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THE

Elim Evangel

VOL. XXXIV. No. 27.

THREEPENCE

JULY 4TH, 1953.

Better to Wear than to Rust

'Tis better by far in the battle of life
To be at the front than the rear,
To earn the reward and the guerdon of strife
By manfully battling here.

'Tis better to work with a spirit of love,
Although we may gain but a crust,
Still looking above the effort will prove
'Tis better to wear than to rust.

A man upon earth with nothing to do
Is only a man in the way,
And the soul unused to service, 'tis true
Is doomed to an early decay.

It is the decree of an Infinite will
That struggle and labour we must,
Our mission fulfil, discovering still—
'Tis better to wear than to rust.

—Selected.

TEXT FOR THE TIMES

“The Lord thy God in the midst of thee is mighty” (Zephaniah iii. 17).



Job's Discovery in Suffering

By Pastor W. J. Hilliard
(ELIM CHURCH - SPRINGBOURNE)



"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth: And though after my skin, worms destroy this body, yet in my flesh shall I see God" (Job xix. 23-26).

IN chapter twenty-nine of this book, Job, recounting the circumstances of his life before Satan launched his terrible onslaughts against him, speaks in verse 18 of the deep sense of security and confidence that had formerly regaled his life, "I shall die in my nest, and I shall multiply my days as the sand." The sufferings of Job began when Satan presented himself among the sons of God and said, "Doth Job fear God for nought?" This scene is graphically described for us by the Holy Spirit in chapters i. and ii.

Satan is no imaginary foe, the Bible makes this clear, especially in the book of Job. He is real, and great also in his power. To effect his purpose and design as related to Job he made use of four things to serve his will: (i) the evil in men's hearts (i. 15, 17); (ii) the lightning (i. 16); (iii) the hurricane (i. 19); (iv) disease (ii. 7). Comforting, however, is the thought that, great as is his power, it is not without certain limitations and boundaries prescribed by God. Satan himself had to admit his complete inability to harm Job or take from him anything belonging to him, so long as God's protective care was over him—"Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job's position was inviolate, not because Satan was disinterested in his prosperity and integrity, or was powerless to destroy this nest that he had spoken of so confidently, but rather that the hedge encircling him on every side was placed there by the Almighty. The name "Almighty" appears with great frequency throughout the book.

It is noteworthy that the father of lies, this accuser of the brethren, could not even speak in the presence of God without Divine permission first being given him—"Whence comest thou?" His purpose, too, in appearing among the sons of God is discerned and unveiled in the words that follow, "Hast thou considered my servant Job?" When Satan left the presence of God to attack the life and possessions of Job, it was only by the permission of God, and not in excess of the boundaries fixed by Him. This is seen in i. 12 and ii. 6—

"Behold, all that he hath is in thy power; **only upon himself put not forth thine hand.**"

"Behold, he is in thine hand; **but save his life.**"

The closing verses of chapter ii. tell of the visit of Job's three friends. For seven days they were awed to silence, not only by the ravages that disease had wrought upon him—"They knew him not," but that Job, their friend, should be thus afflicted. It was Job himself who at last broke that silence, not to curse God as Satan had avowed he would, and as his wife had suggested he should, but to curse the day in which he was born. This he does in chapter iii. adorning the sombre subject with most descriptive imagery.

From chapter iv. to chapter xxxi. we have the recorded discourses of Eliphaz, Bildad and Zophar, interspersed and concluding with the answers and words of Job. It is evident that these men were without the knowledge of God's own testimony to Satan concerning Job—

"There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

It would seem that they came with a sincere intent to comfort, but not knowing him as God did, and failing to understand the effect on his mind caused by his sorrow and intense suffering, they were thrown back on their own wisdom, and formulated philosophies, that as far as Job was concerned, were without feeling and untrue. Writing to the wisdom-loving sect in the Corinthian Church Paul mentions these phrases, "The princes of this world," "the wisdom of this world," and, "the enticing words of man's wisdom." These Pauline utterances aptly describe the expressions and opinions of Eliphaz, Bildad and Zophar. To them, God said, "Ye have not spoken of Me the thing that is right, as my servant Job hath." Although the text beginning this article is contained in Job's words following the address of Bildad, in actuality it was the anguished cry of his heart resulting from the combined philosophies of all three. Terrible indeed must have been the effect of the words of Eliphaz:

"Who ever perished, being innocent? Or where were the righteous cut off?" (iv. 7).

and the words of Bildad:

"So are the paths of all that forget God; and the hypocrite's hope shall perish" (viii. 13).

The harsh and cruel words of Zophar as addressed to Job were not spoken until chapter xx. verse 5 :

“The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.”

This opinion, however, Job anticipated by the expression and spirit of the man, and being crushed by his sufferings and driven into the narrow confines of the philosophies of men he cried out :

“Oh that my words were now written ! Oh that they were printed in a book ! That they were graven with an iron pen and lead in the rock for ever !”

