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# Elim Evangel

Foursquare Revivalist

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## The Meaning of the Cross

By LOUIS T. TALBOT

**L**ET us note the rays of light proceeding from the Cross—light and life that the believer in Christ receives as his inheritance by faith in Him. These rays of light we have named in the terms of Bible phraseology: Redemption, Justification, Righteousness, Peace, Sanctification, Access, Glory. Let us consider briefly these seven terms in the light of the Word of God, to see the meaning of Calvary to the human heart.

### 1. REDEMPTION

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I. Peter i. 18, 19). The word "redemption" means "to buy back by the payment of a price." It implies that we have sold ourselves to sin. Adam sold himself to sin; and as his posterity, all mankind has received in Adam the heritage of sin and death. This bondage to sin cannot be broken except by personal faith in a personal Saviour who bought our redemption for us by His own "precious blood."

Mr. Moody, during an evangelistic campaign in England, noticed that a certain young man drove in the carriage just ahead of him each morning as he went to the service. Upon asking who the young man was, Mr. Moody was told that he was the son of a man who had once been very wealthy. But the father had gambled away his estate. Then the son went to work and bought it back.

My dear friend, something like this occurred when Adam through sin lost his first estate, for himself, and all descendants. But the last Adam, the Lord Jesus

Christ, has bought it back by the payment of a price. That price was Calvary's Cross. And remember! That price was costly!

### 2. JUSTIFICATION

We have been "justified freely by His grace through the redemption that is in Christ Jesus . . . justified by faith . . . justified by His blood" (Rom. iii. 24; v. 1, 9). This means complete justification before a holy God. It means justification not in heaven only, but now also, the very moment we put our faith in His shed blood.

Justification means far more than forgiveness. If I should steal a large sum of money from you, by an act of grace you might forgive me, but you could not justify me. I should still be a thief. You could wipe out the penalty, but not the guilt. God can do both—because Christ died.

Suppose I were tried for murder, and the jury rendered the verdict "Not guilty." Then I should be justified in the eyes of the land. Something like this took place when I accepted Christ as my Saviour. He forgave me—and more; He justified me in the eyes of His holy law, because He bore the penalty in my stead.

### 3. RIGHTEOUSNESS.

"The righteousness of God . . . is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. iii. 21, 22). Righteousness fits a man for the presence of God. Since Adam lost his garment of light, unregenerate man has been ashamed and afraid to stand before God. But the righteousness of God, which is "unto all," is "upon all them that believe." As a

garment it is upon the redeemed child of God. It is a covering for his sins. Our robes in heaven shall be made "white in the blood of the Lamb" (Rev. vii. 14). And this righteousness God imputes—bestows freely upon the sinner the moment he goes for cleansing to the "fountain filled with the blood, drawn from Immanuel's veins." We do not have to wait until we get to heaven to be made righteous before God!

#### 4. PEACE

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). "Having made peace through the blood of His Cross," He has "reconciled" us "unto Himself" (Col. i. 20). "For He is our peace . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" (Eph. ii. 14, 15).

We cannot make our peace with God; we can only accept the peace which God has made for us. "Having been justified by faith, we have peace with God through our Lord Jesus Christ."

#### 5. SANCTIFICATION

"Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12). Sanctification does not mean sinless perfection in this life, but separation from sin unto God. We have been "set apart" for His glory, "that we should bring forth fruit unto God" (Rom. vii. 4). Through the Word of God; as it is applied to our hearts by the Holy Spirit, we are sanctified, separated unto Him who loved us and washed us from our sins in His own blood (see John xvii. 15-19; II. Cor. vi. 14-18; James i. 27).

#### 6. ACCESS.

"Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 14-16). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which

He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith" (Heb. x. 19-22).

In these passages of Scripture we are reminded that the Holy of Holies in the Jewish tabernacle and in the temple was God's dwelling place. Only the high priest could enter that sacred place once a year, on the Day of Atonement, not without blood. The veil shut this room from the gaze of man. But when Christ died, "the veil of the temple was rent in twain" (Matt. xxvii. 51). And from that moment the redeemed sinner has had access into the very presence of God through prayer. He needs no human priest to intercede for him, because he has a Great High Priest, even Jesus, the Son of God, who "ever liveth to make intercession" for him (Heb. vii. 25).

This is a precious truth to the Christian; but there is another and a deeper meaning to the word "access." It has reference to the abode of the holy dead since the risen Lord ascended on high and "led captivity captive." Before Christ died, the spirits of the saints went into a place of bliss called Paradise; since He ascended into heaven, "the dead in Christ" go immediately into His presence.

#### 7. GLORY.

Shortly before He went to the Cross, the Lord Jesus prayed to His Father, saying: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John xvii. 24). And John, writing later in Revelation, gives us a beautiful picture of the saints in glory, "arrayed in white robes . . . made . . . white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them" (Rev. vii. 13-15).

Redemption, Justification, Righteousness, Peace, Sanctification, Access, Glory! What a heritage for the child of God—all wrought on Calvary! If you do not know the meaning of the Cross, my friend, turn your eyes upon Calvary, and behold "the Lamb of God, which taketh away the sin of the world."

## The Power of Speaking in Tongues

*For he who speaks in a tongue addresses God, not man; no one understands him; he is talking of divine secrets in the Spirit.*—I. Corinthians xiv, 2, Moffatt.

**S**ACRED secrets! Confidential reports! And the secret warfare is carried on by means of the Spirit language. Not many wise men after the flesh, not many mighty, not many noble, are called into this service. It may be an unknown ministry, not advertised, but it is reaching many people out of sight.

Paul wrote to the Colossians: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order." He was also strong in his spirit towards the Corinthians and delivered one unto Satan for the destruction of the flesh, though he was many miles away (I. Cor. v. 5). If a Spirit-filled saint can deliver a body to Satan when he is absent from him, so can a Spirit-filled saint deliver a Satan-possessed body that may be distant. There is wireless telegraphy and there is wireless spiritual telegraphy, the nature of which we do not know. There can be a far-reaching ministry through

praying in the Holy Ghost in a supernatural way. Praying in a supernatural tongue.

He that speaketh in an unknown tongue edifieth himself (I. Cor. xiv. 4). And there is edification for the Church by means of the supernatural power vouchsafed to individuals in the Church by means of this Spirit-given ministry. Those who are opposing this manifestation of the Spirit are opposing a God-ordained means by which the individual in the Church can be edified. The Church is not so edified that she can afford to be without this means of edification. She needs teachers, she needs instructors, she needs governments, she needs helps, she also needs a touch from the Spirit, a supernatural touch. She needs the speaking in tongues. She cannot afford these days to be minus one means of grace or help.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (I. Cor. xiv. 39).

# JESUS STOOD STILL

By Miss M. W. Brand

(Mark x. 46-52)

**T**HE Bible to me is like a wonderful picture gallery. Therein we see many pictures, but the portraits of our dear Lord Jesus Christ outshine all else. First we gaze upon that precious Babe in the manger, adored by men and angels; the Boy in the Temple who astonished the doctors by His understanding and answers. Again we view Him as the perfect Man in whom God the Father is well pleased; the Servant of all, going about doing good. We see Him as the Christ on the Cross—the Lamb of God bearing away the sins of the world and now before us He appears as a risen, resurrected Lord ascending to His Father's house of many mansions to prepare a place for those who love Him. And so I could go on portraying Him to you. All those pictures of our Lord are infinitely dear and precious, but I would seek to present another picture of Jesus—"Jesus standing still!"

Let us consider the Scripture. Just outside of Jericho we find one named Bartimæus. He is poor, outcast and blind; just a beggar sitting by the highway side. Seems to me he sits there in wretchedness; living in his own little world of darkness. Unwanted, no one cares about him; he is only Bartimæus—a beggar and blind. Very little comes his way and not many give a thought to him in his poverty and dejection. It is but little he receives to keep him alive. Truly a miserable figure indeed and yet a very

## TELLING TYPE

of some in the world to-day. Bartimæus was a pitiful sight and yet there are many who are more to be pitied than he. I speak of those who are spiritually blind, those who have no eye for eternal things. They have no knowledge of God, their minds and hearts are darkened by unbelief. Their souls are in a state of extreme poverty. They exist in utter degradation, sin and shame—outcasts from the kingdom of God. Like Bartimæus they feed on husks and they are ever begging, ever asking more, for what the world gives them can never satisfy soul-hunger. There they sit like the beggar of our story by the highway of life and the world can offer them so little. With their eyes blinded by the god of this world they are filled with the darkness of sin and unbelief. Such is spiritual blindness—a blindness which causes a man, a woman, to stumble and fall into the pit. True indeed are the words of Jesus when speaking of this blindness, "How great is that darkness!" Are there any such reading this? I pray God that the light of the glorious gospel of Christ shall shine into your heart, to reveal unto you the source of light and life in Jesus Christ our Saviour and Lord.

