

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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



The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXVIII. No. 36.

FOURPENCE

SEPTEMBER 7th, 1957.

HITHERTO—HENCEFORTH

FIFTY EVENTFUL YEARS REVIEWED

By E. C. W. BOULTON

AS THE WRITER SITS DOWN to pen these lines, to him it appears as though he sat at an open window looking out upon the avenue of the years, stretching away to that year of 1907, destined to be one of the most fateful and fruitful years of this twentieth century for so many of the people of God. Like many of God's great things this Divine advent of power and blessing was born in comparative obscurity, no blaze of publicity heralded its coming. Unobtrusively it came from the hand of God, giving little sign of the far-reaching possibilities which it possessed. It created no stir, aroused little interest, and received no recognition, even though it came into being within the Established Church. As might be expected, it soon found itself outside the pale of the orthodox churches. Bearing the imprimatur of no denomination, yet carrying the insignia of heaven. "A cloud as small as a man's hand" but what a glorious cloud-portent! The herald of that spiritual invasion which was one day to spread throughout the entire world. So small at first that in the minds

of the majority it was not considered worthy of serious attention. Regarded in some quarters as nothing more than a fellowship of emotion-drenched fanatics, ill-balanced and unlettered, whose irresponsible babblings would soon cease—a fire that would speedily burn itself out, and leave little but the burnt-out embers of disillusionment. Yet, in the face of all this, to many hungry hearts came the rapturous conviction that this that was happening in their midst was nothing less than "the promise of the Father." To them, written in letters of fire across this heaven-sent experience, was the seal both of the Scriptures and the Spirit. The time of the Latter Rain had come, and the thirsty ground was drinking deeply of those long-awaited showers. It was God's answer from on high, so eloquent and so adequate. New yet old, it

came as a re-discovery of a rich spiritual inheritance. A fresh possession by God. The crossing of a frontier in the Christian life. By some it was looked upon as the sequel to the Welsh Revival which had taken place some three or four years previously.



THE COMMEMORATION STONE,
Parish Hall, Fulwell Road, Sunderland.
(see page 571)

Pentecostal Golden Jubilee Number 1907 - 1957

Whilst in some respects it resembled this outpouring, yet it was different inasmuch as it took believers farther and deeper in God, and was, to a much greater extent, characterised by the supernatural, the very same supernatural signs which accompanied that first downpour of the Spirit on the Day of Pentecost recorded in Acts 2. These newly-baptised believers not only spoke with new tongues, but also with new lives. Truth was being translated into triumphant experience.

To watch the sunrise on a beautiful summer's morning is a sight not soon to be forgotten—to see the world awaking to the creative and transforming rays of the sun, rising to its daily baptism of light and warmth, and enfolded in the warm embrace of that shining centre of life, is, to say the least, an awe-inspiring experience. Looking back over the interspace of the years to that first decade of this precious Pentecostal unveiling and outpouring of God, it seems to the writer like watching from a distance some splendid spiritual sunrise. There at Sunderland, in the late summer of 1907, gathered those expectant believers looking for the coming of the Holy Ghost, and then the rising within them of that spring of blessing and power in such a manner and to such an extent as exceeded all their expectations. God had come to bathe His believing saints in the glory of all that He had promised; and exceeding abundant fulfilment of the written Word.

Fifty eventful years! They have witnessed some remarkable periods of evangelism, during which the ingathering of precious souls has been on a large scale. One after another of the great cities and centres of population have been the scene of remarkable campaigns, whilst all over the country churches of varying strength have been founded. In fact, the growth of the Pentecostal work in Britain during the past half-century has exceeded the expectation of its friends, and contradicted the mischievous forecasts of its opponents.

Each Divine awakening in the history of the Christian Church has produced men and women who became pioneers in the sphere of spiritual life, explorers in the realm of the unseen and eternal, those who delved deep into the Word of God, and discovered that which was to be turned into blessed experience, souls that were prepared to take hazards and go to great lengths if they might but claim the utmost in God. The Pentecostal outpouring was no exception to this, for in the early days men and women of this type were forthcoming, raised up to feed and lead the flock of God. They laid the foundation of the work that was to follow, and prepared the way for those to whom they were, in due

course, to pass on the torch of truth. We think of some of those who have now passed on into that fuller life beyond the veil of time and sense, and whose names are so familiar to the older school of Pentecostal believers, such men as: A. A. Boddy, T. B. Barrett, A. Booth-Clibborn, T. H. Jewitt, T. M. Jeffreys, Stephen Jeffreys, J. Leech, T. Myerscough, E. W. Moser, M. Niblock, C. Polhill, J. Tetchner, Smith Wigglesworth, D. P. Williams, and such women as Mrs. Cantell, Mrs. Crisp, Mrs. Walshaw and others. To those of us who were the contemporaries of these men and women of vision and faith, "memory holds the door" as a refreshing challenge to all that's highest and best; the spiritual fragrance of their lives and ministry lingers with us still. Men and women of sound and strong conviction they were, who contended earnestly for the faith, and scorned compromise. Believers of the burning heart. Warriors "whose eyes were lightened to vision and adoring" and "whose arms were strengthened to warfare glad and grim." Many of them were dogmatists it must be admitted—dogmatists of the Divine order. It was not so much the truths which they held, as the truths which held them. It would not be an exaggeration to describe some of them as souls who were drunk with God. Having, in many cases, paid dearly for that which they enjoyed, it was not surprising that Pentecost became to them a prized and cherished possession, and no temporal advantages that expediency offered were allowed to weigh with them or deflect them from their course.

From its very commencement the Pentecostal Movement caught the missionary vision, and from its ranks went forth those with a passion for the perishing in the regions beyond. The first organised missionary effort was that of the Pentecostal Missionary Union, formed in 1909 under the presidency of Mr. Cecil Polhill to provide an open door for those who realised the call to the Christless across the seas. They went, at the bidding of their Master, almost without purse or scrip, but with a great confidence in their hearts, ready to serve and sacrifice for those other sheep. Spirit-filled and Spirit-sent they gave themselves to the uttermost in the cause of Christ. Today there are numbers of missionaries on the foreign field preaching the full Gospel, successors of that splendid handful of pioneers of half a century ago, some of them now rest from their labours on a foreign shore—asleep in Christ!

We find our thoughts turning to some of those remarkable conventions held in different parts of the country in those far-off days. During the first seven
(Continued on page 567)



Women's Column

By
Gladys Gorton

SHOP TALK

THERE'S THREEPENCE CHANGE", the man told the woman behind the counter. "You can put it in the poor box, but there I'm poor", he chuckled.

"Oh", chimed in another customer, "I was at a garden fête and bazaar for the missionaries yesterday. You are expected to give to this and give to that, and I bought things which I wouldn't have thought of buying."

"You won't mind small change", said the assistant behind the counter, handing it over to another lady who had been served. "What! Do you think I'll be going to church on Sunday and need it for the collection", and laughed as she took the threepenny pieces.

Clearly this was small talk from selfish-minded people. "Selfishness spoils the beauty of life, like weeds spoil a garden." One of the greatest joys in life is giving. A wise old German once said, "I likes to give willingly. When I gives willingly, it enjoys me so much I give again."

"God loveth a cheerful giver" (2 Cor. 9:7). ". . . Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive" (Acts 20:35).

By their talk these people in the shop seemed very ignorant of God and His great giving. The man most likely never gives God a thought. The two women might have been members of a church, but their giving must be very spasmodic. The first woman sounded so smug as she told those within her hearing two or three times that she had spent one pound for the missionaries. The poor missionaries would think she was a grand giver! (Sarcasm here on my part I'm afraid, forgive me). The second woman revealed by her remark that if she did go to church her giving of threepence was the limit.

