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The

Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

Vol. XXXVIII. No. 22.

FOURPENCE

JUNE 1st, 1957.



NEW ELIM FULL GOSPEL CHURCH, MACCLESFIELD
Pastor and Mrs. Baker with some of the members.

Witnessing to the fulness of the Gospel of our Lord Jesus Christ



Mass Evangelism

By Rev. RAY H. HUGHES

AN EVANGELISTIC CAMPAIGN is an effort on the part of the Church to win the unsaved and outsiders to Christ and bring them into the membership of His Church. Evangelism is never the line of least resistance. The multiplicity of activities in the Church tends to crowd out evangelism. There is a danger of stressing only one type of evangelism in our churches. The most prominent type of evangelism in the Church of God is mass evangelism; however, because of the neglect of personal evangelism, mass evangelism has become less effective in recent years. There has never been a time when mass evangelism was effective without personal witnessing. At the inception of the Church, people were conscious that their personal witnessing brought the people to the mass meetings; thus affording an opportunity for the minister to win them to Christ. Today there is little personal witnessing among Christians. If mass evangelism is to remain the effective instrument in the salvation of the lost that it is, the public proclamation of the Gospel must be complemented by personal witnessing. We need consistent Christian testimony to reinforce public preaching. The personal touch of the laity in mass evangelism cannot be overlooked. Mass evangelism might be considered **net fishing** and personal evangelism **hook fishing**.

1. PRE-EVANGELISM.

There must be a great deal of preparation for a campaign. So many campaigns are started without giving the Church ample time to prepare for the meeting. In many cases the campaign is announced one Sunday night and begins the next. As a result it is merely a meeting for saints, poorly attended, and has a discouraging rather than an encouraging effect on the congregation. Efforts of this type are

a detriment rather than a profit to the Church. There are others who crowd too many campaigns into a year's programme without placing too much emphasis on any of them; therefore, revival doesn't result. It would be better to have two or three well-planned campaigns each year than to have several efforts with little advertisement and preparation.

Churches are continually hiring evangelists, expecting them to bring about revival in the churches. However, the evangelist doesn't have a chance unless the people are willing to participate in the meeting by bringing their unsaved friends and loved ones. If evangelism is to succeed, it must be the work of the whole Church or, at least, a large segment of it. It is the responsibility of the Church to create a situation in which evangelism can take place. The following are some pre-evangelism requirements:

1. Notify the congregation far enough in advance.
2. Institute a contact programme:
 - (a) Take a census.
 - (b) House to house.
 - (c) By direct mailing.
3. Special emphasis on prayer and fasting:
 - (a) Special days of prayer.
 - (b) Cottage prayer meetings.
 - (c) Special prayer teams.
 - (d) Special stress on fasting.

The majority of those who are won to Christ during mass campaigns have been contacted previously by pastor, personal worker, Sunday School teacher or friend. The lack of preparation in this particular field is the major reason for a decline in the effectiveness of mass evangelism. One pastor, in reviewing his work, made the following comment: "Out of the 110 who recently have been received into the Church, there were only three who previously had not been called upon."

Before we can have mass evangelism, Church members will first have to be revived. A real revival of religion always results in the conversion of sinners. When David was praying for spiritual restoration in Psalm 51, he stated the results of personal revival, "Then will I teach transgressors Thy

ways; and sinners shall be converted unto Thee." The statement that "we had a saints' revival, but no sinners were saved," is an unscriptural statement and not true to the Bible pattern. To what, and for what, were the saints revived? There is only one purpose and that is the evangelization of the world.

In our mass campaigns we have come to rest too much responsibility in the hands of the evangelist. An over-reliance on the pulpit in mass evangelism can cause the work to fail. It is true that throughout the centuries God has laid His hand on chosen men with special talents to win people through the foolishness of preaching (1 Cor. 1: 21). This command to evangelize strikes the pulpit and the pew at the same angle. We might as well expect the army officers to fight the entire battle while the other soldiers stand by and watch the performance as to expect the minister to bear all the evangelistic burden.

2. ITS PROMINENCE in the NEW TESTAMENT.

John the Baptist was one of the first New Testament ministers to employ this method, "And there went out unto him all the country of Judea and they of Jerusalem" (Mark 1: 5). Matthew records that "All the region round about Jordan came to him" (Matt. 3: 5). Vast throngs and multitudes came to the open-air campaigns conducted by Jesus Christ. "And there followed Him great multitudes of people" (Matt. 4: 25). "There went great multitudes with Him" (Luke 14: 25). "Then drew near unto Him all the publicans and sinners for to hear Him" (Luke 15: 1). Crowds up to fifteen thousand gathered to hear the message of our Christ. They were so eager to hear His message that they were willing to do without food to hear Him.

The exciting events throughout the Acts of the Apostles indicate that mass evangelism was very prominent during the Early Church Age. In one day the young Church increased from one hundred and twenty to over three thousand. Not long after that, it is recorded that the number of men that believed were about five thousand (Acts 4: 4). Statements like the following indicate that mass evangelism was the chief method of spreading the Gospel in the Early Church: "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5: 14). "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith" (Acts 6: 7). "And a great number believed, and turned unto the Lord" (Acts 11: 21). Philip started a great campaign in Samaria and the results were "The people with one accord

gave heed unto those things which Philip spake" (Acts 8: 6).

3. THE PLACE OF MASS EVANGELISM IN THE CHURCH.

There is no such thing as becoming so skilled in the techniques of evangelism that through the skill an ingathering of souls will be guaranteed. One must never come to the place that he feels he has mastered the techniques of evangelism. New and varied problems that must be dealt with in travelling prayer present themselves in each campaign.

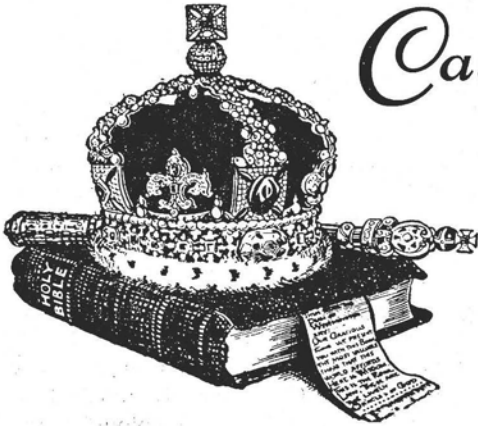
The only adequate evangelistic agency of our day is the Church. In reality, only an organized congregation is qualified to care for the steps people should take to become Christians. Unattached or independent evangelism can be very colourful and wide in range, but unless evangelism starts from the Church and leads back to the Church the results will be only temporary. This is the age when God chooses to work through the local Church, and it is the Church that God has divinely established for this purpose. In order for the revival to produce solid results, people must become affiliated with the Church. Those who are reluctant to join the Church, generally, are not fully decided for Christ and must have much care. The local Church in the New Testament was the focal point of evangelism. In the New Testament, the word "church" appears about one hundred and fourteen times and in one hundred of those times it refers to the local Church. During the revival of Evan Roberts in Wales, 1904, twenty thousand people joined the churches of Wales in five weeks. When Finney started his great evangelistic career, there were only two hundred thousand people in the United States that belonged to the Churches. The evangelist must build the proper attitude toward the Church into the convert. His message should be Church-centred. If his message is a loose, free-lance type, people will be drawn away from the Church to him, which usually results in spiritual shipwreck. Independent evangelism usually results in a loose organization with no membership, responsibility, or discipline. However, it is well to note that even independent campaigns cannot exist without the aid of the Churches. Many of those who so tenaciously oppose Church organization fail to realize that if it were not for the Churches their campaigns could not exist. Even in union campaigns, if the campaign does not start with the Church and the results are not directed back to the Church, little good will be accomplished.

