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THE ELIM EVANGEL



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SPECIAL WHITSUN NUMBER

Proclaiming the Truths of Pentecost

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COVER PICTURE

The Mayor of Eastbourne presents prizes to boys and girls at the Elim Church (see page 348).

Photograph by courtesy of Eastbourne Gazette and Herald.

THAT FIRST Whit-Sunday was unique in the annals of the Church—in fact this outpouring heralded its birth, so that that entity, which had formerly existed merely in embryonic form, now stood fully formed and complete, as the descending Spirit took up His abode. Just as Adam became a living soul when God breathed into him the breath of life, so the Church received life with the inbreathing into it of the Divine *pneuma*, the Holy Ghost, the very source of spiritual life.

Pentecost, in that sense, can no more be repeated than Calvary. As Christ entered in once into the Holiest, bearing His own blood as an atonement for our sins, and then for ever sat down on the right hand of the Majesty on high, signifying a complete and perfected redemption, so the Holy Spirit was once outpoured upon the disciples, to abide with them for ever as the very source and essence of their spiritual life. Like Calvary, that one act of God is effective until the end of the age.

Yet, just as there must be an individual appropriation of the effects of Christ's redemptive work on Calvary, so there must be a personal appropriation of the full blessing made available for us by the initial descent of the Holy Spirit. We can no more be truly Pentecostal by fellowship in a Pentecostal church than saved through attendance at an evangelical church. In each case there must be a personal acceptance and appropriation of the promised blessing. In each case the entrance is by faith (see Galatians 3:2). In each case the promise is clear and precise. In each case the outcome is assured.

One has always wondered at the apparent mystery and complication that attends the receiving of the Holy Spirit. Is there any more need to tarry for the Holy Spirit than for salvation? This was necessary before Pentecost . . . but surely not after! "The promise is unto you . . . and to all that are afar off." We should expect the infilling of the Spirit to follow naturally and swiftly upon the experience of conversion. "Repent and be baptised . . . and ye shall receive" is the Divine order.

Apart from those isolated instances where there was an imperfect understanding of God's plan, nowhere in the New Testament record do we find two categories of believers: those who had and those who had not received the Spirit. That there are such divisions today is an indictment on the Church for its failure to proclaim and propagate this great truth. No wonder the Church is so often ineffective. It is, as a recent contributor said, living on the right side of Easter and on the wrong side of Pentecost.

But what about you, dear reader? Have you experienced the Divine endowment? If not, will you not simply, in the name of Jesus, claim this promise of the Father and enter this Whitsun into the fulness God has intended for you? Your worship, your witness and indeed your whole life will be the richer.

SEVEN CONDITIONS OF POWER

By JOSEPH SMITH

CONDITION NUMBER FIVE

NOT ONLY must your car be filled with motor spirit and lubricating oil, with the engine nice and clean, but you must keep your radiator well filled with water in order to keep your engine cool. We sometimes use the phrase "as cold as death." There is not a single successful preacher in the world who has not frequently to experience what it is to die. Paul said: "I die daily." No doubt there are very few of us who have got as far as that.

Jesus said: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12 : 24, 25). In order to reproduce its life in multiplicity the corn of wheat must die in the ground. This Divine principle even applied to Jesus Christ: before He could have a glorious resurrection He must of necessity die. This same principle applies to every sinner: before he can experience the resurrection life of Christ in his soul he must be willing to die to the world and sin. This is the reason why so many sinners are unwilling to have eternal life on God's terms. They want to live for self: to gratify self and selfish desires. We know that this path leads downward, ever downward. To say that this is not a worthy motive in life is putting it very mildly.

Jesus Christ came not only that we might have life, but that we might have it more abundantly. There is only one way to have this more abundant life. The corn of wheat which has died in the ground and brought forth a hundredfold must die again if it is going to multiply itself another hundredfold. Paul taught that as the dying of the Lord Jesus was manifested in our mortal flesh so the life also of Jesus was made manifest in us (2 Corinthians 4 : 10-12). In his great desire to share the power of Christ's resurrection Paul was equally desirous to know Him in the fellowship of His sufferings (Philippians 3 : 10). He knew

there were no short cuts to resurrection power. Alas that so many Christians are unwilling to share more deeply in the sufferings of Christ! They all want to share in the power of His resurrection. But there is no other way but via Calvary—your Calvary.

Let us have another look at the farmer as he sows his fields. Is he mourning the loss of so much good grain? No, not for a moment. His eye is on the harvest. Let us follow his example, "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12 : 2).

The concluding portion of this article deals with a subject very much in our thoughts at Whitsuntide: the power of the Holy Spirit, the Divine endowment which is the requirement of every Christian. May we all fulfil the conditions and experience this great blessing.

CONDITION NUMBER SIX

Even if God has saved you and filled you with His Holy Spirit there is one condition laid down in His Word, without which it is impossible to please Him, and by means of which you can do all things. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11 : 6).

By faith we are saved, by faith we are filled with the Holy Spirit; by faith we live, and by faith we stand. What mighty things have been accomplished by ordinary men who had faith in an extraordinary God! Why have so many people so little faith? Jesus put His finger on the spot, when He said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5 : 44). To please men is more to these people than to please the Almighty. Until we come to a place in our lives where God is first, we will find ourselves severely hindered in exercising faith. If, in times of trial, you do put God first, and rely on His faithfulness, His love and His power to take you through, you will, as a result, emerge into a new experience with God.

PAUSE AND PONDER

Witness without power is ineffective. Power without witness is misappropriated.

How is your faith built up in a man whom you have come to know? Is it not by getting to know him better, by finding out all you can about him, by getting into touch with those who have known him for years, and by hearing their testimony regarding him?

There are two great sources of faith. The first is the written Word of God (Romans 10 : 17). In the Bible you have the testimony of many great and good men who have walked and talked with God for many years, and for whom God did mighty things. You also read of the many battles which God fought and won for His people, how He delivered them, how He sustained a nation with bread from heaven and water from a rock. What a long list you have in the eleventh chapter of Hebrews of the mighty acts of God on behalf of His people who relied upon Him. If, for example, you desire to have your faith strengthened on the subject of Divine healing, read the accounts in the gospels of Christ healing the people, and as you read keep in mind Hebrews 13 : 8.

The other source of faith is by getting into touch with the living God Himself by means of prayer and waiting on Him; also by meditating on the personality of God: His omnipotence, His omnipresence, His omniscience, His faithfulness, His love, His goodness, His mercy, His holiness and His liberality. Dwell much on the fact He cannot change for He is God. He can never be anything else but perfect. He is the Object of worship for all who are in heaven. Let your soul go out to Him in praise and gratitude because of the excellency of His character.

Do not forget that where there is real faith it will be tried; but real faith is strengthened by means of trial (1 Peter 1 : 7). Let us ever remember that diligence and faith go together (see Hebrews 11 : 6 and James 5 : 16-18).

CONDITION NUMBER SEVEN

In the Old Testament, in the gospels and in the epistles we have set before us another very important condition of blessing and power.

Our Lord compared the Spirit-filled life to a flowing river, not a reservoir or a lake. This is the life which God will bless abundantly. In Malachi 3 : 10 we read: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Jesus said in Luke 6 : 38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." We therefore

can limit the Most High by using too small a measure with which to dispense those blessings of which God has made us stewards.