John 3:16, tells us that God gave His Son to die for your sins and mine. He gave willingly. What is more He gave joyfully. Even in giving His Son

(Continued on page 565)

My Personal

Golden Jubilee

in Pentecost

The following testimony has been written by a dear sister, eighty years of age, who came into Pentecost almost at its inception in England fifty years ago.

—Editor.

"I was born in the year 1877, and like the Psalmist of old I can say, 'I have been young, and now am old' (Psa. 37:25), and I am still experiencing the latter half of the verse also—by no means forsaken, but surrounded with loving kindness. Up to the age of ten I never heard the name of Jesus spoken other than in blasphemy. About that time a converted Jewish missionary, working in connection with the London Jews Society, for promoting Christianity among the Jews, visited our family and persuaded my father, an irreligious Jew, to allow my sister and me to be placed in their mission school in London. How well I remember the long train journey to Cambridge Heath where the school stood. It was named 'Palestine Place.' Although it is so long ago I can remember being told of the mob that was waiting outside the gates for a young Jew who had been baptised. Although in the school Scripture was the chief lesson I was not converted there, but the Lord graciously met me at the age of twenty-five. He gave me a vision of heaven and hell. I was so terrified by what I saw of hell that I chose heaven for very fear, though it meant giving up my sinful ways. Shortly after this I was living in a house where prayer meetings were held for the outpouring of the Holy Spirit. Up to this time there was no Pentecostal Movement in England. At these meetings I first heard this wonderful manifestation of the Spirit when a young woman in her early twenties magnified the Lord in other tongues. She was Miss Vaughan Barber of India, known to thousands of Pentecostal believers all over the world. Later I visited Sunderland where I met the dear people who were amongst the first in England to experience this wonderful manifestation of the Holy Spirit. At the age of thirty-five I was attending a Pentecostal convention in Bradford, convened by Pastor Smith Wigglesworth. A water baptismal service was held and both Miss Wigglesworth and Mr. Walshaw (so distinctive with his lovely white beard) spoke to me concerning this

(Continued on page 565)



Fifty Years Ago

The twentieth century Christian Church has been wonderfully blessed and empowered by spontaneous miraculous manifestations of the Holy Spirit. In various parts of the world there have been similar outbreaks of real Holy Ghost revival taking place at the same time. One such spontaneous outpouring of the Spirit of God took place in Sunderland fifty years ago, and since then, particularly in recent years, many thousands of Christians have received what is commonly referred to as an Acts 2:4 experience, and numerous Pentecostal churches have been established throughout Britain.

"The Pentecostal Movement," as Donald Gee records in his excellent book *The Pentecostal Movement*, "does not owe its origin to any outstanding personality or religious leader, but was a spontaneous revival appearing almost simultaneously in various parts of the world. We instinctively connect the Reformation with Luther, the Quakers with George Fox, Methodism with Wesley, the Plymouth Brethren with Darby and Groves, the Salvation Army with William Booth, and so on. But the outstanding leaders of the Pentecostal Movement are themselves the products of the Movement. They did not make it; it made them. Some of them have been powerfully used to extend its borders, and some have been the founders of particular sectional organisations within it or arising from it; but perhaps one of the facts most needed to be understood correctly is their relationship to the Movement as a whole. To many the profound spiritual significance of this has always been one of the most beautiful things about the Movement. They felt it provided something peculiarly of the Spirit of God." How true this is. However, in the outpouring of the Holy Spirit in Sunderland fifty years ago, the Rev. A. A. Boddy, a Church of England vicar, figured largely. Mr. Boddy has referred to his own experience in the following words: "It was on the 21st September, in 1892, at about 8.40 in the morning, in All Saints' Church, Monkwearmouth (my church in Sunderland), that the Holy Spirit in infinite love came upon me,

when I was taking part in the Communion Service. I was reading the Epistle of the Day (St. Matthew's Day), 2 Cor. 4:6, when the Holy Spirit came down in power . . . It overwhelmed me; my voice broke, and tears were in my eyes. I knew He had come, and that I was being 'filled with His grace and heavenly benediction.' It seemed as if my vocal organs were affected, and that it was 'Another' who was reading those precious words through me . . . It was some months before I spoke in Tongues. I asked the Lord to give me this sign that the Comforter had come . . . He answered my prayer."

Early in 1907 Mr. Boddy visited Norway where T. B. Barratt, a Methodist minister, was being greatly used in an outpouring of the Holy Spirit. In September of that year Mr. Barratt visited Sunderland and preached for Mr. Boddy in All Saints' Parish Church after the usual evening service. This was followed by a prayer meeting that continued until 4 a.m. Monday, when a few people received the baptism in the Holy Spirit, speaking in tongues and magnifying God. It was the commencement of a great outpouring of the Spirit. Mr. Boddy has written of those days: ". . . the fire began to fall. They came to Sunderland from all parts of Great Britain and from the Continent, and the Lord met them in our prayer meetings in the Parish Hall, in the Vestry, and in my Vicarage."

Many of these dear saints have passed on and others are in the eventide of life. It is, therefore, up to the present generation of Pentecostal believers to hold steadfastly to this precious heritage. May God grant us another mighty and miraculous outpouring of the Holy Spirit in these ungodly and tragic days in the world, and when even in the Church there is so much compromise with the spirit of the age.

Towards the Evangelistic Church

We regret that owing to lack of space, number six in the series is being held over for insertion in the next issue.

Correction

"To the Women of Elim" article (page 550, last week's issue), please note that the Editor's address should be: 363 Norton Way South, LETCHWORTH, Herts.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: Revs. J. Smith (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. C. Hathaway, J. J. Morgan, E. J. Phillips.

Editor: Rev. Samuel Gorman.

Terms: 24/- for one year or 12/- for 6 months, post free to any address.

Printed and Published every Saturday by Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4.

WOMEN'S COLUMN—Continued.

to die for us we read that "it pleased the Lord to bruise Him." He wants us to pattern our giving after Him.

"Thou didst not spare Thine only Son,
But gav'st Him for a world undone;
And freely with the blessed One
Thou givest all.

We lose what on ourselves we spend.
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

The famous cricketer, C. T. Studd, after his conversion, gave away a fortune. He declared, "If Jesus Christ be God and died for me then no sacrifice can be too great for me to make for Him." The gifts which matter most are those which cost us most. Moody used to say, "Give until you feel it, and then keep on giving until you don't feel it."

Giving is like a boomerang. What you give out—a smile, a kind word, sympathy, money, practical help in time of need—will come back to you, sometime, somehow, somewhere. "Give and it shall be given you" (Luke 6 : 38).

MY PERSONAL GOLDEN JUBILEE

IN PENTECOST—Continued.

matter. As the service progressed I realised that I should be baptised, and there and then I went to the vestry, was provided with a robe and followed the Lord through the waters of baptism. I felt the power of God flow through my body and for days was filled with a great joy which had come to me through my step of obedience. Two years later I was staying in a house in Sunderland where a meeting was being held. One of the choruses sung was—

"The Holy Spirit hour by hour, under the precious blood,
Exerts His sanctifying power, under the precious blood."

The words "under the blood" gripped me, and from that moment I sought to live moment by moment under the blood. It was through the persistent pleading of the precious blood I was prepared for the outpouring of the Spirit, which I earnestly began to seek. A few days later in a prayer meeting in a little Pentecostal mission hall the Lord baptised me in the Holy Spirit. I can very truly thank God for this experience, it has been a stay to me throughout my life.

