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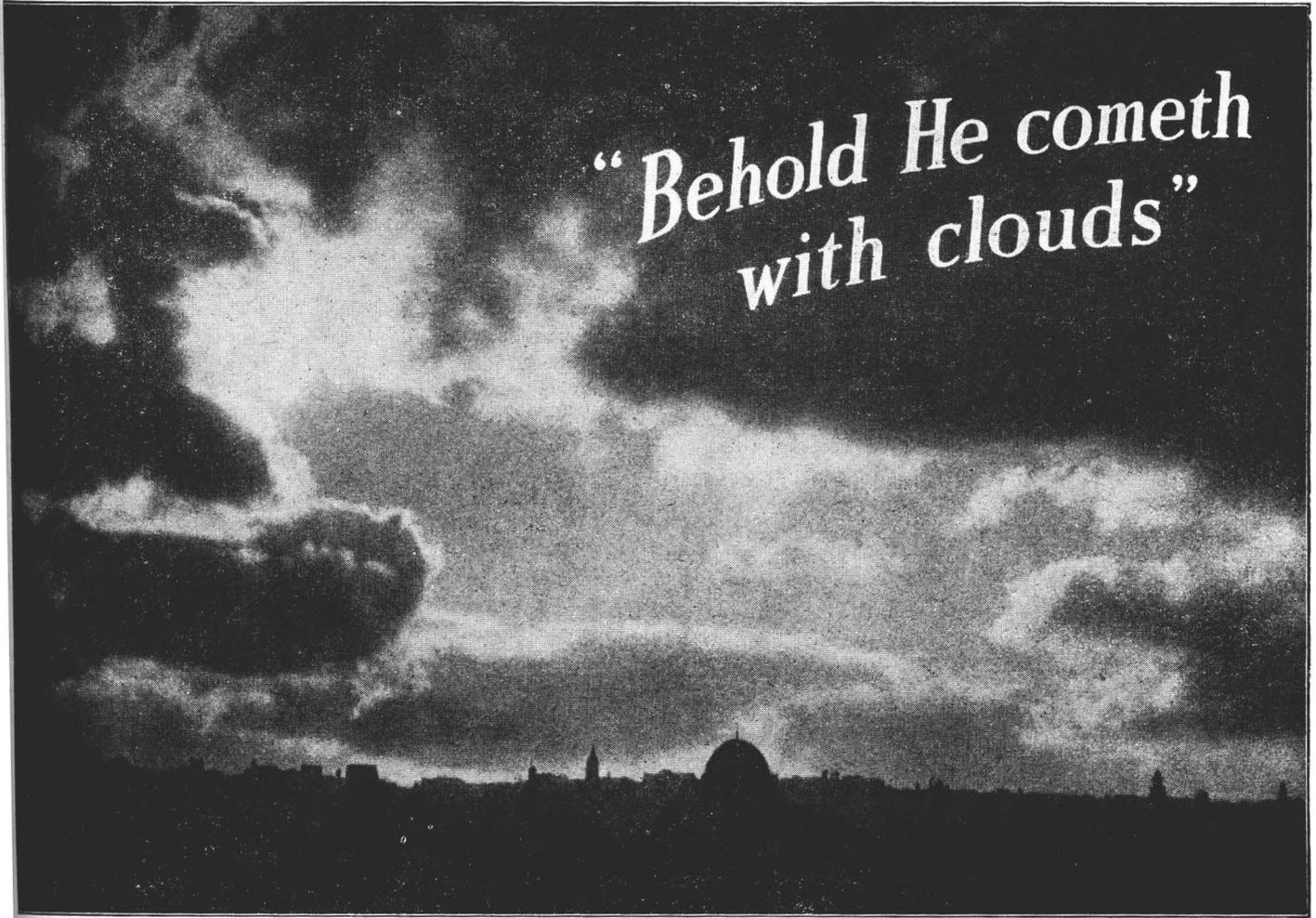
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“Behold He cometh
with clouds”

TEXT FOR THE TIMES

“If I go and prepare a place for you, I will come again, and receive you unto Myself” (John xiv. 3).



CRISIS AHEAD!

First of a Series of Articles on THE SECOND ADVENT

By PASTOR H. PALLISER (Elim Church, Edinburgh)

I SUPPOSE the word "crisis" is one of the most hard worked words of to-day — "crisis" and its cognate "critical." We know what the term implies. We use it in the sick room and speak of the patient approaching the crisis. In other words, we mean that the sick person is approaching the point where the issue of the illness will be life or death. There are a good many people—politicians, scientists, economists, military experts among them—who believe we are approaching a world crisis. As Dr. Wilbur Smith writes in his masterly book *World Crises and the Prophetic Scriptures*: "Everywhere one turns in contemporary literature—in the fields of science, economics, politics, agriculture or letters—there is the same note of warning, the same cry of an imminent world crisis." Furthermore, with such a view, we who believe in the Second Advent of the Lord Jesus absolutely agree. Indeed, we go further, for we declare that (a) the Nature (b) the Course, and (c) the Result of that crisis are all foretold in the Bible. Unlike H. G. Wells who wrote pessimistically in *Mind at the End of its Tether*, "The more he (the author) scrutinised the realities around us, the more difficult it became to sketch out any Pattern of Things to Come," we assert as we compare prophetic Scripture with present events that there is a Pattern of Things to Come. In this opening article upon that crisis we shall consider (1) the Crises of the Past; (2) The Crisis of the Future; (3) The Nature of the Crisis.

1. THE CRISES OF THE PAST.

A reading of Bible history reveals seven past crises of outstanding importance. They are (i) The Fall; (ii) The Flood; (iii) The Tower of Babel; (iv) The Destruction of Sodom and Gomorrah; (v) The Exodus of Israel from Egypt; (vi) The Dispersion; (vii) The Crucifixion. But why does the Bible emphasise these events? In what way can they be singled out from other crises of history? At least three reasons may be given:

(i) **All were far-reaching in their effects or consequences.** Take any one and see how true this is. Of the Fall, Paul wrote, "By one man sin entered into the world." By the Flood, "The world that then was, being overflowed with water perished." At Babel mankind was "scattered abroad upon the face of the earth." The destruction of the cities of the plain was not only an act of local judgment: it was, Peter tells us, a warning for all future generations. With

the Exodus we have the emergence of Israel as a nation in order to the fulfilling of a Divine purpose world-wide in compass. The Dispersion? Says Paul, "Behold the severity of God!" And of the Cross, well, who can measure the influence of that?

(ii) **All seven were reached because sin reached and overflowed beyond the danger point.** As I write, Britain and the Low Countries reel under the shock of the worst storms and floods known for generations. There was the crisis of hurricane-force winds, and abnormally high tides; the seas smashed the defences and poured in devastatingly. Which is a parable. These past crises came about because sin was indulged in despite frequent warnings, rose like a flood to danger point and had to be dealt with not only in judgment but in mercy.

