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Elim Evangel

&

Foursquare Revivalist

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Love is Full of Trust

By Pastor NOEL BROOKS

IN "the hymn of love," as Dr. Newton Flew describes the thirteenth chapter of Paul's first letter to the Corinthian Church, we read that "Charity . . . believeth all things." We feel that the true sense of this scripture is obscured by the Authorised Version. As this time-honoured version has it it appears an impossibility, an absurdity. The world is full of contradictory opinions. Can love believe them all? Certainly not! The Communist soap-box orator tells the world that there is no God, no heaven, no hell. The Christian preacher affirms that these are solemn realities. Manifestly we cannot believe both. The mind that affirms faith in all things can only be a pitiful, distorted thing, sapped of all that makes the human mind what it is. The Bible honours the mind. It laments the harm that the unregenerate mind has wrought, but it sets forth as one of its noblest ideals the possibility of a blood-cleansed, regenerated, Spirit-filled mind. "In understanding be men."

Weymouth's Version clarifies the statement of Paul. "Love . . . is full of trust." One of the dictionary definitions of trust is "a resting on the integrity, friendship, of another." Trust is building your life upon

THE TRUSTWORTHINESS OF ANOTHER.

Such trust may be either wise or foolish. Personal character may be either rock or sand. If you are building upon a sandy character a day of disappointment is coming. But if upon rock the greatest of life's storms will not destroy you. How good to know that the Divine object of Christian trust is utterly trustworthy! No wonder that the Psalmist cried: "It is better to trust in the Lord than to put confidence in princes!"

The love-filled heart trusts in the Lord—that is to say, in the God of the whole Bible. The Bible is a revelation of God; wherever we look in the pages of Holy Writ we see God revealing Himself. Love builds upon that revelation. *But have we grasped that revelation?* We need to acquaint ourselves with

the character of the God in whom we, as Christians, claim to have put our trust.

Three tremendous facts about God are stamped upon Bible history. First, He is a God of *unerring providence*. A God who can never make a mistake. And the more one thinks into the character of the Divine, the more one is forced to the conclusion that a Divine Being who is capable of errors is inconceivable. Then, He is a God of *unswerving justice*, who is never guilty of a wrong and who, in the words of Paul, "will render to every man according to his deeds, . . . for there is no respect of persons with God." And further, He is a God of *untiring goodness*. A God who, like the prodigal's father, is ever ready to pardon and restore the penitent.

Surely such a God is trustworthy! "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength" (Isaiah xxvi. 4). One of the greatest things that we can have is

A MORE INTIMATE KNOWLEDGE

of this God. Many of our spiritual failures and moral breakdowns are due to lack of this knowledge. This was the cry both of Old Testament prophet and New Testament apostle. Of Israel Hosea cried, "My people are destroyed for lack of knowledge." And Isaiah echoed the cry, "Therefore my people are gone into captivity, because they have no knowledge." To the Corinthian saints Paul wrote words that apply just as tremendously to-day, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." The knowledge of God is of fundamental importance. For knowledge leads to trust, and trust moulds the raw stuff of human nature until out of it comes the saint and martyr. Oh, that we might "increase in the knowledge of God!"

What then are the practical fruits of Christian trust? They are legion, but let me refer to two. Firstly, trust will eliminate every trace of suspicion, for obviously, trust and suspicion cannot live together. One

frequently meets with Christian people who have suspicions about God. Some of the Israelites had; "Would to God we had died by the hand of the Lord in the land of Egypt . . . for ye have brought us forth into this wilderness to kill this whole assembly with hunger." If they had had a true knowledge of God, with its consequent trust, they would never have said that. Jehovah would never allow His chosen, redeemed people to perish in the wilderness! It was the utterance of immature judgment. Yet is it not a picture of ourselves, often? Do you ever feel suspicious of God's actions? Do you ever think about Him in libellous terms? Do you ever doubt His providence, justice, goodness? Oh, for

THE EXPULSIVE POWER

of Christian charity! The love-filled heart is not dismayed by circumstances. Love knows and it builds upon what it knows. Whenever it cannot trace, it trusts.

Then, trust will eliminate panic. How prone to panic is human nature! When plans break down, when hopes are blighted, when the future is insecure. In short, when it seems that our little universe is crashing to ruins—how we quake! Nevertheless Christianity purposes to eliminate panic from our lives. How often God says, "Fear not!" The love-filled

heart trusts God and is not alarmed by life's chaos. Jehovah "hangeth the earth upon nothing." He designed this mysterious universe. And He controls it! Shall He not then control your circumstances, "O ye of little faith"?

The Most High God still "ruleth in the kingdom of men," and in all the affairs of this world. There may be rebellious spirits at large; anarchy and war may be the mood of this age; but is Jehovah, because of this, ousted from His throne? God forbid! Ultimately Jehovah is still at the seat of authority. He is the great Engineer, as Oswald Chambers terms it, making "all things work together for good." Do you know these things? Happy are you if you are building your lives upon them, for no terror shall paralyse your hearts.

The Christian is one who is genuinely in love with the God who has graciously revealed Himself in the Bible, and more particularly in Jesus Christ, His Eternal Son. "We love Him because He first loved us." God's self-revelation has brought knowledge. Knowledge has aroused a growing love. This love is full of trust, and the precious fruit of Christian trust is freedom from panic. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I. John iv. 18).

"As thy Days, so shall thy Strength be"

Deuteronomy xxxiii. 29.

IN these words there is much to encourage us in these difficult days, while at the same time they contain a warning not to expect to-day what we do not need until to-morrow. Indeed, it is clearly indicated throughout the Scriptures that God does not grant supplies in advance. He does not give us to-day grace to meet the needs of to-morrow. If He did we should never learn to walk daily and hourly in humble reliance upon Him. But what He does do, is to promise that when to-morrow comes, we shall be given strength to face it, that whatever trials and difficulties it brings we shall be enabled to face intrepidly. And it is better that it should be thus. If grace were given us now to meet our future needs, it would be necessary to give us at least some information as to what those needs would be. In other words we should have to know the future, and to know the future would be to increase our suffering immeasurably. It is because God is tender that He veils from our eyes to-day the sorrows, trials, and disappointments of to-morrow. And since He holds the key of what is yet to come, why should we worry about the future?

The world is sick with fear, and well it might be, when the dogs of war are loose and threaten to rush upon the civil populations of great countries and plunge them into an abyss of suffering and death. But with believers it is different. Even if God sees fit to let us pass through the "valley of the shadow," He will be with us, His rod and His staff will comfort us. Come what may, God will not fail His own, "As our days, so shall our strength be." But we must

remember that though there is a sufficiency in God to meet every need as it arises, yet we must supply the link of contact with Him before we can receive this sufficiency. We must trust Him fully, we must stand upon His promises, we must spend much time in prayer.

It is not sufficient to know where the fountain is, you must go there if you wish to quench your thirst. In like manner, while we know there is all the strength we need in God, we shall only receive it as we go to Him for it. The greater the stress, the more necessary that we go to Him often, and above all that we start each day with Him. It is no use to ask strength for the day when the day is over. The only time when we can claim strength for the day is at the beginning of the day.

Oh, let us guard the morning watch! If ever we needed to begin our days with God it is now. If we do this, whatever each day brings, we may be assured that His strength will prove sufficient for us.



ANONYMOUS GIFTS

We have been encouraged by the following Anonymous Gifts which we thankfully acknowledge:

Foreign Missionary Fund: Hartshead brother and sister, £2; Malvern, 10/-; Annaghanoon brother, £1 10/-; Clapham Crusader (A. G.), 7/-; Portadown sister (designated), 6/6; Southampton Crusader sister, 5/6; Clapham Crusader, 10/-; Hastings, 17/6.

Debt Fund: Hartshead brother and sister, 10/-; Hayes friends, 12/-.

Literature for H.M. Forces: Hastings, 2/6.

Revival and Healing Campaigns: Leigh-on-Sea (A.M.B.), £1.

A Praying Prophet

—I. KINGS xviii. 41-46 (R.V.)

ELIJAH was a prophet mighty in word and in deed. He was a man not only of great physical strength, but above all of tremendous spiritual power. An angel of the Lord spoke of "the spirit and power of Elijah" (Luke i. 17).

But we must beware of exalting him too much, or of thinking of him as a man gifted with miraculous powers, or as one who is far removed from ordinary people. We must remember that he was human. He was human when he sat under a juniper tree and prayed that he might die. But God did not answer that prayer. There were times in his life when he was guilty of the sins of murmuring and unbelief. He knew the experience of being on a mountain of glory one day, and in the valley of grief the next.

