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Elim Evangel

&

Foursquare Revivalist

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Witness! Witness! Witness!

A Message for the Hour by Pastor JOSEPH SMITH

Ye are My witnesses, saith the Lord.—Isaiah xliii. 12.

IF ever there was a day wherein the people of God ought to witness for Jesus Christ, it is now. It is not a question of how you feel, or how other people feel about it. God calls you to be His witness, to tell the people what the Lord Jesus has done for you. God wants you to be a true witness, and not to give the lie by your actions to what you bear testimony to by your words. He wants you to witness to the power of the blood of Jesus Christ to cleanse from sin, and then to bear testimony by your life to the fact of such an experience. He wants you to witness to the fact that Jesus Christ dwells in your heart and life, and then to manifest the life of Jesus Christ in your words and actions. It is only by true witnesses that God can prove His case.

People everywhere are looking for reality to-day: let them feel that you have it. People are also searching for something to satisfy; let them realise that you have found it; and thus bear testimony to the fact that Jesus Christ is worth serving, that He is a great Christ, a glorious Christ, a victorious Christ, and

AN ALL-SUFFICIENT SAVIOUR.

Do you realise that you will meet these people with whom you associate every day on the great judgment morning? Then you will know the reward of being faithful, then you will realise what it means to be true to the soul of your fellow man, then you will realise a heavenly satisfaction if you have faithfully warned men and women. Whether they have taken heed or not you will at least know that you were faithful to them. No one will then look you in the face and say: "Why did you not tell me the truth about these things when you knew them to be eternal facts?"

My brother, my sister, you are meeting men and women for the last time these days. These are solemn days. The average Britisher does not wear his heart on his sleeve, but he feels deeply in spite of that fact, he thinks more about eternal realities than you imagine. Perhaps he is wondering why you do not speak to him

about his soul. And then he turns away sadly thinking, "Oh, well, perhaps he does not care after all."

I feel deeply on this subject; I know it is the mind of God that there should be more witnessing among the people of the Lord to the unsaved. God wants it for His own sake as well as for other reasons: He wants the people at least to have an opportunity of repenting. God is a just God, and delights in mercy. Do not try to hide behind the solacing delusion that if God does not win them through you He will nevertheless reach them through someone else. Very often you are the one on whom God has placed the responsibility of that soul, and if you fail that soul is lost. God's will being carried out in these matters is largely dependent on the co-operation of those whom He has

TAKEN INTO PARTNERSHIP

with Himself.

"Love thy neighbour as thyself" is the second of the two great commandments. You thank God for those who dealt faithfully with you, then do unto others as you would that they should do unto you. Be faithful, do thorough work, be sincere, and God will bless the effort; and you will increase in knowledge and wisdom in the work of soul-winning. Men need Jesus Christ, the bread and water of life; God has graciously made you a custodian of these eternal necessities, then do not be niggardly with them, but liberally distribute to those who have not; thereby your own soul will be blessed. Your spiritual growth and development, together with the sweet assurance that God is pleased with you, will more than repay every effort; and when you come to the end of the journey the happy memories of a life of loving service will fill your dying pillow with the softest down on which a human head ever rested. And on the judgment morning you will rise with joy to behold the fruit of your labours, and God will have the happy opportunity of causing you to enjoy the rich reward of all your labours throughout the countless years of eternity.

Present-Day Fulfilment of Prophecy

By LOUIS S. BAUMAN

[This article, written a few years ago, is of particular interest now that the hounds of war have been unleashed.—Ed.]

PICK up your newspaper, and by actual measurement, you will discover that it gives to Hollywood twice the space that it gives to the fact that the world is on fire and man's civilisation totters toward complete collapse. Only minds utterly unthinking and set on folly are unaware that mankind is on the verge of the most momentous events the human race has yet had to face. Save for a faithful few who have entered into the counsel of the Most High, no man knows just what impending events are going to mean to himself or to any one else. Men know only that all their ships—political, financial, social, moral, and religious—are drifting over uncharted seas into some unknown.

Just before our Lord's return, according to His own testimony, the world of men, and especially the Jew, will be looking and calling for a saviour. The seekers will say, "Lo, here is Christ, or there." One shall cry, "Behold, He is in the desert"; another, "Behold, He is in the secret chambers!" And this intense desire for, and

NEED OF A WORLD SAVIOUR

will prove to be fertile soil for "false christs and false prophets" (cf. Matt. xxiv. 23-26). All of this will prepare the way for the arch deceiver—the Antichrist. But his reign will be short. The trumpet judgments will quickly pass, and the despairing cry of the world will be answered in mercy by the coming of One who is a Saviour indeed.

The present world-cry for the coming of someone to save, by solving problems which have grown to be too great for men, is one of the most significant signs of the times. Extraordinarily significant it is that the occult world is continually giving warning that the coming of a great "world leader" is at hand. Among the Theosophists, the well-known book, *The Coming World Teacher*, is based on "knowledge" obtained by clairvoyance. Hindu seers inform us the Kali Yuga cycle, which began in 3102 B.C., is very near its end, and that the age is about to draw to its close with the reincarnation of a "world master" who once lived in the remote past.

The Buddhist monks prophesy the soon coming of a supremely enlightened and most holy Buddha. C. Jinapodasa, a Buddhist residing in Madras, India, claims to be secretly receiving information from realms beyond of the coming of the great "leader." A high priest by the name of Enmaggi Sayadaw informs us that Budhisatta Maitreya left the Tusita Heaven and was on earth in the body of a small boy in 1914, and that he will soon reveal himself to men. In Tibet, Teshu Lama has ordered the erection of an immense image,

eighty feet in height, made of sheets of copper and coated over with gold, to greet the coming of Lord Buddha Maitreya. The Javanese, a mystic cult in India, await the arrival of Sri Feinjing Lota, or "Holy White Lotus." In Persia, the Zamyad Yast tell us that the gods are soon coming to earth in the form of one "Great Being" who will heal and restore the world to righteousness. The Moslem priests speak of the coming of another great prophet of God, Imam Mahdi, for whom, Professor Pavri informs us, a tomb has already been prepared beside the body of Mohammed, where he may rest when he shall die. The Zoroastrians daily listen for the fall of the footsteps of Sashiyant. Even the Red Indians of South America are in constant expectation of the arrival of their own great leader, Quetzal Coatl.

Some of the great "leaders" seem to have already arrived. Russia has her Lenin—her "leader" still, even if in mummified form. Italy has her "infallible" Mussolini; for according to the eighth of "The Ten Commandments" posted up in all the barracks of Italy—"Mussolini is always right." Not to be outdone, Germany presents a German messiah, Hitler, "*der Fuehrer*" ("the Leader"), who believes himself to be the chosen of God to establish the glory of "the Fatherland." The state is a divine entity, a mystical Reich, which all true Germans should worship, and for it should die.

But far more significant than all the foregoing is the fact that, in both Jewish and Christian circles the world around, the devout are standing

ON TIPTOE WITH EXPECTANCY!

Rev. Joseph S. Flacks, a converted Jewish missionary, speaking some time ago in Los Angeles, told how he had visited in the home of an orthodox cousin, and found the family studying the Bible—New Testament as well as the Old. He asked:

"How did you come to study the Bible with the New Testament?"

They replied: "Cousin, we are living in momentous days. *Father and the synagogue people say it is the Messiah's time.* Christians claim that their Jesus is soon to come back again. We cannot afford to remain ignorant on these subjects."

Travellers from Palestine continually testify as to the spirit of expectancy in the hearts of orthodox Jews who have returned there, hoping to greet the Messiah when He shall arrive.

Among Christians who still study and believe the Scriptures, everywhere, irrespective of denominational affiliation, you will hear expressed the firm conviction that Christ's coming is nigh at hand. This expectancy

is so world-wide that it would seem the great Bridegroom cannot refuse to heed the heart-cry of His beloved. Will He leave her, crying out in the night—in vain?

Even those who are not on tiptoe with expectancy, looking for the Leader in a religious sense, are, nevertheless, more and more admitting the need of the

COMING OF THE LEADER

in a political sense, if civilisation is not to perish. Frankly, the world's statesmen are in despair. Their mental state was vividly set forth in the great prophecy of the Master: "And there shall be signs; upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26). Challenge the world to express more exactly, more concisely, or more vividly the state of mind existing generally among the men who wrestle with the world's present problems. Stanley Baldwin certainly can be credited with knowing whereof he speaks, and he has said: "What is it that underlies everything in Europe to-day? It is the element of fear—fear of what may happen!" And Jesus said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth!" Compare these two statements again, one by the Master in A.D. 33, and the other by a former Premier of Great Britain, in A.D. 1933!

"I foresee," said Signor Mussolini, "a long series of political, economic, and military wars."

Sir Philip Gibbs recently said:

It is not without mental anguish that I am bound to confess, as an observer of facts, that I do perceive the steady, quiet, and terrifying drift of European nations toward another convulsion of intertribal war. The League of Nations, the Kellogg Pact, the Locarno Pledge, are powerless to avert that abomination if present conditions and moods prevail unchecked and unchanged. At present, we are back again to the temper of 1913, when the powers were grouping themselves for that "inevitable war." It makes one despair of human reason.

