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Elim Evangel

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THREEPENCE

JUNE 6TH, 1953.



[Picture by courtesy of "South Yorkshire and Rotherham Advertiser."]

The Mayor and Mayoress of Rotherham (Councillor M. W. Young and Miss E. M. Young) visit the Elim Revival Centre at Rotherham for the Annual Prize-giving. Mr. W. Craven, senior scholar, receives his prize. The man with the big smile is Mr. E. Lawson, the Superintendent, and on the left is Pastor A. A. Biddle, whose work amongst the boys and girls is well known to our readers.

TEXT FOR THE TIMES

"After he had patiently endured, he obtained the promise"

—Hebrews vi. 15.



CRISIS AHEAD!

“THE JEWISH CRISIS”

Third of a Series of Articles on THE SECOND ADVENT

By PASTOR H. PALLISER (Elim Church, Edinburgh)

WATCH Palestine! Watch Israel! Jesus said so: “Now from the fig tree learn her parable: when her branch is now becoming tender and putteth forth its leaves,

ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that He is nigh, even at the doors” (Mark xiii. 28, R.V.). Much water has flowed under the bridge since Frederick the Great asked his courtiers: “Gentlemen, give me in a word a proof of the inspiration of the Bible” and received from General Zeitung the famous answer, “The Jews, your Majesty.” The passing of time has underlined the General’s answer, and recent events in the Jewish world show an amazing fulfilment of prophetic Scripture. More than ever we must “Watch Palestine!” In making this very brief survey we shall do so by considering Israel’s history in three ways—Past, Present and Future.

I. THE JEWISH PAST.

No survey of their present situation, much less of their future prospects is possible unless we first bear in mind some of the salient facts relative to their past history. And in doing so we must ever bear in mind two factors—The People—The Land. The two are bound together. In the words of J. H. Kurtz: “As the body is adapted and destined for the soul, and the soul for the body; so is Israel for that country, and that country for Israel. Without Israel, the land is like a body from which the soul has fled; banished from its country, Israel is like a ghost which cannot find rest.”

(a) **We see a People reserved for a Land, and a Land reserved for a People.**

As to the people, the Jewish race is the result of Divine action, for Isaac was miraculously born. To Abraham God said of this wonder-race, “In thy seed shall all the families of the earth be blessed.” To that race He said, “If ye will obey My voice indeed then shall ye be Mine own possession from among all peoples.” A people then, reserved and set apart for a special purpose.

As to the Land, God also said to Abraham, “I will give unto thee, and to thy seed after

thee, all the land of Canaan for an everlasting possession,” which promise God repeated and confirmed by an oath. Such is the first fact: a Chosen Race, i.e. chosen for a special purpose; a Chosen Land, i.e. a home for the Chosen People.

(b) **A People Without a Land—A Land Without a People.**

Under Moses the people were led from Egypt, organised into a nation at Sinai, and then under Joshua they entered Canaan. Their subsequent history was pathetic. In spite of God’s pleadings and warnings (II. Chron. xxxvi. 15) they went deeper into sin, and while pursuing that course two major disasters overtook them—the Assyrian and Babylonian Captivities. But the lowest level was reached when they rejected the Messiah and cried “His blood be on us and on our children!” It was—forty years later, when in A.D. 70, Titus captured Jerusalem. Thousands perished by the sword, hunger and crucifixion, and the rest were taken prisoners. “The Wandering Jew” began his travels, and for 1900 years has been persecuted, hated, homeless and unwanted—a People without a Land.

But see also a Land without a People. Once the Jews left the land became neglected. It passed from one Gentile power to another, like a thing unwanted. Moor, Arab and Turk made it desolate. Major Vivian Gilbert wrote in *The Last Crusade*, “The Turk ruled Palestine for over



Immigrants make their way to their new homes in the land of their forefathers. This familiar scene confirms the words of Scripture—the Fig Tree is flourishing again.

400 years ; yet four days after the British Army drove him out all that remained as a reminder of his long presence there, was a land once prosperous, now stripped and starved . . . stately forest trees, invaluable for tempering the climate, and affording shelter to cattle, were ruthlessly cut down and used as firewood." This tree felling contributed to the cessation of the rains, and so the land became a desert (Deut. xi. 17). And now the land is partitioned—against God's will, but foretold in the Word (Joel iii. 2), "They have parted (divided up, Moffatt) My land."

(c) **A People Waiting for a Land—A Land Waiting for a People.**

Finally, see an amazing thing! No race was ever so tortured and persecuted. In the last war alone, the Nazis killed 6,000,000 Jews. Persecuted all the time and everywhere—and yet preserved. Or again, how the Jew retains his identity. He is not swallowed up like ancient Babylonians and Assyrians. He remains distinct.

And the land? Passed from nation to nation, and yet, I repeat, still neglected, undeveloped, untouched. Why? Because it is **not** Gentile property ; because it is reserved for the Chosen People ; and because God has decreed that His People will do the restoring and renewing (Amos ix. 14; Jer. xxxi. 5, etc).

II. THE JEWISH PRESENT.

Now all this past Jewish history is in perfect alignment with prophecy. But the Bible goes further and repeatedly predicts that in the last days there will be a startling revival of Jewish nationalism, and a return of Jews to Palestine. This is now happening before our eyes, and I can only briefly refer to a few of the facts of today. I pass over the famous "Balfour Declaration" of November 2nd, 1917, and the capture of Jerusalem by General Allenby—the story of that has been told graphically by Major Gilbert in the book already referred to.

(a) **There is a Jewish (or "Israeli") State.** On 14th May, 1948, the establishment of the State of Israeli was announced. By March 15th, 1949, it was recognised by all Western Union nations, and in May, 1949, became a member of the United Nations. Even fifteen years ago that would have looked impossible, but Israeli is here, and in the words of the *Daily Telegraph*, "It has come to stay." Is that significant? Yes, for the Bible foretells Israel making a pact with Antichrist, and that is impossible where no State machinery exists.