(iii) **Thirdly, and briefly, each crisis was marked out by Divine intervention.** In all seven crises you will find somewhere a definite act (or acts) of God.

2. THE CRISIS OF THE FUTURE.

So much for the past crises. But the Bible tells of another one, yet future, and does so in language which is amazingly precise and detailed. A study of Scripture will reveal the following facts:

(i) **It will have the same three features as its seven predecessors: That is to say:** (a) It will be far-reaching in extent for "the kingdoms of this world shall become the kingdom of our God and of His Christ." (b) It will occur when sin reaches a new danger point, and some of us feel that that point is already arrived at; (c) it will be marked by Divine intervention—the personal return to earth of God the Son—the Lord Jesus Christ.

(ii) **This Crisis is being approached from Three Directions.** In Scripture is a large amount of writing which we term "prophetic." Dr. Graham Scroggie has well said, "Prophecy and miracle constitute the two great defences of the Christian religion, Prophecy giving proof of the supernatural in words, and Miracle giving proof of it in works." By prophecy God foretells events hundreds of years before they occur. Bible prophecy deals with three groups of people—Israel, the Gentile Nations, and the Christian Church. And so we have three streams of prophecy all beginning at widely different points.

(iii) **This Crisis is being approached by all three groups.** The Bible plainly teaches that the history of each group will culminate in a tremendous crisis. Thus Jewish history winds up with a Jewish crisis, and who can read contemporary Jewish history and question that? Gentile history leads up to a crisis, and Mr. Churchill put his finger on the spot as usual when he said recently: "The nations

must decide on a course leading to a Golden Age or a course leading to the Abyss." Likewise also Church history ends in a crisis of separation—the wheat from the tares, the true from the false—and there are indications that such a crisis is being prepared for.

(iv) **Finally, this crisis is being approached by all three groups at the same time.** Here is an amazing thing—the three lines all converge upon a central point at the same time, until it becomes a matter of three crises in one. The reason is simply this—that each crisis is absolutely bound with Christ's return.

3. THE NATURE OF THE CRISIS.

Just a word or two about the nature of the crisis.

First, it is inevitable. That may sound hard, grim, even fatalistic. But bear in mind a few facts. As I have already pointed out, "crisis talk" is the language of politicians and scientists, and not simply that of preachers. Consider some recent book titles: *One World—or None!* H. C. Urey; *Europe's Fateful Hour*, G. Ferrero; *While Time Remains*, L. Stowe; *Plan or Perish*, H. Laski. Consider, too, how our leaders talk of gaining time and staving off disaster.

But, I hold it is inevitable in the very nature of things. Crisis is in the law of Nature. You sow seed and the crisis of harvest comes, and in the same way evil intensifies to its climax. In the words of Dr. A. J. Seiss: "Even apart from revelation, it is, in itself, in conformity with human nature and the law of things, that, as good intensifies to a grand consummation of good, so will evil also intensify to a grand consummation of evil." That crisis, that consummation, is close upon us and the tragedy is that the masses are mainly concerned with "the pools" and ignore the fact of the gathering storm.

It will also be sudden. Daniel saw our history in the form of an image composed of various minerals. The crisis is when a stone smashes the image, and that smashing is sudden. The Lord Jesus speaks of His return as being sudden as a lightning flash. Paul says "sudden destruction" and Peter writes of the "day of the Lord coming as a thief in the night." The metaphors vary—the essential fact is the same.

Finally, I suggest it will centre around two personalities. I will try to illustrate this from the last great crisis of 2,000 years ago. What was the crisis? Surely it was when the people were faced with the choice—"Jesus—or Barabbas?" Jesus—the Son of God, the Saviour, and Lover of men's souls, or Barabbas—murderer, anarchist, and robber. What is our great need today in the world? A world leader! God's nominee is the Lord Jesus, and Satan's is a murderer, a robber, and anarchist whom the Bible terms "Antichrist." A blinded Jewish race will accept him, an unbelieving Gentile world will acclaim him, and an apostate Church will worship him. But the last word is with the Lord God Omnipotent. In mercy and in judgment the Lord Jesus will return to earth. Antichrist will be destroyed. Christ will be King over all the earth which will enter its millennium of blessing and peace.

I began this article by saying there is a crisis ahead, and

I conclude by repeating it. Now, if you see signs of a gathering storm do you not prepare for it? Then believe me—nay, believe the Word of God which is my authority—when I tell you that the storm ahead is unparalleled in all history. Said the Lord Jesus: "Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." "But," you say, "there is plenty of time." No—the **time is short!** Raymond Gram Swing, American writer of repute, has said, "We have but four or five years left. Either we will find a way to establish a world Government at that time, or perish in a war of the atom." And his words are echoed by eminent men like Professor Einstein to Dr. J. A. Simpson the physicist. So I repeat it—the **time is short!** What then? This—

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; **hide thyself** as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21). "Hide Thyself," says the Lord, and there is only one hiding place for you, and me, and all of us, and it is here—

Rock of Ages, cleft for me
Let me hide myself in Thee!

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EDITORIAL

"THE CLIMAX OF REDEMPTION"

Writing of the "Second Advent and the Coming Kingdom" in *The Christian*, the Rev. G. R. Beasley-Murray, B.A., B.D., M.Th., Ph.D., makes this observation, "The significance of the Second Coming is not of course, limited to its being a manifestation of the unseen Christ, though that in itself is a wonderful prospect. Above all, it is represented in the New Testament as the climax of redemption. This is why it is vital to retain the doctrine and why we must urge our fellow-Christians who differ from us to reconsider their position."

Discussion around this theme has occupied the attention of theological scholars for over 100 years, and is to be part of the theme for the World Conference of Churches. It has had its exponents and its opponents, and there have been extremists who have created uneasiness among enquirers into biblical prophecy. Many arguments have been employed throughout the years in an effort to dispense with the abundance of references to the coming again of Christ and the setting up of an earthly kingdom. But the arguments are found to be false when examined in the light of God's Word : the evidence is too strongly in favour of the outstanding and fundamental facts that the Lord who was taken up into heaven is both coming back for His Church and to rule in the world. Indeed, it is not too much to say that it is an integral part of the Gospel, and therefore constitutes part of the message we must declare with emphasis in the chaotic conditions of today.

We have endeavoured in these columns to draw attention to this truth as events have unfolded the prophetic word ; but we shall miss the urgency of the historical sequence if we are hesitating in thought over the mighty concept which runs through God's written revelation like a thread of shining gold. We must not fall into a state of paralysis because foolish things have been said and written on this wonderful theme. As well turn aside from the doctrines

of the virgin birth, redemption, and the resurrection because of certain extravagant views, as turn away from second advent truth because fanatics have distorted some of its associated details.

