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A table of contents for *Elim Evangel* can be found here:

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Elim Evangel

&

Foursquare Revivalist

CONTENTS	
Spiritism Has Condemned Itself ...	705
Our Special "Evangel" Crossword	706
Sanctification and the Second Advent	707
Your Problem	708
Clippings Without Comments ...	709
Evangelism Among Evacuees ...	709
Junior Jottings	710
Family Altar	711
Coming Events	711
Warfare by Prayer	712
Editorial	714
Words of Cheer	714
Victory	715
Radiant Revival Reports	716
Elim Crusader Page	717
The Message of Emphasis	719

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Spiritism has Condemned Itself

By Pastor J. NAYLOR (Elim Tabernacle, Knottingley)

But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.—Deut. xviii. 20-22.

I MUST confess that, at a time when the war clouds have again burst upon the world, I find no joy in writing an article such as this. My heart would be much lighter were this a message of edification, exhortation, and comfort, or a plea that men should trust implicitly in God, thus finding peace and strength for hours of direst need. Controversy does seem somewhat out of place in such dark days. Nevertheless, there are weighty considerations in favour of refusing to consider personal feelings, or even those of my readers!

Can we permit souls to be deceived and ruined, men and women to be led into grievous error, without uttering a single word of protest? No, at such a time as this there is the likelihood of thousands being deluded by the false hopes of so-called Spiritualism. During and after the Great War of 1914-1918, many of the bereaved only too readily embraced the opportunity of gaining contact with what they thought were the

SPIRITS OF THEIR LOVED ONES.

It is with a desire to forewarn any professed followers of Christ who may be tempted to frequent the séance for consolation that I have taken up my pen.

Spiritistic circles for many months past, even before the crisis of September, 1938, have been prophesying that England would not go to war. These prophecies were recorded by leading Spiritists as having been given by certain spirits whose names are household words to all Spiritists. Moreover spirits whose teachings were looked upon as of the highest authority were emphatic in their declarations that there would be no war. These prophecies which, as we are all painfully aware, have proved utterly false, were constantly reported in the *Psychic News*. The following quotations are all taken from that paper:

"For some years now I have told you there will

be no war in your country and I repeat there will be no war," declared "White Hawk," guide of Kathleen Barkel, in a trance address at Queen's Hall, London, on Sunday (March 19th, 1938).

In the next instance the spirit is "Moon Trail," guide of Horace Hambling. "I have said quite recently—and there must have been some who have taken notes of it—that there is no fear of England being involved in war for a number of years, if at all" (August 13th, 1938).

"White Eagle," guide of Grace Cook: "I foresee a period of peace, I do not see war in which this country is involved" (September 17th, 1938).

"Red Cloud," guide of Estelle Roberts: "Now we can say that

THERE WILL BE NO WAR

in your time. There will be clashes in the next two years, but they will be clashes of men, not war" (October 8th, 1938).

"Silver Bird," guide of Hannen Swaffer's home circle: "There will be no more major wars in your world. This country will take the lead in building up again all those movements which collectively will prevent war. Within the next five years all rearmament will be finished" (October 15th, 1938).

"Moon Train": "There will be no war for anyone in this audience who is over the age of thirty years. There will be no war in your time" (October 29th, 1938).

"Once again, as Europe moves towards another of its many crises, the voices of these spirit guides who in September last predicted peace, say again that there will be no world war." (*Psychic News*, editorial, January 21st, 1939).

"Silver Birch": "Have no fear. We have served you for many years, and we cannot fail you now.

Crises will come and go; war will not follow. Peace does come to your world" (March 25th, 1939).

The following is supposed to have been spoken by Lord Northcliffe through Mrs. Osborne Leonard: "I repeat what I told you last August, there will be no war. Germany does not want it." (April 8th, 1939).

"To a world still filled with fear we repeat once again the message we have printed without equivocation for nearly two years: England will not be involved in war" (April 22nd, 1939).

"Have no fear of the future, for it is one full of glorious promise. There will be no war, no major wars in your world.

THAT IS FINISHED.

You are witnessing a new era, a new influx of spiritual power" ("Silver Birch," June 3rd, 1938).

"Hitler and Mussolini have been making very complete preparations for war in connection with the Mediterranean and Danzig. But it is the greatest bluff of all. *They won't fight*, but most people will believe they are going to fight in September possibly. Remember, no war!" This prophecy was received through Geraldine Cummins, the famous automatic writer, a few days ago" (August 12th, 1939).

A spirit known as Mr. Jackson: "I am asked to stress all that has been said before. There is no need for fear, only for perfect calm. War does not come to your world" (September 2nd, 1939).

The final quotation from the same issue is alleged to have been spoken by Earl Haig. "I assure you earnestly that peace will be the outcome of it all. . . . The present crisis will be over within fourteen days—that is, the mental danger. The physical danger is over now."

The above are only a selection from the numerous prophecies that our country would not be engaged in

war. I think, however, they prove beyond the shadow of a doubt that for a considerable length of time and on numerous occasions these spirits, whom believers in the Bible as God's infallible Word know to be demons, have been prophesying lies. They have been predicting peace when it is not peace, but war.

This happening proves conclusively that Spiritism is not of God.

HE IS OMNISCIENT,

having perfect knowledge of those things which to men are yet future.

In His precious Book God has declared that wars will not cease, and lasting peace will not come to the world, until the return in person of the Divinely-anointed King, Jesus Christ, our Lord. It has also been revealed that before the Saviour returns to earth a great and decisive battle must be fought at Armageddon. It may be that the present struggle will culminate in that final conflict and the second advent of the Prince of Peace. Whether this will be so we do not know, but we have the inspired Word of God which tells us of wars and rumours of wars, and which has abundantly been proved true. On the other hand Spiritism has been demonstrated to be utterly false.

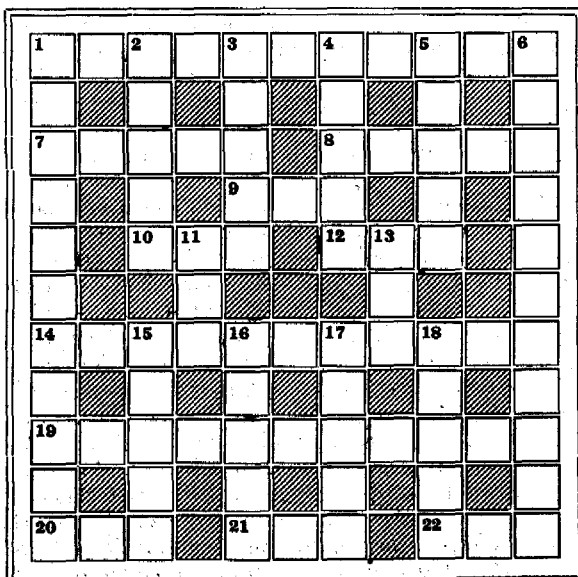
I pray that this evidence of the perfidious character of the cult of Spiritism will be used of God to restrain any who in the near future may be tempted to seek comfort therein. Should this article be read by some who have already gone into this error, I would urge such rather to put his trust in the living God. Believe His precious Word, which declares that through the sacrifice of His Divine Son, salvation and eternal life can be yours.

The writer of the above article has dealt very fully with this subject in a volume entitled: "Anti-Christian Spiritism." The book is obtainable from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4. Price 2/6 (by post 2/9).

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 52.



The solution will appear next week.

CLUES ACROSS:

1. Countless.
7. The enemy that sowed tares (Matt. 13).
8. A region in Bashan (1 Kings 4).
9. It will be this with the wicked (Isa. 3).
10. With this Moses smote a rock.
12. The Sabbath was made for him.
14. Paul exhorted the Romans to be kindly so (Rom. 12).
19. One who intercedes.
20. This means "no."
21. First three letters of the wisest man's name.
22. Our Lord was thus addressed by a nobleman (John 4).

CLUES DOWN:

1. Displeasure or anger.
2. "Charity — faileth."
3. Child of Abihail (1 Chron. 2).
4. Darius thought to set Daniel over this.
5. To start.
6. Aholiab was a cunning one (Ex. 38).
11. "There is none good but —" (Mark 10).
13. This indicates time past.
15. A word so spoken is like apples of gold (Prov. 25).
16. The — of this world choke the Word.
17. A son of Shemaiah (1 Chron. 3).
18. The birds of the air have these.

SOLUTION TO CROSSWORD NO. 51

Across: 1. Genealogy (Neh. 7: 5). 8. Bring (Luke 2: 10). 9. Under (Isa. 57: 5). 10. Egg (Job 6: 6). 11. Cases (1 Cor. 7: 15). 13. Hairs (Hos. 7: 9). 15. Restitution (Ex. 22: 3). 20. Twigs (Ezek. 17: 4). 21. Cedar (Ezek. 17: 3). 22. Uel (Ezra 10: 34). 23. Here (Matt. 17: 4). 24. Elam (Dan. 8: 2).