Now at the close of my life my favourite hymn is, "All hail the power of Jesu's name." When at the Jewish school seventy long years ago, I looked with scorn upon the notices on the walls which bore the name of Jesus, now I hail that blessed Name and look forward to the moment when I shall bow before Him and crown Him Lord of all



Conducted by PAUL SERVICE

TWO TALES ABOUT TROUSERS

Hello Boys and Girls,

Have you ever heard of Gipsy Smith, the gipsy boy who became one of the world's greatest evangelists? Well, I am going to tell you two stories about his trousers. You will be tickled to death I know with the first one, and I trust the second will never be forgotten by you.

When Gipsy was a young lad, before he gave his heart to Jesus, he used to do a lot of poaching and thieving, and for this purpose wore a big pair of baggy trousers with enormous pockets. Whatever he stole, whether it was apples from an orchard or rabbits that he had snared, they would all go into his pockets and no one would be any the wiser as to what he was carrying. Well, one day he raided a farmer's hen-house and filled his pockets with eggs. However, the farmer caught him at it and Gipsy took to his heels, but, alas for Gipsy, as he was tearing over the rough ground he tripped and fell. You can imagine how he felt when he picked himself up from the ground with egg yolk running down his legs and his pants filled with smashed shell. I guess he felt worse still when that farmer had finished with him!

But a day came in Gipsy's life when he realised he was a sinner needing a Saviour and he asked Jesus Christ to save him. From then on he was a changed lad—no more stealing or swearing for Gipsy; instead he became a happy follower of Jesus. Now Gipsy had an uncle whom he longed to see saved. Day after day, at every opportunity, Gipsy would drop down on his knees and ask God to save his Uncle Rodney. Then one day his uncle said to him, "Laddie, why is it that the knees of your trousers look so shabby when the rest of your suit is quite tidy?" This was just the opening Gipsy wanted so that he could talk to his uncle about salvation, and he said "Uncle Rodney, I long so much that you

(Continued on page 571)

WORLD RELIGIOUS DIGEST

By F. A. HODGE



Jewish Youths "Deep Interest" in Religion.

An article on religion in the newly released, 559-page "Jewish Year Book" reports that "evidence continues to mount of a widespread and deep interest throughout the United States, particularly among young people."

Known as "The American Jewish Year Book," it covers a broad range of articles on Jewish population data, civic and political status, communal affairs, religion, and Jewish affairs in countries throughout the world.

The book estimates the world's Jewish population at 11,900,000—a slight increase over last year. About 6,000,000 live in North and South America; more than 3,000,000 live in Europe, while Asia has more than 1,750,000. About 600,000 are in Africa and 58,000 in Australia and New Zealand. The Jewish population of the United States was put at 5,200,000.

—Church of God Evangel.

Ceylon Ousts the Gospel.

In Ceylon, Billy Graham's "Hour of Decision" broadcast has been cancelled by the Government, and all other Christian broadcasts are expected to be eliminated by the end of this year. —Moody Monthly.

Gallup Compares Influence of Church in America and Britain.

George Gallup's pollsters, fresh from beating paths across the U.S. and Britain, have come up with some interesting (and alarming) statistics on the influence of religion and the church in the U.S. and Britain.

The pollsters found that church attendance (a Sunday in April) was 51 per cent for the U.S., but only 14 per cent for Britain. Only once had Gallup reported a higher church attendance for the U.S. (59 per cent on Easter Sunday, 1955).

The wide disparity in attendance between Americans and Britons may be the result of their attitudes toward religion. Most Americans (69 per cent) felt the influence of religion was increasing, but 52 per cent of the Britons felt it was decreasing. Can religion answer "most of today's problems"? 81 per cent of the Americans polled thought so, but only 46 per cent of the Britons were of that opinion, while 27 per cent of the Britons passed religion off as "old-fashioned" (as did 7 per cent of the Americans).

—Pentecostal Evangel.

Mobs Burn 46th Protestant Church in Colombia

A mob of fanatics burned the new Evangelical Alliance Mission chapel in the country district of Palmira, Colombia, according to "United Brethren." The building, soon to be dedicated, was the forty-sixth Protestant church or chapel destroyed since 1948.

—Pentecostal Evangel.

ELIM EVENTIDE HOME EASTBOURNE

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

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

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

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 20.2, 26.5, 30.3 metres

321 metres: MEDIUM WAVE

We invite you to tune to Elim "This is Life" programmes at the following times

WEDNESDAY (September 11th)

10.15 to 10.45 p.m.

Speaker: J. Smith (Belfast)

Subject: "Where are we heading for?"

The programme also includes:

Eldad Elim Choir, Guernsey, with Ronald Le Tissier at the organ, featuring:

"The Voice of Rejoicing"; "Spirit Divine"; "Just for Today."

THURSDAY (September 12th)

10.30 to 10.45 p.m.

Speaker: J. J. Morgan (Sparkbrook)

Subject: "God's Great Salvation"

The programme also includes:

The Southport Evangel Temple Choir with A. V. Rimmer at the organ, featuring:

"Marvelous and Wonderful"; "The Lord's my Shepherd."

These programmes broadcast from the Elim Radio Studio, London, and produced by Douglas B. Gray (Announcer)

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.

HITHERTO . . . HENCEFORTH—Continued.

years, from 1907 to 1914, an annual convention was held at Sunderland, and who can tell how much these gatherings meant to those whose hearts were set upon seeking the Lord in the fulness of Pentecost. The Holy Spirit swept through these assemblies, saving, healing and baptising God's waiting and believing children. Sunderland became something of a Mecca in a Pentecostal sense to the Lord's people. At Kilsyth, Bradford, Bournemouth, Bedford, Preston, Tonypany, Swanwick, and London similar gatherings were held from time to time. Spiritual freedom and spontaneous gladness oft-times flowed over these congregations, lifting them into rapturous expression of their joy. Wave after wave of adoration and praise broke upon these Pentecostal worshippers. The fetters of a stiff and sterile form of worship had fallen from them, and they were out in the "large place" with God. Their faces were the index of their experience, for they shone with the light of another world. God was taking a fresh grip of His people. The heavenly sluices were being opened. The tide had turned and was flowing in in a measure unrealised for many a generation. These souls were—

" . . . filled with the mystery.

Touched with the wonder of life and the meaning in everything."

To the Pentecostal people of this country, this is a year of jubilee, the commemoration of a great and glorious act of God, the fiftieth anniversary of the re-birth of a wonderful spiritual force in the life of the Church of God. We should not miss some of the vital lessons of that blessed outpouring. There are times when we view the present through the lens of the past with considerable profit. Surely this is an appropriate season for prayerful reflection. Let us pause to ask ourselves a few heart-searching questions as we look down the vista of those fifty years. Is the Pentecostal vision as strong and clear as it was? In what direction are we moving as a people? Does the Word of God mean as much to us as it did those fifty years ago to them? Is the spirit of sacrifice as great as it was then? Is the supernatural and miraculous power of the Holy Ghost manifest to the same extent as in those days of long ago? We have recently read that excellent book of Mr. Donald Gee's entitled, *The Pentecostal Movement*. The author refers to some large central Pentecostal gatherings in London which some thirty years ago were showing signs of waning power and blessing. In accounting for this obvious decline, in the frankest possible terms, he writes as follows: ". . . the fact of the matter was that the Conventions were fast

becoming less and less Pentecostal in character . . . The exercise of spiritual gifts was never deliberately quenched, but it certainly was not encouraged more through fear of inability to deal with resultant situations than anything else. Their genuine manifestation was gladly welcomed." Let us, therefore, take heed to the apostolic injunction to "quench not the Spirit", lest in seeking the removal of the tares we uproot the wheat.

One of the salient features of those early times was the emphasis on separation—separation from all forms of worldliness, and separation unto Him who had brought His people into such a wealthy place of union with Himself. In that foundation fellowship of Pentecostal believers there existed a joyous readiness to go all the way with their risen Lord and be set apart wholly for Him. It was this that led them to lay their lives upon the altar of a great abandonment to all the requirements of His will. Their eagerness to give themselves wholly to Him was born of His great gift of Himself to them.