4. CONSERVING THE RESULTS.

I choose to call the follow-up of new converts

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Calvary the Place of Coronation



When men nailed Jesus to the cross, they concluded that was to be the end of Him and His Christian propaganda, but the Master thought otherwise, for He realised that only through His death could He become the Saviour and King of mankind.

Calvary made possible the kingship of the Lord Jesus in the lives of fallen but repentant men. When people refer to Calvary as the place of crucifixion, only part of a great truth has been stated. If Calvary had merely been the place of crucifixion, the Saviour died in defeat, but instead it was the place of glorious triumph, for Jesus cried out: "It is finished." His cry of triumph was as the sound of a great jubilee trumpet proclaiming the year of man's release from the bondage and power of sin, if he would but appropriate and receive that atonement. The work of atonement for the redemption of man was victoriously consummated, for on the cross the Lord Jesus paid the debt of sin, met the penalty of the law, and satisfied the holiness and justice of God.

Calvary was more than a place of crucifixion; it was the place of coronation. Men crucified the Lord at Calvary, but there God crowned Him a Prince and a Saviour. Surely Paul expressed recognition of that fact when he testified: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth (reigneth) in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20). At the cross Paul surrendered to the Saviour, and the Lord commenced His kingly reign in his life. St. Augustine told how in the early days of his Christian life, passing along the streets of Milan, he saw in the distance one of his former evil women associates coming towards him.

Immediately he turned himself about and began running in the opposite direction. His former friend gave chase, crying: "Augustine, why run, it is I?" Looking back over his shoulder Augustine called to her: "I run because it is not I." What he meant was that the old sinful Augustine she once knew existed no longer, for at Calvary he had crowned the Lord Jesus king of His life. Men must recognise that Calvary is the place where God purchased them, and that in return they must, by repentance and faith, there crown Christ as king of their lives. The apostle realising this, said: "Ye are bought with a price: therefore glorify God." This reveals that one of the first principles of Calvary is that men belong to God, therefore His right to the government of their lives is absolute. Christians need to remember that the Master's claim to kingship in their lives is not arbitrary or assumed, for He has purchased and redeemed them by His blood. Because of this He is Lord and King, and every Christian ought to recognise His authority over them, and whole-heartedly submit to Him in all things.

Reader, Calvary is the place where you must crown Jesus king of your life.

THE ELIM EVANGEL

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World Religious Digest

By F. A. HODGE



MACCLESFIELD

Opening of New Church

By W. F. BAILEY (Church Secretary)

Unique Ship Pulpit.

Believed to be unique in the world, the boat-pulpit is an arresting feature of the new parish church at St. Leonards, recently consecrated on the site of the old church which was destroyed by enemy action in 1944. The pulpit is made from an oak tree in Bashan, given by the Israeli Government. Galilean boat builders carved the prow. The shipping company provided freightage free. The weight of the pulpit is more than a ton, and its cost, £300, was raised in the parish in ship halfpennies.

—*Chichester Diocesan Leaflet.*

Claims Church is Still Free in Hungary

A Lutheran leader who was the first churchman to enter Hungary since the revolution, said on February 1st that the Hungarian Lutheran Church "at the moment" was being permitted to "preach freely, to teach religion, and to visit the sick." However, the situation regarding distribution of relief was not yet clarified, he said, and Protestant churches in Hungary had not yet been permitted to re-establish their religious press.

—*Pentecostal Evangel.*

Narcotics Anonymous Fails in Canadian City

Narcotics Anonymous, a local experiment in helping drug addicts, has ceased to operate after a year's trial. A magistrate in Hamilton, Ontario, said the reason the experiment failed was that religion had no part in it. He said that addicts, once arrested, see no one but the police and the gaoler. They need forgiveness, the doctrine of Jesus Christ, and the help of a minister, he said. "Most of their families want nothing to do with them," the magistrate added.

—*Pentecostal Evangel.*

Minister Released from Siberian Prison

Reliable reports from Poland indicate that one well-known minister of the Assemblies of God had been released from prison in Siberia after serving more than ten years of a twenty-five year sentence. He was reported to be returning to his home in eastern Poland. Members of his family, including his wife, are still residing there.

—*Alliance Weekly.*

It was a great day in the history of the Elim Full Gospel Church, Macclesfield, when, after almost seventeen years of meeting in hired halls, members had the joy of witnessing the opening of their new church. Patiently they had seen the building going up brick by brick, and many of them had given much time in the helping of its construction and completion.

The building is of modern design, with large windows round the top, so giving plenty of light. Electric fluorescent lighting is installed, and electric central heating which is thermostatically controlled. This building is very attractive and everything has been done to make it inviting to all who enter its doors.

Promptly at 3 p.m. a great company of people assembled outside the church, among whom were friends from Warrington, Glossop, Buxton, Bollington, Silverdale, Blackheath, Sparkbrook, and Crewe. Also Pastors W. A. Allen (Warrington), P. W. Millington (Glossop), J. Nelson (Northern Ireland), and E. Beales (Boston) two former ministers of the church, and J. McBurney (Ealing), J. J. Morgan (Sparkbrook), S. Long (A.o.G. Buxton), J. Saines (A.o.G. Macclesfield), and Mr. Harrison (Blackheath A.o.G.).

Pastor W. J. Baker, the resident minister, conducted a short service. The congregation heartily sang the hymn, "We love the place, O God," after which Pastors Allen and Saines led in prayer. Pastor Baker said how this was the great day we all had been looking forward to. There had been many anxieties caused in various ways, but we now lifted our hearts to God in praise for the building was complete and ready to be opened for worship. Pastor Baker said it was a joy to have Pastor J. J. Morgan, of Sparkbrook, Birmingham, and a member of the Elim Executive Council to open the church.

The architect, Mr. A. Pomfrett, presented the opening key to Pastor Morgan, who said, "Pastor Baker, Christian friends, it gives me great pleasure this afternoon to declare this church open. It is my sincere prayer that God will mightily bless the ministry of His Word, and that it will be a place where many souls will be won for Christ. That many

(Continued on next page)



Children's Strip

Lessons From Big and Little Creatures

9.—THE WORKER BEE

Hello Boys and Girls,

We are going to have a talk about bees today.

Of course you already know that there are three kinds of bees in every hive. The queen bee, the largest, who lays the eggs, the lazy drones, who are a little smaller, and the worker bees the smallest of them all, which we are going to think about now.

There is so much about these valiant little creatures that is interesting and instructive. Of course, the very fact that they are called worker bees tells us that they have many duties to perform. They make the wax to form the honeycomb; the hive has to be kept cool, which they do by fanning their wings. They carry pollen from flower to flower. If they didn't do this there would be fewer flowers and less fruit, but what I want us to notice in particular is that they are absolutely untiring in the work they have to do, even though they may have to sacrifice their own lives in doing it. They work, bringing in the nectar for the honey, until their frayed wings can carry them no longer, then they fall to the ground and die. Whatever the duty of a worker bee may be she does it with all her might. She never thinks of herself. This reminds me that the Bible says we must not grow weary in well doing either, so let us be like the worker bee and never grow tired of helping others.