Down: 2. Elias (Matt. 16: 14). 3. Edges (Judg. 3: 16). 4. Laugh (Ecc. 3: 4). 5. Gaddi (Num. 13: 11). 6. Obscurity (Isa. 29: 18). 7. Prisoners (Num. 21: 1). 12. Eat (Mark 2: 16). 14. Ant (Prov. 6: 8). 16. Seize (Matt. 21: 38). 17. Issue (Ezek. 47: 8). 18. Uncle (1 Chron. 27: 32). 19. India (Est. 8: 9).

The First Epistle to the Thessalonians—No. 3

Sanctification and the Second Advent

—the Believers' Purifying Hope (Chapters iii.—iv. 12)

By Pastor FREDERICK G. CLOKE (*Elim Church, Southport*)

In order to derive the greatest profit from this study, readers are urged to use their Bibles and the Chart which appeared in the "Elim Evangel" of October 6th, page 626.—Ed.

IN this section of the epistle the Apostle Paul addresses himself to the believers on the topics which seem to have arisen from the conflict between himself and the scandalmongers. Chapter three is a reply to the charge of cowardly indifference preferred against him by his ruthless opponents, but directed to the believers rather than to them. The fact that the Apostle deemed it necessary to address to the believers this proof of his solicitude for them, seems to indicate that the scandalmongers had been successful in persuading some of the converts that Paul had exhibited a want of care and affection for them because of cowardice.

In the second topic of this section the exhortation to sanctification and other Christian graces seems to have been promoted by the knowledge—brought from Thessalonica by Timothy—that some of their number had provided material for the scandalmongers by hesitating to come away from the common Gentile sins of immorality, thus supporting the slander that Paul had taught them a corrupt creed which incited them to uncleanness.

Apostolic solicitude—a reply to the charge of indifference.

This narrative, portraying the solicitation of the Apostle for his converts, commences with

A POIGNANT DESCRIPTION

of the extreme anxiety experienced by Paul that prompted him to despatch Timothy to Thessalonica. Paul—pursued and harassed by his Jewish persecutors—had moved on to Athens, and Timothy had followed him there (Acts xvii. 13-15). The Apostle, knowing that Satan—working in collaboration with the fierce and prolonged persecution which he had manœuvred—would be pressing the battle against the converts; and fearing that they might succumb to his tactics, was filled with great anxiety concerning them. Timothy alone was with him at that time; nevertheless, unable to revisit them himself, and overburdened with anxiety, he sacrifices the fellowship and companionship of his beloved fellow-worker and sends him speedily to Thessalonica. Timothy was commissioned to minister to them courage and comfort, so that none of them might be shaken in faith by the violent persecution, anticipated and pre-announced by Paul, and experienced so long by the converts.

Timothy's return from Thessalonica brought exhilarating relief to the harassed and distressed Apostle. Such was the stimulation ministered to him by the news of the faith and fidelity of his beloved converts that he exultantly writes: "For now we live, if ye stand fast in the Lord," thus exhibiting again his selfless devotion to them and to their spiritual well-being.

Lifted up in spirit as a direct result of the glad news brought by Timothy from his beloved children, he seeks to express his intense joy in more thanksgiving to God, and writes of his importunate and fervent praying that

HE MIGHT SEE THEM AGAIN

and minister to their spiritual needs. Such a warm outflowing of loving interest and tender affectionate regard for their spiritual well-being, coupled with his glowing appeal to God on their behalf, must have swept aside for ever any misapprehension sown in their minds by the scandalmongers.

The venerable head is now bowed in prayer, and the amanuensis sitting by his side pens the words that fall from his lips as a benediction. Three simple petitions are fervently uttered, expressing the longings of his heart concerning the topics under consideration. The first is for Divine enabling to revisit them immediately. The second is for abounding love among them all—and even their persecutors are not omitted from this Christ-like petition. The third petition links the other two together and becomes the objective to which they are directed. Paul, in his first petition, desired to revisit them that he might perfect that which was lacking in their faith (iii. 10), and his second petition for them was that they should lack nothing in their love, so that their hearts might be unblameable in holiness, before God at the coming of the Lord Jesus Christ.

The "coming" of this verse refers to the first phase of

THE SECOND ADVENT,

that is, the coming of Jesus to the air for His people. This is the uniform meaning of the word in this epistle, the return of Christ to the earth not being named or mentioned in the epistle. The last clause of the verse: "with all His saints" is a reference to the "sleeping" saints who will come with Jesus. The word "all" has reference to all the saints with Jesus, both Old Testament and New Testament, whose bodies will be resurrected at His "coming." It cannot be a reference to all the New Testament saints, since some of these will be on the earth when He comes. Greek scholars inform us that the original word, translated "saints," was intended to designate two classes, and many of them have supposed it to mean angels and saints, and have translated it "holy ones" in an effort to embrace these two classes (see Weymouth, Moffatt, etc.). The interpretation, in alignment with the whole of the epistle, and in agreement with the Scriptures which show the angels coming with Christ when He returns to the earth (Matt. xvi. 27; xxv. 31) is that "all His saints" refers to the Old and New Testament saints. Thus again the topic considered in this portion is securely linked to the theme of the book.

Apostolic exhortation in view of the second advent of Christ.

The Apostle's prayer, culminating in the petition for holiness at the second advent of Christ, stimulated him to entreat and exhort the Thessalonian believers—in anticipation of that great event—to certain Christian virtues, chief among them being sanctification. These converts dwelt in the midst of

A CORRUPT COMMUNITY

of heathen idolaters, and they had themselves probably been addicted to all kinds of immorality before their conversion to Christianity. Paul's exhortation seems to have been occasioned by the fact that although, in a measure, they had obeyed the teaching he had given them from the Lord Jesus, yet there had not been a complete break from polluting practices and corrupt conduct. He now asserts that it is the will of God that they be sanctified, that is, to come away from every form of immorality and sexual vice. A particular example of this vice has been the subject of much discussion and debate owing to the difficulty in determining the precise meaning of the word "vessel," in the fourth verse, some accepting the word as relating to the body and others claiming that it refers to a wife. It makes very little difference to our understanding of this passage which definition is accepted, for the general sense is apparent in both cases; so that in accepting the word as relating to a wife we shall miss nothing of value in this portion. Unholy lust, both in its personal aspect and in its bearing upon others is condemned, such things are the indulgence and practice of the heathen who do not know God; and God will bring vengeance upon all who transgress in this manner. The Apostle closes the exhortation by stating that he who rejects this solemn admonition

rejects not merely the man who utters it, but the God who inspired the command. Accepting the Revised Version rendering of the last clause of the eighth verse: "Who giveth His Holy Spirit unto you," we note that the Apostle added that the God who inspired the command in the preacher and writer, by the Holy Spirit also confirms it in the hearts of the converts and

ENABLES THEM TO OBEY.

Passing to the second topic in this exhortation Paul, in commending them for their love one to another, and to all the believers in Macedonia, exhorts them to abound in this grace.

The final exhortation in this section is to manual labour and its associate virtues. The faults against which this admonition was directed were probably produced by mistaken notions about the immediate return of the Lord Jesus Christ. Fanaticism was playing a part in the minds of these converts, and some of them had abandoned their employment and business through the misdirected zeal which their false expectation had excited within them, and had fallen into the common snare of the idler, that of disorderly conduct, meddling in the affairs of others, and indolent dependence upon others for sustenance. Paul now exhorts them to make it a point of honour (for so the words "ye study" mean) to be quiet or orderly, to attend to their own business and labour with their own hands, so that they may behave becomingly toward those outside the Church, and become self-supporting and independent.

Thus the second advent of the Lord Jesus Christ incites the believer to moral purity, mutual love, and manual labour, and becomes the believers' purifying hope.

?

YOUR PROBLEM

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

Problem No. 42.—How can you reconcile "We must all appear before the judgment seat of Christ" (II. Cor. v. 10) with "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (or judgment)" (John v. 24) ?

Problem No. 43. Why is it necessary to be born of water as well as of the Spirit to enter the kingdom of God ?

Problem No. 44.—What is the meaning of "Whosoever the carcass is there will the eagles be gathered together" in the different contexts, Matthew xxiv. 28, and Luke xvii. 37 ?

Problem No. 45.—It is said that John viii. 1-11 does not belong to that Gospel, and experts quote the difference in style of the original to support this. What are those who cannot read the original to reply ?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems, particularly those of general interest.

Following are replies received to Problems 38 and 39:—

PROBLEM NO. 38.—What is the meaning of Psalm Iv. 12, 13?

Reply by Pastor R. D. Bradley :

Many of the Psalms of David have a historic background, and reveal the experience through which the Psalmist is passing. Many of them are the mental reactions to such experiences, and reveal the thoughts which were passing through the writer's mind. No doubt Psalm Iv. is such a Psalm, and the historic background is found in II. Sam. 15. We have not space to comment fully upon it, nor to link the detailed event with the expressions of the psalm; this can be done at your leisure.