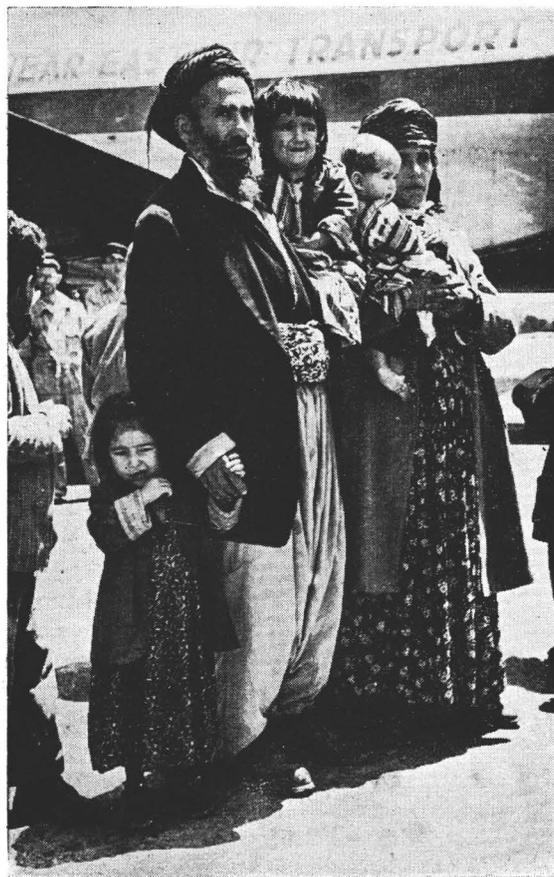
(b) **"The Right of Return."** Ever since 1917, Jews have returned in increasing numbers to Palestine. In 1918 there were 53,000 there; in 1948, 700,000; in July 1951, 1,358,000! The words of Jeremiah are remarkable (xvi. 17) for the Lord is using "Fishers" and "Hunters." On the one hand some go, drawn by the bait of home, security and prospects there, and on the other hand thousands are going because they have been hounded by persecution from countries like Germany, Italy, Poland and Russia. But on July 5th, 1950, the Jewish Knesset, or Parliament, passed "The Law of Return" under the terms of which "Every Jew has the right to immigrate to the Country." "As a

result," reads one Jewish comment, "Jews need never again face closed frontiers while seeking a haven from persecution."

(c) **Jewish Military Power.** Scarcely was the establishment of Israeli announced, before war broke out between her and the Arab League. If at that time any leading soldier, or military expert, had been asked about the issue he would have put the odds on the Arabs winning easily. Indeed, our own Cabinet was advised to that effect. Yet Israel won and emerged as the leading military power in the Middle East!

(d) **Reconstruction and Restoration.** Palestine is a hive of industry today. Literally hundreds of thousands of acres are being transformed from desert into fertile land, and afforestation goes on apace (Amos ix. 14). Building is going on at a phenomenal rate, Jerusalem is expanding exactly as foretold in Jeremiah xxxi. 38-40. Tel-Aviv was a handful of tents in 1910—today a fine seaport of 200,000 population, and Haifa, in World War I. a village, is now one of the finest ports in the Mediterranean. All this is fulfilling Isaiah lxi. 4, etc. And the rains are returning—early and latter rains—in fulfilment of Joel ii. 23.

(e) **The Return is in Unbelief.** But, by and large, the bulk of these Jews are returning for reasons which are anything but spiritual. Most of them are materialists, a number are atheists. The Zionist Movement did not come



ANCIENT AND MODERN!
A family reminiscent of the past is flown into Israel in a modern plane from the East.

to life and grow in a spiritual soil, but rather the opposite. H. V. Morton, the famous writer, once visited the Wailing Wall of Jerusalem and then the Jewish Agency—a few yards away, and of the latter he wrote: “They never mention Moses, but they can talk of electricity. There is in the world no stranger contrast than the Wailing Wall and the Jewish Agency . . . Both burning with a desire to rebuild the Jewish State, but one with the help of God, and the other with the assistance of motor tractors.”

All these items form a tiny part of what is taking place in Palestine today, but they point to one thing—the nearness of His return!

III. THE JEWISH FUTURE.

So much for the present: but what of the future? What lies ahead for the new State? The Bible sheds light on this question. It predicts that Israel is heading up to a tremendous crisis, and the shadows of that crisis can already be seen falling. Egypt has a Dictator instead of a Monarchy. The Sudan heads for independence, and the future of the Suez is in the melting pot. In Persia the Tudeh (Communist) party eggs on Mossadegh, while Iraq has Communist infiltration. Syria has political crisis, and America builds a big base at Iskenderun in Turkey, and a 700 mile road up to the Turko-Russian frontier. And Russia waits! In the centre of all this is Israeli, watching and being watched. Possession of that land is essential for any nation making a bid for world power. The reasons are: (a) Strategic position; (b) Oil—most of world supplies are from the Middle East; (c) Mineral wealth—Dead Sea wealth alone is reckoned at £253,000,000. (d) the fourth reason is sometimes overlooked—the religious one. Russia desires Palestine because it is the cradle of three world religions—Jewish, Christian and Mohammedan, and as such they are opposed to Communist doctrine and are to be stamped out! There is, indeed, a crisis ahead, centred, I believe, around two personalities—Antichrist and the Lord Jesus. Very briefly, the broad outline is as follows:

(a) **Israel and Antichrist.** As I have indicated in a previous article, there will emerge in the last days Satan’s nominee for world leadership—Antichrist, who will rise rapidly to a leading position in world affairs. And he will have dealings with Israel as well as Gentile powers. The result of such negotiations will be:—

(i) *A Pact With Antichrist* (Dan. ix. 27), possibly of “non-aggression.” Such a pact is not strange if we bear in mind that (a) Antichrist rises in the Middle East; (b) a pact with adjoining powers is usual; (c) he will be plausible and “deceive many”; (d) the Jews are returning in unbelief, and (e) Israeli is already concluding such pacts with Gentile powers.