How easy it would be to imagine that his mind was just here dwelling on the great and familiar words in verse 25—the Everest of the whole text, “I know that my Redeemer liveth.” To do this would be to misinterpret the whole passage. The “words” referred to are the words contained in his answers to his three friends—the words with which he pleads his innocence and integrity. The man, who in the days of his prosperity and affluence said, “I shall die in my nest, and I shall multiply my days as the sand,” is now faced with the firm conviction that not only is his nest destroyed but that the long life inferred in the words, “I shall multiply my days as the sand” and that he had once considered his portion in life, is not now to be realised. This confidence in a long and prosperous life is seen to be receding from him in chapter xiii. verse 15, when he cries out, “Though He slay me, yet will I trust in Him.”

Job now believed that death was imminent and that eternity was near—“Though after my skin worms destroy this body, yet in my flesh shall I see God.” Before he dies he wants to leave behind an indelible record of his innocence. This record would completely vindicate him in the eyes of all who come after him, and greater even than this, it would vindicate the honour of God in all His dealings in his life. This record must never be lost. The most durable thing on earth that Job could think of were the tracings on rock made with an iron pen, into which tracings had been poured molten lead. But alas, time would even deface the rock surface, the lead fillings would come away, and from the things of earth he looks up to heaven and gives expression to what we must consider to be the greatest words in the whole book, “I know that my Redeemer liveth.” His faith is no longer anchored to the things of this world but in the hands of a Vindicator who will never die and whom he calls “My Redeemer.”

In chapter xxviii. verses 1 to 11 we have a graphic description of ancient mining. The miner's purpose in this dark and dangerous task is given in verse 11, “The thing that is hid bringeth he forth to the light.” Sapphires and gold are named in verse 6. Just as the miner leaves the sunlight and penetrates the dark and dismal depths of the mine, so Job, in his sufferings, moved into a hitherto unknown and black experience. Precious are the words in verse 10 of the last chapter, “The Lord turned the captivity of Job, when he prayed for his friends : also the Lord gave him twice as much as he had before.” A comparison of chapter ii. and chapter xlii. will show just how perfectly this word is fulfilled. In addition to his

restoration to health and the recovery of all that he had lost, spiritually, too, Job was blessed. Although a perfect and an upright man one cannot but notice the prominent references to himself in chapter xxix., displaying, as they do, an evident lack of humility. In verse 6 of the last chapter self is abased : “I abhor myself in, and repent in dust and ashes.” Of this Dr. Scofield in his references gives these words :

“Brought into the presence of God, Job is revealed to himself. In no sense a hypocrite, but godly and possessing a faith which all his afflictions could not shake, Job was yet self-righteous and lacking in humility. But in the presence of God he anticipates, as it were, the experience of Paul (Phil. iii. 4-9).”

No miner ever found or brought to the light a greater treasure than did Job from his painful and bitter experience. It is of inestimable value—“I know that my Redeemer liveth.” But for his sufferings it would have remained hidden, perhaps for another to find. Every word is a facet, possessing a lustre and beauty of its own. The full worth of his discovery Job could not possibly realise in his day. The words are prophetic of the Lord Jesus. He is the Redeemer—Friend, Advocate, Redeemer. The word will bear all three renderings. Centuries of Spirit-inspired ministry have given this gem a sparkling beauty, making it one of the many treasures of Holy Writ. Think again of each word and then ask yourself the question, “Can I say like Job—‘MY Redeemer’?”

GLEANINGS FROM OTHER FIELDS



Rogers Quits Movies.

Roy Rogers and his wife, known professionally as Dale Evans, “have answered the prayers of many evangelicals and quit making cowboy films.” They “went to court and broke the contract ties” between them and a film-producing company. It is expected they will soon begin making Christian films.

Rev. S. J. Henman.

On January 3rd the homecall came to Rev. Sydney James Henman, well known and loved in evangelical circles as a devoted servant of Christ and faithful preacher of the Gospel. Mr. Henman passed away at Woking, at the advanced age of eighty-eight.

Dr. Billy Graham's British Campaigns.

A Council of Reference has been set up by the Executive Committee of the Evangelical Alliance to carry out the necessary preparations for Dr. Graham's visit to Great Britain in the early part of 1954.

Plans are now well advanced for bringing to this country a unique building to accommodate 15,000 people. Accord-

(Continued on page 323)

THE ELIM EVANGEL

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EDITORIAL

FACING YOUR SHADOW

The man who faces his shadow has his back to the light. Perhaps that sounds a little trite. Yet it is a fact, and many folk need to be reminded of the simple and obvious truth, for they spend a great deal of their time in morbid introspection and miserable recrimination. They live with their own shadow ; they know its length and breadth, its measurements and delineations ; it never leaves them, but becomes the chief preoccupation that dominates a dreary existence. And the one point they seem to have missed is that their shadow is only a projection of themselves as they obscure the light. Tell them this and they are most indignant.

