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The Elim Evangel

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

Vol. XXXIX. No. 46

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NOVEMBER 15th, 1958

Church News

WORCESTER—INDUCTION OF NEW MINISTER

An inspiring and memorable service marked the induction of Rev. W. J. Maybin to the pastorate of the Elim Church, Worcester. . . . The officiating minister was Rev. J. J. Morgan of the Birmingham Presbytery. . . . In Pastor Maybin, he said, Worcester's Elim Church had a very fine minister, a man of God, which was an essential qualification for any minister, and also a man of compassion and understanding, one to whom people could open their hearts in times of trouble. . . .

On behalf of the Worcester congregation, Mr. John Williams welcomed Pastor and Mrs. Maybin and their two sons. In reply Pastor Maybin said, "I am sure we have come to a place where the people are fervent in spirit." The sermon was given by Rev. J. Osman, of Selly Oak, secretary of the Birmingham Presbytery.

Worcester Evening Times.

SALISBURY ELIM CHURCH

Sunday school prize-giving

The Sunday school held its annual prize-giving, arranged by Mr. F. Jeffreys (superintendent) and Rev. W. J. Patterson (minister), on Sunday. The school was well filled and the children were led in chorus-singing by Mr. John Cave. The special speaker was Rev. Chas. Brookes (the former boxer) from Southampton, who also is a very qualified musician. He brought with him a number of instruments, including a swinging bell box, which he played. He introduced some new choruses, and as a special feature he played both trumpet and accordion together. The presentation of the prizes followed. Marks were given for attendance, punctuality, good

conduct and for bringing a Bible. Three special prizes were awarded to Joyce Scott, Maureen Scott and Trevor Doe respectively for attaining 200 marks.

WORTHING

Recently the Worthing choir celebrated its fifth anniversary. Truly the Word of God was ministered in song and in the Spirit. Pastor V. Walker introduced the chairman, Rev. W. Crittall, minister of the Church of England just across the road. In his remarks as chairman he declared that as well as their church buildings being so close they were very close in the bond of evangelical fellowship. A welcome guest was Jack Phillips (London Crusader Choir), who ministered grand solos in song and by cornet. The guest preacher was Pastor E. Scrivens of Oxford, who gave a personal challenge in a very forthright message. A very nice inset in the meeting was a tape recording which had been made in an approved home where the choir often ministers.

The choir does a grand work and, using the words inscribed on its banner, we say "Well done—and go on 'singing for souls.'"

J. J. WAY.

NEWS FLASH FROM BRADFORD

Pastor and Mrs. L. W. Green arranged a baptismal service in conjunction with their farewell service at Bradford.

We were encouraged with a word from our outgoing minister, who felt that in the immediate future our assembly was to emerge into the light of God's blessing.

Gifts were presented to the pastor and his wife as

(Continued on page 726)

GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

No. 2. MAN IN INNOCENCY

(Genesis 2: 7-25)

NO one looking at the human race in its present condition would claim that it is in the state originally planned by God. Man is not what he was. What he was is the subject of this chapter. The general account of his creation given in chapter 1 related him to the remainder of creation. The record in chapter 2 is more particular and relates him to God. A different name for God is introduced, Jehovah, which is the redemptive name of the Almighty, governing His relationships with mankind. It means He that was, and is, and is to come.

MAN'S CREATION (v. 7)

You will observe this record to be diametrically opposed to the unproven and contradictory theories of organic evolution. The "scientific" assertions and speculations of the evolutionist require us to believe what is contrary to reason and common sense. The Piltdown hoax and the coelacanth are typical of the unsound foundations of this theory.

Man did not have his origin in a stinking pool when, millions of years ago, inorganic matter acted upon by forces of nature produced living organisms from which all forms of life have since developed. He was a special creation, direct from the hand of his Maker. This was evidently believed by the Saviour (Matthew 19:4). This, even without the accumulation of other evidence, should be sufficient reason for Christians to reject the God-dishonouring evolutionist theories.

As far as man's physical properties are concerned, he came from the dust. We must not think that this is necessarily a dishonourable thing. Dust is a Divine creation, of which no particle is ever lost though it may pass through various changes. Since the basis of all matter is energy, it is a dignified creation. When Paul speaks of the body of our humiliation (Philippians 3:21) it is not to be understood in the sense of degradation. Humiliation is used as a contrast with the body of glory which awaits us at the coming of Christ.

Constitutionally, the elements of man's body are

precisely the same as those of animals. The fundamental difference lies in the fact that he was in-breathed by Divine "lives." This was peculiar to man, creating the unbridgeable gulf between the lowest man and the highest animal. The fusion of the Spirit from God and the matter of which his body was formed created that element, the soul. It was not only the "breath of lives" which was imparted, but the entire living activity. This inbreathing created a kinship with the Creator which is completely absent in animals.

MAN'S ENVIRONMENT (vv. 8-20)

One of the oldest civilised peoples, if not the oldest, are the Sumerians, whose records go back more than four thousand years before Christ. Their written poems of paradise have been deciphered and translated. They place the region of Eden near the east of the Persian Gulf. In those far-off days, prior to the great physical changes produced by the deluge, the Gulf evidently ran much farther inland than it does now. Three of the great rivers which watered the region are still identifiable in the Tigris (Hiddekel), the Euphrates and the Kerkah (Gihon). The Pison has been identified with an ancient river bed, part of whose course is marked by the Pallopcas canal running about eighty miles from the Euphrates.

The chief lesson man learned from the beautiful environment in which he was placed was that of his dependence upon his Maker. Seeing he was made in the likeness of God, He was endowed with appreciations of beauty, which again showed his superiority to the animal creation. Provision was made for his aesthetic qualities as well as food to meet his physical needs (v. 9).

The tree of life reminded him that he had not life in himself, but was dependent upon God for his existence and for the nourishment and continuance of that existence. It also held out the possibility of development and growth within the orbit of the Divine will.

What the tree of knowledge was is not known. Wild guesses have been made, but it is not important anyhow. The importance lay in the prohibition, which was not a mere arbitrary whim of the Almighty. The proximity of the two trees suggests a connection between them. The tree of life contained the pledge of a higher life which the race would have inherited had the first parents continued in obedience to God. The tree of knowledge was a sign of government and the prohibition was a simple test to develop character which would have qualified for the higher life which the tree of life held as a promise.