We all want to reap a liberal harvest of Divine blessing. In 2 Corinthians 9 : 6-8, we read: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

We can only be liberal with what we have. If you know the Lord Jesus as your Saviour then you have a testimony of what it means to be a Christian. Are you liberal with your testimony? "Give, and it shall be given unto you." God's great purpose in filling His people with the Holy Spirit is that they might be witnesses unto Jesus Christ. If the Lord is going to win His case with the people of this world He needs witnesses to confirm by their testimony what His messengers declare concerning His power to save to the uttermost.

I recently met a Mr. Connolly in Belfast, Northern Ireland, who goes out almost every day in quest of lost souls. He finds them in hospital wards, on the streets and in their homes. What scores of sinners that man has pointed to Christ. It was a spiritual tonic just to talk to him. He is indeed a "river Christian."

Seeing that every child of God can pray—are you liberal with your prayers for others? The prophet Samuel regarded it as sin to fail in this respect (1 Samuel 12 : 23). What a renewal of power we receive when the Holy Spirit flows through us in intercessory prayer. Finally, are you liberal in giving of your means to the work of God? "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11 : 25). God delights in God-like children. He gives to all men liberally (James 1 : 5). He has given the Second Person of the Trinity that we might have eternal life through Him. He has given the Third Person of the Trinity to comfort us, guide and strengthen us. He has sent forth His angels to minister for them who shall be heirs of salvation. Jesus has gone back to heaven to get our future home ready for us. And what more shall I say of the riches of the earth, the sea, and all that in them is? He has made the flowers to fill your heart with delight, and also to fill the air with beautiful perfume for you; He has made the birds to sing your cares away, and the bees to go out and gather sweets for you. May He see in each one of us what we admire most in our glorious Lord: liberality, faithfulness and self-sacrifice.

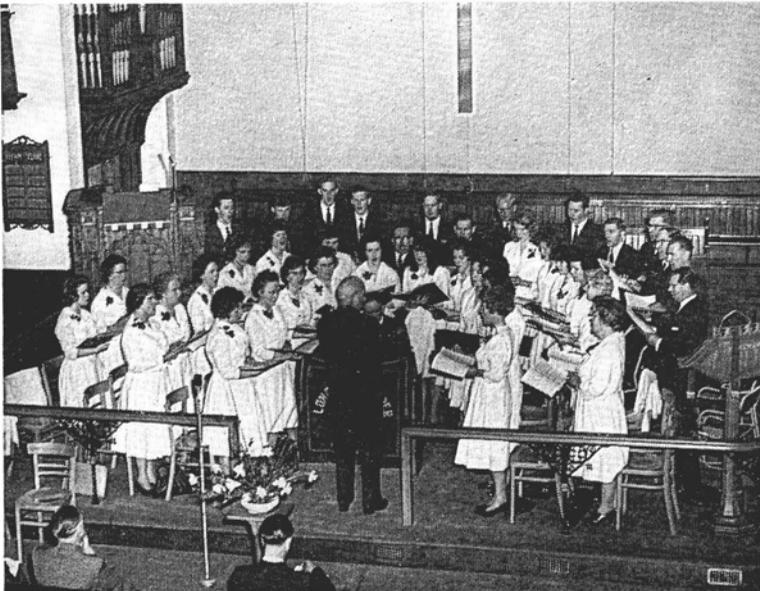
THE LONDON CRUSADER CHOIR ACCOMPANIES THE PRESIDENT

WEEK by week finds the President in many parts of of the country visiting Elim churches, both small and large, and as frequently as possible in company with the London Crusader Choir or parties therefrom. The visit to Worcester proved a weekend of high-level spiritual uplift. Commencing on the Saturday in the fine Methodist church and directing the Youth for Christ rally, the choir soon won the hearts of those gathered. The press reporting the event said: "The popular national and international London Crusader Choir, under the leadership of Rev. Douglas B. Gray, aroused memories of those more leisurely days, with their homely, devotional, vocal, instrumental and recitative items, interspersed by lively, youthful individual testimonies to the power of real spiritual faith, particularly in these busy distracting days. Mr. Gray's homilies, carefully interwoven, added comforting and encouraging background solidity. Their work of evangelism has gained its musical success not only from their vigilant following of their conductor's injunctions, but also from the fact that they believe the truths they sing about." Sunday meetings in the Elim church taxed to the full the seating capacity, and great appreciation is due to Pastor W. J. Maybin and his workers for the efforts made.

Easter weekend brought its crowded schedule. Good Friday (9 a.m.) found the choir and their leader entering one of London's largest and re-

nowned prisons—Wandsworth. A morning service with a chapel packed with hundreds of men provided an outstanding opportunity for telling the story of the Crucifixion and the purpose of Calvary. Intense silence and deep respect were shown throughout this memorable Good Friday service "inside the walls." Next down swiftly en route for Bournemouth. The town hall was packed to capacity. Springbourne and Winton Elim choirs joined with the London Crusader Choir in massed items, and in which Don House shared the leadership. In the town hall and during the Sunday services the President ministered the Word.

To the north was the next journeying, Southport the first port of call. Here Pastor D. B. Gray and a quartet party from the L.C.C. conducted a Saturday night rally. The Liverpool Ladies' Quintet, and soloist Yvonne Brookes, also ministered. Salford (Manchester) was the venue for Sunday evening, when the L.C.C. quartet party presented a fine all-round ministry. The days following found the President bound for Macclesfield, Bolton and Warrington, when warmhearted Elim ministers and members extended their usual warm welcome. Local talent was once more greatly appreciated in all the churches, as was the singing of the Southport Elim Youth Choir and Liverpool Quintet at the final rally held at Warrington. Pastor Jack Tetchner accompanied and rendered fine service to the President during this happy tour.



Here we see the London Crusader Choir with their conductor, Rev. Douglas B. Gray, during the Youth for Christ rally at Worcester. Their ministry of song is much appreciated, whether in church or chapel, in public hall or in ministry to those in prison. Pray for them.

Photograph by courtesy of Berrow's Newspapers of Worcester.



Women's column

By GLADYS GORTON

THE THREAT of a nuclear war hangs menacingly over the world of today, and its western hemisphere is crazed with lust for greed, sex and money, yet in such unprecedented days the Christian can rejoice in that the day of Pentecost is being repeated time and time again. Have you received your Pentecost? If not, why not? It is yours by the right and authority of Scripture, therefore seek it and claim it. God is graciously pouring out His Spirit upon all flesh. ". . . and on My handmaidens I will pour out in those days of My Spirit" (Acts 2 : 17-18).

Every time I witness anybody receiving the baptism of the Holy Spirit I am filled with wonder and amazement. Oh, the matchless grace of God to take a mortal being and fill with Himself! Without prejudice I sincerely feel, however, that nobody can ever express their *own* personal baptism. I have heard people attempting to do so and, to me, it has not glorified our Lord; you can *never* cheapen the work of the Holy Spirit.

As I write, the wonder of my own mighty filling is as fresh to me as when I received it. I didn't understand much about the baptism of the Holy Spirit, but one evening, as I sat reading from the Bible, I suddenly became aware of the Lord's sweet presence

and seemed to hear Him say: "Pray for the baptism of the Holy Spirit," and in simple faith I prayed: "Lord, if this is Your voice speaking to me, fill me now" . . . and He did, immediately! Upstairs in the front bedroom my grandfather lay dying of cancer. His children were there, including my mother and grandmother, his wife. I remained downstairs to admit them when they arrived and it was during this time that I received my Pentecost. A day or so after, two people from Elim called to pray for him; one was the mother of Elim's beloved Douglas B. Gray; the local church had not been formed, the campaign was in progress.

