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The

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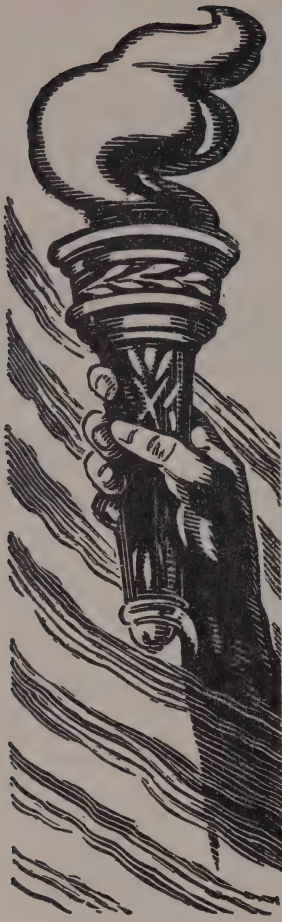
WIND OF PENTECOST

*Blow on, thou mighty Wind !
The cloven tongues descending,
Fanned by thy dewy breath, shall blaze and burn,
A sacred flame unending;
Soon shall the fire behold
Vile earth transformed to fine wrought gold;
Therefore, thou mighty Wind, blow on.*

*Blow on, thou mighty Wind,
And waft to realms unbounded
The notes of faith and hope and tender love
The gospel-trump hath sounded.
Those sweetly piercing tones,
That charm all woes and tears and groans,
Through earth and sea and sky
Upon thy rushing wings shall fly:
Therefore, thou mighty Wind, blow on.*

*Blow on, thou mighty Wind,
On hearts contrite and broken,
And bring in quickening power the gracious words
That Jesus' lips have spoken.
Then love shall reign below,
And joy the whole wide world o'erflow:
Therefore, thou mighty Wind, blow on.*

SPECIAL WHITSUN NUMBER



ENERGISED TO

EVANGELISE

By W. G. Hathaway, D.D., F.R.G.S.

THE WITNESS OF THE SPIRIT

From the dawn of that pentecostal day there came with the descent of the Spirit the positiveness of the *indwelling* Christ, not now in heaven alone but living within them. There was a certainty about their experience brought to them by the Spirit so that all their hopes and fears vanished in the triumphant testimony that Christ had risen from the dead, had ascended to heaven, and now in the descent of the Spirit had taken possession of them. Paul, in the epistle to the Romans, makes it clear when he writes: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Without the witness of the Spirit to our hearts there is no clear appreciation of this glorious fact. With it there is serenity in its certainty. Then second there is

THE PRESENCE OF THE SPIRIT

We need the presence of the Spirit as an abiding consciousness of God. Only the Spirit Himself can make this real to us. If we are to live in the Spirit and walk in the Spirit in order to fulfil our role as disciples of the Master, it is essential that we know, daily and hourly, the presence of the Holy Ghost. We cannot live the Christian life or ever hope to please God without Him. As the hymn writer indicates

"And every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone."

He is the Holy Spirit of God, the Spirit of holiness. He sanctifies by His presence; He stills the turbulent heart; He quells our needless fears; He satiates our spirit with the love of God. Paul tells us that the Spirit is life. We have no life without Him. We are born of the Spirit and quickened by

MANY misconceptions have arisen in the minds of believers concerning the personal and individual reception of the Holy Spirit. To know the truth will set us free from fanciful follies and get us grounded on the rock of Divine truth.

God had a fourfold purpose in sending the Holy Spirit on the day of Pentecost. The descent of that dynamic energy from the throne was the beginning of the outworking of a Divinely conceived plan, which was to be perpetuated throughout the Christian dispensation.

No one could receive the Holy Spirit in His fullness until the perfect Man made His perfect atonement and ascended to the throne, there to receive from the Father the promise of the Father and then to pour out upon the trembling disciples the dynamic of Divine heavenly energy in no less a quality and quantity than the person of the Holy Ghost, the third person of the Blessed Trinity.

The first part of this fourfold purpose in the descent of the Spirit was that believers might have

the Spirit. We are washed, sanctified, justified in the name of Jesus and by the Spirit of God. There is no condemnation to those who walk after the Spirit. The law and life of the Spirit set us free from the law and power of sin and death. Jesus said He would abide with us for ever. So the presence of the Spirit is as essential to a full-orbed Christian life as breath is to a new-born infant. Thirdly we have

THE TESTIMONY OF THE SPIRIT

He is the Comforter—the second one, for Jesus said “I will not leave you comfortless. . . . I will send you *another* Comforter.” Jesus was the first, the Holy Spirit takes His place as “another Comforter.” This explains why He is called the Spirit of Christ. In the place of Jesus He is to be to believers the Teacher (“He shall teach you all things”); the Remembrancer (“bring all things to your remembrance”); the Testifier of Jesus (“He shall testify of Me”); the Guide to the truth (“He will guide you into all truth”); and the Glorifier of Jesus (“He shall glorify Me”).

To the world He will be the Reprover and Convicter of sin because they believe not on Jesus; the Convincer of righteousness and of judgment because Jesus has ascended again to the Father and because the prince of this world is judged by the Cross. How important to the believer are these vital operations in the testimony of the Spirit in our Christian experience and in our Christian work. Then finally we have

THE WITNESS OF THE SPIRIT

Notice that here we have not the testimony of the Spirit *to* us, but His witness *through* us. Jesus said: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.” By this “coming upon” of the Holy Spirit which we know as the baptism of the Spirit we are *energised to evangelise*. The supreme purpose of the pentecostal baptism is that we are charged with the energy of God to do the work of God. We are redeemed to redeem others. We are saved to save others. We are not fulfilling the purpose for which we were saved unless we are engaged in some way in the task of reaching others with the message of Jesus. If you are filled with the Holy Spirit you will be filled with an irresistible urge to evangelise. Pentecost was never given to make saints who were shut in the upper room to enjoy the glory of their experience. When they were filled they were thrust out from the upper room by an irresistible urge to tell Jerusalem of Jesus, His resurrection, His ascen-

sion, and His glorious gift of the Spirit. As Peter declared, “Therefore being by the right hand of God exalted . . . He hath shed forth this, which ye now see and hear.” There was no restraining those disciples because they were filled with God’s power to witness of Jesus. It was Jesus Himself who said of this experience: “He shall testify of Me: and ye also shall bear witness.” They were, by the Spirit’s power, to be energised to evangelise.

Only by a full realisation that every believer who is filled with the Spirit is anointed to preach the good tidings as was Jesus can we enter into full discipleship with Him. We cannot hide behind the evangelists or the pastors and comfort ourselves that they are doing the work. We are witnesses, every one of us, and the Holy Spirit Himself aids us in this task; nay, more than that, it is His witness through us. He wants our hands to do, our feet to walk, our lips to speak, our hearts to burn with love, our eyes to see, and our human spirits to be impassioned with His desire to tell to others as others told to us the love of Jesus. If we think for a moment we shall soon realise that each one of us was saved by the efforts of another. So others will be reached with our efforts in the power of the Spirit. The early disciples, when persecuted in Jerusalem, “went everywhere preaching the word” or, if you like it better, “telling about Jesus.” So we too, in this pleasure-loving, sin-cursed, God-forsaking, Christ-rejecting twentieth century, are charged with the task of witnessing to a lost generation of the love of God, and to accomplish this task we are energised to evangelise by the Holy Spirit Himself, who is sent from the throne by the Lord Jesus for that particular purpose.