The words of James, then, should be a source of inspiration. If God could work wonders through a man like Elijah, surely He can do the same through us. Elijah was a man with a nature similar to ours, and he earnestly prayed that there might be no rain, and no rain fell on the land for three years and six months. Again he prayed, and the sky gave rain and the land yielded its crops (James v. 17, 18). Elijah's prayer had

POWER WITH GOD.

The question that concerns every child of God is how to pray the prayer that has power with God. For three and one-half years the heavens had been as brass overhead. Not a drop of water had fallen to refresh the parched ground. The vegetable life had been burnt up with the scorching heat. The animal life was either dead or dying from thirst. The whole country was a dry and desolate land. The cry of the people was for rain—for a refreshing shower that would make the wilderness blossom like a garden.

Elijah was the only man in Israel who had the key to open heaven. Three and a half years before he had turned the key and locked heaven up. The long period of drought was God's judgment on Israel for the sin of idolatry. On Mount Carmel, Elijah in contest with the prophets of Baal, vindicated the name of Jehovah. Fire fell from heaven, the sacrifice was consumed, and the people falling on their faces, cried, "Jehovah, He is God, Jehovah, He is God" (I. Kings xviii. 39, R.V.). The manifestation of the power of God resulted in the conversion of Israel. The time for action had come. Judgment was to be followed by mercy. The key to the situation was in the hands of Elijah and that key was prayer.

There are a number of features of Elijah's prayer worthy of

CONSIDERATION AND IMITATION.

"And Elijah went up to the top of Carmel." After the exciting conflict with the prophets of Baal, and his contact with the people, Elijah withdrew to a place of solitude. The mountain top was a place of retirement from the world. At the foot of the mountain there had been noise and strife, but on the

By C. DOUGLAS HONEYFORD, B.A.

summit there was quietness and peace. There was no one there to disturb his communion with God. His servant followed him to do his bidding, but retired to a respectful distance, lest he should disturb the prophet in prayer.

We, too, should have a mountain top—a place where we can pray to God in secret. Our Lord recognized the necessity for this when He said, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret" (Matt. vi. 6). The scriptural instruction is secret prayer. The world needs to be shut out and the soul shut in with God. There is a door in our hearts that needs to be closed. When a person kneels in prayer it is a common experience to have a number of unwelcome visitors come knocking at the heart's door. Thoughts of the world, the flesh, and the Devil, seek to disturb and distract the mind. All these things must be shut out. A quiet hour in the presence of God renews our strength and is rich in rewards.

"He bowed himself down upon the earth, and put his face between his knees." This was Elijah's

ATTITUDE IN PRAYER

on this occasion. The biblical postures in prayer are standing, sitting, and kneeling. Elijah got down as low as he could before God. We think of this prophet as a spiritual giant. But look at him now—humbled in the dust. Is this the man who single-handed defied the four hundred and fifty prophets of Baal? Is this the prophet of fire who looked up into heaven and prayed, and fire leaped out of the sky and consumed his sacrifice? Yes, this is he. What is the secret of his power? *Prayer.*

No one can ever stand before men unless first he kneels before God. It was once said of Sir Philip Sidney that "he feared man so little because he feared God so much." Elijah, in the presence of men, was bold and brave, as strong as the oaks of Bashan, but in the presence of God he was a worm and no man. He had a deep sense of his own weakness, littleness, and unworthiness.

No one can ever pray unless first he has been "clothed with humility," because prayer is an expression of utter and absolute dependence on God. The word "humble" is of interesting derivation. It comes from the Latin word *humus*, which means near the ground, or coming down as a mist to the earth. God's promise is: "If My people, who are called by My name, shall humble themselves, and pray" great blessing will follow. The first thing is

TO HUMBLE OURSELVES,

to come down to earth, to kneel and put our face between our knees, and so shut out the sights and sounds of the world. So long as pride, or dependence on self, or confidence in the flesh, have a place in our lives, we cannot pray. God must be everything and we must be nothing. "Not unto us, O Lord, not unto us, but unto Thy name," be all the glory.

Before the Welsh revival fell upon Wales as a refreshing shower upon a thirsty land, Evan Roberts prayed for thirteen years for the coming of the cloud. The long-delayed answer came during a little prayer meeting on September 29, 1904. After a number had prayed, the Spirit of God fell upon the assembled company, and all that Evan Roberts could say, was, "Bend me! bend me! bend us!" That is the need of the hour—God's people to be bent and broken before Him.

Prayer must be direct and definite. Elijah prayed for one thing—rain. That was the supreme need of the hour. There may have been some other worthy objects of prayer, but he concentrated on one only. The Psalmist said, I will "direct my prayer unto Thee, and will look up." As the archer directs his arrow toward the target, so should we direct our prayer to God with specific petitions. Many prayers are powerless because they are too vague and general. On a battlefield a victory could never be won if the artillery were fired in every direction.

THE GUNS ARE AIMED,

and the fire is focused on a definite point, until the objective is captured. When a person enters a shop to make a purchase, the salesman is asked for a particular article. So must it be in prayer.

The prayers of the Bible are all definite. Peter prayed, "Lord, save me!" The publican in the temple cried out, "God be merciful to me a sinner." The heart-broken nobleman pleaded with the Lord to "come down, ere my child die." All these prayers, and many others, are short, definite, and direct. Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches heaven before the Devil can get a shot at it."

Are there not many objects for which definite prayer should be made? Is there not a widespread, insistent need for blessing and revival? Are there not souls in our homes and Sunday schools and communities who are as yet unsaved? Is there not an ever-increasing demand in the white harvest fields of the world for labourers which can only be supplied through prayer?

The Power of Pentecost

A BIBLE STUDY

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

I. Power for Pentecostal Preaching.

Power to speak as the Spirit gives utterance (Acts ii. 4).

Power to press home the truth: "Ye . . . crucified" (Acts ii. 23).

Power to wield the sword of the Spirit (Acts ii. 16-21).

Power to convict of sin: "pricked in their heart" (Acts ii. 37).

Power to apply God's remedy: "Repent . . . remission . . . receive" (Acts ii. 38).

II. Pentecostal Fruits of Pentecostal Preaching.

The converts, and their bold confession of Christ (Acts ii. 41).

Their instant obedience to God (Acts ii. 41).

Their faithfulness to the light (Acts ii. 42).

The "fear" upon all who saw them (Acts ii. 43).

Their unity with the children of God (Acts ii. 44).

Their "converted pockets" (Acts ii. 45).

Their gladness and singleness of heart (Acts ii. 46).

The daily conversions as they testified (Acts ii. 47).

III. Pentecostal preaching illustrated in a Pentecostal sermon.

Nothing in "us"—their self-estimation (Acts iii. 12).

The lifting up of the glorified Jesus (Acts iii. 13).

The personal character of the preaching—"Ye," not "we" (Acts iii. 14).

The appeal to God's "object lesson" in the healed man (Acts iii. 16).

The recognition of their blindness of heart (Acts iii. 17).

The simple gospel (1) "Repent," (2) "Be con-

verted," (3) "Sins blotted out," and appeal to the Scriptures (Acts iii. 18-22).

The plain statement of "judgment to come" (Acts iii. 23).

The full gospel proclaimed as turning away souls from sin (Acts iii. 26).

Contrast this with much twentieth-century preaching! We say there is something in us—intellectual power, etc. We fear to say "Ye," lest we offend, for we are not sure of the power of God with us to burn the message into the souls of the hearers. We gloss over the "judgment to come," and try to save the people in, rather than from, their sins.

IV. Further results of Pentecostal Power.

Power to wield the Name of Jesus, sure of God's response to it (Acts iii. 6).

Power to see opportunities and to use them (Acts iii. 12).

Power to speak fearlessly irrespective of the audience (Acts iv. 8).

Power to refuse to be fettered by men (Acts iv. 19, 20).

Power to call sin by its right name (Acts v. 3).

Power to meet the need of all who come for help (Acts v. 16).

Power to obey God regardless of consequences (Acts v. 20, 21).

Power to endure, and rejoice in reproach (Acts v. 41).

Power to go on and not faint (Acts v. 42).

Power to use their "reason" under the control of the Spirit (Acts vi. 2).

* * *

"Tarry until ye be endued with power" (Luke xxiv. 49). "The promise is unto you" (Acts ii. 39).

The War and Prophecy: Need for Caution

By DAVID L. COOPER, Ph.D., Litt.D. (President, Bible Research Society, Los Angeles)

IN times like these, when new developments are springing forth every few minutes, no one with any degree of certainty can predict what will appear next. We who were especially interested in prophetic matters at the time of the outbreak of the World War in August, 1914, will recall the many hasty utterances of good men concerning the causes and final results of that titanic struggle. The international picture was changing so very rapidly that each new development discredited the explanations that had been advanced relative to the most recent things.