At this juncture I must tell you that my grandfather was a backslider. In all my young life I had never known him attend chapel—we were Methodists—but before my time he was a very keen worker. He didn't know anything about Elim, we didn't either, having only attended a few of the campaign meetings. If we did mention anything to him he was too ill to be interested. They prayed for him and then my grandmother asked for prayer; she had been up night and day for weeks. She knelt at the bottom of the bed and as they laid hands on her and began to pray, instantly she commenced to speak in a fluent unknown tongue. The room was filled with the glory of God; I shall never forget it. A startling thing happened: my grandfather too praised the Lord! That Divine manifestation brought him right back to God. It was lovely to hear him pray and ask for the Word to be read to him. He died a few days later.

In these days of "the latter rain" are you seeking to be continually filled with the Holy Spirit? Read Ephesians 5 : 18 ; John 14 : 12.

FROM MY DIARY

By T. H. STEVENSON

THE PRIME Minister has had more than his share of problems, both international and national. He has needed to be "unflappable," but when he said recently, "It is a very delicate question: I hope it won't be referred to me," he was merely mentioning a question concerning his own constituency of Bromley, as to which name will be used when Beckenham, Orpington, etc., join with Bromley as one borough. We have the same problem as Woodford, Wanstead and Ilford link up under the new London boundaries. Each wants to retain its former identity. I hope ministers in Oxford are not as sensitive about new names, for in that city where

new houses have been built on the site of the old gas works, the former *Gas Street* is renamed *Preacher's Lane!*



HOW COMPLEX is the racial colour problem. I read of a taxi driver in New York pointing to a new prison and saying, "Fulla niggers. Dat's all they want, free room and food, and no work—aughta be taken out and shot." The speaker was a Jew, whose own people know what racial discrimination means. Meanwhile the race hatred is reciprocated by the fierce anti-white (and more so anti-Jewish) movement among American negroes under their Muslim leader, Elijah Muhammad. Our own country is no longer just a spectator to the problem. We might say the remedy is "the new birth." Not so simple! I received a few West Indians into membership—and

homes were opened to them, but when these good people were numerically strong enough in the area, they established their own Pentecostal church. I mentioned to these dear people that in the only realm in which they found no barrier they had chosen to erect one of their own making. This is not discrimination: but it is separation.

SIR WINSTON CHURCHILL'S retirement from the Commons has drawn fresh attention to the remarkable record of a remarkable man. Excepting a period of some three years, he was an M.P. from 1900 to 1963. He may never be forgotten. But how few know of the man who was great enough to put Sir Winston out of Parliament during 1922-4. A prophet may have no honour in his own country, yet, in his native city of Dundee, Edwin Scrymouger accomplished

this very thing. (He was not a prophet; but was a sincere evangelical Christian.)

MR. SCRYMOUGER was no orator, nor had he much organisation supporting him, but it is on record that he visited personally and canvassed every household in the constituency that he sought to win. His political meetings began with the singing of "The Old Hundredth." A few years later, when Elim came to Dundee, he was a regular attender at the services. I remember when I led a great open-air meeting in the city square on a New Year's Eve (the first public meeting permitted there) how this good man gave his humble testimony before hundreds of revellers. To me, E. Scrymouger was a great man; not because he defeated Sir Winston Churchill, but because only a great man could have done so.

REVIVAL CRUSADE AT MANSFIELD

"THE ROUSING strains of revivalist hymns from the packed Civic Hall marked the opening of a revival and Divine healing crusade in Mansfield."

This was how the local press described the campaign held recently in Mansfield. It all began when the North Midlands District Presbytery decided to move forward with Elim's policy of evangelism in the local churches, using local talent and resources. Four of the younger ministers of the presbytery were given the opportunity to go ahead with the project.

Pastor J. D. Ricketts, minister of the Elim Church, Beeston, was given the charge "to do the work of an evangelist," and preached each night. Pastor Idris Rickard, of Lincoln, thrilled the attentive audiences each evening with his Gospel messages in song, and the pastor of the Ashbourne Elim Church, Christopher Smith, was in charge of counselling inquirers who came forward. The fourth member of the team, Pastor Robin Rees, of Swadlincote, made his contribution as the song leader.

In fear, yet in faith, the team launched the new venture, realising that only God could bring blessing. The venue was fixed—the Civic Theatre in the centre of the town. The district youth rally on the opening night of the crusade, with John Smyth deputising for Alex Tee, National Youth Director, provided a good send off for the effort, and throughout the remainder of the crusade scores gathered each night in response to the very thorough house-to-house distribution of the literature.

At the Saturday evening rally in the Civic Hall well over 300 people witnessed testimonies of God's

healing power as they were presented on the full sized cinema screen. The Sunday night after-church rally brought the services in the public hall to a close, with testimonies from just a few of the many who had been blessed by God in the campaign. The second stage in the crusade, most important, was the final week in the Elim Church, Mansfield, in order to ensure that the contacts made in the public hall would be brought into the fellowship and put in touch with the resident minister, Pastor E. Adams. The team also conducted a "Young Folk's Special" every night in the Elim church, with Pastor Rees as "Uncle Bob." Crowds of boys and girls were eagerly waiting for the meetings every night well before time, the church being packed out every night. At regular children's meetings now being held at the church nearly 100 gather.

An interesting feature of the campaign happened just a week before the meetings when a poor little church mouse attacked the reed organ, recently installed in the church. "An ill wind blows no one any good," says the old proverb, and this was proved by the fact that an electronic organ was loaned free of charge for the whole of the crusade, by a local firm. This organ was ably played by the daughter of the local minister, Miss Patricia Adams, and Mr. Roy Lightning proved a versatile pianist.

Letters of appreciation have been received by the crusade party telling of the many and varied blessings experienced in this effort. This report must be an encouragement to other districts to venture forth in evangelism.

THE ABIDING SPIRIT

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John 14:15).

By H. BURTON-HAYNES

MINISTER OF ELIM CHURCH, CLACTON-ON-SEA

IT WAS A SAD, troubled, anxious group of men that sat with the Master around the Passover table that night. He had plainly announced His betrayal and impending death and they were faced with the dismal prospect of His departure. They were stunned, they could not take it in—His talk about betrayal, denial, mockery and crucifixion. They were filled with a sickening sense of desolation. For them it meant the loss of their dearest Friend, one who had shared all the vicissitudes and intimacies of their personal lives, who had been their constant guide and companion and had inspired them with noble thoughts of achievement for God in the service of the kingdom.

Having told them the worst, Jesus now undertook to comfort their sorrowing hearts. This Friend never bids us "cheer up" without giving good cause for cheer. He exhorted His fainting disciples to unflinching faith in Him, as in God. "Let not your hearts be troubled, ye believe in God, believe also in Me" (John 14:1). Whatever tragedies you see Me pass through, however dark and mystifying the way may be for your faltering feet, let nothing shake your confidence in Me, in My power and wisdom. He then went on to speak of the Father's house whither He was going and of the many dwellings among which He would prepare a special place for them. To this He added the thrilling promise of His return and their reunion with Him for evermore.

