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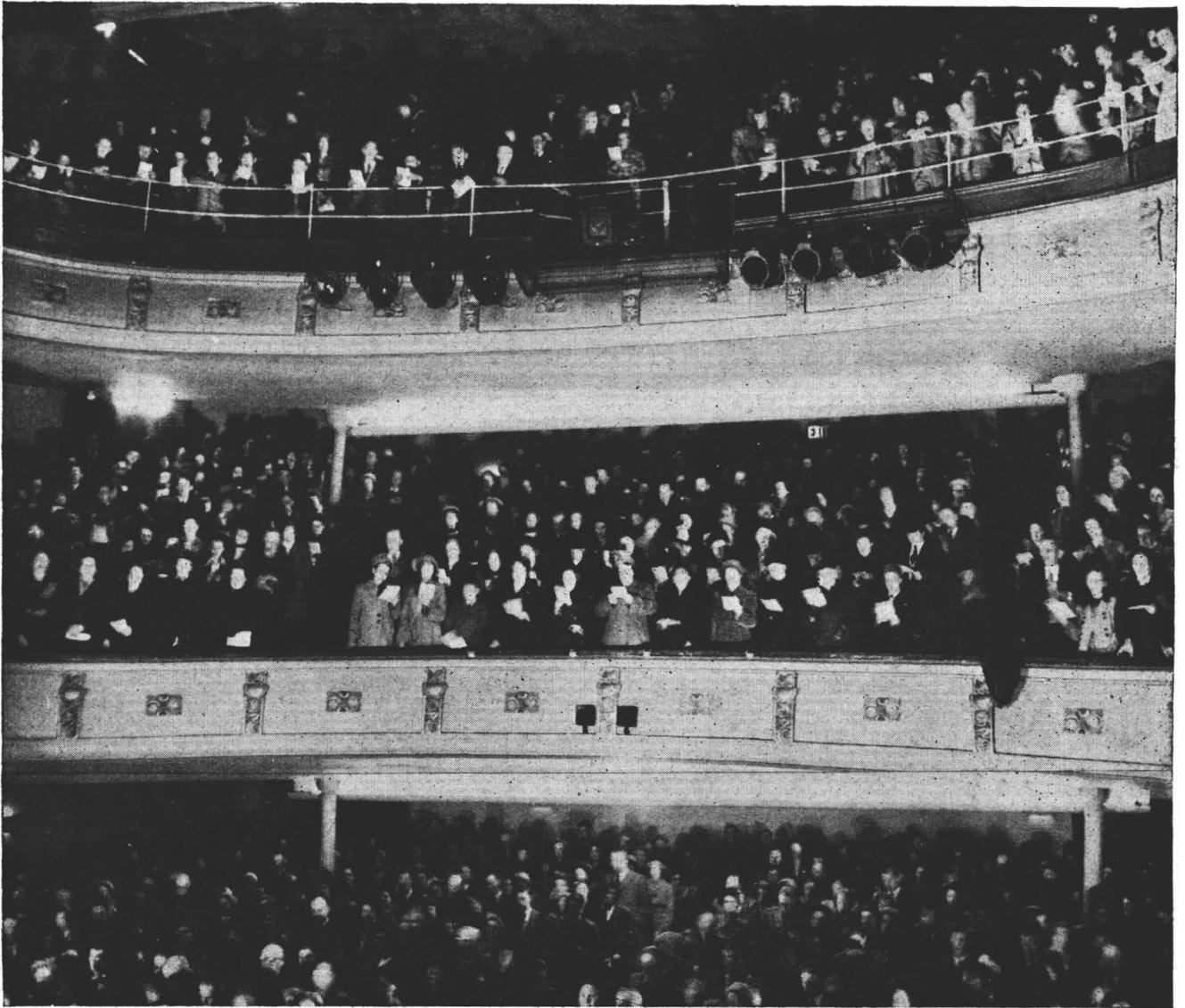
THE

Elim Evangel

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THREEPENCE

JULY 11TH, 1953.



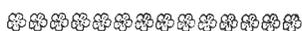
The great crowd in Her Majesty's Theatre for the final meeting of Willard Cantelon's campaign in Carlisle. Report on page 327.

TEXT FOR THE TIMES -

"And He cast out the spirits with His word, and healed all that were sick" (Matthew viii. 16).



The Two Comings Distinguished in the Old Testament



IN THE OLD TESTAMENT, prophecies concerning the first and second comings of the Messiah should be carefully distinguished. A failure on the part of the Jews in Christ's day to do this was partly responsible for their rejection of Him as their Messiah.

The Old Testament contains two lines of prophecies about the coming Messiah. One line was fulfilled at His first coming; the other line will be fulfilled at His second coming. The Jews made the mistake of thinking that the predictions concerning His second coming would be fulfilled at His first coming. Because they were not, they rejected Him as the Messiah promised in the Old Testament.

In reading the following passages from the Old Testament Scriptures and in answering the questions asked, be sure to notice that in some of them both comings are referred to in one passage.

(1) "There shall come a **Star** out of Jacob, and a **Sceptre** shall rise out of Israel" (Num. xxiv. 17).

In this prophecy of Balaam, what symbol is used that suggests Messiah's first coming, and what symbol that suggests His second coming?

(2) "The Lord (God the Father) said unto my Lord (Messiah the Son), Sit Thou at My right hand (fulfilled at the Ascension) **until** I make Thine enemies Thy footstool (refers to future repentance of Israel). The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power (refers to period of judgment preceding Messiah's second advent)." (Psa. cx. 1-3).

What is there in these verses that presupposes Messiah's first coming to this earth? How long is He to remain in heaven at God's right hand as far as Israel is concerned? What will cause His second advent to take place? When will this happen?

(3) "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. liii. 2, 3).

How does this picture of Messiah's first advent fit into the description of the Lord Jesus given us in the four Gospels? Could it be made to fit into the New Testament predictions concerning Christ's second coming? Why not?

(4) "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley . . . The Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear (precious) nor dark: But it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass,

that at evening time it shall be light . . . And the Lord shall be king over all the earth" (Zech. xiv. 4-9).