Perfect though Adam was, it carried the possibility of a higher perfection. God always encourages growth and development. Perfection as far as His children are concerned is not static; it is ever an advancement. In the spiritual life there will ever be deeper crucifixions, more triumphant resurrections and more glorious ascensions. The only perfection which admits of no further development is the infinite perfection of the Godhead.

In his first state man did not live in glorified idleness as has been supposed. He was given light employment to train and restrain the luxuriant growth of the garden (v. 15). Thus he would observe a law of death which ran through the world of nature. Branches which he would cut back would wither and die when they were separated from their parent trees. The warning given by God, therefore, was that sin would cut man off from the Source of his own life and bring him under a law of death (v. 17).

MAN'S HELPMEEET (vv. 18-25)

Failure to produce a helpmeet from among the animal creation shows that there was no affinity between man and beast. There could be no union there. Man is man by reason of the inbreathing through which he differs from the animal creation. The fact that he was given dominion over and allowed to name the animals also emphasises his superiority over them. What a rebuke to the godless science of today which would make man merely a highly developed animal! A helpmeet he must have, but she must be one akin to himself and superior to them.

The method God used to make this helpmeet is interesting and significant (vv. 21, 22). The deep sleep into which Adam was caused to go reminds us of the sleep of death the last Adam experienced on the cross and to which we owe our own salvation. Eve was not made from a rib. The word thus trans-

lated is nowhere else so rendered throughout the Old Testament. It carries the idea of a hollow, a vault or a cell. Originally, Adam was created with masculine and feminine characteristics (1:27), but in this "operation" the latter were taken from him and built into woman. In marriage is the reuniting of the man and woman into one flesh. Thus the human race commenced in wedlock. It was the original institution for the increase of mankind and was not a mere expedient after other forms of social relationships had failed.

Eve, as Jeremy Taylor put it, "was not made out of his head to surpass him, nor from his feet to be trampled on, but from his side to be equal with him, and near to his heart to be dear to him."

This passage was used by the Lord to establish the endurance of the marriage bond (Matthew 19:5) and quoted by Paul in 1 Corinthians 6:16. It is also used in Ephesians 5:27 to illustrate the union of Christ and His Church. It is thus invested with prophetic and dispensational significance. As Eve was bone of his bone and flesh of his flesh and also the bride of Adam, so is the Church the body and bride of Christ, to be presented to Him at the first stage of His advent (1 Thessalonians 4:13-17).

The next article will appear in two weeks' time.

A Challenge to Scotland!

Scottish Elim youth and youth workers are challenged to bring their thorniest, toughest, ticklish problems to hurl at the Elim Youth Committee panel which will be at the Stirling Youth Rally on November 22nd.

ALL-SCOTLAND ELIM YOUTH RALLY

in the

Albert Hall, Dumbarton Road, Stirling
Saturday, November 22nd
3.30 and 6.30 p.m.

Rally Speakers:

H. W. GREENWAY and
T. W. WALKER

Rally Leaders:

J. HYWEL DAVIES and
RICHARD LIGHTON

supported by songs, testimonies, instrumental items and a massed youth choir

Everyone welcome. Bring your unconverted neighbours



Editorial

“CALEB RUSHTON KEPT US GOING”

TODAY, as we go to press with this issue of the **ELIM EVANGEL**, the graphic story of the Nova Scotia mine disaster is being given world-wide prominence. One reporter of a leading newspaper in a vivid description says, “Today I talked with men back from the dead—men whose graves had been bought. There were twelve of them. They had been brought up from the depths of Springhill’s Cumberland No. 2 pit, where they had crouched, sealed in, for six and a half days. Close by them, as they huddled in the darkness, lay twenty-four of their comrades. They were dead.” He went to the hospital to which survivors had been taken. One of them in a brief conversation said this to him: “I was buried as high as my chest. Others helped me out. We never once lost hope, even if at times it was only a glimmer. Caleb Rushton—he’s a lay preacher—kept us going. He started all the hymns. He led the prayers. He was the hero. He had faith. At first the prayers and hymns were regular. We sang two over and over again—‘Abide with me’ and ‘The Old Rugged Cross.’”

Caleb Rushton had an experimental knowledge of God through Jesus Christ, and when the crucial test came the faith he had so often preached about stood him in good stead and enabled him to be a tower of strength to the others. How much he needed to put his faith in God into action under such despairing, helpless and hopeless circumstances can only be guessed at by those of us who have read about the disaster in newspapers or heard it reported over the radio. One thing, however, is crystal clear, that in the hour of great crisis and tragedy his faith did not fail and let him down. There was no disillusionment, as has been evidenced in many cases of misplaced faith when people have trusted in persons or means instead of in God Himself. If he had given way to doubt and depression he could not have looked approaching death in the face with such fortitude,

and encouraged his companions in tragedy not to give way to despair but to sing hymns and pray to God.

Caleb Rushton reminds us of another Caleb who exercised a confiding trust in God, though under different circumstances. Of the twelve spies sent out to find the numerical strength and ability of the inhabitants of Canaan, ten of them on seeing giants stalking to and fro in the land became fearful and returned to their own camp, reporting that Israel would be unable to possess the land. Caleb and Joshua, who had placed their confidence in God, returned and reported that in Jehovah’s name and strength Israel was well able to possess it. Like Caleb of old, Caleb Rushton exercised an invincible faith. In the lives of both these men, though separated by many centuries of time, a situation arose that demanded something more than mere theorising—it necessitated a calm, confident and practical outworking of faith in God. Both could have become, because of the terrific odds against them, victims of a paralysing pessimism, but instead they manifested to those around them a calm composure and an undisturbed trust in God.

Christendom must demonstrate to the world that in God it possesses a faith that is confident, immovable and invincible under all circumstances.

THE ELIM EVANGEL

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years ago a man called to see her husband, and as he looked from the same window he remarked about the number of public-houses within view—he counted seven. This man was a publican! Our view was the same, but our vision and vocation were different.

☆ ☆ ☆

Our esteemed brother Pastor P. S. Brewster had a double honour conferred upon him at the World Pentecostal Conference. Having preached at the great Sunday evangelistic service, he was later elected to be chairman of some business sessions of the conference throughout the week. Such a privilege and responsibility put upon our brother should give pleasure to all his fellow ministers and members of our Elim Movement.