To this man, who is a more common figure in Christian society than is healthy for the Church, every event in life becomes an unhappy experience, for the tension of fear and apprehension takes the place of the relaxation of trust ; he is resentfully sure that the odds in life are perpetually against him. Whatever happens to him or wherever he goes transpires in a twilight of doubt or a haze of pessimism. He sees problems and not solutions, tragedies and not triumphs ; professing to follow the Conqueror of death he wears every possible safety device to avoid its clammy hand. The Cross of Christ is not to him a badge of adventure and vigorous warfare, it is a safety device to ward off the disasters along life's way, and when it does not do just that, the frown darkens on his brow and a pout protrudes on the lip.

Actually the poor fellow is afraid of his shadow. This is noticeable when it comes to matters of doctrine, when he hesitates to take a step forward lest he tread upon himself. He is so terrified of making a mistake or giving offence that he becomes apologetic in every statement of Christian doctrine—

" . . . is such a scrupulously good man—

Yes—you may catch him tripping if you can,

He would not, with peremptory tone,
Assert the nose upon his face his own ;
He humbly hopes, presumes it may be so.
Through constant dread of giving Truth offence,
He ties up all his hearers in suspense,
Knows what he knows as if he knew it not,
What he remembers seems to have forgot ;
His sole opinion, whatsoever befall,
Centring at last in having none at all."

The hearty, robust "I know in whom I have believed" has become foreign to his vocabulary. Could he but turn away from his own foolish fears he would discover in the Word of God certain affirmations that brook no ambiguity. "In the beginning God." Can there be any clearer or more vital statement of truth ? It is decided, without apology or waste of words, yet it has within a simple sentence an eternity of thought. We must keep our eyes on the Living Word and not on the losses or gains which might accrue through the declaration of Him.

Another mood of our disgruntled pilgrim expresses itself in his aptitude to grouse at his lack of good fortune. He is sure he is gifted with genius, the signs of which are apparent to him, but that nobody else has recognised his talent ; only a determined fate has kept him from the achievement of glorious success. He looks upon himself as an ill-treated victim, one who should have had better chances in life. If only he would turn his face to the light he would be lifted by the vision of his worth to Christ : "Ye are My friends," to which Paul adds, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty" (I. Cor. i. 26, 27). Looking forward to the radiant dawn John records the song of the worshipping company around the throne of the Lamb, "And hast made us unto our God kings and priests : and we shall reign on the earth" (Rev. v. 10). Every child of God has a mission to fulfil in the plan of God, and to perform the will of God, be our work of the lowliest nature, is the highest form of usefulness in the sight of God. All other earthly ambitions are fleshly, and consequently disturbing to the tranquillity of the believer's spirit.

Then there is the morbid outlook, the victim of which has his nose in a medical dictionary and his fingers on the pulse of the nation's activities. This is no longer a place for sincere folk ; there is no reward for honest toil ; the country is going to the dogs, and the time has come to scuttle out and find a home in some paradise across the ocean.

Brother to this escapist is the Church member who wants a better assembly in which to show off his particular virtues and accomplishments : he moves from mission to church, and from church to chapel, *ad infinitum*, with a steady rhythm and a perpetual huff. His concern is not for the witness of the company he has joined for his temporary domicile, but for his own measure of blessing : he goes to

(Continued on page 320)

Greek Words of the New Testament

Studies by Pastor J. Karamadzanis

(Elim Church,
Bermondsey)



WHAT makes one man more successful than another? Is it training in just one line? You know that is not the case. You cannot make a good business man out of a youth who has been taught nothing more than buying and selling. You cannot make a good physician out of a man who has been taught only the principles included in the restricted four years in a medical college. There seems to be some unknown element. In your youth you feared things which you later came to recognise as harmless and really useful. It is always the unknown in every day's activities that causes us worry, concern, perplexity, and even suffering. In years since your youth you have become well acquainted with things once unknown. Today you know them, you can see them, sense them, prepare for them, it is a power no one can take from you.

That power, who is Jesus Christ, I am introducing to you today in a more active way. Jesus is not a passive idea, He is an active reality. My verse this time is taken from I. Timothy ii. 5: "For there is one God and one mediator between God and men, the man, Christ Jesus." Now the word mediator in Greek is *mesitês*—"agent." What is then an agent? My Oxford dictionary says that an agent is a person producing an effect. Is the agent, Christ Jesus, producing an effect upon your life? Can you sense His great influence upon you? Do you feel the warmth of God's love through Jesus Christ who is the union between God and man?

It is not only enough to say that He is our Saviour, but as we commune with God in prayer through Jesus Christ, we must feel His wonderful energising power coming in us through His agency.

This thought contains within it not only the intellectual aspect, it also contains the power or energy which makes possible this manifestation. In other words, it is not only enough to know about God and Jesus Christ as our Saviour, but to receive the results of our intercourse (because this is the meaning of prayer) with the Father through His great agent, the One who must produce an effect upon our lives.

