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The

Elim Evangel

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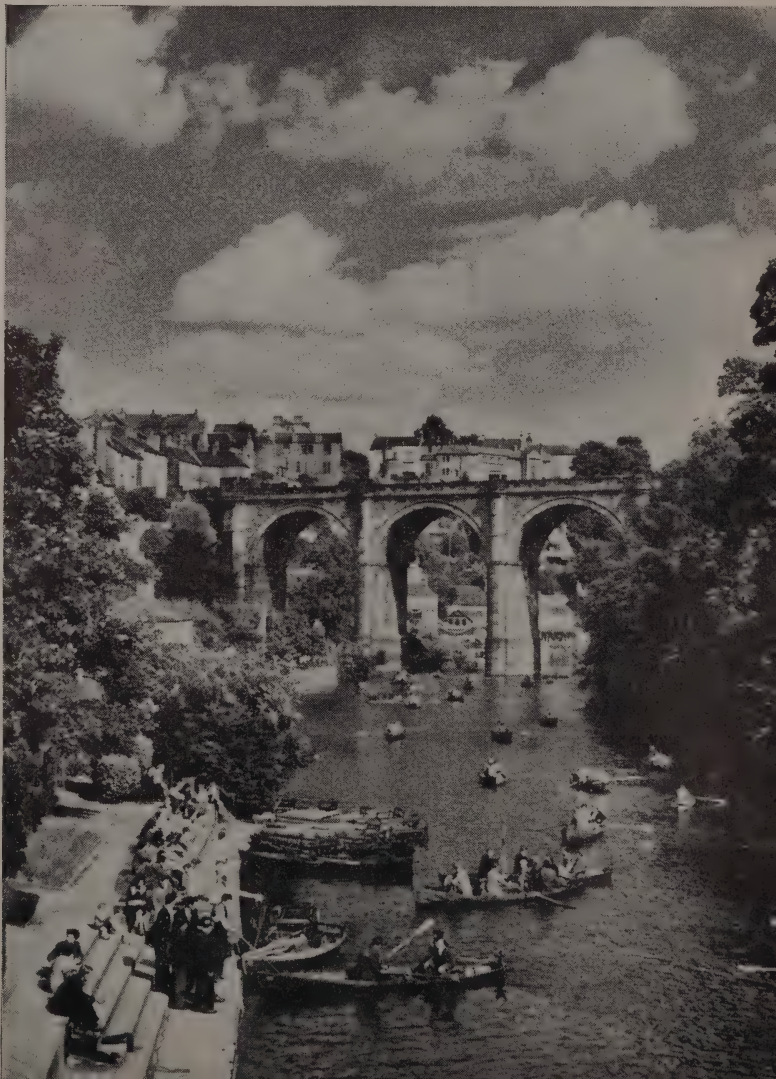
SPECIAL WHITSUN NUMBER

*“Peace . . .
like a
river”*

—Isaiah 66:12

The River Nidd at Knaresborough.

Photo by Charles Bean



The Mantle of Power

By S. Beresford

(Minister of Elim Church, Blackburn)

“Ask what I shall do for thee, before I be taken away from thee” (2 Kings 2:9).

“Ask what I shall give thee” (1 Kings 3:5).

“Ask, and it shall be given you” (Luke 11:9).

ELISHA'S petition was the expression of a deep and intense desire. He had gone all the way in service, and he had followed all the way, even across Jordan. His request but matched his life. It had been no easy thing to follow Elijah, and now, with parting so near, his final request was to be a “hard thing” also. He knew his master was to depart that day, but so did others. Sons of the prophets were found at Bethel, Jericho and Jordan, and all seemed to understand that that event would take place “that day” (2 Kings 2:3). Elisha knew it too, and that very knowledge spurred him on. They appeared to be proud of their knowledge and rested on it. To him it was the gateway to

A NEW EXPERIENCE

which would make a permanent impression upon him. Christ rebuked the Pharisees by saying, “Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life” (John 5:39, 40, R.V.).

This knowledge which Elisha possessed made him more alert, more watchful, more intense. If indeed his master was to depart “that day” it would be folly to play around or to rest, or to be occupied with lesser things. He must forget even things behind and reach forward to the things before, and press toward the mark for the prize. Only *one day* and the very best can be lost. He must go on, right on. He must go through, right through, even through Jordan. Others may stand and view from afar off; he must be near and pursue. The true servant was proving a true follower. Jesus said, “If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will my Father honour” (John 12:26).

Elisha the servant had grown to love, honour and reverence his master Elijah. He would not, nay, he could not, take advantage of this and sleep as did others; but rather be the more *careful, prayerful, watchful*. “I fear,” says one, “lest a promise being

left us of entering into His rest, any of you should seem to come short of it.” With this man there could be no falling short. He must

GO ON AND POSSESS

The question was asked on the other side of Jordan, and not before they reached there, “What wilt thou?”—and the answer given reveals exactly what was in Elisha's heart. He even staggered Elijah with the magnitude of his request. Faithful service and close following were at last near to the haven of gratified desire, which was indeed going to be a tree of life. “One thing have I desired,” said David. “One thing I do,” declared Paul. “One thing is needful,” said our blessed Lord. Here was no lukewarm, self-indulgent, anæmic, smug, self-satisfied religion. Here were fire and passion, an intense longing, with desire so big as to be hard for heaven to satisfy. Notice the answer to the question: “Let a double portion of *thy spirit* be upon me” (2 Kings 2:9). Thus his answer revealed his ambition. He wanted that which Elijah possessed in double quantity. He did not desire anything outside of Elijah and his interests, but he was concerned about Elijah's spirit. So concerned was he that he asked for a double portion. Charles Wesley cried,

“Less than Thyself, oh, do not give;
In might Thyself within me live,
Come, *all* thou hast and art!”

“Thou hast asked a hard thing,” declared Elijah, “nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; *but if not, it shall not be so.*” No sentiment! Elisha must miss it after all if he failed to see his master depart. Already he had been anointed for the office of a prophet in Elijah's place (1 Kings 19:16). But it was necessary for him to see his master's departure if the spirit of Elijah was to rest upon him. There must be no standing, viewing from afar off. He had to be near and see every step his master took. *Together* the prophets stood afar off. *Alone* he drew near. “And it came to pass, as they still went on, and talked,

that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder . . . and Elisha saw it." He had served, he had followed, he had seen. His asking had been his whole ambition in a word. His receiving revolutionised his whole life and ministry.

HE TOOK UP THE MANTLE

and all that the sons of the prophets could say was "The spirit of Elijah doth rest upon Elisha," while they still doubted Elijah's translation (2 Kings 2:17).

Why should we be a prayerless, powerless, passionless people, with no fire, no faith and no fruit? What is in our hearts? How big is our desire? Solomon desired wisdom; before he asked it was in his heart (2 Chronicles 1:11). Moody said he heard a good thing at a certain convention, "Son, thou art

ever with me, and all that I have is thine. . . . Had he failed to ask?" Let us not fail here. Maybe we have not because we ask not. The book of Judges relates the story of Achsah, the daughter of Caleb, who moved her husband to ask of her father a field and springs of water. He gave her the upper springs and the nether springs.

Jesus said, "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John 16:24). Elisha received the mantle of power. Solomon received wisdom. Achsah received springs of water.

May the God of grace and love increase all our desires and grant our petitions, and may the Spirit of our blessed Lord be upon us in unmistakable power and blessing.



Women's Column

By Gladys Gorton

FRIENDSHIP

FRRIENDSHIP is a precious and wonderful thing, and where better can it be found than among the Lord's people? In your neighbourhood and mine there are people with tragic experiences who need a friend—the *Friend*, Jesus Himself.