Here are the major points leading up to vv. 12 and 13, the verses in question. Absalom, David's son, was seeking to take the kingdom from his father; he was playing traitor and taking a mean advantage of his position of trust which his father gave him, and in this conspiracy he was aided by another of King David's confidential men, Ahithophel, the king's chief counsellor, and to use the words of the Divine historian, "and the conspiracy was strong." Taking these things into consideration the psalm opens out, and we have an idea of the thoughts which were in his mind, and his mental reaction to the piece of treachery. They are: If an avowed enemy had been the cause of this disaster, he could more easily have borne it as a misfortune of war. Or if one who hated him and had sworn vengeance, he could have understood it. But, and here lies his perplexity, it was his own son, who sat at his table in the palace, and Ahithophel, his chief counsellor—two men in whom David had absolute confidence, who were in the King's service, and occupied positions of trust and

honour. They had up to now shared his fears, and knew his secrets. But now they have turned traitor. So he is perplexed and worried.

To understand this Psalm fully it is necessary to read it in the light of the chapter given above. This Psalm may also have a prophetic aspect concerning Christ and Judas; in that case the Psalm would reveal the mind of Christ concerning Judas, though such an interpretation collapses in the following verse.

PROBLEM NO. 39.—What is meant by "blasphemy against the Holy Ghost" (Matt. xii. 31)?

Reply by Pastor J. Dyke:

How many Christians have been locked in Giant Despair's Castle by misinterpreting this verse! The solemn warning was directed not against faltering disciples, but unregenerate rejectors (v. 24). The word translated "blasphemy" originally meant no more than "injurious talk," but Matt. xii. 31,

Mark iii. 30, and Luke xii. 10 reveal the nature of the sin to be far more serious than this. It consisted of **deliberately railing** against the Spirit-attested claims of the Redeemer, and attributing, in **blasphemous contempt**, His Spirit-wrought miracles to demons or unclean spirits. The sin marks the rejection of the final appeal of the Spirit to the conscience, the culminative step of prolonged unbelief. The impossibility of forgiveness need not necessarily lie in God's **unwillingness** to forgive, but rather to the **inability** of the offender to respond, his continued rejections and final blasphemy having left him with a "seared conscience" (I. Tim. iv. 2), and his systematic destruction of means used to produce pardon and repentance, placing him beyond that repentance. Needless to say, any man that possesses a conscience that feels sin, or a desire for Christ, has never committed this eternal sin.

Problems 40 and 41 are not printed above, as replies to these will appear shortly.

Clippings without Comments

By Pastor P. N. CORRY

Grass on the Path.

The earliest converts in Central Africa had no churches or private rooms in which to pray. So each chose a separate spot in the thicket, where he could hold communion with God. The paths to these places became distinctly marked.

When one of the converts became lukewarm and indifferent, the others would gently rebuke him.

"Brother," they would say, "the grass is growing on your path yonder."

If we get slack about our "quiet times" with God, the grass will grow on our paths, and others will see it in lives that fail to glorify their Lord.—*The Boys' Magazine*.

How Shall We Pray?

Someone said to us during the last war, "What shall I pray? I am quite in confusion. But I want to pray according to the will of the Lord." It was our privilege to point out a Spirit-given prayer in Psalm lxxviii. 30 that it is always safe to pray: "Scatter Thou the people that delight in war." It is safe for us to make this our prayer at this time of international crisis.—*Pentecostal Evangel*.

Communism.

Anti-Jewish agitators and trouble-makers are continually repeating their charges that Communism is Jewish. If that were so, then Russia should be a country free of Anti-Semitism. But what are the facts? Says George Adams in a recent

article in "The Daily Mirror," New York. "Stalin is a born anti-Semite; he gave himself away with the recent forced resignation of Maxim Litvinov as foreign commissar—the last Jew to hold high office in Soviet Russia. . . . Although the new Soviet constitution provides freedom for racial and religious groups, anti-Semitism is as widespread in Russia today as it was under Czar Nicholas. The Jews do not constitute one per cent. of the population of Russia. . . . Communism isn't any more Jewish than it is Gentile. Communism is devilish!—*Word and Work*.

The Reckoning.

In the world war (1914-1918) there were more than 8,500,000 men killed, and almost 37,500,000 casualties. The material losses were approximately £80,000,000,000.

With £80,000,000,000 we could have built a £500 house, filled with £200 worth of furniture, and surrounded by five acres of ground at £20 per acre, for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia.

There would have been enough money left over to give every city of 20,000 population or more in all the above countries a library worth £1,000,000, and a university costing £2,000,000.

There would still have been enough left to buy all France and Belgium, that is, all their farms, houses, factories, churches, railways and highways, everything, in short, that they contained in 1914.—*Parade*.

Evangelism Among Evacuees

City Children Catered for—Consecrated Crusaderism

By Pastor DOUGLAS B. GRAY, (National Secretary for Youth Dept.)

FIRST of all we are grateful to those Youth leaders together with some "Evangel" readers who have so kindly taken the trouble and made the effort to write us on these matters. We thank all sincerely for this act of co-operation, also for the offers made by interested friends to give their services for work amongst the children now safely tucked away from the danger areas. We have duly noted these generous offers.

Widespread efforts continue to be made in all parts of the country by Christian workers, and some of the means and methods employed are worthy of the serious and close consideration of our Youth leaders and Sunday school staffs, in order that everything possible may be done in every district where such need arises.

In reception areas, why not form a band or bands of "Emergency" workers? The visitation of children in their billets could accomplish a great deal, and may lead to many a word being spoken for the Master. A regular daily programme of steady house to house visitation, carefully taking road by road, and house by house, and completely covering

the whole district, and doing it not once or twice, but regularly, cannot fail to bring good results in winning the confidence of children; making friends with the townfolk; exhibiting to all the desire of the Church to care for and welcome all into its sphere of service and fellowship. Others are arranging to take parties of children for walks and talks. Often during a ramble could they linger under a tree or by the riverside, when suitable Bible stories could be made to live, bringing with them the old, old story of Jesus and His love and care for the children.

One Elim church in the London area informs us that the superintendent and teachers worked out a scheme of taking lessons to the children in a typewritten form, in order that they could be read to them by their parents. This method has worked very well, and has proved the means of making excellent contact with the parents, who showed great interest and expressed appreciation. In another church the suspension of class teaching has resulted in two children's services being held on Sunday afternoons—one for senior scholars in the large church, and the other for juniors in the minor hall.

Pastor J. McAvoy passes on to us the following interesting story from an enthusiastic Elim evacuee. One of the Islington Crusaders, who left London with her mother, had the good fortune to go to a town in the South of England where there is an Elim church. At home this young woman was an ardent soul-seeker. This characteristic did not diminish when she went to the safe south coast. As soon as she found the Elim church she readily became a wholehearted worker. Instead of acting like a cuckoo, pushing others out to make way for herself, she, like Paul, did not build upon another's foundation, but went into the streets and collected her congregation of evacuees and brought them to the Elim Sunday school. That school now has another class of eight scholars with a wholehearted, indefatigable teacher, who by her life and personal effort coupled with real faith, has set before us all an example of the highest and best to do something, and to do it now. May this story catch the eye of many other workers and Sunday school teachers, bearing in mind that such tactics and efforts need not be confined to reception areas alone.

Unfortunately a number of week-night Cadet meetings have had to be discontinued. Some branches are, however, commencing Saturday afternoon meetings with encouraging results. It might be well to consider this proposal if your branch at the moment has been compelled to close down evening meetings.

Whilst our junior sections have been somewhat affected, so too, Crusader meetings in several areas are feeling the pull of war conditions, but everywhere increased endeavour and activity are reported with a great determination to keep things going, and our Youth service and fellowship uninterrupted. Already some of our young men are being called upon for various phases of national service. One Crusader branch has made a noble gesture by creating a Crusader correspondent to keep in regular correspondence with all such who leave their ranks; further, each one leaving is being presented with a New Testament and Psalms booklet, with this inscription: "From the City Temple Crusaders."

In numerous other ways we hope that Crusaders everywhere will seek to be of service in the church. May we repeat a previous intimation that in many centres Crusaders already are acting as guides during these black-out nights, helping and guiding those of older years to and from the meetings. No opportunity must be lost to help each other during these days, and above all not to forsake the assembling of ourselves together as we see the Day approaching.



Conducted by Pastor DAVID A. VANSTONE

THOSE BALLOONS

Balloons, balloons, balloons! Those of you from London and some other big cities will have been quite excited about the hundreds of them which appeared so suddenly. Probably there was one in the park just near your home, and I expect you rushed round and pressed as near as you could, leaning on the rope barrier, and even saying "Good morning" to the smiling men in blue.

