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TO THE

Elim Evangel

VOL. XXXIV. No. 5.

THREEPENCE

JANUARY 31ST, 1953.

WATCH YOUR STEP

"Watch Your Step," it is good advice. Sorrow, tragedy and death may result unless you heed the warning. Somebody is following you either toward heaven or hell. "Blessed is the man that walketh not in the counsel of the ungodly" (Psa. i. 1).

WATCH YOUR WORDS

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer" (Psa. xix. 14).

WATCH YOUR ACTIONS

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. iii. 17). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

WATCH YOUR THOUGHTS

"Wherefore think ye evil in your hearts?" (Matt. ix. 4); "For as he thinketh in his heart, so is he" (Prov. xxiii. 7); "Wherefore let him that thinketh he standeth take heed lest he fall" (I. Cor. x. 12); "What think ye of Christ?" (Matt. xxii. 42).

WATCH YOUR COMPANIONS

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. i. 1); "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. iv. 14); "Abstain from all appearance of evil" (I Thess. v. 22).

TEXT FOR THE TIMES

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord"
(Psa. cxxi. 1, 2).

Unique Texts of the Bible—

Taught by the Eagle

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings . . . so the Lord . . .” (Deut. xxxii. 11, 12).

By PASTOR C. J. MARTIN (Elim Church, Letchworth)

WE are taken out to the solitudes where ragged, splintered cliffs lift their giant forms into the sky. Far above, somewhere in the precipitous rock and perched upon a ledge, an eagle builds its nest of rudely arranged sticks and straw. The instincts of this bird of prey teach it to build its eyrie in so savage a place as this, so as to enable it to teach its young the manœuvres of flight and to embolden them to try their pinions.

First of all, the parent bird tries to tempt her brood to the skies. Dozing, blinking, shivering, and perched upon the rock, they watch the mother as she plunges into the yawning gulf beneath. She swoops round, and round, desiring them to follow. There is no response however. The nest is warm and secure, the experience to which they are called is new, and they are afraid and fainthearted. Sterner methods must therefore be adopted, for to remain any longer in the nest in such a state of weakness and infancy is prohibited. The offspring must be made to take wing, cleave the air and seek a life of grander scope. So “she stirreth up her nest.” With her great claws, she scatters the sticks, breaking up the nest altogether, or else making it so uncomfortable that the fledgling is glad to come out into the air.

Severe as it may seem to us, this dislodgment is absolutely necessary, for only thus can the wings already created be exercised, the powers of flight called into play, and the natural energies of the bird aroused. The young bird drops lower and lower into the deep. It seems at first as if it will end its flight forever, by falling upon the stones below. It tries to steady itself by putting out its wings, but these faltering pinions give way under the strain. The eaglet continues to drop, down and down until the parent bird, ever near the struggling infant and ready in a moment to give effectual aid, with superb strength and with magnificent sweep of pinion takes up her young one, now completely exhausted, and bears it upon her wing back to the dizzy crag above. This happens again and again, until weakness is recruited and fear overcome, and the bird, now fully developed, and of broad and sweeping wing, is able of itself, like mother, to soar aloft into the blue empyrean.

Does not this allusion to the habits of an eagle cast light upon God’s dealings with His own children in the training of their souls? Is not this picture of eagle-life, a parable of the Christian life? a philosophy of Divine disturbances? There is a strong tendency among Christians, particularly Christians of today, to settle down, to make a “nest” and a rest of the present evil world. Naturally, we are all like slothful eaglets and would doze away our lives. The temptation to this, is ever present



with each of us. But the “nesting life” however attractive to the natural man, must be brief, for it is deceptive. Indeed, as soon as we begin to live supinely, the nest must be stirred, inertia broken, complacency disturbed, we must be roused to new spiritual endeavours, and our faith called upon to encounter new trials that it may exult in new triumphs.

The quiet life is by no means the best. Unbroken prosperity and unchanging comfort all along our way, can be injurious to Christian character and indeed can become but an orgy of self-indulgence. An untroubled life can be an uneducated life; no softly-cushioned life can ever be strong or wise or good. We ourselves would all choose the life of untroubled calm and quiet, but a wisdom greater than ours presides over the eyrie of our life. God, kinder to us than we are to ourselves, ever stirs us up, by the disturbings and dislodgings and displacings of Providence.

He uses trial and sorrow, disappointment and vicissitude, light and shade, the bitter and the sweet. He plunges us into the cold, dark waters of bereavement. He allows today’s health to become tomorrow’s sickness, today’s wealth, tomorrow’s poverty, and so on. With wide range of omniscient knowledge God chooses the circumstances most suited to develop in us the highest finish of usefulness and beauty. He calls into play the latent powers and energies of the soul, and brings to exercise the wings of faith. God will use any means to shape us, alter us and improve us, to bring us to the heights of spirituality, and thus prepare us to enter into a communion with Himself, the depths of which we have never plumbed. Thus the “nest-stirrings” of Divine Providence, if they find us to be willing students, become the epochs of spiritual advancement.

God loves us with so deep, so true a love, that it can afford to be relentless and severe in its dealings with us. It will indeed, be as severe as the unfolding and shaping of our lives requires. The Eternal heart possesses a longing for our development, and the trials that we are called upon to endure in order to effect this are but the pulsations of that great heart. If this were not so, there would be no true love at work. That which only indulges and does not nurture is not love, but meaningless sentimentality, and is rebuked even by the instinctive care of these lower creatures for their young. If God were content with us as we are it could only mean that He had stopped caring for us. In his book, *The Problem of Pain*, C. S. Lewis writes:

“It is for people whom we care nothing about, that

we demand happiness on any terms; with our friends, our lovers, our children, we are exacting, and would rather see them suffer much, than be happy in contemptible and estranging modes . . . and God has paid us the intolerable compliment of loving us in deepest, most tragic, most inexorable sense."