Not until the fall of Jerusalem in December, 1917, could the prophetic students with any degree of certainty discern the direction in which God was directing the events. Nevertheless, there were many students of prophecy who apparently forgot their position as learners and turned prophets, only to have their predictions discounted later by cold, stubborn facts. Since

history repeats itself, it behoves the students of prophecy, especially at this time, to be very cautious lest they should hastily arrive at conclusions which will be discredited by further shifting of the scenes and the appearances of new factors, of which no one at the present dreams.

It always behoves the faithful ministers of the Word to be certain of the correctness of a position, before proclaiming it. At the same time, it likewise behoves, not only ministers of the Word, but all Christians, to be very cautious in their utterances relative to the trend of events and the fulfilment of prophecy, and in their lives and actions. Without doubt, these are days which will try men's faith and souls. Especially is the exhortation of the Apostle Paul to be heeded: "Redeeming the time," that is, taking advantage of every opportunity of service in the Master's cause.—*The Biblical Research Monthly*.

THE ROCK

By E. M. McCLUSKY

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on one side, and the other on the other side, and his hands were steady until the going down of the sun.—Exodus xvii. 11, 12.

AS you have thought about this passage did you merely accept the fact that Moses was tired and two friends pushed a stone under him so that it would be easier for them to hold up his hands? Did you give your emphasis to the hands being held, or to the tiredness of Moses, or to the thoughtfulness of the two friends? No doubt these matters all have their points of interest, but we would prefer to centre our attention on the stone.

Do not think of this stone as merely a dull, desert rock. It may have appeared that way to the three on the side of the hill, but it speaks of the Rock who is Christ. We must see beyond the drab stone of the desert the beauty and inestimable value of the Christ—the cap-stone of all God's building, the climax of all that is glorious and sparkling with brilliance.

Christ is the "Rock of Ages" cleft for us. He is the rock smitten for the sins of the world—smitten that sinners

MIGHT HAVE A SAVIOUR.

Christ is also the Rock of Ages upon whom the earth was founded and by whom the worlds were made. And yet, it is true that to those who have not His Spirit, Christ remains a desert stone, drab and meaningless; uncut, unpolished, unsought after.

But if we turn to other passages of Scripture we shall find Christ described as He may be known by the believer—the stone of brilliance and glory. Thus, in Ezekiel i. we read that there was brightness the colour of amber, like burning coals of fire, "the colour of terrible crystal," "amber the brightness of fire." And

that "this was the appearance of the likeness of the glory of the Lord."

Then in the fourth of Revelation we see a full description of the beauties of the Lord Jesus. He that sat upon the throne was like a jasper and a sardine stone, circled by the rainbow, then circled by emerald. The sardine stone, which is transparent red, speaks of the love in

THE HEART OF CHRIST

which caused Him to go to Calvary's Cross to shed His blood on our behalf.

The rainbow around this red glow seems to speak of the rainbow glory which comes as a reflection of the crystal, diamond-like jasper and the transparent red of the sardine stones. A perfectly cut, six-sided diamond will reflect a rainbow. So Christ perfectly reflects the glory of God.

Moses rested upon a stone. Have we found rest in Christ? Have we tasted of the water of life that flows from the cleft in the Rock? Has Christ become to our hearts the gem of matchless beauty?

NAPOLEON ONCE REMARKED

(and he certainly knew what he was talking about): "The only conquests which are permanent, and leave no regrets, are our conquests over ourselves."

SECRETARIAL NOTES

By W. G. H.

News has been received from Miss Irene Snell that she and Miss Marion Ewens are now well out on their journey to India. Opportunities have been afforded them of witnessing to the love of Christ to fellow-passengers.

One of our Elim Churches recently had the privilege of having between 25 and 30 soldiers to a Sunday morning Church parade. The men were asked where they wished to go, and, as some of them had previously attended and appreciated the Elim meetings there, they promptly said: "To the Foursquare." Such opportunities are too valuable to be missed, as soldiers in camp are too often "here to-day and moved on to-morrow."

The Pastor of another of our Churches recently sent out a warm invitation to the Commanding Officer in his district, welcoming officers and men to the Elim services. The next Sunday this resulted in one officer and about twenty soldiers attending.

There is a good response to the invitation to send for tracts to distribute among members of H.M. Services, and frequent parcels are being despatched. One day we sent out twelve thousand of these attractive messengers.

Gifts towards this effort are being gratefully received, and are acknowledged by letter; if anonymous, they are acknowledged under "Anonymous Gifts" in the Evangel.

The Annual Ministerial Conference, postponed through the war, is now to be held in the Elim Tabernacle, Clapham, London, from November 20th to 24th.

From Our Readers Far and Near

I am so glad you are still publishing the *Evangel* as it is of great value at this critical time.—E.M.E. (Hove).

Nothing could be better than the *Elim Evangel* coming through the letter box every week.—M.C. (Isle of Wight).

I love the *Evangel* very much; it has always been a great help to me.—S.M. (India).

I think the *Elim Evangel* in its present form is splendid. Every page is a blessing in itself.—H.C. (London).

I do get a blessing from these papers and enjoy reading them, then I pass them on to others.—A.B. (Australia).

I am thrilled with the *Elim*. Your message on revival and prayer strikes a note that has long been missing. This is the dominant need . . . no other need in the world compares to the need of revival.—S.F.M. (U.S.A.).

Gleanings from Other Fields

Stirling Tract Enterprise.

Since its inception in 1848, the Stirling Tract Enterprise has issued nearly 800 million Gospel books and tracts in about twenty languages.

Bible Lands Exhibition.

The Palestine and Bible Lands Exhibition in Tufton Street, Westminster has recently been re-opened (10 a.m. to 4 p.m. daily).

Open-Air Mission.

Mr. E. W. Jealous has been appointed Secretary of the Open-Air Mission in place of Mr. Frank E. King who has resigned.

Christian and Missionary Alliance.

During the past year the missionary work of the Christian and Missionary Alliance in the Dutch East Indies has met with remarkable success and on Southern Sumatra alone 500 converts were registered.

Methodism in America.

It is expected that next year the three Negro Methodist denominations in the United States of America, representing over one million families, will decide to unite.

General Evangeline Booth.

After having spent a life of sacrificial service in the Salvation Army, General Evangeline Booth retired at the end of last month, and now sails for the United States of America. General George L. Carpenter, her successor, has already taken up his duties.

Sunday Cinemas.

A strong protest comes from the Lord's Day Observance Society against the recommendation by the War Office that cinemas all over the country should be opened on Sundays, so that troops on leave may have this form of entertainment.

Coming Events

CROYDON. November 25. Elim Tabernacle, Stanley Road. Elim Crusader and Missionary Rally, 3.30 and 6.30 p.m. Speakers expected: Pastor and Mrs. J. McWhirter, Pastor J. Payne, etc. Musical Programme.

IPSWICH. November 19. Elim Tabernacle, Vernon Street, Stoke. Pastor W. G. Hathaway.

ISLINGTON. Now in progress, Elim Tabernacle, Fowler Road (off Halton Road). Campaign by Pastor H. W. Fielding.

WORCESTER. December 10—17. Elim Tabernacle, Lowesmoor. Bible Study Campaign by Pastor P. N. Corry.

"WELCOME HOME" MEETINGS

for Pastor and Mrs. JAMES MCWHIRTER

after their soul-saving tour of Australia, New Zealand, Tasmania, Ceylon and South Africa. The story of their thrilling missionary tour amongst the Aborigines of Central Australia will also be given.

EAST HAM. Elim Tabernacle, Central Park Road, Saturday, November 18th at 7 p.m.

CLAPHAM. Elim Tabernacle, Clapham Crescent, Sunday, November 19th at 6 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road, W.11. Sunday, November 26th.

These special meetings will be convened by Principal George Jeffreys and his Revival Party.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. CARISS

Sunday, November 19th. Acts xxvii. 1-17.

"Paul admonished them" (verse 9).

Worldly men are usually slow to take counsel from God's servants. They would rather listen to men of their own sort. But they pay for their hardness of heart. Disaster inevitably overtakes the man who will not listen to a warning—when that warning comes from God. It is not because the Gospel has failed, but because men would not heed it that bloodshed and terror stalk abroad to-day. But we have listened to God's message. We know it to be true. Now it is our duty, whether men receive it or not, to sound it in their ears whenever we have opportunity.

PRAYER TOPIC:

That the reading and preaching of the Word of God to-day may cause many to seek the Lord.

Monday, November 20th. Acts xxvii. 18-26.

"I believe God" (verse 25).