Of course the girls noticed how well the thing was made: its gadgets and its ropes all joined to the main cable. The boys naturally wanted to see more of the truck with the winding gear after giving the "gas bag" the "once over." Anyway everyone was interested and thrilled.

Well, Rex and I were talking about those balloons the other day and our pow-wow ran on lines something like these.

"Isn't she a beauty? Oh, jolly good work! What a natty tent, too—reminds me of camp, only our's wasn't camouflaged. Gee! See those cylinders of spare gas with their own air-raid shelter. . . . I suppose, Big Brother, you'll be wangling a moral somewhere."

"Well, yes, they are something like us in some ways. For inst—"

"Like you, B.B., I agree," he retorted, surveying me with a wicked look.

I ignored his rudeness. "For instance, my boy, they are very cleverly designed and well made. More than meets the

eye in producing one of those. Wait till you start biology at school! You'll understand what the Psalmist means when he says, 'I am fearfully and wonderfully made.' Which explains why we all must look after these amazing bodies of ours and keep them fit and clean.

"Remember the balloon we saw lying empty on the ground the other day? That wasn't its right place! The sky, not the dust, is where it belongs, but it will never rise and overcome the pull of gravity until it secures 'lift.'"

You see Juniors, many a chap has a strong, athletic body, but the pull of habit gets him down. He can't rise from the dirt of sin, filthy thoughts, lazy and selfish habits. No place for any of us: God wants us to climb above the low-level life, and to live in newness of life far above everything that is third-rate.

"Well, Rex, what can lift that blimp?"

"Gas," he replied at once.

"Half right! But which gas? Many would be useless, being heavier than air—they certainly couldn't lift a balloon."

"Carbon dioxide," he muttered hopefully.

"You ruffian! Appalling! I'll have to see your chemistry master about this! No, the R.A.F. uses the lightest gas of all—hydrogen. It's got so much 'lift' about it that it not only rises itself, but can drag a balloon up with it. Of course no one can lift our hearts and overcome temptation and habit in our lives except the Lord Jesus. He has so much 'lift' that even when men killed Him, He rose again, and when we trust Him as Saviour He lifts our hearts above the temptations which would pull us down."

"Probably that's where I have been making a mistake," he said quietly. I have been trying really hard to get on top of my "besetting sins," but it seems hopeless. Like having each foot in a bucket and trying to lift yourself up by pulling on the handles. To tell you the truth, B.B., I've almost given up trying. It seems pointless fighting if you are going to lose all the time."

We thereupon got down to business and I believe he realised afresh that we Christians can do all things through Christ who strengthens us. He seemed quite "lifted."

There are just three other things we should notice about the balloons before I pack up:

1. They are a comfort and help to the King's people. And you being lifted up and kept up by the Lord Jesus must cheer and encourage those around you. You will also protect those who are weak and easily tempted.

2. It works and fights against the King's enemies. That's your job, too—to do as much damage as you can to Satan's kingdom. For instance, by praying for and giving to God's work, and by telling everyone you meet of our Saviour and His love.

3. It is a reliable indicator, though silent. Why bother to consult the newspaper regarding the direction of the wind, when outside are scores of weather-vanes all bravely facing into the wind. You can't see the wind, but the behaviour of the balloons tells us a lot about it. Folk can't see Christ, but they can see us. So take care that they see Him in you and your actions.

Well I do hope your life is reliable and really does indicate what it means to be a Christian. Our lives should give people a pretty good idea of what our Master is like. Enough for now!

BIG BROTHER DAVID.

Last time's puzzle: mountains were—(1) Ararat; (2) Hermon; (3) Sinai; (4) Carmel.

ANONYMOUS GIFTS

To those anonymous donors who have helped the work of God by their gifts, we express our grateful thanks.

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

FAMILY ALTAR



The Scripture Union Daily Portion. Meditations by Pastor E. C. W. BOULTON

Sunday, November 12th. Acts xxiii. 16-35.

"And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul" (verse 16).

Thus God once more intervened on Paul's account and frustrated the murderous intent of the Jews. The Lord has many ways and means of safeguarding His servants in moments of peril. He encompasses their path with unseen defences at times, and again the divine method of protection may, as in this instance, prove of a more substantial character. God allowed his very enemies to be the means of ensuring his safe conduct through carefully-planned mischief. Thus, O Lord, Thou canst keep Thy people in safeguard amid the manifold dangers of this modern age. Thou wilt wrap around them the mantle of Thy presence, and none shall pierce their defence.

PRAYER TOPIC:

That God will speak to many hearts to-day through His Word and through the international situation.

Monday, November 13th. Acts xxiv. 1-16.

"A conscience void of offence toward God, and toward men" (verse 16).

Blessed are those hearts thus freed from all consciousness of evil; minds purged from all thoughts that would offend the Spirit of God. Hearts in perfect harmony with the Divine will. Great shall be the peace of such souls, and naught shall bring them into inward unrest. And to such shall the vision of Divine things become clearer and clearer through the days. It is the allowance of evil that dims the vision of heavenly realities and brings it into bondage to temporal and material things. Lord keep this heart from aught that would defile. Cause me to cleave unto those things upon which Thy smile can rest.

PRAYER TOPIC:

That the blessing of God may rest on all His lonely, sorrowing, and bereaved children.

Tuesday, November 14th. Acts xxiv. 17-27.

"When I have a more convenient season, I will call for thee" (verse 25).

How much Felix missed. What a golden opportunity was his. Like so many, Felix trembled under the ministry of truth, but postponed a decision which would have brought him into the Kingdom of God. God was calling, but His Voice was drowned by the charms of earth and earthly things. The earthward pull was too strong. Alas, that men should thus trifle with the most sacred privilege of mankind! That they should allow themselves to be blinded by the god of this world, when the

glorious light of the Gospel of Jesus Christ is waiting to shine into their souls.

PRAYER TOPIC:

That God's people everywhere may humbly seek His face for revival.

Wednesday, November 15th. Acts xxv. 1-12.

"I refuse not to die" (verse 11).

Here was a splendid fearlessness in the face of possible death. The grave had, for the Apostle, been robbed of all its terror. To be absent from the body was to be present with the Lord, and this, to Paul, was far better. There was no attempt to evade or resist the supreme sacrifice of himself, if that was necessary. He shrank not from the altar, if that was God's climax to consecration for him. He was ready, if needs be, to leap into the fire, that fire which would forever free him from the power of his captors, and give him an abundant entrance into the eternal glory.

PRAYER TOPIC:

That all our Elim Crusaders may be filled with great zeal to witness for Christ.

Thursday, November 16th. Acts xxv. 13-27.

"Of one Jesus, which was dead, whom Paul affirmed to be alive" (verse 19).

Paul was the great herald of the Resurrection. His life was, moreover, the great demonstration of the power of the Resurrection. He had been raised from the tomb of bigotry into radiant union with his Lord. In that resurrection relationship, the Apostle had realised the joy of the Divine Lordship and Mastership of Christ. He had felt the incoming tide of that glorious sea of resurrection energy. His whole being had experienced the blessedness of being lifted out of death into life—out of bondage into wonderful inward liberty. And of this the Apostle was the glowing exponent.

PRAYER TOPIC:

That God will speak to the hearts of all rulers and cause the nations to seek Him.

Friday, November 17th. Acts xxvi. 1-18.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (verse 18).

What a mission to command one's energies! And what a glorious purpose to, which to dedicate one's life. To divert the course of human life into the channel of the Divine will. To lead men captive to the Son of God. To save those destined for destruction. Blessed ministry! Most sacred calling! Even the angels must envy those thus chosen and appointed to such a vocation. They must wonder

when men turn from such a career. O my soul, rejoice inasmuch as thou art set apart to breathe hope to the hopeless, and whisper pardon to the condemned.

PRAYER TOPIC:

The blessing of God on the children of all our missionaries.

Saturday, November 18th. Acts xxvi. 19-32.

"I was not disobedient unto the heavenly vision" (verse 19).

Magnificent testimony this. Something of which the humblest soul might well be proud. A fitting introduction to all that followed in the life of the Apostle. His whole subsequent life took its tone and trend from this initial surrender to that which God showed him on the Damascus road. He gave himself away utterly right at the very commencement of his discipleship. It was to be the great thing, the foremost thing in all his future thought and action. It was to be the great factor in influencing all his ministry. Paul, in this one statement, traced the stream of his greatness to its source.

PRAYER TOPIC:

For inspiration and power to be granted to our ministers preparing to preach to-morrow.

Helpful Illustrations

for Christian Workers

God's Gift of a Cheerful Heart

The thought of God should set one's spirit aglow with exultant enthusiasm. When Haydn was asked by a friend why the music which he composed was so cheerful, he replied: "I cannot make it otherwise! Since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

Witnessing with Power

Dr. J. H. Jowett, in one of his sermons, speaks of Christians who undertake to witness without knowledge of Christ based on experience, as being like the sandwich men whom he saw on a street in London advertising "the best dinner in all London." They were starved and emaciated men telling other people of food and where to get it! Only those who know whereof they speak can testify effectively.