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SHORT WAVE : 20.2, 26.3, 32.5 metres

WEDNESDAY, MAY 20th, 1959, at 10.15 p.m.

Recorded extracts from the

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in the

ROYAL ALBERT HALL, LONDON

Those taking part include :

Rev. E. J. Phillips (President)

Rev. J. Hywel Davies (National Youth Director)

Massed choirs and London Crusader Choir

conducted by Rev. Douglas B. Gray

Ronald F. Cooper (organ) Geoff Cooper (piano)

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EDITORIAL

A DAY TO BE REMEMBERED

DAWN breaks over the Judæan hills, heralding another day of anxious waiting for the little band of eager disciples. These days of waiting have drawn them so close to one another, fired with the same vision, gripped with the same purpose—the awaited promise of the Father.

Then suddenly there is a stir, and upon the startled company there breaks a flood of strange phenomena, a pentecostal gale, living tongues of fire and a veritable babel of new sounds. Sight, sense and hearing are stormed and the atmosphere is electric.

Closed doors can hold them no longer—the upper room is too small for this mighty outpouring—and soon the street below is filled with a startled populace, agog with this latest news. All kinds of rumours take shape. Some say they are drunk (and so they are of course, but not with the intoxicants of this world, but with that of heaven); others deny this; yet none can explain the mystery of these simple Galileans who are now speaking fluently in a score of languages and dialects they have never been taught.

What a day it is—a day to be remembered throughout the long history of the Church. Well may the powers that be tremble in their shoes, for this effusion spells the death-knell of their dominion. Rome with its mighty empire will pass, and within a few short years Jerusalem will be destroyed, but from this beginning all the world will hear, and countless millions embrace, the message these disciples are now teaching with a strange new power.

Two thousand years have passed—years in which there has ever been a remembrance of that day on which the Church was born. Yet what a contrast between that day and this! Then the startled on-lookers awaited each new development with bated breath, while their enemies were ever fearful of where this thing would end. “They have turned the world upside down,” they cried in dismay as they saw their cherished scheme of things tumbling to ruin under the mighty winds of Pentecost. Today, in general, the world knows only too well what to expect from the Church—pious platitudes, and a watered-down, ineffectual creed. Too often the Church bears more resemblance to the religious world of the scribes and Pharisees, with their vested interests in the *status quo* and their emphasis on

form and ceremony, than to the vibrant, dynamic enthusiasm of the disciples. How embarrassing Whitsun must be to many of them; how glorious it is to those of us who have experienced that same thrill, have felt that same strange power filling all our being and leading us into new delights of devotion and new boldness and confidence in witness and service.

Oh for a fresh breath of that pentecostal breeze to stir us all again, to fire the Church as a whole and send her forth on the last great mission to reach the lost before Jesus comes! Some may say that Pentecost can never be repeated—that it was a once-for-all experience in the life of the Church. So then was Calvary, and Christ’s great work of reconciliation; yet down through the ages, wherever the truth has been proclaimed, men have entered into the same blessed experience as did the dying thief, the Ethiopian eunuch and the Philippian jailer, individually appropriating the blessings now made freely available. So too with the blessings of Pentecost, and with this added blessing that no ten days’ delay need be yours, no tarrying for the promise, for “the promise is unto you, and . . . as many as the Lord our God shall call.”

What does Pentecost and Whitsun mean to you? Is it just another holiday, a time maybe of convention blessings? Have you been filled with the Spirit, baptised, immersed, endued and empowered? If not, then obey the scripture which says “Ask, and ye shall receive,” and enter this Whitsuntide into the fulness God has promised—the wondrous power, the unspeakable joy, the ecstatic devotion and attesting signs which God first of all bestowed on that *day to be remembered*.

THE ELIM EVANGEL

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Reaching the unreached

Efforts are being successfully launched by the U.F.M. to reach those hitherto untouched by the Gospel. In New Guinea a Bible school has been opened for training the nationals. At least 450 languages are in use in New Guinea. Some savages have never before seen white people. Mountain ranges have to be scaled to reach some of these tribes. When stations are opened they are maintained where possible by air-lift supplies.

In Brazil advances are being made to reach remote tribes, among them being the Altoai, the Yawa and the Katwena Indians of northern Brazil. In some cases the advances are being made by converted Indians of other tribes.

Yes! It still is the urge of the soldiers of the Cross to fight on against overwhelming odds—

*"Till each remotest nation
Has learned Messiah's name."*

Communism and the churches

The Central Committee of the Communist Party in Russia, through its newspaper, is again attacking the churches and their policy of evangelism. They refer to the activities of the churches in winning young people and training their members for evangelism, and their application of new methods used in reaching the young people. Then comes the attack. Party members are told they must not attend religious festivals, get married in church or have their children baptised, and that they should break away from such religious prejudice.

So the leopard never changes his spots, except to leap from one spot to another to spy out his prey or to attack from a new angle. Undoubtedly the Christian Church in Russia is awake and alert to its responsibilities and its opportunities. The tacit admission that the Church is attracting young people is an admission also that these folk are turning to the Christian faith to satisfy, whereas Marxism or Leninism can never satisfy. We understand that evangelical Christians in Russia are on the increase.

Leprosy

It is estimated that there are twelve to fifteen million lepers still suffering throughout the world. This claim is made by the French lawyer Raoul Follereau, who has dedicated his life to the battle against leprosy. His plea is "Give me two bombers." He says he has calculated that for the price of one large military plane all those suffering from leprosy throughout the entire world could be given treatment.

To think of all the wastage of men, materials and money on diabolical weapons designed to destroy the lives of human beings while millions of people—the outcasts and the dying—are forgotten in the

mad race to national or racial supremacy.

Oh for a wave of sanity to spread over the world on this seemingly senseless slaughter of humans while already half the population of the world is in dire need of physical help from sources which can help but are hamstringing by the lack of funds—funds which are being wasted on this curse of war. Only when the peace promised by the Prince of Peace holds sway over the far-flung dominions of His universal kingdom shall "man to man, the world o'er, brothers be for a' that" and we shall begin to see the outworking of this God-given hope. Meanwhile we must work while the daylight lingers, for brightly above the horizon beams the bright Star of Morning—full of hope and promise for the future when the King comes.

China and the churches

Reports reaching the outside world from Communist China show that a determined effort is being made to subjugate the Christian Church to the state. No one may teach or preach except those registered with the Central Committee, and no services, prayers or Bible teaching may be carried out except in regular church buildings. All churches are being united into one organisation and overlapping of denominations is obviated. As a result 200 churches in Shanghai are reduced to twelve. Attendance, even on Sundays, must not be allowed to interfere with work. Pastors are being forced to work in factories, the younger ones being posted to farms. It is also reported that the constant tension and fear of doing or saying something wrong is wearing the Christians out. Protestant congregations have had to surrender their funds and properties on a large scale.

Well, this is the red hand of Red China all right. Almost half the population of Asia, and about a quarter of the population of the world, lies under the political control of this anti-Christian beast. It certainly savours of the mark of the beast. How we should pray for the Christians in China just now.