Another thing I want you to notice is that when the worker bees have diligently flitted from flower to flower gathering the nectar for the honey, they take it home to the hive to store and share it. Unfortunately there are some boys and girls who carry very little sweetness home with them. In other people's homes, or when out to play, and even in school they are very pleasant, but at home they are lazy, disobedient, sulky, unkind, selfish and often bad tempered. Let us not be like them, but like the little worker bees who carry their sweetness home.

Goodbye and God bless you,

PAUL.

MACCLESFIELD—Continued.

will find Him as their own personal Saviour and great Healer, and many be baptised in the Holy Ghost. May God bless Pastor Baker."

We then entered the church which was filled to overflowing. Many could not get inside. Mr. Harrison and Pastor Millington led in prayer. Short speeches were made by Pastors McBurney, Beales, Nelson and Councillor Smallwood, deputy Mayor of Macclesfield. Pastor Morgan gave a short address, after which all adjourned to the Martineau Hall (the previous meeting-place) for tea.

A grand Pentecostal Rally was held in the St. Peter's Working Men's Institute (kindly loaned) in the evening. God was mightily present as His people joined in praise and thanksgiving. Pastors Long and Norton (Elim, Silverdale) opened in prayer. Pastor Nelson brought the first message and was followed by Pastor Morgan. The final message was given by Pastor McBurney.

Sunday commenced a fortnight's campaign of revival meetings held in the new church, conducted by Pastor J. McBurney, whose ministry was blessed of God. Each night the meetings were well attended and souls were moved to decision for Christ. In a later meeting six young people gave their hearts to the Lord Jesus Christ, and God wonderfully baptised with the Holy Spirit. Tongues were loosened to speak heavenly languages.

The week-end of March 23rd and 24th was one of much activity. On the Saturday evening the Crusaders and friends from Salford Elim Church, along with Pastor and Mrs. Brookes paid a visit, and ministered in word and testimony and song. Another step forward was taken in the history of this church on the Sunday evening when the baptistry was used for the first time. Six young people in obedience to

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Pastor W. J. Baker at Microphone.

CHURCH NEWS FLASH



Women's Column

By
Gladys Gorton

CARLISLE

During the past year God has been very good to us and we have indeed experienced much of His blessing. We have had Sunny Blundell for a few meetings and what a blessing. "May God bless her in her great ministry."

The Saturday night rallies have been a great source of blessing and many people in Carlisle find this hour a very happy one indeed. How wonderful it is to see so many young people attending our church; truly the future for this border church is full of possibilities.

"The Easter Convention was a new venture but what a great time we experienced. From the Good Friday to the following Thursday the power of God was wonderful, and Pastors Stevens and Morrison gave us God's best. The Easter Monday was a great day when seventy new converts from Whitehaven were present, and how those Whitehaven folk can sing; you should have just heard them. Friends from Gretna and Setloth also were present.

A Baptismal Service was held when twelve went through the waters of baptism.

PORTSMOUTH EASTER CONVENTION

During these special meetings a Christian policeman brought a "Teddy Boy" who had domestic difficulties. He believed that grace could succeed where law is ineffective. During the appeal this young man raised his hand. On leaving the service he said, "I came to this place years ago and sang "Sunshine Corner it is jolly fine!" May the seed sown in his childhood now bring forth lasting fruit.

Pastor Harry Palliser's challenging ministry was much appreciated; He exhorted us to search the Scriptures using a sanctified imagination. Pastor J. J. Way was home again! He exalted the Lord, and reminded us of the depth the Lord Jesus went to save us.

In keeping with the season the convention opened around the Lord's Table and closed around the glory of His resurrection.

Those who used their musical talent were a means

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OLD GOLD AND SILVER

IN THIS COLUMN, sometime back, a few practical suggestions were given for any Sisterhood which would like to help our Missionary cause. Some wrote making enquiries and have now taken this work on. Another reader wrote me giving another idea, which is rather good, so I am passing it on to you. This is what she writes:

"Have you any old gold or silver? The men have just been to our house and as usual we have said 'No.' We have some odd pieces of silver not very valuable on their own, and the thought came to me that perhaps a lot of Elim women have some pieces tucked away and think that they are of such small value as to be of no use to anyone. Supposing we all send our junk to you." My eyes nearly popped out of my head as I read this, and I laughed, but thinking it over I am willing to take this on. The letter continues: "We have a salt spoon and the top of a bowl, somebody else might have an old ring or bracelet, and so if we all clubbed together, who knows we might start our own campaign. Anyhow these thoughts came to me and I am willing to start the junk rolling..."

You remember that during the war the Government requested the women of Britain to look into their larders and cupboards to see if they had any aluminium ware which they would give towards making Spitfire aircraft for the defence of Britain. You well know what a response we made to that. Why! when a Spitfire flew overhead we would say, "There goes my saucepan. I can see it hanging at the end of the fuselage!"

The Israelitish women responded magnificently when the need arose for the laver to be made for the Tabernacle in the wilderness. Evidently all the brass had been used for the other furnishings for the Tabernacle and no more was available, so the women willingly gave their own bronze mirrors, thus the need was met (Exod. 38 : 8). Remember they were under "the Law," but we are under "grace."

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THE CHRISTIAN EXPERIENCE becomes thrilling as the signs of the times are recognised and the return of the Lord becomes more clearly imminent. Pentecost adds to the thrill by revealing the ever present power of God in the midst of His Church. But in these days of expectancy and thrill the deeper manifestation of personal holiness does not seem as apparent as one would expect. Peter, who knew the power of Pentecost, wrote, ". . . What manner of persons ought ye to be in all holy conversation and godliness, looking for . . . the coming of the day of God" (2 Pet. 3 : 10-12). John was pointed and concise when he almost answered Peter's question by writing, ". . . Every man that hath this hope in him purifieth himself" (1 John 3 : 3). And Solomon, living hundreds of years before Peter and John, gave the true principle for all time by advising his readers, "In all thy ways acknowledge Him . . ." (Prov. 3 : 6). This is a principle of living which enhances the glorious power of the present experience of Pentecost, and the anticipation of the coming glory.

Let us expel from our minds the idea that holiness of living has anything in common with that sanctimoniousness which repels. A Christian, living in the light of all God's promises, has no need to tell others he is happy. His joyfulness is apparent and radiant. Real personal sanctification is the natural life of the person who lives near to his Lord, so natural that he himself does not always realise what an integral part of his experience life in God has become. "Moses wist not that . . . his face shone" (Exod. 34 : 29) after he had been face to face with God, and in spite of his greatness Paul saw himself as a "wretched man." The nearer the Christian lives to Christ the more will he reflect the glories of the Lord in spite of his consciousness of personal weakness and inefficiency.

When the resurrected Jesus walked out to the Mount of Ascension with His disciples, they had already begun to take the miracle of His resurrection for granted. The miracle which had at first caused an incredulous unbelief was put into the background, as, without meaning to do so, they considered exploiting the victory

of their Lord over death. "Lord, wilt Thou at this time restore again the kingdom to Israel?" But as His feet left the earth He pointed to them and gave His final promise, ". . . Ye shall receive power . . ." (Acts 1 : 8). That this promise was fulfilled some ten days later is beyond doubt, and not only did the disciples realise the power of Pentecost, manifested in the nine Gifts of the Spirit, but they found their whole outlook revolutionised. Hitherto they had thought in terms of national power and prestige, but now they found a love emanating from their innermost being which was not of themselves. A joy was implanted which caused two of them later to sing praises to God in the blackness of midnight, with lacerated backs and feet held fast in stocks. The man in the street may not understand

Acknowledge Him

"In all thy ways acknowe

the power of Pentecost as manifested in the Gifts of the Spirit, but he can comprehend and is attracted by the love of Christ manifested by the believer, and the joy in the Lord shown even in adverse and apparently impossible circumstances. "In all thy ways acknowledge Him," is more than a precept to the Christian ; it becomes an experience.