☆ ☆ ☆

It is interesting to learn that the next World Pentecostal Conference will be held in Jerusalem, if the Lord tarry. It must appeal to many as a most imaginative and inspiring choice, and has no doubt been considered from a practical viewpoint also as to being a suitable point of gathering. There will be immediate planning necessary for such a conference, though it seems a considerable time away. Many also might pray immediately that Jerusalem might not only witness a pentecostal conference, but a pentecostal revival that would even exceed the first outpouring of the Holy Spirit on the Day of Pentecost.

☆ ☆ ☆

The Swedish National Lutheran Church, after a long controversy, has voted to accept the ordination of women ministers. Only time will show what will be the practical effect of this decision. In our own country the Congregational Union is foremost in acknowledging such ministry, and one lady minister has occupied the highest office, but numerically they remain very few even within Congregationalism. In the early days of Elim several sisters did a great work in many of our churches and as evangelists. Changes have taken place in subsequent years, but we have yet a nucleus of women ministers, and their labours are honoured by God and appreciated by the people in their care.

☆ ☆ ☆

Following an Elim minister's valedictory service a report was sent to the local press. One of the staff noted that the report said "large crows" attended this special service. No doubt they were met to "prey" and fare well.

A STUDY of London schoolchildren showed that a quarter of grammar school boys and a third of secondary modern school boys smoked cigarettes. According to Professor Backett, of Aberdeen University, it has been proved that smoking in the young is more common among the less intelligent. He also affirmed that a causal relationship was established between smoking and lung cancer, and that some authorities incriminate smoking in cases of chronic bronchitis, heart disease, stomach ulcer and lung cancer. If among the young the less intelligent are more given to smoking, then, in the light of the above warning, the older people who smoke must have even less intelligence.

☆ ☆ ☆

Some time ago I noticed while visiting an Elim church that when remembering the Lord's death the worshippers waited until all were served with the wine and then all drank at one time. In another church, more recently, I found that the same procedure was adopted with both bread and wine. I afterwards thought that in the upper room each one certainly drank as he received, since they used a common cup. This is merely an observation and not contention on my part.

☆ ☆ ☆

I was looking from the window of a house where I received hospitality, and remarked on the large number of church buildings within the compact view before me—there were ten in number. With a sense of humour, my elderly hostess told me that many



Women's Column

By Gladys Gorton

THE BLUE WILLOW PATTERN

CHINA fascinates me. Does it you? I always linger to gaze in a china shop window, and like to wander round the china departments in a departmental store. China, carpets and curtains are almost universally the housewife's craze—it's mine anyhow!

Didn't you feel a twinge of sadness when you heard that the famous Blue Willow Pattern china, made for over 200 years, will be produced no longer by the manufacturers? The reason—the "Clean Air Act of 1958." According to the makers this makes it far too expensive to produce satisfactorily. The sooty, black, grimy air of the Potteries tells the tale where the Blue Willow flourished.

You will remember, like I do, the enchanting story told by the willow design. Koong-She falls in love with Chang, one of her father's employees. Her father wants her to marry a rich man. Because she refuses to give up Chang she is banished to loneliness in the little house at the bottom of the garden. Outside the window where Koong-She sits broken hearted is a willow tree. Chang finds out where she is and writes her a letter telling how he will rescue her from her father's tyranny. He puts the letter in a shell of a coconut, with a sail fixed to it, and sends it sailing across the lake. Koong-She gets the letter and Chang goes to her. As they are escaping over the bridge her father attempts to whip them but fails. This so enrages him that he sets fire to the little house, but Koong-She and Chang escape, marry and live happy ever after.

The story of the Willow Pattern has been told to many generations, but now, alas, it will be far too costly to continue production. All this somehow reminds me of what it cost God to give His only Son to redeem us (John 3:16). As the clay was dug from the pit and brought to the factory, so we were dug from the pit of sin, separated from the world, the old life. All the pieces of grit, etc., that were embedded in the clay had to be eradicated; so the Holy Spirit continually works upon us to purify and

refine us. Then the potter moulded the clay into the shape of the vessel he desired; so we are as clay in God's hands. Let Him mould you as He pleases. (You who work in the pottery will know the process so thoroughly.) Finally, the design was painted on it and then it was put into the fierce heat of the oven. That plate shows to all who look at it the Willow Pattern. Thus the story of God's love must make its indelible mark upon our lives. It is as we are tried in the furnace of trial and affliction that God stamps His image more deeply upon us.

In that glorious eternal day His great love will be revealed to and in the Church, the Lamb's bride (Revelation 19:7).

Church News (continued)

tangible evidence of our gratitude to them both for their efforts.

During recent weeks God has blessed us through the ministry of Pastor Stanley Berry (A.O.G.), Mr. Rollinson (Leeds) and Pastor Leslie Wigglesworth.

Our current convention brought added joy into our midst as we listened to the words of life, enhanced by the recent installation of a new public address system, unfolded to us through the rich ministry of Pastor and Mrs. H. Berry (C.E.M.) and Pastors Anstey and Palliser.

A missionary service terminated the convention, and an array of garments was displayed, ultimately earmarked for the mission field.

We pray that these times of refreshing are but a prelude to spiritual experiences that will surpass all as we await the induction of our new minister.

WILLIE W. WALKER.

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CHILDREN'S STRIP

Conducted by **Bernard H. Norris**

Hello again!

Fireworks! I wonder if you had any. I am surprised at the amount of money that goes up in smoke on Guy Fawkes night. And as for bangers! Do you know there are scores of elderly people who are terrified by the explosions, not to mention those people who suffered during the last war and whose nerves are bad? Many very young children too are upset by the things, and there are many animals that are just frightened out of their wits. I hope that if you had fireworks you kept clear of those loud bangers. I don't understand how people can be so thoughtless as to enjoy themselves without consideration for others.

I wonder if you are like that about church. I wonder if you attend, while many of your friends do not. They need to be saved as well as you, and you are the best person to help them. The next time you go to church, invite one of your friends too. If you have, and they won't come—well, at least you have done your part. And then there are the children who like a particular chorus, and as soon as someone asks for favourites they always shout out what they want. No one else gets a chance. Isn't that selfish! Now just you keep a look-out for signs of selfishness in future, and make sure you are not guilty of it.

Bonfire. Do you know the story of a bonfire in the Bible? It is very interesting. You can read it for yourself in Acts chapter 19. Have you had a bonfire? Have you got rid of the things you used to have before you were saved, and which you know are not right now? It might be a good idea for every church to have a bonfire once a year!