But something happens, something wonderful for Bartimæus. One day he hears a stir around, it is something unusual going on. Such a multitude passing, many voices, excited shouts, running feet. He can almost feel the intensity of the moment;

the air is electric! What can it all mean? And then he hears someone say, "Jesus of Nazareth is passing by." "Jesus of Nazareth!" What did this name hold for him? Remember, he is blind and more often than not he is sitting by the wayside. Yet I believe this name was not new to him. He had heard it before. Sitting there, seeing nothing, I fancy that sounds would mean much to him. His was a world of darkness and of sound. The people often passed along the highway and it may be their talk would reach his ears. A bit here, a bit there, snatches of conversation from which he would gather that this Jesus must be a very wonderful person. He had heard them talk of wondrous doings: multitudes fed, men and women healed, children blessed, even dead men raised and all these remarkable happenings had been ascribed to One named Jesus. Now, can it be true? Jesus is passing by! Coming his way! Bartimæus realizes his need and Jesus is passing by. This is his opportunity. The situation demands action, immediate action. He begins to cry out, "Jesus, Thou Son of David, have mercy on me!"

What happens? "Many charged him that he should hold his peace." They were not pleased that this poor blind beggar should seek Jesus. And it is still the same to-day. The Devil has his agents to stop the seeking soul after God. The atheists, agnostics and the Modernists are always ready in their vile work of

## HINDERING THE SOUL

that longs to find the Christ and satisfaction. They ever seek to blight in the bud the faith of those who would follow after God. They lived in our Lord's day but see how He upbraided them, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii. 13). Ah, seeking soul, after truth, life and God, seize your opportunity. Let no man hinder you, let nothing stop you. Seek after Christ and find Him.

See what Bartimæus did. Did their reproaches silence him? No! His need is greater than opposition. The urge within is greater than the urge without. "But he cried the more a great deal, Thou Son of David, have mercy on me!" The result! "And Jesus stood still!" Jesus was passing by and now He stands still. Have you caught the picture? Jesus is making His way along the highway, many are pressing round seeking His aid. A blind beggar's cry and "Jesus stood still." The blessed Lord, no cry escapes His ready ear. He is always ready to help those who cry unto Him. He is the Friend of all. He is no respecter of persons. He cares for you and me, He cares for all. And now He is commanding that Bartimæus be brought unto Him. Once they tried to make this beggar hold his peace, but

now they bid him be of good comfort for Jesus is calling him. Ah, yes,

#### THE MASTER HAS SPOKEN

and who would dare disobey the Voice that stilled the tempest, that rebuked demons, that spoke peace to the troubled heart. Sinner, needy one, be of good comfort, this Jesus bids you come to Him.

“And Bartimæus, casting away his garment, rose and came to Jesus.” Men have failed to hinder him and now his garment is cast aside; nothing is going to impede his path to the feet of the waiting Nazarene. And may I ask, What is obstructing your path to Christ, friend? Man’s opinion or worldly reproaches you may have overcome, but perchance some garment gets in your way; some personal thing—pride, unbelief, fear. Cast them all away, rise and come to Him who waits to save you, who waits to bless you.

Bartimæus is now bowing before Jesus. The Lord says unto him, “What wilt thou that I should do unto thee?” What a picture! What a scene! The beggar is now the master. Jesus is the Servant. There He stands, stands still awaiting to fulfil the blind man’s request. How often we seek aid from our friends but sometimes they are so busy and the aid we so greatly need is not forthcoming. They will help us, yes, but not now; they will help when they are less busy. Not just now, they say, afterwards. But Jesus is not like that—He is standing still. And this is

#### THE VISION OF CHRIST

I want you to get now. Think of that little phrase—“At your service”—which we so often meet in the realm of commerce. Think of it again but this time as speaking of our Lord Jesus Christ, and very wonderfully we have illustrated just what Christ is to us. Jesus—at your service! When I need Him He is there, He is waiting to help. He is never too busy saving, healing, blessing someone else, so that He has no time for me. No! He is standing still! “Standing still.”—wonderful words, wonderful picture, wonderful Christ! I think of a little verse in Revelation viii. 1, “There was silence in heaven about the space of half an hour.” One has beautifully brought this out: Heaven rings with the praises of the heavenly host. Then a command is given—Be still! And silence reigns. Why? The far-off cry of one in need has reached the Throne. All must be still while the Father bends His ear to note that cry. Dear one, you feel helpless and lone, you are burdened and distressed. Let me tell you again, “Jesus is standing still.” If you need Him, He has no other business on hand. He is waiting to bless you. Steal away, steal away to Jesus.

Let us read on. “The blind man said unto Him, Lord, that I might receive my sight.” Why did Jesus ask this question? He would know that the man was blind. Yes, but He wanted the confession of the need. And God knows that we are sinners, but we are told to confess our sins and “if we confess our sins,

#### HE IS FAITHFUL AND JUST

to forgive us our sins, and to cleanse us from all unrighteousness” (I. John i. 9). See two men in yonder Temple at Jerusalem. One is thanking God that

he is not as other men; a self-righteous Pharisee. The other—a publican—he stands afar off, afraid to lift up his eyes, he smites his breast, saying, “God, be merciful to me, a sinner!” “I tell you,” the Lord saith, “this man went down to his house justified rather than the other.” God’s Word says further, “He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy” (Prov. xxviii. 13). Do you realise your state, your need? Seek the right source, the remedy, the cure as Bartimæus did.

“And Jesus said unto him, Go thy way; thy faith hath made thee whole.” Bartimæus had confessed his need and also displayed his faith. We would heed the Book: “Without faith it is impossible to please God” (Heb. xi. 6). “For by grace are ye saved through faith” (Eph. ii. 8). “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. v. 1). Put your faith in Christ and God. Come believing and find that all things are possible to him that believeth. The faith of Bartimæus, his faith in Jesus was the means of his deliverance. “And immediately he received his sight.” The blind eyes are open and he can see. Hallelujah! Jesus of Nazareth but speaks the word and it cometh to pass. Are you spiritually blind? Jesus can make you to see. Are you coming, needy one? He is

#### STILL THE SAME JESUS.

He waits longingly for you to come. Your need is Christ’s opportunity. Your confession means His conquest. He is passing this way. Do seize this chance for it may be He will not pass your way again. Cry unto Him. His contact brings blessing. Your darkness, your blindness He will banish and flood your soul with the light of life. Only come to Him and confess Him your Lord and Saviour.

I was poor as the poorest, I shrank from the throng,  
I hid in the darkness that dwelt with me long;  
But He came like the morning with sunlight and song,  
Now the light of my life is Jesus!

And when Bartimæus received his sight, what then? “He followed Jesus in the way.” His eyes now open, he beholds his Lord. There are faces here which are strangely fair; we are attracted by their beauty. But the face that Bartimæus saw was the face of Jesus. And He is fairer far than the sons of men. Wonderful face—a glorious sight! He saw the compassionate look of the Master. Can you wonder that the record states, “He followed Jesus in the way!” And you, my friend, catch just a glimpse of Jesus, one look at His lovely face, and you will want to follow Him all the way. You will want to leave the old life behind; the old life with its darkness, its misery of sin and unbelief. You will want to know it no more. You will want only to

#### WALK WITH JESUS

in the light, walk with Him in the pathway that leads to heaven and to God.

But the story is not yet told until I tell you of how “Jesus stood still” at the cry—not of a blind beggar—but of a dying world, a world lost in sin, doomed to eternal darkness. Jesus heard the groanings of dying men and, let me say it ever so reverently, He stood

still, a full stop—His life cut off. He stood in the sinner's place. He bore the penalty on Calvary's Cross. He suffered there, bled and died.