Absolutely right—"it makes one

DESPAIR OF HUMAN REASON"

when we recall the horrors and the horrible results of 1914 to 1918, and then to think that men (or are they demons?) are begging the nations in order to accumulate the implements for another international suicide, with horrors which will make those of 1914 to 1918 look like child's play! The late Marshall Foch said:

Notwithstanding the peace measures of the League of Nations, we know that every nation is engaged in research work, trying to perfect poison gases that will ensure the quick annihilation of its enemies. There is no doubt that deadly gases have been perfected, and that they will play the principal part in the next war.

Lord Grey, of Fallodon, was right: "The resources of science end by destroying the humanity they were meant to serve." Little wonder if "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth!"

All but the totally deaf can hear in the near distance the rumbling thunder of a Niagaran cataract over which no estate of man may drift and live to tell the tale. And all but the totally blind can see the finger

of God once more writing upon the palatial walls of man's most boasted civilisation: "*Mene, Mene, Tekel.*"

"*Mene*: God hath numbered thy kingdom, and finished it."

"*Tekel*: Thou art weighed in the balances, and art found wanting."

The old sneer of the unbeliever is no longer in order, when he reads the prophecy of a day when there

SHALL BE GREAT TRIBULATION,

such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but (thanks be to the mercy of God!) for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22).

Again we refer to a recent editorial in a paper from the Orient, which contained this striking sentence: "Mankind must co-operate or perish!"

All statesmen of the world know that very thing. They know that if the war they are planning actually comes—and come it will if they do not co-operate—victor and vanquished will go over the cataract to certain doom. "*We must co-operate!*" It is this that is calling for the co-ordination of effort, and centralisation of power—that is sending democracy into death throes and spelling the doom of individual effort and liberty. In its final analysis, it all spells Dictatorship. Of such a time "the sure word of prophecy" is far from silent:

"This people shall say, A confederacy" (Isa. viii. 12).

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: . . . take counsel together, and it shall come to nought" (Isa. viii. 9, 10).

"Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers shall take counsel together . . . He that sitteth in the heavens shall laugh" (Psalm ii. 1-4).

"And the ten horns which thou sawest are ten kings. . . . These have one mind, and shall give their power and strength unto the beast" (Rev. xvii. 12, 13).

"And all that dwell upon the earth shall worship him. . . . And he had power to . . . cause that as many as would not worship the . . . beast should be killed. And he causeth all . . . to receive a mark . . . that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. xiii. 8, 15-17).

These prophetic utterances can only mean that

THE CLOSE OF OUR AGE

is to see the formation of gigantic federations in the military, political, commercial, financial, intellectual, and spiritual realms; and that mankind is due to witness one superb, surpassing, stupendous combination of the power of all these glittering worlds under one single crowned head—a Nebuchadnezzar-Xerxes-Alexander-Cæsarian combination—"The Beast!"

It will not be from choice that the nations will consent to fly their flags under the banner of this colossus. It will be from stern necessity—"co-operate or perish." Co-operation is being widely preached among the nations, especially in their schoolrooms. It is also being weakly attempted by the nations in their "Conferences," "Courts," and "Leagues." Co-operation may be the source of great blessing. It may also be

the source of a great curse. It all depends upon the purpose of the co-operation, and the persons who co-operate. As yet, due to the inherent greed and pride of unregenerate men, co-operation has not gone far over the boundary lines of any nation. Extreme nationalism still pervades the political atmosphere. Nevertheless, even European and Asiatic supermadmen may spell out the fateful handwriting on the wall; and to save their own heads, they will consent to lower their bedraggled flags until they shall fly beneath an

international banner—the banner of “The Federation of the World.” Then shall mankind believe that “the Christ” astride His “white horse” has come, and “all the world shall worship” its “saviour.” The dream of the seers of men will appear to have been fulfilled. But, alas for the dream! It will be the federation of the unregenerate, as ever, knowing God only as its enemy!

And who is able to make war with the beast? (Rev. xiii. 4). There is but One—and He shall come!

Many Revivals

MOST of our readers are familiar with the following incident recorded by Finney in his Revival Lectures, but it is a good thing to stir up our pure minds by remembrance of this wonderful story.

“A pious man was sick for years. At length he determined that the best thing he could do would be to pray. He began to pray, and his soul kindled, and he got hold of God. The fire kindled all over the place, a powerful revival followed, and multitudes were converted. This poor man lingered in this way for several years, and died. After his death I visited the place and his widow put into my hands his diary. Among other things he says in his diary, ‘I am acquainted with about thirty ministers and churches.’ He then goes on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for the missionary stations.

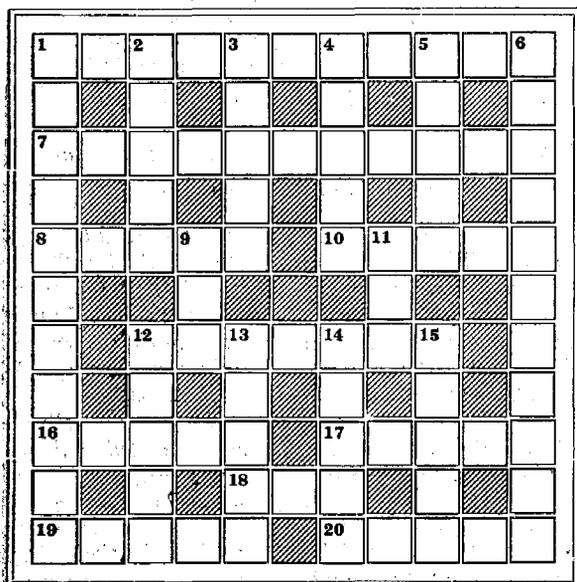
“Then followed, under different dates, such facts as these: ‘To-day I have been enabled to offer what

I call the prayer of faith for the outpouring of the Spirit on—Church, and I trust in God there will soon be a revival there.’ Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. Of the missionary stations, if I recollect aright, he mentions in particular the mission in Ceylon. I believe the last place mentioned in his diary, for which he offered the prayer of faith, was the place in which he lived. Not long after this, I had noticed these facts in his diary, the revival commenced, and went over the regions of country, nearly, I believe, if not quite, in the order in which they had been mentioned in his diary; and in due time news came from Ceylon that there was a revival of religion there.”

These revivals came as the result of one man’s prayers. What could be the result to-day if our whole Pentecostal movement became one vast prayer meeting and laid hold of God for rain in the time of the latter rain?

OUR SPECIAL “EVANGEL” CROSSWORD For Increasing Bible Knowledge

No. 47.



The solution will appear next week.

CLUES ACROSS:

1. These shall not inherit the kingdom of God (I. Cor. 6: 9).
7. A blissful state.
8. City near the fair havens (Acts 27).
10. Language of ancient Rome.
12. Precious stone.
16. The meek shall inherit this.
17. A frequented place.
18. Adam’s wife.
19. Some fell by the wayside.
20. Holy observances (Num. 9).
3. An overseer of the Nethinims (Neh. 11).
4. King of nations (Gen. 14).
5. “Pay me that thou —” (Matt. 18).
6. Artaxerxes received a message from these people (Ezra 4).
9. To whom Samuel said: “Here am I.”
11. City of Judah (Josh. 15).
12. Whither Paul and Barnabas were obliged to flee (Acts 14).
13. Mordecai put on sackcloth and these (Est. 4).

CLUES DOWN:

1. Paul advises Christians not to be yoked with these.
2. Hebrew measures of length (Ezek. 42).
14. “I am not as — men are” (Luke 18).
15. To be uncertain, or to disbelieve.

SOLUTION TO CROSSWORD NO. 46

- Across:** 1. Strangers (Heb. 13: 2). 8. Lying (Prov. 6: 17). 9. Amber (Ezek. 1: 4). 10. Eat (John 4: 31). 11. Maker (Isa. 45: 9). 13. Smith (Isa. 44: 12). 15. Lamentation (Gen. 50: 10). 20. Swine (Matt. 7: 6). 21. Grace (John 1: 17). 22. Assembled (Dan. 6: 11).
- Down:** 2. Think (Acts 13: 25). 3. Anger (Eph. 4: 31). 4. Goats (Matt. 25: 32). 5. Rabbi (John 1: 38). 6. Blameless (2 Pet. 3: 14). 7. Archangel (1 Thess. 4: 16). 12. Eve (Gen. 3: 20). 14. Met (Mark 11: 4). 16. Maids (Job 19: 16). 17. Niece. 18. Argob (Deut. 3: 4). 19. Image (Matt. 22: 20).

SECRETARIAL NOTES

By W. G. H.

We are glad to report that good congregations are still in evidence in our London churches, in spite of the evacuation. A spirit of calm confidence in God prevails.

There was a memorable moment, when, on Tuesday morning, September 5th, a company of friends gathered in the main hall of Elim Woodlands to bid God-speed to our Brother and Sister Nosworthy as they left for the Belgian Congo. Not all eyes were dry as thoughts were kindled around the dangers facing them as they went forth at the call to duty. Brave hearts going forth—and a great God going with them.

Letters have been received from them later, written at sea after the boat had left port, speaking of their satisfaction at being launched out on the great adventure for God.

Readers will be pleased to hear of the safe arrival at Cape Town of Mr. and Mrs. Leslie Wigglesworth. We thank God for His protecting care amid the perils of the sea.