(ii) *The Pact Will Be Broken* (Dan. ix. 27). Antichrist dishonours the treaty, the land is invaded and becomes the scene of a terrible conflict which Daniel (vii. 1) says will be a time of unprecedented trouble, and which Jeremiah (xxx. 7) terms “the time of Jacob’s trouble.”

(b) **Israel and Jesus Christ.** Both Daniel and Jeremiah, however, foretell deliverance which leads up to the next

thing—Israel’s dealings with her Messiah. That is the fundamental reason why they are returning—they have an appointment with their Messiah. What of that appointment? Briefly this:

(i) *The Return of The Messiah.* The war rages and Israel’s position deteriorates rapidly, but in the nick of time deliverance comes (Zech. xiv. 1-4). Incidentally, re the earthquake and subsequent changes mentioned by Zechariah, a natural “fault” already exists in the Mount of Olives in the very direction which he indicates.

(ii) *The Revelation of The Messiah.* Again Scripture is plain (Zech. xii. 10; Rev. i. 7). This time “His own” will know Him, and receive Him as their Messiah, and recognition of the Messiah will lead to—

(iii) *The Repentance Before The Messiah* (Zech. xii. 10—xiii. 1). Recognition will lead to repentance and repentance will in turn lead to forgiveness. Today the Israeli Cabinet includes a Minister of Justice. In his office is a file labelled “The Trial of Jesus Christ.” Mr. Lobbe, a Dutch engineer is responsible for it being there, and its documents include a volume on the subject by Mr. Frank Powell a London magistrate. Some 2,000 years ago the Jews made a wrong decision and rejected the Messiah, putting Him to death. Today they return to Palestine to right a wrong, and to accept the One whom they once rejected.

I read recently of a tourist who when staying in Jerusalem, climbed the Mount of Olives each morning. Nearly every day he met an aged Jew doing the same thing, and at last, yielding to curiosity, he asked why he made the journey. Said the old man: “It is written—‘His feet shall stand upon the Mount of Olives,’ and I am looking for Him.” ARE YOU?

THE ELIM EVANGEL

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EDITORIAL

SQUEEZED IN!

We were almost “Squeezed Out” of our magazine this week, but managed to get “Squeezed In” for a word of explanation. It is a good sign when the Editor is holding over certain features in order to give priority to such splendid articles as we are able to publish in this issue. We therefore accept the happy privilege of giving deference to others.

In the limited space at our disposal it might be appropriate to remind our friends of the encouraging signs of interest in the ELIM EVANGEL, and we would again seek the prayers and co-operation of all who realise the value and importance of our literary ministry. Please help spread still further the influence of this official publication by introducing it to those who have not yet read it, to those who are interested in revival, and to Christian friends who have at heart the need for a vital presentation of the Gospel such as is taught in Pentecost.

Focus

on the Churches

AMERICAN EVANGELIST AT GLOUCESTER

Paul Cantelon had his first taste of English campaigning in the city of Gloucester. For two weeks the Baths Hall was available, and the Guildhall and Elim Church were used for the last two weeks.

This city has been practically untouched by revivalists for over twenty years and the mass of residents are quite unused to a revivalist type of service. However, audiences steadily increased, the message was fearlessly presented, and decisions mounted day by day.

A splendid attraction was the picture which Paul Cantelon painted at each service. Sometimes he produced two pictures, one entirely with his right hand and the other with his left hand. While he worked at the easel, Mrs. Lucille Cantelon sang her lovely Gospel songs, and the Choir and musicians of the Gloucester Church presented a musical programme.

Outstanding conversions have occurred, some who have been prayed for for many years have been won for Christ. A few sick people came for prayer and God mercifully granted healings. One young lady who had lost the power of speech was able to speak within a moment or two of prayer. A lady of over seventy told with joy of deliverance from arthritis after three years of pain. A man went to work after five weeks of illness and demonstrated his freedom from rheumatism by dancing and by moving his once locked hands. A lady testified that she was able to discard arch supports and was free from pain.

Elim is not the only local church to benefit from the effort. A Baptist church has already baptised two converts brought in their party to the campaign. A young C. of E. person enquired privately about Divine Healing and at



Pastor G. Canty leads the meeting at Gloucester while Paul Cantelon glances round. Willard Cantelon is behind the convener.

home put God to the test and was healed of long-standing rheumatism in the shoulders.

About 200 decision cards were signed, and many more people raised their hands without coming forward to see the personal workers.

HALIFAX COMING-OF-AGE CELEBRATIONS

By Doris Haigh

The Halifax Elim Church celebrated its Coming of Age by special services, guest speakers being former ministers of the church—Pastors J. C. Kennedy and T. E. Francis. A very goodly company of members and friends sat down to tea, and the cake with twenty-one candles, was cut by the oldest member, Miss Midgley, assisted by the Pastor of the church. After tea the church Secretary, Mr. Kilner, read telegrams of congratulation.

Pastor Kennedy's reminiscences of twenty-one years ago proved interesting and caused amusement. Pastor Francis followed with reminiscences of a later period. The church Secretary and Treasurer added thoughts, along with Mr. Naylor, who was Crusader leader twenty-one years ago.

The warmth of the Holy Spirit seemed to be very prevalent. There were on the platform, Pastor and Mrs. Leslie Wigglesworth, Mr. and Mrs. Salter, Pastors Lambert and Dearnley, supporting our own Pastor and deacons.

A great feature of the church is the number of young people who have grown up in the church during these years, and others brought in from outside.

These Coming-of-Age Services were planned and ably convened by Pastor J. Gardiner, whom God is richly blessing in his ministry here.

BAPTISMAL SERVICE AT BRAINTREE

Twice within a fortnight our church has been packed. On the first occasion it was for the annual visit of the London Crusader Choir. On the second occasion it was a Baptismal service, and what a thrill it gave us to see so many gather.