There seem to be two likely reasons why Paul could say in these circumstances, "I believe God." The first that he had had a supernatural revelation (v. 23). The second that he was inspired by the memory of past deliverances. Have we not had such revelations? Think of conversion, the filling of the Spirit; these transcend anything in the natural realm. And have we had deliverances in the past? Our answer is, "Our pathway has been paved with them." Since in these particulars our experience coincides with Paul's, let us say with him, "I believe God." The man who takes this stand need fear no storm.

PRAYER TOPIC:

That Divine strength and courage may be given to all believers facing difficulties and hardship.

Tuesday, November 21st. Acts xxvii. 27-44.

"Wherefore I pray you to take some meat" (verse 34).

A unique feature of this story is the manner in which Paul appears all the time as master of the situation. When panic grips the others, he remains calm. When they despair he is confident. Thus it should ever be with the Christian. No circumstances can sever the fellowship which binds him to his Lord. It is fellowship more intimate than any worldling knows. We have only to grasp the grand significance of this, and instead of being a prey to circumstances, we shall be master of them. May God enlarge our hearts and quicken our minds to receive this mighty truth.

PRAYER TOPIC:

For blessing on all Gospel work among the children, particularly in reception areas.

Wednesday, November 22nd. Acts xxviii. 1-15.

"Others also, which had diseases in the island, came, and were healed" (verse 9).

The man of God is always in demand in time of trouble. There are those who will have nothing to do with us Christians while all is well with them, but when adversity knocks at their door, their first thought is to find someone who can pray for them. And in this they honour us. They show us that in their heart they know we have something they have not. Thus it behoves us to keep so constantly and vitally in touch with God, that like Paul, we can bring real succour to those in need when they call to us to help them.

PRAYER TOPIC:

That our big Elim family may faithfully support our representatives on foreign fields, even during these days of war.

Thursday, November 23rd. Acts xxviii. 16-31.

"And after three days Paul called the chief of the Jews together" (verse 17).

Neither being in Rome, nor being in chains made any difference to Paul's governing passion. Three days after his arrival he was preaching the gospel again. With him it was indeed, "Woe is me if I preach not the gospel!" Let us learn from him. Wherever we find ourselves to-day let us ask ourselves first, not how comfortable can I make myself here, but how best can I utilise these circumstances for the glory of my Lord? This attitude will at once lift us to a higher place of personal happiness, and enable us to be useful to our King.

PRAYER TOPIC:

For the power and blessing of Pentecost and its gifts to be continually enjoyed in our churches.

Friday, November 24th. Esther i. 1-12.

"Now it came to pass in the days of Ahasuerus . . ." (verse 1).

The Book of Esther is unique in that the name of God is not mentioned once therein. But Matthew Henry truly says, "Though the Name of God is not in it, the finger of God is, directing many minute events for the bringing about of His people's deliverance." Let us not be discouraged by the indifference of the world to-day, by the nature of events around us. Though we may not trace His hand now, though we may not hear His name often mentioned by the world, yet He is working all the same. His plans are moving silently towards fulfilment. In that fulfilment we shall have a part.

PRAYER TOPIC:

For a mighty revival amongst the Lord's people everywhere, and a big ingathering of souls to Christ.

Saturday, November 25th. Esther ii. 1-11.

"And the maiden pleased him" (verse 9).

It seems that to Ahasuerus the thing most necessary in any aspiring to be his queen was natural beauty. How different with the King of Kings! He regards not the person, but the heart. He regards not grace of countenance, but virtue of character. And the wonderful thing is that the righteousness of Christ which is the possession of every true believer, satisfies absolutely His demands for perfection in those who would seek His favour. Let us rejoice that Christ's righteousness is ours, and that we are thus acceptable in His sight.

PRAYER TOPIC:

That our ministers may receive an anointing and encouragement as they prepare their messages for to-morrow.

Helpful Illustrations for Christian Workers

Communion with God

A man was at work at the top of a telegraph pole at a very busy and noisy street corner. From time to time his mate below sent up in a little carrier just the very article he needed. The two worked together in such complete harmony that the attention of passers by was attracted. What was the secret understanding between the two? It was soon noticed that the man on the pavement had a little telephone receiver clamped to his ear. He was in constant communication with the one who was doing the work.

"It is God that worketh." Yet He needs us. We are only effective "fellow-workers" with Him if we are ever listening to His voice. We must be "in tune" or we shall not hear.

Millstones versus Rubies

A man who had in his possession a precious ruby said to his friends, "Come down to my mill, and I will show you two very ordinary stones that bring in a better income than the ruby." He showed them two millstones, ugly and unattractive, but that brought in day by day a regular profit. Just so do the millstones of the daily "grind" bring us greater returns in the knowledge of Christ than the rubies of rare occasions.

New Birth Essential

I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlady to scrub it; but when I perceived it was made of mud, I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only "washed to deeper stains." "Ye must be born again." Ours is not a case for mending; but for making new.—C. H. Spurgeon.

No Night There

By E. S. ENGLISH

TWICE in the Book of the Revelation, in chapter xxi., verse 25, and in chapter xxii., verse 5, we are told of one of the characteristics of the new heavens and new earth that shall come to pass after the Millennium—*there shall be no night there.*

There are thousands and thousands of Christians today who know the Book and love it, who are longing for the day when the Lord Jesus shall come for His own, to receive them to Himself. What a wonderful day, when we shall see Him, and, beholding Him, shall be like Him! What an incentive to live holy lives—the hope of His soon appearing. Yet in spite of all the wonders of that day, the eternal fellowship with the Lord that shall be ours, the reunion with loved ones, the fact that we shall not need to endure further the enmity of the world, and that we shall be spared judgment for our sins, and the judgment upon the world during the Tribulation, there is still another day that we shall look forward to with longing equal to our hope in this present age. For until that day, sin and death will persist, and, although these shall be spared to us, yet men and women in the world will continue to fall their victims.

Sin will abound as never before during the Tribulation, when Satan will writhe in the last agonies of one whose judgment is sealed but not yet enacted. And then, though for a thousand years the

DEVIL SHALL BE CHAINED

while on the earth the Sun of Righteousness shall reign, there will still be sin; for at the end of the thousand years, Satan shall be loosed for a season from his prison, and he will rally round him the nations from the four quarters of the earth, whose numbers will be as the sand of the sea. Only then, when fire from God out of heaven shall destroy them, when Satan and death and hell are cast into the lake of fire for ever, and with them the poor lost sinners of every age who will have been judged for their works at the Great White Throne; only then, when there shall be a new heaven and a new earth, with Satan and sin and death destroyed, will there be perfection throughout the universe. Then there will be no darkness at all, for there will be no night there.

Night is the Time of Sin. Throughout the Word of God, light is the symbol of righteousness, while darkness and night are the symbols of evil. Hear the words of our Lord, recorded in John iii. 19, 20: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Again, let us see what the Holy Spirit has to say, as set forth in I. John i. 5-7: "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship

one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

IT IS IN DARKNESS,

in the night, that sin abounds. Lasciviousness, immorality, drunkenness, robbery, and murder are evil deeds of the night, hidden under the cover of darkness. Every year that our Lord withholds His coming seems blacker than the year before, so that we cannot help but believe and hope that the night is far spent, and that the day is at hand. For we, if we be believers in Christ, are not children of the night or of darkness. We are children of the day and of the light. So we look forward to another day, and for that place of abode in which "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life." There shall be no night there.

Night is also the time of suffering and sorrow. It is in the night that pain and suffering are at their worst. It is in the night that life is at its lowest ebb. It is in the night that death most often closes the eyes of the invalid and the aged. Night is the time of loneliness and of sorrow, the time of heaviness of heart, the time of tears and of crying. But we are not of the night, and we need not sorrow as others who have no hope. There may be pain, but it is but for a moment, and it is as nothing compared with the pain that the Lord Jesus bore for us. There may be death, but it is only sleep in Christ, which carries us over into His presence, and eternal life. The night will not be long, and we look for the dawn to appear, and the

DAY STAR TO ARISE,

who will take us to Himself, and thence to another city, where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." There shall be no night there.

And then, night is the time of waiting. In the wakeful hours of the night, we long for the morning light. With the new day is fresh hope. That which we have failed to do yesterday can be accomplished on the morrow. The mistakes that were made in the days just passed can be atoned for in the day that is to come. The night is dark and lonesome and fearsome, and we wait for the morning; for in the light of day there is companionship and courage and incentive to go on to greater things than ever before. Just so, we who have put our trust in the Lord Jesus Christ, also wait for the morning light, for the Day of days, when He shall come to gather us to His bosom. The failures of yesterday will then be remembered no more, our sins will be gone, washed away, and darkness and fear will vanish for ever; our companionship will be eternal fellowship with God, and our only incentive to worship Him and to bask in His glory. For we are not of the night, but of the day; and when the Bright and Morning Star shall appear in the heavens, it will

be to take us to our heavenly home, and on through the years and the millenniums throughout eternity, He shall be our Light and our Glory. King of kings and Lord of lords. No longer will there be

WAITING FOR THE DAWN,

for there shall be no night there.