Miss Marion Ewens sailed for India on Saturday, September 16th. She is returning after her furlough in this country. She was accompanied by Miss Irene Snell, an Elim missionary who is going out for the first time.

Arrangements are being made in many Elim churches to advance their Sunday evening services, and in some cases their week-night services also, to an earlier hour, so as to finish them in daylight and to allow the congregations to get home before the nightly black-out. Several churches have also started afternoon meetings in the week for those who cannot come out at night.

One Elim Church we heard of did not hear the air-raid warning the first Sunday of the present emergency. Their lusty singing drowned the wail of the sirens and they were blissfully ignorant of the warning. In view of this danger an usher should always be posted at the door during the singing of congregational hymns.

Pastors should decide beforehand what to do if an air-raid warning is given while a service is in progress. Those members who have duty at home, or elsewhere, may be advised to leave, provided they can reach their destination within five minutes. Those who remain should be gathered into the safest position and the meeting resumed—probably in a season of prayer or a continuation of the normal service.

Wonderful opportunities are at hand to witness for Christ and to lead people out of the black-out of sin's night, into the eternal daylight—into the eternal Son-light.

May great grace be with all God's people in these perilous times.



Gleanings from Other Fields

The Salvation Army.

Colonel Thomas Blow has been appointed Secretary for War Work in the Salvation Army, and plans are being made for work on a large scale among the naval, military, and air forces at home and abroad.

Central Hall, Westminster.

Rev. W. E. Sangster commenced his ministry at the Central Hall, Westminster on the day war was declared. It is a remarkable coincidence that the late minister, Dr. Dinsdale T. Young, began his very successful pastorate there during the outbreak of the last war in 1914.

Mildmay Evangelists.

Messrs. T. M. Morris and F. R. Levett who left this country last month on a 30,000 mile world tour in the cause of evangelism will probably have to adjust their plans owing to the war, and may prolong their stay in Australia instead of visiting South Africa.

Rev. C. M. Chavasse.

The appointment of Rev. C. M. Chavasse as Bishop of Rochester has been postponed until January next as a result of his sustaining a compound fracture of the leg at Giant's Causeway while on holiday in Northern Ireland.

Dr. Ivan Panin.

Prayer is asked for Dr. Panin, well-known as a student of Bible numerics, who in his 84th year has sustained a fractured skull owing to a fall.

New Welsh Hymn Book.

The Baptist Union of Wales and Monmouthshire is to publish a new Welsh hymnal.

Dr. Barnardo's Homes.

All the children in Dr. Barnardo's Homes in evacuation areas, numbering 2,500, were removed in two days into their new quarters in the country.



Coming Events

RUGELEY, Staffs.—Owing to the usual meeting place having been taken over for national service, meetings will be held as follows: Elim Hall, Brewery Street, off Brook Square, Sundays, 11 and 6.30; School, 2.30. Tuesdays and Thursdays, 7.30.

LOWESTOFT.—Regular Foursquare Gospel services are now being held as follows: Beaconsfield Large Hall, Surrey Street, Sundays, 11 and 6.45. Boston Assembly Hall, Church Road, Tuesdays and Thursdays, 7.30.



ANONYMOUS GIFTS

We express our warmest thanks to those friends who have sent anonymous gifts as follows:

Work in General: D. A., 12/6.

Debt Fund: Colwyn Bay, per Mr. Nosworthy, £5; Kirkcaldy sister, £1; One in Him, £2.

World Crusade: Child of God, £10.

Foreign Missionary: Birmingham, G. St., sister, per Pastor Gorman, £5; East Ham, £7 10/-; Hartshead brother and sister (designated), 10/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

War-Time Evacuation

Elim Churches in England and Wales

FOR the benefit of the many Elim friends, Church members, and Sunday school children who have left evacuation areas for new surroundings, we are printing below a list of Elim Churches in reception areas in England and Wales. Churches in evacuation and neutral areas are not included in this list.

Those who are unable to find below the address of the nearest Elim Church are invited to send us a post card when we will give them the information they desire.

Thousands of Elim members and Sunday school scholars have been evacuated, and already very large numbers are attending our Churches and Sunday schools in new districts. In the case of groups being evacuated to districts where there is no Elim Church or Sunday school, they should advise us without delay to enable us to make arrangements for the commencement of Elim services for adults and Sunday school children. This we will do wherever circumstances permit.

ENGLAND.

Andover, Hants.	Elim Tabernacle, South Street.
Ashbourne, Derbyshire.	Elim Hall, South Street.
Baldock, Herts.	Scouts' Hall, Clothall Road.
Barnard Castle, Co. Durham.	Elim Gospel Hall, Birch Road.
Barnstaple.	Elim Hall, Reform Street.
Bath, Somerset.	Old Post Office, 2, York Buildings.
Bath, Somerset.	The Spa Mission Hall, Larkhall.
Bishop Auckland, Co. Durham.	Church of the Foursquare Gospel, Bondgate.
Blackpool.	Jubilee Temple, Waterloo Road.
Bournemouth (Springbourne).	Elim Tabernacle, Victoria Place, Springbourne.
Bournemouth (Winton).	Elim Church, Hawthorn Road, Winton.
Braintree, Essex.	Elim Tabernacle, Manor Road.
Brighton.	Elim Tabernacle, Union Street.
Brighton (Preston Park).	Elim Tabernacle, Balfour Road.
Burslem, Staffs.	Burslem Town Mission, Waterloo Road.
Canada, Hants.	Elim Mission Hall, Canada Road, West Wellow, Hants.
Carlisle.	Elim Tabernacle, West Walls.
Chelmsford, Essex.	Elim Tabernacle, Mildmay Road.
Chichester.	Elim Hall, Crane Street.
Chippenham.	Elim Hall, Dallas Road.
Christchurch, Hants.	Elim Church, Jumpers Road.
Cleckheaton, Yorks.	Elim Church, King Street.
Colchester, Essex.	Elim Tabernacle, end of Fairfax and Lucas Roads (off Mersea Road).
Congleton.	Elim Gospel Mission, Cole Hill Bank.
Cuckfield, Sussex.	Elim Foursquare Mission Hall, Broad Street.
Corking, Surrey.	Elim Hall, Willow Walk, London Road.
Dr. Meld, Yorks.	Skating Rink (Sundays), Mechanics Institute (Week-nights).

(Continued on page 615)



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, October 1st. Acts vii. 1-16.
"Yet He promised" (verse 5)

Stephen, a man full of faith, thinks back about a man full of faith. For Abraham believed God. Without any possession he grasped the promise. He had every confidence in the God who promised. Unlike His creatures God can always carry out His promises. Circumstances never bind Him. He

is never obliged to give up on account of inability. And Abraham grasped this fact, and, in doing so, the promise as well. And just as soon as we can believe that God is as good as His Word we are possessors of the promise. Believe God now, and receive.

PRAYER TOPIC:

For an ingathering of souls as a result of the faithful preaching of the Word to-day.

Monday, October 2nd. Acts vii. 17-29.

"It came into his heart" (verse 23).

It is good when good things come into our hearts. As soon as this thing took root in the heart of Moses it began to grow. And it grew until it became a great host of people passing through the Red Sea on dry land. Little is much when God is in it. And God was in this thing. He instituted it and caused it to develop. So it is with us to-day. Let us open our hearts for the Lord to sow some seed that will become a productive tree. Something came into Carey's heart. Something came into Livingstone's heart. Let such a something come into your heart.

PRAYER TOPIC:

For all who seek to win men for Christ in our Army, Navy, and Air Force.

Tuesday, October 3rd. Acts vii. 30-43.

"The works of their own hands" (verse 41).

There is a good reason why idolatry is foolish. The idol is man's own workmanship. And sooner or later a right-minded man must despise such a god. How can he ever put confidence in such a puppet as a human carving? Who can trust his destiny to the inanimate form that cannot give itself life? Man has descended to the very depths of folly when things have come to such a pass. To trust in anything less than the power of God is foolish. Our age will end with men falling victims to their gods—the works of their own hands.

PRAYER TOPIC:

That the spirit of prevailing prayer may be manifest during this, our monthly Day of Prayer.

Wednesday, October 4th. Acts vii. 44-60.

"He . . . saw . . . Jesus" (verse 55).

And so God gave His servant consolation. The sufferings through which this first Christian martyr passed were more than compensated for by the vision glorious. Oh, praise God that we are not trusting in ourselves. When our moments of adversity come we can turn away from our anguish and behold the face of the Lord. It is a reminder that He is near, and that He knows what is taking place. The presence of his foes was forgotten in the presence of his Friend. God offers us the same consolation. Let us rejoice and be glad to know that we too can look up and see His face.

PRAYER TOPIC:

For Holy Ghost outpouring upon the ministry of all who labour for Christ in other lands.

Thursday, October 5th. Acts viii. 1-13.

"Great joy in that city" (verse 8).

No, not a city of revelry. Not a city given up to licentiousness. Not a city indulging in the indecencies of idolatry. A city receiving Christ. Here, surely, is the secret of real joy. Worldly pleasures are whimsies. They pass as they come. But the joy that invades a man's soul at his conversion is lasting. It holds good when the clouds hang heavy. It has come to stay. It may be noted here that this is a result altogether unexpected by the suppressors of the faith. To scatter the Church is to scatter seed.