The main fact of sanctification is that it means separation : separation to God ; separation from sin. It is surprisingly true that many people who are sure of their salvation are not so trusting in the power of God to purify their lives and keep them clean. Many spiritual invalids are still apologising for their spiritual limp, and trying to justify their reasons for not claiming victory. Charles Wesley sang, "He breaks the power of cancelled sin," a truth which needs to be sent ringing through the Christian Church in these days of Laodicean carelessness and indifference. Until this truth is again realised many lives will

remain impotent, and be anything but glorifying to God.

Sanctification is positive. Jesus said, "Ye shall . . .", and so habits and vices once loved and sought for become nauseating and repulsive; sins which in the past attempts were made to vindicate are cleansed, and the believer rejoices in a new-found freedom. With what fervour many people can sing, "My chains fell off, my heart was free", but how few, comparatively speaking, can continue the hymn and sing, "I rose, went forth and followed Thee", for they have failed consistently to follow the Lord. To several Jesus said, "Follow Me", and those who responded found that their obedience had opened the door into a new life. Levi, the hated taxgatherer, became Matthew the disciple. Peter, James and John left their nets to become fishers of men, and each discovered a life revolutionised by the power of the Saviour they followed. They discovered that their lives had become positive to God. True, they were still very human and prone to weakness until the Holy Spirit fell upon them. Then they become pillars of faith in very deed, pillars to whom even we in the twentieth century must look up. If God is unchangeable it would seem that the impotency of the Church

proach God, not carrying blood, but pleading the sacrificial blood of Christ, and he is received into communion. The truth portrayed here is that as man stands before God in the merits of Christ's atonement he is enveloped in its power. His filthy rags of self-righteousness are snatched away, and he is clothed in the righteousness of Christ Himself, who, although He was tempted in all points as we are, yet was without sin. For this reason Paul could write to "holy brethren" (Heb. 3 : 1), and call members of Christ's Church, "saints" (1 Cor. 1 : 2). Though we are very conscious of our lack in spiritual strength, this, nevertheless, is our standing in Christ if He is really our Lord.

Although the believer is sanctified, there is a work of sanctification going on in his life. The writer to the Hebrews refers to "Them that are sanctified" (Heb. 10 : 4). Literally, "Them that **are being sanctified.**" The Bible uses a variety of expressions and word-pictures to portray this truth. It refers to growing to the stature of a man in the Faith, and speaks of the "old man" being crucified (Rom. 6 : 6). Both growth and crucifixion indicate a process. In the one case a gaining in spiritual strength, in the other a lingering death of the body of sin and the mortifying of each member. Inevitably the question of our personal position in Christ comes to each. The only way the human mind can grasp a truth is by comparisons, and the only way to assess our personal standing in Christ is by comparing our experience of Him today with our experience in past days. If this comparison shows that we have not progressed and grown in grace there is something in our lives that needs correcting, and by seeking His guidance we will be shown what is wrong, but even better, given the grace and strength to put it right.

Where does this lead? Inevitably to the glory, for when we see Him we shall be like Him. John, in the Revelation, tells us that nothing unholy will be allowed in heaven (Rev. 21 : 27). But if Jesus returned for His Church today, what of your standing? Do not leave balancing the account of your living until it is too late. When

(Continued on next page)

Him . . ." (Prov. 3 : 6)

J. LESLIE TIMBRELL

Minister of Elim Church, Wimbledon).

today is the fault of the present-day disciples. He in whom the Holy Spirit resides can only be holy to the extent of that indwelling. Therefore the state of the spiritual health of the individual is governed by how complete his surrender is to the claims of God.

Among the various aspects of the work of sanctification in a Christian life are two which are of immediate concern. The first is that we are sanctified, and the second that we are being sanctified. The atoning work of Christ is perfect, and he has become **the only way** through whom sinful man can approach a holy God. In Tabernacle days, man (the high priest) approached God in the Holiest of Holies carrying the blood of a sacrifice. Today man can ap-

ACKNOWLEDGE HIM—Continued.

we stand before Him at the place of reward, many heads will hang in shame as they recall the wilfully stunted growth of their spiritual experience. Saved, and in the glory you might be, but how many stars will be in your crown? It is not without significance that the thirteenth chapter of First Corinthians is placed between the two great chapters dealing with Pentecost in practice. After all, the love of God was the central fact displayed on Calvary, and it is still the central theme of the Gospel. It is the power which not only binds the believer to his Lord, but binds believers into unity in the Lord. This is something which will find a response in the hearts of the onlookers. But where is the love of God more clearly shown than in the life consecrated unreservedly to the Lord and sanctified by Him? The old adage, "When in Rome, do as Rome does", is not true of the Christian's position in the world. He is commanded to "come out from among them and be . . . separate" (2 Cor. 6: 17). The adornments needed by the worldling to enhance personality are replaced by the indwelling Christ shining through the countenance. The vanities of this world cannot glorify God, nor can the life which indulges in them. Let us examine the motives which urge to do, to say, and to be. And in the searching light of the Holy Spirit have the courage to discard every vestige of self and worldly pride, allowing Him to have pre-eminence in all things.

MASS EVANGELISM—Continued.

the second half of evangelism. Getting decisions for Christ is a thrilling thing, but developing and holding new converts is a less colourful task. One of the greatest weaknesses of our evangelism is that it stops too soon.

We have become so enamoured by numbers that we have lost sight of training our converts and, therefore, we lose many of them. We must never forget that it is not altogether how many people we attract, but we are going to give an account of what we did for the people when we attracted them.

The mortality rate among spiritual babes in Christ is far too high. In most Churches, fifty per cent of those who are won to the Church are lost for some reason or other. If we treated newborn babes as carelessly as we do newborn Christians, the humane society would bring us into court for our actions. The backdoor losses of our Churches must be stopped, and this can be done only through a follow-up programme after our mass campaigns. Converts are babes in Christ and must be treated as such (1 Pet. 2: 2; 1 Cor. 3: 1).

The instability of converts is often blamed on the evangelist. I have heard the statement, "His converts just don't hold out." It is true that the type of message that is delivered by the evangelist will have a great effect on the stability of the convert. However, the major responsibility of conserving the convert does not rest with the evangelist. The evangelistic effort may be ever so thorough, but if the convert follow-up is not thorough much of the result will be lost. The Great Commission includes a follow-up plan in the programme of the Church. Christ's disciples were charged not only to teach the commands but also to teach the observance of His commands. Jesus Christ so thoroughly trained His disciples that they set in motion the irresistible forces of redemption that have washed the shores of all time. How much of your Church programme is deliberately planned to develop and train the new converts of your campaign? If God were to give you five hundred new converts this year, what would you do with them? —"Church of God Evangel."

1907—1957
Fifty Years of Pentecost in Britain

To celebrate this Jubilee

The First Elim Bible College Convention

will be held at

WHITSUNTIDE

in the

Elim Central Church, Clapham, London

Sat. 7. Sun. 11 and 6.30 Mon. 11, 3 and 7.