Bearing sin and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His Blood;  
Hallelujah! What a Saviour!

How I would echo those words again and again.  
When I ponder over my text, when I picture my Lord

so—"Jesus stood still!"—I feel that were I given a thousand tongues they all would be raised to adore Him and proclaim His wondrous ways. "Hallelujah! What a Saviour!" But to me no such thing can ever be given. I can only pray thus: Blessed Spirit of God, take up and bear the tidings, waft them over hill and dale, from sea to shore. Tell them to the sinner, tell them to the saint; weld them upon their hearts—"Jesus stood still!"

## Clippings without Comments

By Pastor P. N. CORRY

### Russia.

Soviet Russia is disturbed over a habit which multiplied thousands of her people have taken up, saying, "Thank God." Men and women in all walks of life use it. One of their newspapers in commenting on it recently said, "Is it not high time to cleanse our language of these outworn expressions?"  
—Prophecy.

### Bible Prophecies in Parliament.

We rejoice to know that some of our Members of Parliament accept the Bible as the Word of God and therefore believe in the prophecies contained therein. In the course of the recent discussion in the House of Commons on the Jewish problem in Palestine, Sir J. Haslam made quotations from Deut. xxxiv., and said: "As long as I can remember, Palestine has been known as the Promised Land. Promised to whom? Promised by whom? It was promised to the Jews by the Lord God Almighty. Almost every book of the Old Testament and many of the New Testament repeat that promise." He quoted the pledge given by God to Moses in Deuteronomy, and also the Divine promise given in the prophecy of Amos, chapter ix.: "And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." "This was written," added Sir John, "700 or 800 years before Christ, but it is being fulfilled to-day. Who are we to attempt to frustrate that promise made by God?"—*The Christian Herald*.

### The Nazi "Saviour."

Hans Kerrl, German Minister for Ecclesiastical Affairs, says: "As Christ in His twelve disciples raised a stock fortified unto martyrdom, whose belief shattered the great Roman Empire, even so in Germany to-day we are experiencing the same thing. . . . *Adolf Hitler is the true Holy Ghost.*"

The following is an excerpt from a Scripture Lesson that has been in force in the Nazi schools for years. It is called "Twenty Questions":

Q. Who, children, is it in these days who most reminds us of Jesus—through his love of humble people and his readiness for self-sacrifice?

A. The Führer.

Q. Who most reminds us of the disciples, because of their loyal attachment to the Führer?

A. General Goering, Dr. Goebbels, and Captain Roehm.

(In later editions, since the Bloodbath, Roehm has been deleted.)—*World Digest*.

### Hitler.

The "Physic Review" (June, 1939) reveals a deeply characteristic occultism of to-day. A noted Jewish "medium," named Hanussen, was summoned to Herr Hitler the day before the burning of the Reichstag. While in unconscious trance he said: "I see the Storm Troops marching into the Wilhelmstrasse. I hear the people shouting. Hitler appears. It is his great victory. But I see flames leap up suddenly. The Reichstag is ablaze. Alas, the guilty parties are criminal incendiaries wearing uniforms." The next evening fire destroyed the Reichstag. Later, Hitler plied Hanussen with questions. Once again in trance, the medium delighted Hitler with his

warless successes to come, until he reached the climax: "You will triumph up to a point, but at the moment when you think you have mastered Europe you will fall. You will die a violent death towards the end of the year 1939." In a rage, Hitler shocked the medium out of his trance, at the risk of his life: several days later, Hanussen's body was found riddled with bullets in a wood outside Berlin.

The atmosphere of Berchtesgaden, a visitor just back from Germany writes in the "New Statesman" (July 15, 1939) increasingly resembles that of the Tzar in the days of Rasputin. "Hitler has always consulted astrologers. Their number I am told has increased, and there is a whole ritual of mystery, necromancy and numerology."—*The Dawn*.

### The Human Will.

This, of course, is one of the strangest and profoundest laws of life; you can do what you believe you can do; and conversely, you can't do what you don't believe you can do. Disraeli said once, in effect, that there was nothing, literally nothing, which a man could not achieve, if he was determined to achieve it, and if he believed that he could.

The moment when you first learn to keep your balance on a bicycle or on skates is the intoxicating moment when you suddenly believe that you can keep your balance. If you stop and wonder about it—you fall down. Some of you will remember Belloc's verses about the Water-Beetle.

"He glides upon the water's face  
With ease, celerity and grace;  
But if he ever stopped to think  
Of how he did it, he would sink."

You will remember, too, that the Bible says that all things are possible to him that believeth, even to moving a mountain into the sea. A very strange statement, but undoubtedly true. And, of course, the opposite is true, too. If you believe you can't do a thing—well, you fail; or in the words Lord Mottistone chose for the title of his remarkable autobiography: "Fear—and be slain."—*It Occurs to Me*, by Lord Elton.



## THE GUIDANCE OF THE HOLY SPIRIT

Let our temper be under the rule of the love of Jesus. He alone can curb it—He can make us gentle and patient. Let the vow that not an unkind word of others shall ever be heard from our lips, be laid trustfully at His feet. Let the gentleness that refuses to take offence, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most common-place life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.  
—*Andrew Murray*.

# Supernatural Features of the Early Church

From *Early Years of Christianity*, Vol. II.; by E. de Pressense, D.D. (Trans. from Fr.) Comprehensive history of the first three centuries of the Christian Church.

**W**E see from the romance of Apuleius how much credit the magicians had among the people. In opposition to their false miracles the Church could show miracles which were true, and supernatural events such as had signalled the first days of mission were still repeated, though with less and less frequency. The clear and unanimous testimony of the Fathers of the third and fourth centuries leaves no room to doubt the continuance of miraculous power in the Church of that period. Irenæus and Tertullian speak of miraculous cures effected by Christians, and even of persons being raised from the dead. "That some cast out devils," says Irenæus, "is a matter that cannot be called in question, since it is attested by the experience of those who have been thus delivered, and are now in the Church. Others have the gift of foretelling the future, see visions, and speak prophetic words; others effect cures by

## LAYING THEIR HANDS ON THE SICK.

Often the life of a man has been granted to the prayers of the faithful."

Tertullian relates that Septimus Severus was healed of a serious disease by a Christian, who, following the practical directions of James, had prayed over him, anointing him with oil in the name of the Lord; and the grateful emperor gave him a home in the palace to the end of his life. Origen mentions miraculous cures in the Church of his time. He says: "There are still among Christians traces of that Holy Spirit who appeared in the form of a dove. They cast out devils, heal the sick, and, subject to the good pleasure of the Word, foresee the future."

Thus the continuance of miracles in the Church of the first centuries is guaranteed by the most authentic tradition.

To those who admit the supernatural element in Christianity the fact presents nothing abnormal. There was no deep gulf placed between the apostolic and following ages. The first era of the Church did not end with a sharp line of demarcation; miracles did not cease with the last of the apostles. They were perpetuated for the very simple reason that the circumstances which had called for them remained the same. They were designed to mark, in a visible manner, and by an impressive symbol, the extraordinary and supernatural character of Christianity. They were specially appropriate to the period of the Church's creation and formation, and had an important purpose yet to fulfil in the terrible struggle of the second and third centuries—the great crisis of the world, when

## ALL THE POWERS OF DARKNESS

seemed abroad.

It is perfectly conceivable that the miraculous element may again appear in conflict between the kingdom of evil and the kingdom of good.

The gradual cessation of power is recognised by the Fathers. Origen asserts that only a few traces of the supernatural operation of the Divine Spirit remain. "The signs of the Holy Ghost," he says, "showed themselves from the commencement of the ministry of Christ; they were multiplied after His ascension, and subsequently diminished. Some vestiges of them still remain among men."

# Silence : Stillness : Solitude

By E. ADAMS

**O**URS is a noisy age—the age of machinery. Buses and lorries roar their bulk along our streets. Tube trains crash their way underground. Road-drills split the air with their penetrating din as they stab and bite into the asphalt. The nerves of the harassed town-dweller cry out for the peace and quietness of the countryside.