Hong Kong

The Crown Colony of Hong Kong has an area of 391 square miles and a population of over 3,000,000. Of the population, between 700,000 and 800,000 are Chinese refugees. About 65,000 squatters live on rooftops of apartment buildings and homes. A number of missions are working to meet this great challenge. The Oriental Missionary Society has undertaken the unique ministry of having children's meetings on the rooftops.

A reminder of the days of the beginning of Dr. Barnardo's work among the homeless boys and girls sleeping on London's rooftops.

Africa

One out of every three Africans is Moslem. This makes a total for the continent

of about 65,000,000 to 70,000,000. There are possibly 30,000,000 Christians, counting all groups that profess any relationship to Christianity. There are about 12,000,000 included in the Protestant Christian community.

What a challenge to the Christian Church, and what an opportunity for evangelism of these vast multitudes for Christ.

Uruguay

Uruguay has at present 100 Mormon missionaries, a number which almost equals the evangelical staff of foreign and national workers.

We could better call them "subversionaries" instead of missionaries. Their converts are neither extroverts nor introverts, they are "subverts"—subverted to error of the first magnitude. For choice, give me the angel Gabriel with his annunciation to Mary about the Babe rather than Mormon with his announcement about golden plates.

Reincarnation

Reincarnation of the slain cult leader Krishna Venta is predicted by his followers. The self-styled "Messiah" was killed on December 10th in an explosion at the cult headquarters in a wooded canyon near Los Angeles. Evangelical Press News Service reports that the slain "Christ" (as he was called by about 100 followers) was really Francis Pencovic, once a boiler maker in Berkeley, who had a police record dating back to 1941.

Another case where we could have said "Well, we told you so!" In order not to lose them, when they die they reincarnate them.

67,000,000 Scriptures

In the past five years the American Bible Society has distributed approximately 67,500,000 copies of the Holy Scriptures, an average of 13,500,000 per year, it was disclosed at the annual meeting of the society's advisory council. Gospels, Testaments and complete Bibles were distributed in 270 languages in foreign lands as well as within the United States.

They should get a few converts from that effort.

East Germany

Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and death notices.

If they cannot stamp everybody and everything with the mark of the beast, at least they are determined if possible to eliminate the mark of Christ.

Bible villages discovered intact

It was reported recently that Dr. Nelson Glueck, noted biblical archaeologist, has discovered several Judean kingdom villages, two of which are virtually intact. Israel's Negev Desert has been uncovered to reveal these villages after 2,500 to 3,000 years.

Again the spade confirms the Scriptures in bringing to light records of the past civilisations in this biblical area.

Colombia

The Gospel is again on the air in Colombia after five years, according to SENDA evangelical news service in San Jose, Costa Rica.

Well, that's fresh air, anyway!

The President visits Scotland

By Rev. Richard Lighton (Coatbridge)

THE ministers and laymen of the Scottish Presbytery were privileged to have the President, Pastor E. J. Phillips, attending their March business meeting, held in the Elim Church, Glasgow. After a very appropriate welcome given by Pastor W. Hilliard (Scottish Superintendent) to Mr. Phillips, the President preached a fearless address from the text "And the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light." I wished all our ministers and members could have been able to hear such a heart-searching and instructive message. Reference was made to certain sects which teach erroneous doctrines. Children of this world, in darkness, and yet in their generation wiser than the children of light in so far as the methods they adopt to propagate their soul-destroying doctrines, are reaching the public quicker and more effectively than the professing Christian Church, which has the glorious message of the Gospel and the only one which can eternally save. Consideration of the principles they employ to get across their message is good, and some of these should be adopted by every professing Christian. Jehovah's Witnesses emphasise the importance of personal contact by their door-to-door visitation, and present their message with the firm conviction that their teaching is the only one which is right. The children of light need the same zeal and to express the same conviction, for we are the only ones with the right message. Observation was made of the faithfulness of Roman Catholics to their own church; we can certainly follow this example. Mention was made of the emphasis of Seventh Day Adventists upon prophetic teaching. Mr. Phillips urged that our ministers preach more about the second coming of Christ. Note was made of the stress this group puts on the teaching of tithing. Again we were exhorted to teach this scriptural principle even more in our churches. Mormons are certainly children of the darkness, and yet wiser in some respects than the children of the light when one considers the sacrifices they willingly make for their faith. We were called upon to sacrifice and reminded that the early Christians counted it a joy to be found worthy to suffer for His name. The truth that we had been called to blood, sweat and tears was rightly brought home to our hearts. Vision,

enthusiasm and sacrifice must be seen in the life of the minister before it can be expected that the church members are going to co-operate in this great ministry of reconciliation. Following the address we spent the remainder of the morning session in prayer.

Gales were blowing outside when the evening rally commenced in the Glasgow church, but from the beginning everyone seemed very keen to welcome the President on this his first visit to minister at a Scottish Presbytery rally. Pastor Kelly (minister of the Glasgow church) ably convened the meeting. The Youth Commissioner, Pastor Richard Lighton, opened in prayer, and Pastor Hilliard, the Scottish Superintendent, read the Scriptures. The new minister at the Kirkintilloch church, Pastor John Seaman, was introduced and welcomed to the presbytery. The supporting churches contributed various items and then Mr. Phillips ministered the Word from Isaiah 35: "The reign of Christ." Space does not permit me to record how wonderfully Mr. Phillips preached about the reign of Christ upon the earth in the days that are to come and about the blessedness of the reign of Christ now, in a spiritual sense, in the life of the believer. Introducing Mr. Phillips, Mr. Kelly said: "We hear mention of the gifts of evangelists, pastors, teachers, etc., but it must not be forgotten that God has also given gifts of governments. A truer description of Mr. Phillips I have never heard. Elim is indebted to Mr. Phillips for his consecrated administrative abilities, and thank you, Mr. President, for your visit to Scotland."

The President remained over the weekend and conducted the services in the Elim Church, Greenock, on Sunday, March 22nd. It was a great joy to the Elim friends in Greenock to welcome Pastor Phillips. His service to this church from a distance and in the business side of the work has always been deeply appreciated. It was a pleasure to have fellowship with him in person and to listen to his expositions of God's Word. A rich time of blessing was enjoyed around the Lord's table on the Sunday morning, and in the evening the Gospel was preached to a large and interested congregation. Our prayers are with the President as he travels and ministers God's Word to the Lord's people in many parts of the country.

A TASTE OF HONEY

By Gladys Gorton

THIS arresting title in a daily paper caught my eye; something sweet and wholesome surely! But no; after reading the article I realised that the honey was phoney. A suitable title for this West End play, I think, would be "A Dose of Arsenic," for it is putrid.

The setting is a Manchester slum. A schoolgirl, the daughter of a brazen woman whom the authoress describes as a semi-whore, allows herself to be seduced by a coloured sailor, and when she confesses to her mother she is informed that her father was a half-wit. Consequently the girl is worried by the thought that her child may be born insane, and the mother worries whether her grandchild may be born black. Later the mother goes off to marry a drunkard, and the girl finds some solace in the devotion of a homosexual art student. (This is described as the *best scene!*)

Purely satirical, no doubt, would be the comment of the average audience, but it is obvious that the subtle, seductive flavour suits its jaded appetite. That which has been prohibited in the past is now applauded and accepted.

This play is one among many showing the downward trend of the times to satisfy a public which, unrealising, generally craves for that which is demoralising and damning.