No night there—no darkness at all; no sin, no sorrow, no suffering, no waiting, no tears, no death! What a wonderful heritage is ours! No wonder we wait for the dawn. And all of this will be ours because Christ died for us. There could have been no hope except for Calvary; there could be no peace today, and no joy, were it not that He offered Himself on the Cross. There God the Father “made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” “Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus

every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

We yearn to hear the midnight cry: “Behold, the Bridegroom cometh!” We long to see His face. But while we wait, having this hope in us, let us purify ourselves even as He is pure; and let us run with patience the race that is set before us, looking unto Him who is the author and finisher of our faith. And let us redeem the time in these evil days, proclaiming the gospel of His salvation, with the prayer that there may be others who, through our witness, will be joined to that throng who call: “Even so, come, Lord Jesus.” For there shall be no night there: and they need no candle, neither light of the sun; for the glory of God shall lighten it, and the Lamb is the Light thereof.

Christ in His Risen Power

E. C. W. BOULION.

A. E. A. HAYWARD.

Shall I e - ver for - get the hour, . . . When Christ in His ri - sen
for - get the hour,

pow'r, . . . Came in - to my soul, Pos - sessing the whole, Setting free for His
ri - sen pow'r,

ser - vice so sweet; . . . He took ev - ry bur - den a - way, . . . And
His ser - vice so sweet, a - way,

promis'd for e - ver to stay, . . . A Friend by my side, What - e - ver be -
to stay,

tide, Till I stand in His pre - sence com - plete.

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Bible Study Helps

**THE PRAYER OF ASA
(II. Chronicles xiv. 11)**

1. It was **brief**—one verse.
2. It was **earnest**—“Asa cried.”
3. It was **personal**—“unto the Lord his God.”
4. It was **definite**—“help us.”
5. It was **reliant**—“we rest on thee.”
6. It had a **great plea**—“In Thy name.”
7. It **recognised God's omnipotence**—“it is nothing with Thee.”
8. It **appealed to God's honour**—“let not man prevail against Thee.”
9. It was **abundantly answered**—(see vv. 12-15).

AN EXAMPLE OF VICTORIOUS FAITH

By faith Moses . . . refused . . . choosing . . . esteeming . . . (Heb. xi. 24-27).

I. What Moses Refused:

1. Alignment with heathen people.
2. Heirship to the throne.
3. The treasures of Egypt.

II. What Moses Chose:

1. To suffer affliction for righteousness.
2. To be identified with the people of God.
3. To avoid the pleasures of sin.

III. What Moses Esteemed.

1. Reproach of Christ.
2. Recompense of final reward.
3. The walk of faith.

**A COMPLAINER REJOICES
(Psalm xlii.)**

1. Complaining (vv. 1, 2).
2. Praying (vv. 3, 4).
3. Rejoicing (vv. 5, 6).

**SAILING WITH CHRIST
(Luke viii. 22-24)**

1. Presence of the Saviour (v. 22).
2. Peril of the Storm (v. 23).
3. Petition of the Seamen (v. 24a).
4. Power of the Supernatural (v. 24b).

The Elim Evangel

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Editorial

THE brief warning on page 725, entitled "The War and Prophecy," should be heeded by all students of the prophetic Word. Already date-setters are busily engaged in publishing their findings and others are predicting exactly what will be the outcome of the present war. It was so in 1914, and how many lived to see the falsity of their prophecies. Let Bible students not make the same mistake again. The urgency of the hour and the paramount need of declaring the clearly revealed Word of God to the multitudes should leave no room for fruitless speculation.



How much time and thought we give to the subject of the clothes we wear, and how little, comparatively speaking, to what is vastly more important—our spiritual garments. These were our thoughts the other day when reading in the third chapter of Colossians: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering" (v. 12, R.V.). How much happier we would be both in our homes and in our Churches if we always wore these garments. And what is more important—how much more would Christ be glorified.



CHRISTIAN giving is Christian living. A follower of Christ who does not joyfully give to the work of Christ must be following at an uncomfortable distance. No one ever became poor giving to the Lord, but thousands keep themselves in spiritual paucity and in temporal poverty because they have withheld from the Lord. We may risk all our possessions on the certainty that God will not remain in debt to anyone.

A genuine Christian who was in humble circumstances and yet was continually giving, was once asked how he could give so much? He responded, "I shovel out and the Lord shovels in, and He uses a bigger shovel than I do."

Light in the Black-out.

can be your portion by studying the Bible in the evenings with the aid of the Elim Bible College Correspondence School. Send a postcard to-day for full particulars to the Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

FROM a personal letter received some days ago from South Africa, the following significant sentence is culled: "*Isn't God wonderful?*" It came with refreshing simplicity, and yet with profound force, striking a vein of thought which led to deep thankfulness. It brought home to the writer's heart a fact with which most of us would agree, and yet which fails at times to grip us as it should. "*Isn't God wonderful?*" "Of course He is," we hasten to exclaim. But then, is this a mere mental assent to a credal conception of God, or is it a deep and glorious realisation of His wonder-working power in our own lives? Have we, at times, transposed these words until, instead of a glowing affirmation of a blessed fact, they have formed themselves into a trembling minor key of uncertainty? In our moments of doubt have we exclaimed: "Is God wonderful?" Our correspondent, referred to above, penned those words after some days of soul-strengthening experience of God's wonderful faithfulness and resourcefulness in her life.

"*Isn't God wonderful?*" For days those words have been ringing their inspiring chimes in my heart. Over and over again they have shed their sweet significance o'er my spirit. And yet how strange that such a splendid conclusion is often only reached by a comparative few of the Lord's people. Usually it is the adventurous soul upon whom this blessed conviction breaks, and to whom it becomes more and more real through the days. The soul that reckons on God and is prepared to risk something for God is continually, in some form or other, making this discovery.

We have observed that often pressure and pain provide an excellent background against which the wonderfulness of God shows up in a remarkable manner. In the furnace of test and trial we learn God's ability to deal with any situation, no matter how critical it may be. Through our tears we are taught that nothing is too hard for the Lord. We come to know that the impossible is not, as at first we imagined, the symbol of frustration, but the herald of achievement in God. The apparent hopelessness of our position is simply God's way of preparing the means of a fresh unveiling of Himself in our lives. When the darkness deepens our song may lose some of its lilt, but it will be all the richer and sweeter as a result. We shall come forth from the valley of stripping and humbling, singing, and the burden of our song will be "*Isn't God wonderful?*" And if this is the only lesson that we learn, will it not be worth while? Will not the whole of the future be glorified by this discovery? If this is part of the "treasures of darkness, and the hidden riches of secret places," happy are we, for great will be our reward.

We shall pass on to the next phase of life's discipline better qualified to meet its demands, and glorify Him whose hand leads through the labyrinth of the years.

THE ART OF GIVING

By R. W. NEIGHBOUR

IN worshipping God, we must not only receive through His servant, the minister, but we must give that others might hear the Gospel. In other words, our giving is a part of our worship and should be included in our worship service.

Don't think that God is not interested in our giving. As Christ made it His business to know what people did in their offerings in that day, He continues to do the same in our day.

There are those who cry that the Church is always after money. Is that a crime? It should not be. Let us cease to apologise. Is it a crime when the Red Cross asks for money for human relief? No. Is it a crime for a minister to ask people to share their spiritual blessings by contributing to spread the message to others? No. Never. It would be a crime were we to ask for the money and to misuse it, but is never a crime to ask others to contribute to the welfare of those who have been less fortunate in physical and spiritual blessings. We need not be ashamed to ask people to give to the God

WHO GAVE HIS SON,

who created the earth for man, who supplies life and substance and all temporal and spiritual blessings.

The man who does not give always does the criticising and it is really none of his business what his brother does. The man who gives does not criticise else he would not give.

Furthermore, let me remind you that God is dependent on your giving. As our forefathers contributed and gave us the Gospel through much sacrifice and paid for the buildings in which we worship, even so, we should give to others this same privilege. Likewise, the Father gave His Son that we might have eternal life. He has instructed us to give this life to others. He invested His life in us. Shall we fail in investing our lives in others?