Convener: Pastor J. T. Bradley

All preaching and other items by
ELIM BIBLE COLLEGE STUDENTS

ALL WELCOME

x
Important

From June 12th to 27th, please address correspondence regarding the ELIM EVANGEL to Pastor J. H. Davies at Headquarters.

CHURCH NEWS FLASH—Continued.

of refreshment. It was encouraging to see and hear the leaders of other pentecostal churches participating. All the services were convened by Pastor James McAvoy.
—John Benwell.

ELIM PENTECOSTAL CHURCH, LOWESTOFT

The windows of heaven have been opened upon us since the doors of our new church were opened on April 6th.

Following the inspiring opening services came the Revival and Healing Crusade led by Pastor Charles Kingston. Many decisions for Christ were made among the unsaved, and believers were blessed and helped by his ministry of the Word. Intensive house-to-house visiting made the people in the neighbourhood aware of the work and ministry of the new church.

The Easter Convention again brought rich blessing to God's people as Pastor Turney of Braintree gave us encouragement and challenge from the Word of God. On Easter Monday friends from the Pentecostal churches of Norwich, Great Yarmouth and Ipswich, met with us. Solos, duets and choir items were a source of blessing at all meetings.

—Brian Wicks (Church Sec.).

EAST HAM—Palestine Campaign

Did you see those two men kissing and hugging one another at the Elim Church, right in the middle of a service? They were two Eastern Bedouin chiefs greeting each other; and we who were privileged to be present, beheld the demonstration. This unusual scene was really descriptive, for in flowing Arab attire these sheiks illustrated the Eastern custom, and afterwards shewed the nature of the "Blood Covenant," when these two chiefs became blood brothers, by

virtue of imparting each other's shed blood into cut arms. Then again we saw a Palestine scribe, in his peculiar dress, and with his writing equipment. Among the antiques seen at this exhibition were some scrolls which these scribes had written, and some had taken many years to compile. Also we beheld Eastern women in their various costumes, the married women with their wedding chains around their necks, and the beautiful embroidery upon their dresses.

Let us explain ourselves. At the Elim Hall, East Ham, Pastor and Mrs. L. T. Pearson were holding a campaign, showing the Eastern customs and costumes, the remarkable fulfilment of prophecy, and giving "new light" upon many a page in Scripture. The twenty-third Psalm became more blessed as we saw the shepherd with his sheepskin jacket, his rod and staff, girdle and sling, and were informed that he led his sheep instead of driving them. We learned that the Bible "bottle" was not made of glass, but was actually a goat's skin sewn together, so that new wine must be put into new bottles. We were privileged also to look at bones of men drowned in the deluge of Noah's day, and saw pieces of the Tower of Babel which had hardened like rock. Archaeology truly supports the biblical record. We were also urged to love and pray for the Jews, especially as God is fulfilling His purposes through them.

Thank you, Brother and Sister Pearson for the blessing of the Lord that you brought to us during your visit.
—A. Campbell.

LATE NEWS

Birmingham Youth Rally. 1,300 present. Twenty decisions for Christ.

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

June 4th, 1957

TUESDAY

10.30—10.45 p.m.

Programme: "Men and their Message."

Preceded by a programme of Gospel music.

SHORT WAVE: 19.9, 26.5, 30.3 metres

June 5th, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor J. Craig Kennedy**

(Plymouth)

Subject: "The Worthwhile Life"

Musical Items are taken from recordings of the Easter meeting at the Royal Albert Hall and include the choirs singing: March On, Sing Forth, Some Sweet Day, No never alone, Lord of our Life, and the London Crusader Choir singing Since by Man from "Messiah"

Broadcast from the Elim Radio Studio, London

Programmes produced by Douglas B. Gray

MEDIUM WAVE: 321 metres

June 6th, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor H. W. Greenway**

Subject: Every man his own executioner Mrs. Cunningham sings "Jesus is always near"

and Nan McCrackan: "When I am lone"

Friends wishing to join the IBRA Listener's Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:
Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.



The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Eldin Corsie.

SUNDAY, June 2nd. Psalm 26: 1-12.

"I have walked in mine integrity" (v. 1).

Saul and party had unjustly accused David and slandered his character: they represented him as a very bad man. Here David puts himself on trial to prove and assure his integrity. The arbitrators are God and his own conscience. David calls for a close scrutiny of his life: "Examine me . . . prove me . . . try me! (v.2) . . . judge me, O Lord" (v. 1). Can we fearlessly ask God to do this for us? David based his integrity on the redemption and mercy of God (v. 11). To be a **good** Christian one must be a **grounded** Christian (v. 12).

MONDAY, June 3rd. Psalm 27: 1-14.

"Thy face, Lord, will I seek" (v. 8).

How often moods affect meditation. David commences the Psalm on the mountain peak; he ends down in the valley. It seems that right at the top of his joyous exaltation he encountered a cloud. Dr. Scroggie remarks that in verses 1-6 faith sings and soars, and in 7-14 it sings and sinks. We must possess "belief" (v. 13), patience (v. 14 says "wait") and courage. These virtues must be anchored to the goodness (v. 13) and the power of God—"He shall strengthen thine heart" (v. 14). God will make the clouds to vanish!

TUESDAY, June 4th. Psalm 28: 1-9.

"The Lord is my strength and my shield" (v. 7).

Again we find David on his knees. The first part of the Psalm portrays him in great distress (vv. 1-3). The latter part is the praise of a victorious saint. David realises the terror of being cut off from God: "If Thou be silent." The wicked are those that experience a silent God (vv. 1-5). Carlyle once complained that "God does nothing to help." God is speaking if ears are attuned to listen, and hearts to receive. The desire to pray is strengthened by the character and power of the One to whom the petition is offered (vv. 6-9). Thank God, He saves, He blesses, He feeds, He lifts (v. 9). Blessed be the Lord! (v. 6).

WEDNESDAY, June 5th. Psalm 29: 1-11.

"Worship the Lord in the beauty of holiness" (v. 2).

David turns the calamity of a tornado into a cause for triumph and praise. In the kingdom of nature (vv. 3-9); in the Kingdom of providence (v. 10), and in the kingdom of grace (v. 11) glory must be given unto Him. The message of the Psalm is that if God is in the elements of life He will certainly be in the ailments of life. The storms that besiege the soul are sometimes the very shrouds which bring the presence of God. "Behind a frowning providence He hides a smiling face." In all the vicissitudes of life we must learn to cry "Glorify!" (vv. 1-3).

THURSDAY, June 6th. Psalm 30: 1-12.

"Thou hast . . . girded me with gladness" (v. 11).

The caption at the head of the Psalm reads "A Psalm and Song, at the Dedication of the House of David." Has **your** home and all therein been dedicated to God? Piety must first be shown at home (1 Tim. 5: 4). David magnifies God for wonderful deliverances. The defeat of his enemies (v. 1), an answer to prayer (v. 2), and the saving of his life (v. 3).

Matthew Henry suggests that "A life from the dead ought to be spent in extolling the God of our life." Have you thanked God today for saving your life? (v. 4). The Lord gives joy for tears (v. 5), dancing for mourning (v. 11), and gladness for gloom (v. 11). Have you started to praise God today? Then keep on praising Him! (v. 12).

FRIDAY, June 7th. Acts 1: 1-14.

"Ye shall receive power" (v. 8).