The Christian attitude towards suffering and its kindred experiences, is to be one of complete and happy acceptance. We are to see in the experiences of life, even when difficult, the occasion of the fulfilment of God's purposes for us, and not harass our minds with the thought that God is punishing us. Neither must we allow our sorrow to isolate us from God by becoming bitter and rebellious and resentful. Many have lost fellowship and drifted into the dark places of doubt and despair because they have allowed their souls to become offended with Deity. Life has embittered them. There has been mutiny of spirit and backsliding has followed. This is the sad tale of many a life. The dispensations of Providence, difficult to understand, and equally as difficult to endure, as some of them are, must be looked upon by us all as opportunities to make life richer, not as disgrace; as an indispensable implement for the building of character, and not as a means for its destruction. This is the function of faith.

The ways of God cannot fail to appear strange and unaccountable at times to us all. Nowhere in His Word does God undertake to explain or even justify His dealings with us. The one thing that we must realise is that every act in which God's sovereignty performs, or which that sovereignty permits, is in our highest interests. A grateful recognition of this is the secret of a strong, contented mind. As Faber wrote,

That Thou should'st think so much of me,
And be the God Thou art,
Is darkness to my intellect
But sunshine to my heart.

By way of epilogue—What more impressive sight could one wish to see, than an eagle not fluttering and struggling, but as a feathered king, a monarch of the skies with supreme domination, soaring on motionless wing, through the deep azure of air, and looking into the very eye of the sun? Or a saint, with spiritual vigour and abounding

energy, mounting up with wings as eagles, towards the eternal realities of another world, and then when the mists have rolled away, the mysteries stripped from life and the darkness dispelled, found with Christ on the sunlit hills of Immanuel's land? Such a one will truly sing, "He hath done all things well!"

Yes! Our light affliction, which is for a moment, worketh for us more and more exceedingly, an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal (2 Cor. iv. 17, 18).

CHURCHES

Churches!

Thank God for the sight of them,
The beauty, the dreams and the right of them,
In country and city, on mountain and moor,
Churches with welcome at the door.
Churches that silently testify,
With spires and crosses reared to the sky,
That make us think every time we look,
Of God, and right, and the Holy Book.

Churches!

Thank God for the heart of them,
The people who live as a part of them,
Praying and learning the things to do,
Giving and labouring, proving them true.
Mastering lethargy, selfishness, fear,
Dreaming of heaven, building it here,

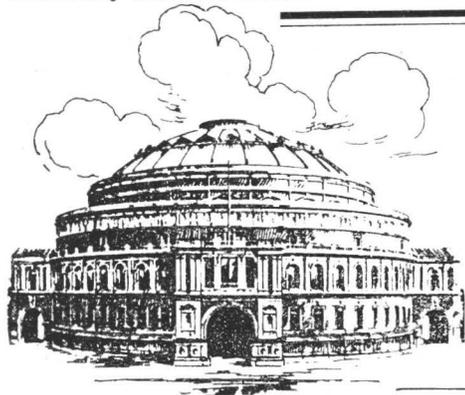
Churches!

Thank God for the scope of them,
For the aims and the deeds and the hope of them.
—Chauncey R. Piety.

Thought for the Week

A man who lives only by himself and for himself is apt to be corrupted by the company he keeps.

Preliminary Announcement:



ROYAL ALBERT HALL

EASTER MONDAY, APRIL 6th
at 3 and 7 p.m.

Speakers include: **Pastors P. S. BREWSTER (Cardiff)** and
W. CANTELON (Preacher-Artist of U.S.A.)

Soloist: **W. LLEWELLYN BELL.**

Tickets for reserved seats may be obtained at 2/6 per meeting from Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4. Order now and enclose stamped, addressed envelope. Tickets will be despatched about 24th February.

When booking your coaches, remember the great open air meeting in Trafalgar Square at 11 a.m. **Further particulars later.**

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EDITORIAL

CRUMBLING KREMLIN

We are so near the period of Hitler's death chambers (it is only 20 years ago since this raving megalomaniac seized power in Germany) that the very mention of Dachau, Belsen, and Jew-baiting still brings a sickening sense of disgust mingled with nausea. Down through the years this persecuted race have suffered torment and indignity : always the Jews are on the alert. Today they glance eastwards with every cause for fear. From both sides of the Iron Curtain the sinister tentacle of death may enclose them ; civilisation brings no abatement of the vicious habit of venting every form of sadistic cruelty on a people who once cried "Crucify," and who now shed bitter tears of self-commiseration. Nor are promises of protection any real assurance of safety—the storm follows the calm with renewed fury in each succeeding generation.

Yes, Jews today are wild-eyed and apprehensive—they flee before their tormentors.

The latest expression of hate demonstrated in conflicting news about the Russian doctors who are alleged to have confessed to a plot to murder Soviet leaders, has caused consternation and speculation in the Western World, and it is stated that 500 Jewish refugees a day are fleeing into West Berlin from the East.