Never despair in witnessing for Him, telling of His unfailing friendship and understanding. Keep at it. Some time and in some place you will get your reward.

See what happened to Mrs. Kitchin. With her family she came to Bournemouth and bought a business, only to discover with dismay and despair that they had been "diddled." One Saturday evening she left her home in desperation, intending to visit the cinema. She waited at the bus stop. Looking at an elderly lady, she asked: "Do you know what is showing at the Roxy cinema tonight?"

"No, I'm afraid I don't," was the sincere reply. "But would you like to come with me to our church tonight? Pictures are being shown of our missionaries and their work in Africa." And she smiled

sweetly at Mrs. Kitchin. This, with the unseen arm of friendship which she felt comfortingly upholding her, won Mrs. Kitchin over and she went to the meeting. (A friend in need is a friend indeed!) She went to a few more meetings, and then on the Sunday evening which happened to be the Sisterhood anniversary service she and her daughter decided for Christ. Their conversion was real. Within a few weeks her husband and son came to the Lord as well. A whole family won for Christ through the sweet influence of one of His faithful servants. Very simply but sincerely done—and who does not respond to reality and sincerity?

In the *Bournemouth Evening Echo* someone was inquiring where to find genuine friendship in Bournemouth, and a few days later this letter written by Mr. Kitchin was published: "In reply to H.W.R. (Saturday's *Evening Echo*) re friendship, does he have to go from pub to pub or bar to bar for friendship? Has he ever thought of going to a church? We came to Bournemouth two years ago to what was supposed to be a first-class shop, but were taken in with it, and when we thought everything was lost we found friendship, a welcome and great guidance, and it didn't take a pint to get it. May I suggest he comes to Elim Church, Curzon Road, off Holdenhurst Road, next Sunday and he will find all the friendship he requires.—J. Kitchin."

Thought: "I love to think that Christian friendships may be part of the business of eternity" (Dr. Arnold).

Text: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

EDITORIAL —

WHAT MEANETH THIS ?

PENTECOST had come! Jerusalem's narrow streets were thronged with a mighty concourse of people, a cosmopolitan crowd that had poured into the city along the dusty roads that led from the far outposts of the Roman empire, wherever there were to be found the settlements of the ubiquitous Jews of the dispersion. The Passover stir, with its memories of three gaunt crosses on a lonely hillside, had almost been forgotten, and the little frightened company were unmolested while they remained within the confines of the upper room.

Suddenly there was a stir: the languid air became electric with excitement as the doors of that room burst open and down the steps poured a seemingly entranced company, a veritable babel of sounds streaming from their lips unceasingly before the startled presence of the crowd which rapidly converged upon that place—pilgrims on their way to the temple, men and women about their daily toil, "men, out of every nation under heaven."

From one lip after another, amid that tumultuous throng as they pressed one another in the narrow streets, until thousands were gathered within the sound of these strange tongues, there arose the great question "What meaneth this?"

Pentecostal power was too great an experience to be confined within an upper room—it was a dynamic force that must find expression and be "noised abroad." Only 120 people, but 120 people endued with the power of the Holy Spirit; and through them the whole city was stirred and came to see and hear these strange things.

What an opportunity for a preacher—streets thronged with people, not drawn by the speaker's power of oratory, nor by any human efforts at publicity, but drawn by the amazing demonstration of Holy Ghost power, and begging the speaker to answer their question: "What meaneth this?" God give us more of that power today—the power that will cause men to be amazed and marvel, the power that will demand an answer and an explanation.

Three answers were given by Peter on that great Pentecostal occasion: answers that apply with even greater force today. Here too are three great reasons why we may be glad today that we are Pentecostal. First, it means that we are living in the last days (Acts 2:16). The Pentecostal effusion was linked with the old prophetic scriptures—it was no outburst

of fanaticism, but, says Peter, "this is that which was spoken by the prophet Joel." Our experience of Pentecost too is based on the Word, and a direct fulfilment of prophecy, revealing that we are living in the very last of the latter days foretold in Scripture.

Secondly, it is an emphatic witness that Jesus is alive (Acts 2:33). Pentecost was the complete answer to those who might have doubted the resurrection. The miracle of Pentecost linked up with the miraculous in His ministry, and proved that He was still alive and active in the world. So today Pentecost meets the challenge of this hour of infidelity and incredulity with the incontrovertible evidence that "Jesus is alive!" Hallelujah! "He hath shed forth this, which ye now see and hear." This was the greatest audio-visual aid the Church ever had—and it is the one vital aid it requires today. We can dispense with all else (though these may have their place), but we cannot dispense with the power of Pentecost. This is the answer to the problems that face us today.

Thirdly, it means that Christ is not only alive, but that he is Lord (Acts 2:36). The display of the supernatural revealed the supremacy of Christ. "Let all the house of Israel know assuredly, that God hath made that same Jesus . . . both Lord and Christ." Pentecost confirms His claim upon our lives, and demonstrates that Christ must be supreme. "We do hear them speak," said the amazed multitude, "the wonderful works of God." No other people can exalt Christ like those who have felt the touch of Pentecostal power, for no others have greater witness to His supremacy, and to His power.

What a sermon, what an occasion, and what a result—3,000 souls were added to the Church that day. Without Pentecost: 3,000 sermons to win one soul. With Pentecost: one sermon to win 3,000 souls.

"We want another Pentecost,

Send the fire; send the fire; send the fire."

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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CHURCH NEWS FLASH



RUGBY

Some happy memories of 20 years ago were revived when the services at Rugby were conducted by Pastor Brambleby, who was our minister for five and a half years. Older members will remember how the Elim church flourished under his ministry. On Easter Sunday evening a large congregation saw the parents of a ten-day-old baby dedicate their daughter to the Lord. The following Sunday evening a family of three children were also dedicated to the Lord.

We wish Pastor Brambleby and his wife God's richest blessing as they return to their home at Gosport and we hope they will soon be making another visit to us here at Rugby.

JOHN GAMBLE.

PASTOR W. PLOWRIGHT'S 21ST ANNIVERSARY SERVICE

The evening of April 23rd was the occasion of a most happy and informal gathering at Camberwell church, when about eighty persons gathered for a lovely meal provided by Pastor W. Plowright to celebrate twenty-one years in the Elim ministry.

After the meal the friends sat around in an informal manner and, following a prayer by Mrs. S. Gorman, Pastor Gorman, who was the guest speaker for the evening, paid a glowing tribute to Pastor Plowright both as a man and as a Christian minister. This was followed by a stirring and challenging address. After this, Mr. Evans (church secretary) and Mr. Diss (church treasurer), in words of affection and esteem, expressed on behalf of the members an appreciation of Mr. Plowright's faithful ministry among them for the past eleven years. Mr. Diss then presented a cheque to Mr. Plowright, who replied in words of deep appreciation, calling on all present to rally to further consecrated service for the Master.

Mrs. C. De Garris, guest soloist, rendered two beautiful singing items, a solo and a duet with Mr. Plowright.

The meeting came to a close on a happy note of praise and thanksgiving to God.

LONDON CRUSADER CHOIR AT BOURNEMOUTH

The Easter visit to Bournemouth by the London Crusader Choir marked another occasion of rich Christian fellowship and musical ministry much appreciated by large congregations at all the services. Commencing on Good Friday evening in a united churches rally in the fine Christchurch, West Bournemouth, various ministers of the town took part, with appropriate choral presentations by the choir. The church was crowded despite inclement weather. Saturday brought sunshine, with some hours of relaxation, concluding with the great Youth for Christ rally in the Town Hall, ably convened by Don House. The programme was well chosen and the great congregation joined in enthusiastically. Ministry by the choir included virile testimonies and individual items. Choral numbers were most varied, ranging from works by the masters and ever-popular negro spirituals to the great hymns of the Christian faith. All presented a message of God's care and provision for man's eternal redemption. Sunday, Easter Day, was indeed enjoyed in the power and presence of the resurrected Christ, shared in the homes and the hearts with

the members of the Winton church. It was another demanding weekend, yet worth while and greatly enjoyed both by the visitors and the visited. Through the night and back to London, a few hours later the choir joined with the great Elim family in the Royal Albert Hall.