This must have brought some measure of comfort, but they were still left with the dark forebodings of a future without His abiding presence. How empty, how desolate and depressing the world would be without His radiant and stimulating company. No earthly loves, no human friendships would ever fill the place of His transforming presence. They were alternating between hope and despair. Their hopes arose as He assured them of the triumph of His mission, only to be shaken as they thought of His departure. They began to feel like orphans in a world that had nothing to offer them. An orphan has known a father, mother, home with all its sweetness and love. To be orphaned is to suffer a deep sense of loss. Perceiving that the icy hand of despair was

clutching at their heart-strings Jesus quickly said: "I will not leave you orphaned: I come to you!" And here He was not speaking of His second advent, but was interpreting the meaning of the preceding promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:16, 17).

It was expedient for Him to depart, but He promised that through His intercession the Holy Spirit whom He described as the "Paraclete" would take His place and act on His behalf. He had walked by their side for three years or more, yet in such a way that they were not unmanned and weakened, but consistently strengthened and fortified, so He would come to them in a new way, with help equal to their need, by dwelling in their hearts through the Holy Spirit. By the abiding presence of the Paraclete their fellowship with the Master would even be more real, more sustaining, more enduring, more complete. Instead of losing Him, He would be "closer than breathing and nearer than hands or feet."

On the great day of Pentecost the wonderful promise of Christ was fulfilled; the third Person of the Blessed Trinity, the "Holy Spirit," the Comforter, the Paraclete came and took up His residence in the Church of God. We are told that the Holy Spirit "sat upon each of them" (Acts 2:3), found His seat, His abode and, as Dr. A. T. Pierson has written, "It is no belittling of His holy offices to say that we are to think thenceforth of the Church as a sort of Divine cathedral, in which this heavenly Archbishop holds His 'chair' and presides, and from which go forth His subordinate 'bishops' or 'overseers,' to exercise oversight in His name, and the witnesses whom He ordains to do service for Him."

The personal name of the third Person of the Trinity is "the Spirit," or "Holy Spirit," which words describe His nature as being pure, spiritual, immaterial existence, and His character as being in Himself and in His workings pre-eminently holy. We commonly speak of Him as the "Holy Ghost." The

word "ghost" was the same as "spirit" when the Authorised Version of the Scriptures was compiled. Superstition has degraded the word from its elevated meaning. The term "Holy Spirit" is His personal title, and we have in our text His official title: "Comforter" (Greek: "Paracletos," meaning literally "One called alongside to help").

The close equivalent of the Greek "Paraclete" is the Latin word "Advocate" and the figure throws much light on the work of the Spirit. As the Divine Barrister He acts on behalf of the Son of God. Our Advocate in heaven is the Lord Jesus Christ for it is written, "If any man sin we have a Paraclete Advocate in heaven is the Lord Jesus Christ, for it righteous" (1 John 2:1). The Spirit is Christ's Advocate on earth. It is His province to represent Christ, plead with men for God, to win by His intercession the whole territory of man's being for the dominance of the living Lord, to defend His name and guard His interests, an office which He zealously fulfils. "In this great word," writes Dr. Campbell Morgan, "there are infinite stretches of meaning. To the waiting people of God the character of the Spirit is love: He will come to fill the gap, to take the place of the tender Christ, to be to the orphaned disciples a Comforter nigh at hand—to comfort them, and to do it by pleading within them the cause of their absent Lord and Master."

Because the Holy Spirit has no bodily form there is a tendency in some quarters to regard Him as being merely an influence or a mysterious power emanating from God. Thus people speak of Him as "it" rather than "He." But our Lord when speaking of the Holy Spirit always referred to Him in terms of a Divine Person. "But ye know *Him*," said Christ. And again, "I will send *Him* unto you" (John 16:7).

Sound exposition of the Scriptures demands that in such passages the Holy Spirit be regarded as a Person, distinct from the Father and Son, yet sharing the same inseparable life. To the Holy Spirit are ascribed the essential elements of personality—intelligence, emotion, volition and action. These essential parts of personality are limited in human beings but when we read in Scripture of the "mind of the Spirit" (Romans 8:27), "the love of the Spirit" (Romans 15:30), "the will of the Spirit" (1 Corinthians 12:11), and "the activities of the Spirit" (1 Corinthians 12:11) we are thinking of qualities existing in an infinite degree.

The Holy Spirit is the third Person of the Trinity, not in position, for He is co-equal with the Father and with the Son, but third in order of manifesta-

tion. At the dawn of human history the Father worked upon this planet for the purpose of man's creation. Some millenniums later the Son stepped upon the stage of time to accomplish man's redemption by His sacrificial death and triumphant resurrection. On the day of Pentecost the Holy Spirit came forth to empower the true Church and to effect man's regeneration.

As a Divine Person, He exercises various prerogatives. These prerogatives are unfolded by the three



Rev. H. Burton-Haynes, a member of the Executive Council and one of our senior ministers, writes our special Whitsuntide leading article. His faithful exposition of a familiar scripture will help to a greater understanding of the Person and work of the Holy Spirit.

symbols which accompanied His advent at Pentecost (Acts 2:1-4). The *wind* expressed His sovereignty (John 3:8); the *fire* His sanctifying grace (Hebrews 12:28, 29); the *supernatural speech* His equipment for effective witnessing. And so He came to occupy His seat of sovereign authority in the Church, to direct all her affairs by His inscrutable wisdom, to make the followers of Christ, His servants and messengers, holy in character and to endue them with power so that they might fulfil His purpose and go into all the world to bear witness to the saving grace of the Lord Jesus Christ. The heavenly order is here presented in symbolic form: sovereignty, sanctification and service. We must bow to the Lordship of Christ for the Holy Spirit has come to enthrone Christ in human hearts. Our bodies must be offered as "living sacrifices" (Romans 12:1) so that our members being sanctified through the Spirit of Holiness may become "instruments of righteousness unto God," and that upon yielded, holy lives may come the enduement of power from on high for the carrying out of heaven's programme.

When the Church fails in any way to observe this Divine order she becomes carnal, weak, ineffective, shorn of true power and glory. Sometimes the Church reverses the order. Power is put first; people clamour for the sensational like Simon the sorcerer who went to the lengths of offering money to purchase the power of the Holy Spirit, but are not willing to bow to the sovereignty of the Spirit and to live holy

lives. Selfish and unworthy motives govern their seeking. The Holy Spirit has come to glorify the Son of God (John 16:14) and the bestowal of spiritual power cannot be divorced from this supreme purpose. If Christ is glorified in our lives, holiness will be the hall-mark of daily living. And upon such consecrated living the Holy Spirit can operate in glorious power.

Dr. Jowett wrote many years ago: "What happens to the human spirit is suggested to us under the familiar symbols of wind and fire. What is the characteristic of a rushing mighty wind? It dispels the fog. It freshens the atmosphere. It gives life and nimbleness to the air. It is the minister of vitality. And the breath of God's Spirit is like that; it clears the human spirit, and freshens it, and vitalises it; it acts upon the soul like the air of a spiritual spring. And as for the symbol of the fire; fire is the antagonist of all that is frozen; it is the antagonist of the torpid, the tepid; it is the minister of fervour, and buoyancy and expansion. The wind changes the atmosphere, the fire changes the temperature; and the Holy Spirit of God changes the atmosphere and temperature of the soul; and when you have changed the atmosphere and temperature of a soul you have accomplished a mighty transformation."