The Lord was vitally interested in the gifts that were brought into the treasury of God's house. Don't forget that these gifts were brought into the treasury. All through Scripture God is insistent that His house be not forgotten and that His house should become the channel of blessing for millions. Our offerings should all go

THROUGH THE HOUSE OF GOD.

A little boy went to church with his preacher daddy one Sunday morning. The boy's father was preaching in a strange pulpit. When the offering was taken, the boy put in a copper, and his daddy the same. After the service the financial secretary informed the pastor that they always turned the offering over to the speaker and handed him the total offering, which was less than two shillings. The little boy looked up into the face of his father and said, "Daddy, if we had just put more in, we would have received more out, wouldn't we?" So you see the law really operates, and if some of you would put more into the work of God you would get more out of it. This applies not only to financial giving, but to all kinds of giving. God wants not only our money, but our time, our talent, our zeal, and our interest. If we would put more into our prayer meeting, it would not be so dead. We would get more out of it. A Church is just as cold as is the heart of the man who sits in the pew. "Give and you shall receive."

Then there are some

WHO GIVE CHEERFULLY

while others give grudgingly and in sorrow. A coloured preacher one day in taking up the offering said, "Now, brethren, ah wants yo' all to come right up heah and drap yo' offering on this heah table and yo' is got to observe three rules: Fust, yo' is all got to give some-

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."
—Mark xiii. 41-44.

thing. Second, yo' is all got to give as yo' is able, and thirdly, yo' must give cheahfully." Finally, one wealthy brother came up and gave a small coin very cheerfully, but the preacher said, "Cum back heah, brothah, yo' is kept two rules. Yo' has given somethin', and yo' has give cheahfully, but yo' ain't give as yo' is able." The coloured man went back to his seat and sat down. After a few minutes, he returned and in anger threw down a note on the table. Once more the coloured preacher remonstrated. "Brothah, yo' has again kept only two rules. Yo' has given somethin' and yo' has give as yo' is able, but not cheahfully." It was a long time before the coloured man returned observing the three rules.

God wants you to give and to enjoy giving. Giving should not be a drudgery nor a task; it

SHOULD BE A PLEASURE

and an opportunity, and unless you feel that way about it, you had better not give at all.

Giving should be the fruit of love. Christ was interested in how the people gave. Even so, to-day He observes whether you give out of the motive of love or whether some other motive controls your giving.

A man told me on one occasion that he could not contribute to the Church because he owed so many debts. Is that a just excuse? Should we not first pay our debts before we contribute to others. The reasoning sounds logical, but wait a moment! We are stewards of God's possessions down here, and He requires interest on this investment.

We are all debtors to God and to our fellow-men, and that debt precedes all other debts. God has a first mortgage on your life.

Someone suggests that the poor are not able to give nor should it be expected of them. Why should the poor be robbed of life's greatest blessing? "It is more blessed to give than to receive." I would rather see them give to God and in turn God give to them than to have them retain what they have and

NEITHER GIVE NOR RECEIVE.

Let me remind you that the Son of God watched the poor widow woman, with her children clinging to her skirts and probably a babe in her arms, as she dropped her last mite into the Church treasury. She did not know where she would receive food for the next meal. Christ did not stop her from giving nor condemn her for doing so. She made a wise investment. That one mite would not have kept them living very long; but God could sustain their lives. She gave her all to God, expecting to receive. You cannot beat God at giving.

My father tells the story of visiting one of his members who was very poor. He asked her not to contribute quite so much, explaining that it was not necessary. There were others who could support the work. He said he received the greatest reprimand of his life as this woman broken-heartedly told him that giving was the only joy she had in life, and she refused to be robbed of this great blessing.

Two mites were small in purchasing value, but how great in value were they when used as an example! There is a large Tabernacle which was built on three

pennies. A little girl, who was not able to attend Sunday school because of lack of room, brought her three pennies to the pastor, and asked him to build a new church. This story was used to raise the money to build the church. So indirectly her offering built the Tabernacle.

God considers

OUR ABILITY TO GIVE.

The widow woman put in more in His opinion than the millionaire who puts in twenty pounds. God considers the proportion of your gift. God considers how much you have left after you give. God values not your gifts according to monetary standards, but according to spiritual standards of the heart.

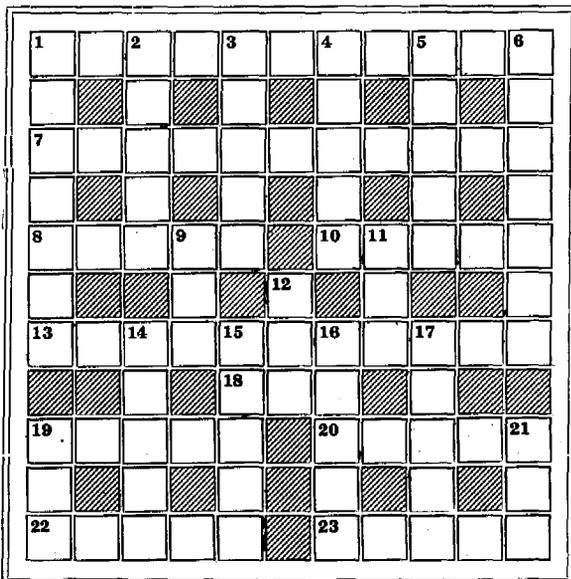
A man stood on the sea-shore one day. His heart was happy. He watched a ship as it pulled from shore and nosed its way back toward the Orient. Looking over his shoulders, he saw another man who was weeping. His tears were not tears of sorrow, but of joy mingled with sorrow. Said the man who had contributed his thousand pounds: "Sir, why do you weep? I am happy. Do you see that boat? It is bearing one thousand pounds to the shores of the Orient to be used to preach the Gospel."

Said the other man: "Sir, I have no thousand pounds to give to God, but my daughter is on that boat on her way to China to carry the Gospel message." The man who had given his thousand bowed his head in shame and said, "I have given nothing." Even so, the Lord said, "this widow hath given more."

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 53.



The solution will appear next week.

CLUES ACROSS:

- 1. Who keepeth this, keepeth his own soul (Prov. 19: 16).
- 7. Paul departed to Syria, being — by the brethren (Acts 15: 40).
- 8. Son of Midian (Gen. 25: 4).
- 10. Here Peter caused all to turn to the Lord (Acts 9: 35).
- 13. These could not interpret Nebuchadnezzar's dream (Dan. 2: 27).
- 18. Of the wise, this seeketh knowledge (Prov. 18: 15).
- 19. Of wisdom, this is above rubies (Job 28: 18).
- 20. Such ways shall be made smooth (Luke 3: 5).
- 22. Adam and Eve hid amongst these (Gen. 3: 8).
- 23. Devices, as of the devil (Eph. vi. 11).
- 3. Hill that lieth before Giah (2 Sam. 2: 24).
- 4. Moses was mighty in words and these (Acts 7: 22).
- 5. Jewish rank held by Peter (1 Pet. 5: 1).
- 6. Brought by Gabriel, these were glad (Luke 1: 19).
- 9. Insect (Prov. 6: 6).
- 11. A lion turneth not away from — (Prov. 30: 30).
- 12. His heart was perfect with the Lord (1 Kings 15: 14).
- 14. Leaf in a dove's mouth (Gen. 8: 11).
- 15. Part of the feet (Job 13: 27).
- 16. False witness is a sharp — (Prov. 25: 18).
- 17. The legs of the lame are not this (Prov. 26: 7).

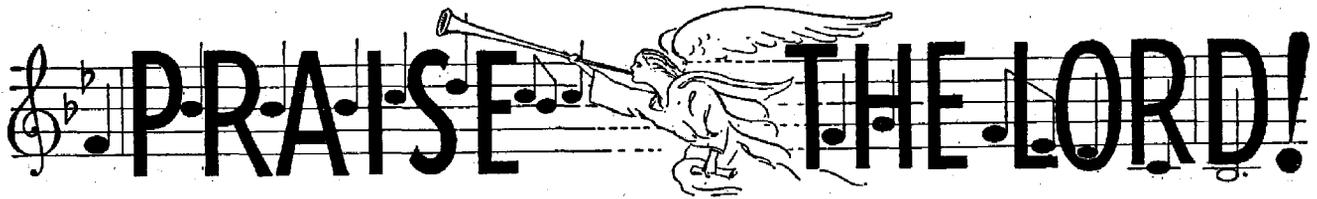
CLUES DOWN:

- 1. Musical instruments (2 Sam. 6: 5).
- 2. A man of Mount Ephraim (Judg. 17: 1).
- 19. In this, Benaiah slew a lion (2 Sam. 23: 20).
- 21. The Lord knoweth them that are — (2 Tim. 2: 19).