The Pastor gave a clear exposition as to the Scriptural warrant for taking such a step, and then immersed the candidates. It was thrilling to hear one man tell how only a few weeks before God had wonderfully delivered him from a terrible life of sin.

FIRST ANNIVERSARY AT MOTHERWELL

During the anniversary services at the new Elim Church in Motherwell, pentecostal refreshing came to the people. About nine were filled according to Acts ii. 4. Rich ministry was given by five visiting ministers. Often seats had to be brought into the aisles in order to accommodate the people.

A great after-church rally was arranged in the Motherwell Town Hall and hundreds of people attended this great service. At the close of the sermon seventeen hands were raised, and fourteen men and women walked forward to the front to surrender themselves to the Lord.

A building fund was launched and £120 was received
(Continued on page 275)

IT HAS BEEN SAID that we hold the key of blessing in our own hand. But which key opens the door where God's great and rich blessings, the ones we need most, are stored? Here it is, direct from the lips of the one great Mediator between God and man: the Man Christ Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

It is impossible to fail to understand such plain language. If we want to receive liberally from the Most High then let us use this key of liberality. But you say it is impossible to be liberal unless you have got a good supply. Quite right, but how about what you have got? Are you liberal with those things which God has entrusted to you? It is in those things we will have to give an account of our stewardship.

I will mention four things which you have, of which you can give more liberally to God, on which your blessings in this life depend and also your reward in the life to come.

I. LIBERALITY IN PRAYER

"Ye have not because ye ask not," said the apostle James. Jesus Christ said, "Ask, and ye shall receive . . . for every one that asketh receiveth." How much time do you spend each day in prayer? As we look back over Church history, and through the pages of the Bible, we are driven by the mighty array of facts to the conclusion that prayer is the great secret of revival. I often wonder at the indifference of those who call themselves Christians, as they stand and gaze at the mighty army of humanity plunging daily over the precipice of time into the great chasm of eternity, knowing full well that they are passing into eternal darkness, misery and woe; and yet they are not deeply moved in their hearts to cry mightily unto God to send a revival to stop this awful loss of souls.

But you say, What can we do? Here is what one lone woman did, and that not in the remote past. Mr. James Stewart, who recently ministered in my church, tells of a woman who gave herself to prayer for revival in the Lutheran Church of Hungary. One day he implored her to go home as she had been engaged in earnest prayer for many hours. Her answer was, "I will not go home until I see revival in the Lutheran Church." Her prayer was heard, revival came to the Lutheran Church, and tens of

The Key



thousands found the Lord. Although Mr. Stewart was instrumental in bringing that revival in so far as the preaching was concerned, yet he attributed it to the prayers of that one woman.

Chas. G. Finney tells of a certain poor man who was confined to his bed through infirmity. A kind merchant in the same town sent him a basket of groceries. The man was so touched that he decided to pray for the conversion of the merchant. He did so, and soon the merchant came out on the side of Christ. That encouraged him to pray for others, and with good results. As a prince he prevailed with God. His widow showed his diary to Mr. Finney after his death. Under certain dates he made an entry somewhat in this fashion: "This day the Lord enabled me to pray the prayer of faith for a revival in —." Revivals followed almost in the very order in which he entered them in his diary.

Sister Dabney is the wife of a coloured preacher in America. Her husband was sent from a prosperous church in Philadelphia to take charge of one in a poor district; it was in the most wicked part of the city. At the first meeting she and her husband were the only ones present. She made a vow to God that if He would send in sinners, she would give herself to prayer three days and three nights each week for three years. She kept her vow, and God filled that church, and when it proved too small her husband asked her to pray for a larger one, and God answered that prayer also. After a time this church also proved too small, and her husband asked her to pray for a still larger one. God answered again, and gave them a fine large church on a main boulevard.

When your minister makes an appeal for more people to come to the prayer meeting, or on Sunday evening he appeals for volunteers to remain behind for a time of prayer, how do you act? Do you by your action say, "The unsaved can go to hell in so

Blessing

Dr. J. SMITH (*Irish Superintendent*)

From-the-shoulder article, Pastor J. Smith makes it quite clear that you cannot get an ocean of blessing in a tithimble. Read on.

far as I am concerned, I prefer to go for a walk, to listen to the radio or read the newspaper?"

How about your loved ones? How much time do you spend in prayer for them? I read the following: "Mr. Hastings tells of a father and mother who set apart an hour every Sunday morning to pray for their children. They were all converted, and as they grew up and had families they followed their parents' custom of prayer, so that at the time of writing there have been four generations of this godly pair, and not one out of the four generations have ever been known to die unsaved. A number were ministers, some were missionaries, others were active in Christian work."

One of the main reasons why Christians are so stingy in their praying is because they are controlled by their feelings: they do not feel like it. Of course, real praying is sacrifice, and God calls for sacrifice on your part: "And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23). I want to save you from embarrassment when you stand before the Lord Jesus Christ on that great day when the rewards are given out, and you behold with shame (I. John ii. 28) the meagre results of your many years on earth.