In the beginning of John's Gospel we have in verse 3, "All things were made by Him; and without Him was not anything made that was made." Jesus Christ was with God, that is facing God, and the suggestion is that facing Him is a perpetual approach of nearness and co-operation of activity; facing God, approaching God, acting with God. All things were made through Him. That is to say, the Word was **the agent** of God's action through whom all things came into being.

So it is up to you, dear friend, to make the agent of

God to produce an effect upon your individual life, so that this great power may purify and transform your human nature.

Let us use a homely analogy as an illustration. When you hang up a telephone receiver, the action disconnects your instrument from the main line, cutting off all communication to yourself. Nevertheless, by that act you have not disrupted all the transmission of messages along the trunk line. Various communications are still passing along the trunk to all the interrupted telephone circuits which are still intact. By hanging up the receiver, you have only cut off the outside world from yourself, the vast, external world still exists, whether you hear it by means of your instrument or not.

So it is today, Jesus Christ is the agent who transmits all communications from the Father to you, and it is up to you, through your fellowship with Him, to receive His effect upon your life. If you are disconnected, it means that your fellowship with Him is not intact.

I would like to finish my talk to you with a verse in Hebrews, "Having therefore brethren **boldness** to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us" (Heb. x. 19). **Boldness—*parrhêsia*—free-spokenness**, access by a new and living way. So His agency, or active operation, makes us to enter into the holiest with free-spokenness, having access by His blood by a new and living way.

Is it not time that humanity ceased plunging into the unknown along this thoroughfare of life, hoping to grasp the skirts of passing opportunity? Would life not be entirely different for us if we could direct all our trust and hope to Him who is our great Mediator, our great Agent? If we could make right decisions, would not many of our troubles—the result of indecision—disappear? If we could reach into a dependable source and produce helpful, constructive beliefs, would we not feel happier, safer, more optimistic and more confident of our destiny?

Certainly such a life would be far superior to the one some people now know.

That dependable source is our **Mediator**, Jesus Christ the Lord.

Thought for the Week

"Broadmindedness is often nothing but flatheadedness."

ANOTHER ELIM CHURCH IS BEING BUILT

ANOTHER ELIM CHURCH IS ENLARGED

Our pictures on the right show work in progress on the new Elim Church at Englefield Green. Eighteen months ago the Pastor and two or three faithful helpers commenced work on the erection of their church building. They had no expert knowledge of building, there were no joiners, plumbers, or electricians : but **God is able !** It is hoped that the building, which has two storeys at the front and a seating accommodation for about 250 people, will be completed this year.

The lower picture is of the congregation which gathered for the opening of the extension to the Elim Church at Leyton, and report of which appeared in the "Elim Evangel" dated June 27th.

Other Healthy Signs of Growth are given in the Reports of Evangelistic Campaign Successes

We thank God for these tokens of blessing on the Word of God as it is faithfully preached, but we also recognise that many of God's people have played an important part in these advances. The ministers and evangelists have been used of God under the anointing of the Holy Ghost, their work has been on the platform preaching, but it has been made possible by the gifts of those who have used tools and pens, in office, factory, and shop, and who have contributed of their earnings toward the spread of the Gospel.