ULSTER TEMPLE, BELFAST

We are very pleased to report a time of real blessing and spiritual uplift during our Easter convention. We had as special speakers Pastor T. H. Stevenson (Ilford) and Pastor J. Harris (Lurgan). It was indeed a real pleasure to welcome back Pastor Stevenson to Ulster Temple after an absence of sixteen years. His ministry on the resurrection of Christ was most inspiring and much appreciated by all the saints.

Easter Monday saw large crowds arriving from all over the north of Ireland, all eager to hear more about their risen and glorified Lord and Saviour. During the afternoon service a large number were baptised in water by Pastor T. W. Thomson (Irish Superintendent) and the Word was ably ministered by Pastor Harris. The evening service was a climax to a day of feasting on the Word of God, when Pastors Stevenson and Harris both ministered the Word in power.

Special items in song were rendered by the Ulster Temple Crusader choir, conducted by R. Williams, also the Sunday school choir, conducted by S. Hull.

The meetings on Easter Monday (which were larger than usual) were ably convened by Pastor T. W. Thomson in the absence of Pastor G. Ladlow, who was ministering in Carlisle. J.J.H.

LOUGHBOROUGH

After more than five years as minister of the Loughborough Elim Church, Rev. F. Lavender is leaving to take over the pastorate of the Elim Church at Ipswich.

During his ministry in Loughborough, the Elim Church has been actively engaged in various evangelistic enterprises, including tent crusades at Shelthorpe and Thorpe Acre and house visitation programmes which have reached most of the homes in the town.

As a result of these activities there has been a steady increase in the numbers attending the church; while the financial position has been transformed from a situation where the church was heavily in debt to one where there is a credit balance of several hundred pounds towards the cost of a new building.

Mr. Lavender's successor will be Rev. J. Sainsbury, who has been minister of the Elim Church, Ipswich, for several years. Mr. Sainsbury is a married man with a three-year-old daughter.

Addressing the congregation on Sunday last, Mr. Lavender spoke of the good work that Mr. Sainsbury had done at Ipswich, and urged the people to support him by their prayers, love and loyalty.

The farewell service will be conducted by Mr. Lavender at the Elim Church on Sunday evening next. Mr. Sainsbury will be inducted on Thursday evening, April 28th, by Rev. R. B. Chapman, of Sheffield, district superintendent of the North Midlands Presbytery of the Elim Church.

"Loughborough Echo."

¶ *Memorial address preached by J. J. Morgan in Elim Church, Graham Street, Birmingham, on Sunday, May 15th, 1960, on the death of the minister, John Dyke.*

A man sent from God whose name was John

(John 1:6)

WE meet today in this house of God, under a very dark shadow, and with a great sense of loss, to pay tribute to one who was a faithful shepherd and pastor of this flock for some eighteen years. As I have pondered on the life of John Dyke I have been struck with the similarity between him and his namesake, John the Baptist.

HE WAS A MAN SENT FROM GOD

Some men find their way into the ministry and it is evident from their lives and ministries that they have never been sent by God. Our brother's life had the ordination of the Master's hand upon it. From early days it was evident he was a minister called and sent by God, one of God's gifts to His Church. He made a deep impression upon the lives of men, and among his brother ministers he was highly esteemed as a man of God.

It was prophesied of John the Baptist that he would be great in the sight of God (Luke 1:15). That is the highest, grandest and truest mark of a man's life. It does not matter what people may think or say about us. It is what we are in the estimation of God which matters. To be great in the sight of God is true greatness, and no man can be great in God's sight unless he is prepared to humble himself and walk with God. The ways of God leading to true greatness are the pathway of prayer, the highway of holiness, the way of sacrifice, the path of self-denial. It was along these roads that our brother travelled with God.



Group of ministers, including John Dyke, at the recent Ipswich convention services.

He was sent by God to our movement. I recall the early days of his ministry. Brother Dyke, Brother Shadlock and I were in neighbouring churches in South Wales, nearly twenty-five years ago. From there he came to London, and eventually to Birmingham, where possibly his greatest work was done. His contribution to the building up of the Elim work would be difficult to assess. In addition to his pastoral work, he lectured in our Bible College, and upon these impressionable young men he left the stamp of his own life, characterised by a burning zeal for God. He was a member of our Evangelistic Council, directing the evangelistic activities of our movement, and a member of our Executive Council for many years. Upon his shoulders he carried the grave responsibilities which this office entailed, and in his heart the burden of the whole work. His vision extended to the mission field, and his aid to the missionary cause was exceptional. As a writer, he was blessed by God in his articles to our churches through the printed page.

HE WAS A MAN WITH A MESSAGE

John the Baptist came preaching (Matthew 3:1). John Dyke loved to preach. He excelled in the pulpit. He was in constant demand for conventions and far beyond the boundaries of his own denomination, or even the entire Pentecostal movement, his ministry was sought after. He was a man with something to say, something worth saying, and he said it with conviction. Like the Baptist, his teaching and preaching centred around three main themes: the Lamb of God which taketh away the sin of the world; the mighty power of God in the baptism of the Holy Spirit; and the coming of the Lord Jesus. He fearlessly proclaimed the truth, and his preaching was often moving. He preached the judgment of God upon sin and wrong, like the prophet of old, but he tempered it with the mercy and love of God.

He encouraged people to seek God and to be filled with the Holy Spirit. He was truly Pentecostal, and was willing to help others pray through to God or wait upon Him for more blessing. Many received the baptism of the Spirit under his ministry. He loved the theme of the Lord's return. He addressed the conference on prophecy in relation to the second coming of Christ a few years ago, and was to have preached at the conference again this year.

HE WAS A MAN WITH A MISSION

Like John the Baptist, John Dyke was a forerunner for his Master, preparing the way of the Lord. He was a witness. He was a voice. His mission was to turn people to God, to make them ready for the coming of the King. He was at home in the pulpit and in the open air. The City of Birmingham Bull Ring was his Jordan. There he stood week by week preaching Christ to those who stood around or passed by. The tide of traffic, the tides of human life as they flowed by, saw this servant of God fulfilling his mission.

It was given to him to see many brought to Christ and baptised in the Holy Ghost. Truly like John of old "he was a burning and a shining light."

HE WAS A MAN WHOSE LIFE WAS SUDDENLY TERMINATED

God allowed John the Baptist to fall into King Herod's hands, and there were those who were anxious to still the preacher's voice because of his denunciation of their sin and wrong. With one sharp flash of the executioner's sword the prophet's life and ministry were ended. Brother Dyke's life ended just as suddenly. We were in conversation over the telephone in the morning. He had his midday meal. Feeling pain, he rested a little, then came the violent stab of pain which laid him low and terminated his earthly life.

His death has stunned us all. What are we to say to all this? It is one of God's mysteries. Why should he be taken and you left? He was ready to go. But that might not be true of you. How unexpectedly death comes. Are you ready to meet God as meet Him you must? Be ye also ready.

