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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XLI. No. 39

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*Crusaders Trio*

# editorial . . .

**D**ISTINCTIVE marks of our testimony are diminishing. Once, as we are reminded in an article in this issue, our emphasis on Divine healing, as well as the baptism in the Holy Spirit, was unique, while few others shared our strong views on the second advent of Christ, and few, only too few, were actively engaged in evangelistic enterprise. We claim no monopoly of Divine truth, nor of methods of evangelism which have proved so successful. Indeed, we rejoice that today there is a far greater emphasis on mass evangelism as well as individual witness, while there has also been a revival of interest in the great truths of the second advent. Maybe the bleakness of the international outlook has at last convinced many of the error of their optimistic post-millennialism. Then again, the subject of Divine healing has become more popular as men and women in various denominations have taken up the healing ministry. Of course, we realise that many render merely lip service to such truths, while failing to practise what in their hearts they believe.

One great truth, however, remains largely the prerogative of the Pentecostals (although even here we read of some small groups who have received this blessing), and that is the truth of the baptism in the Holy Spirit. Church history reveals that the great truth of the endowment of power for service was among the first to be lost by the early Church, while, in spite of sporadic outpourings of the Spirit down through the centuries, its rediscovery and diffusion on a world-wide scale had to await the opening years of this twentieth century.

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During the last half-century the world has seen the rapid growth of the Pentecostal churches. And the reason? As in the early days of the Christian era, Pentecost produces a chain reaction. Believers become hungry for the blessed fulness, receive the promised outpouring, thus becoming endued with power for witness and service (Acts 1:8). Those they bring to Christ then begin to hunger for the same blessing, to covet the same power and to enter upon the same great task of winning others to Christ. The outcome of a true Pentecostal experience will always be the same—a great love for Christ and for the lost, and an empowered witness to win them for Him. Truly Pentecostal churches grow. In fact the amazing thing is not that they grow, but that they do not grow more!

An arid dispensationalism may endeavour to confine the dynamic experience of the Holy Ghost endowment to the early days of the Christian period (note recent correspondence in our columns on this subject), but God's promises are better than human expectation, and we are happy to enjoy what some tell us cannot be! While we trust we shall never minimise the need for "rightly dividing the word of truth," we rejoice that when the power of the Holy Spirit is truly in our midst "the number of the disciples [will be] multiplied," and "the Lord [will add] to the church daily such as should be saved." That is Pentecostal arithmetic!

The promise is for you, dear reader. Have you received your personal experience of Pentecost? If not, obey the call of the Master: "Tarry . . . until ye be endued with power from on high," and "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Never was such Holy Ghost endued witness more needed, and never was God more willing to fill you. Millions can bear witness to this today.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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## Cover picture

The Crusaders Trio with their pianist form the subject of our cover picture for this week. They are American college students visiting this country at the present time. Two of their main engagements are the Symphony of Praise presented by the London Crusader Choir at Kingsway Hall on Saturday, October 1st, which commences at 7 p.m. The second occasion is the Elim youth rally to be held under the auspices of the Elim Youth Committee at Elim Church, Graham Street, Birmingham, on Saturday, October 22nd, at 6.30 p.m.



# The Church's Power

By Dr. O. E. Sproull

*"But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).*

**T**HE disciples, in obedience to the Master, tarried in Jerusalem until they were endued with power from on high. We need the same power which they received on the day of Pentecost. May God grant us a mighty outpouring of the latter rain. There is too much of the world and too little of the power of God in the Church. The Church is to be a militant, aggressive force in the midst of this sin-ridden world.

Oftentimes the mere mention of the baptism with the Holy Ghost will cause church folk to throw up their hands in pious horror and exclaim, "Oh, we must not have emotionalism; we must beware of fanaticism." What they really fear is that God will send a Holy Ghost revival that will pull the cover off hypocrisy, sham and pretence, and expose sin in its true light. Surely the Church is in need of a revival. Surely the Church needs to be filled with the power it had at Pentecost. Many would have us believe that all the great manifestations of the power of God were only for the early Church. In other words, God prepared a great feast of good things for the early Christians. They ate from His bountiful table; they were filled with the Spirit; they rejoiced in the manifestation of His mighty power. Now all God has left for the Church of today is a few scraps and dry bones. The Church is powerless in the midst of sin; rejoicing is forbidden, there is nothing left for us but to wait for death. If the Church needed the Holy Ghost in its infancy, when it was young and weak, certainly it needs Him now, when it is old and decrepit. It is paganism to build a system of religious worship around the name of Jesus Christ, and deny the power of the Holy Ghost. God exhorts us to turn away from those who have a form of godliness but deny the power.

When the early Church received the baptism with the Holy Ghost it was able to do great things for

God. This wonderful power revolutionised their lives. They were filled with holy boldness. Take the case of Peter. Less than two months before the day of Pentecost we find him afraid to be identified with Christ. When he was accused of having been with Jesus of Nazareth he began to curse and swear, saying, "I know not this man of whom ye speak." Now listen to him after he has received the Holy Spirit. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: this Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

To ignore the Holy Ghost is to discredit the third person of the Godhead. We cannot set aside the operation of the Holy Spirit and expect to have the blessing of the Father and Son. What the Bible has to say about the Father and the Son must be believed and embraced. That which the Bible teaches concerning the Holy Ghost must not be ignored or denied. The Holy Ghost is the motivating force of the Church. The Acts of the Apostles might well be called the Acts of the Holy Ghost. He is our teacher, our comforter, our guide. He is the giver of the gifts, and all gifts are operated by Him. Without Him there can be no conviction, no conversion, no power, no glory. Without Him the Church becomes but a social organisation, a religious club, controlled by the wisdom of men.

The Church, not God, has lost its power. The only way to regain that power is to acknowledge the loss, and pray for the return of the Holy Spirit. We will not do this until we recognise our need. Here is a quotation from the third chapter of Revelation. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

*(Continued on page 615)*

# THE IMPORTANCE OF THE BAPTISM IN THE HOLY GHOST

By T. J. Broomhall (*Minister of Elim Church, Thornton Heath*)

IT is wrong to over-emphasise any one particular facet of truth. It is equally wrong, however, to suppress a truth and give it no place. The Elim movement has always aimed at a scripturally balanced presentation of truth. It is because of this that we are happy to be called not only fundamental and evangelical, but also Pentecostal. We cherish the precious heritage of every believer—the wonderful baptism in the Holy Ghost. We believe that every child of God can have a personal Acts 2:4 experience, a sudden glorious baptism accompanied by the sign of speaking in other tongues as the Spirit gives utterance.

During the years various sections of the Pentecostal movement have reacted in different ways to the scorn and criticism poured upon them by reason of admitted unfortunate extravagances. Some have taken to preaching very little else but this theme, while others have chosen to soft pedal and subdue it. Some hide under Paul's "I thank God, I speak with tongues more than ye all" (1 Corinthians 14:18), while others prefer his "For I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:2). Some congregations will have seen it as a dominating truth, more important than all other doctrine, while others may hardly have heard of it.