God loves to speak in the silence. It was amid the awesome silence of the Arabian desert that Paul received many Divine communications. It was in the silence of the same desolate region that Moses was prepared for his life-work. It is precious to speak to the Lord; it is more precious still to be silent before Him and hear Him speaking to us.

We live in a speed-loving age. The world makes heroes of those who break records on land, on sea and in the air. A deal of the modern rush-movement is futile. People hurry to get somewhere, and want to leave as soon as they arrive! The world is suffering from the "jumpiness" caused by excessive row and

rush, accentuated by the effects of the Great War and by the foreboding of another world-wide catastrophe.

But through the clamour and strife of our noisy and restless age the calm, clear Word of the Lord reaches down to us: "Be still and know that I am God." Mary sat at the Master's feet, but her spirit was active. There is sound sense in the practice of some scholars and spiritual leaders occasionally retiring into "retreats," there to have their minds and spirits refreshed and re-charged with mental and spiritual energy.

Solitude and stillness and silence we must have if our inner life, that is, our truest life, is to flourish. The deepest convictions are usually born in the silence of solitude. In meditation we give God the opportunity to speak to us. It usually takes time to get into a state of soul when spiritual things can take effect and create a lasting impression.

If we allow silence, stillness, and solitude to minister to us, we shall develop more of that steadfastness and joy in God which the man of maturing Christian character and intelligence feels is the *summum bonum* of life.

# FAMILY ALTAR



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

**Sunday, September 24th.** Acts iv. 1-12.  
"None other name" (verse 12).

God has ways beyond number of saving men. There seems no limit to the methods He employs. An earthquake can be a contributor—or even the quiet silence of the night. He uses whom He will, and when He will, and where He will, and how He will. But there is only one name. God honours one signature, the Name of His dearly beloved Son. He takes nothing else into account. However the Spirit of God works, there is no acceptance with God apart from the name of the Lord. But the name of Jesus is so broad in its scope that it embraces every human need.

PRAYER TOPIC:

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

**Monday, September 25th.** Acts iv. 13-22.

"They took knowledge of them, that they had been with Jesus" (verse 13).

What we are, often betrays our associations. That is one reason why the Bible gives us advice concerning our friendships. The early disciples were stamped with their contact with the Christ. Their fellowship with Him had imprinted itself so upon them that they became marked men. But it was a good mark—one we might well covet. Oh to reveal to men by what we are with whom we have been. But we must have been with Him. They who are shut in with Him often in prayer leave their prayer chamber with His holy atmosphere upon them.

PRAYER TOPIC:

That all our Elim missionaries, in their various spheres, may be mightily used of God to extend His Kingdom.

**Tuesday, September 26th.** Acts iv. 23-37.

"The place was shaken" (verse 31).

It must have cheered the hearts of those waiting ones to have this witness of heaven. The glory of God came upon them. The God of glory came within them. Oh it is grand to have tokens from the Lord that He is with us. Some men seem to prefer the silence of heaven. But is this the will of God? If we take the Scriptures for our pattern we find that God was ever ready to respond to His people's needs. The men on this occasion had abundance of proof that they were not alone in the great quest to save their fellows. And when the place was shaken they felt that God was near.

PRAYER TOPIC:

God's sustaining grace to be vouchsafed to all believers passing through times of testing.

**Wednesday, September 27th.** Acts v. 1-16.

"Thou hast . . . lied . . . unto God" (verse 4).

God took immediate steps to impress

upon His people that He could not be deceived. He detests sham. It seems by the way He dealt with them that they thought the church was a purely human affair. They needed to know that God was in it, and that all their dealings were with Him. Let us remember that in our day. We too readily catch sight of the human part of the great body called the Church. Let us look away from that side every time, and see that every one of our dealings are with God. There would then be fewer disappointments and fewer backslidings.

PRAYER TOPIC:

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

**Thursday, September 28th.** Acts v. 17-32.

"The men whom ye put in prison are standing in the temple" (verse 25).

You cannot shut the gospel in a prison. It will force its way from every dungeon. For God is in His gospel. And He cannot be bound twice. Having been bound at the Cross He cannot again yield Himself as man's prisoner, whether it be in person or in message. It was therefore in vain that the repositories of truth were incarcerated. The grace of God is in the message of the Cross, and there is nothing that can stem the tide of blessing that flows from His riven side. The prison proved powerless, but the gospel was still the power of God unto salvation.

PRAYER TOPIC:

That all believers who are seeking healing may receive a life-giving touch from the Great Physician.

**Friday, September 29th.** Acts v. 33-42.  
"They ceased not" (verse 42).

They were under the grip of this mighty message. How could they cease? How can we? Oh God, let Thy message so lay hold of us as it did them at the beginning. Take away from us that tendency to pause when we should be moving forward. Let us realise, oh Lord, that there is only one message of hope for this broken, bleeding world, and that we have it. Let us not rest, but give to us words as a rushing torrent. May the flow of truth be such as none can stop it. Oh that the prisoners were freed, the blind sighted. Put upon us, O our God, such an urge that we cease not.

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of those who are bereaved.

**Saturday, September 30th.** Acts vi. 1-15.

"His face" (verse 15).

God was with Stephen. It showed on his face. And it can show on ours. The face is an index to the character. If we are walking uprightly we never need fear

the scrutiny of our foes. Let them look well into our countenances, and may they see the handwriting of God there. He who is saintly need not hide his face. No blush of shame need suffuse it. Why should we draw back who have looked into heaven and into our Father's face! What is man that we should fear him when we have been face to face with our God. May they who hate us see God in our face.

PRAYER TOPIC:

For the power of God to rest upon all true ministers of the Gospel as they prepare for the Sunday's services.

## Helpful Illustrations for Christian Workers

### "It Is For God"

An old low caste woman in India once asked the price of a temple in the process of building. She turned to the missionary in surprise and said, "We don't know. It is for our god. We don't count the cost." Let us not count the cost of any sacrifice for our Lord.

### No Music in Unbelief

Christianity came into the world on the wings of song. Unbelief has no music, no anthems, no hymns, no oratorios, no symphonies. When Robert Ingersoll died the printed notice of his funeral said: "There will be no singing."

### He Promises to Keep

A man whose heart had been deeply touched by the death of a friend expressed a desire to begin the Christian life, and he told the minister so. "There's just one thing that makes me hesitate," he added, "I'm afraid I can't hold out. You know, where I work there are some pretty rough fellows." For answer, the minister reached down and lifted a flower from the vase on the table. "Do you see this flower?" he asked. "It grew right in the mud and slime of a marsh. Yet see how clean and spotless it is. That's because God kept it. And He can keep you, too."

### Giving to Christ

A missionary collection was being taken recently, when the speaker said, "I want each of you to give to-day as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give half-a-crown, but I did not do so."

"Why did you not do it?" she was asked. "Do you think I would put half-a-crown into His pierced hand? I have two pounds at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord, our contributions would amount to, so much that the world would be evangelised in a few years.



**T**HE story of Job belongs to the Patriarchal age. It is an object lesson of the great principles of God's government. Job stands before us as an example of a good man, a man who has reached the highest ideals of his own time, a godly man, but a man who has not yet been thoroughly crucified to his own strength and goodness, and has not entered into that deeper experience which we know as the resurrection life. We find Abraham passing through it in his sacrifice of Isaac on Mount Moriah; we find Joseph passing through it in his years of anguish; we find Moses and David passing through it, and here we have the story of Job. This sudden trial comes to him, for which there seems to be no explanation, and while it lasts and before he comes out in his marvellous victory, God lets it come before us in a drama in which all the light and help that man can give to his fellow man passes away in failure.

First, we have Job's own wife who fails, utterly fails, and at last in despair bids him

#### GIVE THE WHOLE THING UP.

Then we see the three worldly friends pass by one after the other, each representing some phase of human wisdom. One represents the wealth of the world, another represents the wisdom of the world, and the other represents the goodness of the world, and each one thinks he knows all about it. Before they got through they had to come and ask God's forgiveness, and then Job's for their rashness, their blindness, their stupidity.