II. LIBERALITY IN WITNESSING.

Here is a key you have in your possession. You are saved, and you know it; others are lost, and you know it. What are you doing about their conversion? It is not enough to leave it to the minister. A certain well-known business man, H. J. Heinz, the famous pickle merchant, once listened to a minister speaking on the subject of soul-winning. After the service Mr. Heinz took the preacher to task, and told him that it was his business to win souls to Christ and not the people's. The preacher remarked that one thing he knew: God had laid the message on his

heart. But that night Mr. Heinz could not sleep so well as usual. He was turning the subject over in his mind, doubtless reflecting on the people he would meet who would never hear the preacher. The next day he decided to have a word with one of his directors. Addressing him by his name, he said, "Mr. — I have sometimes wondered why you have never considered taking the Lord Jesus Christ as your Saviour." He replied, "Mr. Heinz I have sometimes wondered why you have never spoken to me." That day that man accepted Jesus Christ as his Saviour. He was the first of 125 men whom H. J. Heinz pointed to the Lord. Yes, my brother, it is your job. "Ye are my witnesses, saith the Lord." "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Dr. Griffin in one of his sermons remarked that there was not one present who could not win a soul for Jesus if he or she were sincere. At the close of the service, as he stood at the door shaking hands with the people as they left, he was faced by a little woman, who said, "Dr. Griffin, in all the years I have been coming to your church I have never known you to do what you have done this morning." "Why, what have I done?" he replied. She said, "You have taken advantage of your congregation this morning. You have said that there was not one person in your service who could not win a soul for Jesus. Look at me, I never go anywhere except to hear you preach. I sew for my living, and the sewing is brought to my home. How can I win souls for Jesus." He remarked, "Does the milkman call at your home?" "Of course he does," was the reply. "And the newsboy?" "Yes, of course." "And do people bring sewing to your home?" "Of course they do." "There's your opportunity," was the final rejoinder. That little woman spent a sleepless night, she was reviewing the past, and the many opportunities she had missed. Next morning she heard the milkman leaving the bottles at the side door. As he walked down the pathway to the gate, she called after him, "Mr. Jones, I want to speak to you, I want to ask your forgiveness; you have been delivering milk at my home for ten years, and I have never told you of the wonderful Saviour whom I love and serve, and whom I want you and all the world to come to know." He replied, "Lady, would you pray for me, I have been troubled in my soul for days." "Of course I will," was the ready

rejoinder. She took him back to her home and pointed him to the Lord, and before six months she had pointed several to the Saviour.

Reader, you are asking God for more power? What are you doing with the power He has given you to witness to others? "Give, and it shall be given unto you." If you want more, use what you have, and more shall be given unto you. Be more liberal in your witnessing. Use the key of liberality in this respect, and you will find within a great supply of assurance, joy, life, power, and blessing right now; and on the great day of all days, when the books are opened and the results made known, you will be faced with such an array of redeemed souls won to Christ by your efforts, that the sight of the company will almost overwhelm you with joy and praise; and you will praise God throughout eternity that you were ever led out into a life of witnessing for the Master.

I was very much encouraged a few years ago, when conducting services in one of our Elim churches, to know that the pastor had been encouraged to seek the Lord through my interest in him when he was but a lad. He was now winning others to the Lord. The following Sunday I was in another Elim church, and the pastor there told me that 25 years previous I had been preaching in Hull, and that an old woman and a lad had come out for the Lord. He said, "No one took much notice of the lad, but I was the lad." That lad has since won hundreds of souls for Christ, and is still winning them.

Mr. Moody was won to Christ when he was but a youth by his Sunday School teacher. Both John Leech, K.C., and Lord Shaftesbury were won to Christ by housemaids in their respective homes. One of the ministers told me that a foreman who works in Birmingham, and who is a member of his church, has won twenty of his men to Christ.

In a book about Mr. C. T. Studd I read of an infidel who once said, "Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly thoughts and feelings as vanity; and earthly cares as follies. Religion should be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labour in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand, nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach in season and out of season, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

These words made such a tremendous impression on the great cricketer, Mr. C. T. Studd, that he threw up a legal career to go to the dark places of the earth as a missionary. He says, "They decided me at once to live only and utterly for Christ."

III. LIBERALITY IN GIVING OF YOUR MEANS.

Both the Old and the New Testaments are most emphatic in declaring that giving of your means is a key to blessing. Here it is from the Old Testament: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 8-10). Listen now to what Paul says in II. Corinthians ix. 6-8. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

I once heard an American millionaire say in a meeting in the Central Hall, London, that he had tried to beat God at His own game, Giving, but that God had always beaten him. That man commenced by giving God one tenth of his income, and because the Lord so mightily blessed him in his business he was now giving nine-tenths to the Lord, and living on the one tenth of his income. I have stood and gazed on the great building, headquarters of Colgates, and thought of the day when William Colgate as a boy left home to work in New York, and of the advice the old sea captain gave him, to give God one tenth of his income. But William was not content with giving just one tenth. When prosperity began to increase he soon increased it to very much more than that, and the Lord continued to bless him.

I do not say that the Lord will make everyone a millionaire who gives a tenth of his income to the Lord. To do so might be more than some people could take, and might not prove a blessing. But God has promised to bless us if we give of our means as unto the Lord.

During the years 1913-1914 the following question was published in a number of religious papers in America and Canada: "Have you ever known anyone who was less happy, less generous, or less financially prosperous from being a Tither?" A total of more than 10,000 "No" replies were received and not one "Yes."

Some people wonder if an unconverted man should pay tithes to the Lord? Leviticus xxvii. 30 says that the tithe is the Lord's. If it is, what right has any man to withhold from the Lord what belongs to Him? An unconverted man lives by the increase of the ground as much as a converted man. No such exemption was ever thought of in Israel. It is selfishness which keeps a sinner from Christ, and if he should overcome his selfishness sufficiently to be able to give of his means to the Lord, it may very well prove a stepping stone to giving himself.

Some people object to taking offerings from the unsaved, saying that the Gospel must be given without money and without price. Quite agreed, but where has God asked

us to provide halls, lighting and heating free? These things are material expenses, and both sinner and saint enjoy them alike, and should share in the expenses connected with them. God sent an angel to tell a Gentile sinner, "Thy prayers and thine alms are come up for a memorial before God." Of course these good things did not save him, but it moved the hand of God to send an angel to tell him to send for a certain man who would tell him how he could get saved.

Our Lord said, "Make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations." The shortsightedness of some Christians, even for themselves, when it comes to leaving this scene of time is amazing. How easy it is for some of them to increase their own reward in heaven, and the kingdom of God on earth, just by directing some of those funds which they cannot take with them to the greatest and noblest cause known on earth, instead of leaving it to ungodly relations to spend in the service of the Devil. When, oh when, will the Church of Christ awake to real practical living, and take God seriously?