That the Pentecostal Movement in this country has had its heart-breaking divisions, we cannot deny. There have been seasons of sharp controversy, and doctrinal disagreement, when perhaps Christian brethren have, for the time being, lost sight of the fact that they were fellow-members of the Body of Christ. Sometimes it has been the clash of personalities which has led to misunderstanding. However, in spite of this the proclamation of the Pentecostal message has resulted in the extension of the borders of the Movement. Wounds have been healed and misunderstanding resolved as the years have passed, and brethren brought into the warm fellowship of the Spirit of God once more. Today, we venture to say, there is a greater and deeper unity among the Pentecostal people of this country than has existed for some time. This augurs well for the future of the work of the Lord.

The fact should not be overlooked that within the past fifty years the world and the Church has been shaken by two devastating wars, which have left deep wounds in the minds of many. If in some directions there has been an ebbing of the tide of spiritual life, may not these two terrible conflicts have been to a certain extent responsible for the changes which have taken place, and the losses which may have been suffered?

It may be that today the Pentecostal Church stands on the threshold of another great downpour of the Spirit of God. The need is, if anything, greater today than it was fifty years ago, since the day of this dispensation is that much nearer its close, and the

(Concluded on page 571)

SIGNS SHALL FOLLOW



“Ye shall receive power

By H. W. GREENWA

SOMEONE HAS SAID that comparisons are odious: it must have been someone whose ego was deflated by an uncomplimentary comparison. They certainly can be odious, but they can also be stimulating and helpful, particularly if we are sensible enough to remedy our shortcomings by honest personal readjustment.

And that having been said we turn to our subject. We have had fifty years of Pentecost. At least, that is what some of our modern historians will be anxious to tell us. There is no doubt that we have heard and shall hear many claims to earlier manifestations, and a great deal about the accomplishments of this aggressive band of pioneers for truth. With Bible in hand we sweep the index finger of the other hand from the phenomena of the twentieth century *glossolalia* to the open page of the second chapter of the Acts of the Apostles and say, “This is that!” We have become very proud of our fight for right; we are the real New Testament Church however we may differ over the initial evidence, or make our way into the differing schools of prophecy relating to the Second Advent of our Lord.

But we can be jolted from our easy complacency by an innocent and irritating little voice which quietly asks, “What is that?” and “What is this?” Our historical telescopes are forthwith polished and focussed on those opening pages of the Acts of the Apostles again. Eager eyes glance from the present to the past and from the past to the present, only to find the comparison becomes unavoidable and somewhat condemning. An unmistakable hallmark deeply stamps that original work of the Spirit in the Early

Church—POWER. Jesus said they would have this (Acts 1:8), and indeed, power they did have, it was the sign that confirmed the genuine character of their experience; it was the source from which all their progress received its impetus.

Now let us pause at this point, for there can be no progress without power, in fact the rate of progress is in direct ratio to the power we have. Progress in the commercial realm depends on the productive power of our machinery; progress in movement depends on the power units driving our transport; progress in world affairs depends on the power of our political economy; and progress in preaching the Gospel depends on the power within the preacher. Human ingenuity in organising evangelistic campaigns must obviously bear some kind of fruit, for the motive is good (Gal. 6:9) and the Word of God cannot return void (Isa. 55:11), but man’s skill is only a poor substitute for the spontaneous upsurging of the Spirit’s power. We cannot overlook the importance of the Holy Ghost and the part He plays in making the preacher’s calling effective. Without His aid the evangelist labours as one who toils with ancient instruments or fights with outdated weapons, but when the Spirit is come a man is transformed, his message is vibrant, his personality is vital, he is able to move men because he himself is moved from above.

There was something rugged and strong in those early Pentecostalists. By some modern standards they might have been frowned upon as crude and lacking in finesse, but they had power, not only in the penetrating presentation of their doctrine but in

er that the Holy Ghost is come upon you" (Acts 1:8).

eld Superintendent).

their ability to endure. See Stephen, full of the Holy Ghost, lift angelic eyes to heaven as the cruel stones battered him to the ground. Listen to Paul's testimony of service; no boasting in sweet deliverance here, only a glorying in the things which make us squeal: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. (Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;) In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities" (2 Cor. 11:23-30). Persecution fell upon the original Pentecostal band like cascades of fire, but it only served to drive them abroad with the message which was bubbling in their hearts, for they went everywhere preaching the Word (Acts 8:4). The power they had received enabled them to scorn suffering and engage in bitter conflict with the forces of unrighteousness.

How far that struggle seems removed from our present-day pin-up parsons and their adoring backslidden congregations is all too apparent. These

products of the democratic era propound popular platitudes for the delectation of parasites who cling to religion because it gives them a comfortable feeling of respectability. Their photos appear in many poses in the press, particularly arranged to cause palpitations among sentimental adolescents. A school-boy howler has it that "An evangelist is one who brings the gossip." That is exactly the danger of much of this popular religion of today. It answers questions without going to the heart of man's real problems; it affords temporary comfort without bringing conviction to sinners who transgress the laws of God.

While the Christian minister has a duty to bring the message that comforts the sorrowing and resolves the difficulties of the perplexed, he also has a responsibility to sting dull consciences into an awareness of danger. He is set as a watchman to warn evil men, not to stir frustrated hearts into a flutter by the wave of his hair or the twist of his facile pen. The stupendous problem of human salvation, arising as it does from the needs of a degenerating society, is far too great ever to try and bypass the tragic issues at stake.

Paul had no desire for the acclamations of men; he knew the peril of empty flattery. Of himself he wrote, "his bodily presence is weak, and his speech contemptible" (2 Cor. 10:10), quoting from the opinions which had gathered around him. Of his preaching he said, "And my speech and my preaching was not with enticing words of man's wisdom" (1 Cor. 2:4). When the people at Lystra would have worshipped the apostles, Paul immediately banned the demonstration as perverted emotion. His ministry was always direct and with no attempt at self-display. It was "in demonstration of the Spirit and of power" (1 Cor. 2:4).

Modern Pentecost has suffered from two main faults: self-seeking and mediocrity. Many who professed to have seen the truth of God's Word on this subject have feared the isolation it brings. They have wanted the ecstasy without the ostracism, and there has been much flirting with antagonistic societies. For some, the ranks of Pentecost have afforded an easy way into the ministry, which has provided in turn a stepping stone to more acceptable and lucrative appointments. They have shuddered at the stigmata and chosen the preferments of a more fashionable church. They went from us because they were not of us. Their hearts were not inspired with the spirit of sacrifice, and base actions followed selfish desires.

But the desire for easy pleasure can also mar the

(Continued on next page)

whole testimony of Pentecost. This is reflected in the slackening of interest in Bible studies and prayer meetings. The spirit of the age has crept into the bones and weakened the effort of a Movement which once hoped for world-wide revival. Perhaps we are suffering from welfare-state-itis, the apathy of a fading race.

Thus we find ourselves becoming more ordinary, more like the comfortable churchianity that settles at ease and snores from cushioned pews. A leading sportsman recently wrote, "I think my approach to religion is roughly that of the average Englishman, respectful without being fanatical." Whatever we do we must keep our old school tie straight. Oh, how farcical it all becomes!