The House of Lords recently reviewed the youth services. In her maiden speech Baroness Wootten said it was not surprising that the restlessness of youth took the form of violence. It was now possible by the twiddling of a knob to listen in a single week to no less than seventeen programmes dealing with various aspects of law-breaking and violence. These are apart from those which have a distinct immoral flavour. Therefore can we entirely blame youth's blatant bleatings for self-expression and gratification when such a foamy mixture of filth is pumped into them unceasingly.

You cannot have honey without a beehive; honey cannot be manufactured. It is the nectar collected from flowers by the bee, subjected to chemical change in the honey-sac of the bee. The nectar gathered by the bee and made into honey may be technically explained by the scientist, but *how* it becomes honey is one of nature's secrets and

miracles; just as green grass eaten by a cow produces cream milk! Nature's miracles continually announce "the Master Mind"—the Creator Himself.

Nowadays God and His commandments are disregarded and ignored, but you cannot have honey without Him. Three factors revolve around the life of a bee: work, discipline and sacrifice. These are not practised by the average present-day parents in the rearing of their children. The children therefore do not know the taste of pure, wholesome honey which would exhilarate and inspire them to do that which is honourable and upright. Good religious and moral instruction with righteous living is the right nectar for making honey.

The majority of the modern Teddy boys and girls have never heard the glorious Gospel of our Lord and Saviour Jesus Christ, have no idea of the Scriptures or the ten commandments, and have never attended Sunday school. The blame does not lie with them altogether, but probably with the parents. In the main, thirty years ago, parents were breaking from the Victorian custom of going to a place of worship, but they insisted that their children went to Sunday school. Under the Victorian yoke sixty years ago parents were disciplinarians and made their children the same. The whole family attended God's house. (Today the whole family stays away; neither parents nor children have regard to God and His Word.) Although the glorious Victorian era was rigid and not without fault, its assets were tremendous. "The secret of England's greatness is the Bible" declared Queen Victoria. Britain was a nation of Bible lovers. The big family Bible was seen in palace and cottage—even if the aspidistra did stand upon it!

Our nation now is in reverse and reaping the sad consequences. Unless there is another religious awakening—a Holy Ghost revival—it is no figment of imagination to speculate on the near future—uprisings, anarchy, *judgment*. How then will this pagan generation turn to God unless it hears His Word and knows the *truth*? The responsibility rests upon all Christians, who should be "busy bees," working, **disciplining self and sacrificing for Him.**

(Continued on page 318)

THE subject is an important one. The New Testament is a vast reservoir of material upon which to draw, and in a short article it would be virtually impossible to do more than touch upon its main thoughts.

Every epistle throbs with the life of the Spirit and expresses His thought. Most of the great doctrines are usually dealt with in an order and conciseness which make it easy to deal with them methodically. With the doctrine of the Spirit it is different. It is most difficult to render down the doctrine to the level of systematic theology except in general terms.

The day of Pentecost witnessed the coming of the Spirit to commence the Church. Without the Spirit the Church would have had no existence, nor could she have continuance.

To the Church the Holy Spirit is the

IMMANENT SPIRIT

Through the Spirit she becomes a habitation of God (Ephesians 2:22). What breath is to the natural body the Holy Spirit is to Christ's mystical body—and more.

The Church is presented in the New Testament under the figure of the human body. It is an apt and suggestive figure. Here is perfect unity with utmost diversity (Romans 12:4,5; 1 Corinthians 12:12). Through clothing Himself with a human body the Son of God set the highest seal upon it. Through it, limited though it made Him as far as locality was concerned, He was able to manifest Himself to the world during His sojourn upon earth. He contacted the world of mankind through the senses and faculties of His human body.

Today He still manifests Himself to the world through His mystical body, indwelt by the Spirit. This was one of the reasons for the formation of the Church.

Just as one expresses personality through the body, so does Christ express His personality, demonstrate His power and reveal His infinite wisdom and knowledge. Through her He acts and speaks.

Without the Spirit the Church is destitute and bankrupt, without spiritual vision or power. She is incapable of being the channel of heaven's revelation. Like the inert Adam before the Divine in-breathing (Genesis 2:7), lifeless, mindless and voiceless. Or, to use another figure, like the unfashioned cell taken from his side, incapable of fulfilling her high calling and destiny.

But the Spirit has come. Deity has breathed into the Church even as He breathed into the handful of red dust. As a result of the inbreathing of God

Adam lived, moved, thought, spoke and got things moving. Moving with poise and balance, he imaged the invisible God. This is what God intends the Church to do through the Spirit. It is a great tragedy to see church buildings used for purposes for which they were not intended. One such was converted into a refrigerator. Herein is a parable! Without the Holy Spirit churches become just refrigerators, with mutton in the pews instead of sheep!

The Spirit equips the Church with divine faculty and quality. Sometimes we sing, "Breathe on me, breath of God." The analogy to respiration is evident. When we respire we take in the necessity for life. In one sense respiration inspires thought, speech and deed. Expelled breath is exhausted power inasmuch as the vital oxygen has been extracted. When God breathes into the Church He breathes inexhaustible power—Himself!

THE HOLY RELATION TO

By John Dyke (Minister of Elm)

The Church therefore becomes pregnant with Divine life, thinks Divine thoughts, utters Divine words, acts with Divine authority. She becomes in a sense God incarnate, a Divine-human organism—"the fulness of Him that filleth all in all" (Ephesians 1:23). This is God's ideal for ourselves. Shall we pursue the vision?

Again, the Spirit is the

IMMERSING SPIRIT

"By one Spirit are we all baptised into one body" (1 Corinthians 12:13). The first part of this verse has been given a P.B. or Keswickian slant by those who reject the teaching of an "after that" experience of receiving the pentecostal baptism. "See, we have all been baptised by the Spirit" they say. "There is no need to seek further." But it is patent that the words quoted have no reference to Christ baptising men with the Holy Spirit (Matthew 3:11). The previous verses in 1 Corinthians 12 make it clear that the whole body, the Church, is in focus, and not an individual baptism. Here is not Christ

baptising men into the Spirit, but, on the contrary, the Spirit baptising men into Christ. In every kind of baptism there must be three things: the candidate, the baptiser and the element. In water baptism the believer is the candidate, the minister the baptiser and the water the element. In the baptism of the Spirit as in Acts 2:4; 10:44 the candidate is the believer, Christ is the baptiser and the Holy Spirit is the element. Now look again at 1 Corinthians 12:12. Who is the candidate? Still the believer. And the baptiser? The Holy Spirit. And the element? The unity of the body of Christ.

I take the last clause in the verse "made to drink into one Spirit" to refer to the believer's personal and individual appropriation of the Spirit's power and influence.

The main thought under the head "the immersing Spirit" is that of unity. Pentecostal unity is not man thought but Spirit wrought (Ephesians 4:3). It is not

SPIRIT IN THE CHURCH

(Graham Street, Birmingham)

extraneous but essential. It is fundamental and not elemental. We have to keep it and not make it.

Reverting to the figure of baptism: it is a double figure. The use of the word baptism in classical Greek is interesting. Dyers used the term when they steeped goods in dye. Women baptised their wash when they *soaked* the articles. A debtor was said to be baptised in debt when he was *over his head* in debt. When a woman went to the well for water she dipped (baptised) her pitcher in order to fill it. This latter is an aspect of the pentecostal baptism which is not always grasped. We must be dipped to be filled. We must be in the Spirit and the Spirit must be in us.