SOLUTION TO CROSSWORD NO. 52

Across: 1. Innumerable (Luke 12: 1). 7. Devil (Matt. 13: 39). 8. Argob (1 Kings 4: 13). 9. Ill (Isa. 3: 11). 10. Rod (Num. 20: 11). 12. Man (Mark 2: 27). 14. Affectioned (Rom. 12: 10). 19. Intercessor (Isa. 59: 16). 20. Nay (Luke 16: 30). 21. Sol. (Solomon). 22. Sir (John 4: 49).

Down: 1. Indignation (2 Cor. 7: 11). 2. Never (1 Cor. 13: 8). 3. Moldid (1 Chron. 2: 29). 4. Realm (Dan. 6: 3). 5. Begin (Luke 3: 8). 6. Embroiderer (Ex. 38: 23). 11. One (Mark 10: 18). 13. Ago (Matt. 11: 21). 15. Fittly (Prov. 25: 11). 16. Cares (Mark 4: 19). 17. Igeal (1 Chron. 3: 22). 18. Nests (Matt. 8: 20).



PRAISE THE LORD!

Glowing Reports from Foursquare Centres

CONVERSIONS AT WORKHOUSE

Barnsley (Pastor J. Williams). During the past three months about fourteen souls have surrendered to Christ. The war restrictions have had little effect upon the progress of the work here, and although many places of worship in this district have been closed down for evening services owing to the black-out, the Elim Church is still holding the fort. We have an additional afternoon meeting for those who cannot attend in the evening. Special efforts are being made by Pastor and Mrs. Williams to make all the meetings bright and interesting.

A few weeks ago we had the pleasure of a visit from Pastor and Mrs. Woodhead. Pastor Woodhead gave an appropriate message for these anxious times, which brought much blessing, and Mrs. Woodhead rendered the gospel in song.

The Crusaders are still actively engaged. A recent visit to the local workhouse was an occasion of great blessing, for at the end of the service which the Crusaders conducted, Pastor Williams made an appeal for souls, and five sisters responded.

REVIVAL

Woolwich (Pastor John Scott). Much prayer has ascended to the Throne of grace for revival during the past months.

Revival has come! Praise God! Not in a spectacular form, but in that steady manifestation of the hand of the Lord upon the assembly, revealed in the restoration of backsliders, and the salvation of sinners in almost every gospel meeting.

The Sunday morning services have gradually increased in power and blessing in a marked way, especially since the outbreak of war. Even in our open air meetings, our efforts have not been in vain, for souls are being attracted to the indoor meetings, through the channel of open air witness.

CRUSADER WEEK

Wimbledon (Pastor W. J. Patterson). We do indeed praise God for His goodness to us in this Church. Having taken the necessary precautions regarding the black-out, we are able to hold our meetings as usual, only a little earlier each evening, and we had a very happy and helpful Crusader Week. God richly blessed the efforts put forth, especially the visit of Pastor and Mrs. H. C. Phillips, which stirred our hearts to be more zealous in prayer for the gospel

work in the Transvaal. The London Crusader Choir also came, and we had a wonderful evening; both the spoken messages and those in song were full of Holy Ghost power, and brought a refreshing shower of blessing. One soul yielded to Christ, and he was a militiaman. We give all praise and glory to our Redeemer.

INCREASING NUMBERS

Braintree (Miss H. Barton). Since our last report, the Lord's blessing has been upon His people at Braintree in a wonderful way.

Under the Spirit-anointed ministry of Evangelist H. Barton numbers have increased, souls have been saved, and the Lord's power manifested in healing.

During the summer a visit of the Leigh-on-Sea Crusader Choir was greatly blessed to all, the Lord sealing their ministry by signs following.

Our Harvest Thanksgiving services, recently held, were times of real blessing and refreshing, three souls being saved. For greater things we are hoping, praying and believing.

STEADY GROWTH

Exeter (Pastor H. Haith). "Don't you think our Church is making good progress?" "Oh yes," was the reply, "it looks like it at present, but you know what they say, 'A new broom sweeps clean.' Wait for three months, and the work will decline and grow thin again."

This was the honest opinion expressed by a visitor to the Exeter Elim Church after Pastor and Mrs. Haith had been there about a month. Now after six months there is no sign of getting thin, but on the other hand, we are feeding on God's rich provision, and getting fat.

We praise God for all-round increases in the work. The Sunday morning services are especially rich in blessing, and on the Sunday evening, in spite of the black-out, we now have a full house.

MANY BAPTISMAL CANDIDATES

Blackheath (Pastor I. R. Moore). We do praise God for the inspiration of His

Word and the fellowship of the saints. In spite of the black-out and dark days we can say like the Psalmist, "Thy Word is a lamp unto our feet, and a light unto our path."

The Convention meeting, which is held each Saturday night, has proved a great blessing. We also praise God for the conversion of two souls in a week.

During the past sixteen months eighty-five candidates, including thirty-six from neighbouring churches, passed through the waters of baptism. Candidates, workers, congregation and the Pastor have all testified to the presence of the Lord in these baptismal services. God surely does bless when His commands are obeyed.

NEW OPENING

Scarborough (Pastor A. S. Gaunt). Praise the Lord! Scarborough Church is keeping the flag flying! No curtailing of meetings; on the contrary an extra meeting is being held by the Pastor on Wednesday afternoons, and it is proving a boon; the attendance is very good, and it is increasing.

Pastor Gaunt is working hard countering the "black-out" effects. (Difficulties are opportunities!)

On October 27th, an onslaught was made on the near-by village of Burniston. Kind friends had arranged to take the local Methodist Church for the evening, and a contingent from the Scarborough Church accompanied Pastor Gaunt there, where he gave a masterly address, finishing with an impassioned appeal to get right with God.

The local schoolmaster (a County Councillor) presided, and was much moved. There were about 100 present. Friends feel confident that there has been a real awakening of spiritual fervour as a result of the visit. To God be the glory!

NEW PREMISES

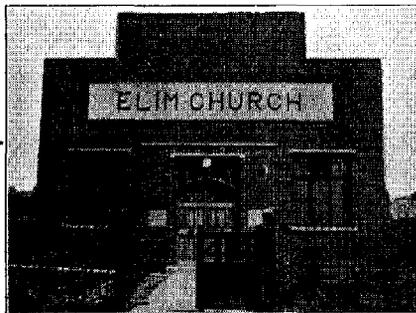
Plymouth (Pastor A. V. Gorton). Owing to war conditions, another place of worship had to be found for the Elim members here, as the Town Hall, in which we held our services, was needed by the authorities. God wonderfully answered prayer; in a week we had obtained a suitable hall, and chairs were offered and loaned to us, some for the



Pastor
J. Williams



Pastor
A. S. Gaunt



Elim Tabernacle, Blackheath.

duration of the war. We have been able to purchase a number of our own, also a piano was given, and we feel how wonderfully God undertakes. Pastor and many members worked hard to make the place habitable for worship, and on Sunday,

October 1st, the place was opened by the Pastor.

Souls have been saved, and members of H.M. Forces have attended the Sunday evening services. The saints are finding happiness, peace and contentment,

although the world is in a state of unrest. We are glad to report that our Sunday evening congregations have greatly increased in spite of the black-out, so we are expecting great things from God for the days to come.

Can Man Defeat the Resurrection?

By JAMES F. SPINK

NOT long ago a communist in Chicago passed into eternity. Before dying he expressed a wish that his body be cremated and the ashes scattered over the graves of the anarchists who were hanged following the Haymarket riot nearly fifty years ago. His wishes were completely carried out by his atheistic and communistic friends, and seventy-five of them (men and women) drank and sang at the funeral service. God will gather those ashes and his body will be resurrected.

The Lord Jesus said, "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). None can escape the resurrection. As someone has well said, "God will sift the ashes of the earth and bring every sinner into judgment before Him." "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). An interview between God and man is inevitable. God is determined to bring everyone face to face with Himself, and to confront every sinner with his sins. The day of judgment, long delayed, will surely come, and then the tables will be turned and the solemn words be verified, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41).

To satisfy the dying wish of Mr. —, oil magnate, who died a few years ago, his ashes were taken to Independence Rock, in high wind, and scattered far and wide. God will bring together those ashes, and his body will be resurrected.

Job said, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God" (Job xix. 26). David could say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. xviii. 15). Daniel said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. xii. 2). Man cannot defeat the purposes of God. He must come from the grave to meet his Maker. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xiii. 14).

A pioneer air-mail pilot was killed when his plane crashed to earth over a lonely mountain butte in the foothills of the Siskiyou. In accordance with his expressed wish, the ashes of his cremated body were scattered over the same mountain from a funeral plane. God will call him from that lonely mountain, and his body will be resurrected.