IV. LIBERALITY RE TIME.

If we want God to train us, to mould our lives and characters, to teach us, to instruct us in His ways, we must give more of our time to God. Consider the years we give in order to get a secular education, the time demanded in order to acquire a knowledge of music, the years spent in learning a trade; ye these things only concern this life. The things of God concern both this life and the great eternity which stretches out ahead of us,—and yet how little time some Christians give to the Lord. Truly the work of conversion only takes a moment. But whether in the natural or in the spiritual realm, surely there is more to life than a birth? Why did Jesus call His disciples at the very commencement of His ministry? Was it not for the purpose of having them under His own personal supervision for teaching and discipline? When they had graduated in that school and had entered the school of the Holy Spirit, we hear them saying, "But we will give ourselves continually to prayer, and to the ministry of the word."

When visiting in America and Canada I was very much struck with the fact that thousands of young men and women were willing to leave the ordinary things of life and enter a Bible College, not always for the purpose of entering the ministry as a profession, but to get a better knowledge of the Word of God and of the things of God, and to be better and more effectual workers in His vineyard.

"To wait on God, no time is lost—wait on.

To talk with God, no breath is lost—talk on.

To walk with God, no strength is lost—walk on."

The Measure of our Blessings. They are certainly measured, according to the words of our Great High Priest and Mediator. Here is the measure, "For with the same measure that ye mete withal it shall be measured to you again." God can only fill the measure you use—you decide it. If you want more, then use a bigger

measure. If you are a minister, stop praying for God to pour out oceans of blessing if your people have only brought their thimbles along to receive it. We cannot get around God that way. In Him there is not even a shadow cast by turning. We must meet the conditions, and the sooner we face up to it the better. God is waiting to do great things for us. Heaven's great storehouse is filled to overflowing for His Church, His redeemed ones; but they are standing before the great door where all His treasures are stored and crying to Him to open and pour out such a blessing as they have never received before. But the heavens seem as brass, and the great door does not open—Why? Because they are standing there with the great key in their pockets: **THE KEY OF LIBERALITY.**

ELIM YOUTH PAGE

conducted by

Pastor D. B. GRAY (National Youth Secretary)

MORNING CHILDREN'S SERVICE

Morning services for children are now being held in some of our churches, following suggestions given from time to time in Youth Conferences, etc. All churches have not the necessary facilities for such meetings, but where amenities are available it is good to commence such morning meetings for children.

A recent letter from Miss P. Furze of Worthing mentioned some of the methods employed there. Each week the service is conducted by a teacher of the school, and a rota is followed. The children attend the first period of the adult worship service and then adjourn to the Minor Hall for their own meeting. This first service includes a story and a suitable children's hymn. The children's service is specially planned and includes Bible quizzes, sword drill, learning the Scriptures by heart, and then the usual hymns, choruses and prayers. Once a month an open service is held in the church. The Minister conducts this and the children themselves take part by singing solos, reading the Scriptures, etc. This provides a splendid opportunity to get both parents and children under the sound of the Gospel. This meeting is called "The Service of Family Worship" and has proved a great blessing and success.

ELIM REVIVAL CENTRE, ROTHERHAM

The Mayor and Mayoress (Councillor M. W. Young and Miss E. M. Young) visited the Elim Revival Centre, and distributed Sunday School prizes, the Mayor handing awards to the boys and the Mayoress those to the girls. One hundred and twenty-nine prizes were distributed.

Twenty-six were for full attendance, 34 for from 97 to 98 per cent, 27 for 90 to 96 per cent, and 22 for 80 to 90 per cent, and there were 20 consolation prizes. Over 200 parents and scholars were present.

The Mayor stressed the importance of Sunday school work in the building up of Christian character and conduct. Mr. E. Lawson presided, Mrs. M. Yeardeley was the pianist, and Pastor A. A. Biddle offered prayer.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor W. J. Maybin.

SUNDAY, June 14th. I. Corinthians xiv. 21-40.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (v. 37).

Paul was sure that what he had just penned regarding spiritual gifts was of God, and so he cares but little what men think. Indeed, in verse 38 he writes, "But if any man be ignorant, let him be ignorant (ignored)." This is to be our attitude to those who are not amenable and resist the truth—let them alone. It is always good to let truth defend itself.

MONDAY, June 15th. I. Corinthians xv. 1-18.

"But by the grace of God I am what I am" (v. 10).

Paul is here enumerating in an orderly fashion the resurrection appearances, and he concludes by saying, "And last of all he was seen of me also." Paul was always pained when he thought of how he had persecuted the Church, and it ever humbled him to think that God should save such an one. So he breaks out into exultant words, "By grace I am what I am." If any of us take away the grace of God our testimony is bereft of reality.

TUESDAY, June 16th. I. Corinthians xv. 19-34.

"For He must reign" (v. 25).

This reigning is not merely a perspective outlook—He is reigning NOW. "He must REIGN." Think of it! Whilst enemies are rampant and evil runs riot, He is reigning at the Father's right hand. Every enemy must be subjected to His control, the last enemy to be destroyed is death. Until He reigns without a rival, we must keep resurrection truth in its proper place. If there is no resurrection there is no ascension. If He did not ascend He is not reigning.

WEDNESDAY, June 17th. I. Corinthians xv. 35-49.

This great treatise on the resurrection was penned to offset the growing idea in Corinth that there was no resurrection. Paul views such reasoners with contempt and says, "Thou fool, that which thou sowest is not quickened except it die." Take a grain of wheat. You put it into the ground and it dies; but it comes again not that grain you sowed, but a new body. "How are the dead raised up? and with what body do they come?" The answer in verse 38 is the only solution to the mystery. Corruption shall put on incorruption.

THURSDAY, June 18th. I. Corinthians xv. 50-58.