We have therefore to ask ourselves: How important is the baptism in the Holy Ghost? In the Word of God we find that the doctrine is more than a complement to the Gospel; it is an important part of its teaching. Hand in hand with the preaching of the Gospel should go the teaching of the baptism in the Holy Ghost.

## THIS WAS SEEN IN THE PROPHET JOEL'S MINISTRY

Looking forward through time under the guidance of the Holy Spirit, Joel foresaw Pentecost and with inspired language he portrayed the time when the Holy Ghost would be poured out on the sons of men. Along with this he saw that the grace of God had provided a complete and perfect salvation through the promised Messiah and declared about those then future days: ". . . whosoever shall call on the name of the Lord shall be saved . . ." (Joel 2:28-32).

This is no shot in the dark at prophetic interpretation, for Peter himself, as the spokesman on the day of Pentecost, in reply to the question from the amazed crowd "What meaneth this?" declared: "This is that which was spoken by the prophet Joel . . ." and went on to repeat the remainder of this vital prophecy. Before it ever happened the Holy Spirit had inseparably linked these two doctrines.

## IT WAS FOUND IN JOHN THE BAPTIST'S PREACHING

As the great forerunner of the Messiah, John's task was to proclaim the coming of the Lord Jesus Christ and prepare the minds of men to receive the long-awaited Saviour. Knowing that it was sin that necessitated a Saviour, one would have expected John to concentrate his preaching on repentance and Christ's power to save. But hear him not only announcing "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), but also ". . . He shall baptise you with the Holy Ghost and with fire" (Luke 3:16).

## IT WAS AN IMPORTANT FEATURE OF THE APOSTLE PETER'S TEACHING

On the day of Pentecost Peter was himself newly baptised in the Holy Ghost. He came forth filled with this mighty power and spoke as one Divinely inspired. There was no time for sermon preparation, no time even to gather his thoughts. There, led of the Spirit, with a heart and mind full of the commands and teachings of Christ, he answered the question "Men and brethren, what shall we do?" with the twofold answer "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In Acts 5 we read of Peter's miraculous deliverance from prison and his interrogation by the council. Peter declares: ". . . Him [Jesus] hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

When Peter and John were sent to Samaria (Acts 8), where there were believers who had accepted



Christ and had been baptised in water in the name of the Lord Jesus but had not received the Holy Ghost (v. 16), the apostles were soon found praying for them and laying hands on them that they might receive the promise of the Father.

How wonderful is that scene related in Acts 10, after Peter's illuminating vision, when he entered to find a waiting congregation ready to receive the Word of God. While he spoke, God was doing a work and hearts were believing, for before Peter had a chance to finish his sermon the Lord poured out the Holy Ghost upon those waiting hearts.

In Acts 11 we find Peter before his fellow brethren defending his action in preaching to and eating with the Gentiles. In the course of his explanation he recalled the very words of Jesus Himself: "John indeed baptised with water, but ye shall be baptised with the Holy Ghost." Because the Gentiles believed on the Lord Jesus Christ, he said, God gave them likewise the gift of the Holy Ghost. It was ever before the great apostle that salvation for the soul and the receiving of the Holy Ghost for power-filled witness were inseparably linked.

### IT WAS CONTAINED IN THE LORD JESUS CHRIST'S COMMISSION

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; *they shall speak with new tongues*" (Mark 16:15-17).

It is quite evident that the Lord Jesus was here referring to the experience of the baptism in the Holy Ghost which He had promised to the disciples. On the day of Pentecost they did speak with new tongues. This is one of the signs that follow those who *believe*, and so again the baptism in the Holy Ghost is linked with saving faith in the Lord Jesus

Christ. So then we must accept that as it is the Lord's will that all men everywhere should repent (Acts 17:30), so it is His will that all believers should be baptised in the Holy Ghost (Acts 2:39). This then is the importance of the Pentecostal experience.

It was easy for the disciples to be true to the Master when they could see Him and have His constant fellowship and support. When He was taken away from them for trial they forsook Him. Jesus knew their human weakness and long before had promised them another Comforter (John 14:16,17). Jesus repeated this promise to them after His resurrection (Acts 1:8) and made clear the purpose for which He was to give them this baptism, namely that they would thereby receive power and be witnesses to Him. We must apply this promise of the Master to ourselves as His disciples as much as any other. The world of the first century A.D. needed those power-filled men and women to spread the Gospel of saving grace abroad. Christ needed those power-filled disciples to perpetuate His own ministry. The need of today is no less. The world needs us and Christ needs us and we need the power of the Holy Ghost to fulfil those needs. It is certain that if the Lord Jesus considered it expedient for us to be baptised in the Holy Ghost it is of vital importance for us.

How important is the baptism to you? Are you saying "I'm too old" or "I'm too young"? Or is it that you lack a sense of responsibility to the world around you? Or do you just not believe it is for today? Lay aside all your objections today and believe God for His wonderful promise; let Him fill *you* with the Holy Ghost and power. It is vital to your life as a disciple, and to your efficiency as a witness. Obey the commands of the Lord (Acts 14:15,16; 5:32), give yourself wholly to Him and "ye shall receive power, after that the Holy Ghost is come upon you."

## Spend this winter studying the Bible

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# From our Postbag . . .

Dear Sir,

May I have a little space please to say something about Frederick A. Tatford's reply to Mr. W. Burton?

Logicians warn us about the fallacy of attacking the man instead of his argument. Mr. Tatford declares that Mr. Burton has presented no case to which a reply is required! Then he publicly advises Mr. Burton to read James 3, which we all know is one of the most damning indictments of evil speaking in the whole Bible.

Now, still keeping strictly to the facts, we know Mr. Burton has founded 1,100 churches by pioneer missionary work among primitive savages. He is held at the very peak of esteem by hundreds of thousands of people throughout the world—perhaps by millions. At seventy-five years of age he went back to help his people in the midst of the Congo turmoil. This is the man whom Mr. Tatford tells to read a chapter on evil speaking.

For myself I am prepared to accept Mr. Burton's statements purely on the basis of his integrity and character, even if Mr. Tatford does not like their flavour.

One would like to make many comments. Mr. Tatford's bland reference to the "transitional character of the period covered by the book of Acts" is the easiest way I know to make the Word of God of none effect. It is part of a broader argument by which millions have rejected the Bible altogether as not for our day.

But I would like to point out that Mr. Tatford has let the cat out of the bag in his last-but-one paragraph. He says many Elim members could make out a reasoned case for Pentecost "*deserving of a considered reply.*" So if we do present a "more sensible and well-reasoned case," all Mr. Tatford will do is reply to it—he is not open to be convinced. There is no thought in his mind that he might accept the argument, whatever it might be. To him it will just be something to answer!

It sounds very much of the same breeding as the young lady who wrote me in reply to an article of mine some time ago and said: "I am Brethren, I have always been Brethren, and I always shall be Brethren." The shutters were up, in other words, against even the possibility of increasing light.

Yours sincerely,

GEORGE CANTY.

Dear Sir,

Although I know that chorus time has long been a feature of our Pentecostal services, I am of the opinion that in many instances choruses may have served their purpose.