Did anything like this ever happen in the life-time of Jesus when He was here on earth? In contrast to the humility connected with His first coming how will His second coming take place?

(5) "I am poured out like water; and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a pottersherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death. For dogs have compassed me; . . . they pierced my hands and my feet. I may tell all my bones: they look and stare upon me" (Psa. xxii. 14-17).

What kind of death did David here predict the Messiah would suffer? In contrast to the glory connected with His second coming what characterised His first coming?

(6) "For unto us a child is born, unto us a son is given" (Isaiah ix. 6). "I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven" (Daniel vii. 13).

What was Messiah's manner of coming the first time, and what will be His manner of coming the second time?

(7) "And he came to Nazareth . . . and as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written (Isa. lxi. 1, 2). The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears" (Luke iv. 16-21).

Why did Jesus stop reading Isaiah just where He did? If He had read the next few words of the prophecy ("And the day of vengeance of our God") could He still have said, "This day is this scripture fulfilled in your ears"? Do you think it is important then to distinguish between Messiah's first and second comings when reading Old Testament prophecies?

A right understanding of Christ's second coming as well as His first coming is the key to many passages that would otherwise be difficult to understand. Astronomers studied for years to learn the movements of the stars. For years they tried to put a circle in the heavens and see if the stars did not form an orbit around a centre. But they discovered that they could not do this. But finally they thought of putting another figure in the heavens, an

(Continued on page 335)

Focus

on the Churches

TIMES OF BLESSING AT PORTSMOUTH

By J. Fry

We can truly praise God for the times of blessing we have had since Pastor and Mrs. McBurney came to Portsmouth, both spiritually and financially, and many people have been added to the Church.

Great blessing was received during a recent campaign by Pastor and Mrs. Upton from Canada. We really felt the anointing of the Spirit through his messages, which were both challenging and encouraging. The message on the Baptism of the Holy Spirit was most inspiring, resulting in eleven people receiving the Baptism of the Holy Spirit. Furthermore, during the campaign two Crusaders received the gift of interpretation.

The duets sung by our Brother and Sister Upton to guitar accompaniment were really grand; Mrs. Upton thrilling us with her beautiful solos.

At the final meeting of the campaign practically all the seats were filled. One of the greatest joys was to hear the teen-agers give their testimonies. One Sunday school scholar aged eleven years, who came from an unsaved family, told how the Lord had saved her when she was only ten, and that she had been baptised in the Holy Spirit. She was now praying for her mother and father to be saved.

Our Sunday School anniversary was held on the 7th June, the children surpassing themselves in a piece entitled "The Gateway of Life." The evening meeting was well attended and included several of the parents of the young



Pastor and Mrs. R. Upton of Canada, together with Pastor J. McBurney, on the platform at the Portsmouth Campaign.

scholars. By means of singing, recitations, and a brief message by our Pastor, they heard the Gospel.

CAMPAIGN AT CARLISLE

God blessed in a wonderful way during the visit of Mr. and Mrs. Willard Cantelon. Unfortunately the campaign was of too brief duration, ending just at a time when the whole city of Carlisle was beginning to be stirred. We do praise God for many testimonies of salvation and healing; for the generous support of many Christians from various churches, and for the resultant blessing to our own church.

Great expense was involved when we engaged the Methodist Central Hall for mid-week meetings, and Her Majesty's Theatre for three Sunday evenings. We were able, however, to meet every expense of the campaign. We proved God, and God proved His people.

As many as seven hundred people attended week-night meetings, and a thousand men and women filled the Theatre on the last day of the campaign. At this last meeting almost fifty people confessed Christ. The painting in oils by Mr. Cantelon at the final meeting was given to a young man who had brought some ninety people to the service.

Since the campaign two baptismal services have been conducted, with young people outnumbering the older men and women.

SOUTHAMPTON WHITSUN CONVENTION

By Mr. F. Simpkins

Praise God for great blessing over the Whitsun. Our speakers included Pastors A. Newman, M. Bowler, R. Upton (Canada) and Mr. Rooks. Pastor J. Newman convened.

From the Saturday evening right through to the Tuesday our cups were overflowing.

On the Sunday afternoon ten young lives yielded to Jesus Christ.

The Monday Services were the Royal Albert Hall gatherings in miniature. The church was packed, and praise God five souls rededicated their lives to God during the evening service.

Mrs. Upton's solos were a source of inspiration to all. Other musical items were greatly appreciated.

The whole convention finished on a note of praise to our Lord for such great blessing, and a determination to go forward with Him.

Thought for the Week

Evil for good is Devil-like.
Evil for evil is beast-like.
Good for good is man-like.
Good for evil is God-like.

THE ELIM EVANGEL

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EDITORIAL

ROYAL SUNDAY SPORT

The news that Her Majesty the Queen and the Duke of Edinburgh were associated in an official international polo match on a Sunday does not make pleasant reading. We feel strongly that the royal leaders of our land should dissociate themselves from all forms of Sunday sport.

While appreciating the official position of the Queen in relation to her people, and knowing that demands will be made upon her from different groups in the nation, we still are of the opinion that a lead should be given regarding the right use of the Lord's Day. The degeneration of this day from one of rest to a frantic hustle for more games and sensual pleasure-seeking is undoubtedly a contributory factor in the growth of nervous tension amongst us. Moreover, it makes the task of the Sunday School teacher more difficult as he attempts to attract children to the house of God on Sunday afternoon. A noble example is called for on a high level, and a gesture from the Queen would have a great influence in this matter.

We thank God for what has already been accomplished through Her Majesty ; it is to be hoped that pressure from any gay society set in will not spoil the spiritual glory of the Queen's reign.