HE WAS A MAN WELCOMED HOME TO HEAVEN

There is a blessing even in death. "Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

To him the Master has undoubtedly said "Well done thou good and faithful servant; enter thou into the joy of thy Lord." What if the world scorns us, passes us by and fails to recognise us if God recognises us and welcomes and admits us to the high honours of the court of heaven? The immortal dreamer, in his *Pilgrim's Progress*, tells us that when Mr. Valiant-for-Truth was summoned from earth: "So he passed over, and all the trumpets sounded for him on the other side." I have no hesitation in saying that all the trumpets sounded for brother Dyke when he passed over. When Christian and Hopeful were ushered into the Celestial City, John

Bunyan got a glimpse of the glories of the place. "Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun: the streets also were paved with gold, and in them walked many men with crowns on their heads, and golden harps to sing praises withal. . . . And after that they shut up the gate. Which when I had seen, *I wished myself among them.*"

One day you and I by the grace of God will pass through the portals of eternal glory, and we shall meet and greet each other on the streets of glory. May it be so for His name's sake.

Memorial services at Graham Street

TWO very moving and impressive services were conducted at Graham Street Elim Church on Sunday, May 15th. At the morning service three deacons, Messrs. Barnett, Wells and Davies, paid loving tribute to the excellent work and service performed by their late minister, Pastor John Dyke, during his stay of eighteen years in the church. The service ended with the congregation gathered round the Lord's table, rejoicing amid their sadness that we are only severed "till He come."

At the evening service the choir sang "The Old Rugged Cross" by special request of Mrs. Dyke. Miss Marjorie Dyke occupied her old position at the piano. Again three deacons, Messrs. Reeves, Stocker and Rammel, spoke of the bond of affection and brotherhood which bound them to their minister. The address was given by one of Pastor Dyke's oldest friends, Pastor J. J. Morgan, a fellow member of the Executive Council and presbytery committee. At the end of the address the choir rendered the beautiful hymn "We shall see His lovely face." In the after-service which followed, friends from far and near thanked God for the blessing they had received from Him through the ministry of Pastor Dyke. The concluding tribute was paid by the minister's widow. There were misty eyes as she bore simple yet eloquent testimony of her husband's life of sacrifice and service for his Lord and Master.



John Dyke, with other ministers and friends, in familiar pose in an open-air service at Ipswich.

THE modern Pentecostal movement has been a growing and dynamic force in Christendom for more than half a century. The movement began and has continued on a scale and in a character consonant with the ancient prophecies. According to Joel, quoted by the apostle Peter on the day of Pentecost, the Spirit was to be poured out profusely "upon all flesh." There was to be no national distinction—"all flesh," all humanity, was to be the object of the blessing. There was to be no distinction of sex—"sons and daughters" were to receive the benefit. There was to be no distinction of age—"young men" and "old men" were to come under the affusion. There was to be no distinction of social classes—"servants" and "handmaids" were included in the promised benediction.

It was to be distinctly a work of God. He said, "I will pour out My Spirit." The movement was to originate, progress and expand under Divine leadership. And one of the most remarkable features of the movement is the fact that it sprang up almost simultaneously in all parts of the earth, as the Holy Spirit fell upon peoples of various nationalities with varying types and degrees of culture and with vastly divergent religious backgrounds, but with one thing in common—a deep and consuming thirst for God and a consecrated willingness to walk in the light as it came to them.

They say Pentecost is the *third* great force in Christendom, but it is really the *first* great force in Christendom. Who will deny that the first period of the Christian era was in every sense Pentecostal? The Church made its greatest strides under the power and zeal of the original Pentecost, and in one generation spread the message of the Cross throughout the known world and—in three centuries—conquered the Roman empire.

But the Church did not maintain its purity. The dark ages and papal power and superstition ensued. Hence the necessity for the Reformation, a movement that was certainly a mighty work of God. But this in turn, great and glorious as it was, lacked completeness, lapsed into formality and dead ritualism which led to the need for revival. Hence the great Wesleyan revival of salvation and holiness. Protestantism needed to be purified and revitalised. This it experienced in great measure under Methodism and other great revival movements. But all of this needed a new and greater dynamic. Hence Pentecost came to ripen the grain and bring it to harvest.

The *latter rain* outpouring of the Holy Spirit is God's final great movement of power to provide a strong witness to the Church and the world before the coming of the Lord Jesus Christ.

¶ An address given at the last World Conference of Pentecostals

THE PURPOSE PENTECOSTAL MOVEMENT

By J. J. ...

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your old men shall dream dreams, and your young men shall see visions, and upon the servants and upon the handmaids I will pour out My Spirit, and they shall prophesy, and shall sing new songs and wondrous in the heavens and in the earth, blood"

THIS IS A PROPHETIC MOVEMENT

It came in fulfilment of the prophetic word. Joel prophesied that in the last days God would pour out His Spirit upon all flesh. Peter quoted this to show that the strange phenomena of Pentecost were in direct fulfilment of the prophetic word. But he saw this only as a preliminary and partial fulfilment. In giving the ancient prophecy he used a preposition indicating partial fulfilment: "I will pour out of my Spirit." This was partial not in degree, but in time, because it was the first of two great outpourings. That first outpouring pitted Christ, through the consecrated personalities of Spirit-filled men and women, against the rationalism and ritualism of Sadducees and Pharisees respectively. Thus He won great victories in the consciences and souls of men. Then, leading His infant Church along the pathway of moral conquest, He pitted its power against the hoary claims, powers and shrines of entrenched paganism and won great victories.

How did He do it? By the power of His Spirit He possessed men utterly. They lived, walked, taught, preached, prophesied, healed the sick, cast out demons, and brought spiritual light, life, liberty and joy wherever they went. Because they were wholly yielded to Him, and His Holy Spirit filled them, He was able to walk with their feet, work with their hands, speak and sing with their tongues, love with their hearts, and smile through their faces. And wherever they went men "took knowledge of them that they had been with Jesus."

Likewise, in these last days, He has possessed men and women and so filled their hearts with His presence and power that they have gone to the ends of the earth proclaiming the simple but glorious saving Gospel of the Lord Jesus Christ. I am sure that it is God's purpose to do this increasingly in the Pentecostal movement till Jesus comes again.

Here is a body of people—I do not know how many; some say at least 10,000,000—who are simple,

GOD IN THE MENT AT THIS HOUR

man

*my Spirit upon all flesh ; and your sons and your
ams, your young men shall see visions : and also
ays will I pour out my Spirit. And I will show
fire, and pillars of smoke ” (Joel 2: 28-30).*

Bible-believing people, loving the Lord Jesus sincerely, living their religion daily, and rejoicing greatly in the real consciousness of God's blessing upon their lives. Here are millions of Pentecostal believers ; tens of thousands of congregations, some large, some small ; scores, nay, hundreds, of Bible schools, colleges and seminaries ; thousands of religious broadcasts ; multiplied publishing establishments sending forth the printed Word to hungry hearts and minds ; thousands of dedicated missionaries ; property counted in the multiplied millions of dollars, pounds or what have you ! What is the purpose of all this ? What is God's purpose in it ? It is that this movement might

PROCLAIM THE LORDSHIP OF CHRIST

That was the burden, the commission, the aim, of those in the original Pentecostal movement. They could not preach or talk without proclaiming Christ. Peter's Pentecostal preaching was Christ-centred throughout. To him the whole scheme of redemption centred in Jesus of Nazareth—Jesus, approved of God by miracles and wonders and signs, which God did by Him in the midst of the people ; Jesus, delivered up by the determinate counsel and foreknowledge of God ; Jesus, by the hands of lawless men crucified and slain ; Jesus, raised from the dead and exalted to the right hand of God ; Jesus, receiving from the Father and pouring forth the promised gift of the Holy Ghost ; Jesus, Prince of life ; Jesus, Lord of all !