For campaigns and evangelical work, and especially for open-air and children's services, they are of much value; but I think they could, with some benefit, be omitted from the breaking of bread and Sunday evening services.

While choruses are attractive in many ways, they are, of necessity, often scrappy, and do not always present a complete Gospel thought.

WILL. H. HEBDIGE.

Dear Sir,

Just about two years ago I had the great privilege of meeting a young man from the Elim Church, Salford. He was in Brentwood doing his national service, and often he used to attend the A.O.G. here. We had great times of fellowship together, and since then the friendship has grown. I have visited Salford many a time since then.

However, last year (Easter weekend) we had the joy of having the visit of twelve Crusaders here to take the services. The ministry of these young people was greatly blessed. Then this year they came here again to take the services at A.O.G. on Sunday, July 31st, and on Saturday, July 30th, they sang and testified at Barking Elim. Again the ministry was greatly blessed, and I thought I would write to testify to this fact. I know the folk here enjoyed the ministry of these young people. I praise God for these young Crusaders from Elim who are ready to give of their time and talent in the service of our Lord, and even to travel 200 miles from Salford to Brentwood. My earnest prayer is that the fellowship of these and many other Crusaders will continue until our Lord returns.

Yours in the Lord's service,

DAVID J. SPARKS.

## PRESS RELEASE

# Windows of the Soul

The sixteenth film in the Fact and Faith series has recently arrived in this country from the Moody Institute of Science. "Windows of the Soul" is a 16mm. colour film, and for just over an hour we follow physicist Dr. Irwin Moon around the laboratories of the Moody Institute of Science in a fascinating survey of the human senses.

In spite of the technical marvel of the human body, we see, hear, taste and smell very little of what is going on around us. In fact we find that the "windows" through which we look on the world are very limited indeed. Worse still, they cannot always be trusted. We see how our sense of sight can, through prejudice, deliberately deceive us. Incredible but undeniably demonstrated! No one can say that seeing is believing after this!

The findings of the film are made very clear, and nobody needs any special education to understand it. Put briefly, man himself is the electronic marvel in an electronic age. But how little we know! Man's senses, aided by instruments, and working in the strict discipline of laws of the physical universe, have advanced scientific development in a sudden explosion in the last fifty years. And yet this new knowledge has not brought peace or security, but greater fear than ever before.

Some people blame science for the world situation, but science is not to blame. The culprit is man. He has advanced scientifically by submitting to scientific discipline, *but he has not advanced spiritually or morally by submitting to God.* Scientifically he realises that the universe works to a master plan, but he rejects or ignores the Master Planner with His spiritual and moral blueprint. And where do we find that? In the Bible—and the evidence is supported by history.

God's loving plan has been clearly revealed, and wherever the Bible has been loved and believed the resultant explosion has transformed the lives and outlook of men and women. The new law of the Spirit of life in Christ Jesus can make us free from the law of sin and death.

This film is fascinating and simple in spite of the technical background. Because of this it should have the widest possible appeal—a truly wonderful evangelistic tool. It was shown over B.B.C. television on Sunday evening, July 17th, 1960, to an estimated audience of 5,000,000.

"Windows of the Soul" is being shown in various centres during October and will be available for general release in November. London showings will be at Church House, Westminster, on October 25th, 26th, 27th and 28th, at 6.15 p.m. and 8.15 p.m.



# A modern miracle!

## SPINAL JACKET DISCARDED

I HAD suffered with pains in my legs and back from my early teens, but the doctors and specialists could not discover the cause. After I married the pains became worse, until one day I had to be half-carried home from work, being too weak to hold myself upright. After a visit to the doctor's I was sent to see a specialist in Bradford. After various tests and X-rays the verdict was a diseased spine resulting in deformity (scoliosis). I was condemned to wear a spinal jacket for the rest of my life and to grow gradually weaker. It was not until after I had been healed that I learned I was classed as incurable.

I wore the jacket for three years, then in April 1958 I began to grow weaker and had pain on sitting down and standing up. I could not bear the slightest touch on my back and could not lift my small son.

At the end of April a Divine healing campaign was advertised in Colne. My wife asked me to go and I said I would, but when May 8th arrived and the time came to go I changed my mind. My wife said that if I did not think enough of her and the children to try for healing she would leave me, so I went to the meeting and God met me there in a mighty way. As Pastor Chuter preached the word I knew I was a sinner. The Lord spoke to my soul and saved me from eternal death. As Pastor Chuter prayed for me I was wonderfully healed. After two days I took off my spinal jacket and have never put it on since.

Two years have passed and I am still every whit whole, praise His name!

I still have the jacket as a testimony.

ALEXANDER CARLOS.  
Confirmed by A. J. Chuter.



Mr. Alexander Carlos holding the now discarded spinal jacket.

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## FAREWELL SERVICE AT SELLY OAK

Eight and a half years have passed since Pastor Jack Osman was inducted as pastor of our church. Through his unjuring work during that time God has richly blessed us, many souls have been saved, bodies healed and believers baptised with the Holy Ghost, and many new members have been added to the church. As well as other alterations to the building, we now have our own baptistry. The finances are better than ever, praise the Lord. The fellowship and friendship of our dear friend have been dear to all. Many "outsiders" have benefited from his visitations and prayers.

On Sunday, August 14th, a capacity congregation listened to a farewell sermon from Pastor J. Osman. Two more precious souls were saved that night. Afterwards it was my privilege to present a monetary gift to our dear friend and a lovely bouquet was presented to Mrs. Osman by our church pianist, Miss Irene Giles. After the deacons had paid their tributes, other spontaneous tribute came from members of the congregation. Mention must be made of what I believe to be one of the greatest thrills for Pastor and Mrs. Osman. At their last prayer meeting their two sons (Peter and Michael) received their Pentecostal baptism.

LESLIE EVANS (Deacon).

## THE CHURCH'S POWER (continued)

mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock." God has not forsaken the Church. Christ is knocking at the door. We may still be rich in grace and truth and power.

There is only one true Church of the living God. That Church may have all that is promised in the book. That which the Church possessed at its inception is still a part of its rightful heritage. When God set the early Church in order He intended that it should continue in the power of the Holy Ghost. "For the promise is unto you, and to your children, and to all that are afar off." We are included in this great promise. Let us believe God. Let us seek His face. "Ye shall receive power, after that the Holy Ghost is come upon you."

The Advocate.



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## A topic of vital

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**T**HE Pentecostal movement emphatically asserts that the baptism in the Holy Spirit can be the experience of every sincere born-again believer today!

In the early days of our movement four main doctrines were emphasised, namely: Jesus Christ the Saviour of the soul, the Healer of the body, the Baptiser in the Holy Ghost, and the soon coming King. In those days the last three of these truths were quite unique, even in some evangelical circles. Now, however, many denominations believe in Divine healing, and many proclaim the second advent of Jesus. The baptism in the Holy Spirit is now the only distinct message that justifies us in still being a separate movement. Apart from this great Bible truth we could happily join our ultra-evangelical friends. There are a few today outside the official Pentecostal bodies who accept this message in theory only, but not experimentally. To enjoy and appreciate the mighty blessing of the Pentecostal experience fully one must accept it in all its fulness and power.