And in Samaria we are seeing the joys of harvest home.

PRAYER TOPIC:

That every believer may be so kept in touch with God as to be a blessing to all around in the present distress.

Friday, October 6th. Acts viii. 14-25.
 "When Simon saw" (verse 18).

When God works there is something to see. The honest man will see and be glad. The critic will see and be sad. The enemy will see and be mad. Oh, yes, everybody can see when the hand of the Lord is outstretched. What did Simon see? Enough to urge him to purchase the power to bring about such results. Which suggests to my mind that Simon was looking on something supernatural. He dealt in magic. It was his stock-in-trade. Simon saw something worth adding to his stock. His unregenerate eyes are a testimony to the power of God. His sordid desire proves a point.

PRAYER TOPIC:

For many relatives and loved ones of our great Elim family who as yet have not surrendered to Christ.

Saturday, October 7th. Acts viii. 26-40.

"Preached unto him Jesus" (verse 35).

How would the Modernist have dealt with this seeking soul? Perhaps he would have impressed upon him his self-sufficiency. Maybe he would have urged on him a self-helped improvement of life. But Philip had a message from God. And we do not apologise for inferring that the Modernist has not. Philip turned the eunuch away from everything and everybody. He filled the man's heart and mind with the Man who filled his own vision. Which should remind us that you can only take men as far as you have gone yourself. Philip, full himself with his subject, preached Jesus.

PRAYER TOPIC:

That open-air workers may be encouraged by results on their efforts to-day.

Helpful Illustrations for Christian Workers

Peace

Submarine navigators tell us that no storms reach very deep into the ocean. There is calm weather a hundred feet down, no matter what the height of the breakers that roar on the surface. It was thus in the life of our Lord Jesus Christ. His most bitter enemies raged; He was calm. In the moment of great climax when His rejection first became manifested publicly, we have one of the mightiest pictures of the Lord, not merely strong like an oak that does not bend before the wind, even though the branches and leaves betray the passing presence of the storm, but like the unruffled depths of the sea, or like the unswerving motion of the North Star.

War-Time Evacuation

(Continued from page 614)

Eastbourne.	Elim Tabernacle, Hartfield Road.
Eastleigh, Hants.	Foursquare Gospel Tabernacle, Nutbeam Road.
East Grimstead, Wilts.	Elim Hall (Thursdays only).
Englefield Green, Surrey.	Village Hall, Northcroft Road.
Exeter.	Elim Tabernacle, Paris Street.
Glossop, Derbyshire.	Elim Tabernacle, Ellison Street.
Gloucester.	Elim Tabernacle, Millbrook Street, off Barton Street.
Guildford, Surrey.	Ward Street Hall, Ward Street.
Hadleigh, Essex.	Elim Hall, Oak Road.
Hayfield, Derbyshire.	Elim Hall, Market Street.
Hockley, Essex.	Elim Hall, Hockley Rise.
Horsham, Sussex.	Elim Hall, East Street.
Hove.	Elim Tabernacle, Portland Road.
Ingatestone, Essex.	Elim Tabernacle, London Road.
Ipswich.	Vernon Street Hall, Vernon Street.
Keighley, Yorks.	Crotona Hall, Crotona Buildings.
Knapp, Devon.	Knapp Farm, Sidbury, Nr. Sidmouth.
Knottingley, Yorks.	Elim Tabernacle, Cow Lane.
Laindon, Essex.	Elim Gospel Mission, High Road, Langdon Hills.
Launceston, Cornwall.	Oddfellows Hall, Western Road.
Ledbury, Herefordshire.	Elim Tabernacle, Bye Street.
Leigh-on-Sea.	Elim Tabernacle, Glendale Gardens.
Letchworth, Herts.	Elim Tabernacle, Norton Way North.
Ley Green, Nr. Letchworth.	Post Office, Kings Walden, Ley Green (Wed. only).
Lincoln.	Elim Church, Monks Road.
Lowestoft.	Beaconsfield Large Hall, Surrey Street (Sundays); Boston Assembly Hall, Church Road (weeknights).
Macclesfield.	Elim Church, Bank Street.
Maldon, Essex.	Elim Tabernacle, Wantz Road.
Malton, Yorks.	Co-operative Hall, Castle Gate.
Malvern, Worcestershire.	Elim North Malvern Mission, Cowleigh Road.
Meopham, Kent.	Elim Mission Hall, South Street, Culverstone.
Merriott, Somerset.	Elim Foursquare Gospel Church.
Newbury, Berks.	Temperance Hall.
Penzance.	Rechabite Hall, Taroveor Road.
Petersfield, Hants.	Elim Hall, Chapel Street.
Preston, Nr. Letchworth.	Preston Village Hall. (Mondays only).
Reading.	Elim Tabernacle, Waylen Street.
Redhill, Surrey.	Elim Foursquare Gospel Church, Earlswood Road, Earlswood.
Romsey, Hants.	Elim Tabernacle, Middlebridge Street.
Rugeley, Staffs.	Elim Hall, Brewery Street, off Brook Square.
Ryde, I.O.W.	Elim Tabernacle, Warwick Street.
St. Helens, Lancs.	Elim Church, 10, Hardshaw Street.
St. Leonards-on-Sea.	Palais de Danse, Silverhill.
Salisbury.	Elim Tabernacle, Scotts Lane.
Scarborough.	Elim Foursquare Gospel Church, Murray Street.
Sholing, Hants.	Elim Foursquare Gospel Hall, St. Monica's Road.
Silloth, Cumberland.	Elim Foursquare Gospel Hall, W. Silloth.
Southminster, Essex.	Elim Mission, Girl Guides' Hall, High Street.
Southport.	Temperance Institute, London Street.
Sowerby Bridge, Yorks.	Elim Church, Gratrix Lane.
Swindon.	Coronation Temple, Osborne Street.
Tamworth, Staffs.	Elim Hall, Park Street.
Wells, Somerset.	Elim Foursquare Gospel Church, Chamberlain Street.
Westcliff-on-Sea.	Elim Gospel Hall, Westborough Rd., nr. Chalkwell Park.
Whitby.	Elim Foursquare Gospel Hall, Cliff Street.
Wimborne, Dorset.	Elim Foursquare Gospel Church, Leigh Road.
Worcester.	Elim Tabernacle (late Lowesmoor Chapel) Lowesmoor.
Worthing.	Elim Tabernacle, Grosvenor Road, off Grafton Road.
Yeovil, Somerset.	Elim Hall, Southville.
York.	Elim Tabernacle, Swinegate.

WALES.

Aberdare.	Elim Foursquare Gospel Church, Canon Street.
Abertysswg, Mon.	Elim Tabernacle.
Dowlais.	Elim Tabernacle, Ivor Street.
Llanelli.	Elim Church, Island Place.
Merthyr.	Jerusalem Chapel, Court Street.
Morrison, Glam.	Elim Gospel Hall, Wychtree Street.
Pantywaun, Dowlais, Glam.	Full Gospel Hall.
Pontardulais.	Beulah Hall, Alltiago Fields.
Pontyates, Carm.	Elim Mission Hall.

IN this time of dire calamity, the preacher who is wholly conscious of his responsibility towards God and the people, is exceptionally anxious about every word he utters, and his earnest desire is to be a channel of communication between God and His people. The burden of this service has rested heavily upon me, and I have sought the help of God in preparing for it. I am thankful to say that He has not left me to my own imaginings, but has quickened to me this portion of His Word.

This text expresses the sentiment of this congregation here to-night. We have looked for peace . . . we have prayed very earnestly for peace . . . but no good came; we have looked for a time of health [salvation] and behold trouble! Our voices are mingled to-night with the voice of the weeping prophet, as he exclaims: "We looked for peace, but no good came; and for a time of health, and behold trouble!"

Looking carefully into the context of this portion we note that war had come to the Jewish nation, and the prophet had been compelled to instruct the people to "enter into the defenced cities . . . and be silent . . . for the Lord God . . . hath given us water of gall to drink, because we have sinned against the Lord." This—together with the verses following our text—gives us a

GRAPHIC PICTURE OF WAR;

and the plaintive note of the text reveals that the prophet, and the people associated with him, had suffered a bitter disappointment. They had looked for peace and had been disappointed; they had looked for health [spiritual health] and were disappointed. In every such calamity there have been godly, loyal people similarly disappointed; for at all times war comes in spite of the prayers of God's people, and the coming of this war is no exception. We have prayed, and our hopes for peace have been very strong; and some of us were almost convinced that a major war would not overtake the world until God had sent a powerful revival to give the people of the world—so soon to be trapped in the carnage of war—a great opportunity to be saved; but we are disappointed. We have looked for health or salvation—that is, for the deliverance of the peoples from sin and its awful consequences—but to-day we are disappointed, and we find ourselves at the outbreak of war! We can understand this cry from the heart of Jeremiah and appreciate the sorrow and disappointment of him and his associates.

1. *Our first reaction to the shock of disappointment is the question: Why has God permitted war, and seemed to disregard our prayers?*

In the first place, let me say that, as obedient, trustful children of God we should never question Him. Our conception of God, and our faith in Him should be of such a quality as to eliminate our questionings about every unexplained incident in the way. Indeed, questionings are but

THE VOICE OF UNBELIEF.