Coming Events

BATH. Commencing Nov. 5. Campaign by Pastor C. A. C. Hadler.

WRENTHORPE. Nov. 12, 13. Four-square Gospel Church. Pastor E. C. W. Boulton.

MISSIONARY TOUR.

Pastor and Mrs. H. C. Phillips. Nov. 12, Letchworth. 15, Southampton.

IN these last days the enemy is deceiving the very elect, if possible. He is working with tremendous pressure in the unseen influences in the air around us. The very atmosphere is peopled with evil spirits and heavy with the depression of hell. The enemy of Christ is doing his utmost to injure, mislead, depress, and weaken God's people. Our bodies are attacked; our minds are confused and oppressed; our souls are often devoid of spiritual light. A multitude of strange feelings and peculiar trials visit us. A dangerous lethargy of soul, a spiritual deadness, a mental weariness, an overmastering disinclination to pray, are the fearful satanic hindrances that confront the earnest Christian worker to-day. It grows harder and harder to keep communication open between our souls and heaven. Everything within us and without seems to conspire to keep us from following Christ uncompromisingly all the way.

The inrush of evil forces is everywhere upon us. In an ever-increasing extent worldliness controls the home and Church. There is a fearful declension from the true faith. Never before in history have God's people been subject to such severe personal testings as in this hour. Instead of being strong in the Lord and the power of His might, instead of putting on

THE WHOLE ARMOUR OF GOD,

the vast majority of the Lord's people are taking refuge in a weak, spiritual passivity that is dangerous.

The strategy of Satan is to get Christian warriors and workers down under depression. He employs every device at his evil command to get our eyes off Jesus and on each other. This is the reason that we find such a prevalence of criticism, fault-finding, backbiting, and suspicion among the brethren. If the Devil can induce us to live on this self-plane we become an easy prey to his evil designs, inasmuch as the Holy Spirit cannot operate on the self-plane to strengthen and empower us to resist the Devil. Spiritual forces cannot work while carnal forces are active. Churches as well as individuals are split up over imagined difficulties. In gossiping and speaking evil of each other, Christians seemingly are not aware that they are treacherously lending themselves as willing instrumentalities to the powers of darkness in their evil warfare on Christ and His people.

In Churches and among brethren there is a noticeable lack of love. Misunderstandings exist over trifles. Christians harbour in their hearts grudges against each other. Friction and discord exists between pastor and people until the peace of God and the love of the brethren seem almost to have forsaken us, in our assembling ourselves together. This is all the cunning and strategy of the enemy of Christ. Satan everywhere has Christians self-occupied, suspicious of each other and burdened about many things. All this carnality is enmity against God. Living on

WARFARE

By SARAH FO

"Is not this the fast that I have chosen? to loose the oppressed to let the oppressed go free, and that

this carnal plane the Spirit of God cannot operate to give the strength and light so needed to-day for a

VICTORIOUS SPIRITUAL CONFLICT.

"A depressed Christian is a prisoner of war, under the power of the enemy, unable effectively to serve his rightful King." He is helpless. He cannot serve the Lord or help others. To stand victoriously to-day we must obey the command of our Captain. We must take heed to ourselves. We must watch and pray always (Luke xxi. 34-36). Every word and every thought must be guarded.

The Lord commands us to give no place to the Devil. We must not give our lips to speak critical things of other Christians. We must refuse to let evil thoughts of other Christians come into our minds. We must look to the Lord to put a prayer on our hearts for all the saints (Eph. vi. 18). We must take a firm stand against Satan and refuse to be his instrument in injuring and depressing the children of God. If we cannot do much for the Lord ourselves, we can at least refuse to be the Devil's tool in criticising Christian warriors who are fighting the Lord's battles.

Multitudes of God's people are in bondage through permitting evil thoughts and evil imaginations to be suggested to their minds by the Devil. But thank God there is a warfare by prayer which will recover us out of the snare of the Devil who takes us captive at his will. The work of the Church is not only to bring the light of salvation to those in darkness but also to break the bonds and snap the chains of Satan's captives by enforcing over Satan Christ's victory on Calvary. On the Cross Christ spoiled Satan's principalities and powers of evil, and

TRIUMPHED OVER THEM.

It is by faith in Christ's finished work and by the Spirit's power that we are enabled to use these spiritual weapons and triumph in the name of Jesus.

The Lord Jesus triumphed openly over Satan (Col. ii. 15). He has delegated to us the authority to enforce His victory in these words: "Behold I give you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you" (Luke x. 19).

The Lord has established us in a place of authority. When we see souls in bondage the Lord holds us

BY PRAYER

SULKES MOORE

the bands of wickedness, to undo the heavy burdens, and that ye break every yoke?" (Isa. lviii. 6).

responsible to use the power with which He has invested us, and in the Name of Jesus to stand against the power holding the soul in bondage. If we live in the Spirit by the power of the Holy Ghost we can rule out these Satanic forces wherever we see them at work. Christ has incorporated this ministry of standing against the Devil as a part of the Great Commission: "In My Name," He says, "they shall cast out devils" (Mark xvi. 17). It is absolutely necessary in this evil day for each of us to go to the Lord and ask Him to give us the knowledge that will fully enlighten us as to the immensity of this grant of authority we possess over the enemy, in the Name of Jesus. We are called to reign with Him in the coming age. As overcomers He expects that reign to begin in us now by overcoming the Devil, self, and the world on every line (Rev. ii. 7, 11, 17, 26, 27; Rev. iii. 5, 12, 21).

Christ is our Advocate. The Devil is our Adversary. Our Advocate overcame our Adversary for us. He now has no more power than we give him. We need greatly to ask the Lord to take

FEAR OF THE DEVIL

out of our hearts. God has given to every believer power to checkmate the Devil and render him powerless. Heaven's testimony to the raptured company is, "They overcame him by the blood of the Lamb and the word of their testimony" (Rev. xii. 11). It is not without significance that the testimony is not to the overcoming of self but the overcoming of the Devil. The command is "Resist the devil and he will flee from you." There must be a calm, steady resistance to every claim of evil, using the Scripture as the Spirit gives it to us.

Ephesians vi. catalogues the Christian warrior's armour. It is called "God's armour." If we put it on as commanded, we are invincible. The armour is wholly spiritual and girds the mind with Truth. The breastplate of righteousness is a conscience void of offence towards God and man. Shod with sandals, spiked to grip the ground, we are enabled to stand and withstand the foe. The hope of salvation, which is the Coming of the Lord, is the helmet which protects the mind from the enemy's depressing suggestions. Armed thus from head to foot, the Christian

warrior must take his own sword? Nay! He takes the Sword of the Spirit which is the Word of God, and uses it, not as Peter used his own sword to cut off the ear of the high priest's servant, but as the Son of God used the Sword of the Spirit in the wilderness to overcome temptation.

For every combat with the powers of darkness there is a thrust of the Sword of the Spirit. There is an

"IT IS WRITTEN"

in Scripture which will thrust the enemy through and through. Prayer sometimes is not efficacious to touch situations in which the enemy is at work. It is then useless to cry out to God to rebuke the enemy. He has made us responsible to rebuke him ourselves. As we daily accept this responsibility and learn by faith fearlessly to bind the forces of evil in the name and authority of Jesus, we need not be surprised to find them yielding obedience. If they are stubborn, hold Calvary's victory over them until they yield.

The Lord declared, near the hour of His crucifixion, "The prince of this world cometh, and hath nothing in Me." Can we say the Devil has nothing in us? If he has anything in us we are not free to exercise this authority over him. We must be able to say to our Adversary, "You have nothing in me. There is no place in my life over which I acknowledge your dominion. You have no dominion over my tongue, none over my temper, none over my mind or will. You do not control me by greed, or selfishness, or vanity."

Can you say to Satan "I am the Lord's property?" If so, then you can fearlessly dispute his right, not only to come into your life, but in others. And more, you can exercise this authority for the greater advancement of the Kingdom by taking a stand *against* Satan in all Church issues.

The following incident vividly illustrates this fact. A man purchased one thousand acres of land. Later he decided to sell 999 acres.

ONE ACRE HE RETAINED

for his own home in the very centre of the holding. The law gives him a right to walk across the 999 broad acres to get to his one acre. In the same way if we have given ourselves to God and retained one thing in our lives unsurrendered, undedicated, the Devil has a right to stalk across all the acres of our consecrated effort to get to his property. Nothing can keep the Devil from getting at that undedicated acre in our lives.