Prizewinner. The winner of last month's competition was Paul Stevens of Belfast. Well done, Paul. As Paul's was the only correct solution he receives both the 2/6 prize vouchers.

That's all for this week,

Cheerio, and God bless you.

BERNARD.

PS. Thank you for the stamps for missionaries you keep sending. We still need them, so keep on.

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SHORT WAVE : 20.2, 26.1 and 32.3 metres

WEDNESDAY, NOVEMBER 19th, 1958
Programme from 9.15 to 9.30 p.m.

Speaker : **Bernard H. Norris** (Brixton)
Subject : "Gone astray"
Guest soloist : Yep Ellis and Orchestra

SUNDAY, NOVEMBER 23rd, 1958
from 9.45 to 10 p.m.
on medium wave 321 metres

Speaker : **Rev. J. J. Morgan** (Birmingham)

SATURDAY (each week) at 6.45 a.m.

The Elim Missionary Society presents a programme in Spanish on 321 metres, medium wave, over IBRA RADIO. Please remember these programmes in your prayers.

Programmes produced by
DOUGLAS B. GRAY (Director of Music)
from the Elim Studio, London

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I AM reading my address to you this morning on the subject of "The Pentecostal Experience" because I believe it to have quite exceptional importance for this conference. The Pentecostal experience is at the very heart of our existence as a *distinctive testimony*. It is not too much to affirm that this great world conference would never have taken place if it had not been for the Pentecostal experience. The very name by which this conference is designated bears witness to that fact, for although our churches bear different denominational titles we all accept, by the fact of our participation here, the broad designation of "Pentecostal." Our subject this morning, therefore, is central.

First of all I propose to emphasise that I am to speak about an *experience*. Then I want to attempt an analysis of that experience. Finally it must be my duty to relate what I have had to say to the general theme of this conference.

THE BAPTISM IN THE HOLY SPIRIT IS AN EXPERIENCE

Let us then immediately emphasise that we stress, and I think very rightly stress, that the baptism in the Holy Spirit, which is the scriptural title for the Pentecostal experience, is indeed an *experience*, and not merely a doctrine. It is possible to enjoy that experience, and thousands have done so, with hardly any intellectual grasp of the doctrine of the Spirit. In the same way multitudes can enjoy music with no understanding of the theory of music. I intend to balance that statement shortly, but permit me to say here and now that it seems to me that the weakness of most sections of the Christian Church where the Holy Spirit is concerned is that He has become the subject of theological dogma rather than a burning experience in the personal life of believers. We can repeat Sunday after Sunday the well-known phrases of the Apostles' Creed, "I believe in the Holy Ghost," while the words remain a lifeless formula. It was a shrewd remark of Dr. Douglas Mackenzie, sometime President of Hartford Theological Seminary, that in Paul's letters the possession of the Spirit is not "a doctrinal deduction

THE PEN EXPE

This address by Donald Gee was given to the Churches recent

but an observed fact of experience." Exactly so!

Let me hasten to say that I am very far from despising the importance of correct theological views regarding the Third Person of the Trinity, or of sound doctrine in all that relates to the Pentecostal experience—but let us remind ourselves that from the Day of Pentecost onwards the Early Church enjoyed a powerful experience of the Spirit while her doctrine concerning that experience was still taking shape. Indeed the very richness and variety of the experience constitutes one of the difficulties of framing a completely orderly doctrine of all that the New Testament says regarding Christians and the Holy Spirit. Sometimes He is the Spirit of the Father; sometimes He is the Spirit of the Son and of sonship; and sometimes He emerges in His own separate personality and power. We are bewildered by such riches. Since we are blessed with a Pentecostal revival in these days it is small wonder if our footsteps somewhat follow the original pattern of that which is being graciously revived in the fact that our experience has taken priority. So let it be. We are dealing with *the phenomena of spiritual life*.

When the Day of Pentecost was fully come there fell upon the waiting company in Jerusalem an experience of the Holy Spirit that was literally an overwhelming baptism in its spiritual, intellectual, emotional and physical reality. To deny this historical fact is to cast aside all belief in the veracity of the second chapter of Acts as a record of things that truly happened. Moreover, in all essentials, that kind of experience was repeated later in Samaria, upon Gentiles in Cæsarea, and over twenty years later in places as far distant as Corinth and Ephesus.

PENTECOSTAL EXPERIENCE

Fifth World Conference of Pentecostal
Toronto, Canada.

The letters to the churches all assume an experience of the Spirit so real that Paul could fling it at carnal believers in Corinth tempted to return to the alluring lusts of the flesh. Their bodies, he affirmed, had become temples of the Holy Spirit. Mere belief in a "doctrinal deduction" (to use Mackenzie's phrase) would have been no match for the hot tides of physical passion; it needed an experience equally passionate in its intensity. They possessed it. Their meetings were marked by constant manifestations of the Spirit so appealing to emotional pleasure that their exercise of spiritual gifts had to be regulated and a compensating value placed upon *love* in a passage of matchless truth and beauty. To the vacillating Galatians he addressed the question, "Received ye the Spirit by the works of the law, or by the hearing of faith?" The challenge was directly to their *experience* of the Spirit, not to their ideas about Him. I quote these passages from the epistles with special pleasure because our opponents sometimes accuse us of living exclusively in the book of Acts where the Pentecostal experience is concerned.

In the New Testament the Spirit sometimes is represented as guiding the movements of missionaries in a startlingly direct manner. He was *undisputed Lord* in the churches. Their constant experience of Him fulfilled in a satisfying manner and measure the promise of Jesus that it would be better for His disciples that He should go away because when that had happened the Comforter could take His place.

Instead of nostalgic wishing for the "good old days" of Galilee or Judæa when Jesus was with them in the flesh we find joyous experience that the Comforter had come. His presence was real.

The Pentecostal experience left a lasting deposit among them of witness to the living Christ still working with them, and confirming the word with signs following. Yet they constantly taught that Jesus was at the right hand of God in heaven. His presence with them was their experience of the Holy Spirit. It is precisely that that is the particular testimony of this world-wide Pentecostal revival.

AN ANALYSIS OF THE PENTECOSTAL EXPERIENCE

We now turn to the more delicate and intimate task of attempting an analysis of what constitutes the Pentecostal experience. It is necessary to see below the surface of the merely outward manifestations accompanying the baptism in the Holy Spirit, although it is equally necessary to appreciate that only a powerful inward experience can account for those manifestations.