A WEAK AND SORRY ARGUMENT

We were grieved recently to see an article in *The Life of Faith* which purports to answer a query about the behaviour in a certain pentecostal meeting, and which was printed under the title "Pentecostalism" in the "Christian Workers' Forum." This magazine has been held in repute for many years, and is read by a large number of pentecostal people who will not be pleased to see such an unfair attack upon them. The old principle seems to have been adopted that if you throw enough mud some of it is sure to stick. The writer (we cannot believe he has done it deliberately) uses a well-worn trick of argument by begging the question—some pentecostal people are cranks, therefore all pentecostal people are cranks; some erroneous cults believe in healing, therefore pentecostal people who believe in Divine healing are in error ; "Satan and demons can counterfeit Divine manifestations," therefore supernatural manifestations are evil in their origin and not to be sought. He also makes suggestions by inference and leaves the direct statements to the imagination, as for instance, when he says, "Sensational, soulish, spectacular displays in Christian gatherings are to be shunned. A sound mind is a mark of God ; not incoherent babblings, jumpings, rollings, shoutings, and hysteria."

There is much in what the writer says to which we would

give hearty agreement, we have always taken a stand against extravagances and unscriptural practices, but we feel it is most unfortunate when these human failings are used to undermine the teachings of God's Word. It is upon the "Impregnable rock of holy Scripture" that we stand. If people do foolish things who profess to believe those doctrines taught in the Bible, it is no proof that the doctrines are wrong, the failure lies in the human channel. We have yet to see a sensible argument from the Word of God to counter the teaching of the Pentecostal Movement : we can only draw one conclusion from such an omission—there is no sound argument, our teaching is quite clearly taught in the Book !

When it is stated that "Their two main points of emphasis are, the baptism of the Holy Ghost with speaking in tongues, and Divine healing," we feel a closer examination of the fundamental statements of the various pentecostal bodies would have corrected such a mis-statement. And in order to show the fallacy of this assertion we herewith publish the fundamental truths of the Elim Church.

THE BIBLE. We believe that the Bible is the inspired Word of God, and that none may add thereto or take away therefrom, except at their peril.

THE TRINITY. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.

THE CHURCH. We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus.

THE SAVIOUR. We believe that all have sinned and come short of the glory of God, and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin.

THE HEALER. We believe that our Lord Jesus Christ is the Healer of the body, and that all who will walk in obedience to His will can claim Divine Healing for their bodies.

THE BAPTISER. We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost, and that this Baptism with signs following is promised to every believer.

THE COMING KING. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church, and afterwards to set up His Throne as King.

THE FRUIT. We believe that every believer on the Lord Jesus Christ as Saviour should produce the ninefold fruit of His spirit :—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

THE GIFTS. We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit :—Wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation.

THE MINISTRY. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

THE FUTURE STATE. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

THE ORDINANCES. We believe in the following ordinances :—Partaking of bread and wine in memory of our Lord's death, baptism by immersion for believers, the laying on of hands and the anointing of the sick with oil.

That mention is made in pentecostal meetings of the baptism in the Holy Ghost and Divine healing we make no denial : we believe in teaching the whole counsel of God and not just the parts which suit our own particular taste. The Baptists stood for baptism by immersion, the Plymouth Brethren stood for the Second Advent : various aspects of truth have been given back to the Church by

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Family Affairs



Holiday time is upon us again with its offer of release from the common round and the daily task, and we would take this opportunity to wish all our readers a very blessed and profitable time of physical and spiritual recreation during their vacation. Some will visit the seaside towns, others prefer the country; some will stay with friends or relations, others will choose a place where they can make new friends; some will be at camp enjoying a measure of freedom denied by town life, others will book up at a modern house or hotel with amenities that provide soft comfort and a sense of luxury. It is this facility of choice that makes the holiday time such a novelty, provided, of course, that the expenses of the holiday are kept within the limits of the purse, and that the indulgences do not exceed the bounds of propriety as taught in the Word of God.

We hope that wherever our readers go they will arrange to have the ELIM EVANGEL sent on to them, or take some copies with them. An ELIM EVANGEL left lying around can do much good in bringing to the notice of other Christians features of our Movement.

If any friends are spending their holidays in the Isle of Man, we would remind them that Pastor W. J. Maybin is booked to speak at the Seamen's Bethel, Ramsey, on July 30th, and August 2nd, 6th and 9th.

* * * *

In a breezy report received recently Sunny Blundell made the following observations:

"On a visit home recently I came across my old AB64 (Army Pay Book). It stated that W/22856, Vol. Blundell, Ivy, had enlisted in the Auxiliary Territorial Service and was enrolled as an orderly—the Royal Artillery. Her religious denomination was C.E. This was dated October 3rd, 1939.

"Today—'Accepted in the Beloved'—I am not known by a number, but by my name, and even that has been changed from Ivy to Sunny! A volunteer still—but for Jesus, enlisted in the 'Always Telling Someone' service, and enrolled as an orderly (servant) still—the R.A., this time—Ready Always. C.E. once stood for Church of England, but now it means Children's Evangelist."

* * * *

Congratulations to Pastor and Mrs. C. G. Latham of Rugby on the gift of twins, John and Elizabeth, on April 17th; to Pastor and Mrs. A. Wilson of Belfast on the gift of a son, Samuel, on April 4th; to Pastor and Mrs. T. W. Walker of Ealing on the gift of a daughter, Kathleen June, on June 8th.

We were deeply sorry to hear of the homecall of Mrs. White of Eastbourne. Miss Barbour writes: "Mrs. White's

first contact with Elim was when she stayed at the Elim Holiday Home, Eastbourne, in 1929, with her husband and children. Later on she took an active part in the running of camps for boys at Patcham on the Brighton Downs. Many today connect those camps with the beginning of their Christian lives, or of a new stimulus to go forward in the steps of the Master.

"During the war years Mrs. White gave valuable help in the work at Elim Woodlands, which was then a haven for many refugees or bombed-out people."

* * * *

The following changes of appointment have been made in recent months: Pastors A. P. Johnston to Holyhead; E. Scrivens to Oxford with A. Dennison as assistant; R. W. Smith to Tonypany; L. Tranter to Barnsley; H. W. Dawson to Briton Ferry; B. Hopkins to Oldham, and W. Britton to Old Hill.

* * * *

Our picture for this issue is of Vivien Kennedy and Dorothy Woodhead whose duets have been greatly appreciated in various Elim assemblies. They have also made a gramophone record. With Vivien Kennedy in Plymouth and Dorothy Woodhead in Manchester they are now



Vivien Kennedy and Dorothy Woodhead.

separated by many miles, but they team up whenever opportunity presents itself. Dorothy's father, Pastor J. Woodhead, returns to this country from the United States within the next few weeks.

