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Elim Evangel

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*A VIEW OF THE CITY OF JERUSALEM, VENUE OF THE SIXTH WORLD
PENTECOSTAL CONFERENCE*

SPECIAL WHITSUN NUMBER

THE SIGNIFICANCE OF PENTECOST

PENTECOST—what a wealth of meaning is contained within this word! Of course in its literal sense, as one of our contributors so rightly points out, the actual meaning of the word is mundane enough, for it simply signifies fiftieth—the day of Pentecost being the fiftieth after the Passover, and a Jewish feast. However, there are many other words too, especially in the language of devotion, which, by the association of ideas, are indelibly imprinted with a grandeur and glory far beyond their original connotation. Simple place-names, such as Gethsemane, Calvary or Olivet, are invested with a significance far surpassing their common origin. The Cross, symbol of ignominy and shame, has, by the death thereon of its most illustrious Victim, gained for itself a halo of reflected glory. So it is with Pentecost.

Pentecost—what does it convey to us? Tongues of fire, ecstatic utterance, revolutionised lives, triumphant witness, a company of people suddenly and dramatically filled with the Spirit of the living God, until their lives are utterly transformed. A group of simple believers, with little claim so far to notoriety, few outstanding characteristics, suddenly launched on the most tremendous venture the world has ever known—the formation of a new society of men, the Church of Jesus Christ. The amazing success of this venture is the theme of the Acts of the Apostles, leading them from closed doors in Jerusalem ever outwards to Judæa, Samaria and the uttermost parts of the known world, until within a decade or two the imperial metropolis, and towns and cities throughout the length and breadth of the Roman empire, have heard the Gospel of the living Christ. And the cause, the driving power behind this greatest ever promotion drive? Yes, it is the power of Pentecost.

If only it could have continued without break! If only the fires had not died down! But the sad story of the dark ages is of a church which has lost the living flame and become instead institutionalised, departmentalised, static instead of dynamic, increased in wealth and influence, but diminished in the vital matter of spiritual life and power.

However, today once more Pentecost, with all it signifies, is a reality in our midst. The miraculous gifts of the Spirit are heard in our gatherings, revolutionised lives proclaim that the Holy Spirit is still being outpoured, that we are living in Pentecostal days. Now, after 2,000 years, the wheel has turned full circle, and Pentecostal believers, thousands of them now, are gathered once more in holy conclave in Jerusalem. World-wide interest is being kindled in the message of Pentecost. Something is stirring in the denominations. May God grant that the whole Church shall become revitalised with the flame of Pentecost, and that in these the closing days of time she may arise to complete the unfinished task of world evangelisation ere Christ returns again. And for this the essential prerequisite, the vital element, is the empowering endowment of PENTECOST.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

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The Ministry of the Holy Spirit

By William J. Hilliard (*Minster of Elin Church, Greenock*)

THE Holy Spirit is a Divine Person and is now exercising a gracious ministry in the world and in the hearts of Christian people. In the fourteenth, fifteenth and sixteenth chapters of the Gospel by John, Jesus spoke of the Holy Spirit as a Divine Person. To apply these words to anything other than a person would be to misinterpret completely the statements that came from His sacred lips.

In the baptismal formula at the end of the Gospel by Matthew the Holy Spirit is seen to be one with the Father and with the Son. What is expressly declared about the Holy Spirit in the teachings of Jesus is in evidence also in many other parts of the New Testament. In Acts 13:2 we read of Him speaking. In 1 Corinthians 12:11 mention is made of His will. He is referred to in Hebrews 9:14 as the eternal Spirit. The fact, too, that we can wound and grieve the Spirit is an evidence of His personality. This most solemn word is in Ephesians 4:30. A careful reading of the context here seems to imply that the sins that grieve the Holy Spirit most constantly or deeply are the sins of the lips.

John 16:8-11 tells us of

THE HOLY SPIRIT'S MINISTRY IN THE WORLD

We must learn from these verses that a knowledge of God's Word and a natural ability to present its truths will not alone bring the consciousness of sin that is necessary to salvation. Conviction of sin is the work of the Spirit: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." "Reprove" is one of the stronger words in the New Testament; it carries with it the thought of conviction.

It is only by the Holy Spirit's power that we can become conscious of our sin. As Jesus wrote in the sand of the courtyard the sins, perhaps, of the very men who themselves had brought the woman to Jesus, we read that they were convicted by their own consciences and went out one by one. Until that moment the sin in the lives of these accusers had either been covered or not recognised by them as such. It was only as Jesus spoke and wrote that conviction entered their hearts. Had they been like the woman, deeply repentant, they would

have known as she did the joy of sins forgiven. Conviction of sin is the first fundamental work of the Holy Spirit in the life of an individual.

New converts should be taught and encouraged to seek the baptism in the Holy Spirit. This is the gateway to a life of new experiences in Him. The great experience given to the 120 believers in the upper room can be the experience of every believer now: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." To know the fullness of God's Spirit is to know the wonder and the wealth of

HIS MINISTRY IN OUR HEARTS

The Comforter is the name given to the Holy Spirit in our version of the New Testament. When Jesus said to His disciples, "I will not leave you comfortless," He was speaking to them of children who were left without the care and love of a father and mother. How very comforting must His word have been to them when He added: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The Holy Spirit is called alongside to help us, to minister to us and to be with us for ever.

One of the great ways He ministers to us is in revealing the Lord Jesus to our hearts. "He shall glorify Me," said Jesus, "for He shall receive of Mine, and shall shew it unto you." To most of us the most precious hour of the week is when we gather together around the Lord's table on a Sunday morning. Prayer for others is for that short time forgotten while our eyes behold and our hearts are filled with a sense of His love. It is here that the Holy Spirit unveils to our hearts the knowledge and the love of Christ our Saviour. How empty would the Sunday morning service be if we did not have the help and the ministry of the Holy Spirit. With worship inspired by Him the humblest building becomes the house of God and the gate of heaven to our souls.

One cannot read the Acts of the Apostles without observing the authority of

THE HOLY SPIRIT IN THE WORK OF EVANGELISM

and in the affairs of the Church. Every chapter is

deeply marked by His power and leadership. The words in chapter 15, verse 28: "It seemed good to the Holy Ghost, and to us" are an expression that reminds us that the first, the honoured place was given to Him by the first servants of Christ.

When Philip was called upon to leave the revival in Samaria and to journey to a lonely spot in the desert he obeyed the Divine leading without question. The fact that he *ran* to meet the man who was travelling back to his own land showed not only the willing but the glad response of his heart to this new leading. If we sincerely seek God's will and wait before Him in humility we can know, as did the saints of that time, the leading and the Divine overruling of the Holy Spirit in all that affects our lives and our service.

May I now say a word on the Holy Spirit's ministry in three ways that are most important to spiritual progress.

1. The Bible is not like any other book, it is Divinely inspired. There are sixty-six books in the Bible, but it is one Book; it has many writers, but only one Author. Peter tells us that "holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit who inspired the writing of this great revelation to man is Himself the great Teacher. Jesus spoke of the Holy Spirit as the "Spirit of truth," the Inspirer and the Interpreter of the things of God as they are revealed in the Bible. The Bible is not a text book, it is a revelation. As we open it we should seek the help of God's Spirit to light up for us the sacred page and to bring to our hearts the message that He would have us receive. A people who love their Bibles, and who read and study the Word consistently and with the help of the Holy Spirit, are a people who will show strength in the day of adversity. When others are preferred before them and given the greater honour they will rejoice with them and pray for them.

2. Just as the reading of God's Word is necessary to spiritual progress, so also is prayer. No Christian should begin his day without first thanking God for his salvation and asking for His help and protection. The prayer life of the Christian should not end with the morning prayer. We read that before Jesus chose His disciples He went to a secluded spot on the mountain side and spent the night in prayer to God. Before any great decision is made, or before we accept an offer of some particular service, we should follow the example of our Saviour and first of all bring it to God in prayer. Intercessory prayer is prayer for others. In this ministry of prayer, as in the reading of the Word, we need the help of God's Spirit.