Before we proceed I must therefore repeat that only a powerful "inward experience" supplies an adequate reason for the outward manifestations of the Spirit such as speaking with tongues or physical shakings or cries of ecstasy. A besetting weakness that has dogged the Pentecostal revival from its beginning has been misguided attempts to produce apparent evidences of the Pentecostal experience without its reality. This temptation has been an inevitable consequence of our doctrine that speaking with tongues is the scriptural initial evidence of the baptism in the Holy Spirit. I hold that doctrine to be right. But the results of a supposed Pentecostal experience that lacks its reality are nothing, and worse than nothing. Once the soul has become thoroughly disillusioned it suffers a hardening against any further seeking of the real thing. It is nothing short of a spiritual crime for workers, however zealous and sincere, to produce spurious apparent manifestations of the Spirit of God. The gravity of the offence is deepened if the motive is seeking glory for themselves.

It is infinitely better to wait many days for the *real* experience, if need be, than to be hastily defrauded with a worthless imitation. We seem to

have become almost ashamed of the good old-fashioned title of "waiting meetings" for those seeking the baptism in the Holy Spirit. We appreciate the good desire to avoid a suggestion that long waiting is essential. But the once almost universal title of "waiting meeting" did carry with it a concept of deep spiritual value. Our true help to seekers consists in raising their faith for an immediate fulfillment in themselves of the promise of the Father, and to that end surrounding them with a spiritual atmosphere of joy and praise. But time should always be allowed for the searching ministry of the Spirit of truth as He seeks to deal in faithfulness with possible hindrances in the heart and life of the believer asking for His fulness. Obedience is essential for those seeking a personal Pentecostal experience. Many of the cutting problems in our assemblies through people speaking with tongues without holiness arise because we do not now tarry long enough before God when seeking the blessing. No true disciple of the Lord Jesus can avoid the sanctification of the Spirit without his or her life becoming a miserable failure.

But let us now become positive. The central fact of the Pentecostal experience consists in being *filled* with the Holy Spirit. This is distinct from His previous work in regeneration as the giver of life in Christ. Also it is distinct from His work of sanctification as the Spirit of Christ and the source of the fruit of the Spirit. On the Day of Pentecost the disciples were all *filled* with the Holy Ghost. This necessitates more than a partial or incomplete measure of blessing. A vessel can contain water without being *filled* with water. No spiritual experience, however blessed, that comes short of fulness, can justly be described as truly "Pentecostal."

However we may explain the phenomenon of speaking with tongues, which is such a distinctive feature of this great revival, it seems evident that a large part of the explanation lies in the fact that the soul becomes intoxicated with such a Divine ecstasy that it is swept beyond all ordinary forms of speech. Although on the Day of Pentecost they spoke weighty words in dialects that were recognisable and recognised, it is noteworthy that there is no record of that particular aspect of the miracle being repeated. Indeed it is explicitly stated that no man could understand the speaking with tongues at Corinth unless there was given an equally supernatural gift for their interpretation. In face of the plain words of scripture it is strange that the hoary old fallacy still persists in some quarters that the gift of tongues is for preaching the Gospel without needing to learn a foreign language. It is clear that

it was not used for preaching, but for utterances of praise and prayer. It was the language of the human spirit raised into a state of ecstasy by the Pentecostal fulness of the Spirit of God. It was speaking to *God*.

As we now come reverently to analyse what happens within the personality of the believer when baptised in the Holy Ghost and fire we observe first of all that the fulness is *emotional*. Why not? Indeed, how can it be otherwise? Consider the facts. A weak human vessel is being filled with a Divine fulness. To tell us, as some wish to tell us, that such an experience can be received without any emotional manifestation is to do violence to all sense of reality. With all due respect we refuse to be satisfied that so-called "Pentecostal" experiences without a physical manifestation are valid according to the scriptural pattern or even common logic. Fear of emotionalism and fear of counterfeit phenomena have so taken possession of some Christian circles that they have actually developed and encouraged an absurd panic and prejudice where these things are concerned. Such fears are a shocking reflection on the faithfulness of God, for did not our Lord promise that if any of His hungry children ask their heavenly Father for the gift of the Holy Spirit they will most assuredly *not* receive a stone instead of bread, a scorpion instead of an egg, or a serpent instead of fish? To teach a presumed Pentecostal experience without emotional manifestation is to emaciate the doctrine beyond all recognition as being according to the scriptures.

It may justly be claimed that individual emotional experiences vary, and that we will be governed in them by personal temperament, racial background and religious tradition. This is conceded; but the central fact of being filled with the Holy Spirit remains, and by its very nature that fulness is overwhelming emotionally. There must be *some* outlet of deep feeling. Why not accept the form of outlet that God in His wisdom has ordained? Why oppose speaking with tongues?

The physical manifestations accompanying the baptism in the Holy Spirit are not the essence of the experience, but it is a mistake to regard them as quite immaterial. They are an integral part of the Pentecostal experience, and provide the only immediate evidence to the onlooker that the Comforter has come indeed in all His glory and power. To see the shining faces of those first praising their Lord in new tongues is to taste something of the very gate of heaven. I have quoted elsewhere that penetrating remark of the late E. J. G. Titterton that it was the linking together of speaking with tongues and

(Continued on page 733)



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. F. L. Frost
(Minister of Elim Church, Clacton-on-Sea)

Sunday, November 16th. 2 Corinthians 10 : 1-18.

"We do not war after the flesh" (v. 3).

Paul was engaged in a warfare with sin, idolatry and all forms of evil. Here he makes it plain that he is not actuated by worldly views or policy, or by such ambitious interests that sway men of the world. As an apostle he went forth as a soldier under the great Captain of his salvation to fight His battles and make conquests for Him. This warfare of the Christian is against corrupt desires and sensual propensities of the heart: with eternal corruption and depravity, with the remaining unsubdued tendencies of a fallen nature. It is warfare with the powers of darkness, the mighty spirits of evil that seek to destroy us. What a warfare! However, the Christian looks for his conquests only by the force and the power of truth and by the agency of the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord" (Zechariah 4 : 6).

Monday, November 17th. 2 Corinthians 11 : 1-15.