Many of the arguments used against the teaching of a literal return of Jesus Christ have been covered in a number of previous issues of our magazine. That relevant advent passages relate to the coming of Christ at death, is an idea that must stretch credulity to its very limits : "The sky, not the grave, is our goal." We look for the Captain of our salvation not our enemy. Who of us could anticipate the coming of death with joy? Nor are we perturbed by cynical jibes about the difficulties of Christ coming to a world that is round in shape. The locality of His coming is unimportant and has no bearing upon the fundamental fact which we need to teach. Christ's word about His advent is quite satisfactory in this respect — "I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken and the other left. Two men shall be in the field ; the one shall be taken and the other left" (Luke xvii. 34-36). When He comes the suddenness of His advent will overtake some at night and some during various parts of the day, a concept quite in keeping with a spherical world.

This coming again of Christ completes the work of redemption begun in the believer. No man at his conversion would be foolish enough to believe that the moment of ecstasy enjoyed in the knowledge of sins forgiven is the full complement of blessing to be experienced in the new birth. We still suffer in this world ; we still meet with social and physical inequalities ; and the world itself, which is the creation of God, still groans under the thrall of corruption. The Saviour must come again to confirm His conquest of death. The last glimpse the world had of Christ was of a defeated felon on a cross ; His only crown a twisted circlet of thorns ; His only sceptre a reed from a muddy ditch ; His only throne a gibbet by the highway into Jerusalem ; His only dominion a dreary cave sepulchre ; His only following a small group of scared disciples. Redemption for the believer, for the world, and for our Lord Himself is incomplete unless it is studied as one whole work, with Christ and His Church glorified together, and the world delivered from its oppressive slavery.

Paul's teaching is consistent with this thought. He writes in the eighth chapter of Romans : "The Spirit beareth witness with our spirit, that we are the children of God. And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope ; Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together

until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (vv. 16-23).

We have quoted this scripture at some length because it gives the association between these three important facts. We shall be glorified together, that is, Christ and His Church. When that takes place the creation will also be delivered from the evil consequences of the curse: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This word "manifestation" is from the Greek *apokalupsis*, which is also used in I. Peter i. 7: ". . . at the appearing of Jesus Christ."

The manifestation of the kingdom on earth is therefore the complement of the uncovering of the glory of Christ and His Church in their triumph over the forces of darkness, and the climax of Christ's work which He came to accomplish in defeating the forces of darkness.

That the Lord agreed with Jewish anticipations of an earthly kingdom is confirmed by the petition in the prayer He taught the disciples: "Thy kingdom come, Thy will be done in earth as it is in heaven" (Matt. vi. 10). He also taught in that same Sermon on the Mount, "Blessed are the meek, for they shall inherit the earth" (v. 5). It is inconceivable that Christ intended us to spiritualise all these scriptures. The theologian Schlatter makes this comment: "Jesus does not despise the earth, but honours it as the place where God's sovereignty will be revealed."

The Apocalyptic reference to a thousand-year period during which Satan will be bound, follows the chapter describing the mighty conquest of Christ over the enemies of righteousness. The Devil is no longer able to deceive the nations or work evil among them, but instead, the world is blessed by the reign of Christ and His followers: ". . . and they lived and reigned with Christ a thousand years" (Rev. xx. 4).

The subjugation of unrighteousness in the world is as much a part of Christ's great work as is the conquest of evil in the human heart.

◀ BOOK REVIEW ▶

WINSOME CHRISTIANITY. By Henry Durbanville. B. McCall Barbour. (3/6, by post 3/9).

This is a most delightful little book, touching upon various traits of Christian character which "speak more loudly than words." We feel that such a small book is rather overloaded with a Preface, Foreword, and Introduction, but having said that, the rest of the chapters which follow are well illustrated, and contain helpful exhortations.

After having read this book one feels refreshed and edified. This in itself is sufficient to recommend it as well worth the modest 3/6.

THE PERSONAL EVANGELISM COLUMN

conducted by

Pastor Gerald L. W. Ladlow

The Leading of the Holy Spirit

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot." (Acts viii. 29.)

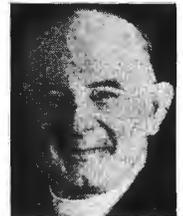
The difficulty voiced by many Christians when faced with the challenge of personal evangelism, is how to make the first approach. To the one who is really keen to win souls for the Master, and is prepared to follow the leading of the Holy Spirit, this difficulty will soon be overcome. The Spirit who led Philip to Gaza in the desert road, also planned all the circumstances in the meeting with the eunuch, and thus the approach was made easy. Philip did not have to find an excuse for joining himself to the chariot, for the Holy Spirit had led the man to read Isaiah liii, and he was therefore in need of someone to interpret the Word for him. Thus the coming of Philip was more than welcome.

As we are willing earnestly to seek the guidance of the Holy Spirit, and are determined to follow His leading, we shall discover that He will also arrange the circumstances so that the approach is made easy for us.

Pastor William George, that grand veteran in the work of personal evangelism, sends us the following account which clearly demonstrates this fact. He writes: "Ministering in a South Coast town some years ago, I frequently passed along a certain street where I often saw an elderly man who seemed to look appealingly at me as I passed the time of day with him. On making enquiries, I found he was an old pensioner who did odd jobs to eke out a livelihood. Somehow those appealing eyes troubled me and I felt that I must find a way to have a talk with him. One morning when he had been much on my mind, I asked the Lord that I might meet him along the way as I went to Woolworth's café for lunch. It was my intention to invite him to have lunch with me, and over the table try and talk to him about the Saviour. When, however, I came to the place where I was accustomed to see him, to my great disappointment he was not there. I proceeded to the café and had almost finished my lunch when as I looked casually round the café, to my surprise and joy, I saw the man I had been looking for sitting at an empty table. I went over to him and asked if he would care to join me at my table and order whatever he pleased for lunch and I would meet the bill. He looked very surprised but eagerly accepted my invitation.

"As he took his seat at my table I asked him if he knew another who had paid 'the greatest bill of all' for him at Calvary, and proceeded to tell the Gospel story. The food was now on the table, 'Just a minute,' I said, 'before you eat shall we thank God for this food, and

(Continued on page 119)



Pastor W. George

FUNDAMENTALS OF THE FAITH

Christ's



THERE can be no doubt whatever in the minds of thinking men and women as to the seriousness of the days in which we live. People with the average amount of intelligence agree that we are living in days of appalling significance; indeed, the situation is unparalleled in the world's history. In recent years, we have witnessed kingdoms shaking, thrones tottering, and governments being overthrown. Events in the political, economic, social, astronomical, and other realms are attracting world-wide attention; keen observers are watching events with almost bated breath, and mankind everywhere is in a state of tense and fearful expectation of still greater and more momentous occurrences.