The Church of Christ is called to be a militant Church, meeting the enemy's attacks with counter-attacks. May God raise up men and women who have *fully yielded themselves to Him*, to challenge the foe and by aggressive warfare in the energy and power of the Spirit, stand in the Church against the ruinous work of the Devil in this evil day.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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Editorial

THIS week we publish a timely article by one of our ministers on the subject of Spiritism. The great strides made during the last war by this unscriptural and erroneous cult were doubtless due to its claim to put the bereaved into touch with loved ones lost on the field of battle. War is again claiming its victims, and those who mourn may again be tempted to seek solace in this plausible but dangerous teaching. We therefore welcome this up-to-date exposure of prophecies by its leaders. It brands the system as hopelessly unreliable and leaves it self-condemned.



THE first great persecution against the Church referred to in the Acts of the Apostles resulted in the believers at Jerusalem being scattered abroad throughout the regions of Judæa and Samaria, and "they that were scattered abroad went everywhere preaching the Word" (ch. viii. 4). The past two months have witnessed an unprecedented scattering of our Church members. Mothers have left with their children, and employees have evacuated with their firms and find themselves in entirely new and often uncongenial surroundings. Many have written to us to say how they miss the fellowship of the saints and to express their disappointment at finding themselves in a district where there is no Elim Church. If this is your case, then surely it is a challenge from God. For years others have ministered the Word of Life to you: now it is your turn to minister to others. May we soon hear from you that your faithfulness in witnessing for Christ has had the same result as the scattering in early days—the conversion of souls and the establishment of new Churches.



SAYS D. M. Panton: "The work is solemn—therefore, do not trifle; the task is difficult—therefore, do not relax; the opportunity is brief—therefore, do not delay; the path is narrow—therefore, do not wander; the prize is glorious—therefore do not faint."

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

LIVING, as we are, in one of the hours of the world's agony, and sharing, as to some extent we must, in that agony, Christian endurance will in many cases be severely tested. However, at such a time we shall at least be able to gauge, as perhaps seldom in the past, the extent of our spiritual and moral strength. Circumstances such as those through which many of God's children are being called to pass, must provide an acid test of the reality of their confidence in God. Under the pressure of the present and coming days, a good deal of religious belief must go into the melting pot. If it is real gold, then it will survive the crucible, and emerge with any clinging particles of dross removed. We may discover, perhaps to our discomfiture, whether our theological beliefs are convictions or conveniences—whether we have held them or whether they have held us. And there is a vital difference suggested here. Whatever holds us, implies that we are the subjects of conquest, whereas, that which we hold may be relinquished by us at any given moment.

It is true that times of great stress and strain make very heavy demands upon the faith and the fortitude of the Christian disciple, yet it also offers many opportunities for daring and determined consecration for Christ. Circumstances are created which constitute an inescapable challenge to the best that is in us. On the plains of difficulty and danger we may essay to do exploits for the Master. Many of those glorious qualities of the Christian life, which are known to us as "fruit of the Spirit," may find suitable expression in days of extreme adversity and anxiety. In seasons of deep perplexity, patience may display her comeliness. In hours of acute provocation, longsuffering can exert its gracious influence. In moments of bitterness, love may exercise its healing ministry. When all the coarser elements of human nature seek to ride roughshod over one's feelings, meekness and gentleness is offered the opportunity of winning splendid renown. These graces of the Christian life will display themselves to the best advantage in circumstances that seem to threaten their very existence.

Faith, that greatest of all the weapons in the armoury of the Christian, will stand him in good stead when the enemy presses the battle to the gate. His resistance will not crumple up under the strain of prolonged assault. Girt about with the invincible power of the Most High, such a soul will emerge triumphant from the conflict. It is on the stern battlefield of faith that the believer comes to new understanding of the character of God; there Jehovah displays the glory of His faithfulness. Let us during these dark and ominous days pursue our way believingly—anon we shall come forth into the light of our heart's most cherished fulfilment.

VICTORY

By PHEBIE A. STILLMAN

VICTORY is possible through faith in our Lord Jesus Christ—moment by moment trust in Him as our Keeper will make us victorious Christians (II. Cor. ii. 14).

Faith must be preceded by surrender. A surrendered Christian, one who is wholly yielded to God, should always be a victorious Christian (Rom. xii. 1). Full surrender is what God requires of us. God has created man with a will. Each of us desires victory in his or her life. Are we willing to pay the price of victory? Are we willing voluntarily to surrender ourselves and our all to God? He expects it. He tells us that it is our reasonable service.

The Hebrew was to bring his burnt sacrifice of the herd, a male without blemish, and offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord (Lev. i. 3). Please note that he was to offer it without blemish as well as of his own voluntary offering. Are we willing in our youth to lay our all upon God's altar, before the blemish of habitual sin overtakes us?

You would not like it if a friend gave you

A BOUQUET OF ROSES

which had been picked for several days. You desire the roses in their freshness and fragrance, with the dew of the morning still gleaming upon their pure and lovely petals.

God desires your life and mine in the freshness and innocence of youth before sin and unbelief have greatly marred our characters. He wishes us to yield ourselves and our all to Him when we can be of greatest and longest service to Him for His glory. Then He will fill our hearts with the dew of heaven (the Holy Spirit) and give us victory through faith in Him, the ever-victorious One.

But if some of us as Christians have not surrendered to our Lord in youth, He still desires us to do so, and can still bless and use us in later life, if we are willing to go all the way with Him then.

These are times of depression, of heartache, and of sorrow. No Christian need be anything but a joyous, victorious person no matter what comes.

There is constant victory in Him, if we are abiding in Him. But before abiding in our blessed Lord must come

CLEANSING OF HEART AND LIFE

by the daily reading of His Word, and daily surrender to Him so that He can constantly abide in us (John xv. 3, 4), and give us His victory.

When we give God our all, He gives us His all. First, the gift of God is eternal life through Jesus Christ our Lord (Rom. vi. 23). If there be anyone who reads these lines, who has not yet accepted Jesus Christ as his or her Saviour, won't you do so now? Then when we, as Christians, are willing voluntarily to

yield ourselves and our all to God, He fills us with the Holy Spirit, and He sheds His love abroad in our hearts. He also gives us His joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance (Gal. v. 22, 23). He hath also promised to supply all of our needs (Phil. iv. 19), and He will do it, when we are wholly His, and trusting Him fully—for He is faithful who promised.

Then He will give us victory in all the changing circumstances of life. Victory—His victory—over our three great enemies—the world, the flesh, and the Devil. I wonder if we have ever stopped to consider that while having these

THREE GREAT FOES,

we also have three very great Friends—the three Persons of the Godhead—God the Father, God the Son, and God the Holy Spirit. These Great Friends are omnipotent, omniscient, and omnipresent. They are always on our side, and are always present with us, and they will always give us victory over our enemies. The worst and most subtle of these foes is Satan, whom God the Son defeated for us at Calvary; and He will now give us constant victory over our worst enemy (Matt. iv. 1-11). God the Father gives us victory over the world (I. John ii. 15), and God the Holy Spirit gives us victory over the flesh when we are unreservedly yielded to Him (Gal. v. 17). The issue is not how much we have of the Holy Spirit, but how much He has of us. He wishes to have all of us in order to possess and control us in all that we think and say and do, and to empower us for service for God's glory.

Victory comes through complete and absolute surrender to God; then through moment by moment faith in Him to keep us lest we fall (Jude 24). Do you desire constant victory in your Christian life? Yield unreservedly to Him, and trust Him to keep you.

*

Our Hope

By EDITH M. EARP (Brighton)

In this poor, troubled, war-wrecked world,
Where terrors stalk abroad,
And hearts of men are faint with fear,
Thou art our Hope, O Lord.

When ground is shifting 'neath our feet,
And fears on every hand—
Thou art our Refuge and our Rock,
The Hope of our dear land.

In Thee we trust, in Thee we hide,
To Thee alone we flee:
Jehovah God is still our God,
No other hope have we.

RADIANT REVIVAL REPORTS

New Converts—New Members—Baptisms—the Name of the Lord Glorified

SECOND ADVENT SUBJECTS

Belfast (Ulster Temple) (Pastor J. C. Kennedy). The past few months have been times of rich blessing for the saints at Ulster Temple. On a recent Sunday 12 candidates followed the Lord through the waters.



**Pastor
J. C. Kennedy**

Our Pastor has recently concluded a series of addresses on the Second Coming of our Lord—a subject dear to the hearts of all God's people. These addresses drew a large number of strangers to the meetings, and souls were saved. On the Sunday war was declared, six

decisions were made for Christ.

We return thanks to the Lord for what He is doing in our midst, and although the black-out may present a difficulty, thank God we can overcome all difficulties by His grace.

We are glad to report that since war started our numbers have increased, and we are looking forward to times of great revival and blessing during the campaign by Pastor Gwilym Francis.

TEN NEW MEMBERS

Wolverhampton (Pastor W. F. South). On a recent Sunday ten new members were received into fellowship, and the new church officers for the coming year were also introduced.