But they have to appear and then fail. And finally Job has to fail. He thought he was all right, maintained his integrity and stuck to it that he was not to blame; but even Job had to break down at last, his righteousness had to fail, God had to lay him in the dust until he abhorred himself, and repented in dust and ashes. Then God Himself appeared as the explanation and the remedy for all, and Job was lifted up and restored to all that he had before, and the whole drama was made plain that what God wanted was to show the vanity of all human helpers and even Job's goodness, and then give him something better—His own righteousness.

*The Voice of God.* But now right here before the close of the drama, before the climax, this man Elihu appears upon the scene. After all others have talked themselves empty and Job has answered them, Elihu, a young man, steps forward and claims to be the voice and inspiration of the Almighty, and his wise and wonderful message seems to bear it all out. While the whole book is inspired in a sense, yet all the speakers previously have just talked vanity and wind, and Elihu

# The Messa

## Lessons from t

By Rev. A. J.

is the first that speaks the thought of the deep spiritual teachings of the New Testament. It is very much like the twelfth chapter of Hebrews. It unfolds the highest and holiest principles of God's government in dealing with His children, and

#### IS FAR IN ADVANCE

of anything even in the Mosaic teachings.

First he tells us that God is always trying to talk to men. His object is to reach their consciences and their hearts. "God speaketh once—yea, twice, yet man perceiveth it not." He does everything He can to make men understand, and through the Holy Ghost He tries to bring to them conviction and to hold man back from his purpose, and "hide pride from man." That is, that He may arrest you in some wrong attitude of action and humble in you some form of pride which is to bring you to ruin.

God is trying to make us understand, and He is taking the gentler methods first. He does not want to resort to severity, but to guide us with His eye. He is the God of Providence and interposes in all the events of life. He speaks to us by His gracious deliverances and He tries to have us escape some severer lesson. We read in the eighteenth verse, "He keepeth back his soul from the pit, and his life from perishing by the sword." He kindly delivers us from the danger and lets us see His providential working. Oh, many times God has interposed just that we might understand that He loves us.

*God's Second Voice.* Still man does not learn, still God's love and kindness seem to be wasted, and now the severe testings have to come. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain." Sickness comes, terrible sickness, sickness that seems to make every bone ache with pain, so that his appetite fails, his flesh is consumed and his bones all seem to stick out; and they say he must die, there is no hope for him; his friends give him up; the physicians give him up; there is nothing seemingly but the grave. This is the hardest sort of a case. And yet he tells us that God's hand

# Age of Elihu

## The Book of Job

B. SIMPSON

has been in all this. No talk of the Devil here at all; the hand of Providence is in it all, God's hand. Do not run into wild fire;

### STICK TO YOUR BIBLE.

. . . God uses trial, He lets the Devil have a part in it, but it is by God's permission that all this has come. Perhaps it is a long story; perhaps it has taken months, perhaps years to bring him to this condition.

*The Messenger.* Well now, what next? Ah, here is the halting place where God brings His next agency. Providence stops for a moment, and now grace comes in. "If there be a messenger with him" . . . if there be somebody who understands God's way that His end is always mercy and His purpose always blessing, "to shew unto man His uprightness," God's uprightness, to show him what God's purpose is, to help him to understand God, to submit to God, to listen to God, to put himself in God's hands; if there is only somebody there with a gentle loving hand, and a faithful touch to press through all the films and help him to get to the heart of God, then, oh, what a change!

*The Atonement.* "Then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." So here in the very heart of the patriarchal age we have this word. He has been all wrong, but God has a way of making it right, through the very blood of Christ's redemption. Jesus has redeemed us from the curse of the law, being made a curse for us. We see this all through the Mosaic teaching. We saw it in the brazen serpent that was raised on the pole. We have it in the censer of Aaron swinging between the living and the dead. So here we have it, right in the beginning of the Old Testament, the Ransom, Jesus Christ, making settlement on account of our body, substituting His stripes for our sickness and healing us by them.

*The Healing.* So this intercessor sits down by Job and tells him about God, and then comes the healing. There is no waste of words, but just one sentence: "His flesh shall be fresher than a child's—He shall return to the days of his youth." It is not merely healing; it is regeneration, it is life given back in all its

freshness. It is

### NOT AN OLD MAN MADE WELL,

but it is a new heart put into his being and new blood into his veins. It is a renewing of life; it is the deeper teaching of the resurrection life, not the repair shop tinkering you up and letting you go on a little longer in the old breakdown way, but it is that something which He is bringing to us in these days, the childhood of nature, it is that deep, sweet love-life of the Lord which He wants to pour into all our being and make us young again.

There is something about this picture of healing that is delightful—"fresher than a child's," a buoyant freshness that makes you return to the days of your youth. God wants to make you like a happy, trusting child, and make it so delightful both to Him and you that you will feel it is a joy to have Him heal you. He now brings you to a place of closer communion: "He shall pray unto God, and He will be favourable unto him; and he shall see His face with joy." You will be brought into a new, sweet place. "He will deliver his soul from going into the pit, and his life shall see the light."

And he tells us that God often deals thus with men. His real purpose is to make them understand Him, to get them right with Him, and then bless them outwardly as well as inwardly. It is the twelfth chapter of Hebrews, the Third Epistle of John. It is the soul and body prospering and being in health conjointly. And so shall we not look into our own lives, our own needs, and understand our Father's love? How stupid we have been, how slow, and how often we have

### TRIED TO RUN FROM HIM!

*God Always Teaching.* And then when God is dealing with His children He usually has some deeper lesson for each time. Perhaps you have learned the former lesson and He is teaching you something more, and the process may be a little slow and a little long. God has something to say that you have not yet heard.

The whole key to this passage seems to be, God speaking and man not understanding. "Man perceiveth not." Perhaps you have learned the lesson of your first and second healing and now He has something else to teach you. There is a strange, sweet reluctance upon His part here. He speaks once, or even twice, before He brings sickness, and then He is so quick to remove it if we will open our ears and turn our hearts to Him. Never let us lose confidence in His perfect love. He does not want to break our spirit, or let it get hard, resentful or discouraged. He loves us, for evermore, and He wants us to trust His love and through His love to get hold of His life.

## The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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 Avenue, Clapham Park, London, S.W.4

Terms.—10/- for one year or 5/- for 6 months, post free to any address.  
Quantities.—10 copies 1/6, 20 3/-, 30 4/6, and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, Beth Rapha, Spire Hollin, Glossop, Derbyshire.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Viepress, Clapcom-London." Headquarters: "Foursquare, Clapcom-London."

## War-time Notes

READERS of the *Elim Evangel* this week will have observed the disappearance of the familiar cover. We regret this necessary war-time measure, but would point out that apart from this, it is hoped to publish the *Evangel* week by week with all its usual features. Indeed, we are planning to make it more helpful and interesting in these days of distress and perplexity.

Pastor E. C. W. Boulton has promised to contribute weekly for the present a series of war-time talks entitled "Words of Cheer." The first appears on this page. Next week we publish a sermon preached by Pastor Frederick G. Cloke on the outbreak of war. The news from our Elim Churches will be particularly interesting next week in view of the fact that an air raid warning was given during the morning services in many of our Churches on the day war was declared.

Owing to the present emergency, our Editorial, Accounts, and Youth Departments have been temporarily removed to Beth Rapha, Spire Hollin, Glossop, Derbyshire.

Those who have left evacuation areas and find themselves in new surroundings are invited to send a post card to the Secretary, Beth Rapha, Spire Hollin, Glossop, Derbyshire, asking for the address of the nearest Elim Church.

All those who desire a refund for reserved seat tickets purchased for the *Central Hall, Westminster*, should write to the Accountant, Beth Rapha, Spire Hollin, Glossop, Derbyshire, returning their tickets. It will be readily understood that the cancellation of the meetings has involved some loss, and consequently any friends who decide not to ask for a refund would be helping to meet this loss. They should simply destroy their tickets.

Among six converts at the Elim Church, Lincoln, on the day war was declared were two people who had just been evacuated from Leeds. On the same day, five were baptised in the Holy Spirit in our church at Leyton.