With the international relationships in a state of tension and chaos, it is suggested by some that the need of the hour is a "super-man" who can steer the world into a haven of peace. Upon this point, the words of P. H. Spaak, former Premier of Belgium, in an article upon world conditions in *Le Soir* (July 29th, 1950) are interesting. He wrote, "The truth is that the method of (international) committees has failed. What we need is a person, someone of the highest order, of great experience, of great authority, of wide influence. Let him come, and let him come quickly . . . one who will cut out all the red tape, shove out of the way all the committees, wake up the peoples, and galvanise all governments into action. Let him come quickly, this man we need and for whom we wait." But then, no human, no super-man can control world affairs today, which have got to the extreme danger point; you might as well attempt the impossible task of sweeping back the Atlantic with a broom!

From the human standpoint, there is absolutely no prospect for mankind today, apart from intervention on the part of God. The Bible declares with all its unique authority that there is only one man, "the Man Christ Jesus," who can bring lasting peace to this troubled, war-sick world, and unravel the skeins of human difficulty. God declares that the government of this world one day shall be upon the shoulders of His own Son (Isaiah ix. 6), the Saviour of the world; and for this purpose, the Scriptures declare that Christ will return in person to reign upon the earth, as the administrator of a government that will encircle the globe; and that under His reign "nation shall not lift up sword against nation, neither shall they learn war any more" (Micah iv. 3).

Now are these statements of Scripture just fallacy, fanaticism, or facts of coming history? The one who believes

in the personal return of the Lord Jesus Christ must either be a fool or an enthusiast. If his belief is false, then he is a fanatic indeed, living in a paradise of his own imagination; on the other hand, if it is true, then he must be a zealot, for the doctrine of Christ's personal return is something that reorientates the whole of a person's life. You must either repudiate the Biblical statements concerning Christ's second advent as the utterances of a few misguided and irresponsible fanatics, or you must, by embracing them as the truth, be a transformed being.

The question is, therefore, Will Jesus Christ really return again? In seeking to answer this question we shall concentrate upon the teaching of the New Testament, dividing it into three main sections: (1) Christ's own declaration; (2) Angelic confirmation; (3) Apostolic revelation. It is computed that there are some 318 references to Christ's second advent in the 260 chapters of the New Testament.

1. Christ's own declaration. By parable and direct discourse, Christ sought to teach His disciples. It is difficult to understand how anyone who reads the parables of our Lord with any care can doubt that Christ is to return in person. The message of four or five parables is just this, that Christ is to be absent for a period of time, with its necessary boundaries of His going and His return. However, there may be some who will say that we cannot build heavily upon a parable; therefore, let us look at the plain teaching of Jesus Christ. Here are His own words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2-3). From these words it is clear that Christ has pledged His word to return again. They contain a joint statement of fact: "If I go . . . I will come again." He has gone, that is a fact of history, and the fulfilment of the first part of the statement is a guarantee of His return.

It is, however, an extraordinary thing that many people interpret these words of Christ in any way other than that which they naturally suggest. Many take them to mean that Christ is always coming to us in a spiritual sense. Nevertheless, whatever may be said about Christ's "mystical" or "spiritual" presence, by no fair handling of Scripture can it be in any way related to the predictions of Christ's second advent. If Christ's return is merely His continuous spiritual presence, what does the period of absence mean? Christ said to His disciples in effect, "I am going away—I will be away—I will come again." He did go, He is now away (bodily), He is pledged to return.

Further, the Communion Service which is to cease at Christ's return (I. Cor. xi. 26), is still commemorated everywhere. At this service, we realise His real "spiritual" pres-

Second Coming

PASTOR JAMES F. HARDMAN (St. Peter Port, Guernsey)



ence, we need no reminder of a person who is present, yet at the Lord's Table we read the words, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I. Cor. xi. 26). There is a real **spiritual** presence, but there is a real **physical** absence. The Lord's table speaks to us of Calvary, but it also points forward to the coming again of the One who died and rose again.

Again, there are those who declare that the second coming of Christ is fulfilled and perpetuated at every Christian's death. This theory, however, will not stand the test of Scripture. To the Christian, death is departing to be with Christ (Phil. i. 23), not Christ's coming in person for him. Death is also spoken of as an **enemy** in Sacred Writ (I. Cor. xv. 26); surely, we cannot conceive of Christ's second advent as an enemy! Furthermore, according to New Testament teaching, when Christ returns, the believer will receive a glorified body like unto the body of the glorified Christ; but at death, the body is put into the grave and sees corruption. It is very evident that many of the things predicted to take place when the Lord comes, do not take place when the Christian dies.

Dr. Denney has well said, "If we are to retain any relation to the New Testament at all, we must assert the **personal** return of Christ as Judge of all." Why should it be thought a thing incredible that Christ should come again? Surely, He who once came in weakness, can and should come in power; and this earth which was the scene of His **apparent** defeat, should some day be the scene of His unquestionable triumph.

2. Angelic Confirmation. The fact of Christ's coming again, and the manner in which it will take place, is clearly stated in the angelic message at His ascension: "And while they (disciples) looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 10, 11). Now there is nothing ambiguous about that declaration. It clearly implies that the same resurrected Saviour, last seen by His disciples as He was "taken up" into heaven, will return in exactly the same way as He went from them.

Note the words: "In like manner." How did He ascend into heaven? Personally, visibly, corporeally. How will He return? "**In like manner.**" He went away as the glorified God-Man, and thus will He return. To deny this, is to impeach the veracity of the teaching of Scripture.

3. Apostolic Revelation. The Epistles are full of references to the second advent of Jesus Christ, and a glance at just a few of them should suffice to convince any honest

mind. Let us group a few of these, according to the writer:

(a) The writings of Paul. I. Cor. i. 7; xi. 26; xv. 22-23; Phil. iii. 20; Col. iii. 4; I. Thess. iv. 15-17; I. Tim. vi. 14; Titus ii. 13; Heb. ix. 28.

(b) The writings of Peter. I. Peter v. 4; II. Pet. iii. 4, 9.

(c) The writings of James. Chapter v. 7, 8.

(d) The writings of John. I John ii. 28; iii. 2; Rev. 1. 7.

Can these scriptures and many others **all** be wrong? If they have any meaning at all, they surely teach the literal, personal return of Christ to be a **fact**. The composite purpose and ministry of these sacred oracles is to establish an irrefutable testimony to the importance of the **fact** of this coming event, and to focus all hope and Christian outlook upon this doctrine.

All the great Scripture passages that predict the **fact** of Christ's return are in perfect harmony. There may be, even among able evangelical Bible scholars, some divergence of opinion with regard to the order of events preceding and succeeding the second advent, but we should not allow this to blind us to the fact that there is unanimity on the great central truth that Christ is coming again in **person**. We must not magnify the minor points of difference and overlook the great fundamental fact of agreement. There are minor details in connection with this great doctrine about which it may be foolish for us to dogmatise, but concerning the fact that Christ's coming will be as literal as was His first coming, there can be no doubt at all.