It is in this great service for others that we know something of the communion of the Holy Ghost. The burden for special prayer is given by Him, and although the one we pray for may be many miles away we can co-operate with that one in the service that he is doing. In no department of our life in Christ do we need the help of the Spirit more than in prayer. This is told us in Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." We have an intercessor in heaven and another in our own hearts. He creates desires and gives burdens that express themselves often only in "groanings which cannot be uttered," inarticulate, earnest cries; but God is able to read these and recognises them as the work of His Holy Spirit, and according to His will answers our unexpressed longings out of His rich grace. "Helpeth," as it is used in this verse, is a picturesque word, meaning "helps as with a clasping, supporting hand."

3. It was after Pentecost that the disciples in reality became the servants of Christ. With the coming of the Holy Spirit they were endued with power for service and went forth to minister in His name. The sign of Christianity is a tongue of fire. The fire is given for speech, for power to witness for Christ.

In the Acts we see men who are aflame for God—the fire in them was irresistible and unquenchable. The servants of God need this power now just as did the disciples and their fellow believers who waited in the upper room. May God fill you with His Spirit and bless you in His service.

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

New Bible translation

After thirty-five years of tedious labour and research a translation of the Bible has been completed in Mossi, the language of Mossiland, Upper Volta, West Africa.

Through the work of Rev. John Hall and four other American Assemblies of God missionaries, Mossi has been reduced to writing and translations have been made. Six remaining books of the Old Testament are being printed and prepared for shipment to West Africa.

Before the Bible could be used in Mossiland the people had to be taught reading and writing. Mr. Hall trained nationals and has given them the job of teaching others. The missionary developed a system by which he could teach an intelligent African to print in a month and to write within three months.

Because of cultural differences, Mossi biblical illustrations had to be adapted to convey proper meaning. The Mossi has no comprehension of an anchor, thus Hebrews 6:19, which reads "an anchor of the soul, both sure and steadfast" is translated "a picketing peg which cannot be rocked loose or broken." A Mossi picketing peg is a short, mushroom-shaped stake, driven into the ground, to which the front leg of a horse is fastened.

Translation work began thirty-five years ago, but the major portion has been accomplished in the last fifteen years.

What a thrilling task it must be to produce the Word of God for an untutored people so as to give them this precious heritage of the Word of God translated into their own language.

Surely this is one of the most effective means of evangelising these primitive people and bringing to them the Light of the world.

* * *

Catholics circulate New Testaments

In a rare move for Roman Catholics, some 1,200 New Testaments were presented recently to the Queen Elizabeth Hotel in Montreal,

Canada, for distribution in hotel rooms. The Scriptures are in French. The Catholic Bible Centre made the presentation.

Cardinal Leger, Archbishop of Montreal, has launched a campaign to place a Catholic New Testament in every hotel and hospital room in Montreal.

If by the fine example of the Gideons the Catholics have been provoked to follow their methods, we can only give thanks to God that His Word is being more widely circulated — whatever means are used.

* * *

Mormonism

The Mormon Church is making gains all over the world. In thirty years it has trebled its membership in New Zealand and now numbers 17,000. In the U.S.A. there are nearly 1,500,000 Mormons. The Mormon Church owns much property, which includes 600 farms, thirty canning plants and forty mills and factories. In some countries their missionaries outnumber the total number of evangelical missionaries. Every young Mormon is expected to spend two years on the mission field at his own expense.

Their doctrines deny that the Bible is reliable, and that Jesus Christ is essentially God. They say we all were "in the beginning with God." The Trinity does not exist as far as they are concerned, and the Holy Spirit is an emanation and not a Person. Salvation is through works and obedience to the Mormon Church and its gospel.

Let no true believer be beguiled by the charming personalities of these Mormon missionaries who seek to spread their pernicious doctrines wherever they can gain a hearing. If they accept not our Lord Jesus as essentially God and eternally God—then give no ear to their words, or the words of any who own not Him as their Lord and their God. On this matter of His essential deity alone is the Christian Church founded.

Atheist congress in Warsaw

A congress of atheist organisations from all Communist countries was held in Poland last summer, and for the first time a delegation from Red China was included. The congress met to promote greater co-operation among atheist organisations and to share their propaganda material.

Coming out into the open! Well, in spite of all their propaganda and conferences the day is coming when they will have to meet the Crucified, and bow at His feet and own Him Conqueror.

* * *

A light for the Gentiles

Israel's Prime Minister, David Ben-Gurion, said recently: "We are determined to turn this small country into a great centre of wisdom, learning and science. The Jews have never had great wealth or armies, but we have inherited moral and intellectual supremacy. Our people are foremost in science and research.

"What we have done in exile we can do better here. It may sound ambitious or fantastic, but I am not afraid of seeming a visionary. We are destined to become an example of a new society—a light for the Gentiles."

Yes! This may be all true, but Israel will not become the light to lighten the Gentiles until they come to the feet of Him who alone will be the Light to lighten the Gentiles and the glory of God's people Israel.

* * *

Noah's ark riddle unsolved

A team of American photographers, archæologists and cartographers who went to a mountainous area of Turkey searching for evidence of Noah's ark returned to Columbus, Ohio, with "inconclusive" findings.

Dr. Arthur J. Brandenburger, of Ohio State University, led the expedition to a ship-shaped formation twenty miles south of the 17,000-foot peak of Mount Ararat, which lies near the western border of Soviet Armenia. It is understood that Noah's ark rested on a peak of Mount Ararat when the flood waters subsided.

Further probing will be necessary to prove the existence of the ark. Dr. Brandenburger said, "If nature had made the formation," he added, "it is an extremely amazing exception. Sooner or later other people will investigate and dig deep enough to find more clues."

Well, we believe the Bible story of Noah and his ark whether or not they find its remains on the slopes of Mount Ararat. So why worry?

Is Pentecost for today?

By A. O. Ramseyer

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38).

WHEN the word "Pentecost" is used in the presence of many people, immediately there arise thoughts of an hilarious group of fanatical people. Such thoughts are as far from the truth as Satan himself. It is he who is causing people to spread such propaganda.

Let us first of all see what the meaning of Pentecost really is. The word itself does not associate itself with any form of religious worship, other than that it is the fiftieth day after the second day of the Jewish Passover. The word "Pentecost" merely means "fifty" and nothing more. On the other hand, it was on this day that God first saw fit to bring into fulfillment the prophecy of Joel regarding the outpouring of His Spirit. Before Jesus ascended to the Father, He asked the disciples to "wait in Jerusalem for the promise of the Father" (Acts 1:4), as it was necessary for them to be "endued" with this power before they could successfully witness for Him.

THE WHOLE CITY WAS STIRRED!

In obedience to the command of Jesus, the disciples and others tarried in an upper room (which was the abode of the disciples) until the "day of Pentecost was fully come." It was on this day that God made good the promise given through the prophet Joel, and literally poured His Spirit upon all who were "sitting there."

When the Holy Ghost was poured out on all who were gathered in the upper room, strange things began to take place. Cloven tongues like as of fire were seen sitting on each of them (Acts 2:3). There was a noise that filled the whole house, similar to a hurricane (Acts 2:2). Each one was heard to speak in a new tongue, declaring the wonderful works of God! They conducted themselves in such a manner that the outsiders suggested they were drunk (Acts 2:13).

Word rapidly spread throughout the city as these strange happenings were taking place in the home of the disciples. People came running from all parts of the city, and the sight that greeted them caused

them to be confounded. Here was a group of followers of Jesus the Nazarene. But this Jesus was crucified. He had been buried. His efforts seemingly had been futile. His followers were looked upon as a group of misguided souls. But now things were different. All of His followers were worshipping Him, and speaking in strange languages things concerning the works of God.

God saw fit to pour out His Spirit in this place, just at this time. Knowing the end from the beginning. He foresaw that every nation under heaven would be represented at Jerusalem at the feast of Pentecost. As all these people representing the different nations came running to the house where the strange "goings on" were, they heard these people speak in their own tongues, and said "What meaneth this?"

