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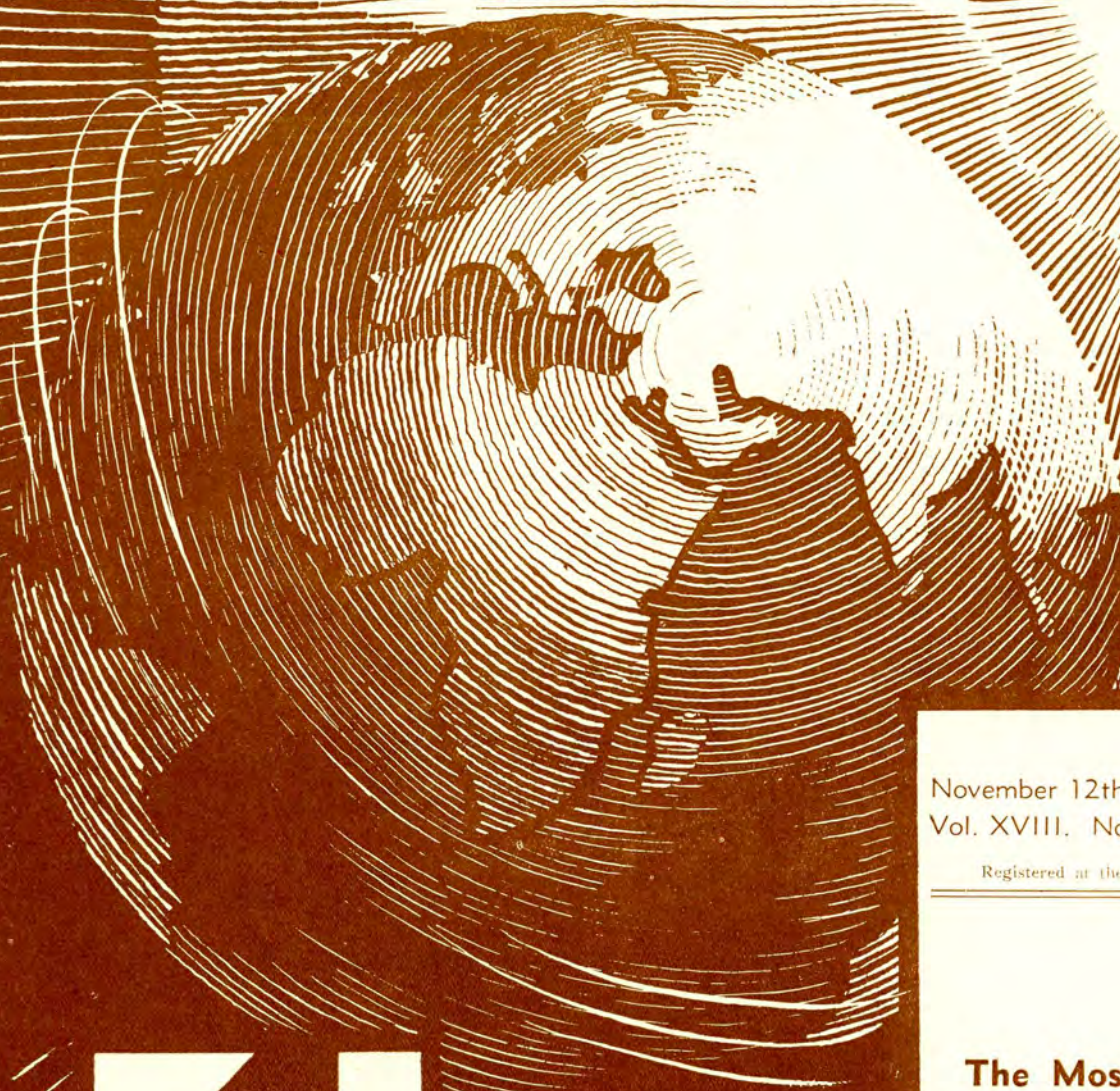
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Flim Evangel

Foursquare Revivalist



November 12th, 1937.
Vol. XVIII, No. 46.

2d.

Registered at the G.P.O. as a newspaper.

**The Most Wonderful
City in the World**

By Pastor J. C. CARISS



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance
EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.

General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. No. 46. November 12, 1937. 2d.

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I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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4 Coming Events 4

ARMAGH. Now proceeding, in the Elim Tabernacle, College Street. Evangelistic and Bible Study Campaign conducted by Pastor W. Leslie Taylor.

BRISTOL. November 14—28. Elim Evangelistic Christian Church, Terrell Street (near Infirmary). Special visit of Pastor J. J. Morgan.

CARDIFF. November 14—28. City Temple, Cowbridge Road. Bible and Evangelistic Campaign conducted by Principal P. G. Parker. Week-nights (except Friday), 7.30. Sundays, 11 a.m. and 6.30 p.m.

DEPTFORD. November 13 in the Alliance Temperance Memorial Hall, Albury Street (off High Street). Speaker: Pastor H. A. Court.

DUNDEE. November 7th. In the Y.M.C.A. Hall, Constitution Road, 6.30 p.m. Speaker: Pastor G. I. Francis, followed by a series of Prophetic Lectures in the Elim Tabernacle, Dudhope Crescent Road each night at 7.30 (except Fridays).

EALING. Now proceeding. Elim Tabernacle, Northfield Avenue. Campaign by Pastor A. Longley.

EAST HAM. November 11, 18, 25, and December 2. Elim Tabernacle, Central Park Road. Series of Lectures by Pastor P. N. Corry.

ELIM WOODLANDS. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

GUERNSEY (Vazon). October 31—November 14. Campaign by Pastor T. Thomas.

GUILDFORD. Sundays, November 14, 21, 28. Borough Hall. Public meetings conducted by Pastor P. S. Brewster. (November 14, Visit of London Crusader Choir.)

HENDON. November 10-21. Elim Tabernacle, Ravenshurst Avenue. Campaign by Pastor David A. Vanstone.

HOVE. November 8—20. Elim Tabernacle, Portland Road. Palestine Exhibition. Conducted by Rev. and Mrs. L. T. Pearson, B.A.

HULL. October 27—November 7. City Temple, Hessle Road; campaign conducted by Pastor D. A. Vanstone.

ISLE OF WIGHT. December 5. Ventnor, Royal National Hospital, 2.30 p.m., and H. M. Borstal Institution, Camphill, 5.30 p.m., London Crusader Choir.

KINGSTON. November 14th. In the Emmanuel Hall, Thames Street, visit of Pastor E. C. W. Boulton.

RYE PARK. Now proceeding. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

RUGBY. October 24—Nov. 7. Radea Hall, Castle Street and Friends' Meeting House, Regent Place. Special services conducted by Evangelist F. A. Hodge.

SOUTH CROYDON. November 7. Elim Hall, Selsdon Road. London Crusader Choir, 6.30 p.m.

SOUTH CROYDON. November 17. Elim Hall, Selsdon Road. Croydon and District Crusader Rally. Speakers include Pastor E. C. W. Boulton.

WEST BROMWICH. October 24—Nov. 7. Ruskin Hall, Lombard Street. Campaign conducted by Pastor J. Newman.

WINTON. November 7. Elim Church, Hawthorn Road. Special visit of Pastor E. C. W. Boulton.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVIII, No. 46

NOVEMBER 12, 1937

Fridays, Twopence

What is God Doing?

By FRANK S. WESTON, D.D.

And therefore will the Lord wait that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment: blessed are they that wait for Him.—
Isaiah xxx. 18.

*But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction, and casteth My words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.—*Psalm l. 16-21.

WE are living in a great and wonderful world. In whatever direction we look we see evidences of a powerful and intelligent Creator. All things are under the control of a wise and sovereign Lord.

Few thoughtful persons doubt this. "Because that which may be known of God is manifest in them; for God hath showed it unto them.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 19, 20).

What is God now doing? This is the question often asked.

The turmoil of life at this present moment is almost too much for man's comprehension and endurance. The foundations of government and society, of Church and State, are giving way. The restraining barriers to lawlessness are being removed and a wide desolating flood is coming in. The present is a chaos and the future a blurred haze.

In this condition—a condition never so world-wide—men are asking where is God? What is He doing?

WHY DOES HE NOT INTERVENE?

The fact is God is silent and has been for centuries.

Solomon said, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter" (Eccl. iv. 1).

God did not interfere in Solomon's day. He rarely does now. Yet this is God's world. He created it,

"In the beginning God created the heaven and the earth" (Gen. i. 1).

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods" (Psalm xxiv. 1).

Has the Creator no care for His creation? Has He no feeling for His creatures? Oppression, violence, cruelty and lust are in all lands.

Is God indifferent?

God dwells in heaven and is silent. Why? Two thousand years ago Cicero apologised for God's neglect of His earthly kingdom in these words: "The Sovereign of the universe is on the whole a good Sovereign, but with so much business on His hands He has no time to look into details."

Does this explanation satisfy you? I think not.

When we

TURN TO SCRIPTURE

this fact of God's non-interference assumes a deeper mystery. The Scriptures teach that when the Messiah came a better day would dawn. At the Redeemer's advent wrongs would be redressed and sorrow be no more.

"In His days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm lxxii. 7).

Jeremiah xxiii. 5: "He shall set justice and judgment in all the earth." He will put things right and make them stay right.

The Messiah has come. But judgment and justice are not set in the earth. Why not?

The answer is the Messiah was not received when He came. He was rejected by His own people and His right to rule was disputed by both Jew and Gentile.

His life was taken from Him. This act changed earth's relation to God whose Son He was. Up to this time the world had been on terms with God. His death destroyed all terms. It put the earth under judgment. It made the world a province in rebellion against God. God might have acted in righteousness, and sore punishment might rightfully have come.

But such was not God's course of action. Instead of judgment there followed grace. The earth is not receiving what it merits. It is receiving what it does not deserve. It is now a day of grace, not

A DAY OF JUSTICE.

The day of justice will come. But not until the day of grace is over.

This is a day of grace. The silence of God is on this account.