Let me state that the baptism in the Holy Spirit is not a vague, obscure doctrine, taken from a few isolated scriptures. It is one of the most prominent themes of the New Testament.

The sincere seeker after truth always asks: "What saith the scriptures?" This then must be our approach to this vital subject.

### **THIS IS THAT WHICH WAS PROPHESED BY JOEL**

To the mocking, doubting, bewildered crowd that asked "What meaneth this?" Peter, with holy boldness, replied: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy" (Acts 2:16-18; Joel 2:28, 29).

It is significant that the Spirit should fall upon "all flesh"; no social distinction between old or young, men or women, bond or free. This was the



By Edward J. Jarvis

beginning of the dispensation of the Holy Spirit.

In Old Testament times only special people such as prophets, priests, judges and kings received the anointing, and then it was often the special anointing that confirmed their office or calling. This new anointing was for "all flesh," not the special few. Again, before the day of Pentecost the Holy Spirit fell upon those special men "at times" (Judges 13:25), and then it was usually for some specific purpose, such as intervening in a crisis or meeting some emergency with supernatural power. The disciples, however, were Spirit-filled, endued, baptised; not having an intermittent, spasmodic, occasional outpouring, but the mighty perpetual indwelling of the Holy Spirit.

### **THIS IS THAT WHICH WAS PREDICTED BY JOHN THE BAPTIST**

The forerunner of Christ said: "I indeed baptise you with water unto repentance: but . . . He shall baptise you with the Holy Ghost, and with fire" (Matthew 3:11). John's baptism was "unto repentance," an outward symbol of the washing away of sins. The believer's baptism is "upon repentance." In his historic sermon on the day of Pentecost, when the convicted audience asked Peter "What shall we do?" he answered "Repent, and be baptised every one of you . . . for the remissions of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Notice the scriptural order is first repentance and obedience and then the infilling of the Holy Ghost. In his prediction John underlines the fact that it is a baptism of fire. Fire in the Bible is ever a symbol of the presence of God. The very nature of God is fire (Ezekiel 8:2; Hebrews 12:29). Fire is also a token of Divine approval. This is amply illustrated in the lives of Abraham, Moses, Solomon, Elijah and others. This fiery, thrilling baptism, foretold by John the Baptist, was of God.

### **THIS IS THAT WHICH WAS PROMISED BY JESUS**

Our Lord confirmed John's prediction when He

s that”

of Elim Church, Bath)

said: “John truly baptised with water; but ye shall be baptised with the Holy Ghost” (Acts 1:5).

Jesus made two outstanding promises to the Church in relation to His departure from the earth. One was “If I go away, I will come again” (John 14:3); the other was with reference to the Holy Spirit: “If I depart, I will send Him unto you” (John 16:7). The latter promise began its fulfilment on the day of Pentecost and continues until this present day. We of course still await the day of His personal return.

When Jesus makes a promise He is more than able to keep it. Man-made promises, although often made in good faith, are frequently broken. His promises are backed by all the resources of heaven and eternity.

The physical presence of Christ on earth was limited both in time and place, and so on the eve of His death He said: “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever” (John 14:16). His going away, which at first filled the disciples with sadness, was gloriously compensated by the coming of the Comforter.

Our Lord’s earthly ministry began after He was filled with the Holy Ghost. This of course defeats the argument that the baptism in the Spirit is synonymous with the new birth. He was the peerless, perfect, sinless Son of God. We, because we are born again and made the sons of God, can, according to the promise of Jesus, claim an identical experience—a mighty infilling of the Spirit of God.

Jesus, in His teaching concerning the operation of the Holy Ghost in the believer, describes three distinct phases: (1) “with you” (John 14:17); (2) “in you” (John 14:17); (3) “upon you” (Luke 24:49). “With you” in guidance, for “He shall guide you into all truth” (John 16:13). “In you” in regeneration, which explains that difficult incident recorded in John 20:22: “He breathed on them, and saith unto them, Receive ye the Holy Ghost.” Newberry (margin) says “He breathed ‘in’ them.”

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## importance to you

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This was the resurrection day. Jesus stood in their midst, a living, life-giving Saviour, and by the symbolic act of breathing into them, just as Adam became a living soul in Genesis 2:7, so they became partakers of His Divine nature through the Holy Ghost.

Some forty days after this, on His ascension day, He said: “Behold, I send you the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). The Greek word for endued is *enduo*, that is to be “clothed with.” The Holy Spirit would mantle them, envelop them, baptise them.

His last promise to the disciples was: “Ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8). Ten days after this Jesus kept His promise.

### THIS IS THAT WHICH PREDOMINATED THE EARLY CHURCH

Every waiting member was filled with the Holy Ghost. The third person of the Trinity became the Divine President of the Church. The Spirit-filled, Spirit-controlled believers now moved in the realm of the Spirit. Men who had hitherto been timid and shrinking became bold and brave. They withstood councils, resisted evil powers and “turned the world upside down.”

Furthermore, this heavenly endowment was repeated and maintained in their lives and ministries. In Acts 4 a mighty repetition took place and the result was that “multitudes believed.”

A little later the Samaritans, on whom the “sons of thunder” would once have called down the fire of vengeance, now received an outpouring of the fire of Pentecost (Acts 8:17).

Some years later a Roman household to whom Peter was preaching the remission of sins through faith in Jesus received a mighty spontaneous baptism in the Holy Spirit. “For they heard them speak with tongues, and magnify God” (Acts 10:46). When the apostles and brethren at Jerusalem contended with Peter because the Gentiles had received the word of God, Peter explained that “the Holy Ghost fell on them, as on us at the beginning” (Acts 11:15). It



says: "When they heard these things, they held their peace, and glorified God." Criticism ceased and praise commenced.

About twenty years after Pentecost a similar outpouring took place in the Grecian city of Ephesus. Men there who were disciples of John were ignorant of the supernatural infilling of the Holy Ghost. After they were immersed in water, in the name of Jesus Paul laid his hands on them and "the Holy Ghost came on them, and they spake with tongues, and prophesied" (Acts 19:6).

It is evident that the baptism in the Spirit was a standardised experience among the believers in the early Church. This mighty, powerful, overwhelming, revival-producing Spirit was for all who obeyed God in accepting Christ as their Saviour and Lord. Sometimes it was received after tarrying, sometimes during the laying on of hands, sometimes it was completely spontaneous, but always after conversion, for it is a distinct and separate experience. The glorious Person of the Holy Spirit, indwelling the saints, predominated and promoted the spiritual life of the early Church.

### **"THAT" IS "THIS" WHICH IS PROCLAIMED AND PRACTISED BY THE PENTECOSTAL MOVEMENT TODAY**

Although the baptism in the Spirit did occupy a prominent place in the life of the apostolic Church, there is no scriptural indication that it was that Church's exclusive possession. Contrariwise, a careful study of church history will reveal that through the centuries men and women of God have enjoyed the identical experience that the 120 did on the day of Pentecost.