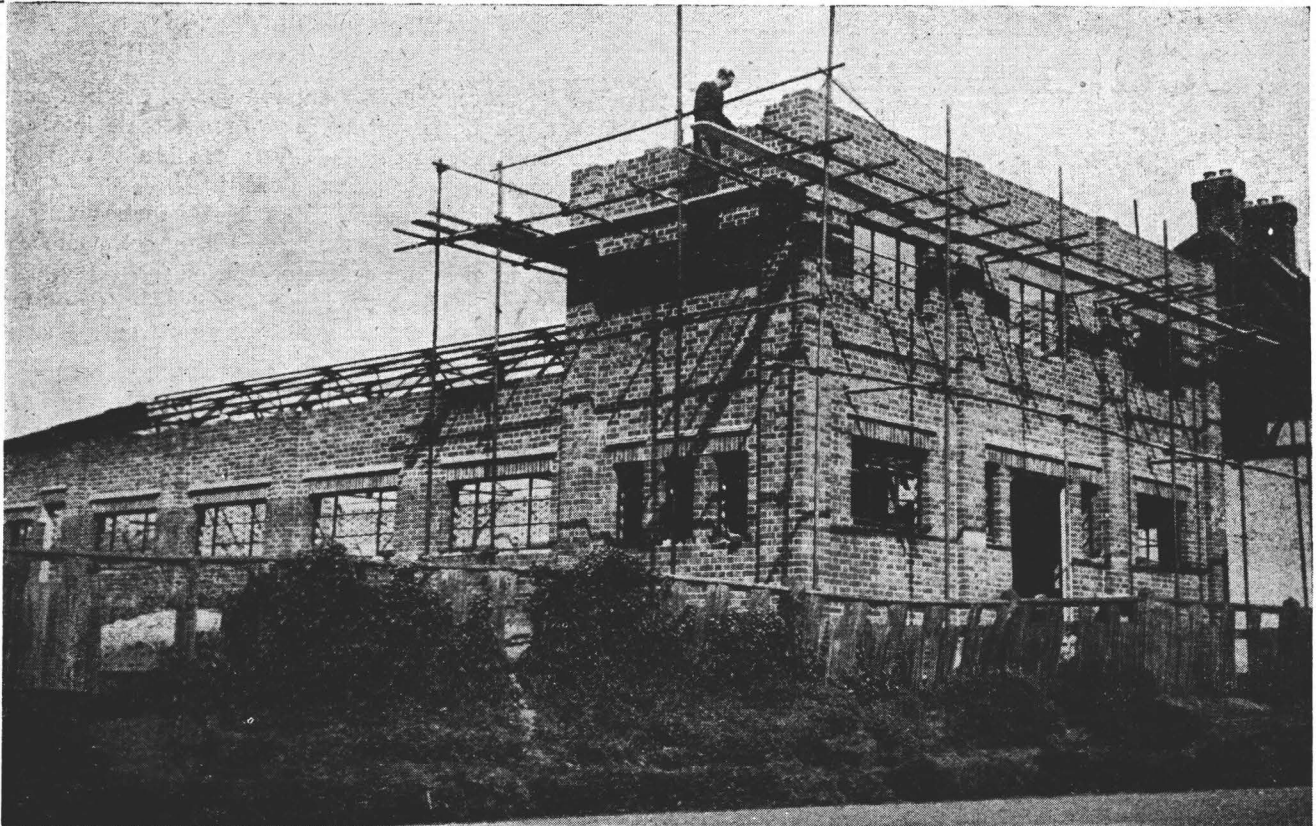
We Cannot Afford to Slacken our Efforts

The Evangelistic Fund is now very low and must receive further contributions if the work is to go on.

YOU CAN HELP BY SENDING A GIFT TODAY TO—

Secretary,

The Evangelistic Campaign Fund, Elim Headquarters,
20, Clarence Avenue, Clapham Park, London, S.W.4.



Focus

on the Churches

BLESSINGS AT MASON STREET, HULL

By Miss C. Stead

Our speakers at Whitsuntide were Pastors J. Dyke and W. George and, although their ministry differed, we experienced God's blessing upon His Word. Pastor George's singing was an inspiration.

How fitting that at this time the stress should be laid upon the mighty baptism in the Holy Spirit and that God should seal the ministry by baptising four of His children. Another joy to our souls was to see two young lads make a decision to follow Christ after hearing the Gospel in the open air.

A thunderstorm on Whit-Monday prevented some coming to church, but praise God He was present in blessing.

A fortnight later we welcomed "Sunny" Blundell for the Sunday School Anniversary. The children were thrilled by her ministry with the flannelgraph and most important, some expressed a desire to give their lives to Jesus. Several parents came along and the remark "it was better than a tonic" was heard many times.

NEW MINISTER AT OLD HILL

By Ken Smith

After several years without a resident minister, Old Hill assembly recently welcomed W. G. Britton as their pastor. At the induction service, tribute was paid to Pastor A. Brooks who has, for two years, taken the oversight of Old Hill assembly in conjunction with his regular ministry at Dudley. Pastor Brooks, introducing the new minister, exhorted the assembly to support Pastor Britton wholeheartedly.

Pastor Britton was assisted in a week of special services by a student from the Elim Bible College, and excellent support was given by several of the Birmingham choirs. There was a real sense of God's presence, and doubtless there will be fruit from the faithful ministry of God's Word, in sermon and song.

Old Hill assembly recently held its Anniversary Services, and the Sunday School co-operated splendidly under the supervision of the Sunday School staff. A dedication in the morning by Pastor Britton augured well for the future. Pastors Brooks and Britton were special speakers.

The services indicate that the revival spirit of the Cradley assembly has been transferred, with the people, to their new surroundings, and it is hoped a new building will be erected shortly.

LOWESTOFT BLESSINGS

By Mrs. S. Owen

The Lowestoft assembly enjoyed one of the best conventions this Easter when Pastor Brooks came into our midst. On Easter Sunday the church was filled to capacity, the deacons having to get extra chairs.

The following Thursday, Pastor Brooks spoke and sang at the Sisterhood, and in the evening many were gathered as he told us of his life before conversion.

Our Pastor has been giving a series of addresses on the Sunday evenings on, "How to be a Christian." God is working and blessing each one of us.

EDITORIAL—Continued.

church to get something from the service, and if he is not fussed by the minister or applauded by the congregation, then his resignation is sent in with some cutting remarks.

If only this man could look away from the gloom of his own lack of opportunity he would see that Christ has commissioned His disciples to be witnesses. His promise for this task is Divine power from on high, and if we turn our faces in the direction of His light and love and truth, we shall, as Moses did, reflect the glory of God to the generation and church of which we are so often tempted to despair. It is the job of individuals to make paradise, and a little bit of infectious Christianity does just that.