In English law Sunday is a day of grace, "on which no judge or magistrate may sit and no jury be empanelled." No punishment can be given on Sunday. It must wait a future day. The period in which we live is God's Sunday. When the Lord shall come again from heaven then, and then only, will the reign of justice begin.

You ask God to punish wickedness. You ask God to end the day of grace. You ask God to end mercy and to act in righteousness. This will be done but not now.

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isaiah lxi. 1, 2).

If God were to act in judgment against national wrongs He must also act against

INDIVIDUAL WRONGS.

Then He would be reigning in righteousness.

That time will come. When Christ comes justice will be established. If our sense of outraged justice demands instant punishment of great sinners, why should not all sinners be judged? Let us be consistent.

This is a day of grace. God is not exacting His due. He is showing His love. This is the reason for God's silence.

"And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him" (Isaiah xxx. 18).

The people on this earth are divided into three classes, each of which is related to the purpose differently. They are: "Jew," "Gentile," "Church of God."

Jews are the sons of Jacob. They are God's special people. Alienated to-day, they are to return to God. God's attitude to them is thus expressed: "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early" (Hos. v. 15).

This is a day of grace for all wrong-doers. It is a time when God is waiting to be gracious.

WHAT IS GOD'S ATTITUDE TO NATIONS?

He is sending them the message of salvation. This has continued for eighteen hundred years.

Daniel's message to Nebuchadnezzar is God's message to rulers to-day.

"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity" (Dan. iv. 27).

The exhortation is: "God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked."

Is this being done? The Bible says: "They take no notice, they will not understand. In darkness they will walk" (Psalm lxxxii. 5).

Interested in their own plans, God is forgotten. What is the consequence? "All the

FOUNDATIONS OF THE EARTH

do shake."

Disorder and confusion have come. What will the issue be? "Arise, O God, judge Thou the earth; for Thou wilt inherit all nations" (*Roth.*).

God's day of grace and silence will soon end—"Our God shall come and will not keep silence."

He will do what men think He ought to do now.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity" (Matt. xiii. 41).

This is a day of God's grace. Are we thankful for it? Are we in God's hands to be fitted for life and immortality in the day soon to come?

Our opportunity is soon to pass. What then?

What is God doing now?

He is *waiting* to be gracious.

A THOUGHT FOR TO-DAY

Do not have your concert first, and then tune your instruments afterwards, Begin the day with the Word of God and prayer, and get first of all into harmony with Him. Those who begin the day by feeding their souls well in the morning watch, those whose delight is in the law of the Lord, and who meditate in His law day and night, such will be spiritually nourished and strong, if the Word is mixed with faith.—J.H.T.

The Joy of Yielding

E. C. W. BOULTON. *Moderato.*

A. R. G. WITTS.

O the wondrous joy of yield - ing To each new command of Thine,
Giv - ing ut - termost o - be - dience, To the claims of love di - vine,
Plunging deeper, ex - er - ceep - er In - to Love's resistless tide,
Carried onward to the o - cean, Ev - ry moment sat - is - fied.

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Bible Study Helps

THEY "SPENT ALL"

1. **The woman** "spent all" for health, but did not get it until she touched Christ's garment (Mark v. 26; Luke viii. 43-48).

2. **The prodigal** "spent all" to satisfy his desires, but was not satisfied until he returned to his father's house (Luke xv. 11-24).

3. **The widow** "spent all" her living, and received the spiritual blessings for which she sought (Mark xii. 44; Luke xxi. 4).

FOUR CLASSES OF PEOPLE

(Suggested by Romans x. 2)

1. Those who are without knowledge of God, and without zeal for God.

2. Those who have a zeal for God, but are without knowledge of God.

3. Those who have a knowledge of God, but are without zeal for God.

4. Those who have both a knowledge of God, and also a zeal for God; or knowledge as a foundation for faith and zeal as a proof of faith.

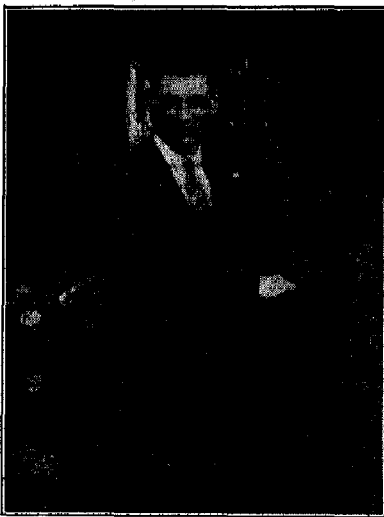
Let each one see to it that he belongs to the last class, which is the only place of safety and profit.

CHOOSING GOD OR GODS

(Joshua xxiv. 1-28)

1. Entreating their choice (vv. 1-14).
2. Challenging their choice (v. 15).
3. Securing their choice (vv. 16-18).
4. Fortifying their choice (vv. 19-24).
5. Binding their choice (vv. 25-28).

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Romans vi. 13.



God's Healing Power

I DO praise the Lord for His healing power. For years I suffered with my stomach and thought it was indigestion. The pain became so severe I could not take any solid food; when I did I suffered and vomited everything I had taken. An X-ray examination revealed that I had an ulcerated stomach. I was prayed for the first night of the campaign by Principal Jeffreys and was healed. I was only to have milk and raw eggs for a month, but praise the Lord, I was eating and enjoying any food in less than a week with no pain at all. I had lost nearly one stone, within two months I had gained it again. To God be all the glory!—ROBERT WILLIS (Southampton).

The Way of Salvation

"COME DOWN! COME DOWN!"

By TED STUBBS

"A. J." was the Communist leader. He was also chairman of the local "No God" Society, and boasted in the blasphemy which escaped his lips at the weekly meetings. He was always seeking fresh fields where he could pick up "fodder for his guns," as he expressed it, and on one such expedition entered a small mission hall, where a missionary of the City Mission was holding a meeting. "A.J." seated himself on a back seat and prepared himself to upset the meeting as soon as he had stored his mind with sufficient "fodder."

After several hymns and a reading from the Word of God, the missionary got up to address

had the opportunity of meeting with the Saviour again.

As the missionary spoke, the Holy Spirit began to work in the heart of "A.J.," and to his own surprise, he began to tremble violently, as again and again the words echoed in his ears: "Come down! Come down! Come down from your pride, and confessing your need of a Saviour, seek the Lord while He may be found: call upon Him while He is near." The speaker, having brought his message to a close, gave out the last hymn, the chorus of which goes:

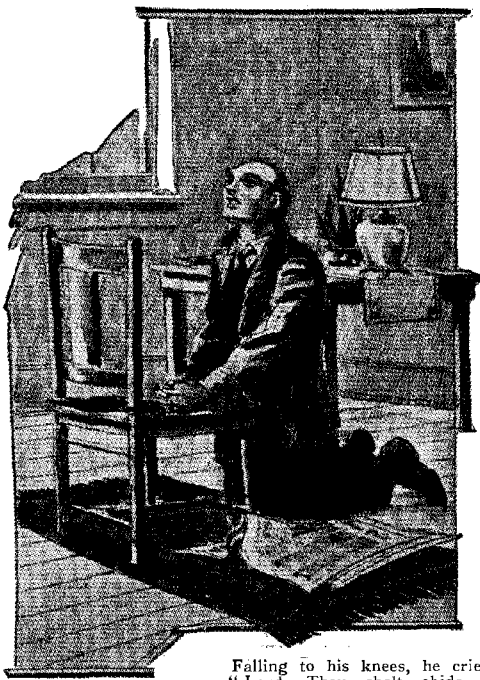
Jesus is passing this way,
This way, this way,
Jesus is passing this way,
Is passing this way to-day.

As the congregation rose to sing, "A.J." leaped to his feet, a cold terror clutching at his heart. With faltering footsteps he turned towards the door, and as soon as he reached the street, he broke into a run, and did not stop until he was safely within the shelter of his own home. But even there he could not escape from the words which seemed to ring ceaselessly in his head: "Make haste, and come down; for to-day I must abide at thy house."

"A.J." flung himself into a chair, and tried to distract his thoughts with a newspaper, but the words seemed to blur before his eyes, and form themselves into the two words: "Come down!" At last he could bear it no longer, and falling off the chair on to his knees, he cried: "Lord, Thou shalt abide at my house!"

The moments that followed are sacred to "A.J." and his Lord and Saviour, and must not be intruded upon by strangers, but certain it is that during those moments "A.J." met with the Lord Jesus Christ, and confessing his sins, received forgiveness and cleansing in the precious Blood shed for all sinners on the Tree of Calvary. "A.J.," erstwhile blasphemer, Communist leader, and chairman of the "No God" Society, had met Jesus Christ the Son of God, and been saved!

The disgust of his former companions can well be imagined, and great was the persecution which "A.J." was called upon to bear, but he had truly met with God, and was "born again," so he set his face like a flint, and refused to go back. After a time he felt that his Lord was calling him to witness in his home city to the saving power of Christ to save even the greatest of blasphemers, and he offered to become one of the missionaries of the City Mission. After a searching examination, he was accepted and to-day "A.J." is in training to become an all-time worker for Christ.



Falling to his knees, he cried:
"Lord, Thou shalt abide at
my house!"

the meeting. His text was taken from Luke xix. 5: "Jesus . . . said . . . Zacchæus, make haste, and come down; for to-day I must abide at thy house." Again and again during his short address the speaker repeated the words: "Make haste, and come down." He spoke of the pride which kept men and women from acknowledging their need of a Saviour, and sought to drive home the lesson that to such, as well as to Zacchæus, the Lord spoke the words. He emphasised the fact that it was the last time the Lord passed through Jericho during His earthly ministry, and had Zacchæus refused to obey the summons, "Come down!" he would, perhaps, never have

Principal George Jeffreys Opens New Elim Church at Kingstanding, Birmingham Enthusiastic Scenes. Souls Saved.