Since the Holy Spirit is a Person there are certain attitudes we can adopt towards Him. These attitudes are conveyed in three exhortations; two being negative, the other positive, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). To grieve means "to cause sorrow to." It is a Gethsemane word. The

same word is used to describe the Saviour's grief in the garden: "Jesus began to be sorrowful." Our heart can either be a garden of communion where the Spirit of God is "at home" or it can be, alas, a garden of grief when anger, wrath, malice, dishonesty, corrupt communications, bitterness are permitted to remain.

We can also quench the Spirit. "Quench not the Spirit," says the Word of God. To quench means "to put out the fire." We extinguish the fire of God when we fail to respond to His voice. His gracious manifestations can be quenched by the corporate action of the Church, by divisions, harsh, un-Christlike criticism, formalism and lack of prayer.

Grieve not, quench not, but "be ye being filled with the Spirit" (Ephesians 5:18); this is our daily and constant need. How often we are exhorted to "wait upon the Lord." What does this waiting mean? Simply this: Do not be in a hurry with God. Make time to tarry in His presence. Dr. Stuart Holden once wrote: "The life that is too busy for worship is busier than God intended it to be. Work is life's eminent duty, but worship is life's pre-eminent dynamic. To divorce one from the other is to court disaster, for while work exhausts power, worship renews it."

The Holy Spirit, the Comforter, the Paraclete has come. Pentecost is a glorious reality, not merely a date on the ecclesiastical calendar. If we regard Him merely as an influence we shall ever be seeking more of this influence. But if He is a Divine Person, as most surely He is, our constant attitude will be: "How can He have more of me"?

Melody Corner

Selections by W. G. Hathaway

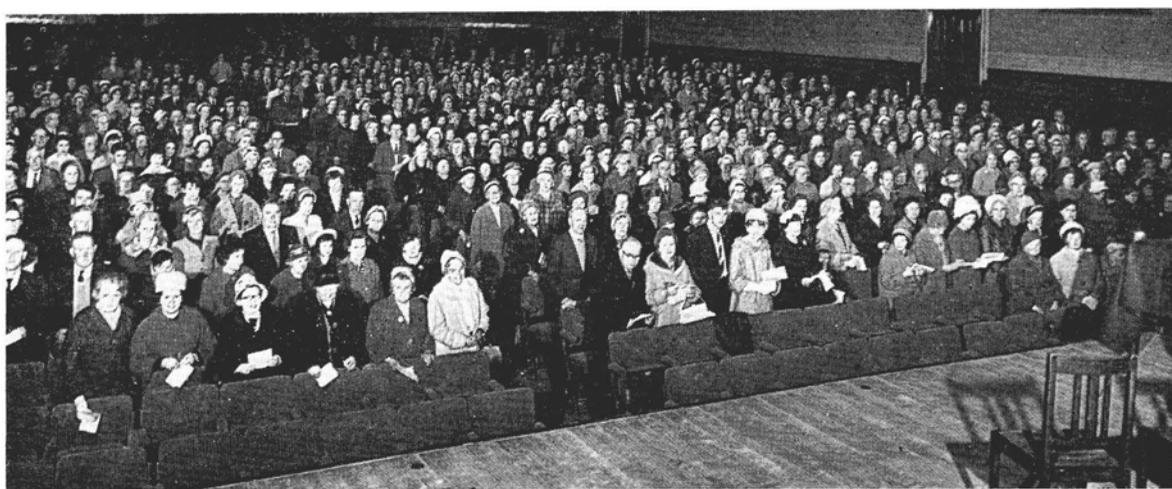
Here is a fine chorus, which I am sure you will enjoy. It was introduced in our meetings by our brother Felix Lloyd-Smith, and brings a blessing when sung prayerfully.

LET THE DEW OF HEAVEN FALL ON ME

From Felix Lloyd-Smith

arranged by W. G. Hathaway

The musical score is written in 4/4 time and consists of three systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The lyrics are: "Let the dew of hea-ven fall up- on my thirs-ty soul," "Let the dew of hea- ven fall on me. Bless- ed Ho-ly Spir-it come and take con-trol. Let the dew of hea-ven fall on me!"



Frank Frost reports on

THE DUNDEE CRUSADE

THE REVIVAL and Divine healing crusade being conducted in this city got off to a thrilling start on the first night in an almost packed Y.M.C.A. hall, and it was encouraging to see more than thirty people register their decisions for the Lord in that first meeting as Rev. Alexander Tee challenged them regarding their souls' salvation after his forthright presentation of the Scriptures. The singing of the Kilsyth Quartet and soloist Don Evans from Cardiff added to the blessing of the opening night.

Each night since, several hundreds of people have gathered for the crusade, and nightly souls have surrendered to the Lord. Several people have testified to the healing power of Christ being felt in their bodies and one of our own Elim Crusaders was instantly healed of blindness in one eye while being prayed for. This eye had been blind for nine years owing to an injury at the age of twelve years. Lilian Barbour is now able to read perfectly with that eye. The first week of the crusade ended with about 100 people deciding for Christ.

Commencing the second week of the crusade we took the big step of hiring the large Caird Hall for the Sunday evening rally. The step of faith was rewarded when upwards of 1,000 people filed in and listened intently to the singing items and the ministry of the Word of God, and many more made their decisions for Christ.

A good congregation also gathered in our own church for a Divine healing service on Sunday morning, which was an encouragement to our own members and friends. Dundee has prayed long for this, and given of its substance to make the crusade possible. Please join with us now in praying that a real work of grace will be wrought in the lives of these making decisions, that they may go on, and

grow on in God to a powerful witness in this great Scottish city.

Healed after touch

"The congregation at the revival and Divine healing crusade in Dundee Y.M.C.A. hall heard two women who were blind in one eye tell how they had been instantly healed. After Rev. Alexander Tee had prayed and touched them, they were able to see, they said. The crusade is continuing in the Y.M.C.A. On Sunday evening, a big after-church rally has been planned to take place in the Caird Hall."

(The Courier)

PS. Another blind eye opened tonight (April 30th, 1963).

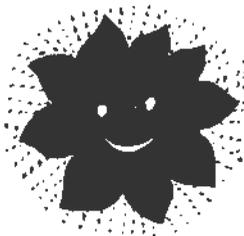
ALEXANDER TEE.

FROM OUR POST BAG

Dear Sir,

While I agree to some extent with what the writer of the article "Was it your church?" has to say, and hope that, at least, the moral of his article will imprint itself into our hearts and minds, I feel the writer is guilty of over criticism of others. His remarks would suggest that he was in a wholly critical frame of mind, which in itself could well destroy the blessing of God and hinder souls coming to Christ. What a spirit in which to sit through a service! Next time A. N. Other comes to our church may he come with the attitude of one of old who said: "I seek to know nothing among you save the Gospel of our Lord Jesus Christ." I only hope A. N. Other never sits beside me in a service; I enjoy the presence of God too dearly to have to rub shoulders with one so critical.

PETER J. LARSEN.



SUNSHINE CORNER

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

Hello Sunbeams,

Do you remember to say "grace" before you have a meal? Michael used to say this little verse when he was quite small. He would close his eyes, put his hands together, and sing the verse before he even had one small bite. One day, however, he decided that it was too much to sing so he decided that he wouldn't sing "grace" any more, and no amount of coaxing would make him change his mind. He was then only three years old, so Mummy suggested that if he wouldn't sing the whole verse perhaps he would just say "Thank you, Lord Jesus, for all my nice tea." Michael thought this was a much better idea, so for ever afterward it became known as "Michael's grace." He would close his eyes until he got to the last word, then he would open them quickly to see

whether it was dinner, tea or supper so that he would say the right word.