It is then, in the light of this great event, that we should be living. The **fact** of His coming is certain, the **time** of it uncertain. This should induce us to a state of watchfulness, so that we live in readiness always. Our Lord Himself said, "But of that day and hour knoweth no man; no not the angels of heaven, but My Father only" (Matt. xxiv. 16); and again, "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. xxiv. 44). It is clear that no one knows the day nor the hour of our Lord's return, but as we see the signs of the times on every hand, which Christ Himself predicted would precede His return, and as we see prophecy being rapidly fulfilled, we realise that this event must be very near at hand. The plain fact is that "the coming of the Lord draweth nigh," and the day of grace is about to close; the Church age is about to end; God's offer of mercy in Christ is about to be finally withdrawn and the day of judgment is about to begin.

Are you, my reader, prepared for Christ's second coming? Would you be glad to welcome His return, or do you fear to meet Him? How wonderful it will be, in that day, to meet Him as Saviour! But how solemn it will be,

(Continued on page 116)

"Watchman
What of the Night?"

SIGNS OF THE TIMES

EVIL INCREASES

More Divorces than Marriages

In the city of Portland, Oregon, the number of divorce cases filed during 1952 exceeded the number of marriage licences issued. In spite of leap year there were only 3,181 marriage licences, compared with 3,250 divorce petitions, making a situation not only unusual but very alarming.

Chinese Missions Today

A December 24th, 1952, report from the Missionary Research Library states that its best estimate at the present is that only 31 missionaries are left in Red China. This figure is saddening when one notes a quarter of a century ago the figure was 7,663 and in 1950 there were more than 2,000.

Liquor Consumption Increasing in U.S.A.

Americans above the age of 14 years consumed an average of nearly ten fluid ounces of alcoholic beverages a day during the year just ending it was estimated here by the Board of Temperance of the Methodist Church.

POWER OF ROME

Italy is to Erect Catholic Churches

A Bill appropriating 8,000,000,000 lire (about £333,000) to build new Roman Catholic churches and parish houses in Italy was passed by the Italian Senate and forwarded to the Chamber of Deputies for action.

Opponents of the Bill argued that neither the Italian Constitution nor the 1929 Concordat with the Vatican contemplated the building of new churches with State funds.

REVIVAL OF ISRAEL

Crowded Schools in Israel

Israel's schools have been steadily expanding. Five years ago there were only 98,000 students and 5,000 teachers. Now there are 350,000 pupils and 13,000 teachers.

Making Glass in Israel

The Phoenicia Glass Works in the Haifa Bayside area of Israel recently went into production, after "warming up" its giant new furnace for four weeks. It is the only sheet glass factory in the Near East.

Water for Jerusalem

Among major construction projects in Israel is a large pipeline being laid across the rocky Judean hills from Latrun to Jerusalem. The new 24in. line will provide Jerusalem with all the water the city needs after 2,000 years of chronic thirst.

Wealth in the Negev

Reports indicate that scientists are just beginning to discover some of the treasures that God has hid in the Promised Land against the last days. A writer in *Israel Messenger* says:

"For years now we have been acquainted with the potash and sodium deposits discovered in the Dead Sea, amounting to billions of dollars in potential value. Now the Negev desert which has been lying idle since creation has been found to possess even greater and more fabulous sources of wealth.

"Deposits of manganese ore, estimated to exceed 500,000 tons, occur eighteen miles north of Elath, near the Red Sea.

"In 1954 an Israel-Belgian Company will begin to dig and produce copper from the Negev mines.

"Fine silicate sand, suitable for glass making, is produced in the Negev. Two factories will utilise 160 tons of sand per day.

"Drilling is being done in the great crater of the Negev in a search for oil. Some authorities believe that there may be more oil in Israel than in Iraq. One geologist claims that the oil area in Israel covers 1,000 square miles.

"Phosphate deposits recently discovered are estimated to total between 100,000,000 and 500,000,000 tons, or about 600 years' supply.

"According to an Israel mineral expert, the Negev ultimately will yield nearly inexhaustible supplies of salt, clays, sand, limestone, sandstone, dolomite marble, chalk, gypsum and feldspar in a great variety of qualities."

Dead Sea Road Opened

The new road to the Dead Sea was opened last month. A final dynamite blast cut through a rocky ridge separating teams which had been working toward each other from Kurnub and Sdom (Sodom). Now the road becomes usable by trucks carrying new equipment to the potash works on the Dead Sea, and by other traffic. Surfacing is due to be completed by April.

According to *Israel Speaks*, construction of the road represents Israel's greatest engineering feat to date.

Galilee Dam is Israel's Biggest

A huge dam is taking shape in the Galilee highlands north of Nazareth and Mount Tabor which eventually will create a reservoir almost a third as large as the Sea of Galilee. The Beit Netufa reservoir, as it is called, is the key to the vast irrigation scheme whereby surplus water will be channelled from the rainy north to the arid south.

By 1958 engineers hope to have enough flow in the man-made "river" to build several small hydro-electric plants which will supply power to areas in the south.

ROYAL ALBERT HALL

We regret an error in previous issues in the announcement about cheap railway fares on Easter Monday. Please see corrected notice on page 111.

CHRIST'S SECOND COMING (Continued).

if through our rejection of Him, He stands before us as our Judge! How will it be with you—Saviour or Judge? You can settle the question now. God calls you to repentance and faith in the Gospel. The time is short, the midnight hour is upon us. The signs of Christ's near return declare: "It is time to seek the Lord." May you, my reader, do so before it is too late. "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 6).

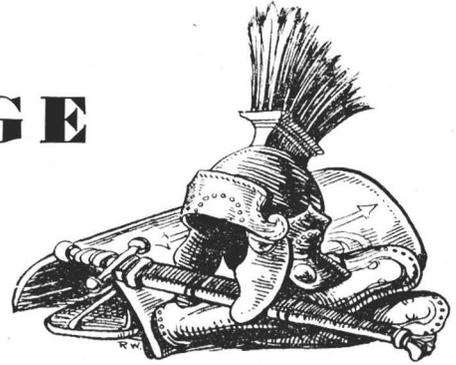
ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



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



MORE SUMMER CAMPS AND HOLIDAY VENUES

Already we have announced Elim summer camps to be held in Charmouth (near Lyme Regis) and at Bognor Regis. We are glad to make known another Elim camp to be held at NEWQUAY in Cornwall. This exquisite spot needs no build-up, for the Cornish Coast is second to none. The camp dates are from August 15th to 22nd. Full details are obtainable from Pastor W. Ronald Jones, 199, Blookfield Road, Brislington, Bristol, 4. There is limited accommodation for interested friends who should consider their plans without delay.

as adults, are attending. Expectations are high that this additional work will prove of great soul-saving value.