God knew what He was doing in causing the outpouring at this time. As Peter, who was now bold and full of the Holy Ghost, stood up to explain these happenings, a mighty Holy Ghost message poured out through his lips. The result was that 3,000 souls repented and were baptised. In this way every corner of the world received the news of this glorious outpouring as "these devout men out of every nation" returned to their homes and reported what they had seen and heard and experienced, for many were filled with the same outpouring.

DO WE RECEIVE THE HOLY GHOST AT REGENERATION?

The baptism with the Holy Spirit and the born-again experience are two distinctly different experiences. Although some may assert that when we are saved we receive this wonderful outpouring, we desire to see what the Scriptures say concerning this matter.

I am sure no one can scripturally deny the fact that the disciples were saved before receiving the upper room experience. Should there be any doubt in our minds concerning this, we refer you to Luke 10:20, where Jesus is addressing the seventy disciples who "returned with joy," because even the

devils were subject to them. To these Jesus said: "Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." If their names were then recorded in heaven they must have been Christians, for only the children of God have their names written down in the book that brings rejoicing! This incident took place some time before Pentecost, so they must have received a "second blessing" as the Holy Ghost was outpoured. I have personally met thousands of people who, like the disciples, were first saved and then at a later time received the Holy Ghost.

Another thought worthy of consideration is the fact that God chose the "day of Pentecost" to send the Holy Ghost. The Passover is a type of deliverance from sin, for it was on this day that the lamb was slain. Every home where the blood had been applied to the door post and lintel was passed by when the death angel came. No one will deny that this is a type of salvation. If we receive the baptism of the Spirit and salvation at the same time, why did not God choose to send this outpouring at the feast of the Passover instead? This should be conclusive proof to every believer that God shows us through this type that there are two definite experiences.

DID ALL THE CHRISTIANS ACCEPT THIS TRUTH IN THE BEGINNING?

If everyone is filled with the Holy Spirit at regeneration, as some would have us believe, it is important for us to find out if the people who were in the upper room constituted all the Christians living at that time. In Acts 1:12 we are told that the number of people gathered together in the upper room were about 120. In order to find out whether or not this was the total number of "believers" at this time we shall read 1 Corinthians 15: 5, 6: "And that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present." So there were more than just 120 "brethren" when the Holy Ghost was first given. If Jesus was seen of above 500 brethren there must have been more than 120!

Even as all the "brethren" did not accept the command to tarry in Jerusalem when the Holy Ghost was first given, at this present there are multitudes who are following in the steps of doubt, criticism and lukewarmness. The fact that this group did not tarry did not hinder God from filling those who desired this filling. Even so today, God is still filling every vessel that is clean and waits upon God for such an endowment of Divine power. The

Devil knows that as long as he is able to blind the heart and mind of a child of God into believing that this experience is not for today he will not seek this mighty baptism of power, and will remain weak, vacillating, and an easy target for his temptations and pitfalls.

WHO CAN RECEIVE THIS MIGHTY BAPTISM?

While some denominations may feel that they alone possess the "rights" to this wonderful experience, they are badly mistaken. The Word says: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"—and that takes in a big territory!

The promise of God is to everybody; no one is excluded, no one is barred, God makes the receiving of this experience not a denominational issue but an individual matter. You may be filled with the Holy Ghost in your home, in your church. Friend, this experience is for you. No person can be filled with the Holy Ghost and be unable to live a life of purity and victory in Jesus! If the fruit of the Spirit is not present in a person's life, he has not received the Holy Ghost in His fullness.

After receiving the baptism with the Holy Spirit, we enter into a life of closer fellowship with the Lord. Our garments have been made pure and spotless by the power of God. After this wonderful experience we automatically love the Lord more than ever before.

"Pentecost"—that is, the same experience that was received by the disciples at Pentecost—is for all of God's children today. If you have not as yet received this wonderful experience, you are living far beneath your privileges in God. You may have fought against such an experience in the past; but in all fairness to your own soul I urge you to ask God to reveal to you the reality of this experience which is for you today, and as you wait in His presence you will not be disappointed.

Although many would have us believe that this wonderful experience, which floods our souls with the dynamic, throbbing, heart-searching power of the living God, has disappeared with the apostles, they are unable to produce one verse of scripture from the entire Bible to support their claim. We are still living in the same dispensation in which Pentecost was first outpoured. We still belong to the same body of believers, and the promise is to us, and our children—every born-again believer! Have you received the Holy Ghost since you believed?

Message.

COUNTLESS multitudes through the centuries have, like myself, formally repeated these sacred words week by week; and yet they have been so nebulous, unmeaning and uncomprehended; so cold, distant and unrevealing. At this glorious season in the Christian calendar when—perhaps somewhat indifferently—is commemorated the thunderous, awe-inspiring and initial outpouring of this Holy Spirit in Jerusalem on the day of Pentecost at the inception of the Church era, may we seek a deeper and fuller understanding of all that is involved in the repetition of this ancient statement of fundamental belief.

I. HIS PERSONALITY

The Christian Scientists state that the Holy Spirit is "Divine Science"; some modernists say the Holy Spirit is an influence emanating from God and creating an atmosphere; the spiritists in one of their accredited text books (*Spiritualism*) declare: "There is no such thing as a *personal* Holy Spirit." In Pentecostal circles, along with many other sound and reliable bodies, we believe and accept that the Holy Spirit is the third *Person* of the Trinity and unwaveringly acknowledge His wondrous *personality* and gladly and boldly reaffirm, with warm heart-meaning, that glorious tenet of the ancient fathers as laid down in the oft-repeated creed and pronouncement: "*I believe in the Holy Ghost.*"

The Bible first introduces us to Him as the One who "*brooded*" over the dark and watery mass of tangled, chaotic debris (Genesis 1:2)—just like a hen broods over her nest in which lies the potential of new life and prospect—awaiting the moment of pulsating and creative action.

Later we learn of Him as willing passionately to "*strive*" with wilful and reckless humanity in a noble endeavour to bring it into ways of righteousness (Genesis 6:3).

Then we meet Him as the Divine mouthpiece, speaking the purposes of God concerning the future ministry of Saul and Barnabas to which He had "*called*" them (Acts 13:2).

Yet again Paul refers to Him as the Spirit who can "*grieve*" over the careless apathy and cold indifference of the professing church (Ephesians 4:30) and whose personal efforts and dynamic activities we must not "*quench*" (1 Thessalonians 5:19).

Jesus Himself, speaking of the Spirit, ever addresses Him using the personal pronoun, which

"I believe in th

occurs, in one form or another, above a score of times in those cherished Holy Ghost chapters John 14 to 16.

Here, surely, is abundant evidence to prove that the Holy Spirit is a definite *personality*, capable of brooding, striving, speaking, calling, and who can be both grieved and quenched.

II. HIS CHARACTER

The Word of God, in a unique way, uses people's names to spotlight their characters or other intimate characteristics associated with them. The most significant example, of course, is that of the younger twin son of Isaac and Rebekah. By birth he was called Jacob, which name poignantly and eloquently described his crooked, twisted and supplanting character. In later years, after a deep spiritual experience with God, this character was changed and so also was his name, and the son of Isaac was no longer known as Jacob the supplanter, but as Israel, the prince ruling with God, for this the new name meant. If we would know somewhat of the character of the Holy Spirit we can glean it in no better way than by a close examination of His biblical names.

(a) **The Comforter (John 14 : 26).** Oh, the ocean depth of sympathy, understanding and grace that this title suggests. No grief-stricken soul He is not ready to console, no drooping head He will not pillow, no aching heart He cannot heal. Yet the original word "Paraclete" infers much more than just "comfort"; it means the One who hastes to our aid, the One who will guide as does a goodly father, the One who cares for and defends as a guardian.

(b) **The Holy Spirit (Luke 11 : 13).** Here is identified the very nature of the Spirit, and it is that of true, pure, unsullied holiness; completely devoid of impeachment and like to the very essence of God Himself.