How efficient the Bible is at condensing lofty themes into a few verses: Christ's life (v. 1), death (v. 3), resurrection (v. 3), kingdom (vv. 3, 6, 7), Spirit (vv. 4, 5, 8), ascension (vv. 9-11), and second advent (v. 11), covering a period of 2,000 years. The literal rendering of verse 13 is, "They went up into the upper room where they were sojourning," as if it was their regular headquarters. From Matthew 26: 18 it seems the owner of the house was a believer. Is your H.Q. the "upper room"? John 20: 19 records that they had met in this very room in **fear**; now they meet in **faith**.

SATURDAY, June 8th. Acts 1: 15-26.

"Thou Lord . . . knowest the hearts of all men" (v. 24).

Peter was no slanderer; for information about Judas he resorted to the Scriptures (vv. 16, 20). Peter certainly believed in the Divine inspiration of Scripture. Note, "The Holy Ghost by the mouth of David." Let all decisions and problems be resolved by the Word of God and prayer (vv. 24, 25). It was noticeable that a "betrayer" (Peter) is the mouthpiece of guidance on the matter of filling the vacancy left by another "betrayer" (Judas). The difference? Judas was filled with remorse; Peter with repentance! God will use the repentant.



WOMEN'S COLUMN—Continued.

I am certain that we can really "make a go" of this. The proceeds from this could be divided between the Evangelistic Campaign Fund and the Missionary Fund. Don't you think that it is a thrilling thought that through our small endeavour we are helping to supply the means to win souls for Christ and to spread the Gospel? I do. Our opportunities are now so limited because Jesus is coming soon.

You might feel that you are too busy to be bothered, but after all it is the busy person who always finds time to do a little extra. Let's see what we can do. You may not have any old gold or silver, but perhaps you will know of somebody who will be most happy to give what they have for this cause. Either you could sell at your end, or send direct to me, whichever you prefer. This will help to hit the target of £25,000. The address:—

18, Waylen Street, Reading, Berks.



MACCLESFIELD—Continued.

the Lord's command followed through the waters of baptism, and on the following Wednesday evening five more. Pastor Allen of Warrington was the visiting minister on the Wednesday evening. Both these services were conducted by Pastor W. J. Baker.

On Sunday, 31st March, it was a joy to witness Pastor W. J. Baker receive nine friends into full membership of the church.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

THIS IS NO WITCH-HUNT—but Pastor Ken Hathaway (Youth Commissioner for Wales) has been enquiring into the activities of certain "back-room boys" of the past. His findings are encouraging—for us!

Transmutation...Transmigration... or Transformation!

THE TRANSMUTATION OF METALS, the idea that worthless metals could be turned into gold was the alchemist's dream for close on two thousand years. Almost from the time of the Greek philosopher Aristotle (384-322 B.C.) until the 17th century chemical thought was dominated by the idea of transmutation and for at least one thousand years chemistry was practically synonymous with gold making. We picture the alchemist as a wizened old man in a dark cloak decorated with wierd symbols, spending the daylight hours in a dark attic hidden from his fellowmen; poring over fuming retorts and smoking crucibles, surrounded by the dismembered remains of lizards and toads. Trying to wrest the secret of the "philosopher's stone" and the elixir of life, from the elements of nature.

The idea of turning metals such as lead into gold, probably arose from the experiments of the Græco-Egyptian metal workers, who produced alloys coloured like gold from cheaper metals.

Although such transformation was fraudulent, it fitted in well with Aristotle's theory that all matter was derived from four simple elements—fire—air—water—earth (he later added a fifth corresponding to our modern ether), and that coming from a common source, matter could be changed from one form to another. This satisfied the philosophical mind as well as the fraudulent mind. To our enlightened minds it might appear that their labours were in vain; but not so, for although they failed to discover the secret that would make them rich, in passing they uncovered some of the scientific knowledge which we use today.

To quote the words of Francis Bacon, "Alchemy

may be compared to the man who told his sons that he had left them gold buried somewhere in his vineyard; where they by digging found no gold, but by turning up the mould about the roots of the vines, procured a plentiful vintage."

The second theory about change was that of the Transmigration of souls, propounded by the Greek philosopher and mathematician Pythagorus, abhorred by so many school children for declaring that "the square of the hypotenuse of a right angle triangle equals the sum of the square on the two other sides."

Pythagorus believed that when our bodies die, our souls are re-incarnated in some other species. For example, if we were sly and cunning we might reappear as a fox, or—if we were particularly good—as a dove. Whilst the majority of us would probably reappear as mere pigs! The object of life being to progress higher and higher by human virtue until we find ourselves in heaven. We who know better laugh at such a thing, but something of the conviction of this idea may be conveyed by the fact that there are today in the East, several million people who will not crush a spider or kill a cow, for fear that they hurt the soul of an ancestor.

The question you may rightly ask—what has all this to do with Pentecostal Christians?—is answered in a few words. We, as enlightened people, and as children of God, do not believe in either Transmutation of metals or the Transmigration of souls, but we do believe in the **Transformation of Lives**. The Apostle Paul reminds us that Christ can change the dross of humanity into the gold of the Christ-Life, and that Jesus has promised us a far better existence for our souls—heaven. He says "Be not conformed

to this world, but be ye transformed by the renewing of your mind" (Rom. 12 : 2).

The whole is comprehended thus, "If any man be in Christ he is a new creature" (2 Cor. 5 : 17). "Neither circumcision availeth anything nor uncircumcision, but a new creature" (Gal. 6 : 15).

This spiritual metamorphosis commences when Jesus Christ comes into our hearts. By the cleansing of Calvary, Jesus creates within us clean hearts. This, however, is not the end but the beginning, for from the moment of our being saved the revolution commences in our lives. It is not complete all at once. We are saved the moment we accept Christ, but then He must purge out the dross from our lives, beginning at our heart and involving our minds—our character, our emotions, our desires, our thoughts, words, deeds, in fact our whole nature, must be refined. This must go on until we have "put off the old man . . . and put on the new man" (Eph. 4 : 22-24 ; Rom. 6 : 6 ; Col. 3 : 9). Thus we are sanctified and separated, made new creatures by the Word and the Spirit and the Blood.

The glory of it to me, however, is that this is not the end, for in 1 Corinthians 15 : 51 we read that our bodies shall be changed as well. Those whose character and nature have been transformed, will at the coming of Christ have bodies like His. All the imperfections and limitations of humanity will be gone—we shall be like Him (1 John 3 : 2 ; Phil. 3 : 21). "It doth not yet appear what we shall be, but when He shall appear we shall be like Him."

To crown it all, the Word says that God is going to make a new heaven and a new earth (2 Pet. 3 : 13 ; Rev. 21 : 1). Where the lion shall lie down with the lamb, and instead of the briar shall come up the myrtle tree (Isa. 55 : 13).

We do not believe either in Transmutation or Transmigration, but we do believe in Transformation through Christ. A new world and new bodies for those who are new creatures in Christ.

A TEENAGER'S TRIUMPH

She was a golden-haired girl of eighteen. For her, as for any other teenager, life was full of great possibilities. But on this particular day life for Margaret Wilson had become a very precarious thing. She was a Christian and lived in a day when to uphold the claims of Jesus Christ was a dangerous thing. Now she had been imprisoned for her faith and on this day, May 11th, 1685, she and a fellow

Christian were led out to meet the supreme test of their faith.

Out on the sands of the Solway Firth stood two stakes, one farther out than the other. To the former they fastened Margaret McLachlan, a widow of sixty-three. Margaret Wilson was tied to the other. By this method the enemies of Christ hoped to break down the resistance of the girl as she saw the death struggles of her companion. Presently the cold, grey waters of the Solway began to roll in towards the waiting victims . . .