If Pentecost did anything at all, it certainly swept away mediocrity. These early Christians were no ordinary Christians, they were revolutionary and dogmatic, revolutionary to the extent of turning the world upside down and dogmatic enough to trumpet their beliefs in the face of a Judaism stuffed with tradition. An article in *The Daily Telegraph* recently on Communism as a "Power without Ideas" gives the three phases of this remarkable political movement: the **revolutionary** Communism of Lenin, the **dogmatic** Communism of Stalin, and the **non-dogmatic** Communism of a group of oligarchs. The latter stage seems to be the most confusing as it moves into a more democratic atmosphere. Can we detect the same decline in the Church? When the Holy Spirit fell on the Day of Pentecost a revolution occurred which stirred the world around and changed the course of world history. That early zeal with its emphasis on the emotional gave place to a more dogmatic period of dotting i's and crossing t's. Our own age boasts its democratic bias: this is the age of the common man, and the voice of God must be expressed through the popular vote.

If we are going to get back to that early stage of Pentecost we must be prepared for the revolutionary, and it is as well to remember that you cannot turn the world upside down without a great deal of power. The power for the job is the supernatural power of the Holy Spirit. The academy is a wonderful place for students, but revivals come from the flames of a holy fire. It is true that we shall be dubbed fanatical, but it must be a far more heinous sin to falsify truth, as many of our clever theologians have done with their modernism and higher criticism, than it is to outrage decorum. More harm has been done to the Christian Church and the cause of world evangelism by the cold ethics of these modernists than all the bubbings and babblings of a few over-anxious enthusiasts. When a leading psychologist can say that

"The Church of today is like an autumn leaf, dry and dead, but retaining its form and structure," we certainly appreciate the need for the warm vitalising fire of the Holy Ghost. If our enthusiasm attracts the jibe of "emotionalism" then we must accept it as a compliment, at least an emotional being is a live being, the completely unemotional lie quietly beneath their nicely decorated gravestones. Pentecost was an expression of God's own life within His followers: there was warmth, intense feeling, the quickening of the Divine (fire is a symbol of deity in Scripture). This evidence of God's life within the Church was revealed in an ancient city of cold formalism, where a great religion had passed through the refrigeration of legalism, where punctilious regard was given to trivialities and the warm embrace of mercy was flung aside by greedy exploiting religionists. Jerusalem, could there be found a city with a more pressing need for tongues of fire?

"He that cometh after me," cried John, "is mightier than I . . . He shall baptise you with the Holy Ghost, and with fire." In this age of jive and rock 'n roll we are needing that kind of baptism, for it seems from the experience of many who profess to have received the baptism in the Holy Ghost that they have not been baptised in fire but in treacle.

Fifty years of Pentecost. What does it mean? What have we done as we scan our own experience? What does Britain know of this mighty thing? Some of us have not turned our own lives upside down; how can we expect to lead a world revival? We profess to stand for divine healing and grasp for a hottle of aspirins at the slightest twiog of a headache; we profess to stand for the infilling of the Holy Spirit but elbow Him out of our lives by our self-determinism; we profess to a belief in the near advent of the Saviour, but seem more concerned with provisions for the future than with the dying souls of men; we persuade ourselves that we support evangelism and have not even tried to win the soul of our nearest neighbour.

If we can reclaim the robustness of first century Pentecost with its sacrificial emphasis, then there is hope that the movements professing this glorious power will move into a new age of success in winning souls on the grand scale; but we **must** approximate in some measure to that original experience which came down from heaven. We must dismiss the pessimism that has dragged at the feet of so many leaders and catch the exuberance of the released prisoners who rejoiced that they were counted worthy to suffer shame for His name (Acts 5:41); we must adopt the audacity that refuses to acknowledge defeat where

(Continued on page 572)

A Unique Baptismal Service IN BRECON

A Baptismal Service was recently held in Brecon, when nine candidates passed through the water. A unique feature of this service was that it was held in the river Usk, the first time that such a service has been held there in living memory.

Despite the intermittent rain showers, a crowd of nearly three hundred gathered to watch the proceedings, and were addressed by Pastor E. Harford of Hereford who explained the significance of such a testimony.

Cups of tea were provided during the interval in the local Elim Church, and then after an open air witness in the town square, the church was filled beyond capacity for a stirring Rally. Friends from



K. Hathaway (resident Minister) baptising and E. Harford (Minister of Elim Church, Hereford) in boat.

London took part, in addition to testimonies from some of the candidates of the afternoon, before Pastor Harford again ministered the Word.

Since the beginning of the year a number of men and women have surrendered to Christ, some of whom were amongst those baptised, and twelve have been received into membership. We humbly thank God for this evidence of His blessing. —K. J. H.

CHILDREN'S STRIP—Continued.

should become a Christian, I have almost worn out the knees of my trousers praying for you." His uncle was so moved by this that then and there he fell upon his knees and asked God to save him.

So boys and girls don't forget the two stories about Gipsy Smith's trousers, and I trust that you, too, will be so concerned for the people you know who are not saved that you will pray ever so much for them that they will learn to love and serve Jesus.

God bless you,
PAUL.

HITHERTOO . . . HENCEFORTH—Concluded.

age of grace is almost over. Are we not justified in expecting some such glorious climax, excelling in power and glory all that has gone before? Let us set the sails of our faith towards some such glorious hour of consummation, when all the splendid things of the past will be eclipsed in the grandeur of God's great giving of Himself in world-wide revival, when the selfishness and bitterness which now holds so much of mankind in thrall shall be swallowed up in the flood-tide of this great bestowal of the Almighty Lover of the world. If it is true that we are as the poet writes—

"Children of yesterday, heirs of tomorrow"

then how great and glorious must be that heritage which the morrow shall bring.

COMMEMORATION STONE

It was in the year 1907 that the first showers of this "Latter Rain" revival fell upon a small company of the Lord's people, in one of the large towns of Northern England. Rev. A. A. Boddy was at this time the Vicar of the Anglican Church of All Saints', Monkwearmouth. It was to this consecrated man of God that the Holy Ghost came. For some time, in company with other children of God, he had been seeking an enduement of power from on high, but it was not until the latter part of 1907 that the outpouring actually took place. In the Parish Hall, Fulwell Road, might be seen a "deep cut stone near the entrance" commemorative of the glorious baptism of fire then experienced; on which are inscribed the following words:—

SEPTEMBER, 1907
WHEN THE FIRE OF THE LORD FELL IT BURNT UP
THE DEBT



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith
(Minister of Elim Church, Pontardulais)

SUNDAY, September 8th. Luke 15: 1-10.

"This Man receiveth sinners" (v. 2).

Thank God He does! See how many times you can remember His enemies unconsciously speaking the truth concerning the Saviour. These two parables represent the seeking love of God, and man unconscious of his lost estate. Notice how Christ refers to the unrighteousness of the publicans and sinners, and the self-righteousness of the Pharisees and scribes.

Today's topic: Do not always judge a man by the company he keeps (v. 2).

Prayer theme: Pray that He may be known in the "breaking of bread" by every believer today.

MONDAY, September 9th. Luke 15: 11-32.

"Bring forth the best robe" (v. 22).

Here is a spiritual classic which comment could rob of its beauty! Just ponder its meaning, and rejoice in His receiving love. The elder brother is still to be found in our fellowships, and that spirit has often made an outcast of a returning prodigal. Pride, jealousy, anger, malice, and hatred—sins of the spirit are more damnable than even fleshly sins, and so often found in the saints! How He exposed self-righteousness, and hated it.

Today's topic: Better I had never been born than hinder a returning prodigal by the sins mentioned.

Prayer theme: In the light of the reading pray for a restoration of backsliders into our churches.

TUESDAY, September 10th. Luke 16: 1-18.

"God knoweth your hearts" (v. 15).

Stewardship and service for Christ will be severely scrutinised at the Judgment Seat, and the use of material prosperity will not escape judgment. Although the passage is obscure, the principle is plain, that wealth should be the servant and not the master, of man, and that it is possible to transmute material prosperity into spiritual blessings. Faithfulness is the essential quality of every life of service (v. 10), and faithfulness to Him will ensure faithfulness in every other department of our lives.