Especially during this twentieth century has God vindicated His word in sending "rain in the time of the latter rain." A mighty increase of this heavenly deluge began with the dawn of this century. In the year 1900 the Holy Ghost fell on a group of students in Bethel College, Topeka, Kansas, and almost simultaneously on other groups of believers in various parts of the world, encircling the earth, until today there are tens of thousands who have received the gift of the Holy Ghost.

People still react in various ways to this spiritual phenomenon, just as they did on the day of Pentecost. Some are amazed, some are in doubt, some offer a natural explanation in a vain attempt to explain away the supernatural. We Pentecostals join in with Peter and with confidence declare "This is that," and furthermore "that" is "this" which will perpetuate the work of Christ upon earth until the end of this dispensation.



## Women's Column

By Gladys Gorton

### PILLS AND POWDERS

**I** KNEW Ruby worked in Boots the chemists. "What counter, Ruby?" I asked.

"I'm in the dispensary, training—making pills."

"Do you find it interesting?"

She pulled a face. "Not particularly, but it is surprising the number of people who ask for pills, not realising how serious it can be. We don't supply pills without a doctor's certificate."

"There are special pills for athletes," said my husband. "Pills for everything—confidence pills, 'pep' pills, energy pills, sleeping pills, tranquillisers."

"An apple a day keeps the doctor away," I joked. "Why not a pill a day keeps the doctor away? That would suit the present trend for pill taking."

"The best pill is the Gospel," laughed my husband.

"Definitely," agreed Richard, Ruby's boy friend.

As Richard said this, I thought "the Gospel in a nutshell" (John 3:16), and in comparison with the small phials for containing pills which can be bought at any chemist's—the Gospel in a phial. The same message, but presented to reach and cure the needs of this bewildered, confused, lost, ignorant, indifferent, pathetic and tragic generation. Yes, we have *got* to make people know and understand God's spell (so named because of the startling effect the Gospel had upon its hearers in the early days of Christianity). Adopt new methods if you will, but the message is old-fashioned and the deep-seated longing for peace in the heart of man is old-fashioned—as old as Adam and Eve who first sinned. The Gospel is still the power of God unto salvation to every one who believes.

Obtainable now in the shops is a day's food in a pocket-size tin—to help you to slim. The food is a powder, in a choice of chocolate, vanilla or orange flavour. Four times a day you mix the powder with water, and there is a meal. Each tin contains 900 calories, and it also contains all the essential elements of diet.

Pills and powders! Imagine: four pills on a plate, pink, green, blue and white. These contain all the vitamins necessary. That is all you need give your hard-working husband and family. Not very appetising—no mouth-watering aroma. No cooking; no washing up—just plain easy! And instead of making endless sandwiches there is the tin of powder for him or you to take to work. Would you like it?

Sometimes you grumble, and I do, at the amount of work food makes. But it's worth it, isn't it? The easy way is not always satisfactory or satisfying. And the Christian life does not offer you ease, but labour! The labour of faith brings one into glorious, perfect rest. Strive, fight, climb, press on and through, to enter into contentment, peace and joy. A paradox indeed, but this is true to real Christian experience.

# **What it means to be baptised in the Holy Ghost**

**I** GLADLY give my testimony to the wonderful blessing of Holy Ghost baptism. Some of you received this blessing many years ago, and I know you will bear with me as I rejoice in the freshness of this new experience.

For over thirty years I have been a Christian, following the light given to me as I read the Word of God. In the latter years I have known a hunger for a closer walk with God—a more personal knowledge of Him; a deep heart hunger to be able to worship my beloved Lord with greater reality and deeper sincerity and truth. That which I have longed for was given to me in the baptism of the Holy Ghost.

What it means to worship the glorified Lord in the power of the baptism of the Holy Ghost has to be experienced to be known. One is lifted up and out of this world in adoration at His feet. The things of time become non-existent—the heart is set free from all else to praise and adore. Our Lord said: “The Holy Ghost shall not speak of Himself; He shall glorify Me,” and this is literally fulfilled. The Lord is glorified and the adoring heart worships in spirit and in truth.

You will remember also that wonderful prayer of our Lord: “I in them . . . Thou in Me . . . perfect in one. The glory which Thou hast given Me, I have given them.” Under the power of this spiritual baptism one knows what it means to share the glory of the Lord round the throne in worship; a humbling experience in one sense, yet in another one can well understand the disciples on the mount of transfiguration saying “It is good for us to be here.” They wanted to stay in the glory.

Paul speaks of the love of God spread abroad in our hearts, the joy and peace we have in believing, and these are part of the blessing one brings back, as it were, from the glory round the throne. Faith has been built up, as it most assuredly is when we pray in the Holy Ghost, and one returns to the daily round, the common task, with the love of God flooding one’s heart and a deep joy and peace in believing.

Thus one is equipped with power to testify to the glory of the Lord and to magnify His name; to witness with conviction: Thus . . . and thus . . . saith the Lord. The baptism of the Holy Ghost leaves no room for doubt. He teaches, He guides, He brings all things to remembrance. “Blessed are ye

that hunger and thirst . . . ye shall be filled.” That is my testimony—a promise fulfilled.

This spiritual baptism also gives a very clear vision of responsibility for the unsaved, and lays a deeper burden upon one’s heart for them. The days of grace growing short; conviction of sin, repentance toward God and faith in our Lord and Saviour Jesus Christ are the work of the Holy Ghost. True worship in Holy Ghost power is adoration at its highest with a resultant call to service.

Blessing and service—the two are inseparable; surely as it should be. It is the office of the Holy Ghost to present Christ glorified to the adoring heart, and it is His office to present Christ crucified to the repentant sinner. First the blessing, then the service, for in the blessing there is power to perform the service—*Holy Ghost power* manifested in and through a life laid upon the altar. When the fire of God falls upon the sacrifice, the Holy Ghost presents *Jesus only*, crucified and glorified, to those who know Him not, and they see Him through Holy Ghost power in “not I, but Christ.” Worthy indeed is the Lamb that was slain, who has redeemed us to God by His precious blood.

This wonderful baptism gives one the desire above all else to please the Father. Our Father gave His only Son, and it is not His will that any should perish. “Shall I emptyhanded be—not one soul with which to greet Him?” This is the treasure I would lay up in heaven—names written in the book of life, children of God, born of Holy Ghost power, justified by the precious blood of the Lamb, heirs of salvation.

I have not by any means exhausted all that is contained in the baptism of the Holy Ghost. I am but on the fringe of knowledge, looking to Him to teach me more of His truth, but such as I know and have endeavoured to express in His power I commend to you who have not as yet received this wonderful spiritual blessing. I would not say it is easily obtained—real hunger and thirst are deep experiences—but I would say it is *life abundant* to the heart that seeks and finds. So surely as you hunger and thirst, so surely shall you be filled until your cup runs over even as mine.

(MRS.) HELEN HEAD.

*Mrs. Head is now a member of the Elim Church, Stanley Road, Croydon.*





Conducted by the  
National Youth Director

# *They came — and they were blessed!*

They came and they were blessed,  
He gave the weary rest,  
He made the blinded eyes to see,  
He fed the hungry soul,  
And made the wounded whole,  
By the waters of blue Galilee.