There is no greater wretchedness than that of the person who spends hours commiserating with himself.

"Wouldst thou be wretched ?

'Tis an easy way ;

Think of thyself

—Thyself alone all day.

Think of thy pain

Thy grief, thy loss, thy care,

All that thou hast to feel or bear.

Think of thyself, thy pleasure and thy pain,

Think only of self—'twill not be in vain."

—Sel.

The cure, of course, is to keep our eyes upon Jesus ; to look full in His wonderful face ; and the distracting things of this world grow strangely dim in the light of His glory and grace. With this uplook we can be so "spiritually gay that we do not know when we are snubbed," we can afford to ignore the temptations to pessimism and cynicism, and a "Glory, Hallelujah" will fill the soul as "The prospects opening to the Christian's view" grow grander as the days go by.

A GOOD PENTECOSTAL HOLIDAY
(Arranged by Devon & Cornwall Presbytery)

AUGUST 1st—15th

NEWQUAY, CORNWALL (In Two Mission Rooms).

Good Food and Beds ; Rambles, Bible Studies ;

Sports, Swimming, Surf Rides ; Coach Trips.

Exquisite Countryside ; Six Bays of Beautiful

Golden Sand ; Atlantic Rellers.

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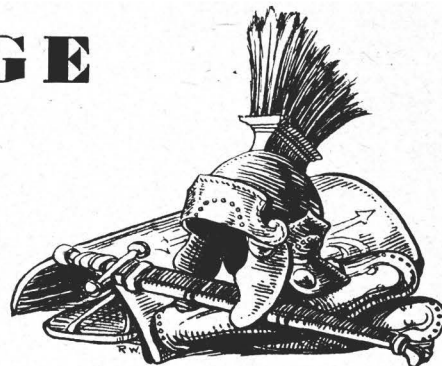
ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



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



LONGTON CELEBRATIONS

The Bethel Temple Sunday School Anniversary celebrations commenced with a striking procession of witness through the streets of Longton. On a glorious June Sunday morning, headed by three bands and the bearing of new monster banners, the tremendous crowd of children and adults began a two-hour march through the gaily-decorated streets. The clashing of tambourines, blowing of trumpets, stirring bugles, and the rolling of drums soon drew the people to their doorways and on to the pavements. Frequent halts were made to sing famous old hymns, and hundreds of hymn-sheets were given away to the spectators.

Before the evening service there was another march of witness, larger than the first, which terminated with massed singing outside the Temple itself. When Pastor H. Burton Haynes rose to preach even the extra seating was filled and the building packed with people. A special feature was the Bethel Tambourine Band, recently formed and trained by Mrs. Fardell, who also conducted both the choirs of children and adults.

CARLISLE SUNDAY SCHOOL

Silver Jubilee Anniversary

The Twenty-fifth Sunday School Anniversary may well be described as superb. The event coincided with the re-opening of the church which looks so well following redecorations. Added to this was the beautiful floral and national decorations, befitting Coronation year, and our special programme, “The Crowning of the King.” And how successfully the scholars performed their parts! The entire evening service progressed without any item requiring to be announced. A congregation of three hundred and fifty thrilled to see and hear so much that truly crowned Christ as King. This anniversary was well acclaimed as the best ever. Pastor R. D. Bradley, a former teacher was our guest speaker for the special occasion. We were also able to announce that once more the Diploma of Merit had been awarded to our Sunday School in the Elim National Scripture Examination.

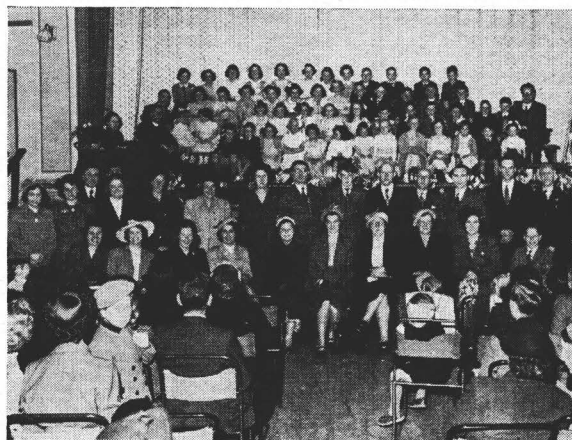
The anniversary services concluded with a silver jubilee party, which was well worthy of the occasion. Each scholar was presented with a beautiful Coronation New Testament. Sunday School teachers received a book; four of the teachers and Mr. Arthur, the Superintendent, having also

completed twenty-five years faithful service in our Sunday School work.

Best of all, we are glad to report that several of our older boys and girls have recently accepted Christ as Saviour, and some have obeyed their Lord in water baptism. We praise God for the many evidences of blessing in every section of the work in Carlisle.

TAMWORTH ANNIVERSARY

One of the longest established Elim Sunday Schools is Tamworth where the work continues with great satisfaction



Tamworth Sunday School Anniversary

and blessing. The recent Anniversary held in the Assembly Rooms (the largest hall in Tamworth) was a wonderful occasion. The speaker was Pastor A. J. Hughes, Methodist Youth Secretary of the District. Plans are already being prepared for the Church's 30th Anniversary.