Today's topic: Do I base my wealth on material or spiritual values?

Prayer theme: Support the prayer meeting tonight, and take a blessing with you to ensure receiving one.

WEDNESDAY, September 11th. Luke 16: 19-31.

"A great gulf fixed" (v. 26).

The spiritual lessons from this passage are unavoidable, and are not easily explained away. This passage refutes many errors, namely, that man can know nothing of the after-life, that death ends all, that man is not conscious after death, that there is no hell, that there is a second chance of salvation, that there is no re-union and recognition after death, and that proof in the person of a returned being would convince people of hell's reality. It does not always follow that a poor man will enter eternal bliss and a rich man eternal damnation, but riches and ruin often go together.

Today's topic: Ponder over this reading and pray for power to witness now.

Prayer theme: Today's reading reminds us of the fate of the sinner; pray for a mighty soul-saving move in our land.

THURSDAY, September 12th. Luke 17: 1-10.

"Increase our faith" (v. 5).

"Increase our love" would have been more appropriate (v. 5; See 1 Cor. 13: 2). Beware of giving offence and taking offence too readily! Even if we exercise faith and charity, and do His will, it is but our duty, for His righteousness, not self-righteousness is ever God's means of blessing.

Today's topic: I am able to "forgive and forget" the sins of others if I have really been forgiven by Him.

Prayer theme: Remember to pray for and support your Bible study tonight.

FRIDAY, September 13th. Luke 17: 11-21.

"But where are the nine?" (v. 17).

Can you detect the note of disappointment in the question of the omniscient Saviour? Notice His adherence to the Law (v. 14). It was a Samaritan, not one of God's people who showed gratitude (v. 16). "In the midst of you" is a better rendering of verse 21, for He is the embodiment of all that the kingdom of God entails. Spiritual "star gazers" often miss that which they seek (v. 20), for working and watching must be our attitude (Acts 1: 11).

Today's topic: Spiritual ingratitude still wounds the heart of the Saviour.

Prayer theme: Missionary enterprise needs constant intercession.

SATURDAY, September 14th. Luke 17: 22-37.

"The one shall be taken, and the other left" (vv. 34-36).

Notice Christ's warning of His absence and crucifixion (vv. 22, 25). Two oft-criticised Old Testament incidents are quoted by Christ, thus giving Divine authentication to them (vv. 27, 32). The sin of indifference and "leaving God out of the picture" are seen as proofs of His near return (vv. 27, 28). How often even believers make sins of legitimate actions by excluding Him. No time for worldly possessions when He intervenes (v. 31). Every aspect of the social order will be interrupted (vv. 34-36).

Today's topic: Shall I be taken or left when Christ comes?

Prayer theme: Remember the week-end services advertised in the ELIM EVANGEL.

SIGNS SHALL FOLLOW—Continued

matters of principle are concerned (Acts 4: 19, 20); we must be prepared for sacrifice in the cause we profess to love so dearly (Acts 4: 34).

Much has been accomplished by modern Pentecost, but a wide field of service lies before us. Let us beware lest in crying for signs we grasp at the spurious and accept claims that have no foundation in fact. Pentecost is a revival not a racket, it is a power that dominates, not a show that nauseates. This is what Luke tells us of that first Church: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42). It was in this atmosphere of steadfastness, fellowship, and intercession that "fear came upon every soul" (Acts 2: 43).

A CALL TO SERVICE

Wanted a qualified school-teacher (male or female) for Southern Rhodesia.

Apply to the Missionary Secretary,
20, Clarence Avenue, Clapham Park, London,
S.W.4.

We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

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

On this special Pentecostal occasion the Youth Page presents two questions for Elim youth . . .

IS THIS THAT?

SEVERAL YEARS AGO I was engaged in a discussion on the subject of water baptism. At the other end of the table was an Anglican Vicar, a staunch evangelical. "Look here," said the Vicar. "I'll give you a book that will convince you I am right."

I read the book. It was written by a Greek scholar who was also an eminent Anglican theologian. Did it shake my confidence in adult baptism by total immersion? Strangely enough it did the very opposite. After reading the book I found myself more firmly convinced than before that baptism by total immersion in water, following repentance of sins, was the practice of the Apostles and the Early Church. But that is not all. The book goes on to deal with the subject of the baptism in the Holy Ghost.

Look at this quotation from the book: "In like manner *baptizo* (the Greek word translated *baptise*) is found to have a great variety of uses in which some deep and lasting effect is produced upon an object." Dr. Axtell, the author, gives examples of the use of this word in the Greek writings of that day. Here are two: when a man was intoxicated, drunken, he was said to be baptised in wine; and similarly, a sunken boat was described as baptised in water. In other words, the man was subjected to the power of the wine, and the ship to the water. In the case of water baptism the candidate declares, in a symbol, that he, being buried with Christ, has put away the life of sin, and in his rising he is born anew through God's regenerating power. He submits himself to the power of the water by being fully immersed.

The Greek scholar now deals with the work of the Holy Ghost in baptism. " 'Baptised with the Holy Ghost' has the same form of expression in Greek

as 'baptised in water' . . . The form of expression indicates that in spiritual baptism the Holy Spirit takes the place of the water, as the 'causa instrumentalis' (see Winer, 'New Testament Grammar', p. 383)." When I read this alongside the illustrations I have quoted in the preceding chapter, the effect of the baptism in the Holy Ghost upon a person was vividly portrayed afresh to me.

What happens when a person is baptised in the Holy Ghost? The Christian is fully immersed in the Holy Ghost's power: fully subjected to Him. Why, some of the onlookers on the day of Pentecost mockingly said, "These men are full of new wine."

Then again, the scholar tells us that the object that was baptised had a deep and lasting effect made upon it, e.g., the word was used for a garment dyed. If this be so in the temporal realm, much more should it apply in the spiritual. The real pentecostal experience does produce a deep and lasting effect upon the person. He is "clothed" (Newberry margin) with Holy Ghost power; same form of expression again, i.e., surrounded, as in the case when a person is immersed.

Now to sum up: Does this suggest that the person who is baptised in the Holy Ghost sits statue-like accepting the mighty experience by faith? A baptism of **power** was the promise for Pentecost. That which was spoken of by the prophet Joel, and demonstrated on the day of Pentecost, was a foundation-shaking experience taking possession of the whole man.

Dr. Axtell said: "All who are baptised into the name of the Lord Jesus Christ should not be satisfied until they are baptised also by the Holy Ghost."

Have you been baptised in the Holy Ghost? Have you experienced His power, and has it produced the deep and lasting effect that baptism is said to produce.

"This is that," said Peter at Pentecost. **Is this** which

you call the baptism in the Holy Ghost **that** which was experienced at Pentecost? We must be sure that what we have described as our baptism in the Holy Ghost is truly so. We must be sure that we have been so completely overpowered by the Holy Ghost that we can never be the same persons again. The description given to the disciples as "Men filled with the Holy Ghost" has a ring of power and stability about it. These were no ordinary people. They were

peculiar in a worth-while way ; and so should be the pentecostal people of today.

Let us stand still for a moment, Elim youth. Consider your place in God's kingdom, not only as His representative midst an unbelieving world, but as an advertisement of Pentecost fifty years after its latter day revival. Do not be satisfied with anything less than **that** which was experienced by those of the Early Church, then you can reply : **This IS That.**

IS THAT ALL?