Faith—true faith—does not question God, but submits to walk in the dark, knowing that God is right, just

THE LAMENT OF A WEeping PROPHET

We looked for peace, but no good came; and for a time of health, a

and good, and, "Shall not the Judge of all the earth do right?" Nevertheless we all fall short in this respect at one time or another; and, at such a time as this we hear others asking the question if we do not ask it ourselves—"Why has God permitted this?" Just as we heard it from the worldling in the last war, we shall hear it again in this; and many will boldly challenge the very existence of God: so that it will be well for us to examine the subject to silence our own questionings and have an answer for the ungodly. The people of our text questioned God in the same way as we do to-day. Our text is repeated in Jeremiah xiv. 19, in conjunction with their questionings: "Hast Thou utterly rejected Judah? Hath Thy soul lothed Zion? Why hast Thou smitten us, and there is no healing for us? We looked for peace, and there is no good . . ."

The answer to this question is in the last clause of the previous verse to our text: "Because we have sinned against the Lord." God is a God of justice, and even though His people cry to Him for peace, if men have sown the seeds of war, the harvest must be reaped. Judah had repeatedly sinned against God, and by rebellion and its consequent crop of sins they had sown the seeds that produced the judgment which came to them. To-day, we cannot deny that God is persistently sinned against; the peoples of the world are

IN REBELLION AGAINST HIM;

and in our own favoured land there has been, for many years, a departure from standards which we, as a nation, once recognised, and a definite rebellion against God and His Word. Think of the enormity of the sin of the world to-day; of the crimes against defenceless people; of the desecration of the Lord's day; of the sneering and scoffing against Christ and His Church; of the efforts of the Modernist to discredit God's Word, and the utter disregard for spiritual things. In our land the deterioration in moral and spiritual things has been rapid in the past twenty years. It is especially seen in our children, and parents seem to allow all kinds of vice and sin to pass unquestioned, unchallenged, and uncorrected. A few weeks ago I saw a baby boy of three years of age smoking a cigarette with all the relish of an adult; and although this is hardly an illustration of one of the more grievous sins of our time, yet it does illustrate, very pathetically, the spirit of the age and its influence upon our children. We are a sinful generation—God is being mocked—and we must now turn our questionings upon our-

OF THE OPHET

A Sermon preached by
Pastor Frederick G. Cloke
at Elim Church, South-
port, upon the outbreak
of war, Sunday, 3rd Sep-
tember, 1939.

and behold trouble!—Jer. viii. 15.

selves and ask: "Have we any right to ask God to save mankind from reaping the harvest of its own sins?" Those of us who have petitioned God against war have petitioned for His mercy, and we have acknowledged our sin; but God is within His right to set aside our petitions and allow man to reap the consequences of his own sin. Man has served Satan, and is serving him to-day more ardently than ever before; and Satan is

THE PROMOTER OF WAR!

As long as the race rejects the Lord Jesus Christ as Saviour and discredits God's Word, so long will war ravage the race and destroy its youth! It is evident that God has again decided to allow men to reap the consequences of rebellion and sin. We, His people, bow our heads in shame because of sin, and we acknowledge the justice of our God.

If you are disappointed in that our petitions have not prevailed to move God to more mercy and longsuffering, then consider His Word to the people associated in our text: "Then said the Lord unto me, Though Moses and Samuel stood before Me, yet My mind could not be toward this people: cast them out of My sight and let them go forth . . . to death . . . to the sword . . . to the famine . . . to the captivity" (Jer. xv. 1, 2). Think for a moment of that declaration—Moses, the man who so successfully interceded for Israel when God desired to destroy them, the man who prevailed again and again for a rebellious people—he would not be successful. Samuel, one of the best of the priests who stood before God, who was so dear to God, and such a successful intermediary between God and the people—even though Samuel were in association with Moses in petitioning God, they would not be successful in turning the mind of God in mercy toward these people. Why? *Because God is a just God and must punish sin.* Look at the sixth verse of this chapter: "Thou hast forsaken Me, saith the Lord, thou art gone backward . . ." Does it not mellow our feelings in this hour when calamity has come in spite of our prayers, to realise that all men must submit to God in this matter and allow Him to judge sin? With

BOWED HEADS AND DISAPPOINTED HEARTS

we stand with Jeremiah, and I am sure you are saying with me: "Lord, if it seemeth good to Thee to allow men to reap the consequences of their own sin, then, Lord, Thou art vindicated and we submit."

2. The second reaction to the shock of war is the question: Will God punish the righteous with the guilty?

Consider the rich promises of the 91st Psalm: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." When fear and anxiety assail you in the troublous days that lie ahead, read—and indeed, why not memorise—the whole Psalm, and bring it into service for the perilous times into which we have now entered. When you are found in circumstances of peril and danger and you are tempted to panic and fear, it will minister to you calm and courage, comfort and confidence in God.

It is not possible even to suggest details of God's protection for His own, but His promises—of which Psalm xci. is but an example—give us confidence in Him as Protector and Defender of His people. I do not suggest that we shall be spared pain, suffering, and loss; we may be called upon to share with others in these things. I do not imply that there is no protection for us from such calamities—I believe that God will protect those

WHOSE CONFIDENCE IS IN HIM,

and as a Christian, I am resting upon His promises and trusting Him for protection from every form of German frightfulness. As believers sheltering under the protection of Divine power, I do not think that we have anything to fear from aerial attack, poison gas, or any other form of modern terror. God our Father is able to protect us from the terrible things which He allows to come to others, but these dangers are but trifles to the Christian who has learned to appreciate that which is spiritual and eternal. Past experience has shown that a nation loses in war far more than its men, money, and property. Loss of property and even loss of life itself is not the greatest peril which we have to face to-day. There are things of far more value than these—faith in God and confidence in His Word, and all the virtues and graces which spring from these.

Will God save us, as a Church and as individuals, from these greater calamities? He will, if we place our confidence in Him alone and wholly follow Him in these evil days. As a Church we can hide in Christ, with the assurance that war can never destroy the true workmanship of God. Calamity may become an acid test to us as a Christian people, and we may lose much that is superfluous, superficial, and spurious; but the things of God—wrought in the hearts of His people and woven into the fabric of our Church—shall abide. As loyal Christians let us put our trust in God, relying absolutely upon His fatherly care. The promises of God's Word give us confidence and a great hope of

DELIVERANCE AND PROTECTION.

Such confidence and hope does not justify our taking
(continued on page 623)

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ of the Elim Foursquare Gospel Alliance.

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"The King Knows"

MR. HOWARD MARSHALL of the B.B.C., who watched the evacuation of children from London, relates how he asked a number of schoolgirls in a railway carriage where they were going. They had no idea of their destination, but one of them answered quite contentedly: "The King knows."

In that assurance, too, lies our confidence for the sad days upon which we have entered. In God's infinite mercy He hides the future from our eyes. But we are strengthened in the knowledge that "the King knows," and whatever may be our lot in the coming days, His grace is sufficient. Only thus can we face the future with confidence.

Opportunity.

THE present time offers a unique opportunity to every true child of God, for in such days as these the hearts of men and women are particularly receptive to the Gospel message; let us then not fail Him as His witnesses. They also offer an opportunity of demonstrating the true value of our faith in God. When men's hearts are failing for fear, let us by our quiet confidence and peace of mind show that we have a source of strength and inward calm of which the world might well be envious.

Day of Prayer.

NEVER was there a greater need than at present for united, intercessory prayer. We feel that there will be a response from all our readers when we ask them to unite with us on the first Tuesday in each month. The need is so overwhelming in view of war conditions and world distress. But let our prayers be mingled with deep penitence for the sins of our nation and for our own failure as disciples of Christ.

Next Week's "Evangel."

OUR many readers who have enjoyed the articles on the Epistle to the Galatians by Pastor Frederick G. Cloke will welcome his new series on the Epistles to the Thessalonians. The Second Advent truth contained in these two Epistles is particularly appropriate to these days when we look more expectantly than ever for our Lord from heaven.



Secretarial Notes, Gleanings from other Fields, and Coming Events will be found this week on page 613.

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

IN such critical times as these, when life is subject to such revolutionary changes, there is the greatest need for God's people to preserve the heavenly vision. There is danger that amid all the clamouring opinions and clashing interests of these days the vision may grow dim. And we cannot afford to let this take place. It is the upward look that will redeem the soul from a paralysing sense of despair and defeat, supplying hope and courage with which to carry on. Our confidence in God has at all times "great recompense of reward," but surely never to such an extent as in an hour of such grave national perplexity and peril as the present.

Let it be borne in mind that the Christian believer can best serve the highest interests of the nation to which he belongs, and discharge those duties which are his as a loyal citizen, by keeping in vital contact with God. A prayer-lit life must act as a steadying influence upon the community by which it is surrounded. A love-laden heart will prove a powerful purifying factor in any circle where it breathes. Such a soul will radiate hope to the hopeless and comfort to the crestfallen. It will bring courage to those who are tempted to yield to forces of evil that surge around.

All about the path of Christian discipleship to-day are anxious hearts, eager for the touch of some sympathetic hand; lives that are reeling under the shock of bitter disillusionment, and hungry for the comfort of a friendly spirit. In the darkness of their lot they seek some guiding light to direct them to a place of refuge and rest.