As the ever-moving tide rose higher Margaret Wilson's friend entered the portals of death, and in order to break her spirit they asked what she thought of her friend now. "What do I see," she answered, "but Christ wrestling there. Think ye that we are the sufferers? It is Christ in us ; for He sends none a warfare on their own charges." With that she opened her New Testament and read the eighth chapter of Romans :

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us . . ."

Having read the chapter she began to sing the metrical version of Psalm 25 :

"My sins and faults of youth,
Do Thou, O Lord, forget ;
After Thy mercy think on me,
And for Thy goodness great."

Still her enemies had not finished with her. They tried again to make her take the Oath of Abjuration. As the waters rose around her the way of escape was offered and her friends pleaded with her from the shore to take the easy way out. One word and she could escape. How inviting life must have been at that moment. Why submit any longer to the cold caress of the waves? The very hills of her native Scotland must have beckoned to her to turn back. But the claims of Christ were stronger than life itself. Her young voice rose above the menacing swish of the waters : "I will not : I am one of Christ's children." And so they left her. The sea swirled around her, but the Risen Christ was with her and she passed triumphantly through the flood to the realm where there is no more sea.

Such was the courage of a teenager. And such is the courage and strength of purpose Christ asks of us today. Amid the challenge of materialism and cynicism let us be resolute in our stand for Christ. No finer epitaph could be written than that which is inscribed on the memorial to Margaret Wilson and her friend in Stirling :

"Many waters cannot quench love ;
nor can the floods drown it."

COMING EVENTS

(Please pray for these services)

ABERDARE. May 25-June 3. Elim Church, Monk Street. 21st Anniversary Convention. Sat. 7. Sun. 11, 6 and 7.30. Mon. 7.15. Special speakers: Raymond Rees (25-27). Pastors J. Cooper (Tues. Wed.), W. J. Maybin (Thurs.), L. Reeves (Sat., Sun. Mon.). Convener: Pastor F. W. Newey.

BANBURY. June 1-2. Elim Church, Newlands. Special visit of Pastor W. Millington (I.B.T.I.). Sat. 7.30. Sun. 11 and 6.30.

BIRMINGHAM (Yardley). June 16, 17. Elim Church, Broadstone Road. Sunday School Anniversary. Sun. 3 and 6.30. Mon. 7.30. Speaker: Miss E. Baker, L.D.O.S.

BLACKHEATH (Birmingham). June 2. Elim Church, Cardale Street. Sunday School Anniversary continued. Sun. 11, 3 and 6.30. Preacher: Pastor W. J. Higgs. Church Anniversary, June 9. 6.30. Preacher: Pastor F. Byatt.

HULL. June 1-2. City Temple, Hessle Road. Special visit of Pastor O. G. Miles (Leeds) for Minister's Silver Jubilee Services. Sat. 7.30. Sun. 10.45 and 6.30.

June 16 and 23. Sunday School Anniversary. 3 and 6.30. Special speaker for June 23, Pastor D. Hathaway.

NOTTINGHAM. June 1-3. City Temple, Halifax Place. Sisterhood Week-end. Sat. 7. Sun. 6.30. Mon. 3 and 7. Guest speaker: Mrs. Gorton.

PORTSMOUTH. June 8-13. Sat. 7.15. Sun. 3 and 6.30 (no meetings Whit Monday). Tues. to Thurs. 6 and 7.30. Special visit of Miss Sunny Blundell.

SANDIACRE (Notts.). June 22-July 4. In tent, main Derby Road. Campaign conducted by Pastor A. J. Chuter. Sun. 6.30. Mon.-Sat. 7.30. Sun., Wed., Thurs. 3. Sunshine corner, Mon.-Fri. 6.30.

VAZON. June 16. Vazon Elim Church, Guernsey. Sunday School Anniversary. 10.45, 2.30 and 6.

WEST BROMWICH. May 25-June 6. Elim Church, Victoria Street. Campaign conducted by Evangelist Adam Chambers. June 9, West Bromwich Town Hall. 3 and 6.30. Sunday School Anniversary. Speaker: Pastor David Dean. June 16. 6.30 only.

WIMBLEDON. June 15-16. Elim Church, Southey Road. Youth's Challenge to Youth, with Wayne Barton, teenage musician and speaker, (Organist at the Embassy Auditorium, Los Angeles), at the Hammond Organ, supported by the Crusaders. Sat. 7.30. Sun. 6.30.

SUNNY BLUNDELL TOUR

June 1-6, Merriott. 8-13, Portsmouth. 15-20, Letchworth. 29-July 4, Pontypridd.

WHITSUN CONVENTIONS

ALLOA. June 8-15. Elim Church, Liberal Hall, Mar St. Second Annual Whitsuntide Convention. Sat. 3.30 and 7.15. Sun. 11.30 and 6.30. Mon., Tues., Thurs., 7.30. Sat. 15, 7.30. Speakers: Pastors Homer, E. Harford, and Rev. Duncan Campbell (June 15 only). Convener: Pastor Richard Lighton.

BATH. June 8-9. Elim Church, Charlotte Street. Annual Whitsun Convention. Sat. 7. Sun. 11, 3 and 6.30. Whit-Mon. 3 and 6.30. Speakers: Pastors H. Burton-Haynes and S. Penny. (Cups of tea between services on Mon.).

BIRMINGHAM. June 8-10. Sat. 7, Elim Church, Graham Street. Mon. 3, and 6.30, Birmingham Town Hall. Speakers: Pastors T. W. Walker (Pontypridd), J. J. Way (Hove). Combined choirs. Vocal items. Outstanding testimonies.

CAMBERWELL. June 8-10. Elim Church, Benhill Road (off Camberwell Church Street, S.E.5). Whit Convention and 8th Church Anniversary. Sat. and Mon. 7. Sun. 11 and 6.30. Speakers: Pastors T. E. Francis (Wigan), T. H. Stevenson (Ilford). Convener: Pastor W. Plowright.

GRIMSBY. June 8-13. Elim Church, Tunnard Street. Special Whitsuntide Convention. Sat. 7.30. Sun. 10.45 and 6.30. Mon. 3 and 6.30. Tues., Wed., Thurs. 7.30. Speakers: Pastor C. J. E. Kingston and others.

GUERNSEY. June 9-12. Vazon, Elim Church. Whitsuntide Convention. Sun. 10.45 and 6. Whit-Mon. 7.15, United Rally Meeting (in Eldad Elim Church). Tues. and Wed. 7.30. Speaker: Pastor H. Palliser. Convener: Pastor Henry W. Fardell.

HASTINGS. June 6-11. Elim Church, Central Hall, Station Rd. Whitsuntide Convention. Thurs., Fri., Sat. 7.30. Sun. 11, 3, 6.30 (after-church rally 8). Mon. 3 and 7 (cups of tea provided between services). Tues. 7.30. Guest speakers include Pastor F. Coleman and Malcolm Smith. Items by choir and accordianists

HOLYHEAD. June 8-11. Elim Church, Trearddur Sq. Sat. and Tues. 7.15. Sun. 10, 6 and 7.30, After-Church Rally. Mon. 3 and 6.30. Speakers: Pastors J. C. Mulvagh and E. T. Hughes. (Refreshments provided between services on Mon.).

HOVE. June 8. Elim Church, Portland Road. Whitsun Convention. Sat. 7.30 (Worthing Choir). Sun. 11, and 6.30. Mon. 7.30. Tues. 7.30. Speaker: Pastor E. C. W. Boulton.