By R. B. Chapman (Mi

e Holy Ghost!"

(c) **The Spirit of Truth (John 15 : 26).** Nothing but absolute veracity has ever emanated from God's Spirit, no veiled untruth, no deceptive falsification, no evasive prevarication, no misleading exaggeration. He is the very embodiment of complete truth at all times.

(d) **The Spirit of Grace (Hebrews 10 : 29).** We live in a very ungracious day, yet wherever the Spirit of God is there is much grace; it flows from Him like a perpetual spring. Jesus most beautifully testified to this gracious nature of the Spirit when He said (John 16:13,14): "He shall not speak of Himself . . . He shall glorify Me." This is always an acid test of grace. It was seen also in John the Baptist when he said: "He must increase, but I must decrease" (John 3:30).

(e) **The eternal Spirit (Hebrews 9 : 14).** This title enforces upon us the impress of One who is constant, changeless, consistent and continuous. To use the words of St. Basil, "It is, then, impossible, when we hear of the Spirit, to picture to the imagination a circumscribed nature or One who is subject to turning or changing."

What a superlative character of utter integrity, choice demeanour and intrinsic beauty these titles depict. If men and women claim to be immersed in, or filled with, this great personality then surely the evidences of His noble and glorious character must be manifested in their daily lives.

III. HIS OPERATIONS

These we will view from a threefold aspect.

(a) **Within the life of the unbelieving world.** The day of Pentecost saw the commencement of a fresh general ministry for the Holy Spirit, that of bringing the reproofs of sin, the convictions of the right way of life and the convincings of an approaching judgment upon mankind (John 16:8).

Thus He operates upon the life of humanity that He may lead the willing hearts towards the place of glorious salvation when they are born the second time miraculously by the work of the Spirit (John 3:8) and are thus enabled to acknowledge Jesus Christ as Lord (1 Corinthians 12:3). Let us never forget that true conversion is most certainly a work of the Holy Spirit and not the outcome of the impressions of a dynamic preacher's personality, nor the plausible persuasion of his eloquent words and attractive reasonings, nor even the shrewd technique of his applied appeal (1 Corinthians 2:4). True conversion is unchallengeably the gracious work of God's Holy Spirit, even though it may please Him oft-times to use both preachers and preaching to achieve this end.

(b) **Within the life of the Church's worship.** How easy it is for the Spirit to be organised out of the workings of the church! How simple for man in his ambition, and sometimes in his indiscretion, to usurp the place that should be occupied by the third Person of the Trinity in the realms of public worship and to mould the services to the temple of his human inclinations and even prejudiced desires. The most perfectly hand-carved patterns and humanly devised schemes can never be effectual substitutes for the true, pure, Divine operations of the Spirit. By this one does not advocate a neglect of duty, relaxing of preparation, lessening of study, diminishing of effort, curtailing of endeavour, but merely that the supreme control shall not rest within the orbit of the human spirit but that of the Divine. Embraced firmly within the life of the church there must ever be the rightly balanced and supernatural manifestation of the ninefold gifts of the Spirit (1 Corinthians 12 and 14). Many churches, having banished these provided media of grace, have impoverished themselves and reduced their worship to a mere formality, devoid of the moving breath from heaven. Many a church would begin to live afresh if only these sacred manifestations could be correctly revived and actively renewed within the prescribed directions of God's Word.

(c) **Within the life of the individual believer.** The Holy Spirit establishes within the heart of the true Christian a knowledge and an assurance of his exact relationship to God: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). This is not carnal presump-

r of Elim Church, Sheffield)

tion, wishful thinking, practised jargon or applied psychology, but inherent conviction established by the resident Spirit and inexplicably known to the trusting soul. From the depth of the new-born nature there arises a Divine and convincing witness which cannot be ignored. Thus regenerated, the devout Christian now visualises in the life of the Lord Jesus Christ the perfect model of what a human life can be when fully yielded in willing co-operation to the Holy Spirit. When completely surrendered to this Divine personality the life becomes quite different from that of other men, and this difference is not just a mere superficial or outward alteration but a change which is effected in the deep, unseeable, abyssal depths of the foundations of the life. Thenceforward, and as long as this utter surrender is maintained, the very motives, instincts and emotions are different, for they spring from a source that has been "taken over" by the Spirit of God. Thus under the superb and masterly cultivation of God's Spirit He produces the fruits of His own unimpeachable character (Galatians 5:22-25) within an otherwise barren, or perhaps weed-infested, life.

What is perhaps the superlative operation of the Spirit is that miracle whereby He introduces the very *love of God* into the bare limitations of a selfish life (Romans 5:5). By nature mankind is crudely selfish, but pure love releases one from this intro-selfish trait and directs the interests and affection to an object completely outside oneself and thus the restrictive, introspective adoration of solitary man is widened and enriched as it stretches out in wider embrace. When the love that pervades the soul is the love of God it is, of course, of the very highest calibre, noblest virtue and completely selfless quality. This is the excellence that the Spirit is both able and willing to dispense to the desiring recipient.

The Holy Spirit, furthermore, is capable of leading the believer into all truth (John 16:13), teaching all things (John 14:26). It is His purpose to show to men the things of Christ (John 16:14) and thus glorify Him. This does not infer that the Spirit will supplant past truth with new, independent and heretofore unspoken truths, but that He will guide and enlighten in the development of the germ that was placed within the original deposit of Divine truth.

One final function is the infusing of strength into the weak and vacillating heart, power into the fearful and tremulous soul, ability into the ill-equipped and unproductive life (Acts 1:8); and this enormous endowment is for the specific purpose of producing worthy and dynamic witness for Jesus Christ throughout the entire world.

WOMEN'S COLUMN

By Gladys Gorton

LIFE'S GREATEST AMBITION

CLARE took one "all-over" look at her dining table. Her brother and sister-in-law were due any moment for dinner. Everything was perfect, but she awaited their arrival with slight trepidation and offered a swift prayer for grace and sweetness. Marcia, her ambitious sister-in-law, was a snob and perfectionist; she belonged to the "smart set." At times her haughty manner made one feel very small and inferior. And she looked down her nose at these narrow-minded Christians—bad no time for them!

Clare served chicken soup, roast pork, apple sauce, roast potatoes, green peas and carrots; and for dessert a delicious mouth-watering lemon meringue pie. "This is beautiful," Marcia conceded condescendingly. Clare and Marcia had known each other since early childhood. They went to school together. They were both brilliantly clever, matriculated, and later became successful career girls. Marcia now moved among the £50 a week class and was president of one society and on lots of committees and altogether led a very active social life. All through her life she had the habit of giving one an inferiority complex. This infuriated Clare and she could always retaliate! But in recent years she had found the Lord and her whole life was changed and her attitude toward Marcia was completely reversed. A surging pity took hold of her and a longing that Marcia too would soon come to know the Lord.

Clare folded her table-napkin and stood up. "Let's go into the lounge for coffee." Over coffee they all chatted casually about family affairs and then the men stepped from the french windows into the garden—they were both keen gardeners.

Marcia crossed her legs, spread her arms and leaned back nonchalantly on the settee. "I'm nearly fifty." She sounded exasperated. "The thought of getting old angers me. I resent it! It gets me; makes me feel a complete failure!" Clare looked at her seated opposite; still good looking, slim, tastefully dressed, meticulously groomed—and in that moment she caught a glimpse of a woman's soul, desperately frustrated and seeking for what she knew not. "Poor Marcia, having so much and yet possessing nothing," thought Clare. "You've built your world on material things—money, prosperity—fleeting things which can vanish overnight."

That night Clare rejoiced in her salvation but had a terrific burden that her sister-in-law would quickly discover real satisfaction in knowing the Lord Jesus Christ as her Saviour.

These two were both about the same age—nearing fifty. One in her middle forties had found Christ and fulfilment of purpose, realising that living for Him brings supreme satisfaction. The other, with all her attainments, had reached the age when the overwhelming sense of frustration comes. The narrow-minded Christians have a broader outlook, which lasts for eternity, while the broad-minded worldling's outlook is extremely narrow and ends at death.

