hand; what memories flooded his mind. It was the symbol of the old faith and trust he had in God when the bear had been bearded in its den and the lion had been slain as in the name of Jehovah his God he had rescued the lambs of the flock. It was evidence of his Lord's unfailing power as he called again to mind, as though it had happened but yesterday, when he had slain the once proud possessor of that sword. But for a year, while he had been in the whirl

of the palace life, that sword had remained on the altar, useless, rusting for the want of his hand on the hilt. In his extremity he found it again. Once more armed he was ready for the conflict. Though many a day of wandering as a fugitive lay before him ere he would be crowned king and there would be times when fear would clutch at his heart (he was natural as we are) yet at such times his hand would feel again the hilt of that sword and he would take new courage.

The sword of Goliath! It still has a message for today. It is the symbol of past battles fought and won when the initiative has been wrested from the enemy. It is a symbol of the almightiness of God. It is the evidence of dedication to God. Yet, for all that, lying unused upon an altar it is only a thing of remembrance and admiration concerning the past. David had to take that sword again and use it. Valiant Elim Crusaders, amid the dangers of this present age when sin is in the saddle and evil runs riot; where is that sword? The dedication of yourself and your activity for God must be inseparable. Don't just leave your talents on the altar to rust. Take the sword again. Grasp the hilt and wield it in the name of the Lord. Be like Eleazer, one of David's three mighty men, who "smote the Philistines until his hand was weary and his hand clave unto the sword." No wonder then that "the Lord wrought a great victory that day and the people returned after him only to spoil" (2 Samuel 23:10). Fight the apathy, fight the sin, fight the evil of today with all the God-given sword of your ability. Once it was possibly in the hand of the enemy, but now it must be used for His glory. Activity is demanded by all those who are on the Lord's side.

Fight the good fight with all thy might,
Christ is thy strength and Christ thy right,
Lay hold on life, and it shall be
Thy joy and crown eternally.



THE FAMILY ALTAR

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

Monday, December 2nd. Daniel 3 : 1-18.

An image of gold! Man always seeks to idolise his cherished possessions. Nebuchadnezzar here not only makes it an object of worship but compels everyone to bow down to it. What do you worship? Money, gold, your possessions, houses, lands, or your social position? God must come first! The three Hebrews made that quite clear in their stand.

Only arrogance or self-delusion can lead men to this folly. Only by suffering and privation can such folly be purged from the spirit of man. What a sight to make angels rejoice! A giant image, twenty feet high, gleaming bright on the sunny plains of Dura, and as all bowed before the image at the sound of the martial music these three bowed neither to the image nor to the king's command.

Tuesday, December 3rd. Daniel 3 : 19-30.

God is able to deliver us, but if not we shall not bow down. What courage had these dauntless Hebrews shown in the face of such dire peril. But death—if so it be—was better than denying their God. The intervention of God on their behalf was miraculous. But God sometimes allows the wrath of men to wreak its vengeance on the saints. The blood of the martyrs testifies to this.

What a revelation was theirs in the fire. The Son of God walking with them in the flames, and they were not burned—only their hands. Visible, too, to the king and his princes and governors and captains and counsellors. God sometimes compels men to see His glory and to behold His wonders. He did here.

Wednesday, December 4th. Daniel 4 : 1-18.

One wonders if the revelation of the greatness of God acting on behalf of these three Hebrews in the fire was more than the king could stand, and if this led to the mental breakdown which drove him from the habitation of men. He was a tyrant, undoubtedly, and all tyrants are prone to feel that beneath their superficial show of personal might there is a layer of self-conscious fear of the collapse of their show of power. Such warnings from God must always tend to break the spirit of tyrants, or make them mad in their hatred of any interference with their authority.

Thursday, December 5th. Daniel 4 : 19-27.

God intended the king to know what deep down in his heart he really feared—that the God of the Hebrews was all-powerful and Nebuchadnezzar but clay in His hands. "Break off thy sins by righteousness" was the advice of Daniel when he told the king the import of the dream. God always has His interpreter at hand to disclose to the sinning their sins which stand between them and God. Daniel faithfully delivered the message.

When God is dealing with a squal, it is the duty of the servant of God—the interpreter—to speak plainly, humbly and concisely; but with no holding back of the truth. Such did Daniel in his dealings with the king.

Friday, December 6th. Daniel 4 : 28-37.

"Is not this great Babylon that I have built?" Here was his boastful arrogance seen. This wonderful city with its great Temple of Bel, the fabulous hanging gardens, the great boulevards and splendid palaces, was all within sight from the top of his palace roof. His collapse came suddenly and he literally crawled in the dust and, demented, was driven

out from among men. Tyrants are always "off the beam" and sooner or later God has to deal with them. He did so with this arrogant king.

Saturday, December 7th. Daniel 5 : 1-16.