Pastor South has completed a series of talks on the message of our Lord to the Churches, recorded in the Book of Revelation.

Praise is ascending for blessings of recent months and preparations are well in hand for the coming effort. Continue to pray that the harvest be safely garnered and that future efforts in this district prospered to His glory.

SPECIAL VISIT

Dudley. Last month we had a special week-end visit from Pastor Brambleby of Rugby. On the Saturday evening we had a very inspiring address on the signs of the times; it was a real feast, and everyone was delighted with the service.

The presence of the Lord was again manifested on the Sunday, and in the evening backsliders returned to the Lord.

Please join with us in prayer that God will grant revival to Dudley, that many souls shall be saved and the Holy Spirit outpoured.

CAMPAIGN RESULTS

Petersfield (Mr. G. K. Matthew). The saints at Petersfield are praising God for victory in spite of wars and black-outs.

A tent campaign conducted by Messrs. R. B. Chapman and G. K. Matthew caused quite a stir in the district. The open air meetings in the market square made a great impression, several hundred people listened to the Word of God.

In the tent sixteen adults were converted, besides children. The converts included practically one whole family of mother, three daughters, and two sons; another daughter has been converted since.

Although war was declared we managed to carry on the campaign for three weeks. Mr. Matthew has stayed on as minister of the church, and his energy and enterprise is already proving a blessing in larger congregations and more converts.

Sunday, October 8th, was our first harvest thanksgiving service, and it proved a great success. At the evening service the church was full, many strangers attending. The gifts of fruit and vegetables were given to our three local hospitals.

We have not forgotten the evacuees, and a letter of invitation has been delivered at practically every house in the town. Our services are still held at the usual times, and our motto for these dark and difficult days is "God helping us, we'll carry on."

DAY OF PRAYER

Hull (City Temple) (Pastor J. Tetchner). On Thursday, September 21st, members of the Elim family at Hull assembled to witness eleven candidates of the City Temple and Mason Street Churches follow their Lord through the waters of baptism.

Many difficulties have arisen since the war crisis commenced, but it has not shaken the faith of the City Temple believers who are still turning up in good numbers, and proving that God is meeting their needs in remarkable ways. It was encouraging to see how the brethren rallied round their Pastor when he appealed for volunteers to make shutters, to plug walls, etc., so that he could continue the services without transgressing the black-out regulations.

Sunday, October 1st was a day given over to prayer from 8 a.m. to 8 p.m. Great blessing was forthcoming and the Lord confirmed His word and honoured the faith of His children by saving four precious souls.

The evacuation scheme has dispersed the Sunday school, but the teachers are doing good service by corresponding with their scholars.

WELL-ATTENDED SERVICES

Peckham (Mr. E. S. Thomas). Our hearts rejoice as we are able to report of the blessings received under the ministry of Mr. E. S. Thomas. In spite of

the black-out, our meetings are well-attended, although many members have a long distance to come.

A harvest festival service was recently held, and many who were sick were grateful recipients of the fruit and flowers.

On Sunday mornings our meetings are a real spiritual blessing to us, and many of us go home with our hearts full of praise and thanksgiving to God for "the peace which passeth all understanding."

CONTINUAL CONVERSIONS

Scunthorpe (Pastor H. A. Court). "Let us have another salvation meeting next Sunday." That is the prayer that can be heard in the prayer meetings at Elim Tabernacle, Scunthorpe. And that prayer

is evidently heard at the Throne of Grace, too, for Sunday after Sunday the saints have rejoiced in public decisions for Christ. One brother who recently found Christ now sings the gospel for Him. On the day war was declared four needy ones found that the Lord of Glory does not break the bruised reed.



**Pastor
H. A. Court**

The Bible studies are much appreciated, be they doctrinal or topical themes.

Good attendances in all departments of the work are an evidence that there is a real forward move.

The following is from the "Scunthorpe and Frodingham Star":

"The Elim Tabernacle was appropriately decorated for the harvest thanksgiving services on Sunday, and gifts of fruit, flowers and vegetables were brought by members and the Sunday school children. Pastor H. A. Court, editor of the "Young Folks' Evangel," who was appointed to the Pastoratè of the Tabernacle last May, was the speaker. At the morning service emphasis was laid on the Christian principle of fruitbearing. The nature and purpose of the Christian life, said the Pastor, was seen in the production of the fruit of the Spirit.

The subject at the evening service was "God's Inflexible Law of Sowing and Reaping," and the congregation was reminded that no man could expect to reap other than what he sows. "A man should therefore be wise in his sowing." The services throughout the day were well attended. The fruit and vegetables were passed on to the local hospitals.

SIX CONVERTS

Hayes, Middlesex (Pastor J. Gardiner). The advent of the war found the saints of Hayes at worship, and although warn-

(Continued on page 719)



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw

Paper No. 2.

Thanksgiving Day

Scenes of Beauty at Maidstone Prison

It is not customary to associate scenes of beauty and artistic display with the interior of prison walls, yet on the arrival of the London Crusader Choir in Maidstone Prison's stately chapel on a recent Sunday afternoon, they were faced with scenes of floral splendour and colour, beautifully designed as though by professional skill, mingled with which were some fine products of fruit and vegetables all cultivated in the prison grounds. It was the annual Harvest Thanksgiving Day, and the men responsible for such a beautiful array deserve the highest commendation.

We felt privileged to be invited to this annual service. Following a warm welcome by the Chaplain, Rev. C. H. Perry, with words of sincere appreciation for the choir's presence, the service was handed over to Pastor Douglas Gray, and for the next ninety minutes the choir gave of its best in gospel song ministry, including the introduction of two new choruses. From the very first opening chorus to the concluding blessing sung by the choir, the large congregation of men listened with rapt attention, and in no uncertain way expressed their great appreciation for the choir's visit and for the effort they had made, in spite of many difficulties, to keep their contact and association with all at Maidstone.

Other visitors in the service included Pastor Garfield E. Vale, of Maidstone, and Major Wainwright, the National Prison Secretary of the Salvation Army.

1. In the first verse of Matthew the Saviour is spoken of as the Son of — and the Son of —.

2. In Matthew, chapters — is the great discourse known as the Sermon on the Mount.

3. Of the four authors of the Gospels — were Christ's disciples.

4. A sacrifice in the Jewish ritual declared to be a type of Christ is the —.

5. Two New Testament writers — and — were brothers of Jesus.

6. Christ's first appearance after His resurrection was to —.

7. When John received the Revelation of Christ he was in banishment on —.

8. The writer of Revelation is also the author of — other books.

9. The temple of — was built without the sound of a hammer.

10. *New Testament Arithmetic Problem No. 2:*

Multiply the number of baskets of food left over after the feeding of the four thousand (Matt. xv.) by the number of men who had a certain woman to wife (Mark xii.); *divide* by the number of times in a day we should forgive one who trespasses against us (Luke xvii.), *add* the number of measures of meal into which a woman put leaven (Matt. xiii.), *add* the number of years Æneas had been sick of the palsy (Acts ix.), *subtract* the number of parts into which the soldiers divided the garments of Jesus (John xix.), *and you will have* the number of the chapter in John's Gospel which is called the "Peace and Promise Chapter."

Which chapter is it?

"Be of Good Cheer... Be Not Afraid"

By Pastor JAMES McWHIRTER

R.M.S. *Strathallan*,

The Arabian Sea.

August 29th, 1939.

At Bombay we received a request from the National Crusader Secretary to contribute to the annual big push: and he wants something from our recent experiences. The last few days have been tense. On reaching Colombo we found the beautiful island of Ceylon affected by the war fever. In the "Keswick" Missionary Home we met workers from different fields in the Far and Near East. They all spoke of the irreligious influences of Nationalism, and the deepening spiritual cleavage between the forces of evil and righteousness.

Arriving at the gateway to India, we found Bombay in a frenzy of excitement. Ships requisitioned by the Government were discharging their passengers and cargoes. Between forty and fifty of the crew of this ship signed off. They were natives of India. Our own waiter was among them. He explained that he thought Europe was not exactly a health resort! Many passengers

left the ship also, to await developments. A new arrival at our table is a nurse volunteer for war service at a London hospital, who answered a cabled call of Empire.

All the preparations for mobilisation are going on apace, and the peace and poise of normal life has gone. As we sail out to-day for the Red Sea, the monsoon storm seems symbolical: it stands for something in the non-material world. The tempestuous sea and torrential rains, with an atmosphere of humid heat, stifling and sticky, represent aptly the abnormal state of a mentally sick, unhappy world. In the present nightmare of unreality, hate, and fear, the old Gospel message is a marvellous tonic.

When speaking in Ceylon to the Christian Youth Fellowship Club I gave the following message, which had been a timely blessing to my own soul.

In the latter part of the sixth chapter of Mark there is an account of a storm mastered by the Son of God. At many points in the story the present-day experiences of God's people are paralleled.