Fifty years ago, our fathers tell us, a revival of Pentecost came to our land. Simultaneously, yet independently it seems, such revivals occurred in many other parts of the world. Allowing a safe margin for unintentional exaggeration, events are often grander in retrospect, there is sufficient evidence to prove that remarkable manifestations of supernatural power were witnessed by a larger number of people than is the case today. These acts of God were not only operative in the miraculous healing of sick people, but through the other Gifts of the Holy Ghost.

What does Pentecost mean to you? Does it mean the baptism in the Holy Ghost? If so, you are looking in the right direction, but to what extent is your vision? We seek the baptism in the Holy Ghost for His power to witness and work for our Master, and we are further enabled to worship God with a freedom which is a delight to experience. We may boldly assert that **THIS** which we have **IS THAT** which was promised, but instead of taking our ease we should turn to the Scriptures with the enquiry, **IS THAT ALL?** This is not, by any means, a reflection on the **day** of Pentecost, but rather an incentive to pursue the benefits for the Church which should follow on after Pentecost, as set out in I Corinthians, chapters 12, 13, and 14.

Do not allow yourself to be persuaded that there is nothing further for you after that one experience with the Holy Ghost. The disciples followed on steadfastly in the teaching given to them by the apostles. This is a characteristic which is a basic element of progress in any sphere, but especially that of the Church. Today, this characteristic is much more difficult to find amongst modern youth, and as Christians we should be careful to avoid this pitfall. "I'm easy," "I couldn't care less," "Do as you please," are the escape roads for many by which they seek to avoid the challenge of sterling worth. Do not give up your seeking if what you desire does not come

easily ; try, try, and try again. The Scripture has many words to offer for this attitude to life ; fight, occupy, stand up, be diligent, be vigilant, strive, resist, run, watch, are Bible fighting words in relation to spiritual experiences.

How are you to receive God's best for you? In which way will you find yourself at the summit of a spiritual Everest? How are the Gifts of the Holy Ghost to you as a member of the Church, obtained? Here is the answer in I Corinthians 12 : 31 (margin): **Desire earnestly.** This is the only way for you to demonstrate the Pentecostal experience for your Christian friends to see that we have something in Pentecost which they should also possess. We cannot rely on the testimonies of our fathers as the answer to the questions of today. What our fathers had must be seen in us now.

Desire earnestly, said the apostle in chapter 12. He then went on to write the illustrious chapter on Love. At the beginning of chapter 14 he is back again with the Gifts of the Holy Ghost : Desire earnestly, he again commands the Corinthians in the very first verse.

How can I impress upon you, my friend, the importance of desiring earnestly, seeking God with an inextinguishable passion, for the finest of the Gifts of the Holy Ghost. You are surely aware of the need? The youth of today must replace those who now exercise these Gifts, and the time will soon be here when the responsibility will fall on your shoulders. Now is your opportunity to seek God. Let me remind you of the Gifts the Holy Ghost makes available to you : The Word of Wisdom, The Word of Knowledge, Faith, Gifts of Healing, The Working of Miracles, Prophecy, The Discerning of Spirits, Divers kinds of Tongues, and The Interpretation of Tongues.

If you are to receive these Gifts you must steadfastly desire them with an earnestness that will reach out to the heart of God.

COMING EVENTS

(Please pray for these services)

BALLYMONEY, N.I. Sept. 21-29. Elim Tabernacle, Edward Street. Revival and Divine Healing Campaign conducted by Jack Nelson (Portadown). Week-nights (except Thurs.) 8 p.m. After Church Rallies, Suns. 7.45 in Y.M.C.A., Church Street.

BANBURY. Sept. 8. Elim Church, Newlands. Special visit of W. Millington (Dean of I.B.T.L.) 11 and 6.30. Convener: David Thomas.

Sept. 22. Harvest Thanksgiving 6.30. Speaker: Mr. P. Stormont (Weoley Castle). Convener: David Thomas.

BIRMINGHAM. Sept. 7. Elim Church, Graham Street. Birmingham Youth Rally. Sat. 7. Guest speaker: George Canty (Gloucester). Singing by Kidderminster Octette and Birmingham Youth Choir. Convener: David J. Ayling (Youth Commissioner).

BIRMINGHAM (Yardley). Sept. 14-16. Elim Church, Broadstone Road. Church Anniversary Services: Sat., 7.30; Sun. 11 and 6.30; Mon. 7.45. Guest Speaker: E. H. Cole, Swansea. Supported by Kidderminster Choir on Sat. Presbytery support welcome. 15a bus from city passes road. Convener: B. H. Hartwell.

BRITON FERRY. Sept. 14-18. Elim Church, Old Road. Annual Convention. Sun. 11 and 6.15. Week-nights 7. Speakers: W. J. Allen (Warrington). Idris Davies (Ammanford) and Raymond Rees (Cwmwrch). Items by Neath Elim Choir. Convener: A. Whitall.

CHICHESTER. Sept. 12-22. The Assembly Rooms, North Street. Revival and Divine Healing Campaign conducted by V. J. Walker (Worthing) and Party. Supported by Ministers of the Sussex Presbytery and J. McBurney (London).

CLAPHAM. Sept. 15. Elim Central Church, Clapham Crescent, S.W.4. Farewell Service of F. A. Hodge, 6.30. Special speaker: C. J. E. Kingston (Dist. Supt.). Convener: J. Hywel Davies.

Sept. 19. Induction of New Minister. J. Craig-Kennedy (President-Elect), 7.30 Service conducted by C. J. E. Kingston, assisted by other London ministers

COLERAINE, N.I. Sept. 26. Elim Church, Killowen St. Special visit of Jack Nelson (Portadown). 8 p.m.

DUMFRIES. Aug. 31-Sept. 17. Elim Church, Queen Street. Bible Campaign: "The Creation." Suns. 11 and 6.30. Week-nights, 7.30 (except Mon. and Fri.). Speaker: W. George

DUDLEY. Sept. 14-16. Elim Church, North Street. Special speaker: I. Moore (Yeovil). Convener: G. Jones (resident Minister). Mon. 7.30, "The Life Divine" sacred cantata, rendered by "The Gospel Singers."

Sept. 21-23. Harvest Thanksgiving Services. Sat. and Sun., Speaker: G. Jones. Mon. 7.30. Speaker: J. Frame (Smethwick).

EALING. Sept. 14-21. Elim Church, Northfield Avenue. Special Evangelistic Youth Week. Sats. 7. Mon-Thurs. 7.30. Special speaker: I. Wynne Lewis. Each evening supported by a varied team of young people.

GREENOCK. Sept. 14, 15. Elim Church, Belleville Street. Visit of American team. Sat. 7.30. Sun. 11 and 6.30. Revs. Merril Dunlop, pianist, organist, composer of Gospel music; J. Malloy Owen, preacher; R. K. Gibbons, soloist.

GREENOCK. Sept. 21. Elim Church, Belleville Street. Two Scottish Presbytery Rallies, 3.30 and 7. Speakers: A. J. K. Magee and Richard Lighton. Refreshments provided between the services.

GUERNSEY (Delancey). Sept. 2-12. Elim Church, Delancey Lane. Revival and Divine Healing Crusade. Week-nights 7.45. Thurs. 3 and 7.45. Sun. 3 and 6.30, followed by After Church Rally at 8 in the Stoneworkers' Hall, St. Sampson's Bridge. Conducted by W. R. Jones and Party.

HULL. Sept. 14-19. City Temple, Hesse Road. Annual Convention. Sun. 10.45 and 6.30. Week-nights 7.30. Speakers: L. E. Lambert and W. J. Maybin. Convener: H. Palliser.

MOUNTAIN ASH. Sept. 21-26. Elim Church, Knight Street. Annual Convention Services. Sat. 7. Sun. 11, 6 and 7.30. Mon. to Thurs. 7.15. Speakers: Ron Jones (Bristol), R. D. Bradley (Neath). Convener: William J. Maybin.