The Communists, of course, have denied that there is any anti-Jewish campaign, but there are evidences that this is a blind. Five of the doctors are stated to be connected with "an international Jewish *bourgeoise* organisation," and are supposed to have received orders through the Jewish Joint Distributing Committee, a humanitarian society which *Pravda* calls "a special branch of the American Intelligence." It is also reported that Jews are daily being removed from senior positions in factories and Government departments ; that a new wave of anti-Semitism is gathering momentum. Is there any wonder that one of their writers says, "That is why we Jews are

so taut and nervous today. We see that we are beset as never before since mediæval times. And therefore the cry goes up : 'To your tents, O Israel!' Yesterday the majority of us were content to wander, confident that the age of bigotry was past. But today we are drawing together again." Speaking over the European service of the B.B.C. the Chief Rabbi, Dr. Israel Brodie, said, "I and my fellow Jews at this time tremble for the fate and future of the estimated two and a half million of our brethren who are in those lands behind the Iron Curtain. We pray for their welfare." And the American Jewish Committee have accused Russia of putting 600,000 of the 2,000,000 Jews still alive in Russia into concentration camps.

Various reasons have been given for this recent outbreak of savagery. Some have attributed it to a growing sense of insecurity within the Soviet system itself, but we would be foolish to imagine that at the present stage this infidel giant is showing any signs of dissension within the ranks of its ruling classes. The *Daily Worker* apparently considers the whole thing an "American-directed conspiracy against the Soviet Union." The *News Chronicle* thinks it likely that Russia requires the antagonism of the outside world in order to strengthen her internal unity. "Do they want the enmity of the rest of the world?" is the query of the leading column, to which the reply is given, "Some sober students of Kremlin policy think they do. The thesis is that the rulers of the police State are driven increasingly to the perception that they can maintain themselves in power only so long as their subjects are confronted with a succession of real or artificial enemies. For they alone can be made to justify the police methods the rulers dare not abandon."

While acknowledging the common sense of some of the explanations which have been given, we feel that there may be other reasons for the vituperations and vindictiveness of the modern purge. Russia at the present time would find it convenient to flirt with the Arab world and at the same time bring pressure to bear on the Jewish community. We learn from certain sources that a silent struggle is going on for the ownership of one of Jerusalem's most strategic zones between the Soviet authorities and the Israeli Government. This is the triangular-shaped "Russian compound" in which stands Israel's Supreme Court, the city's prison, and a hospital. It also lies on the fringe of the no-man's land along the Israeli-Jordan border. A writer points out that in the hands of the Soviets this compound could be turned into a "Kremlin fortress," and a private Russian gate between the Jewish and Arab parts of Jerusalem. The Soviet representatives who have discussed the matter with the Israeli Government claim all the property which once belonged to the Czarist owners before the Bolshevik revolution, but the Israeli Government is contesting every move.

It is obvious too, that trouble in the Middle East between Jews and Arabs would all help to complicate the Western nations' attempt to bring peace in the area from which the much required oil flows. Great bitterness exists at the moment, and if the Soviets can gain favour with the Arabs they will be in a better position to influence their policy

in relation to the negotiations now going on over the Persian dispute. Not that Russia needs the oil so much as that she would like to prevent other nations from getting it.

Kremlin policy may be, to quote Mr. Churchill's observation, "a riddle wrapped in a mystery inside an enigma," but one thing is certain, her doom is sealed by her own folly. The Bible tells of the collapse of this modern Dagon beside the tiny ark of God, indeed, this persecution of the Jewish nation is an evidence of the crumbling of the mighty Kremlin. The verdict of history is clear: he who persecutes the Jew is in peril. Pharaoh, the anti-Semite was defeated at the Red Sea; Haman was hanged on the gallows he had prepared for another; Spain's pride was lost in miserable defeat; Hitler's raucous Jew-baitings were silenced in his own funeral pyre; Russian hatred—? That note of interrogation is not so enigmatical as the politician would suppose, for the Bible has the answer. Lined up under the banners of two great Jews, the world has divided itself into two opposing camps: those who serve under the banner of the renegade Jew, Karl Marx, atheistic and power-seeking; and those who accept the teachings of Jesus Christ, whose ethics have lifted the fallen sons of men and made life sweeter for thousands of the downtrodden members of society. The Northern confederacy will sweep down over the rugged mountains of Palestine, only to meet defeat on the fields of Megiddo (Rev. xvi. 12-16; Zech. xii. 1-11; Ezek. xxviii., xxxix.).

Zangwill's poem expresses the present plight of this tragic nation:

Risking our lives for our countries,
Loving our nations' flags;
Hounded therefrom in repayment,
Hugging our bloody rags.

But a day is coming when suffering will cease and blindness will give place to sight, the sight of the glorious Redeemer. In the strife of men today we hear the dull tramp of anti-God feet on their way to Armageddon; the lowering sky on the political horizon warns that the day is near.

Let us redeem the time; the days are evil; the advent of the Saviour is imminent.

FOCUS on the CHURCHES

20 NEW MEMBERS AT MELBOURNE STREET

Our Annual Fellowship Meeting was held before Christmas, when a goodly number gathered.

A very important item, the business side of the work, was dealt with. Reports were given of every department and it was a delight to hear of blessing and advance. Spiritually, a good standard had been maintained, souls being saved and a number filled with the Holy Spirit. Our recent campaign had greatly added to the progress of the Church. It was a joy to extend, on this occasion, the right hand of



Friends gathered at the Annual Fellowship Meeting in the Elim Church, Melbourne Street, Belfast. Pastor Joseph Smith, guest speaker, is standing third from right.

fellowship to twenty new members, nine of them the result of our campaign. It is interesting to note that four of these new members have been brought in through the Sunday School.

Financially, it was the best year in the history of the church. All were deeply grateful to God for His goodness during the year.

Pastor Joseph Smith (Irish Supt.) was our guest for the evening and at the end of a full programme, gave a very helpful word on "Working for God."

DELANCEY ELIM CHURCH

It was with great joy that the Christmas story was sung forth again by the members and friends of Delancey. Hospitals and Old People's Homes were visited, and the district around the church.