By Pastor J. WILLIAMS

Saturday, October 16th, was a red-letter day for the Elim Foursquare Gospel saints at Kingstanding. The news that Principal George Jeffreys was coming again to Birmingham soon spread, and the people began to gather at four o'clock outside the new hall in readiness for the opening ceremony at seven o'clock. After the Principal had ministered a short word to the large crowd outside, he declared the Tabernacle opened for the preaching of the Foursquare Gospel. The building was quickly filled to its utmost capacity, and much praise was rendered unto the Lord for His goodness in providing us with a permanent place in which to worship.

After the bright and happy song service the Principal gave forth the message in the power of the Spirit. All hearts were gripped by the Word of God and eight souls were saved. The power of God was also manifested in the healing of sick bodies.

We praise God for what He has done, what He is doing and what He is going to do.

Prayer Changes Things Philippians iv. 6

Prayer is requested for:

Man and wife who are estranged through a third party, that the Lord may break down all barriers.—A.S.F.

A large family of which one member only is converted, that they may be brought into the light of full salvation.—A.H.

One who has got into difficulties in his business, that God may save him and lead him to the Cross.—M.W.K.

A company of church people in Africa who are not born again, that they may come to a knowledge of the truth of full salvation.—D.K.M.

A man who, in his quest for God, has been caught in Spiritism and Modernism, that he may be led to Christ.—A.C.G.

A sister suffering from cancer, that she may be completely delivered.—Mrs. C.

A sister suffering from kidney trouble, that God will undertake.

One who suffers from arthritis. Also for two other cases—one suffering from arm trouble, and the other the victim of spleen trouble. That in each case the Lord may grant His healing touch.—E.C. (continued on page 730).



Conducted by Pastor D. A. VANSTONE

FATHER'S TOOL SHED

I called to see my young friend Rex the other day and he wanted to show me what he called "the estate." So out we went into the garden.

Nosing around, we eventually came across a small wooden affair behind some shrubs. At the sight of this Rex let out a wild whoop, streaked across the lawn and tried the door.

"Hooray!" he yelled, "Dad's left the door unlocked! Shall we have a look inside?"

I had come up by this time so I replied cautiously, "Perhaps Father won't mind on condition we don't touch anything."

In we go! There's Father's bike! In the corner the lawn-mower! Look, there's the bench! Jolly good vice that. I say! look at those super chisels; much better than the things we have at school! Phew! don't they look sharp.

Oo! look! What's on this shelf? Ha! ha! one old bicycle lamp, what a greasy old thing! Mm! boxes . . . sounds like nails . . . tin-tacks in this one . . . Hmm! whatever can this be? Listen! Must be brass curtain rings." "Or small hinges," I suggested. Ha! ha! both wrong; domes of silence (funny name that!).

Hi! look, an electric torch—thought so! Battery must be pretty ancient; 'less the bulb's gone . . ."

So we explored the shed and examined everything except the contents of two drawers which Father had remembered to lock.

"I wonder if these things can talk to each other," said Rex suddenly.

"I shouldn't be at all surprised if they could talk to us—if we were quiet for a few moments," said I, with a twinkle in my eye.

"Let's listen then," said Rex. So we fished out a couple of deck chairs and settled down to listen. It was very warm in the shed and we had had a good dinner. After a minute or two I fancied I heard a scratchy whisper.

"Hear anything, Rex?" I hissed.

"Er, yes. From just under the bench, but—but I can't quite hear what it says."

"Speak up, whoever you are," I cried; and to my surprise a voice, sometimes clear and tinkling, sometimes indistinct and scratchy, said, "Young gentlemen, I'm only an old rusty nail, but I have something to tell you." "So have I," shouted the greasy old coat, hanging on the door. "And I," the chopper chipped in. "And I!" "And I!" "And I!" yelled the bike-lamp, the tools, and the hose-pipe in chorus.

"Steady on! Stead-ee! One at a time! You first, Mr. Nail." So they told us their stories; some thrilling, some sad, some terrifying, some joyful. I was just thinking of making some notes for Junior Jottings when I felt a hand shake me violently, and turning round with a stifled snore, beheld Rex's mother towering over us and looking quite cross.

"You ought to be ashamed of yourselves, sleeping on a lovely afternoon and in a stuffy shed like this! I've been hunting for you everywhere. Tea's been ready for at least a quarter of an hour. Come along both of you, quickly!"

Penitently we followed Mother to where tea was laid in the garden, but we didn't tell her our secret. Though she nearly found out, when she turned suddenly and caught a large-sized wink which Rex had meant for me alone.

After tea Rex and I made notes of all that we could remember of what the tool-shed folk had told us. Next time Nathaniel Nail talks to us—don't miss him!

BIG BROTHER DAVID.

THE SIN OF FLATTERY

FEW Christians know that the sin of flattery is made very prominent in the Word of God. Flattering lips are the expression of the corrupt and deceitful heart of men. Of the wicked it is written, "They flatter with their lips" (Psalm v. 9). It is at best a form of lying. "They did flatter Him with their mouth, and they lied unto Him with their tongues" (Psalm lxxviii. 36). Proverbs has repeated reference to flattery. "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. xxix. 5). Flattering words feed the pride of man; flattery generally produces that pride and self-exaltation which God is bound to deal with in His children. Flattery may succeed for a time, but ultimately its vile and nauseating character will come to light. "He that rebuketh a man afterwards shall find more favour than he that flattereth with his tongue" (Prov. xxviii. 23). Therefore the warning, "Meddle not with him that flattereth with his lips" (Prov. xx. 19).

More than that, "A flattering mouth worketh ruin." (Prov. xxvi. 28). Furthermore we read that flattery will be one of the leading sins of the last days and a prominent characteristic of the apostates. Of this the twelfth Psalm speaks prophetically. "Help, Lord, for the godly man ceaseth; for the faithful fail among the children of men. They speak vanity every one with his neighbour, with flattering lips and with a double heart they speak." How well Elihu spoke to Job when he said, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man" (Job xxxii. 21). The coming Man of Sin will use flatteries first, and like Antiochus Epiphanes obtain the kingdom by flatteries. See Daniel xi. 21, 34. But finally all flattery will be dealt with by the Lord, for it is written, "The Lord shall cut off all flattering

lips, and the tongue that speaketh proud things" (Psalm xii. 3).

Flattering lips are Satan's subtle poison. They speak in the world of the "poison pen," meaning thereby the pen which spreads false reports. The flattering pen is a thousand times worse. The world which lieth in the wicked one loves flattery, seeks it, enjoys it. But a child of God, if walking in the Spirit, hates and despises all flatteries and turns from them with disgust. To use flattery is altogether unworthy of a Christian. Think of the Lord Jesus ever using flattering words! In that beautiful portrayal of the model servant, serving incessantly and in humility, we read the great apostle's confession—"For neither at any time used we flattering words" (I. Thess. ii. 5).

Great harm can be done to a servant of the Lord Jesus Christ by flattering him and praising him to his face. Long ago we recognised this danger, and many a letter containing flattering words was thrown into the waste basket, unread and unanswered. The usefulness of a true servant of the Lord Jesus Christ depends on his humility; as soon as he thinks of himself as a great man, and is puffed up, the Spirit is grieved and the real power of his ministry will be gone. And how many have fallen into this snare! We have seen some sad examples. We have watched the downfall of some through flattering lips. To acknowledge blessing received through ministry, to thank the Lord for His grace and for His gifts, is another matter entirely. To tell an evangelist (as it was recently done) that he was as great as the Apostle Paul is as ridiculous as it is evil. This boasting in men is one of the leading features of our Laodicean days. One who walks in Philadelphian separation,
(concluded on page 734).

Grand Day of Revival in Becontree Temple

By Miss D. COMYN CHING

"WHAT a grand time we had at Becontree!" And this was the experience of hundreds of radiant believers who attended the services there on Thursday, 21st October.

The joy of the Holy Ghost and rivers of life and healing virtue were flowing. We seemed to feel the sympathetic heart-beat of the Master Physician, as we caught a glimpse of the sick who came to be prayed for, suffering in such varied and distressful ways. Then we got a physical strengthening ourselves as they were ministered to, and touched by the Doctor Divine. The Revival Party—as our servants in Christ's name—were at the centre of the fountain of blessing, together with Pastor and Mrs. Kingston who founded the Essex work, which now consists of fourteen live churches.

In looking at Pastor and Mrs. George Kingston one catches the vision of something like perpetual youth in the bracing service of the Lord.

The Becontree Temple seats 700. It was full in the afternoon and packed in the evening. Souls were saved at both meetings, and one realised how this was the first and all-important work in hand.

In the afternoon the Principal opened up the Word on Divine Healing in his graphic way, and we solemnly realised that even the Lord's power to heal can be limited by our unbelief, or loosened by a dauntless pressing in to touch the hem of His garment.

In the evening ordination service the gospel was first preached by Principal Jeffreys with that dynamic and directness which brought forth life in dead souls.

Then two young candidates of the Essex work each gave their testimony—the story of the call to the Saviour and His work. It is always thrilling to hear how the Spirit of God brings a young man from darkness into light, and step by step into the position of a light-bearer to others. The Principal, in his charge, gave two practical exhortations to humility and impartiality, and then they were ordained to the ministry by the laying on of hands. This ordination service was unique in that Pastors Kingston (father and son) assisted the Principal. The predominant note throughout the many radiant hours of music and ministry seemed to be joy in the Holy Ghost.

FAMILY ALTAR



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

Sunday, November 14th. I. Samuel xxiii. 1-14.

"But God" (verse 14).

This verse tells us in a concise fashion the troubles of David. They are summed up in the daily harassing of this man by King Saul. Then silently, unobtrusively enters David's Divine Ally—God is on his side. But God—and the mighty forces of Saul are as an army of weaklings. But God—and the anger of a king is less than the mildest irritation. But God—and all opposing powers are reduced to infinitesimal proportions. "But God" gives a happy twist to circumstances. "But God," and leaden skies are a cloudless blue. "But God" turns the barren waste of impossibility into the cheering verdure of promise. "But God" gives new hope and inspires courage. It silences doubt's questions and effectually establishes confidence. It tethers Satan and liberates the saint. Have you let "but God" into your life?