## Words of Cheer

for days of Strain and Strife

By Pastor E. C. W. Boulton

FOR the second time within the comparatively short period of twenty-one years Britain and her Allies are engaged in a deadly conflict with forces that threaten to enslave Europe in a bondage from which all true lovers of liberty must shrink. The fair lands of Europe are once again convulsed in a titanic struggle against a brutal tyranny. We shall never forget those terrible closing days of August when the nations were standing on the brink of the precipice; they have left indelible marks upon us all. We waited with bated breath for the blow to fall, yet hoping to the very last that reason and righteousness might prevail. Alas, our hopes have been wantonly dashed to the ground, and once more millions of innocent people have been plunged into the maelstrom of war.

We tremble at the thought of that which lies before humanity. The prospect is one which challenges all the fortitude and faith at our command. Months of strain and struggle lie ahead; times of tremendous test and trial lie along the pathway of the coming days; multitudes of sorrow-swept hearts and pain-rent bodies; devastated homes and blasted lands. All this and much more will be the fearful price which will have to be paid by mankind for this unholy gamble of one ambitious man.

The past few days have brought many changes in our lives. Already there has had to be much in the way of readjustment to the new conditions in which we find ourselves. The rough and sometimes ruthless hand of circumstances has separated loved ones; accustomed comforts and conveniences have had to be exchanged for a mode of life both new and strange.

Amid all this upheaval what a consolation for the Christian believer to remember that God remains the Great Changeless One. What He was yesterday, He remains to-day. Just as strong to-day is the Arm that held all through the days of the past, and just as true is the Heart that beats with "everlasting love" for those who tread the path of discipleship. All around us is that invisible yet invincible Presence which shuts us in to the Heart of God. God is never subject to emergencies. We shall discover that He has anticipated all that can possibly happen. Altered circumstances do not necessitate a revision of His policy or purpose. He, as we so often hear and as frequently forget, knows the end from the beginning.

In seasons of great temptation and trial we have often found solace and satisfaction in those words of promise in Isaiah xliii. 2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." What a word with which to fortify the heart in this hour of anxiety and agony. Here is something substantially real and satisfying for the souls that feel everything is slipping from beneath them.

# TURNING ASIDE

"Demas hath forsaken me, having loved this present world."—II. Timothy iv. 10.

By Pastor J. C. CARISS

**I**N imagination we stand in the sumptuously furnished apartment of a lovely villa. The westering sun garbs the distant hills with a mantle of purple and gold. The cool evening air coming in through the open casement is fragrant with the scent of flowers. Listen! Is that a human voice we hear? "Jesus . . . Lord, . . . Thou hast snapped the fetters of my unbelief, Thou hast brought me out of heathen darkness into Thy pure light. . . . I give myself back to Thee. . . . Use me as Thou wilt." We glance round the room. The lingering light of the departing day reveals the upturned face of a young man kneeling beside a richly-covered couch. Now all is silent again. We look a little more closely at the kneeling form. What noble, finely-chiselled features he has! His hair is dark and curly, his skin bronzed, but clear as a child's. The tightly-closed lips, and firmly-set jaws indicate determination. But the face is not hard. There are soft lines which tell of a capacity for deep emotion. Just now undried tears damp each cheek, and every now and then a gentle sob relieves the evening stillness. Hark! He speaks again. "Yes, Master, I will go where You want me to go . . . even to Rome to seek to comfort Thy servant Paul, if Thou dost will it."

The scene shifts. Now we are inside the

## BARE WALLS OF A PRISON.

The air is foul, the only light, that which filters through a tiny grated aperture high up in one of the walls. By it, we can after a time, discern the shape of two men. One we recognise immediately. It is the young man who was on his knees in the villa. He is sitting at the feet of an elderly man and reading aloud from a parchment. Occasionally when his companion stirs a little, he ceases to read, and looking up tenderly into his face, inquires in a soft cultured voice that sounds like music in that dismal place, if there is ought for his comfort he can perform. We transfer our attention for a moment to the elderly man. His face, we notice, though still strong and manly, and indicative of great force of character, bears many a scar, and the noble brow is deeply furrowed. "Paul the aged" (for we can no longer doubt but that this is he) has suffered much, but within that broken body of his the flame of utter devotion to Christ burns bright as ever, as is evidenced by his flashing eye and the fervent exclamations of praise with which ever and anon he interrupts the reader. Something else is evident. There is a bond of deep affection between the aged apostle and his young companion. Watch the trembling hand steal out from the folds of his mantle and rest caressingly upon the curly head. Surely Demas's prayer has been heard. God is indeed using him "to strengthen the weak hands, and confirm the feeble knees."

We turn away in awe from such a sight, feeling that

the cold floor of that prison cell is holy ground, and its dismal walls ablaze with a light brighter than

## THE NOONDAY SUN,

a light which shines wherever loving hearts are knit to each other and to their Lord in self-abandoning devotion.

The days roll on. It is a chilly winter's afternoon. The wan light of the dying day reveals the prison cell, forlorn and cheerless. The very atmosphere is clammy as the grave. Great beads of moisture, cling half-frozen to the grim grey walls. There is no carpet to cover the insect-ridden floor, no fire to dispel the intense cold, but what is worse—the bright young face has gone, the tender voice is heard no more. The white-haired man of God sits there alone. Demas has departed. How lonely, strange, and sad it seems without him! What must be the feelings of the aged Paul? Listen! His lips are moving. He leans painfully over an improvised table. With shaking hand he slowly guides a quill across a parchment. Is that a tear that rolls unheeded down his cheek, as with a voice which sounds as though every word was a drop of life-blood rung from his very heart, he repeats, "Demas hath forsaken me, having loved this present world"?

Shall we ever forget those words? What disappointment, sorrow, and pain they speak of! The young man who had manifested such earnestness, who for a time had run so well, has stumbled and fallen. He, who with such wholehearted zeal put his hand to the plough, and pushed on even though the furrow was that of self-sacrifice, has,—say it softly—turned back, and all because

## THE GLAMOROUS WORLD

allured him. What persecution and privation could not do, the world with its subtle temptations to sensual enjoyment has done. Demas, whether he has actually ceased to bear witness to Christ or not, has ceased to serve Him. He is out of the fight. He has left the task that God gave him to do, and which he was doing so well. The prison-house is dull, waiting for the light of his smile. The man of God sits there in his loneliness, and being "a man of like passions as we are," sighs for the "touch of the vanished hand, and the sound of the voice that is still."

Need we go further? Has not the pathos of this story moved our hearts? Has not its message come to us with fresh force? How easy it is for the world to blur our spiritual vision. Sometimes it happens very slowly, almost imperceptibly, but as surely as we open the door to the world, so surely will our allegiance to God begin to diminish. How many nominal Christians are there to-day, perhaps regular attenders at God's house, who have failed in their service for Him? Maybe in the Sunday school, the sick-room, the open air, they were doing a grand work, but the thought of worldly advancement, or the glamour of worldly pleasure weaned them from it.

Dear one, is there a sad heart waiting your comforting word, a sick one longing for your return, an open air ring with a gap where you used to stand, a prayer room with an empty place where you used to kneel?

We all know whether we have allowed the world to allure us away from our duty to God and man. If we have, let us go right back to where we were before the failure occurred, and asking Him for forgiveness for the past and power for the present, commence again

with renewed determination, the work we believe He has given us to do.

And let us remember that the only way to keep zealous in His service is to keep our attention upon Him. The glamorous sights of the world will never allure us while Jesus fills our vision. Daily we must—

Turn our eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow strangely dim  
In the light of His glory and grace.

## Things Laid Up For Those Who Love Him

**E**YE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." God Himself hath prepared them. And He gave a summary of these things to John, fragmentary because human capacity was so limited that it could not take them in. What God has prepared! Surprise upon surprise, glory upon glory, revelation beyond revelation, vista beyond vista! Cycle follows cycle, age follows age; so each cycle, each age will have fresh revelations of God's marvellous unfoldings.

In the beginning of the Book we have a picture of the Garden of Eden, then at the close we have another picture. We see the river and the trees. But the second picture transcends the first. And do not you think God has gardens beyond garden? Each epoch a fresh surprise! In age beyond age, God

### UNFOLDING HIS OWN INFINITENESS!

Oh, the privilege of being saved! Oh, the privilege of this high calling, the privilege of being in Christ! For in Christ you will be in all the blessings of eternity.