"For I am jealous over you with godly jealousy. . . . But I fear . . . lest your minds should be corrupted from the simplicity that is in Christ" (vv. 2, 3). Paul was having an anxious time over his converts at Corinth, and was keen to preserve them from being corrupted by the insinuations of false prophets. He was afraid lest their faith should be weakened by listening to suggestions such as tended to lessen their regard for his ministry, by which they were brought into Christianity. Ministers today can justifiably be jealous over their flocks, fearing lest they be led aside by the false profession of our time. Let us remain steadfast under the ministries which have brought us into the blessing of salvation and Christian living. "Let us hold fast the profession of our faith without wavering" (Hebrews 10 : 23. Read also Ephesians 4 : 13-15).

Tuesday, November 18th. 2 Corinthians 11 : 16-33.

Paul had been accused by the false profession of being a fool; he now keeps the thought before these Corinthians: "I speak foolishly" (v. 21); "I speak as a fool" (v. 23). In verse one he refers to "my folly." His words of exhortation were timely, yet he says that to the ears of many it is "foolishness." Compare 1 Corinthians 1 : 18: "For the preaching of the cross is to them that perish foolishness." If the apostle was a fool, it was for Christ's sake. Read of his sufferings in vv. 23-28. What an inspiration and example to so many of us who give up under the slightest provocation.

Wednesday, November 19th. 2 Corinthians 12 : 1-21.

Let us focus our attention today on vv. 7-9, where we have (1) the messenger of Satan, and (2) the grace of God. Various thoughts are expressed as to what Paul's thorn was, but that is not our concern here; sufficient it is that he had one. It certainly was something personal, affecting him individually, and not as an apostle. The messenger of Satan is permitted by God to afflict His saints (Job 2 : 6, 7). After experiencing the state of blissful angels (v. 4) he is now

exposed to the influence of an evil angel. The chastisement from hell follows quickly upon the revelation from heaven. Paul prays three times concerning this thing; his first two prayers have no answer, but it came with the third, satisfying his faith and leading him to bow his will to the will of God, concluding that his affliction was a deterrent to self-exaltation. "My grace is sufficient"—the trial will continue, but the grace also will endure. Resigned to God's will, if the thorn remains, Paul will glory in his infirmities, that the power of Christ may rest (tabernacle) upon him, that his strength may be made perfect in weakness. The Lord has more need of our weakness than our strength; our strength is often His rival, our weakness His servant, drawing on His resources and showing forth His glory. "His grace is sufficient for you."

Thursday, November 20th. 2 Corinthians 13 : 1-14.

"Finally, brethren, farewell," etc. (v. 11).

What a lovely and graceful benediction the apostle here gives to the people who caused him such heartache! "Farewell"—rejoice, reminding them of 2 Corinthians 1 : 24, "We are helpers of your joy." "Be perfect"—seek perfection, by filling up what is lacking in your Christian character. "Be of good comfort"—take comfort from the promises and supports of the Gospel. "Be of one mind." They had been greatly distracted and divided; here he exhorts them to lay aside their strifes and be united. "Live in peace" with each other, "and the God of love and peace shall be with you." In contention and strife we have no reason to expect God's presence, and only when we are prepared to lay aside animosity may we expect the God of peace to make His abode with us.

Friday, November 21st. Psalm 74 : 1-12.

"O God, why hast thou cast us off?" (v. 1).

The people of Israel are in a time of national calamity, possibly during Shishak's invasion (1 Kings 14 : 25, 26; 2 Chronicles 12 : 2, 9). The cause of their state is given in the latter chapter, vv. 1, 2. "He [Rehoboam] forsook the law of the Lord, and all Israel with him." Shishak came against Jerusalem because they transgressed against the Lord. Under the wrath of God they plead (1) their relation to Him, "sheep of Thy pasture" (v. 1); (2) the great things He had done for them, "we are purchased." Their complaint is that evil was done against the sanctuary and synagogue. They deserved what was done to them, that is true repentance, but they cannot see God's house polluted. Are we more concerned for the reproach we bring to the Lord's name and His Church than we are for the wrongs meted out to us?

Saturday, November 22nd. Psalm 74 : 13-23.

"Arise, O God, plead Thine own cause" (v. 22).

Man that has so miserably failed through apostasy is in no place to plead the cause of God. The psalmist here, in the name of the Church, earnestly begs that God would appear for them against their enemies, and put an end to their present trouble. To encourage his own faith he interests God in the matter. The enemy blasphemed their God (v. 18) and that was too much for even His apostate people to stand. Does blasphemy of the Lord's name cause us to raise an objection wherever it is heard? Can we learn through Israel's apostasy and calamity that it is ever to our good to remain true to our Saviour!

Request for Praise and Prayer

Our readers will rejoice to know that there is a marked improvement in the condition of our dear brother, Pastor Walter Urch, and prayer is requested that this improvement will be maintained and Mr. Urch fully restored to health.



SOMETIMES I JUST SITS AND THINKS . . . and other times I just sits!

IT'S an old one, and the other day I heard it for the *umpty-ninth* time, but it reminded me of some testimonies given in youth rallies. If you closed your eyes and paid no attention to the voice, listening only to the words, you would imagine the same person repeating the same testimony in a multitude of places. Now before someone rushes in to say that there is only one message I must make it clear that I am not referring to the person's experience. Before you give your testimony I recommend to every young person that you sit and think! Some do just that; but not many. The majority just *sits*. When you sit and think, don't think for words only, but go farther and think for reasons. Put yourself in the place of the non-Christian and try to think what he wants to know about the Christian life. Be honest with him; don't get annoyed—no offence meant. There is no reason why you should not explain the difficulties of the Christian life. The Lord Jesus Christ did not hide them. One of the loudest criticisms of the Christian is that he must accept everything which the preacher says and repeat it like a *pretty polly*. You must prove this to be an unjust criticism by the way you testify. Make it your personal testimony giving the reasons why you are a Christian and a happy one.

I heard of one Christian, occupying a public part in the work of the church, who replied to an inquirer about the teaching of her church that she did not know. Needless to say, the inquirer never visited that church again. An extreme case, you may tell me. But of that I am not so sure. It is because of that incident, and others which are similar, that we have introduced a series of features in the *EYM Youth Challenge* which are being written by Pastor John Dyke. We are told in the Scriptures to give a reason for the hope which is in us (1 Peter 3:15).

This life is for the majority a *helter-skelter* of which we must beware. It will do us good to sit awhile, but let us utilise the time profitably and think!

SALVATION ON THE OCEAN WAVES

In response to our request, "Uncle Arthur" sent us this report of another Elim youth activity, this time on board the "Queens" *en route* for the World Pentecostal Conference.