* * * *

Pastor Douglas Gray's name has appeared in certain religious magazines in connection with various musical activities as Dr. Douglas B. Gray. Mr. Gray wishes it

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ONE OF THE WEAKNESSES of human nature is its proneness to be unbalanced, and any student of Church history will quickly discover that this weakness has bedevilled the affairs of the Church throughout her long history. It is a problem which the Pentecostal Movement cannot afford to overlook. We have re-acted from the arid scholasticism of modernistic theology, but in doing so we have tended too much to the emotional aspect of the faith, to the neglect of the intellectual aspect. In our eagerness to emphasise a heart experience we have sometimes forgotten that there are experiences in the realm of faith for the mind as well as for the heart. We must learn to love God with the fulness of our minds as well as with the fulness of our hearts. A religion which overstresses the intellectual is like a food reduced to a tabloid form; whilst a religion which over-stresses its emotional aspect is like living on meringues and puff pastry. To maintain our spiritual health we require a balanced diet. We must have food for both heart and mind.

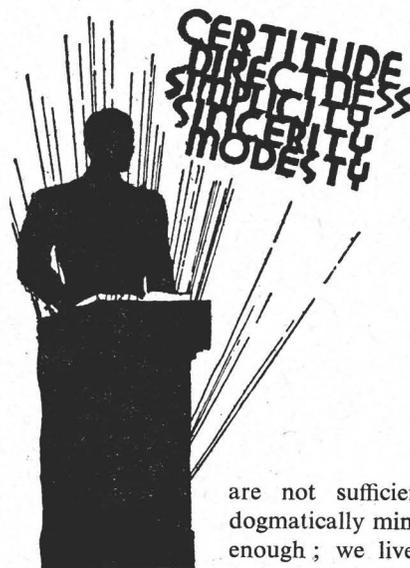
When John Calvin went to Geneva he found it in a state of moral corruption and spiritual darkness, but when John Knox visited it some years later he was able to describe it as "the most perfect school of Christ that ever was in the earth since the days of the Apostles." The secret of this tremendous transformation is discovered in Calvin's obedience to the apostolic exhortation contained in our text. He gave constant attendance to doctrine. He determined that the entire populace of Geneva, no matter what else they lacked, should not lack adequate instruction in the doctrines of the Reformed Faith. Mackinnon tells us that there were seventeen sermons preached every week in a town of approximately 13,000 inhabitants, whilst in the university twenty-seven lectures were delivered every week plus discussions and disputations. Geneva became a city of theologians; its inhabitants were thoroughly grounded in the "faith once delivered to the saints," and as a result, the influence of Geneva spread throughout Christendom—an influence which has lasted through the years.

Today conditions have changed; generally speaking people do not like too much doctrine. Though they would be reluctant to admit it, the real desire is for an entertaining, emotionally stirring kind of religion, with services which might fairly be described as something in the nature of a sanctified variety concert. These things may have their place and I shall not seek to discredit them entirely, but I do plead that they be given a secondary place, for they can never make for spiritual stability, let alone maturity. Let us give God our brains as well as our hearts. Let us employ our brains in thinking great thoughts on what was once known as "the queen of sciences"—theology. This calls for a certain amount of perseverance and self-discipline, but the rewards more than compensate for this: there is the thrill of truth discovered, the assurance of faith, and the ability to expound that which has been discovered. These things are not to be lightly regarded.

Furthermore, the only sufficient reason for our existence as a separate movement within the Christian Church is a doctrinal one. There can be no other. Because this

is so, we must be doctrinally minded. We must be familiar with the dogmatics of our faith. Moreover, we must not be merely familiar with them as theories of which we have read or heard expounded from our pulpits; they must be, if they are to be of real value, personal convictions arrived at through a process of prayerful contemplation.

There are a number of ways in which we are not as pentecostal as we should be and this is one of them—we



Why

By Pastor WA

"Give

are not sufficiently doctrinally and dogmatically minded; we do not think enough; we live too much under a regime of sentimentality. Everyone admits that the influence of the early Church is without parallel in all her subsequent history. It was during the first two centuries that "they continued in the apostles doctrine."

What are dogmatics? "Dogma" is a Greek word which, in its theological usage, means the authoritative formulation of truth. The term, first used by the philosophers of ancient Greece, was transferred to religion and morality; thus we find Josephus referring to the Old Testament as *Theodogmata*—the truth of God. This usage was again taken over by the early Fathers of the Church and was applied to the fundamental truths of our religion.

Consider now:

The basis of Christian dogmatics. When we deal with the doctrines of the Christian faith we are in a realm where no precise parallel exists—it is in the realm of the infinite and the transcendental. Because God stands outside the circle in which knowledge can be acquired by man's own efforts, all the knowledge we have, has come through God's self-disclosure of Himself. The basis of Christian dogmatics is therefore REVELATION and the authority is equal to the source. Throughout the New Testament we have that word "Revelation" recurring. The last book (in the original) commences with it. Because the basis of Christian dogmatics is revelation, all Christian doctrine, in some way or other, leads us back to God.

Perhaps it would be helpful at this point to explain the difference between **inspiration** and **revelation**. All parts of the sacred Scriptures are inspired, but all parts are not

revelation. The book of Ezra is inspired, but it is not revelation, on the contrary, it is a record of historical events connected with the return of the Jews from the Babylonish captivity. When we come to the Book of Romans, or indeed to almost any of the epistles, we are in an entirely different realm—it is the realm of inspired truth about God and His character, His ways, His kingdom, and His salvation. No mere historian could have

apostolic doctrines and their lofty conception of God, which solidified, built up, and caused to progress the work of God.

If we proceed to the great Puritan period of our history we see the same thing in evidence: John Owen, Thomas Goodwin, Richard Baxter, John Bunyan and a host of others were all great preachers of doctrine. They knew what the Word of God taught; there was no ambiguity about their teaching, and they stood like a rock for what they knew to be Divine truth. How did it affect their followers? Let Macaulay supply the answer: "The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an over-ruling Providence, they habitually ascribed every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the great end of existence. . . . The difference between the greatest and the meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. . . . If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. . . . Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away." Such men were made by the doctrines they held. They were the roots which fed and strengthened these mighty trees of the Lord. They meant more to England than her armies and accomplished (despite all their shallow-minded modern detractors) far more than the most brilliant of the ungodly.