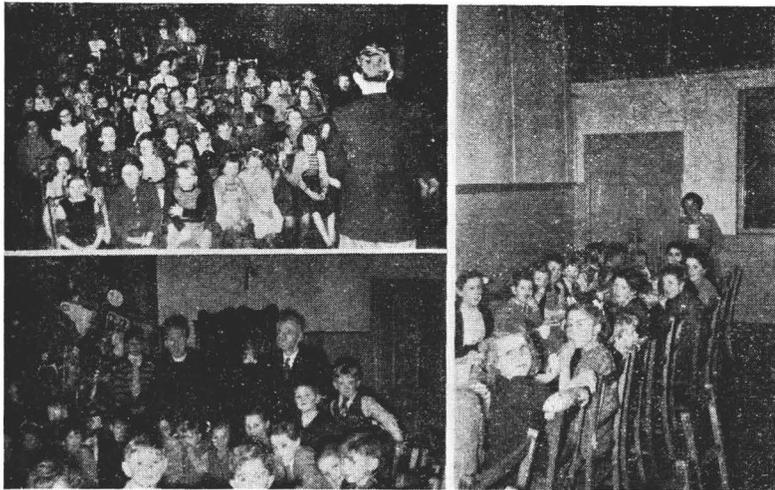
From the Mother Church of CLAPHAM comes news of considerable increase in the attendance and activities of the Crusaders. The weekly programme reveals enterprise and a forward move.

It is good to have news from WIGAN. A Youth Squash is held every Sunday night. The Crusaders move out into the town and invite others to the Squash. This has been a great success, and some definite conversions have resulted.

Across the sea from those lovely Channel Islands comes news from the Crusader branch at VAZON, Guernsey. For at least a quarter of a century there has been a grand witness of Elim Crusaderism in this Island at Vazon. All are set for a year of great blessing in their service for Youth and His kingdom.

Crusaders of many branches are now engaged in rehearsing the special music for the Royal Albert Hall Choir singing. With only four weeks to go we trust every Crusader singing in the Choir is getting well acquainted with the pieces, and fully understands the way the various numbers will be sung.

Visitors to the Royal Albert Hall meetings on Easter Monday will be interested to learn that they can purchase from the book-stall at the main entrance some new and fine recordings. These will include a sermonette on the “Friendship of Jesus” by Pastor H. W. Greenway, and on the reverse side the popular hymn, “What a Friend we have in Jesus,” sung by the London Crusader Choir. Two of the pieces to be sung by the massed Choirs are also obtainable on records. They are great favourites: “Boundless Love” and “Wonderful the grace of Jesus.” Be sure you hear these. You will want to take home with you a lasting memory of the melodies and the meetings.



Scenes from the annual Sunday School treat, Elim Church, Portsmouth.

Remember also the special Elim Crusader House Party to be held at EASTBOURNE from 6th-13th June next. Special rates for Crusaders.

FROM HERE AND THERE

News from BRIGHOUSE reports the formation of a Boys' Bible class. The two senior Sunday School classes have visited the local hospital whose patients greatly enjoyed their ministry.

Sunday School news from READING is encouraging. Both the home school and branch Sunday School report progress. The united gathering recently held was a grand occasion and a time for thanksgiving.

At GREटना a Sunday evening effort has proved well worth while. Between thirty and forty young folk, as well

Thought for the Week

Be like a telephone operator—always plugging for somebody!



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portions. Notes by Pastor J. A. Wright.

SUNDAY, March 15th. Mark ix. 33-50.

Salt! Salt! Salt! (vv. 49-50).

Salt and Fire (vv. 48, 49). Salt linked with judgment. In that dreadful doom there is not annihilation but preservation in being, for though fire destroys, salt preserves. The Bible's first reference to salt is in association with judgment. **Salt and Sacrifice** (v. 48). Salt was offered with all sacrifices (Lev. ii. 13). Symbol of wholesomeness and incorruption in the sacrificial fires. Our worship should be of such a nature. **Salt and Influence** (v. 50). Ours should be pervasive and pungent! **Salt and Peace** (v. 50). cp. the Old Testament Covenant of Salt (Num. xviii. 19). "The effect of righteousness—Peace."

MONDAY, March 16th. Mark x. 1-12.

"Jesus Christ honoured the holy teachers who had gone before Him (v. 3). Truth is one; this is our security in all changes . . . Jesus Christ honoured the tenderest relations of the present life (vv. 7-9). He did not ignore the present because of the future. It is a spurious spirituality which over-rides human bonds and social compacts. Without a home, He guarded the home-life of the world; able to live alone, He upheld the sacredness of social institutions." (Dr. Joseph Parker.)

TUESDAY, March 17th. Mark x. 13-31.

The Charter of Children's Rights (v. 14).

Mark the things that characterise children. Humility—they have no airs, no pride, and know their weakness and ignorance. Trust—the dependence of a little one is very touching to behold indeed. Willingness to receive teaching, and love. How tender and sweet is the affection of a little child. So in these ways must we receive the kingdom of God. Not childishness, but childlikeness!

WEDNESDAY, March 18th. Mark x. 32-45.

The Son of Man (v. 45).

Ponder, the **Wonder of His Birth**—He came. Then He was before, in the glory. Here is pre-existence and incarnation. **The Secret of His Life**—not to be served, but to serve. He taught by example. Here is true greatness according to God's standard. **The Meaning of His Death**—a Ransom. To deliver us from the slavery of sin. His birth, His life, His death—all His own choice, and all for us!

THURSDAY, March 19th. Mark x. 46-52.

Blind Bartimæus (vv. 46-52).

Some kindly wind had wafted to his dark world the fame of Jesus of Nazareth, Son of David, at whose coming

the Old Testament prophets had written "The eyes of the blind shall be opened, the ears of the deaf unstopped, and the tongue of the dumb shall sing," hence his pathetic and piercing cries which rent the air. Picture the utter distraction of a soul to whom a last chance of healing had come. Jesus the Light of the World was moved at the cry and gave him the double cure. Since He has given spiritual sight to me, am I following Him in the way?

FRIDAY, March 20th. Mark xi. 1-18.

A wild colt (v. 2; Job xi. 12).

The choices Jesus loves to make! Not the trained and sedate parent beast, accustomed to the noise and jostle of the narrow, crowded Eastern streets, but the unbroken colt! What a risk He took! "What wonderful hands He must have had," said a Western cowboy upon hearing this story for the first time. What a coltish lot His first disciples were; men of fiery and untamed natures; James and John, sons of thunder Peter, the rough Galilean fisherman, Matthew the renegade, Simon the anarchist, and Saul the arch-persecutor. What daring choices too! He broke them in that they might break out upon a slumbering world.

SATURDAY, March 21st. Mark xi. 19-33.

Faith and Forgiveness (vv. 22, 25).

Notice the wide range of faith's power and of His promise. "What things soever ye desire," and prayer is more than mere desire. "The faith of God" (margin), i.e. the faith He gives to those who ask Him. Through it insuperable difficulties vanish away. But only the humble and forgiving may have it. An unforgiving spirit closes heaven. Do I cherish any such feeling towards any this day?