“PENTECOST.” No. 24 now ready.

This official publication of the World Conference of Pentecostal Churches, edited by Donald Gee, can be obtained from Elim Publishing Co., Ltd., Price 9d. per copy, or 3/6 a year. Read the inspiring news, accompanied by 33 pictures, of this great Revival in North Africa, Ethiopia, Sumatra, Indonesia, Central and South America, Kenya, India, U.S.A., Canada, Scandinavia, Switzerland, British Isles, Japan, the Arctic, and elsewhere.

Every well-informed pentecostal person throughout the world takes “PENTECOST.”



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 12th. Luke i. 59-80.

The passage covered by verses 68 to 79 has been called the *Benedictus* from its first word in the Latin version. It is a delightful mosaic of quotations from the Old Testament—inspired by the Holy Spirit (v. 67). It is in five parts and might be summarised thus: “Salvation” (vv. 68, 69); “As He spake by the mouth of His holy prophets” (vv. 70-72); “Delivered . . . (to serve Him without fear, in holiness and righteousness” (vv. 73-75); verses 76, 77, relate to John, “The prophet of the Highest.” Only in this salvation can “Light” and “Peace” be found (vv. 78, 79).

MONDAY, July 13th. Luke ii. 1-20.

The pride of the human heart is shown in verse 1. Little did Cæsar Augustus realise when he used the words “All the world” that there was a Hand far stronger than his directing the course of world events. His enrolment order was but the means in God’s will of bringing Mary and Joseph to Bethlehem, and unconsciously becoming an instrument in the fulfilling of the prophecy in Micah v. 2. That Hand, still outstretched and overshadowing world affairs, has a protective and directive ministry in every life entrusted to Him. Read again Romans viii. 28.

TUESDAY, July 14th. Luke ii. 21-38.

“Waiting for the consolation of Israel” (v. 25).

Simeon was one of a godly remnant in Israel who loved and studied the Old Testament Scriptures and who could read “the signs of the times” as related to the coming of the Messiah. Certain of this company are referred to in verse 38—one, Anna, is named specifically. In addition to this expectant attitude Simeon was just, devout, and the Holy Ghost was upon Him. May these characteristics mark our lives whilst waiting, as we are, for the Lord’s second coming.

WEDNESDAY, July 15th. Luke ii. 39-52.

“Wist ye not that I must be about My Father’s business?” (v. 49).

These, the first recorded words of the Lord Jesus, were spoken in reply to the quiet rebuke administered by Mary, and when she had referred to Joseph as “Thy father” (v. 48). His reply was a correction of her remark and reveals that even in His thirteenth year He was conscious of His Divine sonship (“My Father”) and that His life was wholly dedicated to the will and purpose of God. From the use of the word “must” He was conscious also

of His mediatorial mission. It was stressed by Him on many other instances notably in three places in John iii. 14; ix. 4; xii. 34. A consideration of them will help us to understand the words in the same Gospel (iv. 34) “My meat is to do the will of Him that sent Me, and to finish His work.”

THURSDAY, July 16th. Luke iii. 1-14.

“Bring forth therefore fruits worthy of repentance” (v. 8).

We are reminded here that words and outward observances are not sufficient to witness a real change of heart. The life lived must also be consistent with the profession. A most descriptive word is this—fruit! It is pleasant to the eyes and desirable. In Colossians i. 6, we are told that the Gospel, wherever it is preached and believed in sincerely, will bring forth fruit. May we, even this day, witness a good confession not by word only, but also by life. John called for fruits worthy of repentance. Let our fruits be worthy of our high and gracious calling.

FRIDAY, July 17th. Luke iii. 15-23.

Verse 18 intimates that only part of John’s message was recorded by Luke—this is in verses 16, 17. The fuller text of his exhortation is in John i. 29-34 and iii. 27-36. In his fearless denunciations of evil he acted in his time as Elijah had done in the reign of Ahab. His ministry as the forerunner was to prepare the hearts of the people and to announce the advent of the Messiah. A comparison of the first verse in today’s lesson with John i. 29, tell us how effectively and faithfully this ministry was accomplished. Ever he directed the eyes of the people to the One of whom he said, “He must increase, but I must decrease.”

SATURDAY, July 18th. Luke iv. 1-15.

“Tempted of the devil” (v. 2).

When?—Immediately following the glorious experience and Divine attestation recorded in verses 21 and 22 of the previous chapter. Often our own experiences are not dissimilar to the order mentioned here—after the blessing, the battle. We can also, by His grace, return from the temptation in the power of the Spirit (v. 14). Read Hebrews ii. 18 and I. Corinthians x. 13. They may help you for today. **Where?** The wilderness—a product of man’s sin. It was necessary for the last Adam to begin where the first had failed. Hebrews ii. 15.