SALFORD (Manchester). Sept. 14-16; 21-23. Elim Church, Nursery Street, Pendleton. Annual Convention Services. Sat. 7. Sun. 11 and 6.30. Mon. 16. Missionary Rally, 7.30. Mon. 23. Water Baptismal Service, 7.30. Speakers: S. Beresford (Blackburn). L. P. Cowdery (B'm'm). J. Williams (S. Rhodesia, S. Africa). Supported by Presbytery Churches. Convener: A. Brooks.

SILVERDALE. Sept. 8-15. Community Centre. Evangelistic Crusade. Sun. 8. Week-nights 7.30 (except Friday). Sat. 14. Youth Rally, 7.30. Campaigner: David D. J. Ayling.

ST. PETER PORT, Guernsey. Sept. 14-19. Eldad Elim Church, Union Street, "Coming-of-Age" Celebrations. Sat. 7.30. Sun. 11 and 6.30. Mon. to Wed. 7.30. Guest speaker: Samuel Gorman. Convener: James F. Hardman.

TONYPANDY. Sept. 7-12. Elim Temple, Miskin Road. Annual Convention. Sat. 7.15. Sun. 11, 6 and 7.45. Mon. to Thurs. 7.15. Speakers include J. Atkinson (London). Convener: T. J. Broomhall.

WELLS, Somerset. Sept. 29. Harvest Festival Services. Special speaker: W. N. Brambleby.

WESTCLIFF-ON-SEA. Sept. 7-12. Annual Convention. Sat. Baptist Church, London Road, 3.30 and 6.45. Sun. 11 and 6.30. Mon-Thurs. 7.30. Elim Church, Westborough Rd. Speakers: J. C. Kennedy (President-Elect) and Samuel Thompson, B.Com. A.C.C.S. (Birmingham). Convener: G. Backhouse. (Sat. cups of tea provided between services).

WOOD GREEN. Sept. 15. Elim Church, Russell Road (off Bowes Road), Palmers Green, N.13. Special visit of London Crusader Choir., 6.30. Speaker: D. B. Gray.

SUNNY BLUNDELL TOUR

Sept. 7-12, Swindon. 14-19, Bath. 21-29, Oxford.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

Sept. 15, Falmouth. 21 Sept.-6 Oct., Penzance.

MISSIONARY TOUR

Mrs. W. N. Hawley, Elim missionary on furlough from South Africa, will visit the following churches:

Sept. 8, Nuncaton. 10, Blackheath. 11, Weoley Castle. 12, Langley. 14, Winson Green. 15, Graham Street. 17, Erdington. 18, Dudley. 19, Tamworth. 21-22, Sparkbrook. 24, Yardley. 25, Great Barr. 26, Old Hill. 28-29, Kingstanding

BRITISH PENTECOSTAL FELLOWSHIP

AUTUMN RALLY

in

BLOOMSBURY CENTRAL BAPTIST CHURCH

Shaftesbury Avenue, W.C.2

(Near Tottenham Court Road Underground)

on

Saturday, 14th September at 3.30 and 6.30 p.m.

Afternoon:

Chairman: J. ATKINSON (Elim)

Speaker: JOHN FRENCH

(The well-known converted West End actor)

Singing by the Apostolic Group

Testimony by a member of the U.A.F.C.

Evening:

Chairman: W. T. H. RICHARDS (A.o.G.)

Speaker: D. T. Williams (Apostolic)

Singing by MARIE HAMILTON (Elim)

Testimony by Missionary from S.E.S.

YOU are especially welcome to have fellowship with us during these two grand services. The sick will be prayed for during the evening meeting.

CLASSIFIED ADVERTISEMENTS

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

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.

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).

BIRTHS

Britton.—On August 13th, to Mr. and Mrs. John Britton, Crusaders of Elim Church, Leyton; God's gift of a son, Ian Royston.

Mullan.—On June 30th, to Joyce and John Mullan, of Kingstanding; God's gift of a son, Paul Christopher.

DEDICATION

Lloyd.—On March 5th, to Sheila (née Stevens) and John Lloyd; God's gracious gift of a daughter, Ruth Sharon. Dedicated on August 18th by Pastor Edward G. Barker, at Elim Church, Llanelly. C.584

MARRIAGES

Mosman Peglar.—On July 20th, at Methodist Central Church; William Mosman to Doreen Peglar. Officiating ministers: A West and F. Shadlock.

Reekie Holmes.—On August 10th, at Elim Church, East Ham; Alexander Gowans Reekie to Joyce Brenda Holmes. Officiating minister: Frank Shadlock.

Roberts Parker.—On August 31st, at Elim Central Church, Clapham; Raymond Paul Roberts to Ann Elizabeth Parker; both members of Elim Church, Finchley. Officiating minister: C. R. Younger (Finchley). C.581

Sutherland Parry.—On August 16th, at Elim Church, Liverpool; Charles Alistair Sutherland to Joan Parry. Officiating minister: J. Tetchner.

WITH CHRIST

Arnold.—On August 17th, George Arnold, aged 84, originally of Hornsey. Funeral in Hove conducted by John J. Way, resident minister.

Emery.—On August 8th, Mrs. Emery (Matthewstown). Funeral conducted by William J. D. Maybin, resident minister. "At rest."

Evans.—On August 10th, Mrs. Evans, beloved member of Elim Church, Mountain Ash. Funeral conducted by William J. D. Maybin, resident minister. "Until He come."

Jones.—On August 15th, Carl Jones, aged 15 months. Funeral conducted by T. W. Walker, resident minister. "Safe in the arms of Jesus."

Waltham.—On August 23rd at 42, Ferry Road, Scunthorpe, Annie Waltham, aged 88 years, beloved mother of Mrs. G. Kirk. Funeral conducted by A. J. Chuter, resident minister.

TRAINING COURSE IN FOUR LESSONS

on

PERSONAL EVANGELISM

By Charles J. E. Kingston

Sept. 9, 16, 23, Elim Church, Thornton H'th, 7.30 p.m.	
" 10, 17, 24, " Wimbleton, "	
" 11, 18, 25, " Coulsdon, "	
" 12, 19, 26, " Clapham, "	
" 13, 20, 27, " Kingston, "	

First lesson was last week.

STUDY YOUR BIBLE

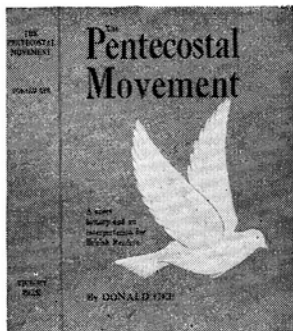
with the—

Elim Bible Correspondence School

write for particulars to the

Secretary, E.B.C.C.S., Elim Woodlands,
Clarence Avenue, Clapham, London, S.W.4.

Books of Great Interest to Pentecostal Readers



THE PENTECOSTAL MOVEMENT, by Donald Gee.

Enlarged edition which includes the History of the War Years..

Price 7/6 net (by post 8/4).

WHAT MEANETH THIS? by Carl Brumback.

A Pentecostal answer to a Pentecostal question.

Price 7/6 net (by post 8/4).

SMITH WIGGLESWORTH, Apostle of Faith, by Stanley H. Frodsham.

Price 7/6 net (by post 8/4).

These books can be purchased from your church bookstall or direct from—

From **ELIM PUBLISHING CO. LTD., CLAPHAM CRESCENT, LONDON, S.W.4.**

Printed and published by Elim Publishing Company, Limited, Clapham Crescent, London, S.W.4
Wholesale Trade Agents: Messrs. Horace Marshall & Son, Temple House, Temple Avenue, London, E.C.4