PLEASE PRAY:

For a couple in difficulties over accommodation and for the wife who is suffering from bronchitis (London, N); for Elim campaigns; for a young man with internal trouble (A Friend).

YOUR OPPORTUNITY EASTER MONDAY, 1953

"I should not have known of the meetings, but one of your members gave me a leaflet in the 'bus.'" This is an extract from a letter we received about last year's Royal Albert Hall meetings. Our readers in London and suburbs have a golden opportunity to bring the unsaved under the sound of the Gospel on Easter Monday and are urged to make the fullest possible use of all the free advertising matter. There are posters you can display and ask your tradesmen to display, cards to give to friends and relatives and neighbours, and adhesive stamps to fix to your envelopes. Do all in your power to **MAKE THE MEETINGS KNOWN**. You can obtain the posters (20 in. x 30 in.), cards, and stamps from the Minister of any Elim Church, or by writing to Elim Headquarters, 20, Clarence Avenue, Clapham Park London, S.W.4. Please state how many of each kind you require.

COMING EVENTS

ACCRINGTON. Now proceeding. The Town Hall. Revival and Divine Healing Campaign conducted by Pastor Ken. Matthew and Party. Suns., 3, 6.30, and 8. Week-nights (except Fri.), 7.30. Weds., 3.

ALDERHOLT. March 8-12. The Tabernacle, Gamel Green. Visit of Pastor Wm. George: Sun., 6.30. Week-nights, 7.30.

BRISTOL. March 7. Zion Chapel, Bedminster Road. Presbytery Rally. Speaker: Pastor J. Dyke. 6.30.

CHELMSFORD. March 19-22. Elim Pentecostal Church, Mildmay Road. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss Wriglesworth (India). Thurs. and Fri., 5 to 9. Sat., 3 and 7.30. Sun., 11 and 6.30.

COLERAINE. March 1-15. Coleraine Town Hall. Revival Campaign conducted by Pastor A. Wilson, assisted by Pentecostal Musical Team. Every night at 8 (except Sats.).

EASTLEIGH. March 14, 15. Elim Church, Nutbeem Road. Visit of Miss F. Munday to tell of her Miraculous Healing. Sat., 7. Sun., 11, 2.45, and 6.30.

EDINBURGH. March 21-26. Elim Church, Dean Street. Spring Convention. Speakers include: Pastor J. E. Moore. Soloist: Mr. J. Roberson. Sun., 11 and 6.30. Week-nights, 7.30.

FARINGDON. Now proceeding. Corn Exchange, Town Centre. Revival and Divine Healing Campaign conducted by Pastor E. Scrivens and Party. Suns., 3, 6.30, and 7.45 (After-Church Rally). Week-nights, 7.15.

HAYES. March 7. Elim Church, Keith Road. Annual Service of Male Voice Praise. Chorus of 50 voices. Speaker: Pastor H. W. Greenway. Soloist: Miss Nancy Richardson.

LEYTON. March 15. Elim Church, Vicarage Road. Visit of Pastor J. T. Bradley (Dean of Elim Bible College), 11 and 6.30.

LOWESTOFT. March 21-23. Elim Church, Milton Road. Fourteenth Anniversary. Speaker: Pastor Granville Davies. Soloist: Mrs. Peek. Sat. and Mon., 7.30. Sun., 11 and 6.30.

NEWQUAY. March 7-15. Elim Church, Marcus Hill. Youth Campaign conducted by Pastor P. J. Rammell. Sunshine Corner, 6. Youth Meetings, 7.30.

NOTTINGHAM. March 11. City Temple, Halifax Place. Visit of Pastor J. J. Morgan. Subject: "How to Study the Bible." 7.30.

READING. March 7. Elim Church, Waylen Street. United Christian Youth Rally. 7.15.

SALISBURY. March 21, 22. Elim Church, Scots Lane. Presbytery Rally. Speaker: Pastor C. J. E. Kingston. Sat., 7. Sun., 11 and 6.30.

SELLY OAK. March 14. Selly Oak Institute, 648, Bristol Road. Presbytery Youth Rally. Speaker: Pastor W. Plowright. Convener: Pastor F. Shadlock (Youth Commissioner). 6.45.

SHEFFIELD. March 9. Elim Church, Howard St. Visit of Pastor J. J. Morgan for special study: "How to Study the Bible." 7.30.

SOUTHEND-ON-SEA. March 24-29. Elim Church, Seaview Rd. Elim Missionary Exhibition. Speakers: Pastors J. Williams (S. Rhodesia), D. C. Lewis (India), G. H. Thomas (Missionary Sec.), and Miss E. Wrigglesworth (India). Sun., 11 and 6.30. Week-days, 3 to 9.

SOUTHPORT. March 14-18. Evangel Temple, Manchester Road. Spring Convention. Speaker: Pastor J. J. Way. Convener: Pastor E. F. Cole. Sun. 10.45 and 6.30. Week-nights, 7.30.

SPRINGBOURNE (Bournemouth). March 7-12. Elim Church, Victoria Place. Evangelistic Campaign conducted by Pastor C. Brookes. Sat., 7. Sun., 6.30. Week-nights, 7.30.

WATFORD. March 7. Laying of Foundation Stone of new Elim Church, at the corner of Hillrise Avenue and Douglas Avenue, by Pastor P. S. Brewster. 3.30. Evening Rally, 6.30. (Tea provided).

WINTON (Bournemouth). March 12. Elim Church, Hawthorne Road. Sisterhood Anniversary. Speaker: Mrs. A. J. K. Magee. 3 and 7.30.

WORTHING. March 14, 15, 18. Elim Church, Grosvenor Road. Pastor's 21st Ministerial Anniversary. Speakers: Pastor A. J. K. Magee and Rev. W. G. Channon. Sat., 7. Sun., 11 and 6.30. Wed., 3.30 and 7.30.

ITINERARY BY MR. F. B. PHILLIPS

Mr. F. B. Phillips will visit the following Irish and Scottish Churches to show colour missionary film of South Africa: March 7.—Bangor. 8. 8.—Saunders Street, 11.30; Apsley Street, 7.

9.—Ballymoney. 8. 10.—Ballymena. 8. 11.—Bethesda. Landscape Terrace, 8. 13.—Greenock, 7.30. 14.—Edinburgh, 7.30. 15.—Edinburgh, 11 and 6.30. 17.—Glasgow. 18.—Kirkintilloch, 7.30. 19.—Motherwell, 7.30. 20.—Dunfermline, 7.30. 21.—Aberdeen, 7.30. 22.—Aberdeen, 11 and 6.30. 24.—Dundee, 7.30.