Paul, the great apostle to the Gentiles, one filled with the Holy Ghost, who spoke with tongues more than all the gifted Corinthians, was determined to know nothing among men save Jesus Christ and Him crucified, and, after expounding the place and function of spiritual gifts in the church at Corinth, he recalled the people sharply to the great fundamentals of his message—that Christ died for our sins according to the Scriptures, that He was buried, and

that He rose again the third day according to the Scriptures (1 Corinthians 15:1-11).

Surely it is the purpose of God for the modern Pentecostal movement to present Christ to our generation with the same authority, the same zeal, the same power and the same undying devotion and uncompromising certainty that characterised the ministry of the early Pentecostals. Let us be sure that men hear, learn, see and feel much of Christ in our meetings. Let them see less and less of us and more and more of our Lord and Master, Jesus Christ. To the present generation, as to bewildered disciples on the Mount of Transfiguration, God the Father is saying of Jesus of Nazareth, “This is My beloved Son, in whom I am well pleased ; hear ye Him.”

It is, further, the purpose of God that this movement should burn into the hearts and consciences of men of today the need of

MORAL AND SPIRITUAL PURITY

According to the teachings of our Lord Jesus, a primary work of the Holy Spirit in every age is to convict the world of sin, and of righteousness, and of judgment. Sin must be rebuked and condemned. The sin of unbelief must be exposed and men called upon to repent and believe the Gospel. Pentecost presupposes not only power but purity. You talk to God about power, and He will talk to you about purity. Ask Him to send you forth with His message, and He will respond with His ancient command, “Be ye clean, that bear the vessels of the Lord. Be ye holy ; for I, the Lord your God, am holy.” Ask God to make your body a temple of the Holy Ghost, and He will lay down to you His moral law that the temple of God must be holy, which temple you are.

The world has seen enough of professed Christians living in sin. Christ came to save His people from their sins and suffered without the gate that He might sanctify them with His own blood. It is my deep conviction that God has brought us to this hour and equipped us with Pentecostal power that we should be swift and strong witnesses against the wickedness and impurity of this age and proclaim “Holiness unto the Lord!” wherever we may go.

Again, it is the purpose of God that this movement should be a

CHANNEL OF POWER

to confront the fearful apostasy of our day. A vast section of Christendom is under the power of priestcraft and superstition, having strayed far from the knowledge of God's rich saving grace. Then there are large elements of nominal Protestantism which

have, through the so-called "higher criticism," undermined faith in the supernatural, especially in the inspiration and authority of the Word of God. To such the doctrine of the virgin birth is unscientific and unacceptable; the miracles of Christ are the inventions of over-zealous disciples; His death is a sort of martyrdom, an accident; His resurrection is not a fact, but a sort of idealisation of His life and teachings; His second coming is only a wild imagination of His followers; the teaching of an eternal hell is a nightmare from the dark ages; and the doctrine of a real heaven is a beautiful dream that will never come true.

And many professing Christians know nothing better than this. But we Pentecostals believe the Bible to be inerrant and infallible, the Divinely inspired Word of God. We accept all of it; we believe that till heaven and earth pass away one jot or one tittle of the Word shall in no wise fail till all be fulfilled.

We believe all that the Bible says about Christ, His virgin birth, His sinless life, His matchless teachings, His miracles, His atoning death, His bodily resurrection, His ascension, His mediatorial administration in glory, His second coming; all that it says about the final judgment, about heaven and hell. And this age, this very hour, needs such a faith and such a positive message. Brethren, "who knoweth whether we be come to the kingdom for such a time as this?"

This age calls for such a positive, uncompromising message from God. It is time for a sound, sane, scriptural and spiritual message; a time, if you please, for a dogmatic declaration of great Bible truths regardless of how they may be received. It is God's will that we should stand up and speak His Word without fear or favour—and without confusion as to our meaning.

Finally, His purpose in the Pentecostal movement in this hour is to

PREPARE A PEOPLE FOR THE COMING OF THE LORD

and to warn the world of the closing of this age.

The spirit of Antichrist is at work in the world, preparing a people for the coming and reign of the final Antichrist; and, as surely as that is so, the Holy Spirit is at work, preparing a people for the coming of the Lord, preparing a bride for the Lamb.

We live in momentous days. This is truly the "hour" and "the power of darkness."

Tremendous forces are at work in the earth, preparing for unprecedented destruction. Apocalyptic destruction of cities and nations is now within the power of mortal men, many of them utterly god-

less. Forces are at their command that can shake the very heavens and bury whole cities and countries in utter ruin.

The very things that Joel said would come in the wake of the Spirit's great outpouring are upon us—signs and wonders in the heavens and upon the earth, with "blood and fire and pillars of smoke." Then will come the judgment of the nations. But somewhere along the way will be the coming of the Lord and the catching away of His blood-washed, Spirit-filled witnesses from the scene of suffering and sorrow. Soon the home-going of God's people! Soon the marriage of the Lamb! Then the return of Jesus to the earth, with His saints! And then the millennial kingdom!

We have heard it said that if the Pentecostal movement is not faithful to its mission God will raise up another movement to do His will. But, brethren, the Pentecostal affusion is God's last great appeal to mankind before the judgment of apocalyptic proportions shall come to this earth. We must be faithful as individuals regardless of anything to the contrary by any organised segment of Christendom, or even of Pentecost. For the next great event is the coming of the Bridegroom and the catching away of the bride.

So let us yield to the gracious wooings and workings of the Holy Spirit, give God's witness to this closing age of time, and be ready for the coming of the Lord, for surely His coming draws nigh. This has been the constant testimony of the Holy Spirit for over fifty years. The testimony sharpens, the signs deepen. It cannot be much longer now. Let us listen for His call while we work till He comes.

In the glow of early morning,
In the solemn hush of night,
Down from heaven's open portals
Steals a messenger of light,
Whispering sweetly to my spirit,
While the hosts of heaven sing,
'Tis the wondrous, thrilling story
Of the coming of the King.

Oft methinks I hear His footsteps
Stealing down the paths of time,
And the future dark with shadows
Brightens with a hope sublime;
Sounds the soul-inspiring anthem,
"Angels, haste your harps atune,
Earth's long night is almost over,
Christ is coming, coming soon!"

Long we've waited, blest Redeemer,
Waited for the first bright ray
Of the morn when sin and sorrow
At thy presence flee away;
But our trial's nearly ended,
May be midnight or at noon,
In the East the glow appearing,
Christ is coming, coming soon!

"We all like sheep!"

By Hugh Sawyer

ARMED with a stout stick, well-trained dogs at his command, snapping at the heels of obstinate sheep as relentlessly they are driven in the required direction, the sheep drover does all his manoeuvres from behind. This is customary in the west. In the east it is not so. Shepherds lead their flocks from pasture to pasture; the sheep, knowing their individual shepherd's voice, trustingly follow him.

A thought which disturbed me for many years when dwelling upon this subject was that one day these trusting sheep would be betrayed when their shepherd finally handed them over to the slaughterer.

Being perfectly aware of God's promise to Noah concerning the flesh of animals when He said "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things," I was nevertheless emotionally disturbed when every week, having to pass the cattle market upon market day, I beheld the penned sheep huddled close together as if for protection, and heard their pathetic bleating, some acute sense telling me that these helpless creatures were also aware of their fast-approaching demise.

The next morning, upon the other side of the busy thoroughfare, freshly slaughtered carcasses, skinned, cleaned and cleaved, hung exposed for sale in the clean and freshly sawdusted premises of the wholesale meat salesmen. Pondering upon this one day, light suddenly flooded my soul. My vexing problem was solved. A conscientious eastern shepherd, having safely penned his flock for the night, prepares to sacrifice his life in their defence. Deliberately he lays himself across the entrance to the sheepfold, determined to protect his charges against the onslaughts of marauding nocturnal beasts of prey.