Now apply the foregoing to the thought of unity. The believer must not only be immersed in the spirit of unity; the spirit of unity must be within. It must be the deep oneness of a life-instinct organism and not the lifeless symmetry of an organisation produced by legal ties. As one of our old preachers pithily put it: "The unity of the Church is not that of a bag of marbles but a bunch of grapes"—not the uniformity of a graveyard but the diversified

unity of a grapevine. That is why the Establishment's drive for reunion is doomed to failure.

Finally, He is the

ADMINISTRATING SPIRIT

First, in a general sense. Since the day of Pentecost the Holy Spirit occupies an entirely new position to that which He occupied previously. Upon Him devolves the administration of all the affairs of the Church. His oversight extends to the smallest details in the ordering of the Church. He holds all in subjection to the will of the glorified Head. He directs everything to the harmony of the Divine purpose.

Recognition of His sovereign authority will determine whether a church will be a unity or an anarchy, a fellowship or a mob. Particular forms of church government are secondary to an all-important recognition of His authority. Some churches are so run upon trade union principles that as far as the Holy Ghost is concerned they are closed shops. They have become so democratic as to forget the autocracy of the Spirit. Any form of government which accepts the sovereignty of the Spirit may be ideal.

At His ascension Christ took the place of power above. At His descent the Holy Spirit took the place of power below. Permeating the Church with His presence, He indicates His mind through the Word, the illumined mind and the operation of His supernatural gifts. A show of hands or a majority vote is not necessarily His guidance. The voice of the people is rarely the voice of God.

Particularly is the administration of the Spirit seen in ministry and government. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). In the beginning ministry was recognised as a Divine calling and appointment. Only God can make a minister. Colleges and Bible schools are not mass-production factories for the turning out of preachers, but training centres for those who are called (2 Timothy 2:2).

In Ephesians 4:8-12 the ascending Christ and the descending Spirit are seen in co-operative relationship in connection with ministry. In heaven Christ became head over all things to the Church, giving gifted men as gifts to His body. On earth the Spirit uses those men for the upbuilding of the body through the addition and perfection of regenerate souls.

Preaching the Gospel with the Holy Ghost sent down from heaven (1 Peter 1:12) means that one preaches with inspiration and authority. Without these, titles and outward adornments do not mean a

thing. Without the unction of the Spirit they represent a mere sacerdotalism which is as dead and ineffective as the stick which was laid by Gehazi upon the dead child (2 Kings 4:31).

As far as government goes, anarchy, strife and division are signs of the Spirit's absence. He is the author of good government and not of disorder and confusion.

Again, the worship in the Church is inspired by Him. Spiritual worship expresses itself in many ways and through many "forms." The worship in the

early Church was nothing if not spontaneous. They sang, they shouted, they praised. They stood to worship; they sat to worship. Their very offerings were looked upon as acts of worship. They were not forced to tithe, but their inward impulse enabled them to give *more than a tithe*—and they did it with a joy unspeakable and full of glory.

To attempt to fix forms beyond the simplest requirements would have meant the crowding out of the Spirit. The early believers were wise and left room for the Holy Ghost.



3,000 CONTACTS IN "COMMANDO RAID"

Speaking at the annual fellowship meeting and tea at Elim Church, Salisbury, on Wednesday last week, Rev. W. J. Patterson (minister) said that steady progress had been made in all directions during the year. During a "commando raid," more than 3,000 homes had been personally contacted.

The financial report was presented by Mr. N. Coles (treasurer).

Reports of church activities were read by Mr. W. I. Sainsbury (secretary).

Missionary reports were given by Mr. C. Race and Mr. J. Pike; the Sunny Hour report was given by Mrs. A. J. Coleman; Mr. C. Race spoke of hospital visiting; and the Crusader report was given by Mr. J. Cave.

Since the departure for Tiverton of Mr. Len Cave, the Bemerton primary Sunday school for the under-sevens has been carried on by Mr. J. Cave and Miss E. Cave.

The Salisbury Sunday school report given by Mr. F. Jeffreys (superintendent) stated that more than 125 children had been on the school records—including sixty-five children from Bemerton Heath.

Salisbury Journal.

BLESSING AT SCARBOROUGH

It is with pleasure that we report blessing at Scarborough. The past two months have seen the annual fellowship meeting and the Easter convention, in addition to two unexpected but very pleasant and blessed visits of Elim ministers. The speakers at the convention were Pastors G. N. Backhouse and A. D.

Hathaway, and comments from Elim and other friends have been most encouraging. Great gratitude must be expressed to the two ministers for their zealous, faithful and inspiring ministry. Pastor T. W. Walker was in the chair. Pastor F. A. Lowman ministered at the Thursday service following the convention, and it was a joy to welcome Pastor and Mrs. J. L. Timbrell on the Sunday, when Pastor Timbrell ministered in word and song.

At the recently held Sisterhood rally Mrs. A. D. Hathaway ministered with great acceptance, and support was given by many Sisterhoods in this area.

SHEFFIELD ASSEMBLY

Great blessing has fallen upon the Sheffield assembly during the recent meetings, which included Mothering Sunday (when the mothers of the church took part in song and testimony), the visit of the Sparkbrook choir, and Pastor F. B. Phillips with the Elim films quickening our missionary interest.

Our Easter convention, with special speakers, Pastors C. J. Watkins, E. J. Jarvis and A. G. Burgess, was very blessed. Their varied ministry brought us into rich contact with our beloved Lord. We thank these brethren for their contribution to our Easter convention.

On Easter Sunday afternoon a cradle roll and daffodil service was held, when Easter eggs were presented to the babies by Auntie Betty (Mrs. H. Hulme).

Pastor R. B. Chapman convened the meetings, which were very well attended.

C. J. LADLOW.

FINCHLEY

Great blessing accompanied the ministry of Rev. Samuel Gorman at our pre-Easter meetings. The largest congregation since the King Street Church opened four and a half years ago packed the building for the Saturday rally. Pastor Neville West united his pianistic and artistic ministry with that of brother Gorman to the appreciation and spiritual blessing of the congregation. The blessing of God was evident throughout the week-end, and His anointing was upon all who ministered in word, song and deed. For this breath of heaven we return thanks to Him.

SOWERBY BRIDGE PRIZEGIVING

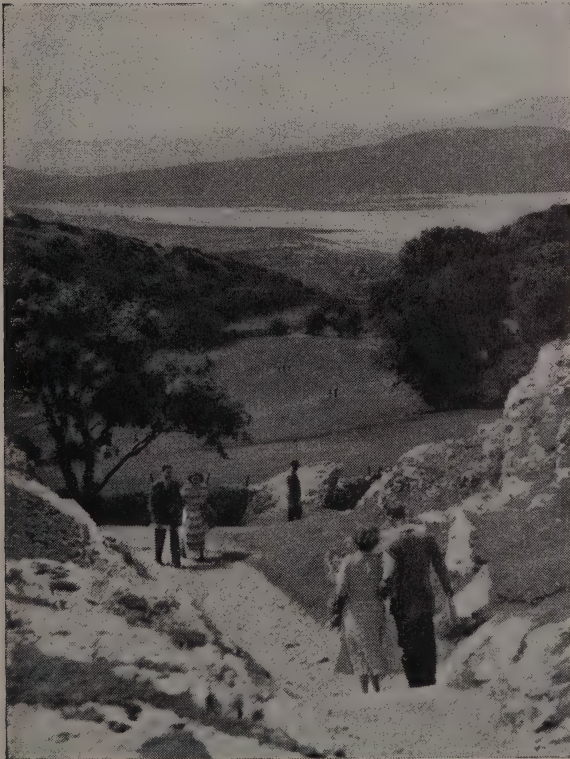
The Sunday school prizegiving this year marked another twelve months of activity among the children. The service was convened by the Sunday school superintendent, Mr. W. Hargreaves, and prizes were presented by Rev. A. Hathaway, B.A., the editor of the *ELIM EVANGEL*.