**C**OMpletely captivated by the words of this lovely chorus, I left the Elim youth camp at Porthpean, Cornwall, with its words and melody still ringing in my ears. The chorus was, of course, a familiar one, and I had heard it many times in Elim churches, but an Elim youth camp has an atmosphere all its own. Under the light of the Tilley lamps in the big marquee, with moths and other denizens of the night flitting to and fro, was a crowd of young folk from all over the British Isles whose faces shone with the joy of the Lord. Among them, far from the strife and racial hate of less happy lands, was one face with a much deeper tan than the rest. What did the colour matter? If the face was a shiny pink or a shiny black it shone just the same and for the same reason.

Camp singing is real singing! There may be a lot to be said for singing in churches, but only the stoniest heart could fail to be moved by the sound of that throbbing melody and about 150 young voices singing (as only campers can sing) the praises of the Lord.

The setting and theme of the chorus were indeed appropriate. Overlooking the magnificent sweep of St. Austell Bay and only a short walk from Porthpean beach, the camp was ideally situated. The site and its excellent amenities were provided by the youth department of the Cornwall County Council. Everything that young people could wish for to make a happy holiday was laid on—even to canoes with qualified instructors to teach correct and safe handling. Here they came and here they were blessed!

From the outset it became evident that the blessing of God was on the camp in a special way. Lives were touched in a way that can only be described as thrilling. Many who had drifted away from the Lord and whose hearts were crying out "Where is

the blessedness I knew when first I saw the Lord?" were revived and restored. Those who had never known the love of Jesus wept their way to His pierced feet, while others who were hungering and thirsting after righteousness were filled with the Holy Ghost, speaking with other tongues as the Spirit gave them utterance. There was one outstanding testimony of healing.

They were blessed and they sang—oh, how they sang! Even the nightcap of cocoa and biscuits failed to draw them out of the marquee until it was quite certain that singing was over for the night.

Elim's veteran camper, Pastor F. A. Hodge, and his trusty helpers, Pastors G. Taylor and Blackler, must have rejoiced in the blessing of God on their labours.

Listen folk, I've heard a rumour that the same camp has been booked for three weeks next year if the Lord tarries and . . . (sorry I can't finish this or there won't be a place for me).

## **A GREAT OCCASION**

The Twelfth Annual Convention of the  
**BRITISH PENTECOSTAL FELLOWSHIP**

to be held in the  
**Elim Church, Graham Street  
BIRMINGHAM**

**Friday, October 14th, at 3 and 7 p.m.**

**MEETINGS FOR MINISTERS & RESPONSIBLE  
OFFICERS OF PENTECOSTAL CHURCHES**

Addresses will be given, followed by discussion, on

**DIVINE HEALING and  
THE HEALING MINISTRY**

**Saturday, October 15th, at 3 and 7**

**PUBLIC RALLIES**

Well-known Pentecostal Preachers and Chairmen.  
Special Singing by the United Choir.

Opportunities for those seeking Divine Healing  
and the Baptism in the Holy Ghost.

Cups of tea provided between the services on  
Saturday. Lunch tickets at 5/- and tea tickets at 2/-  
can be obtained from Pastor D. M. Christie, The  
Manse, Charlotte Street, Leamington Spa, Warks.

Enclose remittance when ordering, please.

# SUNSHINE CORNER



## Humpty Dumpty's fall

Hello Sunbeams !

I thought that would be a good name for readers of "Sunshine Corner." I would like to tell you this week about Humpty Dumpty. He loved to sit on the wall every day and watch the king pass by on his morning walk. When the king drew near, Humpty would be very polite and bow to him. By and by the king began to look for Humpty when he came out for a walk and when he bowed the king would say "Good morning, Humpty Dumpty." Humpty would then bow very low and say "Good morning, your Majesty!" Each day he seemed to bow a little lower, until one day the palace sentry warned him: "You will fall if you bow as low as that." Humpty was determined to be as polite to the king as he could and took no notice of what the sentry said.

One morning Humpty decided he would give a special low bow to the king as it was his birthday. As the king passed by Humpty raised his hat and bowed and then—crash! There he was, all broken in pieces on the ground! The sentries all crowded round and the king sent for more soldiers, but there seemed nothing they could do. Then the king sent for the palace inventor. "You must do something," he said. "I shall miss Humpty on my morning walk."

"I'm sorry your Majesty," he replied. "I can't put Humpty Dumpty together again."

The king looked very sad until the inventor had an idea (which was what he was supposed to have, because that's why he was an inventor—inventors are always having ideas). "I can't put him together again, your Majesty," he said, "but I can make him again!"

The king placed his royal seal on the decree that

Humpty was to be made over again, and all the tiny pieces of eggshell were gathered up carefully and taken into the inventor's workshop. He crushed them, mixed them all up with a new mixture and soon there was a new Humpty Dumpty. He had a pair of tiny legs and a sunny smile and, what was better still, he couldn't be broken any more! To look at him you could hardly tell the difference.

Humpty Dumpty was so grateful when he was put once again on the palace wall, and never again was he silly enough to fall off.

Perhaps you had never heard that they made a new Humpty Dumpty, and perhaps you don't know an inventor clever enough. There is someone, though, who, although He doesn't make new eggshells when they have been broken, can put lives together again. When boys and girls and men and women have spoiled their lives and broken them with sin Jesus can put them together again. Ask Mummy or Daddy to look in the Bible and read 2 Corinthians 5:17 for you (if you can't find it yourself). That verse tells us that Jesus can make us again in our lives if we will let him.

Lots of love from

AUNTIE DOROTHY.

### ELIM CHURCH, CLEMENTS ROAD, ILFORD

October 2nd to 6th: **EVANGELISTIC CRUSADE**  
by Charles Brookes.

Sunday 6.30 and 8.15. Weeknights 7.30.

October 8th & 9th: **THANKSGIVING WEEKEND**

Speaker: Samuel Gorman.

Saturday 7.30. Sunday 11 and 6.30.

### YOUR LAST REMINDER

# "FIRE"

at THE COLSTON HALL, BRISTOL

Saturday, September 24th, 7.30



### TUG-O'-WAR

AT

GOSPORT

SUNDAY

SCHOOL

OUTING





# THE FAMILY ALTAR

**Monday, September 26th.** Exodus 9 : 1-12.

"Let My people go" (v. 1).

How unchangeable are God's commands. No shadow of turning with the Eternal. Perhaps Pharaoh thought that he might weary God if he persisted long enough in his unwillingness to let the people go forth to freedom; that in the end he might win the struggle. But God's command is still as insistent as ever, and His terms are as unconditional. "Let My people go." Less than this was not enough. There could be no getting round the Divine demand. God's mind was unalterable and His will irrevocable. Foolish indeed is the man who trifles with God. He will do so at his cost.

**Tuesday, September 27th.** Exodus 9 : 13-26.

"Exaltest thou thyself against My people?" (v. 17).

The world has witnessed many examples of the folly of which Pharaoh was guilty—men who have set themselves up and challenged the authority of the Almighty; those who have presumed to become dictators and enslaved their subjects, soul and body. Such have reigned for a little while and then have passed away like the grass of the field; God has blown upon them and they have gone into oblivion. God will not suffer a rival in His universe. He will not allow the sceptre of sovereignty to pass out of His hands. He is the Lord God Omnipotent, the Everlasting One.