On Christmas Sunday a special Children's Service was convened at which the children gave special items. In the evening at a special Carole Service the church was full.

MINISTER FAREWELLS AT ASHBOURNE

By W. Renshaw

During his Ashbourne ministry Mr. Fisher founded a Cadet Corps. These, together with the Crusaders—a band of young people whom he welded into an organisation to help him in his work of evangelism in the district—were greatly instrumental in helping to build up a large Sunday School. The children, especially, loved their Minister, and the work which he did amongst them will, undoubtedly, bear its full fruit in later years.

Much of Mr. Fisher's work was done in the open air. He was fearless and courageous in his presentation of the old time Gospel in the Ashbourne Market Place and in the many villages which, from time to time, he visited. He was never afraid to spend himself in the Cause of the Master and, except for one place where he was refused admittance, he visited every public house in the town and took the Church's message to those who would never dream of attending a place of worship.

These facts were called to mind when Mr. Fisher recently concluded his Ashbourne ministry and left to take charge of an Elim Church in Birmingham. Words of sincere appreciation were voiced by several, in the name of the many, who had received from the hands of Mr. and Mrs. Fisher many kindnesses and blessings.

THE correspondence between what is foretold concerning the last days and present-day conditions compel us to believe that these are the last days of this dispensation of the Grace of God. It is assumed that the majority of readers are acquainted with the Scriptures which lead us to that conclusion; nevertheless, for the sake of those who have given little or no thought to this subject we will select one passage that is such an apt description of these days, that it might have been written during the last few years instead of nearly two thousand years ago: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away . . . evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II. Tim. iii. 1-5, 13).

What a dark picture! The corrupting process of the world accelerates: the preserving power of the Church deteriorates. The salt is losing its savour and the carcass is inviting the devouring eagles. Our exposition of such scriptures does not destroy hope and disparage effort, but, as we are about to demonstrate, braces us for the fight and makes us equal through God to the situation.

OUR ATTITUDE TO THE LAST DAYS SHOULD BE MOULDED BY THE TEACHING OF THE LORD JESUS.

Jesus spoke a parable of a nobleman who, before going into a far country to receive a kingdom, gave his ten servants a pound each with the instruction, "Occupy till I come" (Luke xix. 12-27). Though the days prior to the Lord's return will become increasingly difficult for Christian work, we are not to slacken, but to continue "fervent in spirit, serving the Lord." However difficult the days, Christ expects us to do our duty. His grace is always sufficient and His resources always adequate. We are to put our talents to their full use right up to the time of His return. There must be no slackening of endeavour, no carelessness in service, no giving way to frustration, no weakening of purpose through discouragement—we are to **occupy until He comes.**

Christ not only expects us to occupy until He comes but to be **faithful** until He comes. Our service is to be of the highest order right to the end.

How to live in

by
 ◀ **Pastor GORDON WRIGHT**

HE IS COMING

I know not when, nor can I pierce the
 That hides His glory from my mortal
 But this I know, His coming is as certa
 As His Divine, eternal Word is true

And should my heart grow watchworn
 and weary,

He bids me heed the signal of the ti
 And hearken, when the days are dar
 dreary,

To heaven's pealing Maranatha-Chim

Jesus spoke a parable warning us against becoming faithless in our service for Him. He said that the faithful and wise servant who gives the household meat in due season until the return of his lord would be commended and suitably rewarded, but the servant who became dilatory because of the lord's delay in returning, and began to smite his fellow-servants and to find fellowship with reprobates, would be condemned and suitably requited (Matt. xxiv. 45-52). The Lord Jesus did not tell us how long He would be away, but He did tell us that He expects His servants to be **faithful until His return.**

After the Lord had returned to glory He gave a message to the Church at Thyatira through the apostle John which is most appropriate for us in these last days, "That which ye have already hold fast till I come" (Rev. ii. 25). There must be no weakening of our grasp on Gospel truth. We are to cling to it as to a casket of jewels. The materialism of these last days must not be allowed to dull our appreciation of the spiritual. We are to contend earnestly for the faith in the face of ridicule, persecution and declension.

OUR ATTITUDE TO THE LAST DAYS SHOULD BE MOULDED BY THE NOBLE EXAMPLE OF THE GREAT CHARACTERS OF THE BIBLE WHO LIVED UNDER SIMILAR CONDITIONS.

When God warned Noah that He intended destroying the world with a flood, what did Noah do?

ie last days

n Church, Eastbourne) ▶



may delay, but each day brings Him nearer;
The signs abound in earth, and sea, and sky.
Each day His Holy Word shines brighter,
clearer,
and well I know redemption draweth nigh!

precious hope, though dark the night of
sorrow,
He may return before this day is o'er!
He may be here ere dawns another morrow!
Then shall the day-star rise to set no more.
—ANNA HOPPE.

Did he reduce his spiritual activities because disaster was inevitable? No! He preached righteousness and built an ark to save all who believed. Those who perished will not be able to lift a finger and accuse Noah of failing to warn them, or of living an inconsistent life that caused them to stumble. He preached and lived by the conviction that the Flood would come: he not only **talked** about its coming but he **prepared** for its coming. Noah was burdened with such an urgency that though the people were indifferent to his warning he continued until the Flood came. They did not want his message, but he gave it to them just the same, which reminds me of the blunt remark passed by a friend's little son. The little fellow was helping his father to distribute tracts. After placing a tract through a certain letterbox, a lady came hurrying to the door, "Sonny, I don't want this." He turned and looked her full in the face: "I'm sorry," he said, "but you've got to have it!"