Prizes were also presented to the top boy and top girl in the Sunday school examination for the previous year. The scholars now eagerly await the

prizes for this year's examination, and in the meantime the teachers and the superintendent go on teaching the truth of the Scripture, knowing that His word shall not return unto Him void, but it shall accomplish that which He pleases.



Scholars and teachers of the Sowerby Bridge Sunday school.



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Then for your evening programme there will be an inspiring, uplifting and enriching meeting at the Pier Pavilion, beginning at 7.30, which will be attended by hundreds of Elim ministers, lay representatives and members from all parts of Britain.

The dates ? MAY 25th to 29th. Book your accommodation now by writing to Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham 30.



The Tithe – a blessing or a blight ?

asks G. H. Clement

CHRIStIAN stewardship involves time, and talent, and tithes; many Christians willingly offer the first two, but are negligent of the latter. But this negligence is frequently not recognised as such. They insist that because Paul said the Christian is to give as the Lord prospers him that leaves the matter entirely to their discretion. They refuse to bind themselves to the Old Testament system of tithing. They are at liberty to give much or little without condemnation, they maintain.

Occasionally one meets a Christian who says that, seeing we belong entirely to the Lord, and all that we have is His, it is wrong to limit oneself to only a tenth of one's income. But the insincerity of some who make that statement is revealed in the fact that they never give anything like a tenth of their incomes!

Just what is the right attitude of a Christian toward the subject of the material support of the work of the Lord? In every church there are numbers to whom the question of giving is bothersome. They would rather not consider it too seriously. Among them are folk who do not realise what God expects of them. Others are just plain careless in the matter of the stewardship of money. Some are deliberately selfish; and they are the folk who resent being reminded of their obligations, and who criticise most severely anyone who dares to speak on this topic. There are those who know what they should give, but they come first, and they offer God what is left—which generally is not very much. Others are growing weary in well-doing and are gradually appropriating to themselves God's rightful portion. But the truly consecrated Christian gladly acquiesces in the ownership of His Lord of all he possesses, and, realising his responsibility, gives regularly and systematically to the local and foreign propagation of the Gospel.

Everyone knows that in civic affairs we must all be taxed in order to maintain necessary services which are mutually enjoyed. Such taxes are levied

by our officials, and we pay them. The consecrated Christian knows that the expenses of the kingdom of God, such as supporting the church and missionaries, sending forth the Scriptures and tracts, and the like, require the levying of a voluntary tax on our incomes. He gladly does this by way of the tithe and gives the amount to the sacred treasury of God through His chosen agencies.

Paul has a great deal to say about Christian stewardship. He makes it unmistakably clear that it is not enough for a man to have great faith, or to be fluent in speech, or to have a great grasp of Scripture, or to be diligent in service and abounding in love, if he does not also abound in Christian giving (2 Corinthians 8:1-15; 9:1-15). He also gives us the clearest directions on this topic. "Now concerning the collection for the saints . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:1,2). As one teacher has pointed out, that statement tells us that we are to give regularly, systematically, personally and proportionately. There is an agreement among most believers that the tithe is a good starting point for our offerings. It is the minimum, but not necessarily the maximum.

Some teachers insist that the tithe is more a blight than a blessing. A blight, according to one meaning of the term, is any evil influence which checks growth and brings to naught plans, hopes or prospects. Some teachers tell us that by teaching the tithe we encourage the selfish use of the remainder. We should, they say, insist that in the light of Christ's redemptive work all we have belongs to the Lord, and not merely one tenth. They say that we should seek guidance in the use of every cent we earn, and not think that because we give one tenth we can live luxuriously on the remaining ninety per cent. They maintain that missionary enterprise, as well as the work of the Gospel in the homeland, has been greatly hindered and curtailed by Christians who have given only their tenth to the Lord's ser-

vice. Therefore the tithe has proved a blight rather than a blessing, they conclude.

But because a Christian keeps one day in seven as holy unto the Lord, does that give him liberty to use the other six in selfish living? No, indeed! By his keeping the one day in seven holy he finds that he is guided by the Lord throughout the other six. Because he sanctifies the one day, the other six are blessed of the Lord. "A Sunday well spent means a week of content" is not merely doggerel; it is a proved fact in the life of every devout believer. So it follows that as we give one tenth to the service of Christ we are guided by the Lord in the use of the remainder. Many Christians as soon as they receive their pay envelopes remove from them the tithes and place them in their church envelopes for the support of the local work and their missionary activities. Perhaps the next day's mail brings an appeal for support of some worthy Christian project. The Spirit will move them to respond, and they send financial assistance to this work. They thus are led to give as the Lord has prospered them. This guidance is made possible because they first laid aside systematically their tithes. In many cases the tenth is real, sacrificial giving. The Lord, who declares that he who neglects his own household is worse than an infidel (1 Timothy 5:8), never prompts us to give above that which we are able. God never intended the tithe to be a yoke of bondage to the dependent child of God.

No God-guided child of the King of kings who diligently tithes his income has ever lived self-indulgently on the remainder. Frequently the Lord prompts him to increase his giving to one fifth, or one third, and a few of God's noblemen who have been entrusted with much of this world's goods have been led to give ninety per cent and more, and live on the remainder. But in every case that I know of the givers started systematically with the tithe. I am sure that if they had not they would not have been able to prove that God blessed them in proportion to their offerings.

Every pastor knows that if each of his members gave one tenth of all he received it would not prove a blight to the work of the church or to its missionary vision, but an unspeakable blessing. Every missionary agency would rejoice in the prospect of every Christian in the land giving his tithe to the propagation of the Gospel.

If everyone were obedient in tithing, there is absolutely no doubt that the Church would continually thrive, missions would be cared for, God would be honoured and the coming of Christ hastened. Thus tithing must be considered an unqualified blessing.



Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the crossword answers.

Across—1 Jerusalem, 6 water, 9 ive, 10 ali, 11 day, 12 one.

Down—1 John, 2 room, 3 lot, 4 many, 5 witness, 7 wind, 8 fire.

I hope you enjoyed the crossword. I know by the requests I get that some of you like them a lot, so there will be another one soon.

Say, do you know what this week-end celebrates? Why, it's Whitsun, and it celebrates Pentecost.

Hundreds of years ago God first gave the holiday to His chosen people, the Jews. Isn't God good, the way He gives holidays? Of course a holiday is really a holy day, when we enjoy the goodness of God. In Exodus 23, Leviticus 23 and Deuteronomy 16 you can read about the feast of Tabernacles at the end of harvest, fifty days after the feast of the Passover. It is ever so interesting—well, the Good Book always is when we read it. But in the New Testament Pentecost has a new meaning, for it was on that day that God sent the Holy Spirit.