Jesus had sent His disciples to the other side of the Lake of Galilee. "The other side" is beautifully suggestive of the fair haven to which the believers are voyaging. While they went He was on a mountain praying—praying for them no doubt, and for the whole Church.

The last two verses of the second and fourth chapters of Hebrews acquaint us with a comforting truth. There we are assured that the compassionate Saviour invites us to communicate with Him by prayer for succour in temptation; for mercy when we have slipped and sinned; and for sustaining grace in every need.

In the event of a world war—now or later—should we find ourselves cut off from friends, is it not a joy to know that we can keep in touch with Jesus? No enemy forces can dislocate the communications of the spirit. And at our Lord's own expressed injunction we are to believe that we receive when we pray and we shall have those things that we desire—provided, of course, that they are for our highest good. (Since writing these words the Captain of our ship has had orders from the Admiralty that no wireless communications are to be sent from the ship.)

"And when even was come, the ship was in the midst of the sea, and He alone on the land. And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them" (Mark vi. 47, 48).

Here we have a picture of the storm that is now breaking on the world. Daily it is growing darker, and we are becoming ever more sensible of the fact that we wrestle not against flesh and blood, but against principalities and powers in high places. Genuine spiritual progress is the most difficult thing for God's people. The winds are contrary. But through the darkness He saw them and understood their adverse circumstances. As then, so now, He knows and understands every blast that blows.

There is a word here that only the devout and humble of heart can appreciate in all its *inwardness*. While the disciples toiled Jesus was *alone*. If we crave for His coming, our desire is but the echo of His

divine desire. There is a sense in which the Son of God is still lonely; lonely while there is a wanderer away from the Father's house.

"About the fourth watch of the night He cometh." This is more than an historic statement; it is also prophetic. The fourth is the last watch before the dawning. His coming again will be dawn for the Church.

The manner of His coming—"walking upon the sea"—signifies the majesty and power of His advent. He will come as Master of the situation, on the top of the storm, with the elements subject to His command. The world will soon witness another aspect of the character of the sovereign Son of God, when He will rule the nations with a rod of iron. His direct jurisdiction will then extend from the Church to the nations. For the present His Lordship is only absolute in the Church (Eph. i. 22). A sense of complete allegiance to His sovereignty *now* is the greatest conception on earth.

To the troubled hearts of the disciples there came across the storm the wonderful words of the Master, "Be of good cheer: it is I; be not afraid." This is the message we need as deeply as the disciples of old.

Our experience to-day is also something like that of the disciples, who in the grey light of the resurrection morning, ran to tell the other disciples that the Lord was risen. Their hearts registered "fear and great joy" (Matt. xxviii. 8). They were fearful because tremendous things were taking place which they could not understand; but the message of the angel seated upon the stone of the sepulchre left empty by the Son of God was the inspiration of their joy. Who of us can escape some fear? If not for our own persons or property, we must tremble for the fate of innocent and helpless multitudes. An element of fear is inescapable, but on the higher level of consciousness we have the realisation of "great joy." Great joy because the signs of the last watch of the night are upon us. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for

looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 25-28).

Across the storm comes the voice of Jesus: "Be of good cheer, . . . be not afraid." Oswald Chambers says somewhere there are times when it is an insult to say to a man, "Cheer up!" Which of us has not been so insulted by cheap comforters? When our fellows slip far down the abyss of discouragement it is a helping hand that is needed. When a heart is wrung with grief we can best share that sorrow by sorrowing too. Pious platitudes and unctuous prayers are of no purpose to a soul crushed by an unbearable burden. If we cannot get underneath or ease it in some way, at least don't let us hide our weakness behind a false piety which will only add to the burden. Men and women broken on the wheel of suffering want help or—nothing.

It is quite a different matter when Jesus Christ bids us cheer us. Cheer up and be not afraid mean that He is at hand to help. The assertion, "It is I," sandwiched between these exhortations, is significant. Here is an illustration that will help us to make the point we have in mind. There is a sight familiar to those who live in big cities. A block of old shops or offices whose leases have expired has been acquired by a big company or chain store. One day a hoarding is erected around the old buildings and the house-breakers are hacking and tearing them to pieces. To anyone who did not understand, it is a scene of wanton destruction. But in the head office of the new owners there is a plan of a beautiful new modern building that will presently be erected. The old must come down before the new and better can be built.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations and the desire of all nations shall come" (Hag. ii. 6. 7).

From Hebrews xii. 26, 27, we learn that this prophecy has not had its fulfilment in the past. Those who are students of prophecy have no doubt that this word is now in process of fulfilment. The whole world-system that is opposed to God is already shaking. Only the enduring riches of spiritual life and character will survive the destruction of the present world *disorder*. An outline of the major events that are now happening and that are to take place in the immediate future, will be found from the

16th chapter of the Book of Revelation onwards. It seems evident that we are now in the period when the sixth vial is poured out (xvi. 12-16), when the national forces of demolition, energised by evil spirits, are moving towards Armageddon. We are about to witness the destruction of Mystery Babylon (xvii. and xviii.) by the nations once dominated by that system. When we see these things coming to pass we are to look up for the return of our glorious Lord and King. In

the break-up of the whole miserable world *disorder* we hear Him say, "It is I, be not afraid." It is His programme. He has the right to say, whatever our circumstances, "Be of good cheer," for Revelation xxi. holds the promise to which His love is pledged, "Behold, I make all things new."

And when He rides down through the azure blue
We'll be so glad if we've been true.

Since receiving the above article, Pastor and Mrs. J. McWhirter have arrived back in England.

Radiant Revival Reports

(Continued from page 716)

SYSTEMATIC VISITATION

Bishop Auckland (Pastor H. E. Ward). Bishop Auckland is in a "distressed" area, but, thanks be to God, the Elim Church is not in a "distressed" condition, for despite the material poverty, God's children are "enriched by Him in all things." Notwithstanding the dismal conditions imposed by the black-out, the work of God is still progressing. Hallelujah!

The summer months have been months of great activity during which a band of members, led by the pastor, have visited practically every home in the town. Many contacts have been made, and many promises of attendance obtained.

The missionary spirit of the church has been quickened by visits from Mr. J. Payne (Mongolia) and Miss Ewens (India).

Just recently a campaign has been conducted by Dr. E. P. Grahame, when all numerical records were broken. How God's people rejoiced as the word went forth illustrated by music on the piano, and how the unconverted trembled as he reasoned of righteousness, temperance, and judgment to come. Although the number of decisions registered was small, eternity alone will reveal the full results.

Two members were recently received into fellowship and the church looks forward to the future with renewed faith and hope in God.

ings were sounded, they remained in communion with the Lord.

Under the careful handling of Pastor Gardiner—for the assembly is a young one—the saints have been led to become more and more prayerful, and, praise the Lord, prayers have proved fruitful. Much blessing has attended the Pastor's studies on Prophecy and the Second Advent, and as a result for a period of three weeks, six young people have given their hearts to the Saviour's keeping.

Recently it was decided to hold a meeting on Thursdays in addition to the Tuesday Bible Study, this further meeting being given over to prayer. It proved an immediate success, despite the dark and cheerless nights, and the devoted believers have groped through the black-out to meet together to offer praise and prayer to the Lord. Every meeting shows a distinct increase numerically, and conviction is felt that a time of revival will be experienced in a district so badly in need of the power of the Holy Ghost.

The saints were refreshed on October 10th by Pastor Le Tissier's adept handling of the Word, assisted by Evangelist Kidd, who also rendered a beautiful solo, whilst Pastor Gardiner extended the right hand of fellowship to ten new members.

OUR GREAT HIGH PRIEST

Erdington (Pastor E. J. Jones). The saints here rejoice in God's continual blessing. In spite of the black-out numbers are keeping up splendidly, but best of all the presence of the Lord is increasingly precious.

The breaking of bread services are times of heaven upon earth, and all are loth to leave. The prayer meetings are filled with power as we seek God's throne on behalf of others, and the Lord is answering these petitions in a wonderful way. The Bible studies given each week by the Pastor on our High Priest, have been food for our souls.

The young people continue very active and have formed a choir of late, their ministry of song being a great blessing to the work.

The Message of Emphasis

JOHN III. 16 is the one verse that will allow emphasis on every prominent word:

GOD—the Greatest Being
 SO—the Greatest Degree
 LOVED—the Greatest Affection
 THE WORLD—the Greatest Object
 THAT HE GAVE—the Greatest Act
 HIS ONLY—the Greatest Treasure
 BEGOTTEN—the Greatest Relationship
 SON—the Greatest Gift
 THAT WHOSOEVER—the Greatest Company
 BELIEVETH IN HIM—the Greatest Trust
 SHOULD NOT PERISH—the Greatest Deliverance
 BUT HAVE—the Greatest Assurance
 EVERLASTING—the Greatest Promise
 LIFE—the Greatest Blessing