PLEASE PRAY :

For Pastor J. J. Morgan who is suffering from nervous trouble (Bradford); for Pastor J. Lancaster who has chicken-pox (London); for a man addicted to drink, that he may be delivered from the craving (Armagh); that God will supply the financial needs of the Elim Campaigns.

In next week’s ELIM EVANGEL we shall publish the impressions of the Rev. Harold J. Ockenga, D.D., regarding pentecostal people and the work of the Holy Spirit in connection with missionaries.

You are advised to order extra copies to pass around among your Christian friends.

COMING EVENTS

ing to reports from American sources, this "tin can tabernacle" will be designed by the industrialist, R. G. LeTourneau, in pre-fabricated aluminium. It is hoped that this building will create publicity for the campaigns.

A suitable central site is being sought in London.

Methodist Queen.

Reference in the secular press to Queen Salote of Tonga, of the Friendly Islands, who came here for the Coronation, omitted to mention that she is a loyal member of the Methodist Church.

Evangelical Library.

On July 3rd, at 6.30 p.m., in the Welsh Chapel, Chiltern Street, the Annual Lecture of the Evangelical Library was given by Rev. Prof. John Murray, of Philadelphia. His subject was "Reformation Principles."

The Bible in Mexico.

In the autumn of this year the American Bible Society will celebrate the 75th anniversary of the founding of its agency in Mexico. Scripture distribution in Mexico in 1952 was 465,417 copies, an increase over the previous year by 115 per cent. The Society published Scriptures last year in nineteen of the Indian dialects spoken in Mexico.

Revival in Japan.

Revival continues to sweep across the islands of Japan! Reports say it is a New Testament revival where sick are being healed, demons cast out, storms stilled, and hundreds converted.

The revival started among evangelical missionaries and has spread rapidly. At Karuizawa it broke after missionaries fasted and prayed for several days. Many feel the whole movement dates to a statement made by Billy Graham to 700 missionaries in Tokyo last winter when he said, "If you are not filled with the Holy Ghost, you might as well go home."

One-Third of Nation's Churches are Baptist.

One-third of all Protestant churches in the United States are Baptist.

"Baptists, when united, can speak with one of the most effective voices of Protestantism," said Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Committee, which represents all the major Baptist Conventions.

The Gospel in Guatemala.

Jacob Limkemann, Secretary of the American Bible Society's work in Guatemala, recently toured the field and reports that there is a constant stream of conversions in all parts of that Central American country. Mr. Limkemann has been in Guatemala for many years, and he said he is astonished at the incredible growth of the Christian community there. Requests for Bibles during the past two years have greatly increased. Most of the Bibles go to new converts.

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.

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.

GLOSSOP. July 5. Elim Church, Ellison Street. Flower Service. Speaker: Pastor R. D. Bradley. 2.30 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. Suns., 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.

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.).

RAYLEIGH. July 4. Elim Pentecostal Church, Castle Road. Visit of Idris Davies. Singing by Westcliff Elim Choir. 11 and 6.30. After-Church Rally, 8.15.

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.

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

SMETHWICK. June 16-July 5. Marquee, Roebuck Lane (nr. Canal Bridge). Coronation Evangelistic Campaign conducted by Pastor J. Osman and Party. Song-Leader: Pastor F. Shadlock. Suns., 6.30. After-church Rally, 7.45. Week-nights, 7.30.

TRURO. June 27-July 9. Elim Hall, The Leats, off Castle Street. Campaign conducted by Pastor Wm. George. Suns., 6.15 and 7.45. Week-nights (Mon. 29 and Fri. excepted), 7.30. Presbytery Rally in St. Mary's Hall, Old Bridge Street, July 3 at 7.

TWICKENHAM. July 4, 5. Elim Hall, Edwin Road. Church Anniversary conducted by Pastor C. Coe and Party. Sat., 6.30. Sun., 11 and 6.30.

WANDSWORTH. July 5. H.M. Prison. Pastor D. B. Gray and London Crusader Choir, 2.

WISHAW. Now proceeding. Y.M.C.A. Hall, Main Street. Revival and Divine Healing Campaign conducted by Pastor Alexander Tee and Revival Party. Suns., 8. Week-nights (except Fri.), 7.30.

WIMBLEDON. July 5. Elim Tent, Broadway. London Crusader Choir, 6.30.

MISSIONARY ITINERARIES

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

July 4.—Bishop Auckland. 5.—Sunderland. 6.—Scarborough. 7.—Driffield. 8.—Malton. 9.—Hull (Mason Street). 11, 12.—Hull (City Temple). 13.—Grimsby. 15.—Scunthorpe. 16.—Harrogate. 18, 19.—York.

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

July 4.—Randalstown. 5.—Ballymena.

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.

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

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).

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.

WITH CHRIST

Scruton.—On June 2nd, John Joseph Scruton, aged 87, of Ilford, passed into the presence of the Lord. A worshipper at Elim Church, Ilford, for many years.

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