PRAYER TOPIC:

That the message of the Lord may go forth this day accompanied with signs and wonders.

Monday, November 15th. I. Samuel xxiii. 15-29.

"Strengthened his hand in God" (verse 16).

Oh, well done, Jonathan! You have played the man. You are a brother indeed. We feel admiration for this man who cannot mount the throne, and yet helps another towards it. Any other man might have been "diplomatic," and made David's life a misery. Jealousy can rage at times, and he who yields to it looks like losing his manhood. Envy and jealousy can so undermine the virility of a man's moral fibre that he is no longer worthy the name of man. He who can conquer such temptation and help forward a rival has opened his heart wide to the Spirit of Christ. And we shall find it better for ourselves ultimately that we have given our assistance to him whom the Lord hath chosen. Jonathan's large-hearted action indirectly helped Israel. Let us quell all suggestion of self-advancement if it confuses with the bigger issues of the benefit of the whole Church.

PRAYER TOPIC:

For the native Christians in China during this fearful strife that they may be preserved.

Tuesday, November 16th. I. Samuel xxiv. 1-15.

"The Lord . . . plead my cause" (verse 15).

It is always better for us when we leave the issues of our life with God. Intellect, skill, and capability are no doubt

good allies, and have stood men good stead in times of need. But it seems to me that those simple souls that have confidence only in God are of all people the wealthiest. We may smile superciliously at their primitiveness, but there is often an inward longing for their "art" of taking God at His Word. There is a joy that is not frothy or outward, and their peace is an unparalleled calm. They never meet troubles half-way. Indeed they seem to skip over them, so light-hearted are they. These people naturally dislike ceremony, for they have found God without its doubtful "aid." Let us sit at their feet, though they be not teachers. Let us hear their words, though eloquence be absent. For these people know God.

PRAYER TOPIC:

That in all our Crusader gatherings the power and presence of God may be manifest.

Wednesday, November 17th. I. Samuel xxiv. 16-22, xxv. 1.

"Thou hast rewarded me good, whereas I have rewarded thee evil" (verse 17).

Of both men one thing could be said: "He is the Lord's anointed." Yet how different they were one from another. The one was an obvious disappointment, and betrayed a high calling. The other gave pleasure to the Lord who called him to office. This leads us to a pause. And we will forget that God has anointed others besides ourselves. We will exclude all others, and ask ourselves which of the two men gives the truer portrait of ourselves. Can I see myself in Saul? Or is David the more lifelike reflection? The Lord's people to-day are in two camps—they who evidence regeneration, and those whose actions are suggestive of unregeneration. In which camp am I? Is Christianity something inferior when I am its interpretation? Or does my life accord with those principles that make Christianity the finest thing in the world? A little heart-searching may lift us on to a higher plane.

PRAYER TOPIC:

Showers of blessing to fall upon all the Elim missionaries.

Thursday, November 18th. I. Samuel xxvi. 1-12.

"The Lord shall smite . . . the Lord's anointed" (verses, 10, 11).

David recognises divine responsibilities. It was God who put Saul upon the throne. Then God must take him off. David has a golden opportunity of ridding himself of what has become an absolute nuisance. But that might lead to a conflict with God's will. It was a supreme act of the

divine pleasure to anoint Saul king, and David respects the office that originated with God. His companions were not so far-seeing. Their advice was earthly, and took no account of divine things. David spared Saul. He could afford to leave the evil king's history with God. There would be less smarting and less self-recrimination if we could see life that way. Despite the advice of would-be counsellors it is better for us to submit to divine appointments. Man at best is guided by the hours that are spent. God knows every unborn hour.

PRAYER TOPIC:

The anointing of the Holy Ghost to rest upon the Principal from time to time in his campaigns.

Friday, November 19th. I. Samuel xxvi. 13-25.

"I have played the fool" (verse 21).

Saul states his own epitaph. No more suitable words could have been put on any man's tombstone than these that should have been put on Saul's. They express the man's life perfectly. For the past few weeks we have been reading the greatest drama of folly ever enacted. From his ascension to his death Saul consistently played the fool. Perhaps one of the follies of a life of folly lies in the fact that this king refused to profit by his mistakes. He had chosen folly's high-road, and seemed happier at every milestone reached. The height of folly would appear to be his objective, and he is as earnest in its accomplishment as many another man is in a wiser project. Let us sedulously avoid Saul's error. His basic fault was that he listened not for God's voice. If we will make our principle the reverse of Saul's we shall not have the sad retrospect: I have played the fool.

PRAYER TOPIC:

For world-wide revival.

Saturday, November 20th. I. Samuel xxviii. 1-14.

"Then said Saul . . . Seek me a woman" (verse 7).

God can no longer have communion with this man. Too late, he enquires of God. Silence! Awful, intolerable silence! Maddening silence that goads him to mad sinfulness. Driven into a corner he seeks a way out. No, Saul! Not that way! But the man is in darkness of his own making, and—anything but that terrifying silence. This seeking for guidance through a divinely-condemned avenue was not the highly-glorified thing modern spiritists would make it. Rebellion ruled the heart that sought the guidance of the witch of Endor. Had he been a better man he could have heard the voice of God. None but those who have lost fellowship with God would emulate this wretched king. Repentance, not rebellion, leads to God, and through the Mediator, not a medium. Where there is a proper disposition of heart God is not silent, but His silence is better than any other voice.

PRAYER TOPIC:

That God's stewards may be kept faithful so that the kingdom of Christ may be extended in this and other lands.

WERE we to ask a class of school children which was the most remarkable city in the world, we should no doubt receive a variety of answers. Some would say London, others New York, Paris, Rome, and so on. But the name of the city we believe to be more remarkable than any of these would very likely not be given at all. It is Jerusalem.

We are quite aware that to many people it is not worthy of more than passing notice. It is hardly a commercial colossus, nor can it boast of a population anything like as great as those of many another city, but yet we cannot read our Bible without finding that Jerusalem is given a place of special prominence. By seer and Psalmist its greatness is extolled, and even our Lord Himself speaks of it in the most affectionate terms.

True, a visitor to Jerusalem to-day may not be impressed with the city as a very wonderful or beautiful place, that is to say when he compares it with other places he has seen. Its narrow streets are to him perhaps more squalid than picturesque. Its places of interest are many, but so are those of Rome or Athens, while in antiquity it is easily surpassed by Memphis or Thebes. Modern Jerusalem built outside the walls of the original city, the traveller may admit is rich in architectural designs, but it has its rivals all over the world, and its environs, in his opinion, cannot compare with those of Cape Town or Vienna. Be this as it may, we still consider Jerusalem to be

THE MOST WONDERFUL CITY

in the world. We have three reasons for holding this opinion. They are—

1. Because of its religious significance.
2. Because of its historical associations.
3. Because of its predicted exaltation.

Shall we consider these in order.

First, its religious significance. In many parts of the world there are places which are venerated by the adherents of different creeds, such places as Lhasa in Tibet, Benares in India, Mecca in Arabia, to which every year many thousands of pilgrims wend their way. Jerusalem is such a city, but it stands out from the others in that it is a sacred place not to one but to three religions, Islam, Judaism, and Christianity. Here is the Dome of the Rock, that famous Mohammedan Mosque, standing where Solomon's Temple once stood, and where it is said Abraham was about to offer Isaac when the angel intervened. Mohammedans gather every year to participate in great religious festivities, and at such times it is necessary for the authorities to exercise great vigilance to prevent any disturbance of the peace. Here too, is the Wailing Wall, which devout Jews bathe with their tears, as they lament over the state of their nation, and beseech God's favour on the city of their fathers. The love that devout Jews have always had for Jerusalem is a thing that has been handed down to them through countless generations.

The Most Wonderful in the World

By Pastor J. A. ...

"Pray for the peace of Jerusalem: they shall

We see it burning as a flame within the noble hearts of men like Nehemiah and Daniel, and Judas Maccabeus, we see it permeating the thought of the leaders of the people when the Saviour graced its pavements with His presence, and though fire and sword have driven its people to the utmost parts of the earth, to this day there dwells within the soul of many of them a deep affection for their beloved city, comparable with that which Thomas Moore evidently felt for his native Ireland when he wrote,

In exile thy bosom shall still be my home,
And thine eyes make my climate wherever we roam.

To the Christian Jerusalem is sacred as being the scene of so many of the incidents recorded in Holy Scripture. Here the Saviour spent many hours of His earthly ministry. Here as a boy of twelve He reasoned in the Temple with the doctors and amazed them by His wisdom. Here, He cast out the money-changers whom He found desecrating His Father's house. Here He partook of the Last Supper with His disciples. In this city He was tried and condemned to death. From it He went bearing His Cross. Outside its walls He was crucified. No wonder such a place is hallowed ground to every true follower of His.

Now let us pass on to consider the history of this wonderful city. It was originally a city of the Jebusites, and as we learn from Joshua xv. 63, the children of Judah fought against it with only partial success, and not being able to drive out its inhabitants, were content to dwell there side by side with them. Evidently the original inhabitants of Jerusalem were never completely overthrown until centuries later when, as we read in II. Samuel v. 6-9, David and his army conquered the city and made it the capital of the kingdom. This probably took place about 1049 B.C. A few years later the Temple was built by Solomon. During his reign

PEACE AND PROSPERITY

were the portion of the city, but he had not been dead long before the storm which had been coming up over the horizon even while he was alive, broke, hurling its downpour of distress upon Jerusalem. What sad reading the history of the succeeding years make! In 970 B.C. it was plundered by Shishah, and again in the days of Jehoram by the Philistines and Arabs. The year 808 B.C. saw the armies of the revolted ten tribes encamped against Jerusalem,

Wonderful City World

J. C. CARISS

shall prosper that love thee."—Psalm cxxii. 6.

and less than a hundred years later the besieging hosts of Sennacherib were bivouacked beneath its walls. It was on this occasion that God brought deliverance to His people in the manner described so graphically in II. Kings xix., II. Chronicles xxxii., and Isaiah xxxvii. What a sight that Assyrian host must have been as the sun shone upon their gleaming armour, and gaily-coloured banners. But in the stillness of one awful night the angel of death passed through their midst. When day dawned again the camp was silent and deserted save for scores of frightened horses waiting patiently at the posts where they had been tied the night before, for masters who would never more return. In many a tent the dead lay cold and still, while those who had escaped the "angel's" gory sword were fled from such a dreadful place. Where is there another city which can boast of such a deliverance as this? Alas its people were not humbled by it, but continued to displease their God, thus bringing more distress upon themselves.