Belshazzar was undoubtedly regent in Babylon in the long absence of Nabonidus, son of Nebuchadnezzar. The empire which had been the battle-axe in the hands of God to bring judgment on faithless and sinful Israel was now to feel the weight of that same judgment. "That night was Belshazzar the king of the Chaldeans slain." So swiftly came the blow after the hand was seen writing on the plaster of the wall. Babylon and Belshazzar were weighed in the balances and found wanting. May we be found trusting when the balances are weighed for us.

Sunday, December 8th. Daniel 5 : 17-31.

As Daniel delivered the decree of God to the king and scorned the bribes offered to him, the judgment was already ripening. Daniel was a faithful witness: "Thou . . . O Belshazzar hast not humbled thine heart though thou knewest all this." How Daniel's words must have bitten deeply into the heart of the king, but it was too late for repentance now. The hour of judgment had come. Belshazzar and his thousand lords perished that night, as will all who vaunt themselves against God and despise His holy name.

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PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

A sound of abundance of rain

When Elijah had proved by fire that Jehovah was the only true and living God, he told Ahab to go and eat for there was a sound of abundance of rain. It is well to note that Elijah prophesied this even before he prayed. He prophesied according to the proportion of his faith.

How sad it is when so many pray and then are surprised when God answers prayer. The prayer meeting as recorded in the Acts says that they who prayed could not believe that Peter stood outside the gate. You have heard the time-worn story of the woman who had listened to the preacher speak from the text about if we believe we can cast a mountain into the sea. On returning that night she prayed about a small hill that was close to her house. Next morning she looked out from her window and seeing the hill still there said to herself: "I thought it would still be there this morning." But there is a sequel to that story. It has been said that the authorities planned a new highway that ran close to this woman's house. The hill was in the way, so bulldozers came in and removed the hill.

We are praying for revival. If we hear the sound of abundance of rain let us persevere in prayer, even if others go to eat. God is faithful. He will hear prayer and answer not in our way but in His.

Prayer is requested for

Revival throughout Britain.

A daughter who has lost her mother.

Handicapped children of Christian parents.

Thought for the week

Stay at your post of prayer.

COMING EVENTS

CLAPHAM, Dec. 3-5, Elim Central Church, Clapham Crescent, Clapham Park Road, S.W.4. Preacher: A. J. Chuter. Subject: "Evangelism." Tues. to Thurs. 7.30.

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

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

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

COATBRIDGE, Dec. 14. Opening of new church building. Revival Crusade conducted by John Woodhead and party. Sun. 6.30. Weeknights 7.30.

ENGFIELD GREEN, Nov. 30, Elim Church, Bond Street. Monthly Rally conducted by the District Superintendent (T. J. Broomhall). Full supporting programme. 7.30. Sun. Dec. 1, The Foursquare Gospel Quartet. 6.30.

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

LEYTON, Dec. 7-9, Methodist Tabernacle, High Road (corner of St. Mary's Road), Leyton. East London Revival Rally with painter/preacher George Canty. Sat. 3 and 6.30. Elim Church, Vicarage Road. Sun. 6.30. Mon. 7.30.

LONDON, Dec. 7, Metropolitan Tabernacle (Spurgeon's), Elephant and Castle. Another challenging Youth Rally (Questing Youth). Speaker: G. W. Gilpin. Subject: "Whom say ye that I am?" Items by the students. 7.

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

PRESIDENT'S ENGAGEMENTS

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

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

November 30—December 1, Lowestoft; 7, Woolwich (Y.F.C.); 8, Holloway prison; 11, Fairfield Hall, Croydon; 14, Northampton; 18, P.L.A. Head Office (carols); 19, Chapel of King's College (carols); 22, Maidstone prison and Mote House; 29, Wormwood Scrubs prison and Watford.

ITINERARIES

J. K. McGillivray, on furlough from Formosa, will visit the following churches: November 30, Blackheath; December 1, Graham Street; 2, Coventry; 3, Nuneaton; 8, Ballymena; 9, 10, Cullybackey; 11, Randalstown; 12, Larne; 13, Megaberry; 14, Bangor; 15, Annaghanoon; 16, Kilmore; 17, Banbridge; 18, Monyeslane; 19, Rathfriland; 20, Apsley Street, Belfast; 22-26, Ulster Temple; 28, Armagh; 29, Monaghan; 30, Brookeborough; 31, Bethesda, Belfast; January 1, Ballysillan; 2, Portadown; 3, Gilford; 4, Lurgan; 5, (a.m.) Alexandra Park, Belfast, (p.m.) Saunders Street; 6, Beersbridge Road; 7, Melbourne Street.

John McInnes, on furlough from British Guiana, will visit the following churches: November 30—December 1, Bradford; 3, Dewsbury; 4, Halifax; 5, Sowerby Bridge; 7, 8, Wrenthorpe; 9, 10, Knottingley; 11, Leeds; 12, Huddersfield.

"ELIM'S YEAR OF PRAYER"

Churches participating from December 2nd to December 9th:

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THANKSGIVING

PASTOR and Mrs. William Napoleon Brambleby return thanks to the Lord for five years of blessed marriage. Married at Elim Church, Eastbourne, Nov. 29, 1958. "Woodlands," 17 Bury Rd., Gosport, Hants.

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