If we review the age of Wesley and the Evangelical Revival, the same thing is in evidence. Wesley found England morally corrupt, in spiritual darkness and ripe for revolution. Deism, which taught that God was remote from His world and unconcerned with the activities of humanity, governed the thinking of the Church. Read Wesley's sermons and you will discover how that dark heresy was successfully countered. It was doctrine, doctrine, doctrine. Everywhere he went he opened up the Scriptures to the spiritually starved and neglected masses, and the entire outlook and spiritual tone of England was transformed.

And now I propose to give three reasons why the Pentecostal Movement must study and proclaim the dogmatics of our faith:

1. Because the Church is a teaching Church.

Our Lord's great commission to the Church was not only to go into all the world and preach the Gospel, as is evident from the exact words of the commission as given, by Matthew, "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Now if the Church is to be a teaching Church, she must have a clear understanding of what her message is. There must be no doubt, no ambiguity. Obviously what applies to the Church as a whole also

Dogmatics?

H. URCH (Elim Church, Worthing)

to . . . doctrine"—Paul to Timothy

imparted the knowledge such portions of the Bible contain. Paul sums it up thus, "But I certify you brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11, 12).

The necessity for dogmatics. Of course there are many who do not feel the need for dogmatics, they argue for the simplicity of the Gospel, and say that the study of dogmatics leads to divisions and mere theorising, and that it prevents evangelical action. It is a fatuous argument because all Christians, to be Christians, must hold certain truths dogmatically. The difference is therefore in degree and not in kind. In this article I would earnestly make the plea that, without becoming bigoted or intolerant, we go much further where our convictions are concerned; that we so become people of the Word, possessed by it and honouring it in daily practice, that we shall acquire a strength and a stability which will make our witness a real force in the country. I am tremendously impressed by the discovery that every resurgence of life within the Christian Church and every great forward move in her experience has been accompanied, indeed, has sprung from, a re-statement and a re-emphasis of Divine truth—largely it has been a return to Paul and his epistles. We have already referred to John Calvin, and we can scarcely think of him without calling to mind his monumental work *The Institutes of the Christian Religion*. This work was designed to show the consistency of the Reformed Faith with the doctrines of the New Testament and the primitive Church. It has had such a tremendous influence upon Protestants throughout the world ever since it was first published that it would be hard to exaggerate its extent. It was works of this nature and preaching such as Calvin and the Reformers engaged in, with all the grandeur of their

applies to the Pentecostal Movement. We have a responsibility to shed abroad the light vouchsafed to us. We cannot afford to hide it under a bushel, it must give light to all the house.

The phenomenal growth of the Pentecostal Movement has been due, very largely, to two things: (i) The doctrines proclaimed; (ii) the practical results which have followed the acceptance of them. In an age of rationalism we have stood for the supernatural, and we have witnessed the manifestation of the supernatural throughout our history. Our distinct doctrines were not formulated from the imaginations of men's minds; they were found in the Book, they were believed and demonstrated. Are we growing slack in the teaching of them? God forbid that we should. Look at the early Church, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts v. 42). Listen to Paul, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II. Tim. ii. 2).

Obviously there are those within the ministry of the Church who have a special aptitude for teaching. They have been "set" within the Church for that purpose, but in a lesser sense all Christians ought to be teachers, and because that is so all Christians should know what they believe and proclaim it with the certainty of conviction. The more thoughtful a person is, the more questions will be raised in that person's mind relating to the faith.

2. The Church must guard against error.

Throughout the history of the Church we observe that she has had to be constantly on guard against the invasion of error. Paul saw it coming; indeed, he was constantly in combat with it even in his own day. To the elders of the Church at Ephesus he said, "Take heed . . . to all the the flock . . . For know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts xx. 28, 29). He speaks elsewhere of false apostles and false brethren, whilst Peter writes of false prophets and false teachers.

In this respect times have not changed. The activities of false teachers are a growing menace to the Church. They succeed because, generally speaking, Christians are unfamiliar with the dogmatics of their faith. The sinful self-will of man takes hold of the Gospel and alters it to suit his own mind. He produces a substitute gospel which lacks the content and the effectiveness and the truthfulness of the "faith once delivered." Now how can we guard against error if we are not sure of the truth? It is not enough for your **pastor to be sure**—he will not be at the door when the Jehovah's Witness with his specious arguments arrives; nor will he be present to point out the errors of the Spiritualist's literature when it is put into your hands. These cults thrive on the ignorance of the general public of the Word of God. We must study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.

3. The Church must enter more fully into the fulness of truth as God is pleased to disclose it.

It ill becomes any of us to have closed minds where truth is concerned, for truth is bigger than all our understanding of it. It comes to us on the basis of a gradual and ever unfolding revelation. We understand more of God's Word than our grandfathers did, and if our Lord tarries it is safe to say that our grandchildren will understand more than we do. You can never exhaust truth, particularly the truth of the Bible. It is still true to say, as John Robinson said to the Pilgrim Fathers, "I am verily persuaded the Lord has more truth yet to break forth out of His Holy Word. . . . I beseech you to remember 'tis an article of your Church Covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God."

EDITORIAL—Continued.

different denominations; we do not decry these emphases on certain doctrines, but accept the fact that these people were raised of God to restore to the Church neglected truth.

A reference that "two who left Pentecostalism declared that those who had the greatest gift of tongues were the least spiritual and godly in their conduct," can be answered by pointing out that many ministers have complained that it is the cream of their churches who leave and join the Pentecostal Movement. It also casts some serious reflection on the apostle Paul who once declared, "I thank my God I speak with tongues more than ye all" (I. Cor. xiv. 18). The final sentence is also in the same unreasoning strain: "Edward Irving declared that he would raise his dead son; but a funeral took place instead!" We are not concerned with the mistakes Edward Irving made, but we are determined to obey the commands of Scripture—"Covet earnestly the best gifts," "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (I. Cor. xii. 31; xiv. 1). Paul's desire for the Corinthian Church was, "I would that ye **all** spake with tongues, but rather that ye prophesied" (I. Cor. xiv. 5); it cannot be in the best interests of witness to attack those who seek to obey the teaching of the Bible.