Though he was small Michael learned that it was very important to say "thank you." There are so many things we can thank God for. The apostle Paul must have loved to say "grace" because he was always saying "thank you" in his epistles. You look and see how many "thank yous" he wrote. He sets us a very good example of what things we should be thankful for. He thanks God for his friends and for the fact that he can serve God. My favourite text is the one in 1 Corinthians 15:57: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

What do you like to say "thank you" for most of all? Perhaps you are like the boy who said, "Every morning my new grace is, thank you, Lord, for my new braces, and my shoes so trim and neat, tied with laces on my feet." He made up his grace as he went along and loved to make it rhyme. Perhaps you can write a grace especially for yourself. I do hope you will try, then it will help you to remember. All that the Lord Jesus has done for us is worthy of a great big "thank you" and I know that He would love to hear your special "grace."

Bye now and God bless you all.

Lots of love,

AUNTY DOROTHY.

CHURCH NEWS FLASH

Eastbourne

A large congregation, which included many parents, attended the prizegiving at the Eastbourne church, when the Mayor of Eastbourne, Councillor Cecil F. Baker, J.P., presented certificates and prizes to children who had been successful in the Elim Sunday school examination. The mayor, who is a keen Christian, paid tribute to the work being done by the Sunday school and then spoke to the children, urging them to value the Word of God. One of the children presented a corsage to the mayoress to mark an unusual occasion in the history of the church and one which brought much pleasure to the members.

Palmers Green

A goodly company of members and friends gathered around the tea table at Russell Road church, on Saturday, April 27th, on the occasion of the

departure for New Zealand of Pastor N. Hemingway and family. The evening meeting was convened by the local presbytery with Pastor F. Coleman (the district superintendent) presiding, supported by Pastor Morgan and other members of the presbytery. Tributes were paid to the loyal labour of love of the pastor and his wife during their ten years' ministry. Pastor N. Hemingway spoke of the Lord's leading in their going forth to New Zealand, and Pastor Donald Hemingway gave an insight into the great need and hunger of the people out there for the Word of God. Various musical items were rendered during the evening, and the meeting concluded with a timely message from Pastor Morgan.

The following day afforded the assembly its own special opportunity of saying farewell. The first part of the service took the form of a memorial to
(Continued on next page)



October is to be Youth Month

Conducted by the National Youth Director

THE ELIM Youth Movement is now planning a great forward drive in the autumn of this year. Every youth department in every Elim church throughout the country is expected to join in the over-all plan. First and foremost the emphasis is to be on our

Elim boys.

Too long have we waited for a drive in this vital direction. Every Elim minister has been provided with a list of no less than fifty ideas of activities which Elim boys can enjoy under the care of spiritual youth leaders. Ask your pastor about it, for it is exciting to think that if every Elim church launches the proposed *boys' night* then our target of 1,000 boys in one year will be easily reached. Just think of it, 1,000 fine young boys getting into the ranks of the Elim Youth Movement. Why, some of them will become missionaries and others will become ministers in our churches. What a vision, 1,000 boys for Christ!

Crusader banquet. It is also proposed that there be four special Crusader programmes arranged well in advance in order to attract our friends. The first one will be in the form of an evening dinner to

which each Crusader will be allowed to bring one friend, or two at the most. All former Crusaders who have been dropping off would also be sent a ticket. (It is suggested that tickets be issued for this occasion; visitors receive a free ticket). An attractive programme and a heart-to-heart talk by the pastor would follow explaining our project and policy.

Then, too, there would be four special Sunday evening services when different youth departments would take a major part in the service. There might also be an after-church get together of all the young people and the new ones would then have ample opportunity of mixing into the fellowship of the church. Perhaps, tea, coffee and biscuits could be enjoyed. One thing is obvious from all that I have written to you, we will need to begin right now to organise very carefully the whole of the month's programme. Get together with the other young people of your church and with the Crusader leader write out a full list of possible ideas. Discuss it fully with the pastor and with the deacons. One thing is certain, we must organise to win! The Holy Spirit will be pleased to bless us if we put our best into it. Pray and plan!

CHURCH NEWS FLASH (continued)

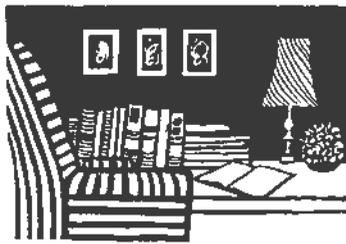
brother Loveland—a very loyal and faithful member of the assembly who had recently passed into the presence of the Lord. Pastor Hemingway gave more details of the Lord's dealings in leading up to their leaving the country, passing on as his farewell message 1 Corinthians 16:58. Mrs. Hemingway filled in some further details of the guidance of the Lord, and Mrs. D. Hemingway thanked the friends of the church for the welcome given to her when she came into the midst. Various friends contributed in messages in song and words of appreciation, and Pastor D. Hemingway, after some words of appreciation and exhortation, gave as his parting message Philipians 1:27, and the meeting was brought to a conclusion by the singing of "God be with you till we meet again," thus ending a weekend not likely to be forgotten in Palmers Green. Our friends are assured that the good will and prayers of the church will follow them.

F.B.

Southampton

The accompanying photograph shows part of the Easter Sunday morning congregation singing "Hail the day that sees Him rise," outside the Elim Tabernacle. Over 100 friends gathered for a fine resurrection morning service. God is continuing to bless us in Southampton, and we trust that the notice on the road outside the church does not apply to us!





THE FAMILY ALTAR

Scripture Union Portions. Notes by L. C. Quest
(Minister of Elim Church, Erdington)

Monday, June 3rd. Acts 2 : 22-36.

"That same Jesus."

Peter's first sermon was full of Jesus. "This Jesus hath God raised up . . . God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The God-approved Man: the God-used Man: the crucified Man: the descending Man: the God-raised Man: the joyful, confident and exalted Man: the conferring Man: the honoured Man. Jesus did not fail in His service to God. He cannot fail in His ministry in heaven for the redeemed. Jesus is alive! He is touched with the feelings of our infirmities, therefore let us draw nigh to the throne of mercy and find grace to help in time of need.

Tuesday, June 4th. Acts 2 : 37-47.

"And to all that are afar off."

AFAR joined with OFF occurs in several places in the Bible. Abraham saw the place afar off: the children of Israel worshipped afar off: Simon Peter followed afar off: here, the promise is to all who are afar off. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." We have no doubt that the promise and experience of the baptism into the Holy Spirit with signs following, as given to the one hundred and twenty in the upper room, is for all who are made nigh by the blood of Christ. Do you believe this?

Wednesday, June 5th. Job 1 : 1-12.

"There was a man."

The book of Job is no myth or fable, the story belongs to the Jewish "Wisdom" writings and its story is laid in the patriarchal age. Do not put Job among the superhuman or extraordinary. "There was a man." It is delightful and encouraging to read in James 5 : 17 that Elijah was a man subject to like passions as we are, also of Job (5 : 11) that he was a man of patience. His spiritual integrity did not exempt him from trials, nor does it exempt us, nor did it even exempt the Son of God, who learned obedience by the things which He suffered. No exemption, but compensation!

Thursday, June 6th. Job 1 : 13-22.

"In all this Job sinned not."