When God communicated to Abraham His decision to destroy the Cities of the Plain, what did Abraham do? Did he give way to spiritual inertia and do nothing for the souls in those cities? He was moved with compassion and prayed earnestly for those wicked places. Is our prayer-life so selfish that people will be able to rise up in the judgment and say that we never prayed for them?

When Josiah realised that Israel had broken faith with God and that judgment was imminent, what did he do? Did he abdicate and take refuge in

safer regions? Did he resign himself to what seemed inevitable and listlessly await the awful day? He set himself to seek the Lord with all his heart, and he did what he could to turn Israel back to God?

When God threatened to consume the Israelites for the sin of making and worshipping the Golden Calf, what did Moses do? Did he gladly acquiesce because God had promised that upon their destruction God would choose him as the father of another race? No! No! He prayed with an intensity and fervour that few even of the greatest saints have known.

Jesus knew that Jerusalem would reject Him, yet He so acted toward them that when He announced their doom He could truthfully say, "How often would I have gathered thy children together" (Matt. xxiii. 37).

These great men and our Saviour show us how we should act toward the ungodly in days preceding judgment. These are not days for running away from Nineveh, nor for languishing under a juniper tree, nor for going fishing: **these are days for action.** We have seen the foot-prints of the mighty, let us firmly place our feet where they have trod.

OUR ATTITUDE TOWARD THESE LAST DAYS SHOULD BE MOULDED BY THE EXAMPLE OF THE EARLY CHRISTIANS.

So many of these people lived in anticipation of the Lord's return during their lifetime. They misinterpreted our Lord's answer to the enquiry of Peter concerning John's future. Peter asked: "Lord, and what shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee?" (John xxi. 21, 22). Instead of recognising this as an evasive reply that gently rebuked Peter's inquisitiveness, many accepted it as a promise that John would be living at the time of the Lord's return, consequently, they expected Jesus to return during the lifetime of that generation.

John himself wrote, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I. John ii. 18). So John believed he was living in the last days.

In the third chapter of his second epistle, Peter uses the argument that with the Lord one day is as a thousand years to offset the disappointment occasioned by the Lord's delay.

The Lord Jesus intended each generation to live in expectation of His return each during their lifetime. So that first generation of Christians with their ardent faith in the Second Coming attained the

(Continued on page 59)

World Pentecostal Revival

News from here and there of activities in the Pentecostal Movement throughout the world.

THE headquarters church of the Church of God in America has concluded its first Missionary Convention. During the four days of special meetings 7,000 dollars were raised. Missionaries of this church are also preaching tithing to natives in India, and feel that the work will make greater progress as a result.

The Fifth Sunday School Convention of the Pentecostal Assemblies of Canada is planned for March 3rd-8th this year. One church in this Fellowship entered the "International Sunday School Contest," and reached a record attendance of 1,350. On one Sunday, the last day of the contest, 211 made a public decision for Christ.

Our Brother, C. B. Smith, has retired from the office of General Superintendent of the Pentecostal Assemblies of Canada, and has been succeeded by Walter E. McAlister.

The Voice of Healing announces its fourth annual convention. The meeting will be held in Dallas, Texas, under the direction of T.V.H. editor, Rev. Gordon Lindsay. Outstanding evangelists of America will be principal speakers. They include Rev. William Branham, Rev. Oral Roberts, Rev. T. L. Osborn, and Rev. Gayle Jackson. There will be prayer for the sick at each evening service.

Gayle F. Lewis, General Superintendent of the Assemblies of God in America, has been appointed second Vice-Chairman of the Pentecostal Fellowship of North America. The Spirit was recently poured out at the Central Bible Institute as the following report shows:

Spirit Outpoured in C.B.I. Chapel Services

A spontaneous revival gushed forth in the chapel service of Central Bible Institute on Thursday morning, October 9th. For two-and-a-half days classes were suspended as students, faculty, and staff waited on the Lord. At least ten students were filled with the Holy Spirit and others were healed. The gifts of the Spirit were in operation mightily as the students worshipped God hour after hour. Much heart searching and confession took place. A deep and lasting work was done in the inner life of hundreds of young people.

New offices for *Healing Today* are being constructed in Cleveland on Ocoee Street. The offices will include a radio studio for the now-planned radio activities. Rev. Mr. Jones is setting up an extended radio network which will be ready by the first of the year. Plans are being made to broadcast in North Carolina, Kentucky, Tennessee, Ohio, and possibly Georgia and Florida.

The Pentecostal Fellowship of North America met recently in Angelus Temple. Bishop J. A. Synam, Pentecostal Holiness Church of Memphis, Tenn., National Chairman, presided at the business sessions. Pentecostal



The L.I.F.E. Bible College, Los Angeles.

delegates numbering more than 600 joined in the enthusiastic gatherings.

The following resolution was adopted at the Fellowship convention as a preamble to the PFNA statements on Comity:

RESOLUTION:

Inasmuch as we recognise that the Pentecostal Fellowship of North America is based primarily and fundamentally on fellowship, we do not deem it wise or expedient to attempt to be a mediator or judge of the individual problems between co-operating organisations or churches.

The twenty-ninth Annual Convention of the Foursquare Gospel Church was marked by the unanimous decision of over six hundred ministers and delegates to join the National Association of Evangelicals.

Angelus Temple, home church of the Foursquare organisation, launched a "Gospel invasion" of its area, and workers from the Temple have made 20,000 calls. Dr. Hyman Appelman, the noted Hebrew Christian, addressed the student body of the L.I.F.E. Bible College. He said during his address: "The keynote of all progress in religious organisations or individual personalities is found in the response to the leading of the Holy Spirit and His vital influence upon the life and heart."