The Lord Jesus declared, "I am the good shepherd . . . I lay down My life for the sheep." We know that He faithfully kept His promise. He warned us that we would have tribulation in this world, even to suffering death through following Him. At their appointed time even the best-cared-for sheep are forfeit; they must be surrendered to the purpose for which they had their origin. Therefore those trusting sheep of the east were not betrayed in the sense of the word, but were fulfilling their destiny—food for mankind.

Even as these animals are marked down for

slaughter by man, so are Christ's sheep marked down for persecution and even death at the hands of ungodly men, who, when stripped of their thin veneer of civilisation, are as cruel as any of the prey-hunting beasts of the jungle!

"He leadeth me beside the still waters. He restoreth my soul" cried David the shepherd king. It is a well-known fact that sheep will not drink from running water, but will satisfy their thirst contentedly from the still water of a lake. Peace of mind so essential to sanity is only to be found in the stillness, and perfect stillness is assured only when we obey the Divine request to "be still and know that I am God."

David, remembering his shepherd's staff and rod, triumphantly exclaims, "Thy rod and Thy staff they comfort me." A shepherd's staff was a long stick with a crook at one end and was used in rescuing sheep from difficult predicaments—stranded on a ledge, trapped in a crevice, and such-like. The rod was a club-like instrument, used in self-defence or in defence of the flock from attack.

The pure Word of God is the believer's eternal staff, keeping him from slithering upon the thin veneer of indecision, rescuing him from the dark abyss of despairing doubt and guiding his footsteps through the slimy morass of sin. His rod is the strength of a conquering Saviour, overcoming all evil!

Cynical scoffers once tagged the wondrous Christian revelation as "the slaughterhouse Gospel!" The early Christian martyrs would have gloried in such an appellation. So great was their intense devotion to their beloved Lord Jesus that sooner than betray their faith in Him they willingly endured the most bestial and barbaric tortures, resulting in wholesale slaughter which the ungodly barbarians were wont to inflict upon them.

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Despising physical suffering, Jesus gladly laid down His life for you and me, "that whosoever believeth in Him should not perish, but have everlasting life." It is folly to be as obstinate sheep going our own way, probably to our eternal damnation. Doubly wise is he who comes while yet there is time, "unto Him that loved us, and washed us from our sins in His own blood."



Youth Commissioner **Eldin R. Corsie** writes on the topical subject of

"Keeping up with the Joneses"

THE emergence of Antony Armstrong-Jones as a V.I.P. has provided the world with a thrilling story of romance. His marriage to Princess Margaret seems like something from the world of fairy-tale. Out of the obscurity of a Welsh village to the popular circles of royal society: from coal mines to crowns!

Many names are noted for their prevalence. Smith, Jones and Brown are names brought to one's notice daily. That a name such as Jones should creep into the royal family is something of an exception.

"Keeping up with the Joneses" has now become very difficult unless one has royal aspirations—of course, one can always buy a camera! It must be admitted that the Jones family has been elevated to exceeding prominence and importance and the name will now be immortalised.

Newspapers and periodicals have made much of the dress and interests of Antony Armstrong-Jones. Young men are encouraged to imitate these fashions. It is all a matter of "keeping up with the Joneses." The approval of Armstrong-Jones will determine the popularity of many things in the world of young men—and, most decidedly, the world of young women.

The desire to ape the neighbour is as old as the history of the human race. "Keeping up with the Joneses" is no new thing. Empires, nations and even families have made the standards of others the yardstick of material existence. It matters a lot what the Joneses are doing. The compelling desire to be like others will inevitably persist, for people find it impossible to be individuals; they must copy the person next door.

That this attitude sometimes exists in the Christian Church is lamentable. The history of the early Church records most forcibly the existence of envy and jealousy. Three tragic stories in the Acts of the Apostles underline the baseness of endeavouring to "keep up with the Joneses."

Barnabas, a rich landowner, sold his farm and brought the money and laid it before the feet of the apostles. His sacrifice became a great example to the Christian people. Ananias and Sapphira had sold some property and appropriated some of the purchase money. They had connived together to defraud God so that they might have the popularity of being among those who had sacrificed. But consecration is not something that can be imitated. The condition of the heart determines the measure of consecration. The hearts of Ananias and Sapphira were far removed from the heart of Barnabas. Our Lord scathingly denounced those who lived to please men. "When you fast, do not look gloomy like the hypocrites, for they look woe-begone to let men see that they are fasting" (Matthew 6:16, Moffat). They always wanted to be one better than the next man.

Then later in the story of the Acts of the Apostles (chapter 8) Peter and John were sent to follow up a campaign which had been conducted by evangelist Philip. Their desire was to see the converts baptised in the Holy Ghost. They laid their hands on the believers and they received the Holy Spirit. A certain observer named Simon noticed that the Holy Spirit was conferred by the laying on of the apostles' hands, so he brought them money saying: "Let me share this power too, so that anyone on whom I lay my hands may receive the Holy Spirit." The commercialisation of spiritual gifts has been the bane of the Christian Church down through the ages. One cannot "keep up with the Joneses" in the matter of spiritual gifts and power, although this has often been the motive in the hearts of young people seeking the baptism of the Holy Ghost.

Finally, the incident of Paul's encounter with the Athenians in Acts 17. New teachings and philosophies have always captivated the minds of intellectual "gipsies" who travel from this lecture to that lecture to improve their knowledge. To be acquainted with

contemporary thought is to "keep up with the Joneses," or so they think. Taking Paul to Mars Hill, the Epicurean and Stoic philosophers began to question him. Their insatiable search for knowledge was soon to be confronted by the convincing, convicting power of the Gospel of the Lord Jesus. The Gospel is more than an ethic, it is a dynamic; it is not just a teaching to tickle the ears but a transforma-

tion of heart and life. Pandering to modern thought may be popular and pleasing to man intellectually; it is certainly barren and unproductive spiritually.

Our efforts towards consecration and search after spiritual gifts, and even the study of the Bible, must be prompted by pure motives. The motto of life must be "Looking unto Jesus" and not "Keeping up with the Joneses."

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

Benny hurtled into my room like a tornado. "Come on, Uncle Bernard, tell us all about it. Did he get away?"

He was obviously eager to hear part 16 of THE OUTLAW.

"Saul and his men were just closing in on David and his gang, nearer and nearer, when suddenly a messenger came tearing towards Saul. 'The Philistines have invaded,' he cried. At once Saul had to leave and rush back to defend his land. *David was saved.* Truly God was with him."

"Crumbs!" said Benny, absentmindedly offering me his bag of jelly babies as he thought of the event. I took three before he noticed.

"Saul defeated the enemy, and then came after David, the outlaw, once more. By now David and his 600 men were in the wilderness of Engedi, and once again the people betrayed him to Saul. With 3,000 chosen men, Saul set out to catch David."

"Three thousand?" boggled Benny. "Why, David's outnumbered five to one!"

"So he was, but remember, he is true to God and so God is on his side. Anyway, among the hills where the wild goats live, Saul searched for David. The sun went down, and Saul looked for a place to rest for the night, ready to continue the search the next day. He found a nice cave and went in to rest. Soon he was fast asleep. If he only had known . . ."

"Wotcha mean?" queried Benny.

"If he had only known—he was not alone in the cave."

"Wild goats in there, I s'pose," muttered Benny, choosing a pink sweet.

"Not wild goats in there, but *David and his men!*"

Benny gasped with surprise, coughed, choked and

swallowed his sweet. Spluttering still, he managed to croak "Crumbs!"

"While Saul slept, David's men whispered 'This is the day God has given your enemy into your hand.' Taking his dagger in his hand, David crept toward him as quietly as the evening mist steals across the hills."