Enough to make anyone sin, said someone who was a victim of much less trial than Job, and he charged God foolishly, but not Job. The loss of family, estate and servant all in a day! Almost unbelievable! The loss of his personal and material wealth and family was permitted to test the quality of his spiritual wealth. "The trial of your faith, being much more precious than of gold that perisheth," says Peter. Knowing not what was going on behind his back "in heavenly places" he honoured God and gave glory to Him. Keep your temper under your crosses, and think good of God.

Friday, June 7th. Job 2 : 1-13.

"But save his life."

Behind Job's back Satan had planned a campaign to destroy his faith in God. The accusation was that Job honoured God for material reasons. God could not allow the charge to go unchallenged. Job had experienced material bankruptcy in one day; now to be a physical wreck seemed just too much, but there were limitations. How far would

the roaring lion go if God did not have a chain around his neck? Satan may distress, discourage and almost destroy us, but spare a moment and read 2 Corinthians 4 : 6-18. Our lives are hid with Christ in God. He is able to keep that which we have committed unto Him.

Saturday, June 8th. Job 4 : 1-21.

"Is not this thy fear?"

Eliphaz, one of Job's friends, was the first to speak to Job after his silence of seven days and nights. He took the line that Job had "feared a fear," and it had come upon him. He charged Job with some secret sin, unknown to all but God. What a comforter! How wrong he was! What about the witness of the martyrs, the persecuted and tried for righteousness' sake? What about Fanny Crosby the blind hymn writer, Frances Havergal the frail woman and Isaac Watts and William Cowper, and many others permitted by God to be physically weak and frail? Their faith lifted them out of their fears.

Sunday, June 9th. Job 8 : 1-22.

"Make thy supplication to the Almighty."

Bildad's approach to Job's problem is rather different from that of Eliphaz; he speaks with more passion. He insists that Job should look into history and take knowledge of the former age; by doing this he may find some help or comfort. Bildad is somewhat of an angry disputant, but he lets slip this challenging sentence which all may apply. In the words of the apostle Paul, "Let your request be made known unto God." Whisper a prayer to the Almighty! "Lord, save me," cried Peter, when sinking beneath the billows. In the midst of many trials and hardships Nehemiah prayed: "Remember me, O my God, for good."

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Praying for all men

The other day, when attending a convention meeting, I was surprised and made glad when a lady came to me and said: "I pray for you every day." I thought this was wonderful. She then told me that she prays for so many people each day, including a number of ministers of the Gospel. I hope, dear reader, that you pray for your pastor each day.

The apostle Paul, when writing to Timothy, tells us in the first verse of chapter two that we are to pray for all men. We are to pray for kings, for all who are in authority, that in so doing we might live a quiet and peaceable life in all godliness and honesty. This is something that none who pray to God should forget. Let us not cease to pray for men who are in authority. I am sure that things might be different in Russia if Mr. K. was to become a real born-again Christian.

I was told of a Baptist minister who was visiting a member in a hospital who, seeing two surgeons walking down a corridor toward the operating theatre, stopped them and offered a word of prayer that God would aid them in their work. One surgeon said later that he could not recall someone praying for him.

All who are in authority in your church need your prayers. The pastor, the deacons, the Sunday school superintendent, the Crusader leader, the one who leads the women's work and even the usher who stands at the door.

Prayer is requested for

Revival throughout Britain.

The Elim conference at Skegness.

A backslider, that he may be restored.

The students of the Elim Bible College.

Thought for the week

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Timothy 2 : 8).

COMING EVENTS

BURTON-ON-TRENT. June 15-17. Elim Church, Moor Street. Sunday School Anniversary. Speaker: R. Morrison. Saturday 7.30 p.m. (convention). Sunday 3 and 6.30 p.m. Monday 7 p.m. June 22, 23, Sunday School Anniversary. Speaker: P. Brewer. Saturday 7.30 p.m. (convention). Sunday 3 and 6.30 p.m.

CHELTENHAM. June 15, 16. Elim Church, St. George's Road. Visit of J. J. Morgan to open new meeting hall at 117 St. George's Road. Saturday 3.30 and 6.30 p.m. Sunday 11 a.m. and 6.30 p.m.

ELIM BIBLE COLLEGE. June 15. Open Day. Grounds and college open from 2.30 p.m. Marquee services at 3 and 7 p.m. Guest speaker: H. Palliser (Carlisle).

GOVAN. June 4-9. Elim Church, South Govan Town Hall. Special visit of Joseph Smith. Tuesday, Thursday and Friday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

HANLEY. June 8. Mitchell Memorial Youth Centre, Broad Street. United rally of North Staffs Elim churches. Speaker: Brian Barnett (Watford), supported by Watford Quintet and Selly Oak Elim Church Choir. 7 p.m.

LONGTON. June 1, 2. Elim Church, Carlisle Street, Dresden. Special visit of S. Penney (Winton). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. June 9, 10. Sunday School Anniversary. Speaker: Brian Barnett (Watford). Sunday, March of Witness 9 a.m. Anniversary services 2.30 and 6.30 p.m. Monday, final anniversary service, 7.30 p.m.

MOSBROUGH. June 15-27. The Marquee, Blenkinsop's field. Revival Crusade, conducted by the Crusade Team: Fred Hammond, Herbert Cocking and Eric Garner. Weeknights 7.30 p.m. Sundays 8.15 p.m.

NEWHAVEN. June 8. Elim Church, Bridge Street. Monthly rally. Visit of Neville West to preach and paint. 7 p.m.

PAISLEY. June 1-5. Elim Church, Wellmeadow Street. Guest speaker: Joseph Smith. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday and Wednesday 7.30 p.m. June 8, 9. Sunday School Anniversary and Missionary Demonstration. Guest speaker: Miss S. Beardwell (India). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

THORNTON HEATH. June 9. Elim Church, Mer-sham Road. Visit of Douglas B. Gray and London Crusader Choir. 6.30 p.m.

WIGAN. June 2. Elim Central Hall, Station Road (opposite Central railway station). Sunday school staff special day. 11 a.m. and 6.30 p.m. June 9. Sunday School Anniversary. Preacher: C. Brookes (Southport). 6.30 p.m.

WHITSUN CONVENTIONS

BARKING. June 2, 3. Elim Church, Ripple Road. Special speaker: F. Shadlock. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m.

BATH. June 1-3. Elim Church, Charlotte Street. Speakers include L. P. Cowdery, Ramon Hunston and A. Cecil Jarvis. Convener: Edward J. Jarvis. Saturday (with Dowlais Male Voice Choir) 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday (with Gloucester Elim Choir) 3 and 6.30 p.m.

BOURNEMOUTH. June 2. Elim Church, Hawthorne Road, Winton. Special speaker: Brian C. Richardson. 11 a.m. and 6.30 p.m.

BURTON-ON-TRENT. June 1-5. Elim Church, Moor Street. Speakers: D. W. Cartwright and E. R. Corsie (former minister). Convener: K. Smith. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday and Wednesday 7.30 p.m.

CAMBERWELL. June 2, 3. Elim Church, Benhill Road, ou Camberwell Church Street. Sunday, Alexander Tee, 11 a.m. and 6.30 p.m. Monday, D. J. Ayling and T. H. Stevenson. 3.30 and 6.30 p.m. (refreshments provided).

CLACTON. June 1-3. Elim Church, Hayes Road. Preacher: W. J. Maybin. Convener: H. Burton-Haynes. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m.

EASTBOURNE. June 1-3. Elim Church, Hartfield Road. Speaker: George Backhouse. Convener: John Lancaster. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 7 p.m.