Consider: you can't regain past opportunities. The past has gone beyond recall. Whatever your age, embark on life's greatest ambition. "We make it our ambition, whether in our home or away, to please Him" (2 Corinthians 5:9, Weymouth).

CHURCH NEWS FLASH

NEWS FROM SUNNY JERSEY

From one of Elim's outposts we bring you good news of the rich blessing of God. We have just concluded our annual convention, at which the speaker was Rev. G. Wesley Gilpin, principal of Elim Bible College, and the assembly received a great spiritual uplift by the ministry of God's servant. Each service increased in numbers and spiritual tempo and everybody thoroughly enjoyed the beautiful recitations given by Christine Gilpin.

We are happy to report the moving of God's Spirit during the last six months with souls saved, testimonies to the Lord's healing touch, and ten people baptised with the Holy Ghost. We believe that God has great things in store for our church.

GUERNSEY EASTER CONVENTION

The Easter convention speaker at the Eldad Elim Church was Rev. E. J. Jarvis, from the Elim Church, Bath. Rev. J. Gardiner was the convener. The Lord greatly blessed the ministry of His servant and hearts were moved as the story of our redemption was unfolded. A deep sense of the Lord's presence was felt at the baptismal service which culminated the series of meetings. Seven candidates from the Guernsey Elim church were baptised. Seventy Crusaders from the three churches spent Easter Saturday evening in happy fellowship round a camp fire on one of the island's rugged headlands.

H. E. BOURGAIZE.

LLANELLY

It is a great joy to report the blessing of God at Llanelly. We have seen the hand of God moving wonderfully during the last year. Our Sunday school has been greatly increased, a coach gathering children from a neighbouring housing estate. Though there were no funds to guarantee the success of this venture, we launched out and God has provided every need. Many children have given their hearts to Christ and we believe that God has a more wonderful work in store. New members have also been added to the church. It was

Sunday school superintendent Mr. L. Hobbs presenting the Peter Griffiths Cup given to the S.S. by missionary teacher Mr. Peter Griffiths's mother. The cup was won by the senior class taught by Miss Richards, seen in the photograph, for the highest percentage of marks gained in the recent Scripture examination. Margaret Tucker, the girl in the picture, gained ninety-eight per cent marks.

This cup has been a real incentive to get the children to enter and work hard in the examination.

The Swansea Sunday schools (viz. one school on the Cadle estate and the other at the church) are being blessed and rejoice in having two of their teachers on the mission field: Miss Margaret Gwynne and Mr. Peter Griffiths, both labouring in Inyanga.

a thrill to see a whole family of seven join our church recently.

The second anniversary of our minister (Rev. Trevor Lloyd) has just been concluded. The speakers were Dr. Colin Jones (Swansea) and Revs. R. Hunston (Dowlais), R. Morrell (Pontlottyn), P. S. Brewster (Cardiff) and R. Emrys Davies, B.A. (Swansea). The Dowlais male voice choir sang excellently, as did the soloists, Mr. H. Williams and Mrs. Mair Williams. The last service was so well attended that chairs had to be placed in the aisles!

We rejoice that we have now acquired the ground and the house adjoining the church (which is now the manse), a wonderful answer to prayer.

WORCESTER

The Worcester church has recently enjoyed a number of special occasions. It was a great pleasure to celebrate with our minister, Rev. W. J. Maybin, his coming of age in the Elim ministry. This took the form of a fellowship tea to which eighty church members sat down. The central feature was an iced cake illuminated by twenty-one candles. At the head table were Rev. and Mrs. Maybin, their two sons, Rev. W. M. E. Plowright (our guest speaker for the weekend) and the deacons. At the Sunday evening service, the church treasurer presented Mr. Maybin with a cheque with which to purchase a wrist-watch of his own choice to mark the occasion.

Rev. Samuel Gorman came to Worcester recently at the invitation of the Youth for Christ rally, and his ministry was blessed by the conversion of two young girls. On the following day he ministered to us and brought much blessing to the church. During the evening service the church missionary secretary presented a cheque for £50 for work on the mission fields.

The annual fellowship meeting was well attended, and the secretary reviewed the year's activities. The elder announced that 211 souvenirs had been dispatched to first-time visitors to the church and that forty converts had been recorded. The treasurer reported that offerings amounted to £2,184/0/5.



**WEYMOUTH WELCOMES THE
LONDON CRUSADER CHOIR**

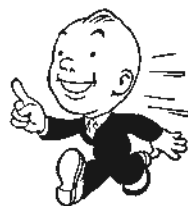
THE "Church full" notice outside the Elim Church, Weymouth, was an encouraging commencement to a great weekend of festive song and praise in connection with the visit of the London Crusader Choir. Expectation had been running high for many weeks and Pastor Derek Green and his great team of church officers and workers had done everything possible by way of prayerful and practical preparation to bring about such splendid results.

Directed by Pastor Douglas B. Gray, the choir soon settled down to presentations of high standard, as we have come to expect from this team of matured and experienced Gospel singers. Visitors from surrounding churches were warmly welcomed. The choir's national ministry now makes every visit to almost any part of the British Isles a time of "family reunion." Such fellowship both in the homes of the members and in the churches strengthened the strong ties that bind us all in our united service for Christ. Combined with the singing of songs of varying style and character, the ministry of the Word ever takes a prominent place in all the services conducted by the choir as well as the stirring personal testimonies of its members.

Sunday afternoon (following a very brief interval for lunch) found the choir journeying on to the noted Portland Borstal Institution. Welcomed by the governor and the chaplain, an outstanding service followed and was greatly appreciated by these particularly selected young prisoners. This visit will long be remembered for its atmosphere of intense listening and response.

Back to Weymouth for a great finale in the Elim church, bringing to a close a weekend of great spiritual uplift for both visitors and the visited. Back to London in the early hours of Monday and on to another day and week for royal service.

**SUNSHINE
CORNER**



TERRY'S TRUMPET

Hello Sunbeams.

Aren't birthdays exciting? Terry was nearly nine and was looking forward to his birthday very much because his favourite uncle had promised him a present. He had written a letter to Terry telling him to choose whatever he wanted for his birthday and he would send it to him for a present.

Terry knew exactly what he wanted. He wanted a trumpet! Not a toy one, but a real one like the one that John had when he played in the band. Terry was sure he could play as well as John if only he had a real trumpet. He had written the letter to his uncle in his very best writing and had said "Please uncle, I would like a real trumpet and not a toy one."

When the red van with "Royal Mail" written on the outside drew up at his house Terry was jumping up and down with excitement. Would there be a parcel for him? There was, and more than one, but Terry was looking for one special one. Sure enough there it was, a long parcel just about the size of John's trumpet. He opened that parcel first of all and there it was inside, all gleaming and silver bright. Terry lifted it out and looked at it with shining eyes. Then he put it to his lips and blew. Nothing happened. He blew harder, but not a tiny little squeak would come out of it. Poor Terry was really miserable. He had been so excited about his trumpet and now it had come it wouldn't play. The people at the shop where uncle had bought it had sold him one that wouldn't play. It would have to be sent back. There were tears in his eyes as he put it back in its case.

"What's the matter Terry?" asked mummy, "don't you like your trumpet?"

"It's all right," replied Terry, and then he rushed out into the garden before she could ask him any more questions. He couldn't bear to think that uncle had let him down and had sent him a trumpet that wouldn't play.

That afternoon uncle called to see him. Terry was in the garden when he came and he heard trumpet sounds coming from inside the house. He ran in and saw uncle with the instrument to his lips playing a lovely stirring tune. He looked in amazement.

"Oh, it does work then?" he said.

"Yes, of course," said Uncle. Here, you try!" Terry tried and blew his hardest but not a note could he make. Then uncle taught him how to make the notes by using his lips and putting his tongue between his teeth. Soon Terry was learning all the notes.