Just a century after Sennacherib's invasion came Pharaoh Necho from Egypt against Jerusalem. It fell into his hands. Stormy days followed, culminating in the

SUCCESSFUL CAMPAIGNS

of Nebuchadnezzar, during which he carried a large number of the inhabitants of the city to Babylon as captives. Desolate and forsaken lay the city of David until 538 B.C. Cyrus encouraged the rebuilding of its Temple. In 515 B.C. the completed edifice was dedicated, and seventy years later (445 B.C.) Nehemiah and his faithful followers commenced the rebuilding of the walls of Jerusalem which had fallen into a pitiful state of disrepair, and again it became the centre of a Jewish state. Over a century later in 332 B.C., the renowned conqueror, Alexander the Great, visited Jerusalem, two years after which event it was captured by Ptolemy Sater, and annexed to Egypt (302 B.C.). The next foreign conqueror to set foot inside the holy city was Antiochus Epiphenes. He came against it in 170 B.C., and plundered it without mercy, razing its very walls to the ground. The commencement of the first century before Christ saw the power of Rome extending eastward, and the Roman general, Pompey, after fierce conflicts with the Jews finally took Jerusalem (63 B.C.). From that

day until A.D. 614—nearly seven centuries later—it was under the sway of Rome. The destructive work of Antiochus Epiphenes was largely repaired by Antipater, the father of Herod the Great, who rebuilt its walls. Herod himself, who was made "King of Jerusalem" in 40 B.C., sought to court the favour of the Jews by rebuilding their Temple, but they never took kindly to Roman rule, and their discontent finally broke out into open rebellion, ending in the destruction of Jerusalem by Titus and Vespasian on 8th September, A.D. 70. It was then that the

STREETS OF THE HOLY CITY

literally ran with the blood of the slain, and the words of the Master in Luke xxi. 20-24 came to pass.

Apart from the rebuilding of its walls by Hadrian (the same Hadrian who erected the famous wall upon the Cheviot Hills, which still stands to mark the ancient border between England and Scotland), and the erecting there in A.D. 335 of the "Church of the Holy Sepulchre" by Constantine, the city fell into obscurity until A.D. 614, when it was conquered by the Persians. They were soon driven out, and the Saracens under Caliph Omar took it in A.D. 637. Then in turn it fell into the hands of the Turks and the Egyptians.

In A.D. 1099 the Crusaders of the First Crusade captured Jerusalem, but less than a hundred years later their work was undone by the glamorous Saladin, who established himself as its conqueror (A.D. 1187). As a result of the Sixth Crusade the city was ceded to the Christians, but they did not hold it long, for in A.D. 1243 they were deprived of it by the Carizmians. The Ottomans, in their sweep towards the west, did not forget Jerusalem. It fell into their hands in A.D. 1517. Stepping over the dark Middle Ages, we find ourselves in more recent times, but still the chequered history of Jerusalem continues. Once more we find it in the hands of Egypt, then it passes in A.D. 1841 under Turkish dominion. Under Turkey it remained until the momentous days of the Great War, when, as a result of the Balfour Declaration, it passed under British control.

The circumstances culminating in the last-mentioned event are, we believe, remarkable enough to prove to anyone of impartial mind, that

THE HAND OF GOD

was working in them and through them to bring it to pass. It was from Egypt that the Palestine Campaign was launched. The allied troops were engaging the enemy in Egypt. This in itself was no easy task. It was necessary before any measure of success could be expected, to enlist the support of the Egyptians against their co-religionists, the Turks. Those who know anything of the character of Islam will appreciate how nearly impossible this would be. Islam has always, whatever else it has done, mani-

(continued on page 732).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Elim Woodlands.

THE attention of our readers is drawn to the fact that the Elim Woodlands offers splendid and special facilities for those desirous of finding helpful Christian fellowship whilst visiting London. Throughout this movement there are many who cherish the happiest and most sacred memories of moments spent in this place of spiritual inspiration. To some it has been a house of healing, to others a wellspring of salvation, whilst to not a few it has proved a veritable "upper room" of Pentecostal outpouring. This spacious residence, fitted with central heating, situated in delightful surroundings, and with the added advantage of being within easy access of good shopping centres and places of interest, is open to visitors throughout the whole year. If you are seeking a real restful change, together with spiritual uplift, or you propose a visit to London for some other purpose, write at once to the Superintendent. Winter terms for board residence are as follows: single room, 42/-; shared room, 35/-. Special terms can be arranged for parties. Enquiries should be addressed to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

NOTE.—In an article which appeared in the *Elim Evangel* of 1st October, the following reference to Rev. Leslie D. Weatherhead was made: "Who not only denies the authority of the Scriptures but also denies such fundamentals as the divinity of Christ Jesus."

Mr. Weatherhead writes us to say that this statement can be disproved by reference to his books. In view of this we wish to withdraw the statement and offer our sincere apologies to Mr. Weatherhead for its publication.

Prayer Changes Things

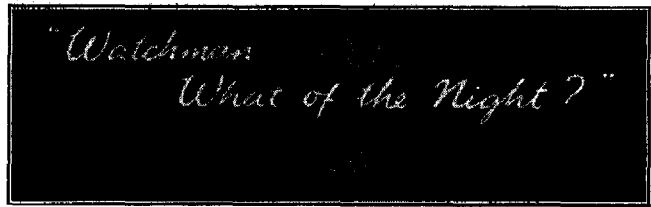
Philippians iv. 6.

(Continued from page 725).

A sister who is suffering from cancer; she has been given up by the physicians, that God's resurrection power may raise her to newness of life.—R.W.

A brother, that he may have his eyes opened to the danger in which he stands, and be delivered from present circumstances.—A.S.I.C.

The father and brother of one of our workers, both of whom are suffering from incurable diseases, that they may be healed to the uttermost.—A.V.G.



Conducted by Pastor C. J. E. KINGSTON.

NIGHT OF PRAYER

A united night of prayer was recently held in Aldersgate Street, London, to which came ministers of all denominations. Revival is born in much prayer: it was after an all-night of prayer that the Wesleys and Whitfield went out to stir the nation for God. Torrey tells of the remarkable spiritual results which followed an all-night of prayer which he attended: have you had an all night's prayer meeting in your church?

THE BIBLE STILL THE BEST SELLER

That interest in the Bible has not diminished seems to be proved by the remarkable reception of the new edition called "The Bible Designed to be read as Literature."

In this edition, the double columns, verse and chapter divisions have gone and it has been printed to be read more, as its title implies, as literature than studied apart from its literary form. The first edition of 25,000 copies quickly sold, and orders were given for the printing of further copies.

HOW TO BE HAPPY

A sweet old lady who passed away recently thus prefaced the probate of her will:

"I die in the firm belief that true happiness in life consists in having something to do, something to love, something to hope for."

Every Christian, according to this recipe, may be happy, for there is much to be done in the service of Christ; and there are many to love into the fulness of Christ's love; while who like the Christian has such a sure hope for the future?

BRAINS BETTER THAN GUNS

The view that nations of the world would perish if they had no effective policy but that of armaments was expressed by Dr. F. W. Norwood at Leeds recently ("Daily Telegraph & Morning Post," Oct. 25th). He noticed that everywhere there was less brotherhood, less justice, less mercy, less toleration, less freedom and less religion. But everywhere there was more machinery.

The dinosaurs, an extinct type of reptile, had an armaments policy. They plated themselves with inviolable armour and grew everywhere except in brain. Yet they perished!

It was now possible to have a whole nation mechanised with the people just as soulless and unfeeling as the machines.

To this one would add that while brains may be better than guns, faith in God, the Sovereign Lord of all, is better than either; and a revival which would turn the nation to God would do more to remove the fear of war than many armaments.

GAS-MASK TESTS ON CHILDREN

Perhaps necessary in view of the soullessness of dictator-powers to-day, yet a sad comment on a so-called Christian civilisation, is the preparation of gas-masks for even the toddlers. Masks are now being made by the million, in three sizes: small, medium and large. In order to find out if the smallest size is suitable for young children, Home Office Air Raid Precautions Department sent experts to one of Dr. Barnardo's Homes at Hawkhurst, Kent, to try them out.

Our Men and Their Ministry.—No. 13.

Saved to the Uttermost

PREVIOUS to his conversion Pastor Dyke knew nothing of religious instruction. As a boy he had occasionally attended Sunday school, but no reference was ever made to salvation, and no appeal made to the heart, consequently not the slightest impression was made upon his young life.

Later, as a young man in a small industrial town, which boasted some ten or eleven churches and chapels, he lived without once ever being approached regarding his soul's salvation. No one placed a tract in his hand or invited him to a place of worship. This is a terrible indictment against a community that contained hundreds of Christians who professed to be followers of Jesus Christ.

During these days conscience would at times lift its voice, but was quickly stifled and silenced. The cinemas and football field were the chief attractions at this time, and so great was the craving for these things that even the sanctity of the Lord's Day was disregarded in order to indulge the lust for pleasure.

Whilst in this condition the Foursquare Gospel flag was unfurled in the town of Risca, where John Dyke lived. A church was opened under the ministry of Pastor W. G. Attwood. The whole place was moved by the preaching of the Word. The remarkable open air work which was being carried on formed the topic of conversation among the loiterers on the local

" PENNILESS CORNER."

However, none of these moved good brother Dyke. It was not until some nine months later that he first found himself within the walls of the Foursquare Gospel Church.