Do you think that John murmured about his imprisonment on the Isle of Patmos, at being cut off from fellowship, at being banished, when he saw what was prepared for them that love Him? Patmos was left behind when he saw Him whose countenance shone like the sun, whose head and whose hair were white as wool, and whose feet were as burning brass. John learned how to put things in proper relative position. Banishment, isolation, punishment, brought revelation—manifestations of the Spirit's power, and glimpses of the unutterable glory. The very angels were so bright with the reflex glory that he mistook the created for the Creator. Don't magnify your Patmoses, but answer the cry of the Spirit to "come up higher." If Patmoses were understood they would lead to revelations and to unutterable joy, as visions of glory to come are unfolded.

The Revelation was not for John only. It was the Revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass. God gave the Revelation to His Son, and the Son is anxious to pass it on. He wants listeners, enquirers, searching and enquiring how and when these things shall be. The Lord Jesus wants

### TO SHARE HIS SECRETS.

He says, "I go to prepare a place for you." If He has told you that, He will tell you the rest as you are able to bear it. Why the head hung down and the

feeble knees? Get a glimpse of some of the glories laid up for them that love Him. Hope thou in God. Set your affections on things above, the things that are worthy, the gates of pearl, and the precious foundation stones. If the outside is so beautiful, what must the inside be like? In the midst God and the Lamb!

But it was not complete till the Bride herself was there. God and the Lamb delighting to glorify the Bride! John heard a great voice of much people in heaven, saying, "Alleluia!" And they say, "Let us be glad and rejoice and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." The fitting, the readiness, accomplished by the Son Himself. She must be worthy of the beautiful place and must be worthy of Him.

It hath not entered into the heart of man to conceive what things are laid up for them that love Him. And Jesus says: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom!" The best,

### MOST GLORIOUS KINGDOM OF EARTH

is just rubbish—the dust of the balance—compared with the kingdom God is going to give to the redeemed. An inheritance, incorruptible, undefiled, that fadeth not away! Don't be afraid of the temporary cloud. This must needs be. The trial of your faith is much more precious than of gold that perisheth, though it be tried by fire, and will be found unto praise and honour and glory at the appearing of Jesus Christ.

It is the Father's good pleasure! And He does not give all these glories grudgingly, stingingly. He delights to give. He gave His Son first, and with Him He is willing to freely give us all things. And the privilege of these things is brought to us by being partakers of the Divine nature, and therefore of the Divine environment—heaven and all the glories that follow. He has given unto us His exceeding great and precious promises, and the seal of the Spirit; and above all, Christ in us, the hope of glory.

### NEXT WEEK:

Report of Missionary Farewells to Mr. and Mrs. Leslie Wigglesworth and Mr. and Mrs. Nosworthy.

A Sermon preached by Pastor Frederick G. Cloke on the outbreak of war.

# Pentecost To-day

By R. E. McALISTER

**W**HEN Jesus Christ ascended on high, the Holy Ghost descended. A new dispensation was inaugurated—a dispensation which is characterised by Bible light, Gospel grace, and Spirit's power. The characterising feature of this age and dispensation is the fact that it is the dispensation of the Holy Ghost. The Holy Ghost was sent on the day of Pentecost. There, the New Testament Church was inaugurated and chartered, and Christian experience was standardised. God has not revoked the charter nor has He changed the standard. The standard of Christian experience given in the apostolic Church is the normal New Testament standard. It was established and attested and confirmed by signs and wonders and divers miracles and gifts of the Holy Ghost so that men said as they looked on, "Indeed a notable miracle hath been done and we cannot deny it." They had the undeniable evidence of a living God working supernaturally in their midst and doing things that could not be accounted for on the basis of natural phenomena.

The phenomenal outpouring of the Spirit on the day of Pentecost was

## THE CROWNING FACT

in the history of God's revelation to man. What they received on that day has been the common privilege of God's people to receive since that day; just as God's record stands respecting the origin of the Bible, that it was given by holy men as they were moved by the Holy Ghost: just as God's record stands regarding the creation of this world, and the origin of man, and all things pertaining to it, including the revelation of Christ in His redemptive work and His vicarious death, so God's statement respecting the chartering of a New Testament Church and the establishing of a New Testament standard of Christian experience will stand against all the battering rams of hell's opposing forces. It needs no apology. We have none to make. It needs no defence: we have none to offer. Our relation to it may require defence, but God's statements and the standardisation of Christian experience for this dispensation do not require defence.

The standard of Christian experience and of apostolic doctrine inaugurated by the descent of the Holy Spirit on the day of Pentecost and perpetuated in the life and ministry of the primitive apostolic Church has never been altered or revoked and will not be altered or revoked while this dispensation lasts. God has not had two standards for one dispensation; but only one standard, and that the apostolic standard. Anything else is below par as measured by the Word of God.

Look at

## THE GREAT COMMISSION

in Mark xvi., "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they

shall recover." This is the Divine commission given to the Church of the Lord Jesus Christ. Nothing but the Pentecostal Baptism of the Holy Ghost, as recorded on the day of Pentecost, and perpetuated in the life and ministry of the primitive apostolic Church, will in any way equip the ministry of to-day. The reason that ministers of to-day are not fulfilling the Divine commission, but have a powerless gospel, instead of preaching the power of God unto salvation, is simply because they have failed God in receiving the New Testament equipment for an efficient full-Gospel ministry, namely the Baptism with the Holy Ghost.

They have no standard of Christian experience as recorded in the Acts and, when God comes forth and manifests Himself in power and glory and produces on earth to-day something similar to that which was received at Pentecost, and perpetuated in the life and ministry of

## THE PRIMITIVE APOSTOLIC CHURCH,

or in any way carries out the great commission of Mark xvi., there is at once a cry of "horror," "fanaticism," "wildfire," and everything else that the Devil and wicked men can heap upon it; but, notwithstanding all the battering rams of hell's opposing forces, God's Word is truth and God in this Word reveals His mind respecting every matter pertaining unto life and godliness, including the Baptism with the Holy Ghost, accompanied by signs, wonders, divers miracles, gifts of the Holy Ghost, according to His own will.

The same power is being repeated to-day, and many people have received this grand and glorious experience. Their missionary zeal puts to shame the cold, formal, religious, legalistic Christian observances that we have to-day. Many modern churches have abandoned the faith; apostasy is rampant. The New Testament Church was a new, sharp, threshing instrument, having teeth. The modern apostate Church has not a tooth in her cylinder. May God in heaven restore to us the years that the caterpillar and the cankerworm have eaten, and let the Church again be clothed with light and glory that she may go forth terrible as an army with banners. Amen.



## A WITNESS

Not merely in the words you say,  
Not only in your deeds confessed,  
But in the most unconscious way—  
Is Christ expressed.

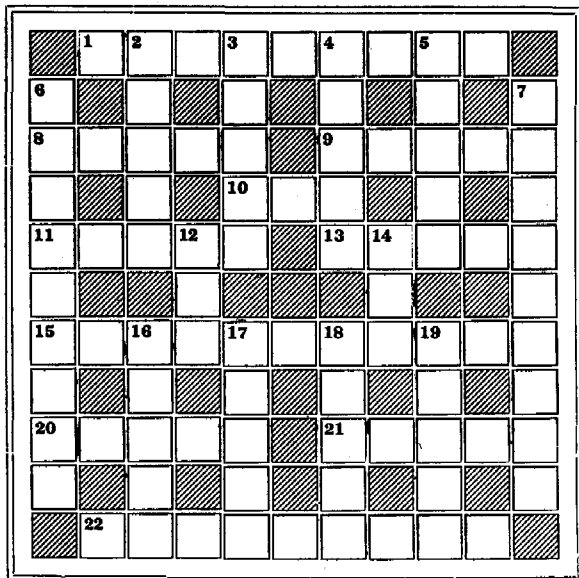
For me 'twas not the truth you taught,  
To you so clear, to me so dim,  
But when you came to me you brought—  
A sense of Him.

And from your eyes He beckons me,  
And from your heart His love is shed,  
Till I lose sight of you and see—  
The Christ instead.

**OUR SPECIAL "EVANGEL" CROSSWORD**

**For Increasing Bible Knowledge**

**No. 46.**



The solution will appear next week.