Uncle told Terry about Gideon in the Bible. "Gideon blew his trumpet for God," he said. "Now Terry, lots of people can blow their trumpets in dance orchestras and other bands, but I want you to promise that you will learn to play yours properly and use it for the Lord Jesus."

"Yes uncle," replied Terry. "I'll promise, but I want you to teach me to play it properly."

Terry is trying hard and practising hard and he hopes he will one day be able to play his trumpet for the Lord Jesus in a big revival campaign. It's lovely to learn to do things that will help the work of the Lord Jesus.

God bless you all and lots of love from

AUNTY DOROTHY.



A TRIBUTE TO A PENTECOSTAL PIONEER

THE recent passing of Mr. Joshua Finney, one of the early builders of our movement, has bereft the Ashbourne church of one who was there at its opening, and remained a loving stalwart throughout his life.

For thirty-seven years Mr. Finney was the church treasurer and, until ill-health overtook him, never missed a meeting he was entitled to attend. He was steadfast in his support of open-air work, faithful in hospital visitation, and a devoted Sunday school teacher. A backbone of the local assembly and a true Pentecostal, his home was an ever-open door for the entertainment of friends and visitors to the church, and his heart rejoiced in proclaiming God's Word from the pulpit. He could always be relied upon to fill the breach should a preacher fail to turn up for a service. Singing in duets and quartets, Mr. Finney with his bass voice made a valuable contribution to the musical life of the church.

As the years passed by his faith became deeper and more profound. His life had an uplifting influence on all those fortunate enough to know him, and he was respected by both Christian and non-Christian alike. Earth is the poorer and heaven the richer for his passing.

W. RENSHAW.

**NEXT WEEK :
SPECIAL BIBLE COLLEGE NUMBER**



Conducted by the
National Youth Director

The day has come!

*Elim Minister BRIAN BARNETT tells of
his personal Pentecost*

THE youth in R.A.F. uniform turned to the girl beside him and said in hushed, even tremulous tones, "I want to become a Christian." This was the beginning, at least for me, of what proved to be the greatest adventure a man or woman can embark upon. The Christian life, the thrill of serving the Lord of the universe, the unexpected joy that comes when the presence of Christ is realised, the feeling of wonder, of awe, as the Holy Ghost reveals and makes manifest the great truths of the inspired Word of God. Adventure indeed, and adventure that knows of no anti-climax, each day bringing some new joy, some new experience, and each experience bringing one closer to our beloved Lord and Saviour.

After conversion and a period of active service with the Royal Air Force, like many Christians, I sought a sphere of service for my Master. My seeking led to the leadership and eventually to the secretaryship of one of London's best-known Christian youth clubs, a place where the Gospel of saving grace is preached in all its beauty and simplicity, where the Holy Ghost dwells, turning the youth of today into the saints of eternity. Such service means time spent in prayer and study of God's Word, and so it was that a group of young people would gather in my home discussing the things of God and seeking His face in prayer.

It was at such a gathering one night that Acts chapter 2 was read, "When the day of Pentecost was fully come." I was fully aware of what followed, but what stood in bold relief was the fact that the day of Pentecost was fully come. What does Pentecost mean? From that very moment, to me, it ceased meaning a far-away event that ushered in the Church age, a biblical story of wonder; it became a necessity, an experience, a gift from my Saviour that I was determined to receive. I was saved, I was spending all my energy, all my time, yes, even my substance, on the work of my Saviour. I loved the Lord, I loved His work, His Word, and plainly from that Word here was something that Christ had given His Church, here was something I had never experienced,

but I was determined with God's grace to receive it.

There is power in the word Pentecost, the very word itself conjures up within me visions of God's power—the dynamic of God, yes, the dynamite of the Trinity exploding upon a world of sinful and fallen men. "Ye shall be witnesses unto Me," because we shall be endued with His power.

Who could read the Bible, seeking truth, and not recognise that here was an experience with God that was different from salvation? And having realised it, how dare we ignore it?

Many long days and often a long night were spent seeking this blessing from God, and after the truth was received it became necessary to have fellowship with Christians of like mind, with people whose hearts beat the same way as mine. Thank God for the Pentecostal Movement, thank God for Elim. It was at Elim that refreshment was given in days of long ago and it was in Elim that the refreshment of Acts 2:4 became personal and mine! "They all spake with other tongues," the Bible tells us. The day came when for thirteen young Londoners the day of Pentecost was fully come, when in an upper room of the Elim Central Church at Clapham the power of God was outpoured and we all spoke in other tongues as the Spirit gave us utterance.

What now? That was an experience of yesterday; what of today? If Pentecost meant much to me before I received my own baptism in the Holy Ghost, then I can say it means more to me now than ever, and still more each day. How necessary is the power of God today. I do not limit Pentecostal power to being able to witness verbally. In Acts 1:8 Christ said we should receive power, and it is that power that makes us witnesses, or rather it is the power of God that does the witnessing; do not let us limit this power to ability to testify. Paul mentions quite casually in Galatians He "that worketh miracles among you." Pentecost is the power of the miraculous and this power demonstrated in the sick being healed and broken bodies made whole testifies to Christ in greater measure than tongue could ever tell.



THE FAMILY ALTAR

Scripture Union Portions, Notes by W. J. Patterson
(Minister of Elim Church, Halifax)

Monday, May 22nd. Acts 5 : 1-16.

"Thou hast not lied unto men, but unto God" (v. 4).

The narrative in our reading today is an example. The perfect application of the rule of conduct—emphasised by this scene of early church tragedy—will lead us to regard the interests of our neighbour on a par with our own, and will teach us to mortify the selfishness in our nature. "What we do for others we do for God," and it naturally follows that any refusal of service for others constitutes a refusal to serve God in that particular task. But if in that denial of our responsibilities we resort to subterfuge, as did Ananias and Sapphira, we also put our honesty and truthfulness in question.

Tuesday, May 23rd. Acts 5 : 17-28.

"Go . . . speak . . . to the people all the words of this life" (v. 20).

The special message of the empty tomb—"Go and tell Peter"—is now reversed. "Peter, go and tell the people" is the order of the day. This special commission to emphasise the outstanding characteristic of the Gospel message must have thrilled Peter. The people had missed life's true meaning and misconstrued its real purpose. Peter knew from personal experience that "life alone can impart life." The plan to carry the Gospel "words of life" right into the people's hearts appealed to him. Does it appeal to us? We must carry the message of life down the streets and lanes, over the hills and valleys, till all the world shall hear.

Wednesday, May 24th. Acts 5 : 29-42.

"If [this work] be of God ye cannot overthrow it" (v. 39).

The generation of Jews, whose rulers had rejected Christ and demanded His crucifixion, were conscious of the great error they had made in killing the Prince of Life and denying the Holy One and the Just. Two thousand years of history have been written with tears to emphasise the tragedy of their bitter antagonism. The Church of Christ has survived every attempt to overthrow it, and has seen mighty empires which sought to crush her crumble to dust, and systems of religious intolerance which sought to corrupt her vanish from the face of the earth. Jesus said: "The gates of hell shall not prevail against . . . My Church."

Thursday, May 25th. Acts 6 : 1-15.

"Seven men of honest report, full of the Holy Ghost and wisdom" (v. 3).

The art of serving others is the direct stairway to the richer and higher blessings of the Christian Church. "To serve"—that is the Christ-like thing, whether our ministry be menial and secular, or spiritual and grand. "The seven" (a new apostolic title [Acts 21 : 8], and as accepted as "the twelve," which denoted the apostles) now enters the vocabulary of the early Christians. Serving tables was a menial task indeed; but it did not hinder them in the performance of evangelistic enterprise and the working of miracles, and it helped the apostles to give themselves "to prayer, and to the ministry of the word."

Friday, May 26th. Acts 7 : 1-16.

"But God was with him" (v. 9). The benediction of the Divine presence with Joseph was specific and providential. The providential aspect Joseph emphasised when he made

himself known to his brethren: "God did send me before you to preserve life." The observant reader will see beyond the preservation of the Israel nation to the preservation of the promised seed, Jesus, and the preservation for time and eternity He procured for all men everywhere. But "God was with Joseph" in a particular and personal manner. Joseph's acquiescence to the Divine will, and his acceptance of the responsibility associated with it, is shown by his belief in the ultimate fulfilment of his God-given dreams. There is a lesson here for us.