The report reads:

Salvation on the Ocean Waves

There were no "Jonahs" aboard, for nobody was thrown overboard. However, when the weather was stormy, and the waves beat high, the boat rolled from side to side. Many passengers were seasick, but some were tougher than others, and sought to bring the message of deliverance to the needy ones around.

These Pentecostal folk approached the purser of one of the Cunard ships, expressing the desire of conducting special services for children. The purser was sympathetic, and a card was placed in the notice case which read:

"Children's Meetings

All children are invited to a 'Happy Hour'
in the cinema each day."

Prayer had been made, even cards announcing these meetings had been printed in faith; so quickly these were distributed, and lovely children eagerly attended these "Sunshine Corners." A "squeeze-box" and concertina added to the attraction; and "Tommy" (the ventriloquist's doll) caused great excitement. Children from England, Scotland, Canada and the United States heard the story of salvation, and altogether over eighty young people made a decision for Christ on the boats going to and coming from Canada. Deck services also were held, and some of the young folk who had yielded to the Lord sang the choruses, which caused great interest. Testimony was given to the people who came to hear, and so the "Good News" was given even in the middle of an ocean. Hallelujah!

The Pentecostal Experience (continued)

the baptism in the Holy Spirit that sparked off the Pentecostal revival that has continued now for over fifty years, and has belted the earth until it now claims possibly *ten million* adherents. This very world conference is a mighty witness to the power of our testimony as God has graciously entrusted it to us. By His help we will keep true.

But if the fulness of the Spirit is emotional it also is *intellectual*. Let me at once dissociate the word "intellectual" from intellectualism. By it I mean our mental faculties in all their glorious and God-given activities. On the Day of Pentecost the minds of the disciples were Divinely enlightened and inspired. This is evidenced by Peter's sermon, first in its new insight into the significance of Old Testament prophecies, but still more by his grasp of the profound truths concerning the incarnation, life, death, resurrection, exaltation and coming kingdom of Jesus of Nazareth. For instance, a great depth of theological insight is contained in the statement that Jesus was "delivered by the determinate counsel and foreknowledge of God." An inspiring faith is intelligently proclaimed when he affirms that "This Jesus . . . being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." Throughout Peter's sermon in the flood-tide of his new Pentecostal experience there is the ring of certainty of a man who *knows* not only with his heart but with his head also, not only emotionally but intellectually. This was the first instalment of the fulfilment of our Lord's promise that when the Spirit of truth had come He would guide them into all truth. Let us be quite clear that this means intellectual apprehension of truth, for the risen Christ Himself opened their *understanding* that they might understand the scriptures.

It is my personal conviction that this result of the Pentecostal experience in the realm of the mind and the intellectual faculties is the basis for that one of the better spiritual gifts we are commanded to covet, namely the "word of knowledge." I do not dispute or despise the genuineness of the revelations given to some of our Pentecostal evangelists in such matters as diagnosing diseases or revealing the secrets of hearts. Indeed such a process of revelation in meetings where all are prophesying is an integral part of a Pentecostal revival. But it is unfortunate, to say the least, that this is being mistakenly described as an exercise of the "word of knowledge" when in actual fact it is part of the prophetic gift and ministry. The mistake arises from straining after

what we choose to call the "supernatural," but which in point of fact is the spectacular. We greatly need a much worthier conception of the proper nature of the great gift of the "word of knowledge" that connects it, as it ought to be connected, with a ministry of teaching arising out of the Holy Spirit's revelation to the understanding of the teacher. Five words with this gift was Paul's personal preference to ten thousand in an unknown tongue. In essence and properly understood it is as truly supernatural as any gracious gift of the Spirit. When in exercise it causes the heart to burn within those who hear it, for they are conscious of the voice of the risen Christ through a God-anointed channel.

Nevertheless it is in neither the emotional nor the intellectual, but in the *spiritual* realm that we must look for the *deepest* results of the baptism in the Holy Spirit. The promised result was that its recipients would receive power to be witnesses to Christ. We seriously impoverish the force and depth of this great promise if we regard it as meaning simply power to preach, or even to work miracles. Its true significance lies in making believers *witnesses* to what the Lord Jesus Christ means to them in His own beloved person. It is in this intimate and personal aspect that evangelism has always been the function of every believer. It is more comprehensive than the most gifted pulpit oratory, even when confirmed by a display of miracles. The promised power is for all, and not just for preachers, and preaching always lacks the authentic Pentecostal note when it is not backed home by personal witness to Christ.

At the heart of this personal witness to Christ is a *deep personal love* for the Lord Jesus. My own testimony to this Pentecostal revival wherever it has been my happy privilege to meet it all over the world is that it produces, above all else, great lovers of the Lord Jesus Christ. One has only to see the shining faces and catch the burning words when *He* is glorified and adored in our Pentecostal meetings to know how sincerely our beloved people, with all their many faults and failings, do love their Redeemer. They delight to call Him "Lord." Incidentally, this is the supreme answer to those who still blasphemously ascribe this heaven-sent revival to a work of the Devil. Whatever its weaknesses, and we are not unconscious of them, it is certainly not *that*. Satan does not make great lovers of Jesus, neither does he inspire men to win others to the Saviour they have found.

Subjectively the spiritual result of the baptism in the Holy Spirit consists in the flood of the heart with perfect love. And that love shed abroad in our hearts by the Holy Ghost given unto us causes us to fulfil

thereby the two great commandments; for, in the first place, it causes the happy recipient to love the Lord our God with all of the heart and mind and soul and strength, and then it goes on to produce love for our neighbour as ourselves. No wonder that a most impressive outward fact of the life of the early Christians was the love they had for one another. It was that love that constituted the glory that made them one. Every repeated outpouring of the Holy Spirit in Pentecostal fulness repeats the glory of that love and unity. The power of such Divine love is beyond measure. It means that the Spirit-filled personality becomes radiant with the grace and glory of the greatest power in the universe; for God is love.

GOD'S PENTECOSTAL PURPOSE IN THIS HOUR

And now, finally, I promised to link that which I have tried to say about the Pentecostal experience with the general theme of this conference—"The Purpose of God in the Pentecostal Movement in This Hour."