"We shall not all sleep, but we shall all be changed" (v. 51).

What a change that will be! Corruptible dead will be changed to the incorruptible, and the living, mortal bodies of the saints will be made immortal. After this great change of state there will follow a change of habitation (I. Thess. iv. 13-18). Then we shall be with the Lord for ever.

Weakness will change to magnificent strength,
Failure will change to perfection at length;
Sorrow will change to unending delight,
Walking by faith change to walking by sight.

FRIDAY, June 19th I. Corinthians xvi. 1-24.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (v. 22).

In verse 21 Paul evidently takes over from his amanuensis, to whom he had been dictating the letter, and proceeds to give a salutation with his own hand. What a salutation! "If any man love not the Lord Jesus Christ, let him be Anathema (Greek) cursed." Then he breaks off into Aramaic—"Maran-atha" which means "The Lord is coming." The Rapture will spell blessing to the saint and doom to the sinner.

SATURDAY, June 20th. Jeremiah i. 1-19.

"Before thou camest forth out of the womb I sanctified thee" (v. 5).

Here is a very interesting side of the great truth of sanctification—a pre-natal setting apart for God. Paul said in Galatians i. 15, "God, who separated me from my mother's womb, and called me by His grace." This pre-natal setting apart is ever consistent with the point in history where the individual is called in grace and responds. "Whom He did predestinate, them He also called" (Rom. viii. 30).

PLEASE PRAY:

For a Christian worker seeking victory to witness, and for a C. of E. sister who is ill (St. Austell); for a niece suffering with an internal tumour, and a sister with ague (Sheffield); for a sister suffering from a nervous breakdown (B'ham); for a sister-in-law of 83, almost blind and very deaf (Dawlish); for Elim campaigns, that every financial need might be met.

Thought for the Week

There is no verbal vitamin more potent than praise.

LONDON HOLIDAYS

We are able to announce a few vacancies for friends desiring holiday accommodation at Elim Woodlands during July and August.

Write at once for particulars to the Matron, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

COMING EVENTS

CORNWALL. June 8. St. Mary's Hall, Old Bridge Street, Truro. Coronation Rally under the auspices of Cornish Pentecostal Fellowship. Speakers: Pastors F. Asher, and E. Corsie. Conveners: Pastors J. C. Mulvagh and R. Haydon (A.o.G.). Singing by Falmouth F.G.T. Youth Choir. 7.30.

EAST HAM. June 13-18. Elim Church, Central Park Road. Visit of Pastor J. McAvoy. Sun., 11 and 6.30. Week-nights, 7.30.

ERDINGTON. June 6, 7. Elim Church, South Road. Sunday School Anniversary. Speaker: Pastor T. E. Francis. Sat., 7. Sun., 11 and 6.30. (3 p.m. in Tedbury Crescent School.)

HAYES. June 6. Elim Church, Keith Road. Visit of Amyand Park Male Voice Choir. 7.

HOVE. June 6-21. Elim Church, Portland Road. Revival Campaign conducted by Pastor F. Squire and International Team of Students. Suns., 6.30. Mon. to Fri., 7.30. Sat., 7.

HULL. June 9. City Temple, Hessle Road. Visit of Rev. W. A. Brown ("Revivaltime" preacher), 7.30.

IRISH TENT CAMPAIGNS

BALLYGARVEY (Co. Antrim). Now in progress. Conducted by Pastor W. J. Martin.

GARNERVILLE (Holywood). Commencing June 7. Campaign conducted by Mr. D. Duncan and Young People from Belfast.

PORTADOWN. Commencing June 6. The Marquee, Fair Green. Campaign conducted by Pastor A. Wilson and Pentecostal Musical Team.

SEAPATRICK (Co. Down). Commencing June 7. Campaign conducted by Pastor and Mrs. Holohan.

WARINGSTOWN (Co. Down). Commencing June 7. Campaign conducted by Pastor T. W. Thomson.

JERSEY. May 24-June 13. St. Helier Town Hall. Revival and Divine Healing Campaign conducted by Pastor A. Tee and Party. Suns., 7. Weds., 7.30. All other nights (except Fri.) in First Tower Institute, 7.30.

LONGTON. June 6-8. Bethel Temple, Dunrobin Street. Sunday School Anniversary. Speaker: Pastor H. Burton Haynes. Sat., 7.30. Sun., 11. 2.30 and 6.30. Procession of Witness at 9.15 a.m. Mon., 7.

PORTADOWN. June 6-July 5. The Big Tent, Fair Green. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Revival Musical Team. Suns., 4 and 8.30. Week-nights. 8 (except Fri.).

READING. June 6. Elim Church, Waylen Street. United Christian Youth Second Birthday Rally. Speaker: Pastor P. S. Brewster. Sparkbrook Choir, 7.

SCARBOROUGH. June 10. Elim Church, Murray Street, Londesborough Road. Visit of Rev. W. A. Brown ("Revivaltime" preacher), 7.30.

SMETHWICK. June 14, 15. Elim Church, Oldbury Road. Sunday School Anniversary. Speaker: Pastor L. W. Green. Sun., 11, 3 and 6.30. Mon., 7.

SOUTHPORT. June 6, 7. Evangel Temple, Manchester Road. Sunday School Anniversary. Speaker: Pastor A. Hathaway, B.A. Sat., 7.30. Sun., 10.45, 3 and 6.30.

WORTHING. Commencing June 13. The Marquee, Teville Rd. Evangelistic Campaign conducted by Rev. Roy and Mrs. Upton (Toronto). Suns., 11, 3, 6.30 and 8.15. Week-nights (except Fri.). 7.30.

YORK. June 11. Elim Church, Swinegate. Visit of Rev. W. A. Brown ("Revivaltime" preacher), 7.30.

MISSIONARY ITINERARIES

Miss E. Wriglesworth, Elim missionary on furlough from India, will visit the following Elim churches:

June 6. 7.—Dundee. 8.—Aberdeen. 9.—Edinburgh.