**Wednesday, September 28th.** Exodus 9 : 27-35.

"And when Pharaoh saw that the rain and the hail and the thunders ceased, he sinned yet more" (v. 34).

And so the Divine judgment drove this heathen king yet more deeply into sin, and made him more determined in his resistance to the Divine will. He was still prepared to pit his resources against those of Israel's God. It is often thus; when God's judgments are abroad in the earth, men plunge more deeply into iniquity and sell themselves more completely to evil. They would rather perish in their wickedness than bend to the yoke of God. All this shows how desperately wicked is the human heart, and how wedded it is to its lawlessness.

**Thursday, September 29th.** Exodus 10 : 1-15.

"And the Lord said unto Moses, Go in unto Pharaoh" (v. 1).

The patience and faith of Moses must have almost reached their limit. After these repeated visits to the presence of Pharaoh, and the apparent failure of God's acts to reduce this stubborn monarch to submission, Moses must have felt that his mission was doomed to failure in the end. And yet God said "Go." "Go, until this proud heart is reduced to submission." When we are ambassadors for God, the ultimate success of our mission is assured, for even though those to whom we are sent will not hear us, yet shall our witness to them be the determining factor in their eternal destiny.

**Friday, September 30th.** Exodus 10 : 16-29.

"All the children of Israel had light in their dwellings" (v. 23).

Amid all the prevailing darkness in that land of Egypt, the people of God dwelt in the light, that light which God Himself had supplied. Even so shall the Lord's people in all ages enjoy that heavenly light which is the heritage of those

who company with Him. Though all around them may be dense darkness, they shall tread the path of that light which "shineth more and more unto the perfect day"—the light of the glory of God in the face of Jesus Christ, the radiance which comes of union with the Eternal Light.

**Saturday, October 1st.** Exodus 11 : 1-10.

"About midnight" (v. 4).

Egypt stood upon the threshold of the midnight of a great and overwhelming calamity. God's fiat was going forth, and the hour of retribution was at hand. The cup of the Divine indignation was full to the brim and was about to overflow. Is it the world's midnight hour? Does mankind stand upon the verge of colossal tragedy? Is the human race about to plunge headlong over the precipice of destruction? Have the sands of Divine patience almost run out? And still God stands with tender entreaty, saying, "Come, let us reason together." He waits to be gracious to the sons of men.

**Sunday, October 2nd.** Exodus 12 : 1-13.

"The blood shall be to you for a token" (verse 13).

A token! A blood-red sign of salvation! Crimson guarantee of deliverance in the moment of judgment. The blood barrier 'twixt Israel and death. The covenant pledge of safety. The one thing that really mattered was the presence of the blood in its Divinely appointed place—upon the lintel and the door-posts. Blessed token of eternal redemption! Precious pledge of everlasting salvation! The foundation of deep heart assurance. The authority for access into this grace wherein we stand and in which we rejoice with unquenchable joy. Glorious sign of abundant life! Hallelujah!

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## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### PRAYER WHICH BRINGS BLESSING

Our Lord tells us in the parable of importunity in Luke 11 : 8 a lesson of persistent, earnest asking. "Yet because of his importunity he will arise and give him as many as he needeth." The word "importunity" is a striking one. It could be translated "shamelessness." The man in the parable was shameless in the boldness of his asking. Someone had come to him at midnight and he had nothing to set before him. He was shameless in awakening his neighbour at midnight because he was desperate in his plight: he had no bread for his guest.

I have discovered that when I have been desperate in prayer God has wonderfully answered. We have the accounts of men in the Bible who were desperate and what answers they received from God. The day in which we live is desperate. Many are asking for our prayers, and these are desperate in their need. We are needing men who will be willing to pay the price that God will answer prayer.

John Knox was so famous for his power in prayer that Queen Mary of Scotland used to say that she feared his prayers more than all the mighty armies of Europe. Scotland celebrates hundreds of years of glorious liberty because of John Knox.

### Thought for the week

What matters most in life is to know God.

### Prayer is requested for:

- Revival in all Elim churches.
- Elim missionaries.
- A woman suffering with bad nerves.
- A man with accommodation problems.
- A woman in a sad mental condition.
- A boy of eight years with creeping paralysis.
- A man with cancer of the throat.

If you have a prayer request kindly send to Rev. F. H. Coleman, 20 Clarence Avenue, Clapham Park, London, S.W.4.

# COMING EVENTS

(Please pray for these services)

**ALLOA.** Oct. 8. Town Hall, Scottish National Youth Rally. Speaker: J. Woodhead (President), J. J. Morgan and F. F. Frost. Conveners: H. W. Greenway and R. Lighton, 3.30 and 6.30. Tea provided between services. Tickets 2/-.

**BALLYMONEY.** Oct. 6 to 9. Elim Church, Edward Street. Visit of Mr. F. B. Phillips with missionary films of the E.M.S. Weeknights 8; Sunday 11.30 and 7.

**BELFAST.** Sept. 27 to Oct. 1. Elim Church, Melbourne Street. Elim Missionary Society Conference. Tues. to Fri. 8 p.m. Sound and colour films shown by F. B. Phillips. Sat. 3.30 and 8 p.m. Missionary rallies addressed by Pastor S. Gorman. Cups of tea provided. Oct. 2, Ulster Temple, Ravenhill Road. Visit of Pastor S. Gorman (Missionary Secretary), 11.30 and 7.

**CLAPHAM.** Sept. 25. Elim Central Church, Clapham Crescent. Missionary Sunday. Visit of Pastor and Mrs. D. C. Lewis, 11 and 6.30. October 2, 3 and 4. Special visit of Crusader Trio from U.S.A. Sun. 11 and 6.30, Mon. and Tues. 7.30.

**CROYDON.** Oct. 2. Elim Church, Stanley Road. Visit of D. C. Lewis (India), 11 and 6.30. Oct. 9, London Crusader Choir. Conductor: D. B. Gray. 6.30.

**HARROGATE.** Sept. 23-26. Elim Church, Park View. Convention services. Fri. 7.30, D. J. Ayling (Newcastle). Sat. 7.30, A. D. Hathaway (Bradford). Sun. 11 and 6.30, R. Hughes (Harrogate). Mon. 7.30, O. G. Miles (Leeds).

**LARNE.** Oct. 4 and 5. Elim Church, Laharna Avenue. Visit of Mr. F. B. Phillips with missionary films, 8 p.m.

**LEYTON.** Sept. 25. Elim Church, Vicarage Road. Elim Bible College Day. Wesley Gilpin (Principal) and twelve students. 11, 3 and 6.30.

**LINCOLN.** Throughout September. Revival crusade conducted by Pastor J. G. Cooper and party. Each night at 7.30 (except Mon. and Fri.). Sat. 7 p.m.