You see, Jesus had gone back to heaven, promising to send the Holy Spirit provided the disciples waited in Jerusalem. In a very large upper room in Jerusalem they gathered together to pray. Jesus' mother was there, and so were some other women, as well as men—in fact there were about 120 altogether.

After a few days it was Pentecost, and on *that* day the disciples heard a sound—like a mighty wind from heaven. Jesus had kept His promise, God had sent the Holy Spirit. Tongues of fire appeared over their heads, and they all began speaking languages they did not know. The Holy Spirit was speaking through them.

Full of power, the disciples flung open the doors and went out, speaking loudly as the Holy Spirit enabled them.

The noise was soon heard, and people came running to see what was happening.

What a day that was. I'll tell you about it next week.

Cheerio for now, and God bless you.

BERNARD.



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery
 (Minister of Elim Church, Blackheath)

Monday, May 18th. Ezekiel 37 : 15-28.

“And the heathen shall know that I the Lord do sanctify Israel” (v. 28).

The work of restoring Israel, fulfilling prophecy and bringing the Gentiles to Christ is God’s work. Slowly, surely He is working out His great purposes and will glorify His name in due season. Our business is to find out the Lord’s will for us and then diligently and faithfully to do our part in His great scheme of things. As for the ungodly, God will be glorified in their midst and they shall know of God’s work as seen in God’s blessings upon Israel and the Church.

Tuesday, May 19th. Ezekiel 38 : 1-16.

Gog and Magog—prince and people—are the names of some hostile power which is to afflict the people of God in the last time. God says to Gog, “I am against thee” (v. 3). What a contest! God versus Gog—and God will win. God is not interested in the possibilities of defeat; for Him, in all these contests, they do not exist. What a comfort to know that in all the conflicts of life we have with us an all-victorious Lord, a Saviour who cannot lose, a Master who will always cause us to triumph if we abide in Him.

Wednesday, May 20th. Ezekiel 38 : 17-23; 39 : 1-7.

Here we read of the anger of God—not as the anger of man, selfish, impulsive, irresponsible, but righteous anger. God’s anger flows from His justice, and His justice has its source in His love, for God is love. Justice is reckoned among the sterner attributes of God’s love, but it is essential to the filling up of the entire circle of moral perfections. Although solemn and awful, and sometimes inexpressibly terrible in its exercise, it is nevertheless one of the glorious modifications of the love of God. Love without justice could not be true love. God’s love is not weak, sloppy, sickly sentimentalism, but grand, noble, perfect, lovely to behold in its balance and diversity of expression.

Thursday, May 21st. Ezekiel 43 : 1-12.

Ezekiel, here and on other occasions, saw the glory of the Lord. In many ways and at various times God has revealed His splendour to us, but never as wonderfully as He has done in the Cross of our Lord Jesus Christ. Of all things we do about the Cross, God does not want us to react in terms of pity. There on the Cross Christ did something majestic, something magnificent. Adore if you will—but do not pity. Ezekiel was moved to the very depths of his being by these glorious visions he saw, then he went out to serve God to the best of his ability.

Friday, May 22nd. Ezekiel 47 : 1-12.

The river flowed from the house of God, ever increasing in influence and blessing. Everywhere it went there was healing. On the day of Pentecost there flowed from the sanctuary of the Lord the life-giving influence of the Holy Spirit like some great and powerful river. Beginning at Jeru-

salem, it flowed on to Judæa and Samaria and on to the uttermost part of the earth, and flows on down to this day. All who plunge beneath its waters find salvation and deliverance and, like Naaman of old, leave the cleansing flood new creatures. Israel’s future blessing, as foretold by Ezekiel, flows from the throne of God, and so does God’s blessing on the Gentiles.

Saturday, May 23rd. Revelation 1 : 1-20.

How magnificent is this personal appearance of the Son of man. John was in exile, but he was also in the Spirit on the Lord’s day and saw this amazing vision. No matter what our outward and physical conditions may be, inwardly we can be in the Spirit and in a place of blessing and see the Lord in His beauty. Here our Lord is presented as the majestic one who walks amid the churches on earth; His flaming eyes searching all hearts; His approving words like a sword; but His long robe telling of His powerful intercession for their help as the Royal Priest.

Sunday, May 24th. Revelation 2 : 1-11.

The Lord walks amid the lampstands, and has close personal contact, observing the state of the heart, not judging by outward appearances—“thou hast left thy first love.” Let us pause to see if we have done the same thing, and, if so let us repent here and now. Then let us move on to the promise to the overcomers; we are told that they shall eat of the tree of life, which is in the paradise of God. We overcome as we abide in Christ, who is our High Priest and who is able to save us to the uttermost.

A Taste of Honey (continued)

The Word of God is compared to honey. Honey, if it is added to or put with something that is bitter, will take away a great measure of bitterness. How wonderfully the Word of God takes the bitterness out of the heart and fills with peace and contentment. Naturalists affirm that honey is good to dissipate and dissolve swellings and tumours, that its healing qualities serve for a number of purposes. The Word of God can eradicate sin and cleanse the soul. Think how it appeared the hearts of the three thousand who believed when Peter preached on the day of Pentecost.

Many physicians advise that a little honey every day is good. A daily portion from the Word of God stimulates the soul against all ills. Learn, Christian, with the industrious bee, to gather some honey out of every flower of God’s Word.

The worker bee’s life is dedicated to one cause: producing honey. The Christian should dedicate his or her life for one cause: the *cause of Christ*, to spread the Gospel abroad, give the world a *taste of honey*.

Then the ungodly will be convicted of sin, righteousness and judgment and turn to God in true repentance. Then they will *taste* and see that the Lord is good. “Blessed is the man that trusteth in Him” (Psalm 34 : 8).

COMING EVENTS

(Please pray for these services)

ABERYSTWYTH. May 23, 24, Elim Church, New Street. Visit of H. Burton-Haynes (President-elect). Sat. 7, Sun. 11.

FINCHLEY. May 23, 24, Elim Church, King Street (off Church Lane), East Finchley. Sunday School Anniversary Services. Speaker: Uncle Arthur (East Ham). Sat. 7, Sun. 3 and 6.30.

SOUTHAMPTON. May 30, Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

SOUTHAMPTON. May 31, Elim Church, Park Road. London Crusader Choir, 11 and 6.

VAZON, Guernsey. May 31, Elim Church, Vazon. Sisterhood Anniversary celebrations. Speaker: Mrs. C. Moore (late Yeovil). Convener: Mrs. Henry W. Fardell. Sun. 10.45 and 6.

WEOLEY CASTLE. May 30—June 1, Elim Church, The Square. Missionary week-end. Special visit of F. B. Phillips with missionary films. Sat. 7.30, Sun. 11, 6.30 and 8, Mon. 7.45. Speaker, Sun. 6.30, J. Leslie Ashwood, ex-missionary to Mary Slessor country.

WHITSUN CONVENTIONS

BALLYMONEY. May 16-20, Elim Tabernacle, Edward Street. Annual Pentecostal Convention. Speakers: F. R. Lomas (Newtownards) and T. W. Thomson (Belfast). Sat. 3.30, 6 p.m. Open-air on Diamond, 7.30 Revival Rally in Town Hall. Sun. 11.30, 3.30 and 7.15. Week-nights at 8. Opportunities for those seeking baptism in the Spirit and Divine healing.