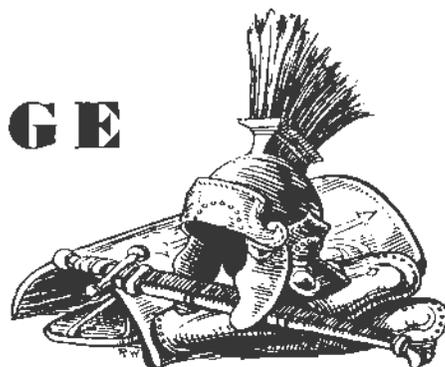
We were sorry to hear of the home-call, on Nov. 21st, at the age of 86, of ex-Congressman, William D. Upshaw. Due to an injury in youth he was bedridden for seven years, then spent five years in a wheel chair, and fifty-nine years on crutches. But on Feb. 8th, 1951, he received a remarkable healing. He discarded his crutches, and travelled to many places telling what God had done for him. He attended the World Pentecostal Conference last year.

Persecution against Pentecostals in Italy still continues, according to recent reports received. Churches have been ordered to close their doors, ministers have been fined and threatened with imprisonment. There are rumours that the police intend to close all Pentecostal churches in Italy.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



SUNDAY SCHOOL

SCRIPTURE EXAMINATIONS, 1953

Only a few more weeks to the great annual event in Elim Sunday School circles—the National Examinations, to be held this year on Saturday, 7th March. The subject for examination is “Simon Peter.” This stirring and inspiring subject adds yet another milestone to the history of Elim Scripture examinations and the comprehensive curriculum set for Elim Sunday School scholars.

We hope that Elim Schools everywhere will be entering the examinations. Regardless of numbers available, be sure to give ample opportunity even for the ones or twos who may be desirous of participating. Superintendents and teachers should do all in their power to encourage every boy and girl to enter. This year we have made some adjustments and enlarged the number of age groups. These now incorporate :

Lower Junior	..	(8 to 9 years of age)
Upper Junior	..	(10 to 11 " " ")
Lower Intermediate	..	(12 to 13 " " ")
Upper Intermediate	..	(14 to 15 " " ")
Senior	..	(16 to 17 " " ")

Handbooks are available for scholars to purchase for their private study. It is an advantage to possess the handbook for the period of preparation.

Meanwhile, all will be prayerfully planning and persevering to make this another occasion of success and spiritual achievement.

ITEMS OF INTEREST

Melbourne Street (Belfast) Sunday School is showing signs of real advancement. Teachers and staff now number 14, and there is a membership of over one hundred scholars. The Crusader band, too, has been formed with an encouraging and growing weekly attendance.

The first meeting this year at Salisbury was a “Breaking of Bread” service. Pastor F. J. Slemming gave a suitable message for the occasion. The motto chosen by the younger Crusaders for 1953 was—“Encourage yourself in your God.”

Broadmoor Institution has again been visited by the London Crusader Choir. Nearly five hundred patients revelled in the spiritual songs and symphonies of music.

Such items as “Jesus is the One,” “He’s the One I love,” and old-fashioned hymns were warmly received. Finally the Crusader Choir joined with the Broadmoor Choral Society in special items including the immortal Twenty-Third Psalm to the tune of “Crimond”, in memory of one of the longest-term residents who had just passed away.

* * * *

Pastor Bull, Elim missionary in Tanganyika, writes and says he is finding great use for the latest recordings of the London Crusader Choir in his work amongst the prisoners. Other fields, too, are anxious to develop these possibilities. Remember to pray for all such ministries, and continue to give towards every aspect of our missionary programme.

Bible Puzzle Corner

(NO. 5)

By Leon C. Quest

HOW IT IS DONE

- The letter of each name, person, place, or thing, forms an **initial**, and the total initials downwards form a text, a title, or a saying.
- The correct scripture must be given for each name with the **initial**.
- The correct scripture must also be given for the answer.
- Sometimes it is wise to answer the third or the seventh, or some other number, if the first is difficult.
- Let there be a space between each word.

- The name of David's second son disclosed ?
- Where was the son of Zedekiah killed ?
- Whose son was in the temple long concealed ?
- Where did a woman once hide two men ?
- A priestly city Doeg filled with woe ?
- Name the giant from whom David once was saved ?
- And one whom none but he before had braved ?
- What seer did Asa into prison cast ?
- Where did a judge's son, though conquering, meet the death that his shameful life deserved ?
- Who grieved, though she would not leave the home of her widowhood ?
- Where did the legion-hunted maniac roam ?
- Who to a trembling monarch sold his land ?
- From whence did a prophet lead a blinded band ?

Learn the injunction which these initials give, and in their strict observance seek to live.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

SUNDAY, Feb. 8th. Galatians vi. 1-18.

“Burdens” (vv. 2, 5).

“Bear ye one another’s burdens,” i.e. infirmities (v. 2). Since we are all members of the same body, we must help our weaker brothers and sisters by not only “bearing with” but sharing their burdens whenever possible, and this should be also extended to blessings material and spiritual (v. 6). “Bear your own burden,” i.e. responsibilities, a different word from that of verse 2. Sometimes we do wrong in relieving others from these, since in the purpose of God they are so often character-forming. “Cast thy burden upon the Lord” (Ps. lv. 23). In David’s case the burdens imposed by the lying and treacherous quisling Ahithophel, who successfully conspired to overthrow his throne. Whatever the wrongs or injuries done us, He can sustain.

MONDAY, Feb. 9th. Psalms i. 1-6.

The Supremely Happy Man (v. 1).