Saturday, May 27th. Acts 7 : 17-29.

The preservation of Moses at birth is a remarkable example of how God prepares in advance for the happiness and freedom of His people. Contributory factors were the motherly wisdom of Jochebed in obeying the king's command to put him in the river, and her skillfully made "ark of bulrushes" which preserved Moses' life and frustrated Pharaoh's design. The unusual beauty of Moses also contributed to his safety. Both Stephen and Paul admit to his outstanding beauty (Acts 7 : 20; Hebrews 11 : 23). The Egyptian princess, hearing the child weep, looked upon him, and being attracted by his unqualified beauty adopted him as her own son, thus completing the chain of providential events that was ultimately to free Israel from bondage.

Sunday, May 28th. Acts 7 : 30-43.

"There appeared to him . . . an angel of the Lord in a flame of fire in a bush" (v. 30).

Moses never ceased to wonder at every manifestation of God, but he did not stop there—he graduated from awe to reverence and true worship. So when Moses was introduced to the concept of fire in religion he was deeply impressed, and in a moment off came his shoes and he bowed in worship. The fire in the bush was a symbol of the presence of God. The bush in the fire represented the people of God—kept in the fire but not consumed; capable of living and growing in the fire; their only inspiration the true joy of sincere worship.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

Prayer and Revival

There is no doubt about this one thing—we need revival. Every born-again believer feels this need. Preachers have preached powerful sermons on this great theme. Writers have written articles and books pleading for Christians to do what they can for revival. The greatest thing to bring about a heaven-sent revival is prayer, continuous prayer, prayer that storms heaven and will not take no for an answer. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." God has visited His Church during the past centuries with great revival. That is God's method. Pentecost is always the answer for those who desire revival. It is always by the Spirit. Prayer warriors, will you pray for an outpouring of the Spirit of God upon our nation, a nation dry and parched? Heaven-sent showers will bring forth a refreshing that will hearten and encourage the people of God. Pray every day, as often each day as you can, and God will answer. In the great day of harvest both those who prayed and those who reaped will rejoice with the Lord of harvest when the ripened sheaves are brought to Him.

Prayer is requested for

An outpouring of God's Spirit upon our nation.
Elim missionaries at home and overseas.

The World Pentecostal Conference in Jerusalem.

A Willesden believer, that he may be delivered from smoking.

Thought for the week

O Lord, revive Thy work.

COMING EVENTS

(Please pray for these services)

BECONTREE. May 27. Elim Pentecostal Church, Green Lane. T. L. Osborne's Missionary Film "Java Harvest." Sat. 7 p.m.

BLACKHEATH (Birmingham). May 21, Sunday School Anniversary, 11 a.m., 2.45 and 6.30 p.m. Speaker: A. E. Smith; 28, Sunday School Anniversary continued, 11 a.m., 2.45 and 6.30 p.m. Speaker: K. Smith.

BOGNOR REGIS. Regular meetings each Sunday 6.30 p.m. and each Wednesday 7 p.m. in "Picturedrome," opposite railway station. Inquiries: L. W. Tranter (Worthing). Please pray.

BURTON-ON-TRENT. Elim Church, Moor Street. May 23, 30 and June 6. Counselling classes—tapes, prayer and fellowship. Sponsored by the local Billy Graham Relay Council. 7.30 p.m. Convener: Ken Smith.

COULSDON. May 20. Elim Church, Chipstead Valley Road. Monthly Pentecostal Rally. Speaker: E. G. Cunningham (A.O.G.). Convener: B. Hayes (Elim). Items by friends from Dunton Green.

EALING. May 20, 21. Elim Church, Northfield Avenue. Visit of Pastor and Mrs. A. Nicolson (S. Rhodesia). Sat. 7 p.m. (supported by local churches), Sun. 6.30 p.m.

FINCHLEY. May 27, 28. Elim Church, King Street, East Finchley, N.2. Great Youth Weekend. Sat. film "The Sickle or the Cross," 7.15 p.m. Sun. 6.30, Youth Evangelists J. Chambers and D. Lockwood. Convener: J. G. Cooper.

GUILDFORD. May 27, 28. Elim Church, Martyr Road. Visit of Pastor W. G. Hathaway. Sat. 7 p.m. (supported by Elim Bible College Students), Sun. 11 a.m. and 6.30 p.m.

ILFORD. May 27. Elim Church, Clements Road. Monthly Rally, 7.30 p.m. Elim Bible College Students.

LEICESTER. June 10. Elim Church, Narborough Road Junction. Special visit of Smethwick Choir. Sat. 7 p.m. Speaker: R. D. Bradley.

LONDON. May 31. Metropolitan Tabernacle, Elephant and Castle, S.E.1. London and Home Counties farewell to Harold Womersley, returning to Katanga Province, Congo. Chairman: W. T. H. Richards (Slough); Speakers: William Burton and James Salter; soloist: Horace Butler. 7.30 p.m.

WOODBRIDGE. Suffolk. May 27. The National Hall, Sun Lane. East Suffolk Crusade (Director: F. Lavender, Ipswich) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain.

WORTHING. June 3. Elim Church, Grosvenor Road, Sussex Presbytery Business Meeting 3 p.m. Presbytery Rally 7 p.m. Speaker: W. G. Hathaway (continuing until June 8). Special series of subjects.

WHITSUN CONVENTIONS

BARKING. May 20-22. Elim Church, Ripple Road. Combined Whitsun Convention and East London Revival Rally. Speaker: F. Shadlock. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 3 and 6.30. (Tea provided Sat. and Mon.)

BIRMINGHAM. May 20-22. Elim Church, Graham Street. Speakers: K. Hathaway and D. Lewis (Missionary). Sat. 7 p.m. Mon. 3 and 6.30 p.m. (cups of tea between services).

BLACKPOOL. May 20-22. Elim Church, Fredora Avenue, Marton. Speaker: J. C. Kennedy. Sat. 7.30 p.m., Sun. 11 a.m., 2.30 and 6.30 p.m., Mon. 7 p.m.

BOURNEMOUTH (Springbourne). May 20-23. Elim Church, Curzon Road, Springbourne. Speakers: Felix L. Smith and Gordon Wright. Convener: Arthur V. Gorton. Sun. 11 a.m. and 6.30 p.m., weeknights 7.30.

BRADFORD. May 20-22. Southend Hall, Leeds Road. Speakers: H. W. Fardell and Wynne Lewis. Convener: A. D. Hathaway. Sat. 7 p.m. Sun. 10.45 a.m. and 6.30 p.m. Mon. 3 and 6.30 p.m. (cups of tea between services).

COULSDON. Whit-Monday. May 22. Convention Meeting conducted by B. J. Hayes and Guildford Assembly. 7 p.m.

EASTBOURNE. May 20-25. Elim Church, Hartfield Road. Whitsun Campaign conducted by Idris Davies, Welsh Evangelist. Sun. 11 and 6.30; weeknights 7.30.

GRIMSBY. May 20-22. Elim Church, Tunnard Street. Speakers: B. J. Hopkins and Robert Kay (A.O.G.). Sat. 7.30, Mon. 3 and 6.30 p.m. Convener: James McAvoy.

HOVE. May 20-22. Elim Church, Portland Road. Speaker: Harry Shaw, supported by Worthing Choir. Convener: J. J. Way. Sat. 7.30 p.m., Sun. 11 a.m. and 6.30 p.m., Mon. 3 p.m. and 6.30 p.m.

LEICESTER. May 20, 21. Elim Church, Narborough Road Junction. Special visit of Elim Bible Students, Eric Garner and Tony Sargeant (supported by Crusaders). Sat. 7.30 p.m., Sun. 10.45 a.m., 3 and 6.30 p.m.