To use his own expressive words relative to this early impression of the Foursquare work: " Here now was reality. I was gripped by the revival service. The simplicity of the meeting charmed me. The evident joy of the believers, and the deep assurance with which they sang of ' sins forgiven ' convinced me of the emptiness of my pleasure-loving life, and awakened within me a desire to possess this glorious knowledge. The next meeting saw me kneeling and seeking the Light, and upon the pastor directing my gaze to the Saviour, the light of this knowledge burst upon my darkened heart. Marvel of marvels! The miraculous had happened and I was saved."

With salvation came longing for more and yet more of the divine fulness. The new convert became a diligent seeker of " the Promise of the Father." Soon he received a glorious baptism in the Holy Ghost with



Pastor J. Dyke

signs following. With this personal pentecost came a deepened desire to know and do the will of God.

It was not long before the newly-baptised heart learned the blessing of tithing; he was now anxious to obey God in this particular. But how was this to be done? With the meagre income of twenty-three shillings per week, out of which one pound had to be spent for board and lodging, it seemed a problem to set apart a tenth of this amount for the Lord. But love always finds a way, and our brother ventured to obey, trusting God to undertake. To-day, after fourteen years of faithful tithing, he says, " It gives me great joy to testify to the faithfulness of the Lord in supplying every need during that period."

The advent of the Holy Ghost to this life led to active service for the Master. Encouraged by his pastor he was soon busy for the Lord. At that time every house in Risca was being visited and if the inhabitants were saved, they were told of the Baptism in the Holy Ghost. Open airs were held regularly which gave ample opportunity for enthusiastic witness.

At this time Pastor Dyke was invited to take the oversight of a nearby assembly where for five years and a half he ministered with much joy. Whilst engaged in this ministry he first came in contact with the Elim Movement during the wonderful campaign conducted by Principal George Jeffreys at Cardiff in 1929.

During these years our brother was twice saved from certain death, once escaping without a scratch, and the second time being taken home in an ambulance with severe injuries. Of this latter experience he says: " Well do I remember the doctor's amazed look . . . on seeing the gaping wound of the day before completely healed."

These remarkable deliverances indicated that the Lord had

SOME MINISTRY IN STORE

for His servant in the future. Shortly afterwards he received a call to a Church in close fellowship with the Elim work, and although it meant pecuniary sacrifice, he followed the Lord's leading and found himself in the full-time ministry.

Mr. Dyke has held the pastorates of the Churches at Wimborne and Hendon, and is now in charge of the Elim Church at Merthyr in South Wales.

True religion is not a thing to be talked about but an experience in the person of Jesus Christ.

The Most Wonderful City in the World

(Continued from page 729)

fested a remarkable unity within itself, a unity, which we believe, has seldom been violated by armed hostilities in the whole course of its history. Lord Allenby, however, the commander of the British Expeditionary Force in Egypt, held a unique place in the minds of the Egyptians. Trifling as it may seem to us, yet it was a potent fact with them in establishing him in their favour, that his name sounded in their ears like, "Prophet of Allah." And later, let it be said, their veneration for him was deepened by his ability to transport the water of the Nile by pipe-line across the desert to his troops, for the Egyptians had a prophecy that a great day would dawn when the waters of the Nile should flow across the desert. Allenby's feat they regarded therefore as an event of great significance. Little by little the Turks were driven back across the Suez Canal into the Sinai Peninsula, the Allied troops close behind them, till they found themselves in that very wilderness through which the children of Israel had passed thousands of years before on their journey to

THE PROMISED LAND.

Here the nature of the country and its almost unbearable climate brought them to a standstill. What was to be done? To retreat was unthinkable—the Turks must on no account be allowed to return to the shores of the Suez to menace British shipping, but the troops could not remain encamped in the burning desert. Already they were falling a prey to thirst and fever. The only course open was to advance, until at last they should strike more favourable country. How was this to be accomplished? Progress was well-nigh impossible. The sand clung to the feet of the troops, and clogged their steps. What would have been the outcome of the campaign we do not know, if one of the officers in command had not conceived the idea of laying wire-netting on the sand to bind it, and then placing rails on top. The plan was most successful. A light railway was in this manner constructed, and an advance commenced which terminated as we know in the Allies driving the Turks up into Palestine, and then wresting from their grasp the very Promised Land itself. It was a brilliant move on the part of General Allenby which led to the capture of the wells of Beersheba, and then Jerusalem, though in this latter case all the details were manifestly controlled by God. The Turks, when hard pressed, had placed mines under the holy places within the city, intending to explode them when the first shot should be fired by the attackers. In this way they thought to rouse the still neutral

NATIONS OF THE WORLD

to participate in what they would term a "holy war." Every schoolboy to-day knows how they were foiled. Jerusalem was taken without a shot being fired. When the defenders saw the British aeroplanes circling overhead like great birds (see Isaiah xxxi. 5) they were filled with panic and broke rank and fled, leaving the city to the Allies. What an epoch-making day that was! How the people of Jerusalem cheered as the

troops marched through those very streets which long ago were hallowed by the presence of the Christ! Bouquets were strewn in their path; women wept for joy; and Lord Allenby himself seemed almost overcome with awe, as dismounting from his horse, he walked bare-headed into the city, and told the thankful multitudes, "I come not as a conqueror but as a deliverer."

Though the actual dates of some of the events we have mentioned may not be beyond question, and though the events themselves may not have been recorded with as much clarity or force as they deserve, they do, we believe, demonstrate that from a purely historical point of view, Jerusalem holds a unique place amongst the cities of the world.

Now we pass on to our third reason for holding that Jerusalem is such a wonderful city. This is, because of its *predicted exaltation*. Babylon, Athens, Pompeii, and perhaps many of the cities of the modern world have passed their hey-day, but that of Jerusalem is still to come. The city which has passed through such scenes of carnage and suffering is to be the capital of the

MILLENNIAL KINGDOM OF CHRIST.

The events leading up to its final exaltation are graphically described in Zechariah xiv. There we are told that once more the city will be attacked, but that just when its position seems hopeless, Christ Himself will descend from heaven, and stand upon the Mount of Olives, and bring swift and terrible destruction to its assailants. Amongst other remarkable things that will take place at that time, the Mount of Olives, we are told (v. 4) will divide into two parts, immediately the Saviour's feet shall stand upon it, and through the cleft thus made will flow waters which, we gather from verse 8, will connect the Mediterranean with the Red Sea. The geographical position of Jerusalem is now not without importance, but then, having become a port, it will be the most important spot on the whole earth, as central as any place could be, the meeting place of routes by land and sea from every part. And so far as beauty and architectural glory are concerned, Jerusalem will then rise to heights never before reached by any other city. The visions of rapture into which the prophets were transported as through the eye of revelation they beheld the exaltation of Zion will then be fulfilled. Then shall Jerusalem indeed be, "The perfection of beauty, the joy of the whole earth." No more will she echo to the shouts of battle or the clash of steel, but righteousness and peace will abide within her gates, and her streets will "be full of boys and girls playing . . ."

How glorious to think that through all

THE POLITICAL TURMOIL

of the ages, God has never ceased to watch over the city He has chosen, and that even now His plan for its exaltation is moving on towards its grand climax.

We of the British nation should bow our heads in gratitude, for God has honoured us in associating us
(continued on page 736).

PRAISE THE LORD!

Praying and Ploughing—Sowing and Reaping—Toiling and Trusting

CONVENTION BLESSINGS AT NOTTINGHAM.

Nottingham (Pastor J. T. Bradley). While most of Elim's churches have been launching a glorious Youth Crusade the church at Nottingham has been the recipient of a twofold blessing—Crusader Week and Goose Fair Convention combined. The Crusaders from Leicester gave a grand start, the local Crusaders continuing the services with great liberty and blessing, and then a visit from Pastor D. Vanstone brought the first part of this week of blessing to a fitting close. Praise God that as a result of this meeting seven young men surrendered their lives afresh to the claims of Christ.



Pastor
J. T. Bradley

Teeming multitudes! Crowded buses! Laughter and revelry! Lights and music! What does it mean? It is the Nottingham Goose Fair. Away from the manifest emptiness of all this a company of people are found enjoying the fulness of God, and drinking at the fount of eternal salvation. It is the Goose Fair Convention. One can never adequately describe the blessing resulting from the God-blessed ministry of Pastors W. A. Nolan and S. Gorman during this Convention. As one has said: "When God speaks, the words are life and power, penetrating the exterior, piercing beyond the intellect, reaching the soul of the people." So it was. There was much heart searching and quickening; a call to deeper devotion, and utter abandonment to the Lord of glory.

A testimony must be added here to the great blessing which has come into many lives through days and weeks set apart for prayer. To see the people turn out to the early morning prayer meetings—as many as a hundred before seven o'clock—has been a great inspiration. Mention must also be made of the open air services held on Sunday evenings. Praise God for public decisions at these services; on one night four professed to accept Christ as their Saviour.

"Ask ye of the Lord rain in the time of the latter rain; and the Lord shall make bright clouds, and give them showers of rain."

WITNESSING FOR CHRIST IN THE VILLAGES.

Beckley. The Mission at Beckley has been maintaining a steady witness for Christ, which has proved fruitful in definite blessing to quite a number. Open

air meetings in the village after the Sunday evening service have given a grand opportunity to preach Christ to many who seemingly never hear, because they never go where they could hear the gospel. During the summer, on one of those fine days that came between many a wet one, a baptismal service was held in the grounds where the hall stands. An ideal spot for such a sacred and solemn ordinance, where every surrounding lent itself to make the presence of God felt. Three sisters and two brethren were baptised after making their clear declaration of faith in Christ. The busy outdoor work makes it necessary to close down the mid-week service during the months of July, August, and September, but the weekly prayer meeting is held right through. The little Church has now entered upon its winter's term of work, and this has been opened by a visit from the Hastings Crusaders and other members of the assembly. The little hall was packed to its utmost capacity, and a beautiful sense of the Lord's presence was felt by all. Every item of the order of service was a contribution of a spiritual and helpful nature, and God's people knew that He was speaking, calling to more devoted and earnest labour to win souls for Christ. One recalls that some come from long distances, cycling in all weathers, and yet they are regularly there. The wet, cold days are a test of love to Christ, and earnestness in His service. The Church is deeply grateful to those dear workers who supply the pulpit and minister in the Master's name, a service given gratuitously and gladly, and which has the blessing of God resting upon it.