**LONGTON.** Oct. 8. Opening of new premises at Carlisle Street, Dresden (near Longton Park), 3 and 7 p.m. Church will be opened by H. W. Fardell (former minister). Light refreshments between services. Special services Sun. 11 and 6.30. Mon., Tues., Wed. 7.30. Speakers: H. W. Fardell and John T. Bradley. Convener, John Coleman. Musical items by Sparkbrook Elim Church Choir, Salvation Army Band and Songsters, etc.

**MALTON.** Com. Oct. 2. Elim Church, Greengate. Revival and Divine Healing Campaign, conducted by Pastor Eddie Smith. Sun. 6. Weeknights (except Fri.) 7.30.

**THORNTON HEATH.** Oct. 6. Elim Church, Mersham Road. Women's Rally, 3 p.m. Guest speaker: Mrs. Joseph Smith (Woking). Singing items by Thornton Heath Salvation Army Songsters. Full tea served after rally. Buses 190, 166 and 133 to Thornton Heath Clock Tower or 159 to Beulah Road.

**WIMBORNE.** Com. Oct. 1. Elim Church, Leigh Road. Revival and Divine Healing Campaign conducted by Irish Evangelists Neville and Kelly. Suns. 6 p.m. After-church rallies in Liberal Hall 8 p.m. Weeknights 7.30.

**WOOD GREEN.** Sept. 25. Elim Church, Russell Road, N.13. Harvest Thanksgiving Services, 10.45, 3 and 6.30. Guest speaker: W. G. Hathaway.

**WESTCLIFF-ON-SEA.** Oct. 2. Elim Church, Electric Avenue, corner Fairfax Drive. Pastor Brian Jones (Hadleigh), 11 and 6.30.

**YEOVIL.** Oct. 8-13. Elim Church, Larkhill Road. Convention. Special visit of Pastor Jack Way (Hove), former minister. Sat. 7, Sun. 11 and 6.30, weeknights 7.30.

## LONDON CRUSADER CHOIR

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

Sept. 24, 25, Southampton; Oct. 1, Kingsway Hall, London; 2, Wormwood Scrubs prison; 9, Croydon; 16, Hackney; 22, Ilford; 30, Broadmoor.

## PRESIDENT'S TOUR

Sept. 25, Sparkbrook; 26, West Bromwich; 27, Worcester; 28, Erdington; 29, Tamworth; Oct. 1, Smethwick (Presbytery Rally); 2, Yardley; 3, Langley Green; 4, Winson Green; 5, Selly Oak; 6, Kidderminster.

## ITINERARIES

**D. C. Lewis.** September 25, Clapham, 6.30; 26, Englefield Green, 7.30; 27, Brixton, 7.30; 28, Coulsdon, 7.30; 29, Wimbledon, 7.30; 30, Camberwell, 7.30; October 1, Woking, 7.30; 2, Croydon, 11 and 6.30; 4, Kingston, 7.30; 5, Aldershot, 7.30; 6, Bermondsey, 8; 8, Guildford, 7.30; 9, Carshalton, 3 and 6.30; 11, Thornton Heath, 7.30.

**Miss R. Grimwad.** Sept. 25, Lowestoft, 6.30; 27, Ipswich; 29, Stowmarket.

**F. B. Phillips.** Showing of missionary films. Sept. 27 to Oct. 2, Belfast. Speaker: Samuel Gorman. Oct. 4 and 5, Larne; 11-16, Portadown (speaker on 15 & 16, D. C. Lewis).

**J. Smith.** Oct. 1-6, Southampton; 8-12, Leigh-on-Sea; 15-20, Barking.

## SYMPHONY OF PRAISE

Kingsway Hall, Kingsway, London, W.C.2.

Saturday, October 1st, 1960, at 7 p.m.

presented by the

## LONDON CRUSADER CHOIR

The Crusader Male Voice Trio  
(American College Students)

Julie Adams (teenage elocutionist)

Ruth King (an accomplished piano soloist)

Programme devised and conducted by

Rev. DOUGLAS B. GRAY (Director of Music)

Chairman of Festival is

Rev. J. HYWEL DAVIES (National Youth Director), who will conduct the Epilogue.

Reserved seats at 2/6 each. Special rates for parties of ten or more. Unreserved section. Full details from Music Department, at Headquarters.

## LATE NEWS

Three hundred present at the opening service of the Shrewsbury campaign, conducted by Rev. W. Ronald Jones and party. Fifty-six decisions for Christ in the first two days.



## CLASSIFIED ADVERTISEMENTS

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### BOARD-RESIDENCE, ETC.

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight minutes. Misses H. Broomfield and L. Howarth. C.357

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

**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.212

**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.

**Paignton** and Torbay Court. Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

### HOUSES, FLATS, ETC. FOR SALE, TO LET AND WANTED

**London.** Large comfortably furnished front double bed-sitting room; suit two gentlemen; permanent; gas fire and own meter; use bathroom; separate cooking facilities if required. Terms £2 10s. each including breakfast, electricity, etc. Near Clapham Common Underground. Box 35, Elim Evangel Office. C.379

### BIRTHS

**Astill.** On August 19th, to Mr. and Mrs. Astill, Sheffield; God's precious gift of a daughter, Rachel Mary.

**Fergusson.** On July 19th, to Mr. and Mrs. Sydney Fergusson (Jamaicans), of Sheffield, assembly; God's precious gift of a daughter, Norma Lyn.

**Hunston.** On September 2nd, to Malcolm and Joyce Hunston (née Hammond); God's precious gift of a son, Paul David.

### MARRIAGE

**Gooding : Westbury.** On September 3rd, at Elim Church, Worcester; Alan Francis Gooding to Eunice Frances Janet Westbury. Officiating minister: William J. Maybin.

### TRADE

**Longton,** Silverdale, Stafford, Crewe members and friends can obtain electrical appliances; washers, cleaners, refrigerators, radios, televisions, etc. "CAROLINE ELECTRIC," 6 Caroline Street, Longton, Stoke-on-Trent (telephone 32707). Special discount on cash or hire purchase. Proprietors: Ewing Brothers, members of Elim Church, Longton. C.344

### MISCELLANEOUS

**Attention abstainers!** Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.345

### FOR SALE

**500 shares** in Victory Press. Genuine reason for disposing of shares. Box 33, "Elim Evangel" Office. C.374

*Have you read—*

# Divine Healing

By Andrew Murray

*A series of addresses and a personal testimony*

Price 3/- net (by post 3/5)

*"The writings of Rev. Andrew Murray are well known by their deep spirituality and one might expect that this book, on a subject of such vital importance to believers everywhere, would be a welcome contribution, and that expectation is fully justified in the present work, which is packed full of logical reasoning, with a wonderful wealth of profound spiritual truth on every aspect of Divine healing.*

*"Some books on the subject merely scratch the surface, so to speak, but this writer, with his usual thoroughness, leads you from pinnacle to pinnacle until you cannot help but feel how far short many believers in Divine healing come from a real understanding of the subject and from scaling the heights of truth in this connection. . . .*

*"The chapters dealing with the heart attitude of those seeking Divine healing are exceedingly helpful; in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself."*

W. G. Hathaway in *The Elim Evangel*.

From your church bookstall or direct from

**ELIM PUBLISHING HOUSE, 36/37 Clapham Crescent, London, S.W.4**