"Never mind the mist," growled Benny, unpoetical as usual. "What happened?"

"Well, for interrupting me like that you can jolly well wait till next week," I told him. And that's just what he's got to do, like you!

Cheerio for now, and God bless you.

UNCLE BERNARD.

PS. May God bless you richly at this Whitsuntide.

BOOKS REVIEWED

Rosemary takes to teaching, by Patricia Baldwin. Published by Victory Press, Clapham Crescent, London, S.W.4. 5/- net (by post 5/8).

This book has been written with the combined intention of giving a picture of life as a first-year teacher, helping such a one, if a Christian, to surmount the many obstacles with which she is bound to be faced, and suggesting ways in which she can bring Christian influence to bear upon unruly scholars.

It is hard to believe that such insubordination as the authoress describes is prevalent in the grammar schools of today, but no doubt this book would intrigue an unsaved girl who had an objection to "goody-goody" stories, and might even convince her of her need of a personal Saviour.

This book should be of great help to a young woman in her first teaching post and might be of considerable help in suggesting how she could present the Gospel to her scholars.

M. GORMAN.

Susan Kendall, Student Nurse, by Patricia Baldwin. Published by Victory Press, Clapham Crescent, London, S.W.4. 5/- net (by post 5/8).

This is a book which fulfils a twofold purpose and would be ideal to give to an unsaved teenager who is contemplating nursing as a career. It skilfully and correctly portrays the life of a student nurse, which would be of vital interest to a prospective nurse, and also in a most convincing manner answers the queries regarding the Christian life which so often present themselves to the minds of teenagers. This book is well written and is full of both humour and pathos which will grip the attention of even an adult reader from beginning to end.

M. GORMAN.

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, June 6th. Joel 3 : 1-21.

Note the ending words of the book of Joel: "The Lord dwelleth in Zion." Where sin had abounded grace did much more abound. Like the Gospel itself, the book begins with grace and terminates with glory. God is seen residing in the midst of a repentant people whom He had redeemed out of tribulation, restored and renewed. God had taken a sinful people and, having saved them, so cleansed and purified them that it was possible for the saved and the Saviour to be together. The Bible points to God's future purpose to "purge His floor" and to purify His people and then to dwell for ever with the people He has made perfect. The believers will have been delivered for ever out of their distresses, never again to shed a tear or to feel pain, never to die, for the former things will have passed away; there to be for ever with their Saviour, whose glory exceeds the glory of the sun.

Tuesday, June 7th. 1 Corinthians 1 : 1-17.

"Called to be saints" (v. 2). Those Corinthian believers are described as sanctified in Christ Jesus. They were the type of people one would associate with the cloisters in a cathedral, instead of which we find them a sanctified people, living for God in the notoriously wicked city of Corinth. Paul told those people who were forced to meet and to mix with the ungodly that they were called to be saints. They were required to remain in the world, their world, yet separate from sinners and sinfulness, out and out for the Lord. Corinth was to be for them a place of Christian service, but in order to qualify as a servant and do something for Christ they must first of all be something. They were all "called to be saints" in the place where they lived and laboured in Corinth.

Wednesday, June 8th. 1 Corinthians 1 : 18-31.

"The preaching of the cross" (v. 18). The apostle Paul always commenced by preaching the Cross, but followed it by teaching his converts sound doctrines. Paul admitted that for some the preaching of the Cross was just foolishness, but to the Christian it was God's appointed means to reach and to restore lost souls. Through the preaching of the Cross sinful persons had been soundly converted, and they had a wonderful fellowship with the risen Christ of the Cross. The preaching of the Cross had brought pardon, peace, power and purity to those who had believed. The light of the Gospel of grace is carried to those in the deep darkness of sin by the preaching of the Gospel, and those who follow its leading find the way to the risen Saviour, waiting to save. All men do not want the Gospel preached, but it is what every soul badly needs.

Thursday, June 9th. 1 Corinthians 2 : 1-16.

"The things which God hath prepared for them that love Him" (v. 9). In Psalm 31 we are told of the things that have been laid up and kept in store, in readiness. God holds in the hollow of His hand unspeakable blessing, fadeless pleasures, riches such as mortal men cannot even imagine, all prepared and held in reserve for all those who love Him. Why for those who love Him? If you but read the lives of the people who love their Lord, meet and mix with them, mark their acts of sacrificial devotion and amazing self-denial, you will not be surprised at God having singled out those who love Him to be the recipients of His special

favour and fortune. It is not our admiration for the Master that really counts; it is our love and devotion. When we live with the Lord we cannot help loving Him!

Friday, June 10th. 1 Corinthians 3 : 1-9.

"I have planted. . . God gave the increase" (v. 6). Here we find Paul giving praise to God for all those Corinthian Christians. What a task it had been to plant the Gospel in Corinth, but the planting had been done at a place where Christ and Christianity was very badly needed. Now he could see so clearly that God had undoubtedly blessed his ministry. While planting he had prayed for the harvest, but now he could see the harvest and was praising God for having blessed that which he had planted. Prayer takes the forward look, anticipating what the Lord will do, while praise looks backward, seeing what the Lord has done. What a pride and joy we feel at having introduced a soul to the Saviour, but how we need to remember to take our crown of praise and reverently lay it at His sacred feet!

Saturday, June 11th. 1 Corinthians 3 : 10-23.

"I have laid the foundation . . . but let every man take heed how he buildeth thereupon" (v. 10). Christianity has one foundation only, Christ Himself. Upon Christ Jesus the entire Church rests and rises. The individual Christian has Christ alone as the one basis for all his hopes; upon Christ he commences to build his Christian life. Paul took Christ to the Corinthians when he preached the Gospel to them, and he called upon them to exercise scrupulous care how they built upon the foundation he had laid, for they were building a most holy temple for God's exclusive use and personal glory. As a preacher, Paul preached Christ as the foundation upon which to commence to build a spiritual structure; as a teacher, he instructed them how to build up a life well pleasing to the Lord, that which would last and be worth while.

Sunday, June 12th. 1 Corinthians 4 : 1-21.

"My beloved sons . . . in Christ Jesus I have begotten you through the gospel" (vv. 14, 15). Paul wrote to the Corinthians in the most affectionate terms, claiming to be their spiritual father. It was through his ministry that they had been born again and become the members of God's family. As his spiritual children they were very dear to him and he endeavoured perseveringly to teach and to train them in the ways of the Lord. He sought to educate them in things spiritual, never hesitating to correct those at fault, insisting on the strictest of discipline. The Christian is required to behave and carry himself as becomes the child of the Most High! Our task does not cease when the soul has been won for Christ; it commences at the new birth. Every convert will require tender spiritual help, wise counsel and instruction in the Word of God. Why not adopt somebody and arrange to take him or her to the weeknight meetings?

BOOK REVIEW

The Heart of Things, by Nathaniel Beattie, B.A., M.D., F.R.C.S. Victory Press. 8/6 net (by post 9/2).

Here we have a book, written by a Christian doctor, that is both intellectually stimulating and spiritually satisfying. With skill and insight Dr. Beattie gives much pleasure as he draws spiritual analogies from medical science.

In language that can be understood by the man in the street, he deals with the human body, its parts and functions, diseases, etc., and has something to say about the psychological make-up of the human personality.

His analogies are rich in Bible exposition and he touches on many phases of evangelical belief. This book will do much good—get it and read it.

L. COWDERY.

COMING EVENTS

(Please pray for these services)

BECONTREE. June 18-20. Elim Pentecostal Church, Green Lane. East London Revival Rally. Speaker: Tom Woods (Hackney). Musical items. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30.