So much depends upon the reality of our union with God. We shall only be able to answer the cry of the oppressed and distressed as we ourselves are continually drawing from God. Out of His fulness, which is flowing into our lives, we may rise to meet the deep need of these harassed souls. The fields are indeed white unto harvest with these bleeding, broken hearts, upon whom the ruthless hand of war now rests. Let us forget our own woes and wounds in the gracious ministry of healing to which God has appointed us. Let us see to it that the light within us burns not low at this time. May God find us yielded and obedient in this hour of opportunity. Sorrow and suffering will make many a heart receptive and responsive to the Word of life. Doors that have long remained closed will open in the time when the deeps within are broken up by the pressure of pain. The impenetrable clouds of overthrown hopes will lead many a soul to the dawn of a new day in God. Out of the blackness of some bitter bereavement God's hand will be stretched forth to lift the life into fellowship with Himself. May God find us ready to co-operate with Him in all that lies ahead.

MISSIONARY FAREWELLS

To Mr. & Mrs. Leslie Wigglesworth and Mr. & Mrs. Nosworthy

By Pastor P. N. CORRY

IN a few hours that remained before war was declared it was the privilege of the Elim friends gathered at our Clapham Tabernacle to bid farewell to our dear brother and sister, Mr. and Mrs. Leslie Wigglesworth. When the whole world was mobilising for war, reinforcements were going out to maintain the spiritual conflict against greater foes than flesh and blood.

Pastor E. J. Phillips, who presided, read the scriptures showing the divine commission for foreign missions, and after Miss Henderson had brought a message of encouragement from Principal George Jeffreys, Pastor Boulton said how honoured he was that his daughter should that day be set aside for the work to which she had been dedicated when a child. He stressed the fact that God takes us at our word and that the vows we make to Him regarding our children have to be kept. God claims what we dedicate to His service in one way or another.

Then the two missionaries gave us their farewell words. Mrs. Wigglesworth told us how the Lord stripped her of all the things she had been clinging to, and then in that place that seems so desolate, revealed His will and opened the door for the service for which she had been in training so long; and now, on the threshold of her new work

she dedicated herself

and her nursing for Christ and the people of the Congo.

Mr. Leslie Wigglesworth told a little of the great opportunity that was awaiting them in the land to which they were going; of the vast stretch of untouched territory, filled with thickly populated villages; and of the people who had journeyed over thirty miles in one day to be with him a little longer so that they might hear the Gospel. Then he told us of the blow that came. They were forbidden by the Belgian authorities to start work in that territory. After much prayer God has opened that door. Now they are returning to press the attack into untouched territory; to train evangelists, to occupy villages that have no Christian witness and to press the spiritual warfare to the gates.

Then, in a very solemn moment, Mr. Wigglesworth

was ordained to the ministry, and his wife was set apart for her work in the Congo.

Two days, later, after a farewell meeting at Southampton, they sailed for Africa, with many prayers upholding them that they may be protected from the terrors of the deep on their journey.

Within a week of these two setting sail, Mr. and Mrs. Nosworthy have set out for the same field. Our brother and sister had planned to visit Northern Ireland and other Elim centres, but soon after the declaration of war an opportunity presented itself of proceeding at once to the field. Hastily arrangements were made, and within a few days of war being declared a company of us gathered in the entrance hall of the Elim Bible College. Some had come for the monthly Day of Prayer; others were Christian painters from our North London churches who were working on the building, whilst still more were making the building safe

FROM INCENDIARY BOMBS.

In whatever garb we were attired, our hearts were all one in sending forth these missionaries.

Pastors W. G. Hathaway and P. N. Corry commended them to the Lord and, with gas masks ready in case of attack, they slipped out of London to engage in warfare against a foe far more deadly than poison gas.

We feel sure that all our readers will heartily commend us for commissioning these missionaries to go out with the Gospel, even in these difficult times. Let nations wage their warfare one against the other: our warfare is against sin, against principalities, and powers of darkness. Shall we then, as those who believe in the power of the Gospel, be less earnest in spreading the truth and less zealous in the cause of Christ than those who are the servants of an earthly king?

It took faith to send these dear ones forth and it will require constant faith in God to keep them supplied on the foreign field. The Missionary Council looks to every member of the Elim family to help the work abroad and to do their part in supporting our missionaries in these difficult days.

London's First Air-Raid Warning

September 3rd at Elim Tabernacle, Clapham

THE first service held at Elim Tabernacle, Clapham, during the present war was a thrilling experience. It was known that the time limit expired at 11 o'clock that morning, and after prayer had been offered the Pastor read Romans viii., commenting on various verses in order to cheer the hearts of those who were at all fearful of the future. Just as he got to the words: "For I am persuaded that neither death, nor life . . ." the air-raid warning began with its terrific din. For a moment a look of panic was on

some faces, but amid the rise and fall of the siren the voice continued: "nor angels, nor principalities, nor powers, nor things present, nor things to come . . ." The yell of this blatant warning of doom seemed to shriek in our ears . . . "nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Then those who were in the back gallery, near the large window, were asked to come down into the body of the church, and those in the centre of the Church

to take their places in seats under the gallery, and crowded seats they were; but everybody obeyed the orders given with calmness and with speed, so that in a very little while all the congregation were distributed in places more or less protected from falls from the roof.

Then we went to prayer, and the Pastor asked us all to kneel in the pews. We had a lovely time of fellowship and worship with perfect order and calmness, and when the "all clear" signal was given, everybody felt that they had come through their first air-raid warning in the best possible way—not only in the house of the Lord, but in worship at His feet. Some members of the congregation, when the meeting ended, made the remark that it was *Captain Corry*

who was in charge of the service and that the orders he had given for their safety were carried out by the people with the despatch and order of well-trained soldiers. There was not a trace of panic. This may be said of all meetings in London. From every one comes the same news. At our church in Stanley Road, Croydon, a baby was dedicated between the "Take Cover" and the "All Clear" signals. Services were held as usual, and there was no undue alarm, but much of the presence of God. So far as we have heard up to the present the motto in our churches seems to have been "Carry on, let nothing hinder our worship and service to God."

Other war-time news from Elim Churches will be found below.



The Work of God goes on—Conversions, Healings, and Pentecostal Blessings

EVACUEES CONVERTED.

Lincoln (Pastor J. C. Cariss). September 3rd, that fateful day, which will never be forgotten by any who lived through it, was a day of special blessing here. Rarely have we felt the Lord's presence as we did at the Communion service in the morning. In the evening, the power of God simply swept the meeting. Many were in tears. Six responded to the altar call. Two of them were evacuees. Two others were a young man and his mother. We believe this is but the beginning of greater things in Lincoln. Pray for us!

WAR-TIME ACTIVITIES.

Thornton Heath. (Pastor G. H. Thomas). On the Saturday night prior to the declaration of war on Germany by Britain, the open air band of our church here went out as usual as faithful soldiers of our Lord and King to the battle against sin and indifference. The fact that the streets were darkened did not deter us in our witness to Him we love and serve. We were conscious of the Lord's presence with us in a very marked way, and believe that many who passed by were made to think of eternal realities.

Most of the children of our Sunday school have been evacuated, and on Sunday we had to say goodbye to many of those whom our teachers have been privileged to instruct Sunday after Sunday. It was encouraging to hear some of these scholars say that they were going to teach the choruses they had learned in Sunday school to the people with whom they are going to live. In this way they are going from us as little missionaries, and who can tell what will be the result of this witness to the Master from these childish lips.

Our teachers intend keeping in touch with their scholars through correspon-

dence, and will send them the "Young Folks' Evangel." As a Church we will remember in prayer these little ones away from their parents in strange homes. We pray, too, for the parents who remain, many of whom are not saved, and also for the people who have so willingly opened their homes to receive these children.

SPECIAL CONVENTION.

Eastbourne (Pastor H. Kitching). The speakers at the August Convention were Pastors E. J. Phillips and R. Knox, Messrs, Baker, Kelly, Cannon, and Weaver, Miss Poole, and the Worthing Quartette Party. The convener was Pastor Kitching.



**Pastor
H. Kitching**

The meetings brought much blessing to the Eastbourne Church. Praise was the keynote from the very first service. It would be a joy to report each speaker's address, and it is hard to convey in a short report all the uplift and spiritual benefit received. But out of the general feast of good spiritual food some items can be mentioned as representative of all.

Some speakers gave evangelical addresses and—praise to God—there were souls that answered the call. Divine healing was dwelt upon and opportunity given for the sick to be anointed and prayed for. Addresses were also given on the Holy Ghost, and a time of waiting upon God was arranged for those seeking an infilling of the Spirit.

Musical items were not lacking; special solos, duets, and quartettes were much appreciated, also the Eastbourne Crusader Choir, under the direction of

Pastor Kitching, rendered musical messages.

We have been favoured too, during August, with first-hand missionary news—from Spain by Pastor and Mrs. Thomas, and from the Transvaal by Pastor and Mrs. H. C. Phillips. It was touching to hear how large a part children have in the conversion of souls to God. Truly "a little child shall lead them."

Finally one must mention the blessed times around the Lord's Table. Reverent, holy times, when God's presence was manifested and believers were edified and built up by the remembrance of Calvary. Praise the Lord!