THE WONDER OF GOD'S TOUCH. Helpful Bible Studies.

Leicester (Evangelist A. W. Childs). God has greatly blessed in this corner of His vineyard and He is giving "His increase." "I can begin to see a little, and life has changed this past three weeks." Such was the testimony of a brother who is blind and was brought to the meetings by a friend. Great joy has come into the lives of cripples and blind friends who have attended the services. The Pastor has just concluded a series of Bible studies on "The Holy Spirit, His Work and Gifts." These have helped to solve many problems and have been very instructive. At several communion services new members have been given the right hand of fellowship and since July twelve have joined the Church.

The Crusaders recently paid a visit to Nottingham, and a return visit is eagerly awaited.

To God be all the glory for the great things He hath done!

YOUNG PEOPLE'S MINISTRY. New Crusader Branch.

Pontardulais (Pastor A. Chuter). The meetings held during Crusader Week at the above assembly were times of rich blessing, as each Crusader in turn took part at the various services. This branch of Foursquare activity has only recently been established in this place and although the members of the Crusader band are comparatively young converts, every service during the special week was conducted by them.



Pastor A. Chuter

Quite a number of young Christians who had never done any public speaking or singing before played their part admirably, and above all things divine blessing rested upon their ministry. Special subjects such as "Positive Salvation," and "Does Christ Satisfy the Human Heart?" were taken by older members.

Thank God for a desire among the young people to serve the Master! Recently various bands have been formed, and it is hoped that rich blessing shall accompany their labours in these capacities.

ENRICHING MINISTRY. Harvest Gathering.

Caterham (Pastor F. D. Byatt). The saints at Caterham have been richly blessed under the ministry of Pastor F. D. Byatt, and quite recently have been privileged to enjoy ministry of visiting pastors. For some time past now a weekly convention has been held on Friday evenings. Evangelist L. F. Lloyd Smith ministered at one of these gatherings, presenting a Crusader banner to the recently-formed branch at Caterham.

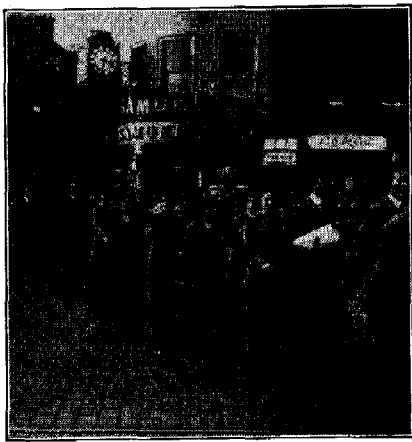
Pastor G. Thomas also paid a welcome visit to the Church, and all who were present were thrilled by the story of his escape from the hands of the rebels in Spain, and how the Lord wonderfully protected his wife, himself, and also their little child.

Special harvest festival services have been held, when the hall was beautifully decorated with flowers, which were supplied by the saints themselves. During the evening meeting which was conducted by the Pastor, the local singing band, which is now over fifteen strong, rendered three beautiful harvest hymns.

After the Pastor had ministered the Word the congregation was conscious that the Lord Himself had spoken, and to the joy of all, the following evening, during the prayer meeting, one soul, who had been at the meeting the previous night, surrendered to the Saviour.

DUNDEE JUBILATION. Splendid Effort for God.

Dundee (Pastor W. M. Barton). What mean those bursts of acclamation from the saints at Dundee? With one accord there



Dundee Crusader Week Open Air Demonstration. The March.

comes the glad reply, "Great is the Holy One in the midst!"

God's people are rejoicing in the Lord who has indeed done excellent things and made known His power. Under the ministry of Pastor and Mrs. Wm. Miller Barton and Evangelist G. L. W. Ladlow there is an evidence of healthy spiritual growth, the Lord is adding to the Church daily such as should be saved and for believers the day of Pentecost is fully come. Bible study and prayer meetings all prove that Jehovah Shammah is real, and in the breaking of bread services the saints are finding their "heaven" as they gaze upon the Crucified.

And the Crusader gatherings cannot be excepted. There one finds "Youth at its best—Youth PLUS God!"—young men and women who have found the Christ and life more abundant. The recent Youth Crusade meant seven days of God-owned effort for the Master, which resulted in souls being won for Him. Night after night as the young people told forth in ringing word and song the story of the Cross praise was the keynote, joyful exuberance prevailed and the glorious reality of salvation could not be gain-said. As a further witness a march was

made through the streets. With banners aloft and faces happy and smiling—the sign of a joy within—they made a decided impression as they marched through the principal thoroughfare. The people stared and wondered. "They never saw it on this fashion before!" Through the open air service which followed spiritual concern was created in the crowd and decision cards were eagerly accepted.

And still there is more to follow! Hallelujah! During the following week evangelical services were held by Pastor F. A. Farlow (Edinburgh). Truly he came in the fulness of the blessing of the gospel of Christ. As the sufferings of the Saviour were portrayed new depths were stirred and a new longing for God was born. The perilous times of this age were presented and a greater sense of responsibility was awakened. If saints were inspired to press on so sinners were touched and led to Christ.

In view of all this there is no wonder that Dundee saints are jubilant. Jesus lives and they live also!

NEARLY NINE HUNDRED PEOPLE PRESENT AT BAPTISMAL SERVICE.

Bradford (Pastor J. Woodhead). Remarkable scenes of revival were witnessed at Bradford when sixteen believers showed their obedience to the Lord, by following Him through the waters of baptism. Southend Hall was crowded to its utmost capacity, children being asked to sit on the gallery steps.

Pastor Woodhead preached a soul-stirring sermon on the Second Coming of the Lord, as revealed in God's Word, and by the signs of the times.

The most wonderful part of the service was when the appeal was given and seven precious souls accepted Jesus as their Saviour.

The saints also were encouraged to go forward to win others for Him, with the

PASTOR J. WOODHEAD BAPTISING BELIEVERS AT BRADFORD



knowledge in their hearts that the coming of the Lord draweth nigh, and looking towards that day when Jesus shall reign for ever and ever. Even so come, Lord Jesus!

SPLENDID SUNDAY SCHOOL INCREASE.

Thanksgiving Services.

Scunthorpe (Pastor E. Dainton). The saints of the Elim Church at Scunthorpe are rejoicing in the power and blessing of the Lord. Each department of the work has seen an increase in numbers during the last few months, especially the Sunday school, which started with



Scunthorpe Harvest Thanksgiving.

eighteen scholars, and can now boast a membership of eighty-five.

The breaking of bread services have been richly blessed of God as the people of God have met to worship Him.

Recently harvest thanksgiving services were held and Pastors H. O. Bale and W. J. Hilliard were the special speakers bringing a message of help and encouragement to all.

The Church on this occasion was very tastefully decorated and what a joy it was to visit the poor and sick of the town and distribute the fruit and vegetables which were given in abundance by faithful members and friends of the Church.

The Sin of Flattery

(Continued from page 726)

owns One and exalts One above everything else, confesses his own weakness, and is content to be nothing; nor does he seek the applause of others (Rev. iii. 7-10). May the Lord keep His people, and especially His servants, in the path of humility and dependence on Him, and save us from all pride and self-exaltation.

ANONYMOUS GIFTS

We thank those who have given to the work as follows: Foreign Missionary Fund: Blackpool sister, 10/-; Watford (W.M.), £1; Caterham brother (Z.Y.X.), 5/-; Clapham (S.W.R.), £11. Prison Work: Raynes Park, 5/-; Leyton, 5/-; Work in General: Leeds, 7, 7/-.

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



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

"Amazing Youth Campaign"

These words confronted those who passed by the Elim Tabernacle at Greenock.

Again the Crusaders, after much prayer and preparation, spent their time and talents for Christ. Because of the number of active Crusaders the campaign was extended to ten days—days which were filled with praise. We commenced by having a prayer meeting after the Sunday morning worship.

Sunday evening saw the first attack on Satan's strongholds. Many strangers attended and God's Word was faithfully ministered, which resulted in breaking fetters of sin. As the appeal was given, tears were shed and five souls were snatched from the burning, while others remained behind to seek salvation. Hallelujah!

When the ten days had terminated sixteen souls had been shown the way of salvation, and twelve others had taken covenant cards on leaving the services.

The campaign closed with the message from John xii. 32, "I, if I be lifted up from the earth, will draw all men unto Me." This was the power that was the means of such results, "the attraction of the Crucified."

Greenock Crusaders can, with overflowing hearts, sing "Praise God from whom all blessings flow."

A Marked Success

The recent National Crusader Week in Bath was a marked success. The Crusaders worked hard and God certainly worked with them. Every night a meeting was held in the Old Post Office with the exception of Saturday when there was a Foursquare Witness in Kingsmead Square under the very tree planted years ago to stop open air preaching in the square.

A prayer chain was formed each
(Continued next page, col. 1)

Ministers of Music

During October the London Crusader Choir maintained a heavy programme of evangelism. Following services at Kensington, Forest Hill and Croydon, Sunday, October 10th finds the choir again at Maidstone Prison, where the programme includes the introduction of two new choruses, which are taken up with real enthusiasm. Here the prison choir rendered in excellent style an inspiring anthem. Tea in prison, then post haste to Clapham Tabernacle, packed to capacity. Dr. F. Weston was the speaker. During the same week two visits are made to Ilford, the first meeting being the Annual Free Church Council Public Gathering, under its President, Dr. N. Beattie, M.D., F.R.C.S. (Edin.), other speakers included Dr. Rattenbury, and the famous American evangelist, Paul Rader, who spoke in glowing terms of the choir's soulful and inspiring ministry. Several decided for Christ at this meeting. Sunday at Elim Hall, Ilford, then to United Churches Rally. Several choir members spoke, also Rev. Conway, Baptist minister from Edinburgh. Something like 800 people present. Sunday, October 17th, Mrs. Gray and a party of choir sisters visit Holloway Women's Prison (Hospital Wing), when a very profitable and memorable service is held.