GRIMSBY. June 1-4. Elim Church, Tunnard Street. Speakers: J. T. Bradley and I. W. Lewis. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. (tea provided). Tuesday 7.30 p.m.

HOVE. June 1-3. Elim Church, Portland Road. Speaker: F. Coleman, supported by Worthing choir. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m.

LEIGH-ON-SEA. June 1-3. Elim Pentecostal Church, Glendale Gardens. Speaker: Messrs. Wildrianne, Zbinden, J. Hywel Davies and Miss Beardwell (India). Musical items by the I.B.T.I. Quartet. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday (in Wesley Church, Elm Road, kindly loaned), Missionary Rally 3 p.m. United meeting 6.30 p.m. (cups of tea between services).

LETCHWORTH. June 1-3. Elim Church, Norton Way. Speakers include L. Lambert and Miss Gwynne. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. (tea provided).

MALTON. June 1-3. Elim Church, Greengates. Speakers: A. P. Johnston and John Coleman. Saturday 7 p.m. Sunday 10.45 a.m. and 6 p.m. Monday 3 and 6.30 p.m. (cups of tea provided).

OXFORD. June 1-3. City Temple, Botley Road. Speakers: A. Magee and A. Chuter, with young people from Ealing (on Monday). Saturday 7.15 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 4 and 7 p.m.

SALISBURY. June 1-3. Elim Church, Milford Street. Speaker: J. J. Morgan. Convener: James F. Hardman. Choir singing and testimonies. Saturday 6.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 6.30 p.m.

SOUTHAMPTON. June 1-3. Elim Church, Freemantle. Speakers: G. W. Gilpin and Elim Bible College team. Saturday 7.15 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 2.15 p.m. (open-air and witness march, opposite Shirley Library). 3.15 and 6.30 p.m. (full tea provided).

THORNTON HEATH. June 2. Elim Church, Mer-sham Road. Special visit of H. W. Greenway (Secretary-General). 11 a.m. and 6.30 p.m.

WESTCLIFF-ON-SEA. June 2. Elim Church, Electric Avenue (corner of Fairfax Drive). Visit of C. J. E. Kingston. 11 a.m. and 6.30 p.m.

DOUGLAS B. GRAY AND THE LONDON CRUSADER CHOIR

June 1, St. Albans; 2, Maidstone (prison and A.O.G.); 8, Croydon (Memorial Hall); 9, Holloway prison and Thornton Heath; 16, Wormwood Scrubs prison and East Barnet.

ITINERARIES

Miss S. Beardwell, on furlough from India, will visit the following churches: June 9, Paisley; 10, Glasgow; 11, Motherwell; 12, Coatbridge; 13, Greenock; 14, Govan; 15, 16, Kirkintilloch; 18, Alloa; 19, Shotts; 20, Leven; 22, Dundee; 23, Aberdeen; 25, Edinburgh; 26, Clydebank; 27, Dumfries; 29, Carlisle; 30, Whitehaven.

(Continued overleaf)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southborne, Bournemouth. Phone 45122. C.486

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COLWYN BAY. Homely accommodation; Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

CLEETHORPES. Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members. Write Mrs. Hickson, 27 Park View. C.546

BRYN EIRIAS HOLIDAY HOME
Abergele Road, Colwyn Bay (3524)
Open until November for happy holidays
For brochure write to Charles Bowler (secretary).

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

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.476

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EXMOUTH (ISCA ROAD), SOUTH DEVON
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH
A WARM WELCOME FOR AN INFORMAL CAREFREE
HOLIDAY NEAR EXMOUTH, LOVELY SANDS.
EXCELLENT REDUCTIONS FOR MAY AND EARLY JUNE.
OPEN FOR HONEYMOONS.
CARAVANS ALSO AVAILABLE AT SANDY BAY

EASTBOURNE. The Elm Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE. Devon, Marantha 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.194

LONDON. "Elm 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.

MARGATE. Homely accommodation; three minutes from sea; bed and breakfast £4/4-; bed, breakfast and evening dinner £6. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville. Phone Thanet 22584. C.554

MARGATE. Three minutes from sea. Bed and breakfast. Write to Mrs. E. Green, 165 Canterbury Road, Margate, Kent. C.595

MORECAMBE. Four-berth "Dovedale" caravan; sea five minutes; bus stop one minute; fully equipped. Apply with s.a.e. to Swan, 11 Orchan Road, Todmorden, Lancs. C.592

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MOTOR INSURANCE. 15 per cent reduction ministers. Rebates: abstainers, Christian workers. Fifty per cent no-claims bonus. Church fire insurance 1/- £100. Church insurance specialists. Rogers, 389 London Road, Hadleigh, Essex. Phone Southend 557065. C.563

WITH CHRIST

GEORGE. On May 12th, Edward George, aged 69 years, faithful member of Ilford Church since its inception, passed peacefully into the presence of his Lord. Officiating minister at funeral: Thomas Stevenson. C.594

DAY OF PRAYER FOR GOSPEL BROADCASTERS JUNE 9th

The Evangelical Radio Alliance, in co-operation with the International Christian Broadcasters, are calling upon Christian people everywhere to set aside Sunday, June 9th, as a Day of Prayer for Gospel Broadcasters and the cause of Missionary Radio and Television. Churches are asked to include special prayer for Christian broadcasting in their services.

CROMER YOUTH CAMP

July 26th—August 10th

£3/5/- (12-15), £4/5/- (over 15)

Don't delay. Write today to

RFV. A. SEEMAN, 8 The Leas, Ingatestone, Essex.

IT IS TIME TO BOOK YOUR HOLIDAY

For a happy Christian holiday come to the

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ELIM BIBLE COLLEGE

JUNE 15th

House and grounds open from 2.30 p.m.
Services in marquee at 3 p.m. and 7 p.m.

Guest speaker:

REV. HARRY PALLISER (Carlisle)

* *Tableaux, music, song and ministry by students.*

ALSO

* *Presentation of diplomas and medals.*

JUNE 15th
IS "COLLEGE
EVANGEL" DAY

* *Refreshments at small charge.*

Make sure of your copy.

OPEN DAY

OPEN DAY

COLLEGE EVANGEL

Out on June 15th—students' edition of the "Elim Evangel"

Articles, testimonies, pictures, Bible studies by Elim Bible College students. Make sure of your copy.

ITINERARIES (continued)

Miss M. Gwynne, on furlough from Southern Rhodesia, will visit the following churches: June 2, Romford; 3, Letchworth; 4, Watford; 5, Holland Park; 6, Hayes; 8, Waltham Abbey; 9, Rochester; 10, Canning Town; 11, Islington; 12, Ilford; 13, Ipswich; 15, Finchley; 16, Barking.

Joseph Smith will visit the following churches: June 1-9, Paisley and Govan; 10-16, Dumfries and Gretna; 17-23, Greenock.

M. O. Thomas will visit the following churches: June 4, Beersbridge Road, Belfast; 5, Lisburn; 6, Saunders Street, Belfast; 8, Millisle; 9, Melbourne Street, Belfast (a.m.); Ulster Temple (p.m.); 11, Bethesda; 12, Randallstown; 13, Cullybackey; 14, Larne; 15, Rathfriland; 16, Moneyslane; 17, Banbridge; 18, Annaghooon; 19, Lurgan; 20, Portadown; 21, Megaberry; 22, Armagh; 23, Armagh and Markethill.