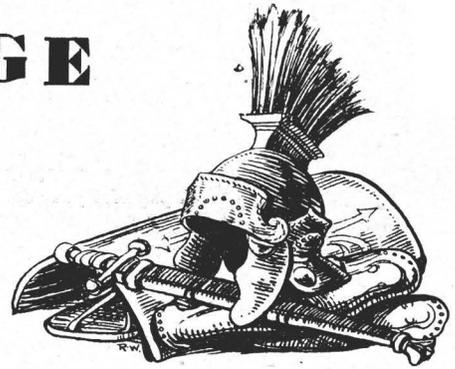
To try to frighten people with the bogey of demon possession if they seek spiritual gifts is tantamount to a charge that God is not concerned with the welfare of those who diligently seek Him, or that He is unable to take care of His own work.

We are disappointed that a reputable paper should publish such a weak argument, which, like a piece of lace, is so flimsy that one can see through every part of it. We are unimpressed by arguments that require to be bolstered up by what happened here or there; we want to know, What saith the Scriptures? the reply to which is simple: "This is that." If it can be proved that we are not following the Word of God, that what we believe does not bear the hallmark of sound Biblical exegesis, we will be prepared to abandon our doctrines; but while we can say, "This is that which was spoken by the prophet," we prefer to abide by the standard of Divine truth.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



“Fight the good fight of faith” (I. Tim. vi. 12).

LEADERSHIP

A Meditation for Elim Youth Leaders and Workers

Leadership is a composite quality; embracing several essentials, especially in regard to the work of the Elim Youth Movement, with its ever-growing and varied activities. To deal at length with the different qualities essential to successful leadership would take much more space than we have at our disposal. However, one or two essentials may be considered in passing.

A person can be short of many abilities, the possession of which would be of great advantage, and yet prove a capable and successful leader, but if he possess many of these qualities and lack leadership, the work under his care will undoubtedly not reach its highest point of success and in many cases will assuredly fail.

Let us deal with some requirements of good leadership, the first being the realisation of responsibility. No person in any sphere of Christian service should accept a position of trust or leadership who is unwilling to take upon themselves the responsibility attached to their particular calling. Such unwillingness is sure to encourage disorder and defeat in times which should have proved victorious. To Crusader Secretaries and other departmental leaders let a word of counsel be expressed here. Anxieties and difficulties will always be presenting themselves in varied ways, possibly at the most unexpected times and from quarters sometimes least anticipated, but the branch that will come on top is the one where the leader in such emergencies carries the burdens, shoulders the cares, difficulties, etc.,

regards them as his own, and takes the whole situation to one source, and one source only, that is to God.

Much has been written; much more has been accomplished by that stupendous dynamic—prayer. It is often said that “prayer changes things.” Indeed, this is true, and no leader, however gifted, will accomplish great things for God without the continual guidance in all things by the Holy Spirit through the medium of prayer. Whilst this should be the first step taken in such circumstances, yet advice should be sought from those above you who have possibly had longer experience in the Christian life, and who would quite possibly, with the reviewing of the circumstances, be able to give help and guidance in such matters.

One great need in the Crusader Movement is the spirit of holy enterprise. How often do our leaders sit down to think, to plan, to scheme, or to get on foot some fresh venture? It is well for us to consider the meaning of the name under which we associate ourselves—Elim Foursquare Crusaders. The very name “Crusader” immediately calls attention to one engaged in warfare, not carnal, in our cause, but spiritual. Leaders, therefore, should create the spirit of enterprise throughout the Crusader ranks, launch out and vigorously engage the enemy and the powers of sin by using tactics which will attract the attention of the masses to our message, and develop every section of the local branch for real aggressive service. We must never be content with things as they exist, however good they may be, for such a condition will assuredly develop into an easy-going spirit which will not only affect the whole branch, but rob one of the strength of true leadership.

Courage is also necessary in leadership, and is akin to enterprise. Courage gives energy which rises to all emergencies of life, and is none other than strong-heartedness, which is necessary in all leaders. When is courage best evidenced? In times of peace and calm? No! In times of storm and battle, and periods of difficulty. One has only to reflect upon history for acts of courage. Think of the examples on the blood-stained battlefields of the world; and further, remember the great martyrs of the Christian Faith who have displayed splendid courage in the terrible periods of persecution, which in many cases resulted in death.

A word might briefly be mentioned about **difficulties**. A leader of any section of Christian

(Continued on page 335)



The Sunday School outing is always an important event in the life of the child. Pastor and Mrs. Hardman, with the children of a previous pastorate, enjoy a days' outing.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

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

SUNDAY, July 19th. Luke iv. 16-30.

“As His custom was, He went into the synagogue on the sabbath day” (v. 16).

Attending the house of God is not only a necessity in spiritual growth, it is a privilege and a pleasure as well. David found it so, “I was glad when they said unto me, Let us go into the house of the Lord.” This love for God’s house can spring from a deep sense of spiritual need, a desire for fellowship, or even from regular attendance when the custom becomes part of our nature. With this love for the house of God, encouragement to attend is unnecessary, then, we fully comprehend the words, “The joy of Thine abode all earthly joy excels.”

MONDAY, July 20th. Luke iv. 31-44.

“His word was with power” (v. 32).

In verse 36 we read further, “What a word is this! for with authority and power He commandeth the unclean spirits, and they come out.” Far removed were the words of the Lord Jesus from those spoken by the scribes and Pharisees (Matt. vii. 29). His words were authoritative, as being from God. “Never man spake like this man.” The word “power” suggests that these mighty words were accompanied by mighty works—how evident is this in the verses before us now! “He sent His word and healed them” (Psa. cvii. 20). “Speak the word only, and my servant shall be healed” (Matt. viii. 8).

TUESDAY, July 21st. Luke v. 1-16.