HULL. June 8-13. Elim Church, Mason St. Sun. 11 and 6.30. Mon. 3.30 and 6.30. Other week-nights 7.30. Speakers: Pastors L. C. Quest and S. Beresford. Convener: Pastor W. W. Kirkby. (Cups of tea provided between the meetings on Monday).

LEIGH-ON-SEA. June 8-10. Elim Church, Glendale Gardens. Whit Convention and 36th Church Anniversary. Sat. 3.30 and 7. Sun. 11 and 6.30, in the Elim Church. Whit Mon., Wesley Church, Elm Road, Leigh-on-Sea, 3.30, Great Missionary Meeting. 6.30, Convention Meeting. Cups of tea provided on Sat. and Mon. Opportunities for those seeking healing and the baptism in the Holy Ghost. Speakers: Pastor J. Smith (President), Pastor J. Woodhead, and Mrs. W. Hawley (Transvaal). Soloist: Mrs. Alice Woodhead. Convener: Pastor George Stormont.

LETCHWORTH. June 8-10. Norton Way South. Whitsun Convention. Sat. 7. Sun. 11 and 6.30. Mon. 3 and 6. Speakers: Pastors W. Baker (Macclesfield), L. Adcock (Wellwyn A.o.G.), R. G. Wear (Aylesbury A.o.G.). (Cups of tea provided Mon.). Convener: Pastor A. P. Thomas.

MERTHYR TYDFIL. June 8-12. Jerusalem Chapel, Court Street. Sat. 7. Sun. 11 and 6. Mon. 2.30 and 6. Tues. 2.30 and 6.30. Speakers: Pastors F. J. Slemming (Kingston-on-Thames), W. J. Maybin (Mountain Ash), Rev. Brian Russell Jones (Baptist Church, Penrhifceiber), Mr. Leslie Nicholls (A.o.G.) Sirhowy). Monday meetings in Wesley Chapel, Pontmorlais.

PONTARDULAIS. June 8-11. Annual Whit Convention, Beulah Hall, Alltiago Fields. Sat. 7. Sun. 11, 6. Mon. 3, 6 (refreshments provided). Tues. 7-15. Speaker: Pastor Emlyn Joseph (Brynhyfryd). Convener: Pastor Ken. Smith.

PONTYPRIDD. June 8-13. Elim Church, Thurston Road. Special visit of Pastor David G. Hathaway (Harrogate). Week-nights 7.15. Sun. 11, 2.30, 6 and 7.45. No meetings Whit Mon. Sat. June 8—"The Twins"—Pastors K. J. and D. G. Hathaway.

SALISBURY. June 8-10. Elim Church, Scots Lane. Sat. 6.30. Sun. 10.45 and 6.30. Whit Mon. 3.30 and 6.30. Speakers: Pastor D. W. Anthony (Chelmsford) and R. J. Morrison (Kingstanding). Convener: Pastor W. J. Patterson.

YEOVIL. June 8-10. Sat. 7.30. Sun. 11 and 6.30. Mon. 7.30. All are invited. Speaker: Pastor H. W. Greenway.

WHITSUNTIDE CONVENTION TWO GREAT MEETINGS in the

BIRMINGHAM TOWN HALL
Monday, June 10th, 3 p.m. and 6.30 p.m.

Speakers: Pastors T. W. Walker and J. J. Way
Combined Choirs : Vocal Items

Outstanding Testimonies.

MAKE "HOLIDAY" "HOLY DAY."

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bangor, N. Ireland.—Seafront, central; h. & c. and every modern convenience; excellent cuisine; fellowship with Lord's people. Mrs. Howard Roche, 5, Princetown Terrace. C.529

Bangor, N. Ireland.—Rathmore House, Seacliffe Road. Seafront; h. & c.; adjacent beach, greens, Pentecostal Church, Reduction Church or Crusader parties sharing. Phone 1405. Mrs Wesley Gilpin. C.471

Barmouth, Talybont.—New 4-berth caravan; end kitchen, flush toilets; few yards sea. All dates. Stanton, 79, Cooksey Lane, Birmingham 22c. C.543

Bournemouth.—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Boscombe. Phone 34714. C.474

Bracklesham Bay.—Sunny South Coast; 4 berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; safe bathing; private site (4 caravans); Calor gas; highly recommended. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.494

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.468

"**Croylands**" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court, and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands," Isca Road, Exmouth. C.532

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

Exmouth.—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure, and grand fellowship; near sands; views over Torbay; excellent food; organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages. Full-time Christian workers accepted in June at £3 10s. 0d. "Haldon Court," Douglas Avenue. C.533

Hastings.—Homely; good food; few minutes sea and shops; bed/breakfast and high tea, May and June £3 3s. 0d. per week. July to October, £3 15s. 0d. per week; bed and breakfast only, £2 10s. 0d. week. Write:—Mrs. Gumbrell, "Tolworth" 103, Manor Road. C.538

Hove.—Ideal holiday accommodation; bed and breakfast; h. & c. basins, gas fires all bedrooms; near sea and shops; moderate terms. Mrs. Gubbins, 50, Rutland Gardens. Phone 38910. C.537

Scarborough, adjacent to the Pentecostal Fellowship Camp; vacancies, 13th to 27th July, 17th to 31st Aug. Write for brochure to: Mrs J. Walters, Roundhills Guest House, Burniston, enclosing S.A.E. C.540

Southsea.—Holiday accommodation; Christian fellowship; moderate terms. Harfield, "Hebron" 114, St. Andrews Road. Telephone: 70634. C.512

St. Leonards-on-Sea.—Bed and breakfast, Sunday meals if required; one minute sea; fellowship with Hastings new church; 5 minutes from station. Mrs. Wall 10, Seaside Road. C.531

Torquay.—Welcome to warm Pentecostal fellowship. Comfortable Christian home; excellent food; near sea, shops, assembly. Few vacancies June and September. Mrs. Bawtree, "Bethany" 14, Sherwell Lane, Chelston, Torquay. Phone 65555. C.541

ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the home. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

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FOR SALE, TO LET AND WANTED.

London, Highgate, N.6.—Three furnished rooms, suit couple without children, or two ladies. Must be reliable Christians, preferably Elim members. Apply Box 36, ELIM EVANGEL Office or phone Hove 30955, Sussex. C.542

SITUATION VACANT

Cook's assistant wanted for Devon Christian Holiday Centre, Exmouth, Devon. Very pleasant conditions; for whole season till September, or later. Send full details, etc., and say how soon free. Devon Christian Holiday Centre, 34, Douglas Avenue, Exmouth, Devon. C.534

BIRTH

Corsie.—On May 14th, to Pastor and Mrs. Eldin Corsie; God's gracious gift of a son, Andrew Russell.

MARRIAGE

Bourgaize: Keyho.—On May 11th, at Eldad Elim Church, St. Peter Port, Guernsey, by Pastor James F. Hardman; Alan Langlois Bourgaize to Esther Annette Keyho, both Elim Crusaders.

WITH CHRIST

Williams.—On May 8th, Mrs. Olwen Millicent Williams, aged 59, member of Elim Church, Abcreynon; formerly of Pontypridd. Funeral conducted by Pastor T. W. Walker at Abcreynon.

FOR SALE

Shares.—Up to 500 £1 Shares in the Elim Publishing Co., Ltd. for sale. Write:—Box 35, ELIM EVANGEL Office.

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