Your Literary Evangelism . . .

Since the introduction of the new-sized "Elim Evangel" in 1953, correspondence has come from various parts of the world, and many friends in Britain, expressing warm appreciation.

One interesting letter was received from a man in prison who writes of the blessing received through one of the centre page articles in an "Elim Evangel" passed on to him by an A.o.G. pastor; another came from a bed-ridden sister who sends her "Elim Evangel" to a nurse each week, and thus feels she has a part in Christian ministry; a brother in South Africa writes, "I find its testimony most convincing, especially in the propagating of Biblical truths"; and a Pastor writes to say in ordering larger supplies, "This is the third increase since the new size was introduced."

It has been our practice to send free copies to certain needy friends, and a fund was established for this purpose some years ago. Now, however, this fund is in debt by a sum of about £400. We feel there are Elim members with a burden for the distribution of Christian literature who would like to further this worthy cause and relieve this burden.

Gifts should be sent to **FREE DISTRIBUTION FUND**, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

FOCUS ON THE CHURCHES—Continued.

during the first week-end and another twenty later.

Another great baptismal service was held in the swimming baths. New converts, mainly men, followed the Lord through the waters. Hundreds of people packed the gallery. Pastor A. Tee brought the Gospel to this crowd and another group of converts surrendered to the Lord. This is the fifth baptismal service which has been held since the opening of the church one year ago. It has been a year of steady building week after week, and now every Sunday evening the hired hall is packed to capacity. The Youth Choir has just over sixty voices, whilst the two Sunday schools are filled with children and have a staff of over twenty teachers. We give God all the glory for every evidence of His goodness towards us.

LATE NEWS

Jersey campaign hall packed to capacity. Over 100 turned away. 116 decisions.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY 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 5 insertions, 10 per cent for 15 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.

BOARD-RESIDENCE, ETC.

Bangor, Ireland.—"Rathmore House," 194, Seacliffe Road. Sea front, adjacent sandy beach, park, putting, tennis; bedrooms h. and c., interior springs; home baking; Christian fellowship; terms moderate. 'Phone 1405 Brochure from Pastor and Mrs. Wesley Gilpin. C.171

Bournemouth.—Bed-breakfast and evening meal; 2 double bedrooms; homely; Elim member; recommended. Miss Thorpe, Flat 2, 6, Bryanstone Road, Winton. C.190

Bournemouth.—Happy holidays; near sea; h. & c. all rooms; few vacancies late August. Winter residents, October-May, reduced terms. Interior spring beds. Brown, Crosbie Hall, Florence Road, Boscombe. Phone: 34714. C.202

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

Crusader Camp.—Newquay, Cornwall. August 1st-15th; in two schoolrooms. Good beds, food; Bible study, coach trips, rambles. Everything for an ideal holiday. Particulars from: Pastor Eldin R. Corsie, 203, Henver Road, Newquay, Cornwall. C.200

Eastbourne.—Few minutes sea, station, assembly; no restrictions; plenty good food; bed, breakfast, evening meal. From 3½ guineas. No vacancies August. 17, Tidswell Road. C.197

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. ('Phone: 633).

Newquay, Cornwall.—"Brooklands," Tolcarne Road; bed and breakfast with evening meal; all rooms modern, comfortable; (h. & c., interior mattresses); good food; minute shops, station. beaches; own garage; Elim member; Mrs. Knight. C.198

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

Westcliff-on-Sea.—Christian Guest House, central position, close shops, buses, sea; board-residence, bed and breakfast; every comfort; liberal table. Mrs. E. M. Smith, 7, Ramuz Drive. C.163

HOUSES, FLATS, ETC.,

FOR SALE, TO LET AND WANTED

Cliftonville Rest Home, for sale; going concern; good income and accommodation for owners; modern, freehold, detached, architectural design; 15 rooms, usual offices, ¼ acre garden. £5,500 or offer. Write: Box 737, "Elim Evangel" Office. C.201

MISCELLANEOUS

Six Pentecostal young men are desirous of spending the first week August taking Gospel meetings, with musical items, including male voice quartette. Write: J. Walton, 163a, Worsley Road, Winton, Eccles, Manchester. C.204

BIRTH

Mussared.—On May 14th, to Ron and Margaret Mussared (née Moss), of Loughborough, God's precious gift of a daughter, Ruth Vivien. C.203

MARRIAGE

Langlois : Ogier.—On May 21st, at Eldad Elim Church, St. Peter Port, Guernsey, by Pastor James F. Hardman; Eric Peter Langlois, to Brenda May Ogier.

WITH CHRIST

Darby.—On May 13th, Sylvena Jane Darby, aged 85 (late of Elim Church, Winson Green), passed peacefully into the presence of her Lord. Funeral conducted by Pastor L. Reeves.

Marston.—On May 19th, Mrs. Ada Marston of Hove, at the age of 82. A member since the opening of Elim Church, Hove. Funeral conducted by Pastor W. G. Hathaway.

Masterman.—On April 28th, Ada Elizabeth Masterman, aged 61, after much suffering. Funeral conducted by Pastor James F. Hardman.

BOOKS AND THE CHILD

"How can I be sure that the books I buy are the kind I should like my children to read?"



Books that Sow the Pure Seed

This is a frequent question and one which demands an answer—so let us quote, by way of an answer, a recent issue of "The Life of Faith": "What a boon it is to busy people, who haven't the time to read through the children's books they buy, to know that they can rely with utmost confidence upon the productions of accredited Evangelical publishers, knowing they will be of a good standard as stories, and thoroughly reliable from a Christian point of view. All the books of the Victory Press, for example, are excellent in both respects . . ."

"Train up a child in the way he should go;
and when he is old, he will not depart from it."

You can be sure if you buy books from publishers you know and trust

Obtainable from VICTORY PRESS, Clapham Crescent, London, S.W.4