“Master, we have toiled all night, and have taken nothing: nevertheless” (v. 5).

“Nevertheless” is one of the great words in the passage. It was spoken by Peter in defiance of the discouraging experience of the night before, and regardless, too, of the support of others—“I will let down the net.” He was prepared to obey his Lord even if he were ridiculed by the fishermen of the lake and unsupported by his intimate friends. It should be noted, however, that the “I” changes to “They” in the next verse. Is your faith in Christ strong enough to enable you to stand alone—remember, in this you can influence and strengthen others.

WEDNESDAY, July 22nd. Luke v. 17-26.

There must have been love in the hearts of these four men for them to seek out and to bring this paralytic to Jesus. They had faith, we know—with this they were credited in verse 20. Added to these two great essentials in ministry there was ingenuity, pertinacity of purpose. Unable to gain entrance by the door they conceived the

idea of the outside stair and the roof. The general movement towards the walls at the lowering of the palliasse made room for the sick man at the feet of Jesus. If the unsaved and the needy are being brought to Jesus and with the same wonderful results evidenced here we must not be deterred in our support by the methods used—even if they are unconventional and unusual.

THURSDAY, July 23rd. Luke v. 27-39.

“Follow Me” (v. 27).

Levi’s response was immediate and complete—“He left all, rose up, and followed Him.” At once he became a missionary to his own class (v. 29). It was this that occasioned the complaint from the scribes and Pharisees in the following verse. Read again the reply of the Lord Jesus. One cannot but wonder how many in the house of Levi were that day led to repentance. In chapter xix. we read of the conversion of Zacchaeus—the CHIEF of the publicans. Was his desire to see Jesus the result of the witness and missionary endeavours of one who had once served under him as a Roman taxgatherer?

FRIDAY, July 24th. Luke vi. 1-19.

“To pray, and continued all night in prayer to God” (v. 12).

It is very evident that the matter contained in verses 13-16 was the burden of that all night of prayer. The tendency in the course of a busy life—busy, too, in the service of the Lord—is to allow ourselves to be rushed into making decisions without first bringing these very definitely before God in prayer. The more urgent a matter is, then the more we should pray about it. Rather let the opportunity for service pass than undertake it from the hand of man and without the absolute assurance of acting in His will.

SATURDAY, July 25th. Luke vi. 20-38.

“Give, and it shall be given unto you” (v. 38).

Generosity of mind and heart is one of the evidences of love to Jesus and obedience to His Word. The Lord who received and blessed the five loaves and two small fishes so that a multitude was fed—and with twelve full baskets remaining, is the same Lord who can bless what is left after we have exercised this grace of giving. Read again the whole verse—“. . . good measure, pressed down, and shaken together, and RUNNING OVER.” A generosity like this, wise and pure, makes a great contribution to the spread of the Gospel and brings, in return, a wealth of spiritual blessing hitherto unknown (Mal. iii. 10).

PLEASE PRAY:

For a family which has been evicted and are urgently in need of a home (Guildford).

Next week’s ELIM EVANGEL will contain a letter sent by Pastor W. Urch to the Editor of *The Life of Faith*.

We regret that the extract of Dr. Ockenga’s article is unavoidably held over.

ELIM YOUTH PAGE—Continued.

work will always be confronted with difficulties small and great at some time or other. It has been said that difficulties should be handled like nettles: grip them resolutely and firmly. If one handles them hesitatingly, the result is pain and discomfort. If difficulties do arise, **grip** the situation immediately, so that no influence will be manifested which would tend to bring undesired effects if the difficulties are allowed to take their own course.

Other qualities of good leadership are **initiative** and **reliability**, which really are self-explanatory.

A word, must, however, be mentioned about **dignity**, which, maintained by a leader, must not be exhibited to the extreme. No one must be so dignified that his sense of importance is magnified beyond reason, so that he isolates himself from others of the branch, and when present everybody freezes in his company. On the other hand, do not go to the extreme of forgetting that a position as a leader demands the maintenance of a certain dignity of spirit and conduct, such as becomes a servant of Jesus Christ, yet which makes no barrier between him and those he serves.

The last point we shall deal with is that wonderful example given us by our Lord, perhaps the most beautiful character portrayed in the New Testament, that of a **Shepherd**, the full meaning of which can only be comprehended when viewed in the light of an Eastern setting. Imagine the burning noon-day skies and the brilliant starlit nights of Eastern lands. The shepherd's watch is continuous, and as a result of the constant union of the shepherd and the sheep, there grows up between them a friendship which ultimately leads to an atmosphere of devotion and love, when difficulties, trials, and even joys are mutually shared. No matter what size your branch, do not neglect it, but seek to shepherd it and care for the sheep entrusted to you. Whilst much time is required in directing and planning for Crusader affairs, always bear in mind the importance of the personal touch and care needed in showing as often as possible an interest in every Crusader, and each department of the branch, so that in all its activities the banner of love will be kept flying over our heads, awaiting the coming victorious King.

The Two Comings in the Old Testament—Continued.

ellipse which has two centres instead of one. When they did this they solved the problem of the movement of the stars. They discovered every star had two centres, two foci. How many Bible students are trying to interpret the Scriptures, but they know only one coming of Christ, His first coming. Many Bible passages are a mystery to them. But if these men would only understand the great doctrine of Christ's second coming, the whole Bible would become a new Book to them. New interest would be theirs in the Word of God and they would have a new understanding of its truths.—*Prophecy*.

FAMILY AFFAIRS—Continued.

to be made known that he is not responsible for this error as he did not himself send the reports to the papers concerned.

We are hoping to publish at a future date a feature under the title, "Various Versions." Will any friends who have versions of the Scriptures they would like to give to the Editorial Library for this purpose, please send them to the Editor. We already have the Revised Version, Moffatt, and Weymouth. We shall be happy to purchase where this is desired.

COMING EVENTS

BANGOR. July 12-19. Elim Tabernacle, Southwell Road. Annual Convention. Speakers: Pastors Roy Upton (Canada), S. Wilson (Detroit), F. J. Brown and F. Carson. Convener: Pastor W. Gilpin.