“Walking,” “Standing,” “Sitting,” and “Counsel,” “Way,” “Seat” describe Practice, Habit, and Precept respectively. The course of sin is always from bad to worse. All this the blessed man avoids. Negative living, however, does not make for supreme happiness. See then his positive life. He delights in God’s Word; in this case the first five books of the Bible. Do you? He reads, not from a sense of duty only, but with joy, and he continually meditates in what he reads, literally “crooneth over,” i.e. “repeats again and again in low tones” (Dummelow). He shall never be moved.

TUESDAY, Feb. 10th. Psalms ii. 1-12.

“Kiss the Son” (v. 12).

A picture of the age-long opposition of sinful men to Christ, beginning with Herod (Acts iv. 25). More and more in our land today, the old restraints of Christianity are being cast off. How futile is all their opposition, for He whose reign began at His resurrection (Acts xiii. 13) will ultimately conquer all. Kiss the Son, but not as Judas did.

WEDNESDAY, Feb. 11th. Psalms iii. 1-8.

“Thou, O Lord, art a shield” (v. 3).

This is a morning Psalm as iv. is a night one, and describes David’s reactions to Absalom’s rebellion (title). See II. Samuel xv. Like a mighty tide his fickle people rose up against him till many thought all hope had gone, but his faith in God was unshaken, and he could even pray for those who cast him off (v. 8), omitting “is.” Absalom may have had the numbers (v. 6), but numbers are not everything, and one with God is a majority.

THURSDAY, Feb. 12th. Psalms iv. 1-8.

“Thy countenance” (v. 6).

“Turn your eyes upon Jesus, Look full in His wonderful

face, And the things of earth will grow strangely dim, In the light of His glory and grace.” It will bring a joy that earthly plenty and prosperity cannot (v. 7), and is the best inducement of peaceful contentment (v. 8). It is the cure for all scepticism, pessimism, and grumbling (v. 6).

FRIDAY, Feb. 13th. Psalms v. 1-12.

“Look out!” (v. 3).

So much depends on how we start our day. However brief, do not hurry your prayer, but rather, “set it in order” (direct). This requires thought. Then don’t forget, as we so often do, to “look out for the answers” (v.3) lit., and you will find them. This is the first of a number of imprecatory Psalms, but the grammar permits us to insert “Thou shalt” before verse 10 as in verse 6, making the imprecation a prophecy rather. We have abundant proof elsewhere that David was not vindictive, but loved his enemies, and did good to those who spitefully used him and persecuted him.

SATURDAY, Feb. 14th. Psalms vi. 1-10.

The Language of Tears (v. 8).

Prayer is the burden of a sigh, The falling of a tear; The upward glancing of an eye, When none but God is near. This is the first of seven penitential Psalms. In the midst of a severe illness, which seemed to be both physical and spiritual, David prayed. At such times words do not easily come, but weeping has a voice which is sometimes more eloquent than utterance, and there, while still suffering, he received assurance that his prayers were answered (v. 9). “Tell it to Jesus alone.”

PLEASE PRAY.

For a sister with cataracts forming and for her son who is suffering from depression (Saffron Walden); for a wife who has to undergo an operation for internal trouble (Evesham); for a daughter in need (Southall); for a sister suffering from internal trouble (East Ham); for a sister with rheumatoid arthritis (Southsea); for a man and his wife seeking the Baptism in the Holy Ghost, and for a brother suffering from hernia (Co. Armagh); for Pastor S. Mayer and E. Kast, a sister who is sick, a sister seeking the Baptism in the Holy Ghost, a man that he might be saved (Switzerland); for Elim evangelistic campaigns during 1953; for blessing on the enlarged ELIM EVANGEL, that souls may be saved and many friends led into the full blessing of Pentecost.

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How to live in the last days (cont).

standard set by Jesus: they lived and worked as men who believed they were living in the last days. They went everywhere preaching the Word, and the Lord confirmed their attitude with signs following.

In the chapter referred to above, Peter said that it was the long-suffering of God that was responsible for the delay in the Lord's return. Being unwilling that any should perish, God was giving man the greatest possible time in which to repent. If we really believe that we will not slacken our effort because of the difficulties of the last days but we will gladly increase them.

We would do well to give heed to Paul's instruction to Timothy relative to the last days. Paul warned Timothy of the conditions which would prevail, then proceeded to instruct him in the attitude he should adopt toward them, "Continue thou in the things which thou hast learned. . . . Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine . . . watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II. Tim. iii. 14; iv. 2-5). Timothy was to accept the conditions as a challenge to his faith and zeal. There was to be no giving way to inertia, but an increasing intensity of activity as the darkness deepened. With the enemy increasing in effectiveness there was to be greater resistance on his part.

So we conclude that if these are the last days it is a time for endurance and increasing effort, a time to quit ourselves like men, to be strong in the Lord; rather than to sit feebly by whilst our friends are carried away by the flood of iniquity.

The battle is becoming fiercer, evil is in the ascendancy, but the Christian does not despair since Christ has crushed the Serpent's head. We have no doubts concerning the ultimate triumph of the Church of God. Christ's word to Peter is like a brilliant shaft of light penetrating the threatening storm-clouds: "Upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. xvi. 18). So let us keep at the battle's front, not merely defending our position, but launching offensives until the Lord returns.

◀ BOOK REVIEW ▶

TEN FAVOURITE BIBLE STORIES. By C. Oakden Bales. Victory Press. (3/-, by post 3/3).

C. Oakden Bales in his *Ten Favourite Bible Stories* has adopted the interesting method of making the birds and animals of the Bible tell their own story. Young children, especially those with a love for animals and birds, will enjoy this presentation: but it is a pity the author is so fond of asterisks, for these stop the flow of the story and make it difficult for a young child to follow. His treatment of the Passover Lamb is most commendable—I found it really moving.

—Gordon Wright.