Not one will be missed. They will come from the tombs and the sepulchres, and the dens and caves of the earth, and from beneath the sands of the desert, and from the depths of the sea. From the bosom of the antarctic wastes, and from beneath the sod of the battlefields of the world. From the marble tombstones and the stately mausoleums and from the green turf of the church yards and cemeteries. What a scene! Who can visualise it? Myriads trooping from their graves; some long forgotten by man, but everyone remembered by God. "And I saw a great white throne, and Him that sat

on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 11-15). The end of the world is now come. Nature is dissolved, the present order of creation disappears. Not one can escape. "Death and Hell," the resting-place of the body, and the home of the unsaved soul and spirit, deliver up their occupants to the Great White Throne Judgment.

A thousand years before this scene, those who died in Christ are resurrected from their graves and caught up to meet the Lord in the air. They shall inherit nameless and countless glories, and enjoy the blessedness of the Saviour's presence for ever. That is the first resurrection. The unbeliever remains in his grave until the end of the world; and then he is resurrected to hear his final, irrevocable doom in the Lake of Fire. Restoration and annihilation are the soul-damning theories which Satan uses to deceive his victims until they are dashed to pieces on the rocks of eternal judgment.

Unsaved friend, learn this glorious fact. The Lord Jesus went to Calvary and died there upon the Cross for our sins. We read that "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (1 Cor. xv. 3, 4). He was forsaken by God, as He trod the winepress alone, being "made sin for us." He suffered untold agony and His soul was in sore travail; but at last He finished the work the Father gave Him to do, and He cried with a loud voice, "It is finished"—a cry that shook the throne of hell to its very centre! Though alone, He triumphed, and triumphed gloriously. He spoiled principalities and powers, and made a show of them openly, triumphing over them on the cross. He "was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). He says "I am He that liveth, and was dead; and behold I am alive for evermore" (Rev. i. 18).

The miracle of miracles is the Resurrection. The inspired apostle in I. Cor. xv. shows the importance of Christ's resurrection. He says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If in this life only we have hope in Christ, we are of all men most miserable" (verses 14, 19). The resurrection of Christ is the most important article of the gospel, for it is the basis of Christianity. The Christian faith is a living faith in a living Saviour. "Behold the Lamb of God which taketh away the sin of the world." Escape the resurrection of judgment by accepting Christ as your personal Saviour.

God still calls, the Holy Spirit still strives, the door of mercy is still open.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

YOUR WINTER PROGRAMMES

Crusader branches who would like visits from Crusader Commissioners or other Youth Leaders during the winter months, should communicate with the National Crusader Secretary at Headquarters, London. Bear this in mind when compiling your quarterly programmes.

CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw
Paper No. 3.

1. Name the man who three times denied Christ and later three times pledged his loyalty to Christ.
2. Name the man who won Peter to Christ.
3. Which is the best way to carry the Bible? Correct answer found in Psalm cxix. Give verse.
4. Where does the Bible refer to "paper and ink"? Give reference.
5. Locate these passages, giving chapter and verse:
 - "God so loved."
 - "I shall not want."
 - "Thy Word have I hid."
6. Which is the longest verse in the Bible? Give reference.
7. The King James Bible, better known as the Authorised Version, was first published in England in the year A.D. —
8. How do I know that "good works" will not suffice for my salvation? Quote suitable verse of scripture in answer to this question.
9. The first *five* books of the Bible are called the Law Books because they contain the laws of God as given through Moses. Write, in order, these law books.
10. *New Testament Arithmetic Problem, No. 3:*

Add the number of cubits Jesus said we could not add to our stature by worrying (Matt. vi.), to the number of blind men that cried out to Jesus one day (Matt. ix.); add the number of men who carried a paralytic to Jesus (Mark ii.); add the number of months Mary abode with Elizabeth (Luke i.), and you will have the number of the chapter in John's Gospel which is called the "Shepherd Chapter" of the New Testament. Which chapter is it?

Schoolgirls' House Party, 1939

By BERYL WHITE, B.Sc., F.R.G.S.

This year saw the Schoolgirls' House Party again occupying a section of one of the spacious Elim Holiday Homes. The house was excellently situated and equipped with everything essential for the campers' happiness. A large-sized gymnasium with table tennis equipment and piano provided a first-class playroom, while the tennis court and lawn were also placed at the disposal of the girls. The gymnasium was not used to its full extent as the glorious weather made the outdoor appeal irresistible, and all enjoyed the benefit of the sunshine.

Outside, only a strip of grass separated the house from the beach, and this afforded a good site for a podex and rounders pitch. The nearness to the sea was appreciated by everyone, but an even greater advantage was the excellent sandy beach. In previous years the girls

vious house parties, Mrs. W. Snowdon was able to assume the responsibility of the position of Commandant, and she, assisted by a keen group of officers, gave the girls an enjoyable holiday.

As in previous years several campers, on arrival, did not know the Lord Jesus as their personal Saviour. However, short talks at morning prayers reminded all the girls of the things that really matter most in life. The camp from the officers' point of view was made abundantly worth while when certain girls yielded their hearts to the Saviour, some through the direct influence of previous campers.

London Youth and Missionary Rally

The first combined Crusader and Missionary Rally since the war is planned for Saturday, 25th November, at the Elim Tabernacle, Stanley Road, West Croydon. Two services will be held, at 3.30 and 6.30 p.m. Friends from the surrounding churches are heartily invited. Between the services cups of tea will be obtainable on the premises, but it will be necessary for all to bring their own food. The speakers are expected to include Pastor and Mrs. J. McWhirter, lately returned from Australia, etc., and also Pastor J. Payne, Elim missionary shortly returning to Mongolia. In addition to special speakers, a musical programme is being arranged. We hope all Crusaders and as many other church members and friends as possible will not miss these gatherings. In view of there being a full moon on this day, travelling facilities should be greatly enhanced.



Happy Schoolgirls outside
Hayling Island Holiday Home

have been content with a stony shingle, but Hayling Island offered a wide sandy beach, safe for bathing yet ideal for swimming.

There was an increase in the number of girls this year, and among these were several who had been to camp before. After gaining experience as an officer at pre-

Crusaders are asked to join our new Bible School. Full particulars in "Elim Evangel" of October 20th.

CLASSIFIED ADVERTISEMENTS

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London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1198. C925

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MISCELLANEOUS

Wanted, a lantern with or without slides. Full particulars to Pastor S. E. Hillman, 53, Warren Hill Rd., Kingstanding, Birmingham, 23. C936

MARRIAGE

Knife: Troughton.—On October 25th, at Elim Tabernacle, Southwell Road, Bangor, by Pastor T. H. Stevenson; Pastor Leonard Norman Knife to Bessie Troughton.



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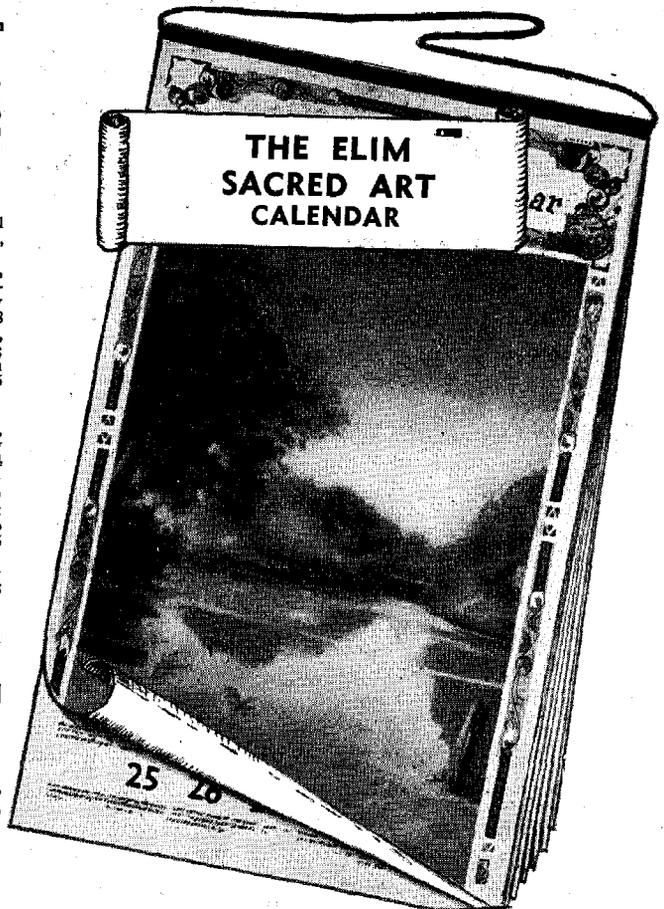
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