BARKING. May 16-18, Elim Church, Ripple Road. Speaker: H. W. Greenway. Films of African mission fields. Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30.

BATH. May 16-18, Elim Church, Charlotte Street. Speakers: A. V. Gorton (Bournemouth) and L. W. Green (Caerphilly). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

BIRMINGHAM. May 16-18, Annual Midlands Whitsun Convention. Speakers include W. J. Maybin and John Woodhead. Opportunity for those seeking Divine Healing and the Pentecostal Baptism. Sat. 7 in the Elm Church, Graham Street. Whit-Monday 3 and 6.30 in the Carrs Lane Church.

CAMBERWELL. May 17, 18, Elim Church, Benhill Road, off Camberwell Church Street. Speakers: S. Gorman, Mrs. Gorman and R. Jones (Bristol). Sun. 11 and 6.30, Mon. 3.30 and 7.

CLACTON-ON-SEA. May 16-18, Elim Church, Hayes Road. Speakers: J. Lancaster and G. M. Swift. Sat. 7, Sun. 11 and 7. Whit-Monday at 3 and 6.30 in the Brotherhood Hall, St. Osyth Road (kindly lent). Refreshments between services on Monday.

COULSDON. May 18, Elim Church, Chipstead Valley Road. Whit-Monday evening convention conducted by Guildford Elim assembly. Speaker: G. M. Porter. 7.

HASTINGS. May 16-19, Elim Church, Central Hall, Bank Buildings. Guest speaker: T. H. Stevenson. Convener: Frank Shadlock. Sat. 7, Sun. 11 and 6.30, Whit-Monday 3 and 6.30, Tues. 7.30. Cups of tea provided on Monday.

HOVE. May 16-18, Elim Church, Portland Road. Speaker: J. McBurney, supported by Worthing and Ealing choirs. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

LEICESTER. May 16-18, Elim Church, Narboro Road Junction. Sunday School Anniversary. Speaker: S. Beresford. Sat. 7.15, Sun. 3 and 6.30, Mon. 3 and 6.30.

LEIGH-ON-SEA. May 16-18, Elim Church, Glendale Gardens. Whitsun Convention and 38th Church Anniversary. Speakers: H. Burton-Haynes (President-elect), G. Wesley Gilpin (Dean of Elim Bible College) and Miss Ruby Grimwade (Elim missionary just home from Congo). Sat. 7, Sun. 11 and 6.30, Whit-Monday 3.30 and 6.30 in the Wesley Church, Elm Road (kindly lent). Cups of tea between services on Monday.

MALTON. May 16-18, Elim Church, Greengate. Special speakers: A. R. Boston (Scunthorpe) and G. Rutherford (Durham). Sat. 7, Sun. 10.45 and 6, Mon. 3 and 6.30. Cups of tea between meetings on Monday.

PLYMOUTH. May 16-19, Elim Church, Notte Street. Speakers: Jack Newman and Ray Hodge. Convener: F. A. Hodge. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 7, Tues. 7.30.

SALISBURY. May 16-18, Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

SOUTHAMPTON. May 16-20, Elim Church, Park Road. Speakers: H. Shaw, G. N. Backhouse and Russell Richardson (Canada and U.S.A. international evangelist). Accommodation available. Write Rev. C. Brookes, Elim Church, Southampton. Sat. 7.30, Great Missionary Demonstration. All nations represented. Come and help clear the missionary deficit. Special offering. Sunday 11 and 6.30, Monday 3 and 6.30 (tea provided between meetings), Tues. and Wed. 7.30, Holy Ghost meetings.

VAZON, Guernsey. May 17-21, Elim Church, Vazon. The Channel Islands Whitsuntide Convention. Speaker: David J. Ayling (Newcastle). Convener: Henry W. Fardell. Sun. 10.45 and 6. Whit-Monday United Rally at Eldad Elim Church 7.30, Tues., Wed., Thurs. 7.45 at Vazon.

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R. A. GULL'S MISSIONARY ITINERARY

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CLASSIFIED ADVERTISEMENTS

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

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

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.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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

Hastings. Comfortable; bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/-; few minutes Elim Church, Full August. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.112

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

Elandudno. The joy of spending a holiday not only in lovely surroundings but also with other Christians can be yours by writing to "Meifod" Guest House. Promenade position near the pier. Vacancies in May; reduced terms. A few family vacancies or for 3/4 people per room from June 27—July 18. Write for brochure. Telephone 7114. Ideal position for Conference visitors. C.106

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

Paignton for your holidays? Torbay Court Udenominal Christian Hotel (capacity 100) offers everything you need; 200 yards from sea; roof sun lounge. Phone 57835. Write now for your brochure. Ewart J. Maggs, Torbay Court, Startfield Road, Paignton, Devon. (Booking now for Christmas 1959, also Conferences 1960/61). C.110

BOARD-RESIDENCE, ETC.

Scarborough, The Harcourt Hotel, 45 Esplanade, South Cliff. Spacious lounge, comfortable bedrooms all with h. & c.; well-appointed dining room (separate tables). Christian fellowship assured. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.120

St. Leonards-on-Sea. Mt. Carmel Christian Guest House, 33 De Cham Road; close Elim Church, shops, sea, bus; Bible reading, family prayers. Hastings 3058. C.124

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

BIRTH

Wigglesworth. On April 22nd, to Cyril and Mollie Wigglesworth; God's gift of a son; a brother for Michael.

MARRIAGES

Bothwell : Lucas. On March 30th, at the Elim Church, Jersey, C.I.; Hugh Bothwell to Pearl Dorothy Lucas. Officiating minister: P. Watson.

Holt : Bradley. On March 21st, at Elim Full Gospel Church, Macclesfield; Jack Holt to Eileen Barbara Bradley. Officiating minister: P. J. Brewer.

DEDICATION

Peover. On April 19th, at Elim Full Gospel Church, Macclesfield; Stephen Peover. Officiating minister: P. J. Brewer. C.125

WITH CHRIST

Barker. On April 11th, Mrs. Ethel Barker, aged 50, of York. Officiating ministers at funeral: J. Woodhead and R. B. Chapman.

Hutchinson. On April 25th, Mrs. F. Hutchinson, aged 71, of Elim Church, Hove, died suddenly. "Blessed are they that die in the Lord." Officiating minister at funeral: J. J. Way.

MISCELLANEOUS

"101 Ideas for Young People's Meetings." Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks. C.116

Duplicating. Best quality ink, paper, workmanship, and reasonable cost; samples free. The Bookroom, 92 The Avenue, Bournemouth. C.92

Secondhand books. List of five hundred volumes sent free. The Bookroom, 92 The Avenue, Bournemouth. C.85

"Salem" Christian Guest House

St. Lawrence, Ventnor, Isle of Wight

Opening immediately under new management. Salem is situated on the beautiful wooded Undercliff as far south as you can get in England. There are views of the Channel from the dining room and lounge. Country walks and safe sea bathing. Warm fellowship—excellent food—every comfort.

The ideal holiday

Children welcome—baby chairs, cots, baths available.

Send for brochure at once

Proprietors : MR. AND MRS. S. MARSH
(late Chesterfield)