October 24th, somewhat of a strenuous day. At 1.45 p.m. we arrive at Wormwood Scrubs Prison and conduct a service with over 200 Borstal lads, and at 2.45 p.m. another service with over 400 men. A quick run to Barking for 6.15 service in Elim Hall, and at 8 p.m. in

(Continued next page, col. 2)

LONDON RALLY
ELIM TABERNACLE,
Selsdon Road, South Croydon.
NOVEMBER 17th at 8 p.m.
SPECIAL PROGRAMMES

and visit of
Pastors E. C. W. Boulton and
Douglas B. Gray.

Crusader Week in Halifax

We are happy to report great times of blessing experienced during the 1937 Crusader Campaign. Right from the very commencement of the meetings it was evident that the Lord was going to do a great work not only amongst the unconverted but amongst His own people as well.

The first meeting was taken by Crusader representatives from Leeds, Bradford and Huddersfield and the Lord greatly blessed their efforts by bringing souls to Himself.

The meeting on the Monday was another feast of good things for this was taken by the Cadets who glorified God in dialogues and messages and by their very wholehearted singing of choruses and gospel hymns. We do praise God for these children, many of whom have already accepted Jesus as their Saviour, and our prayer for them is that they will continue to serve Him. At this meeting Evangelist Biddle from Sowerby Bridge also passed on the Word.

On Wednesday evening the orchestra took the meeting, and we were greatly blessed by the word of testimony, the message in song and Word of God which was given out at this meeting. We praise God for those in our orchestra who are yielded to Him and for the way He is using them in our services.

Thursday evening was taken by the sisters, and here again we had a very blessed time as the Word of the Lord was given out, and as the message in song went forth.

At last the day of the Yorkshire Rally dawned, and we were not disappointed for a blessed time was spent in the presence of God. We were privileged to have as the special speaker Pastor David Vanstone, who has already won a place in the hearts of God's people in Yorkshire. In the afternoon's meeting we were exhorted to work for the Master and to use all in our power to extend the kingdom of God. Again in the evening's meeting the challenge went forth for greater service for Him who died for us. The gathering was reminded that if the best was to be realised in the Christian life it would have to be a life of warfare and a life of risk. Every Crusader was stirred by this message and at the end of the meeting all consecrated their lives afresh to Christ.

At this meeting testimonies were given by Crusaders representing Leeds, Bradford, and Halifax, and each one testified to the reality of Christ.

Much blessing was also experienced by the singing of the Crusader choirs in the afternoon and evening.

The final meeting on Sunday was again a very hallowed time and the Spirit of the Lord was upon us as the message was again given out by the local Crusaders. At the end of this meeting two souls acknowledged Christ as their Saviour, making a total of twelve for the week.

Praise God for the work He is doing at Halifax and for the way in which He is leading. Our one desire is that we may walk closer to Him and by doing this we shall go onward to victory.

A Marked Success

(Continued from previous page, col. 1)

night when volunteers were enlisted to take "prayer hours" for the next twenty-four hours so that prayer would ascend hourly both night and day. Not one hour passed during the whole of the campaign without somebody praying.

Pastor W. Urch, who was home from Ireland, preached a very moving sermon on the Friday night, whilst Pastor W. G. Hathaway came down from London to preach on the closing Sunday of the campaign, bringing the week to a glorious climax.

The night programmes were most original, yet not two alike, and at

all times there was a striking appeal to the heart. There were decisions, and many strangers helped to make some of the gatherings record ones. The meetings have gone by but the blessing still remains.

The assembly received blessing through the ministry of Pastor Burt at the time home from Ireland.

Ministers of Music

(Continued from previous page, col. 2)

the Baths Hall, when 550 people gathered. Pastor P. S. Brewster preached with passion and appeal on the Second Coming of Christ, and six decided for the Saviour. Thus another heavy month's programme concludes in the service of the King.

What a Stir!

Crusader Week! What a stir it causes. There is planning and arranging of each item and speakers. But we Crusaders at Dowlais thank God for it. We planned to make a drive and to show that Christianity was something more than cold creed and formal Church observance—that it is a living faith, revealed in worthwhile service. What a splendid testimony the young people were, as banded together they took up a good portion of the gallery. The rendering of "Living for Jesus" on the first Sunday evening will not easily be forgotten—it was sung by this consecrated band of youth—who had proved the value and worth of serving the Lord Jesus. The testimonies, recitations, solos, duets, male voice choir and sermonettes all combined to show what a living faith in Christ could do.

We were privileged to have the ministry of Pastors J. J. Morgan and S. J. Cooper, and the services of an open air band of Baptist young people. We praise God for the stimulus given and the blessing received to all who attended.

Without Carefulness

Casting all your care upon Him, for He careth for you.—I. Peter v. 7.

DO you see that mocking bird singing from the topmost bough? Is there any strain in her praises? Do you see that babbling brook that tumbles down the mountain side? Is there any strain in its progress as it flows and brings life to all around? Do you see yonder lamb gamboling upon the mountain side? Is there any strain as it jumps about in fulness of life? Watch those two kittens playing. Is there any strain as they play and tumble? But man is ever on the strain in his efforts to be more holy, to be more upright, to be perfect.

Israel was in a hard place with the Philistines pressing them sore. It was arranged that at a certain time Samuel was to come and offer sacrifice. But Saul, after seven days, feeling that Samuel would not come, got on the strain, and, usurping the priestly office, offered the sacrifice. Then came God's priest. He was not behind time. God is never behind time. Samuel asked Saul, "What hast thou done?" Saul said, "I forced myself, and offered a burnt offering." And Samuel told him that since he had failed in this crisis, the Lord would choose another in his place to be captain over His people.

There is a work that is exclusively the work of the High Priest in glory. It is His work to produce the burnt offering. He Himself at Calvary was the perfect sacrifice, and through that offering alone is there perfection (Heb. x. 14). When man strains at making himself more righteous, more holy, and strains at being perfect, he is usurping the authority and office of the High Priest in the glory, whose business it is to perfect that which concerns us. It is through His perfect offering and that alone that there is perfection. It is through Himself and Himself alone there is righteousness. It is through Himself and Himself alone there is

holiness. Any strain, any self-effort, any attempts of the flesh toward perfection are as valueless and as harmful as Saul's forcing himself to do that which was the work of another. The offering of the burnt offering was only acceptable when done in an acceptable manner by God's accepted priest. And the work of the perfection of a soul is only done in the right manner when it is done in the perfect manner by God's perfect Priest.

Learn to cast all the care of your spiritual welfare over on to the High Priest who careth for you. Said Paul, "By the grace of God I am what I am"—not by straining. Put away straining. Put away self-effort. Put away all forcing yourself to do this, that, and the other, to produce your own perfection. Trust in the infinite grace of thy God. Commit the whole of the welfare of your life unto Him, who loves you, unto that High Priest who alone, through His own sacrifice at Calvary, can make you perfect and make you what He has purposed you shall be.

The Most Wonderful City in the World (Concluded)

with Himself in His purposes for His people, and Jerusalem, by entrusting to us the Mandate over Palestine. And especially at this critical time of suspicion and hatred amongst the nations, should we pray for guidance in the execution of so sacred a task.

As Christians it is our privilege and duty to "pray for the peace of Jerusalem" and to look forward to the time when, from within its ancient ramparts—

Jesus shall reign where'er the sun,
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

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. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

Corwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

Elim Bible College.—Visitors welcomed; Bible lectures, spiritual fellowship, central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

Glossop, "Beth-Rapha."—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "Beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C459

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C416

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 4/6. Phone Euston 1193. C461

Old Colwyn.—Holiday and Rest Home; open all the year. Beautiful autumn scenery and mild winters; no fogs; all home comforts, fires, etc. Christian fellowship; recommended. Terms, apply: Mrs. W. J. Thomas, Henblas, Sefton Road. C440

* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C441

* **Westcliff-on-Sea.**—Christmas holidays; home comforts; 9/- per day. Book early; three doors from sea, one minute station. Miss Colliver, 7, Seaford Road. C471

SITUATIONS VACANT.

Experienced nannie, over 25 (B.A. Christian desired) for boy 9 months. Small modern house, maid. Further particulars upon application to Mrs. Ian Bostock, "Enzed," Thornyfields Lane, Stafford. C465

Young cook-general for North London, near Elim Assembly; house-parlourmaid kept; four ladies in family; good personal reference. Apply, 89, Hornsey Lane, Highgate, N.6. C470

MARRIAGES.

Hulme & Deakin.—On October 16th, at St. Michaels and All Angels' Church, Sheffield, by Rev. J. E. Foster; Harry Hulme to Elizabeth Deakin (both Elim Crusaders).

Lenton & Hobbs.—On October 14th, at Attercliffe Church, Sheffield, by Rev. Canon S. T. G. Smith; Thomas Lenton to Margaret Ellen Hobbs (both Elim Crusaders).

WITH CHRIST

Blanchard.—On October 13th, Mrs. Blanchard, aged 24, Elim Crusader, Delancey, Guernsey. Funeral conducted by Evangelist J. Scott.

Carpenter.—On October 22nd, Mrs. Minnie Alice Carpenter, the beloved wife of Mr. H. E. Carpenter, and faithful member of the Elim Church, Scunthorpe. Funeral conducted by Pastor E. Dainton.

Livingstone.—On October 24th, Mrs. Isabelle Livingstone, of Glasgow, aged 49. Funeral conducted by Pastor L. Newsham.

Lewis.—On October 19th, David Lewis, of Liverpool, aged 58. Interment at Pentraeth, Anglesey.

McElveen.—On October 16th, Samuel McElveen, of Belfast, passed into the presence of his Lord. Funeral conducted by Evangelist J. R. Montgomery.

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