I gladly leave to others more competent than I the task of telling us more explicitly what is that Divine purpose. We ought to welcome every attempt to relate our Pentecostal word and work to the present hour. We must live in a real world. Personally I am thankful that there are esteemed brethren in this world conference who are seeking to serve God and man in the high places of public life. They have our prayers, whatever our political views may happen to be. The Pentecostal Movement surely has something to contribute to the needs of the hour besides a message of mere escapism. In this year of 1958 we live in a vastly different world from that which pertained when the fire fell in old Asuza Street in 1906. Personally I think we have had enough of "golden jubilees." It has been good and proper to pause and give God thanks for all that is past, but revivals cannot live on sentimentalism. We must now look forward rather than backward.

An analysis such as I have attempted of the Pentecostal experience can only have a practical value where it has shown those essential factors which are unchanged and unchanging. I trust this is self-evidently true of almost all that I have said regarding the baptism in the Holy Spirit. Age cannot dim the lustre of these things, for we are bowed in worship before the eternal Spirit. Change and decay only affect the outward features of our civilisation as they rise and fall. In matters of the human spirit our natures remain unaltered throughout the long stream of history. It is this that makes the Bible such a liv-

ing book. We are apt to forget how very, very ancient are these sacred writings. Their supreme glory, as we believe, is that they were inspired by the Holy Spirit. But it is that same Spirit, and not another Spirit, that is with us here and now in this conference and wherever we go. The remembrance of that fact may well fill us with holy awe. A well-known Methodist minister in England once asked me in a confidential conversation what was the particular and unique value of the Pentecostal experience in the devotional life. One shrank from answering such an intimate question, but I replied that for me that supreme value in both our Pentecostal meetings and in our private devotions was the *reality* with which His gracious manifestations clothe the unseen Spirit of the living God. My Methodist friend understood, and his eyes were dim with emotion as we knelt and worshipped together.

Many of us have flown thousands of miles across the oceans to attend this world conference—a thing we should have thought incredible away back in 1906. Now that we are here met together all kinds of electronic devices are assisting our fellowship and our publicity. It is easy to become intoxicated with the achievements of applied science. And more are to follow. It is trite to say that all this human cleverness, fraught with so much possibility for good, has brought us to the brink of mutual destruction. Not that the fear of war is a new thing. It is as old as history. It is the appalling power of modern weapons that is the new factor, and makes that fear a suffocating emotional cloud over this generation.

Enshrined in the heart of this Pentecostal revival has been the blessed hope of the coming of the Lord. If, for only a few seconds, I have reminded you of the earthly scene rather than of the heavenly prospect it is because I believe that the Pentecostal experience is to brace us for the responsibilities of the hour. Whenever our Lord spoke about His personal return it was always with a practical application and exhortation to personal holiness and faithful service in order that the Master, when He returns, may find each of us about our appointed task—the preacher in his pulpit, the teacher at his desk, the executive in his office, the mother in her home, the nurse by the sick-bed, the farmer on his land, the workman at his bench, the pilot at the wheel, and the public servant at his place of duty. The Pentecostal experience fits us all.

Put broadly, the hour demands from the Church of the living God two supreme things—*powerful evangelism without and personal holiness within*. The Pentecostal experience is the Divine dynamic for
(Continued in opposite column)

COMING EVENTS

(Please pray for these services)

COULSDON. Saturday, November 22. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Donald Gee (A.O.G.). Leader: J. Atkinson (Elim). Supporting items by Kenley Bible School Students. 7. C.6

FINCHLEY. November 22. Elim Church, King Street, N.2 (off Church Lane). Remember the Saturday Special at 7. Frank Lavender (Loughborough) and Elim Bible College students. Don't be disappointed. Come and receive a blessing. Also November 23. Finchley's 21st Birthday. Frank Lavender and Douglas B. Gray with London Crusader Choir. C.986

GLOSSOP. November 8-23. "The Glossop Crusade" in the Town Hall and Elim Church, Ellison Street. Glossop's first Revival and Divine Healing Campaign since 1931. Crusade led by Brian Garrard and Party. Please pray—please come. C.1

ILFORD. November 22. Elim Church. Scrafton Road. Miss Ayling's story and films of her visit to Elim in British Guiana and Africa. 7.30. C.2

SOWERBY BRIDGE. November 15 and 16. Elim Church, Willow Street. Church Anniversary services. Sat. 7.30. Sun. 11 and 6.30. Special speaker: S. Gorman (Editor "Elim Evangel"). Convener: B. J. Hopkins.

LONDON. November 29. Bridewell Hall. Eccleston Street, Victoria, S.W.1. Saturday Night Special at 7. Special features include: Personality Spotlight on builder of Bridge over River Kwai, Off the Boat Train, Epilogue by the Doctor. Conducted by National Youth Director.

CROYDON. November 29. Elim Church, Stanley Road, West Croydon. Visit of London Emmanuel Choir. Conductor: Mr. Edwin Shepherd. 7.

SUNNY BLUNDELL TOUR

November 15-20, South Harrow (A. of G.); 22-27, Grimshy; 29 -December 4, Clacton-on-Sea.

The Pentecostal Experience (continued)

both, but it needs to be a continuous experience. It has been well said that the entrance fee into the kingdom of heaven is nothing at all, but once you are in the annual subscription is all you have got. I am sure that principle applies to the Pentecostal experience. Let us make no mistake about it, it is a costly thing to keep filled with the Spirit.

The solemn alternative before us is that we can live as a movement and die as a revival. While we are gathered here in Toronto there are many thousands of Pentecostal believers all over the world who are praying for us day and night. I am sure that their one supreme prayer is that God will visit us with a new *breath* from heaven as we are all with one accord in one place; for our many differences sink into insignificance before this one heart-cry for a renewed Pentecostal experience to be given to us all. My strong comfort is the certainty that in many places only seen by the eye of God there are holy men and women of God praying in secret at this very hour that God may be pleased to revive us again for His glory. The promise is sure that their heavenly Father will reward them openly.

NATIONAL YOUTH DIRECTOR'S TOUR

November 15, Kirkintilloch; 16, Motherwell; 17, Shotts; 18, Alloa; 19, Dundee; 20, Aberdeen; 21, Dunfermline; 22, Stirling Youth Rally; 23, Edinburgh; 24, Newcastle.

MR. F. B. PHILLIPS'S TOUR

November 12-16, Eldad; 18-20, Jersey; 25, Thornton Heath; December 2, Thornton Heath; 4, Wimbledon; 9, Thornton Heath.

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Nov. 22, Barking (Upney); 23, Finchley; December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison.

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