750 DECISIONS AT LOWESTOFT.

Lowestoft (Pastor G. Backhouse). The Tent meetings at Lowestoft concluded on 31st August, with a great gathering of people who had been blessed during the two and a half months that the campaign lasted. The total number of decisions for Christ throughout the campaign commenced by Pastor G. I. Francis and continued by Pastor Backhouse was 750.

A recent case of healing is that of Mabel Whitburn, who writes.

"During December, 1937, I was ill in bed with rheumatism. On January 21st, 1938, I had a bad shock which led to St. Vitus's Dance. I suffered with the shock for nine months and St. Vitus's Dance two years.

"Since I have been prayed for I have felt much better. I know the Lord has healed me and am glad I started coming to the tent when I did."

STEADY ADVANCE FOR GOD

Newtownards (Pastor L. D. T. Kelly). Praise is given unto the Lord for a steady advance for God in this sphere of labour, during the past two years. Sinners have found the joy of salvation; be-

(Continued on page 622, col. 3)



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Crusader Corner

By Pastor O. MURPHY

Well, Crusader chums! This is my last "C.C." programme. I do hope you have enjoyed the series and that they have been a blessing and a help to you. Let me also thank all who have sent to me their letters of appreciation, solutions to problems, etc. I have appreciated it very much.

1. Answers to Last Problems:

Questions: 1. Stephen; 2. Onesimus; 3. (a) Olivet, (b) Nebo, (c) Moriah, (d) Carmel, (e) Sinai, (f) Olivet.

2. Word Puzzlers:

1. ELI-JAH; 2. NO-AH; 3. JAEL (JAIL); 4. R-EVE-LATION.

3. Postman's Dilemma:

1. King Artaxerxes—Persia.
2. Josiah—Jerusalem.
3. King Sennacherib—Assyria.

THIS WEEK:

1. First Things of Christ:

During Christ's earthly pilgrimage He ministered in different districts. Can you tell me which was His first miracle in:—

1. Capernaum, 2. Jerusalem;
3. Bethsaida; 4. Perea; 5. Bethany;
6. Jericho.

2. Suggestives:

1. Turning on the radio the other night I heard a lovely musical sound coming from a wood: it represented something that was forbidden to God's people in the Old Testament. What was it?

2. Passing through a wood, I saw a man cutting down a tree. As he swung the axe, perspiration streamed down his face. Pausing for a moment, he took a stone out of his pocket and began to sharpen his axe. Of what verse of scripture did it remind me?

God bless you!

O. MURPHY.

NATIONAL CRUSADER WEEK

Owing to the war, all the Central Rallies arranged by Headquarters have been cancelled for the present. As soon as conditions allow, Central Rallies, and District Youth Leaders' Fellowship Meetings will be arranged in convenient areas and centres. The special Crusader "Evangel," due the first week in October, will not now be published during that month.

Awake! Crusaders, Awake!

A MESSAGE FOR THE HOUR

By Hedley D. Palmer (Aberdare)

Paul, in his first letter to the Corinthians, exhorts: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I. Cor. xv. 34).

"For some have not the knowledge of God." Look around us, while we are rejoicing in Christ, His near return and the glory of it, men and women are groping in spiritual darkness. Some are dying in ignorance, others are living in hypocrisy. The drunkard is drowning his conscience in drink; the gambler is being ensnared in a get-rich-quick mania. Sinners are being attacked, ruined, and destroyed by sin. Why? God is still the same. He still loves every sinner, still desires to save all.

Why is it that sin and indifference are dominant in the lives of thousands around us? Crusaders! We are guilty. Let us not pass the responsibility on to the elderly folk. We are guilty. Awake to righteousness, and sin not. The cry of the world is, "We will accept Christ when we see a true Christian." Beloved, there is an urgent need for us to awaken from lethargy and selfishness. Paul speaks to us as much as to the Corinthians: "For some have not the knowledge of God: I speak this to your shame."

Let us drop our selfishness, our petty pouting with sister or brother So-and-so. Let us awake to our responsibility, and realise that Christ is coming *very soon*. There are many dying day by day, hour by hour, minute by minute; entering hell, greeted by the wailing of damned souls. "But," you say, "salvation is free for them." Yes, salvation is still free, but are they kept from it by us who are in it? The world does not read its Bible, but it scrutinises its Christians. Cannot we attract folks to Christ?

Yes, but how? That question can be answered by the word Crusader itself.

C A necessary quality in a Crusader if he wishes to win others to his Saviour is **CHEERFULNESS**. Jesus, in speaking to His disciples one day, said, "Hitherto have ye asked nothing in My name: ask and ye shall receive, *that your joy may be full*" (John xvi. 24). Christ recognised that a needy people were a miserable people, and He realised also that if the needs of His followers, spiritual and temporal, were supplied, their joy would be full. Are all our needs supplied in Christ Jesus? If so, then why are we not joyful? "That your joy may be full," Christ wants a cheerful people. "In His presence there is fulness of joy"; if we walk with Him from day to day our lives should radiate cheerful godliness. Every heart craves true joy. Crusaders! Let us show folks we have it.

R When the world sees a cheery Christian it looks at that one's life to see the cause of the cheerfulness. Therefore, there is a necessity for **REALITY** in our lives. So many Christians are apt to mistake cheerfulness for "foolish jesting." We are princes, not court jesters! We must have a reality underneath our cheerfulness. Anyone can emulate the jackass and laugh for the sake of laughing; but we should possess cheerfulness because of the real joy in our hearts. Christ was real, and He is our example: "that was the *true Light*" (John i. 19). He was the real *Light*—truth and reality personified. Let us, as Crusaders, endeavour to be like Him. The world does not want imitations and empty froth; they have enough of those already. When we consider the reality of the Cross, and the

stark reality of souls going into a lost eternity, we will recognise the need for reality in our lives.

U Cheerfulness and reality alone cannot win over people for Christ. If ever there was a need for UNITY amongst us it is to-day. "How these Christians love each other!" is still the biting jibe of the world. Oh, let us endeavour to consider each other more, to unite, in order to strengthen ourselves in the winning of souls. In Philippians iv. 2 Paul expresses his desire for unity amongst the servants of Christ. We are "workers together with God." The Trinity rent itself in order to bring us together, and now the Trinity is our greatest example of unity. We worship the Divine unity, then let us be united. In unity there is strength.

S There is also a need of SIMPLICITY. The modern trend of architecture and decoration is towards simplicity. In order to appeal to the modern age there is no need to cut out parts of the beautiful Book; all we need to do is to eliminate our ornate and complicated comments on it, and give out the Gospel in its simplicity.

A One thing which seems to be lacking amongst us as Crusaders, and which the world is looking for, is AWE. Psalm iv. 4: "Stand in awe, and sin not." It seems that we as Crusaders are so used to looking upon God as our Father that we tend to forget Jehovah. Maybe we have begun to lose some of our reverential and filial fear, or awe towards God. Oh, may He restore it, that the world through us, may also come to reverence Him.

D "Fear God, and keep His commandments: for this is the whole DUTY of man" (Eccles. xii. 13). This was the best advice possible to a young man under the law. Grace has not broken the law: may we never mistake lawlessness for grace. It is still our whole duty to "fear God and keep His commandments." When the world sees that dutifulness, they will realise that there is a God worthy of being served. All men esteem and honour those who obey the stern voice of duty. Be dutiful, then, as Crusaders: render to God the things that are God's, and do your duty to your loved ones and your fellow-man.

E "Therefore we ought to give the more earnest heed to the things

which we have heard, lest at any time we should let them slip" (Heb. ii. 1). Oh, may God give us as Crusaders an EARNESTNESS, a zeal to hide His Word in our hearts, and to be doers as well as hearers. When we get on fire and burn with zeal for God, the dry sticks around us will soon catch. We must fight fire with fire. Remember that the flame of revival must first be kindled in us.

R John xv. 12: "This is My commandment, that ye love one another, as I have loved you." Today there is a need of that RADIANT LOVE amongst us as Crusaders. An outsider may come into our midst and perceive a coldness and a restrained regard for one another, amongst us; or he may feel the warmth of radiant Christian love. Which will win him? The way to exemplify this love in all its radiancy is to say little about it and let others feel it. Actions speak louder than words, and only the loudest language can be heard amidst the turmoil of the world.

S Psalm cv. 40: "And satisfied them with the bread of heaven." We in this wilderness of life have received the Bread of heaven. If we have been satisfied let us show it. The man of the world loves SATISFACTION, but he goes to the wrong source for it. May God help us to show the world that we are deeply satisfied with Jesus.

Reviewing some of the necessary qualities which should characterise Crusaders who desire to win men and women to the Master, we find:

Cheerfulness.
Reality.
Unity.
Simplicity.
Awe.
Dutifulness.
Earnestness.
Radiant love.
Satisfaction.

If we do not want the job of winning souls to Christ, let us get out of it altogether: if we do, let us get into it altogether. Remember that whilst we are pondering whether we will serve God fully and unreservedly, souls are passing into a Christless eternity.

Tick, tick, tick, goes the clock.
Down, down, down, goes the soul.
Lost, lost, lost, is the cry.

O God, help us!
Crusaders, Crusaders, awake!

Gathering Sheaves While War-Clouds Gather

(continued from page 620)

lievers have followed their Lord through the waters of baptism and those seeking the glorious baptism of the Holy Spirit have been conscious of the Divine anointing and are earnestly looking for the fullness of His Spirit, in accordance with Acts ii. 4.