COMING EVENTS

COULSDON. Jan. 25-Feb. 1. Elim Church, Chipstead Valley Road. Campaign conducted by Pastor C. J. E. Kingston. Subject: "What the Pentecostal People Stand For." Sun., 6.30. Week-nights (except Mon. and Fri.), 7.30.

ERDINGTON. Feb. 7. Six Ways Baptist Church, Birmingham Presbytery Rally. Speaker: Pastor L. W. Cowdery. 3.30 and 6.30 (cups of tea provided).

FINCHLEY. Feb. 7. Elim Hall, Christchurch Avenue. Elim West London Rally. Speaker: Pastor A. J. K. Magee. 3.30 and 6.30.

HASTINGS & ST. LEONARDS. Feb. 15. Elim Church, Silverhill Junction Club Hall. Pastor's Anniversary. Visit of Rev. and Mrs. A. G. Brambleby.

ISLINGTON. Jan. 31. Elim Church, Lennox Road. Missionary Colour Film shown by Mr. F. B. Phillips. 7.

LOUGHBOROUGH. Feb. 2. Elim Church, True Lover's Lane. Special Study on "Public Speaking." Speaker: Pastor L. W. Green. 7.30.

LURGAN. Jan 25-Feb. 22. Elim Church. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team. First Week in Town Hall.

MERRIOTT. Jan 31-Feb. 3. Pastor's Anniversary Services. Speaker: Pastor F. S. Bristow. Sat., 6.30. Sun., 11, 3.15 and 6. Mon., and Tues., 7.30.

PONTYPRIDD. Feb. 2-8. Elim Church, Thurston Road. Members' Week. Sermonettes, Testimonies, Musical Items. Every service convened by Elim members. Sun., 11 and 6. Week-nights, 7.15.

PORTADOWN. Jan. 26-Feb. 1. Elim Church, Clonavon Ave. Children's Campaign conducted by Miss S. Blundell. Sun., 7. Week-nights, 6.30. Sat., 8.

QUEENSWAY. Feb. 7. 8. West London Christian Fellowship. Visit of Idris Davies. Sat., 7. Sun., 11 and 6.30.

READING. Jan. 31-Feb. 1. Elim Church, Waylen Street. Missionary Week-end. Speaker: Pastor D. C. Lewis (India). Sat., 7.15. Sun., 11, 2.45 and 6.30.

ROTHERHAM. Feb. 4. Elim Revival Centre, College Road. Special Study on "Public Speaking." Speaker: Pastor L. W. Green. 7.15.

RYDE, I.O.W. Feb. 7. 8. Elim Church, Warwick Street. Visit of Eastbourne Gospel Quartet. Sat., 7.30. Sun., 11 and 6.30.

SOUTHPORT. Feb. 14. 15. The Evangel Temple, Manchester Road. Pastor E. F. Cole's 25th Anniversary in Elim Ministry. Special visit of Pastor H. W. Greenway. Sat., Church Tea at 5, followed by Service. 7.30. Sun., 10.45 and 6.30.

TONYPANDY. Feb. 7-9. Elim Temple, Miskin Road. Sisterhood Convention and Rally. Speaker: Mrs. G. Steele. Items from Women's Choir. Sat. and Mon., 7. Sun., 11 and 6.

TREHERBERT. Every Friday evening. Girls' Club, Dunraven Street. Bible Studies on Prophecy by Pastor E. Scrivens. 7.15.

Next week's "Elim Evangel" will contain the first of a series of articles by **Pastor G. L. W. Ladlow** (Secretary of the Elim Evangelistic Band) on—

PERSONAL EVANGELISM

Subjects include:

"The Impelling Force of a Firm Conviction."

"The Soul-Winner's Joy."

"The Leading of the Holy Spirit."

"Doing Your Best."

You can join the Elim Evangelistic Band now. Write to: Pastor G. L. W. Ladlow, Sharon, nr. Albecq, Castel, Guernsey.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY mornings for issue a week the following Saturday.**

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

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Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Bridlington.—Shalome Christian Guest House. Ideal situation for happy and homely holiday; good reputation; warm welcome and fellowship. Barraclough and Riley, 21, Albion Terrace. Telephone 5276. C.134

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. Phone: Newquay 2526. C.141

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. A limited number of residents can be received. Illustrated brochure from: Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone: 633.

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Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

SITUATIONS VACANT

Widow, 55, would like Christian widow to help run a small guest house. Full particulars from Box 732, "Elim Evangel" Office. C.149

Staff Required for Elim Guest House at Eastbourne: married couple for kitchen and domestic work, also chambermaid-waitress. Apply: Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

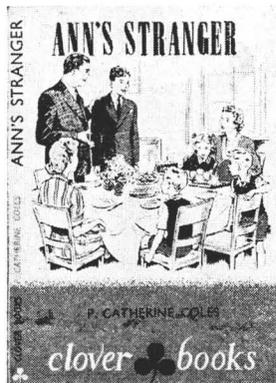
BIRTH

Reid.—On January 17th to Pastor and Mrs. Ronald Reid, at Caxton Maternity Home, Portadown, God's gift of a daughter, Heather Martin; both well.

WITH CHRIST

Goble.—On January 18th, Mrs. Dorothy Goble, aged 38, wife of the Treasurer, Elim Church, Worthing, and a faithful worker and beloved Sunday School teacher, passed peacefully into the presence of the Lord. Funeral conducted by Pastor W. H. Urch.

Holmes.—On January 8th, George William Holmes, aged 79, beloved member of Elim Church, Sheffield, and father of Walter Holmes (Church Secretary), passed into the presence of the Lord. Funeral conducted by Pastor S. Penney.



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