EASTER CONVENTIONS

BOURNEMOUTH (Winton). April 3-5. Elim Church, Hawthorne Road. Speaker: Pastor A. D. Hathaway. B.A. Fri., 11 and 6.30. Sat., 7.30 (Stainer's Crucifixion by Choir). Sun., 11 and 6.30.

CLAPHAM. April 2-9. Elim Church, Carfax Square. Speakers: Pastors W. J. Hilliard and C. J. Martin. Convener: Pastor F. Hodge. Fri., 11 and 7. Sun., 11, 6.30, and 8.15. Week-nights, 7.30.

CROYDON. April 2-9. Elim Tabernacle, Stanley Road. Speakers: Pastors W. J. Hilliard and C. J. Martin. Fri., 11 and 7. Sat., 7. Sun., 11 and 6.30. Tues., Wed., and Thurs., 7.30.

ISLINGTON. April 3-5. Elim Church, Lennox Road. Speakers: Pastors A. Lambie, P. J. Rammel, and K. Faulkner. Fri. 11 and 6.30. Sat., 7. Sun., 11 and 6.30.

LOWESTOFT. April 3-9. Elim Church, Milton Road. Speakers: Pastors C. Brookes, R. Fairmie, and G. Croft. Convener: Pastor G. Backhouse. Fri., 11 and 7. Sat., Tues., and Wed., 7. Sun., 11 and 6.30. Mon., 3 and 7. Thurs., 3 and 7.

ST. PETER PORT. April 3-9. Elim Church, Union Street. Speaker: Pastor W. Urch. Convener: Pastor J. F. Hardman. Fri., 11 and 7.30. Sun., 11 and 6.30. Mon., 3 and 7. Tues. to Thurs., 7.30.

Easter Monday Meetings. See Advertisement for **Royal Albert Hall**.

LATE NEWS.

Thirty-two decision cards taken at opening night of the Accrington Campaign, conducted by Pastor K. Matthew. 201 decisions first week.

PERSONAL EVANGELISM (Continued)

would you like also to thank Him for going to Calvary for you?

"I praise God that I had the joy of leading him to the Saviour, and then leaving him to enjoy his lunch I went my way praising God for answered prayer. The Lord had brought him to the very place where I had intended taking him and had saved his soul. Hallelujah!"

Reader, will you seek the Spirit's leading today, and join the ranks of Christ's evangelists in this year of Evangelism?

- **Have you ever considered the great contribution the Pentecostal Movement has made to the Church Universal?**
- **Have you an answer for those who deny the Pentecostal Baptism?**
- **Have you any reply for those who criticise Healing Campaigns?**

Articles written by Donald Gee, Carl Brumback, and Gordon Lindsay deal with these matters in the—

"WORLD PENTECOSTAL BROCHURE"

Published by the British Pentecostal Fellowship.

An ideal booklet to pass on to your friends to interest them in Pentecostal Truth. Well illustrated and containing important facts

The Brochure is now on sale at the reduced figure of 6d. per copy (by post 8d.). Apply to:

Brochure, 6, Marsh Road, Luton Beds.

Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **THURSDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—Christian Guest House, 3 minutes sea, buses, shops; highly recommended; Slumberland beds, h. & c., good food, moderate terms. Mr. and Mrs. L. G. Rugg, "Maranatha," 11, Southern Road, Southbourne. Tel.: 48738. C.145

Bournemouth.—Come to "Sunnyside." Homely Christian atmosphere. Every consideration; sea 6 minutes; buses and shops 2 minutes; good generous table; good beds. 'Phone: S/B 45122. 5, Chestnut Avenue, Southborne. Misses H. M. Broomfield, L. Howarth. C.159

Bournemouth.—Happy holidays; homely Christian atmosphere; near sea; personal supervision; h. & c. all bedrooms, interior springs; liberal table. Mr. and Mrs. Brown, Crosbie Hall, Florence Road, Boscombe; Phone 34714. C.151

Cornwall, Newquay.—Delightfully situated Christian Guest House. Happy fellowship; excellent catering; own farm produce; Guernsey cows; modern amenities; tennis, putting. Special welcome to the Lord's people. Apply:—Mr. and Mrs. E. W. Hooper, The Place, Newquay. 'Phone: Newquay 2526. C.141

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

Southport. "Braemar," 42, Promenade. Book your holiday in a first-class private hotel, with Christian fellowship; most central position; cuisine excellent; comfort assured; brochure. Mr. and Mrs. W. Adams. Telephone 4319. C.153

Southport.—Come to the Sycamore Private Hotel, 69, Talbot Street, for a holiday you will always remember; central sea and shops; excellent table; homely atmosphere; personal supervision; television; moderate terms. Mr. and Mrs. John Allen. 'Phone: 56722. C.161

Swansea, Glam.—Newly-opened Christian Guest House in South Wales; ideal situation for happy and homely holiday with Christian atmosphere; near sea, tennis courts and parks; frequent buses for Gower peninsular; good food; garage and telephone (88172). Write:—Mrs. M. Davies, De La Beche House, Sketty. C.157

Torquay.—Christian Guest House; near sea, shops, buses and assembly; happy fellowship; good food; every comfort. Mrs. Bawtree (née Miss Booth, Beeston, Notts), "Bethany," 14, Sherwell Lane, Chelston. 'Phone: Torquay 65555. C.136

Walton-on-Naze.—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.132

Westcliff-on-Sea.—Central. Holidays in quiet Christian house; full board, or bed and breakfast; all meals Sundays; moderate terms; no children. Write: Miss B. M. Bennet, 16, Ramuz Drive. C.162

BIRTH

English.—On January 28th, to Mr. and Mrs. Brian A. E. English (both members of London Crusader Choir); God's gift of a daughter, Margaret Linda.

WITH CHRIST

Magill.—On January 26th, Mrs. Eliza Jane Magill, aged 89; beloved and faithful member of Elim Church, Banbridge. Funeral conducted by Pastors W. H. Holohan and Kane.

Mitchell.—On February 17th, Jane Mitchell, aged 74, faithful member of Elim Church, Dundee. Funeral conducted by Pastor F. C. Packer.

Woolley.—On February 16th, Thomas Woolley, aged 76, faithful member and deacon of Elim Church, Selly Oak, since its inception, and beloved husband of Grace Eliza, passed into God's presence. Funeral conducted by Pastor J. Osman. "Till He come."

Wright.—On February 18th, Mrs. Catherine E. Wright, aged 81, beloved member of Elim Church, Caterham, passed into the Lord's presence. Funeral conducted by Pastor R. A. Gordon.

—AT LAST!

What you have been waiting for:

EVANGELICAL SONGSTER No. 2

This fine collection of hymns and Gospel songs costs only

1/- net (by post 1/2)

Sixteen pages of first class Gospel music, including such popular pieces as **Jesus is the One; He loves, He saves, He keeps; Longing for Home**, etc. The special Choir pieces for the Royal Albert Hall Choir singing on Easter Monday will be selected from this book—so get your copy right away

from **Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4**