LEIGH-ON-SEA. May 20-22. Elim Pentecostal Church, Glendale Gardens. Fortieth Anniversary and Whitsun Convention of the first Elim Church in England. Sat. 7 p.m. Whit-Sunday 11 a.m. and 6.30 p.m. Whit-Monday services in the Wesley Church, Elm Road (near main post office) at 3 p.m. (Missionary Meeting) and 7 p.m. (cups of tea provided). Speakers: C. J. E. Kingston (son of the Founders), B. R. Garrard and A. Nicolson (S. Rhodesia). Convener: George Stormont.

MALTON. May 20-22. Elim Church, Greengate. Sat. 7, Sun. 10.45 and 6, Mon. 3 and 6.30. Speakers: George Backhouse and Ray Hughes. Cups of tea on Monday.

PLYMOUTH. May 20-22. Elim Church, Notte Street. Speakers include E. R. Corsie, J. W. Newman. Sat. 7 p.m.; Sun. 11 and 6.30; Mon. 3 and 6.30 p.m. Cups of tea provided.

SALISBURY. May 20-22. Elim Church, Milford Street. Whitsun-tide Convention. Speaker: T. H. Stevenson (President); convener: J. F. Hardman. Sat. 6.30, Sun. 11 and 6.30, Mon. 6.30.

SCARBOROUGH. May 20, 21. Elim Church, Murray Street, Londesborough Road. Whitsuntide Convention. Speaker: F. W. Jones. Sat. 7, Sun. 10.30 and 6.30.

TUMBLE, near Llanelly. May 20-23. Annual Whitsun Convention will be held at the Elim Pentecostal Church. Speakers: Rev. Alan Brewster and Mrs. Ada Dixon.

VAZON. May 21-25. Sun. 10.45 a.m. and 6 p.m.; Monday, at Eldad, 7.45 p.m.; Tues., Wed. and Thurs. at Vazon, 7.45 p.m. Speaker: F. J. Slemming. Convener: T. E. Francis.

PRESIDENT'S TOUR

May 20-22, Salisbury; 24, Newcastle; 25, Bishop Auckland; 26, Sunderland; 27, Stockton; 28, Scarborough; 28, Malton; 29, Driffield; 30 York; 31, Selby; June 1, Hull; 3, Scunthorpe; 4, Scunthorpe; 4, Grimsby; 5, Harrogate.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

May 27, 28, Bristol (Sat. Colston Hall, Sun. City Temple); June 10, Plymouth; 11, Dartmoor and Exeter Prisons; 18, Wornwood Scrubs Prison and St. Matthew's Church, Brixton (Lambeth Festival Week); 23, Oakhill College, London.

ITINERARIES

Miss M. Cooper. May 27 to June 5, Bournemouth Presbytery.

A. Nicolson. May 27, Mountain Ash; 30, 31, Cardiff; June 1, Bridgend; 3, Porth (Youth Rally); 4, Caerphilly; 5, Pontllyon; 6, Ebbw Vale; 7, Barry; 8, Dowlais.

D. C. Lewis. May 21, Hadley; 22, Graham Street (Presbytery Convention), afternoon, Missionary Rally; evening, Convention Service; 23, Worcester; 25, Smethwick; 28, Sparkbrook, 11 a.m. and 6.30 p.m. Afternoon, Langley Green; 29, West Bromwich; 30 Coventry; 31, Blackheath.

J. Smith and Mrs. Smith. May 20-25, Greenock; 27-31, Coatbridge; June 3, 4, York.

GREAT MUSICAL FESTIVAL

Organised by the North-West District Presbytery

to be held in

SOUTHEND HALL, LEEDS ROAD, BRADFORD

Saturday, June 3rd, at 3 and 6.30 p.m.

(Tea provided at a small charge)

MASSED CHOIRS

under the direction of

Rev. Douglas B. Gray (Director of Music)

SPARKBROOK ELIM CHOIR

SOLOS — DUETS — QUARTETS

Guest Speaker: Rev. J. Osman (Sparkbrook)

Chairman: Rev. A. D. Hathaway

ELIM CHURCH, MERSHAM ROAD, THORNTON HEATH

May 29th to June 4th

REVIVAL AND HEALING CAMPAIGN

conducted by South London Presbytery Team

Campaigner: **Pastor C. J. E. Kingston**

Monday to Saturday 7.30 p.m.

Sunday 6.30 p.m.

Support from other churches much appreciated

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CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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

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BANGOR, Co. Down. "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h. and c. all bedrooms; personal supervision. Inquiries: Mrs. Briggs, 32 Seacliffe Road. Phone 925 and 1225. C.11

BOURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

BRIDLINGTON. Board-residence, near sea; Pentecostal fellowship. Mr. and Mrs. Weston, "Riseholme," 13 Marshall Avenue. Telephone 2191 C.55

CLEETHORPES. Overlooking park, near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship with Elim members. Write: Mrs. Hickson, 27 Park View. C.480

COLWYN BAY. Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

CONTINENTAL Tour. Two vacant seats on London to Venice coach tour via Switzerland and Austria, June 16th to 30th. Only 31 guineas inclusive. Many Elim friends coming. Rev. Garfield Vale, Arretton House, Sittingbourne Road, Maidstone. C.78

COLWYN BAY, N. Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, "Stradella," Grove Park West. C.65

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.433

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EXMOUTH (Isca Road) SOUTH DEVON

Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges. C.37

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

HALDON COURT

EXMOUTH, SOUTH DEVON

* Lovely sands * Beautiful scenery * Safe bathing
Youth — Families — Older People — Babies. A holiday to remember with real fellowship.
Send now for fully illustrated brochure. C.36

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

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

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OLD COLWYN, N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

TORBAY COURT, PAIGNTON, for your holidays this year. Only 200 yards from the sea. Brochure sent by return of post. Apply Manager, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.5

TORBAY COURT, PAIGNTON, Devon. The many friends of Mrs. Maggs and myself will be sorry to learn that owing to re-organisation at Torbay Court we have been asked to resign as managers. This will take effect from May 12th, 1961. Our home address is 12 Warefield Road, Paignton, Devon. Ewart J. Maggs. C.82

WEYMOUTH. Near Weymouth. Four-berth caravan. Dunlopillo beds, flush toilets; wonderful views; most dates except first two weeks in August. Mrs. Channon, 2 White House Drive, Preston, Weymouth. C.26

BIRTH

HOLDSTOCK. On Friday, April 28th, to Bill and Pauline Holdstock (both Leyton Crusaders), the gift of a son, Andrew Stuart.

WITH CHRIST

PRENTICE. On April 28th, June Rosina Mary Prentice, aged 20, of Hadleigh, Fawley, Southampton. Officiating ministers at funeral: W. George J. Dyer, L. Jones, H. Chandler and Mr. Brewster. "Safe in the arms of Jesus."

SHARMAN. On April 24th, Henry Thomas Sharman, aged 83. Officiating minister at funeral: F. Lavender.

WATTS. On April 19th, Harriet Nora Watts. For thirty-two years provided the flowers for the Elim Church, Springbourne. Officiating minister at funeral: Arthur V. Gorton.

MISCELLANEOUS

CRUSADER Secretaries. Get PROTOPLAN, packed with ideas for your meetings. Only 1/11 (plus 4d. post). Send to Peter Rammell, 18 Shefford Road, Birmingham 6. C.83

FOR SALE. 250 £1 shares in the Victory Press; would split. Genuine reason for sale. Box 55 "Elim Evangel" Office. C.77

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ELIM GUEST HOUSE. Capable single woman or married couple required to manage Elim Guest House at Eastbourne. Write to Rev. S. Gorman, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.68

CAMBERWELL CONVENTION

ELIM CHURCH, BENHILL ROAD
(off Camberwell Church Street, S.E.5)

Whit-Sunday, May 21st, 11 a.m. and 6.30 p.m.

Whit-Monday, 3.30 and 6.30 p.m.

Speakers:

R. D. BRADLEY (Birmingham)

G. W. WOOD (Walton-on-Naze)

Vocal and instrumental items. Refreshments provided

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