BURTON-ON-TRENT. June 11-13. Elim Church, Moor Street. Sunday School Anniversary services. Speaker: R. Morrell (Sandiacre). Items by scholars. Sat. 7.30 (Convention), Sun. 3 and 6.30, Mon. 7.

GUERNSEY. June 4-12. Visit of London Crusader Choir and D. B. Gray. June 4-6, Eldad Church, Union Street, St. Peter Port; June 9, Vazon; June 11, Delancey; June 12, Eldad. Suns. 11 and 6.30, weeknights 7.45.

HORNSEY. June 4. Elim Church, Duncombe Road. First presentation in London of T. L. Osborne's missionary film "Holland Wonder." 7.30.

LONDON CRUSADER CHOIR

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

June 4-12, Guernsey (St. Peter Port, Delancey and Vazon churches); 19, Maidstone prison; 26, Hounslow; July 10, Barking; 17, Dartmoor prison.

ITINERARIES

Joseph Smith. May 28—June 26, Cardiff; July 2-21, Guernsey.

Miss Marion Paint. June 11, Scunthorpe; 12, Grimsby; 13, Mason Street; 14, Hull Temple; 15, Driffield; 16, Scarborough; 18, Malton; 19, York; 20, Ripon; 21, Harrogate; 22, Selby; 23, Stockton-on-Tees; 25, Sunderland; 26, 27, Newcastle-on-Tyne; 28, Bishop Auckland.

D. C. Lewis. June 4, Sandiacre; 5, 6, Long Eaton; 7, Burton; 8, Derby; 9, Boston; 11, Nottingham; 12, Leicester; 13, Loughborough.

WHITSUN CONVENTIONS

BALLYMONEY. June 4-12. Elim Tabernacle, Edward Street. Whitsun Convention and 21st anniversary of opening of building. Speaker: R. J. Morrison (Kingstanding). Sun. 3.30 and 7, weeknights (except Fridays) 8.

BARKING. June 4-9. Elim Church, Ripple Road. Return visit of Ron Jones (Bristol) and B. A. Barnett (Watford). Sat. 7, Mon. 3 and 6.30, Tues., Wed. and Thurs. 7.30.

BATH. June 4-6. Elim Church, Charlotte Street. Annual Convention. Speakers: Stanley Smith (Fleetwood) and John Smyth (London). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11, 3 and 6.30, Mon. 3 and 6.30.

BLACKHEATH. June 5. Elim Church, Cardale Street. Special preacher: J. Cecil Mulvahg (Guernsey). 11 and 6.30.

BOURNEMOUTH. June 4-6. Elim Church, Curzon Road, Springbourne. Speaker: John Wesley White. Convener: A. V. Gorton. Sat. and Mon. 7.30, Sun. 11 and 6.30.

BRADFORD. June 4-6. Southend Hall, Leeds Road. Speakers: A. R. Boston and S. Gorman. Convener: A. D. Hathaway. Sat. 7, Sun. 10.45 and 6.30, Mon. 3 and 6.30. Cups of tea between services.

BURTON. June 4-7. Elim Church, Moor Street. Speakers: R. B. Chapman, J. Sainsbury and D. C. Lewis (India). Convener: K. Smith. Sat. 3 and 6.30, Sun. 11, 3 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Light refreshments between services Sat. and Mon.

CLACTON-ON-SEA. June 4-6. Elim Church, Hayes Road. Speakers: O. G. Miles, F. H. Coleman and L. N. Knipe. Convener: J. T. Bradley. Sat. 6.30, Sun. 11 and 7, Mon. (in Brotherhood Hall, St. Osyth Road) 3 and 6.30.

EALING. June 4-8. Elim Church, Northfields Avenue. Brian Garrard (Birmingham). Convener: A. J. Chuter. Sat. 7 (united rally), Sun. 11 and 6.30, Tues. and Wed. 7.30.

HOVE. June 4-6. Elim Church, Portland Road. Speaker: H. Burton-Haynes. Sat. 7 (Worthing Choir), Sun. 11 and 6.30, Mon. 3 and 6.30 (Croydon Choir).

GRIMSBY. June 4-7. Elim Church, Tunnard Street. Speakers: D. A. Jones and R. R. Taylor. Convener: J. McAvoy. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Tea between services Mon.

LEIGH-ON-SEA. June 4-6. Whitsun Convention and 39th Church Anniversary. Speakers: John Woodhead (President-elect) and Evangelist and Mrs. Harold Sala (U.S.A.). Special musical items by Mrs. Sala. Sat. 7, Sun. 11 and 6.30 in Elim Church, Glendale Gardens. Mon. 3.30 and 7 in Wesley Church, Elm Road. Cups of tea provided.

LETCHWORTH. June 4-6. Elim Church, Norton Way South. Speakers: Mr. and Mrs. J. Osman (Selly Oak) and Brian Barnett (Watford). Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30. Refreshments between services Mon.

LIVERPOOL. June 3-6. Elim Church, Jubilee Drive, Kensington. Services conducted by Wesley Gilpin (Principal of Elim Bible College) and 27 students from Britain, Kenya, New Zealand, Switzerland and Germany. Student choir. Instrumental accompaniment. Fri. 7.45, welcome service. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. 3 and 6.30. Cups of tea between services Mon.

PLYMOUTH. June 4-8. Elim Church, Notte Street. Speakers: William Evans (Porth) and William Turney (Braintree). Convener: F. A. Hodge. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30, Tues. and Wed. 7.30. Cups of tea between services Mon. Visitors accommodated for weekend. Write: Secretary, Elim Church, Notte Street, Plymouth.

SALISBURY. June 4-6. Elim Church, Milford Street. Speakers: H. Shaw (East Ham) and others. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30.

SOUTHAMPTON. June 4-7. Speakers: F. J. Slemming and A. A. Biddle. United youth choirs. Portsmouth Male Voice Choir. Sat. 7, Sun. 11 and 6.30, Mon. 3.15 and 6.30 (Holy Ghost receiving meeting between services), Tues. 7.30.

Elim Pentecostal Church, Leigh-on-Sea
WHITSUN CONVENTION AND THIRTY-NINTH CHURCH ANNIVERSARY
Saturday, June 4th, at 7 p.m. and Sunday, June 5th, at 11 a.m. and 6.30 p.m.
in the Elim Church, Glendale Gardens.
WHIT-MONDAY at 3.30 and 7 p.m.
in the Wesley Church, Elm Road, Leigh-on-Sea.
(Cups of tea provided)
Speakers: Rev. John Woodhead (President-Elect)
Evangelist and Mrs. Harold Sala (U.S.A.)
Special musical items by Mrs. Sala.

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Those interested are invited to send for sample copies to "Novelties" Publicity Dept., Ansvar Insurance Agency Ltd., 2 White Lion Court, Corahill, London, E.C.3.

ACKNOWLEDGMENT

Mrs. Dyke and Marjorie wish to express thanks to the Executive Council, the Birmingham Presbytery of Elim Churches, the many ministers and their wives, together with all the members of Elim Churches who attended the funeral service of her beloved husband, and for the many floral tributes, letters of condolence and messages of sympathy received.

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.

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"CROYLANDS"
Holidays with real fellowship. Delightful house; all modern amenities; near sea; good food. Holidays or residence. Also modern four-berth caravan on beautiful site overlooking sea. "Croylands," Isca Road, Exmouth, South Devon. C.278

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FOR SALE

500 Shares in Victory Press. Replies to Box 31, "Elim Evangel" Office. C.297

MARRIAGE

Smith : Watkins. On May 7th, at Elim Church, Springbourne, Bournemouth; Gordon Smith to Sheila Watkins. Officiating minister: Arthur V. Gorton.

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