During the month of June, four studies were given on Heaven, and the hearts of the saints rejoiced at the salvation of six precious souls. The Sunday evening Gospel services continue to be well attended in spite of the rival attraction of "King Sol," and amongst the Church members there is a feeling of expectancy that a definite move will be experienced in the salvation of many more souls.

A Sunday school has also been commenced and all are encouraged to see the work amongst the young being blessed and owned of God.

CHANGE OF PASTORATE

Petersfield. This assembly has recently said farewell to its first resident minister, Evangelist J. Gardiner, who for nineteen months faithfully and indefatigably laboured for the extension of God's kingdom, the building up of the household of faith, and the further recognition of the Elim Church and its doctrine in this district.

The ministry of this youthful shepherd of the flock was ever forceful, admonishing, and earnest; and though an uphill fight was his task in this spiritually hard Hampshire town, it is our joy to report evident tokens of blessing and success which have resulted. Souls have been saved, and in the Crusader branch the work has been established. These young people seem to have gathered more interest and to have gained a deeper zeal for the work of God and a more precious adoration for the Christ of the Cross.

BAPTISMAL SERVICE

Ryde (Pastor E. Dainton). An increase in attendance, especially at the prayer meetings, is very gratifying.

On August Bank Holiday week-end and until Wednesday evening a convention was held. The speakers, Pastors H. O. Bale and L. F. Lloyd Smith, yielded much spiritual benefit, and the convener was Pastor E. Dainton.

Visitors to Ryde this summer have been numerous and have noted with approval our newly-decorated church, the work having been paid for by members with devoted sacrifice.

Sunday evening, 27th August, witnessed a baptismal service conducted by Pastor E. Dainton, seven being immersed and testifying in real Elim fashion to salvation.

The gifts of the Spirit are in evidence to God's glory during the breaking of bread. We are praying for revival—for the Lord answers when we call. Hallelujah!



Pastor
E. Dainton

(continued from page 617)

unnecessary risk, or refusing to co-operate in adequate measures for our protection, and we should beware of adding fanaticism to faith in these days of danger and peril.

3. *Another reaction to the shock of war is the question: What shall be our attitude to the new conditions imposed upon us in this emergency?*

For obvious reasons details cannot be given, but Christian principle and doctrine should unhesitatingly be applied to the measures employed for the protection of the state, and to all the new circumstances which must inevitably arise at this time.

As to the Christian's attitude to active warfare, the time has come for everyone to be guided by the dictates of his own understanding of God's Word. For my part I am against war, and consider it to be a contradiction of the Christian spirit and a renunciation of New Testament truth. The Christian pacifist attitude does not, in any sense, make us a liability to the state, but rather a definite asset. One phase of the spirit of Christianity will give an effective answer to the new conditions and circumstances which must now be faced—*service to God expressed in service to all men*. If we make ourselves servants to all, we shall fulfil our obligations in these days, and be an asset to the state, a credit to the Gospel, and true ambassadors for Christ. Remember, dear people, that as children of God, we

are to be

THE SERVANTS OF OTHERS.

Accept sacrifice, personal loss and inconvenience, in common with those who accept it in active warfare. This week I have seen little children who are seeking refuge from German bombs, turned away from the doorsteps of homes where the people could have easily given them shelter and care. I cannot imagine a Christian acting thus. Such a service to the country and to little children is surely a Christian act! Selfishness would dictate such a course, but Christianity censures it. This is an instance where personal loss and inconvenience should be accepted. It is but an illustration, but if the principle of Christian service to others is accepted, it will answer all our enquiries in this respect, and make us a great blessing in a time of need. For Christian people to act selfishly at a time when the worldling is prepared to sacrifice home, loved ones, financial gain and even life itself, is surely a profanation of their creed that would be censured in heaven!

Christian pacifists do not object to war because they are selfish or cowardly, but because it is a violation of Christian principle and renunciation of the clear teaching of the Prince of Peace; and in a time of emergency they should stand forth in the community as examples of Christian service, selflessness, and devotion to others for Christ's sake.

THE CROSS

By A. N. O'BRIEN

"They crucified Him" (Matt. xxvii. 35). "The Lord hath laid upon Him the iniquity of us all" (Isa. liii. 6).

IN these two texts we have the two aspects of the sufferings of our Lord Jesus Christ upon the cross. On the one hand, man did all that was in his power to cause pain, reproach, and dishonour to that holy Sufferer; on the other hand, God gave Him a cup of suffering as the Sin-bearer.

At the hands of man His sufferings were those of a martyr. He had always gone about "doing good." Disease and death fled at His touch or word; hunger and thirst found succour in Him. Sin-sick souls found One who forgave their sins; and the heavy laden found rest in Him. But those who loved their sins could not bear His presence among them. He must be got rid of. His words of grace to the fallen angered the self-righteous leaders; His holiness was like fire to their consciences; and His denunciations of hypocrisy and pride, covered with a semblance of piety, infuriated them. They decided that He must die, and gave themselves no rest till He hung upon the cross. No doubt all the people (Matt. xxvii. 20, 22) joined in at the last and cried for His blood; even the Gentile soldiers seemed to enjoy putting Him to pain (Matt. xx. 19; Luke xxiii. 11, 36). In fact, all the world was there sharing in the guilt of that death. No human heart really cares for the Lord Jesus, until awakened to its guilt and danger.

This scene ends all probation for man. Only judgment awaits him. In fact, Jesus says, "Now is the judgment of this world" (John. xii. 31); so that we might say that the execution of judgment is what yet awaits man. He has been demonstrated to be utterly corrupt. There is nothing in him but evil. He has no desire to be delivered from his sin until aroused by the Holy Spirit of God. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none

that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. iii. 10-12).

But this fact makes room for grace, which could not be mingled with any kind of human merit, or it would cease to be grace. The great sin of man in crucifying the Lord Jesus Christ opened the way for God to act, and "The Lord hath laid upon Him the iniquity of us all." The darkness closed round Him. God, "made His soul an offering for sin" (Isa. liii. 10) and "He bare our sins in His own body on the tree" (I. Pet. ii. 24).

As far as man's purpose was concerned, Christ was not a substitute for anybody. They condemned Him and crucified Him because they hated Him personally; and while He hung upon the cross they mocked Him and pretended at least that He was suffering the punishment which He deserved. But in God's thought it was far otherwise; for we read: "He hath made Him to be sin for us, who knew no sin" (II. Cor. v. 21). "Christ hath once suffered for sins, the just for the unjust" (I. Pet. iii. 18). Not only did the Lord lay our sins upon Him, but our Lord Jesus Christ actually bore their full penalty; so that God has nothing to lay to the charge of those who trust in His Son. Instead, He justifies them, and that righteously; for their debt has all been paid.

Thus the sinner is brought to God (I. Pet. iii. 18), and finds himself at perfect rest in God's presence. He enters "into the holiest by the blood of Jesus" (Heb. x. 19); and knows that he has title to heaven itself through that precious blood. And he understands that the cross, which shows man's guilt, meets his need as a guilty sinner. All God's claims have been met, and mercy reaches the vilest of sinners; "For God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved" (John. iii. 17).

CLASSIFIED ADVERTISEMENTS

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HAVE WE in any of our churches an artist who will volunteer to illustrate for the "Young Folks' Evangel"? Our artist has been called into National Service. The work is of an honorary character. Write F. B. Phillips, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

SITUATION VACANT

- Wanted, thorough Christian woman, age about 40 (Pentecostal) as housekeeper to widower and one son aged 22. Newark district, Nottinghamshire. Apply, Box 518, "Elim Evangel" Office. C921

MARRIAGES.

Allen : Rees.—On September 2nd, at Elim Tabernacle, Swansea, by Pastor W. J. Hilliard; Edwin Allen to Phyllis Edith Rees; both Elim Crusaders.

Elliott : Whitehead.—On August 26th, at Elim Church, Huddersfield, by Pastor W. L. Taylor assisted by Pastor J. Kelly; John David Joseph Elliott to Phyllis Whitehead; both Elim Crusaders.

Ladlow : Padley.—On September 2nd, at Hillsborough Methodist Church, Sheffield, by Pastor W. M. Barton; Pastor G. W. Ladlow to Margaret M. Padley.

Reed : Johnson.—On August 26th, at Elim Church, Winton, Bournemouth, by Pastor F. C. Packer; Kenneth Gordon Reed to Edith Ellen Johnson.

Weir : Jones.—On September 9th, at Elim Church, Huddersfield, by Pastor J. Kelly; John Arthur Weir to Phyllis Jones; both Elim Crusaders.

Wright : Maynard.—On September 2nd, at Elim Tabernacle, Hendon, by Pastor F. C. Packer; Edward Wright to Evelyn Olive Maynard.

WITH CHRIST.

Court.—On August 26th, Mrs. L. C. Court, aged 72, beloved mother of Pastor H. A. Court. "Far from all the noise and strife."

Hooper.—On September 13th, Miss M. Hooper, beloved member of Elim Tabernacle, Hove. Funeral conducted by Pastor H. Oswald Bale.

Reding.—On August 31st, Phyllis May Reding, member of Elim Church, Huddersfield. Funeral conducted by Pastor J. Kelly.

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