BODMIN. July 13-26. Elim Church, Turf Stret. Revival and Divine Healing Campaign conducted by Pastor W. George. Sun. 6.30. Week-nights (except Fri.), 7.30.

BRIXTON. July 13-19. Milstead Hall, off Blenheim Gardens. Campaign conducted by Miss Sunny Blundell. Sun., 11, 3 and 6.30. Mon. to Thurs., 6 (Children), 7.30 (Adults). Sat., 7.30.

CANNING TOWN. July 12-15. Elim Church, Bethell Avenue. Pastor C. Coe's 11th Anniversary Services. Speakers: Pastors R. A. Gordon, J. J. Way, A. Magee, and F. Coleman. Parties from Leyton and Ilford. Sun., 11 and 6.30. Week-nights, 7.30.

CHELTENHAM. Commencing July 11. The Tent, Lance's Site, High Street. Evangelistic Campaign conducted by Pastor L. Barry and Party. Sun., 11, 6.30 and 8.15. Week-nights, 7.30.

COULSDON. July 18. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: Donald Gee (A.o.G.) and W. Plowright. Elim Woodlands Trio. 7.

EAST HAM. July 18-20. Elim Church, Central Park Road. East London Revival Rally. Speaker: Pastor H. A. Court. Sat., 3 and 6.30 (refreshments). Sun., 11 and 6.30. Mon., 7.30.

GRAHAM STREET (Birmingham). July 11, 12. Elim Church. Visit of Pastor J. T. Bradley. Sat., 7.30. Sun., 11 and 6.30.

KIRKINTILLOCH. July 4-13. Elim Church, Temperance Hall, Alexandra Street. Revival and Divine Healing Campaign conducted by Pastor R. Lighton and Party. Sun., 6.30. Week-nights (except Fri.), 7.30.

LIVERPOOL. July 11-14. Elim Tabernacle, Windsor Street. Convention Meetings. Speaker: Pastor J. Newman. Convener: Pastor Bert Newman. Sun., 11 and 6.30. Week-nights, 7.30.

LOWESTOFT. July 12. Elim Church, Milton Road. Visit of Pastor Brian Wicks. 11 and 6.30.

PLYMOUTH. July 13. Elim Church, Emma Place, Stonehouse. Speaker: Pastor J. Woodhead. 7.30.

PORTSMOUTH. July 11, 12, 14-16. Elim Church, Arundel Street. Visit of Emmanuel Male Voice Choir from N. Ireland. Sat., 7. Sun., 11 and 6.30. Tues. to Thurs., 7.30.

RAYLEIGH. July 12. Elim Church, Castle Road. Pastor D. B. Gray and the London Crusader Choir, 3 and 6.30.

READING. July 13. Elim Church, Waylen Street. Emmanuel Male Voice Singers from Northern Ireland. 7.15.

SALISBURY. July 18, 19. Elim Church, Scots Lane. Visit of Idris Davies. Sat., 7. Sun., 11, 3 and 6.30.

SALFORD. July 18, 19. Elim Church, Nursery Street. Welcome Home Service to Pastor J. Woodhead. Sat., 7.30. Sun., 11 and 6.30.

SHEFFIELD. July 18. City Memorial Hall. Visit of Pastor P. S. Brewster. 3 and 6.30.

PRESIDENT'S ENGAGEMENTS

Pastor P. S. Brewster will make the following tour of the North Midlands Presbytery:

July 17.—Broad Street Methodist Church, Parkgate, 7.30. 18.—City Hall, Sheffield, 3 and 6.30. 19.—Rotherham and Barnsley. 20.—Mansfield. 21.—Nottingham. 22.—Burton-on-Trent. 23.—Leicester. 24.—Ashbourne.

MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

July 11, 12.—Hull (City Temple). 13.—Grimsby. 15.—Scunthorpe. 16.—Harrrogate. 18, 19.—York.

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following churches:

July 18, 19.—Queensway. August 1-4.—Worthing. 5.—Hove. 6.—Preston Park. 7.—Canada. 8, 9.—Romsey. 10.—Eastleigh. 11.—Portsmouth. 12.—Petersfield.

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 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.

BOARD-RESIDENCE, ETC.

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

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London.—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

Greenock.—Christian Guest House; good food; moderate terms; near assembly; extensive view of River Clyde and excellent centre for Clyde Sailings and coach tours. Mrs. Gordon, "Parkview," Lynedoch Street. C.211

SITUATIONS VACANT

Elim Headquarters. Vacancies will shortly occur for young ladies as follows: From July 28th, JUNIOR (16 to 18) with or without previous office experience. From August 24, COPY TYPIST. Apply in own handwriting, stating age and details of any previous employment, to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

MISCELLANEOUS

Camping Equipment.—2 tents 14'×14'; 1 tent 10'×10'; 3 road tents; 1 white marquee; 60 beds and springs, mattresses, palliasses; quantity bowls, crockery, sugar basins, cutlery, spades, odd tools, etc. Apply:—A. R. Woodmansey, 35, Wansford Road, Driffeld, Yorks. C.213

BIRTH

Broomhall.—On April 11th, to Pastor and Mrs. T. J. Broomhall, of Silverdale, the gift of a daughter, Judith Mary.

MARRIAGES

Johnston: Morrison.—On June 23rd, at the Ulster Temple, Belfast, by Pastor J. Smith, assisted by Pastor Evans; Pastor Alexander Philip Johnston to Edith Morrison.

Oldham: Barson.—On June 27th at Elim Church, Coventry, by Pastor John Scott; Rex Arthur Oldham to Mary Eleen Barson; both Elim Crusaders.

Davenport: Brown.—On June 27th at Elim Church, Southend-on-Sea, by Pastor J. A. Wright; David Victor Davenport to Barbara Brown; both Elim Crusaders. C.212

WITH CHRIST

Bone.—On June 21st. Miss Alice Bone, aged 74, member of Elim Church, Leicester, passed into the presence of the Lord. She was a faithful witness for Christ. Funeral conducted by Pastor R. Lighton.

Officer.—On June 21st, Mrs. James Officer, beloved member of Elim Church, Melbourne Street. Funeral conducted by Pastor W. J. D. Maybin. "Until He come."

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