- CLUES ACROSS :**
1. Paul wrote: "Be not forgetful to entertain —" (Heb. 13).
  8. This kind of tongue is an abomination to the Lord.
  9. Colour in the midst of fire, seen by Ezekiel.
  10. The disciples begged Jesus to do this (John 4).
  11. "Woe unto him that striveth with his —" (Isa. 45).
  13. Generally renowned for his strength of arm.
  15. Associated with mourning.
  20. Pearls are not cast before these.
  21. This, and truth, came by Jesus Christ (John 1).
  22. Gathered together.

3. To be put away by those who love the Lord (Eph. 4).
4. A shepherd divides his sheep from these.
5. Master (John 1).
6. "... that ye may be found of Hm in peace, without spot and —" (2 Pet. 3).
7. One whose voice will be heard at Christ's second coming (1 Thess. 4).
12. Wife of Adam.
14. "A place where two ways —"
16. These counted Job for a stranger (Job 19).
17. A girl is th's to her uncle.
18. The kingdom of Og (Deut. 3).
19. Christ alluded to this on a coin (Matt. 22).

- CLUES DOWN :**
2. "Whom — ye that I am?" (Acts 13).

**SOLUTION TO CROSSWORD NO. 45**

**Across:** 1. Plead (Job 16; 21). 4. Folly (Prov. 13; 16). 7. Roe (2 Sam. 2: 18). 8. Asses (John 2: 19). 9. Asses (Gen. 47: 17). 10. Robes (Luke 20: 46). 11. Trade (Gen. 46: 32). 13. Disannulled (Isa. 28: 18). 18. Exceedingly (Heb. 12: 21). 19. Pray (Mark 6: 46). 20. Hate (Ecc. 3: 8).

**Down:** 1. Partridge (Jer. 17: 11). 2. Eliab (1 Chron. 2: 13). 3. Dress (Gen. 2: 15). 4. Feast (John 6: 4). 5. Lasea (Acts 27: 8). 6. Yesterday (Job 8: 9). 12. On (Gen 41: 45). 14. Sacar (1 Chron. 11: 35). 15. Needy (Psa. 9: 18). 16. Uriah (2 Sam. 12: 9). 17. Light (Zech. 7: 14).

# THE WONDER OF THE WORLD

## THE BEST BOOK IN THE WORLD

**A** NATION would be truly blessed if it were governed by no other laws than the Word of God. It is so complete a system that nothing need be added to it, or taken from it. It contains most things needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, and authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentences. It entails honour to parents, and enjoins obedience in children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honour, and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rules.

It is the most compendious Book in the world, the both. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor.

**IT IS THE FIRST BOOK,**

and the best Book and the oldest Book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that ever were perused. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and is a certain prediction of what is to come. It reveals the only and true God, and shows the way to Him, sets

aside all other gods, and describes the vanity of them, and of all who trust in them.

In short, it is a Book of laws to show right and wrong, a Book of wisdom that condemns all folly, and makes the foolish wise. A Book of truth that detects all lies and confronts all errors, and a Book of life that shows the way from everlasting death.

It is the most compendious Book in the world, the most authentic and the most entertaining history that ever was published. It will instruct the most accomplished mechanic and the profoundest artist. It teaches the best rhetorician, and exercises the power of the most skilful arithmetician. It corrects the vain philosopher, and guides the wise astronomer. It

**EXPOSES THE SUBTLE SOPHIST,**

and makes diviners mad. It is the best evidence that ever was produced, and best deed that ever was sealed, the best will that ever was made, and the best testament that was ever signed.

To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book, and the learned man's masterpiece. And that which crowns it all is—the Author is One in whom is no variableness nor the shadow of turning.

We regret that the Crusader Page is unavoidably held over until next week.



## The Coming Great Crisis

By JAMES F. SPINK

**N**OT long ago a wave of mass hysteria seized thousands of radio listeners throughout U.S.A. owing to the dramatization of H. G. Wells' fantasy, "The War of the Worlds."

It was just a radio play, but many of the listeners believed that an interplanetary war had started, with invading Martians spreading death and destruction. "The New York Times" stated: "The broadcast disrupted religious services, created traffic jams, clogged communication systems. Telephone lines were tied up with calls from the actual listeners or those who had heard of the broadcast. Large numbers, obviously in a state of terror, asked how they could follow the broadcast's advice and flee from the city—how they could safeguard their children. Families rushed out of their houses. A throng of playgoers rushed from one New York theatre. Scores of persons in New Jersey left their homes and stood fearfully in the street, looking with apprehension toward the sky. In Indianapolis a woman ran into a church screaming: "New York is destroyed; it's the end of the world. You might as well go home to die. I just heard it on the radio." Services were dismissed immediately.

Had the radio audience listened to the introduction, read the newspapers listing the programme, and paid attention to the three additional announcements made during the broadcast, emphasising its fictional character, they would have saved themselves this panic and fear.

One day the world will come to an end, but that time is not yet; When this happens it will not be through the invasion of the Martians, but through the direct intervention of God. He and He alone will ring down the curtain on time. A great crisis is at hand, the Lord Jesus Christ may come at any moment for His people. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (I. Thess. iv. 16, 17).

The trumpet sound which raises the sleeping and changes the living saints may not be heard; the actual ascent may not be witnessed by the world any more than the resurrection and the ascension of the Lord Himself, but the removal of numbers of all people from all countries and from millions of homes throughout the world cannot possibly remain a secret. The saints must be immediately missed. What a time of terror that will be!

What happened a few months ago in U.S.A. will happen all over the civilised world. Horror and fear

will grip the hearts of unsaved men and women. What consternation there will be in many homes! Parents weeping for their children. Children weeping for their parents. Schools will be closed, for children who have not reached the age of responsibility, will be caught up to meet the Lord.

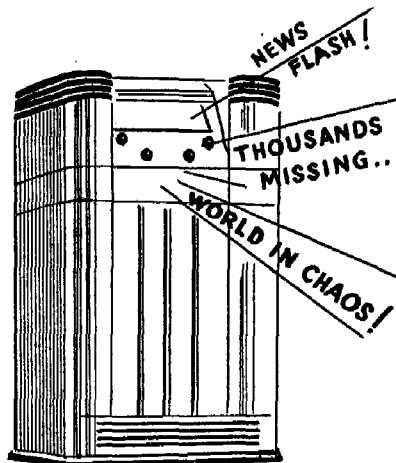
The shock of being left behind may cause some with weak hearts or high blood pressure to drop down dead. The obituary columns will occupy a large space in the daily Press. Newspapers, with many special editions, will tell of the millions missing, and will tell of the terror of those left behind. The telephone service will be tied up. The telegraphic service will be in a state of chaos as thousands of people enquire for their relatives and friends. Radio stations will be inundated with requests for the whereabouts of the missing. News flashes will be given night and day, and the "jazz" programmes will either be eliminated by the sponsors, or ignored by the people. The theatre and the cinema will lose their appeal, and these and other places of amusement will be empty the day after the Lord takes His people home. The churchyards and the cemeteries will be crowded by the terrified mobs to see if the graves have been opened and the stones hurled down. Tears will flow like water from a mountain torrent. Despair will be written on the faces of those who know that they have no hope. The streets will be crowded. Traffic will be at a standstill. Offices and factories will be depleted of their staffs. Business will be disrupted.

Trains will rush to destruction. Ships will be wrecked. Air-machines will crash. Automobiles will pile upon each other when the Christian drivers and pilots are taken away. Crowds will flock to the churches but will find no comfort there. Ministers who deceived them will be there to share their terror. The modernistic preacher and his flock will weep together.

Left behind! Left behind for judgment! The Day of Grace is over. The door of mercy shut. "Because they believed not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (II. Thess. ii. 10, 11). "Flee from the wrath to come."

Awake! Awake! Get right with God before it is too late. "Christ died for our sins according to the Scriptures; and . . . He was buried, and . . . He rose again according to the Scriptures" (I. Cor. xv. 4).

Turn to Him as a guilty sinner; trust in the Lord Jesus Christ and His precious blood which cleanseth from all sin, and you will be caught up with the saints when the Lord comes to the air for His own.



## DURING THE WAR

We want to make the "Elim Evangel" a real link of fellowship between Elim members who have been scattered throughout the country owing to evacuation. "Evangel" Secretaries are asked to get into touch with those who have left their districts and to arrange to send them the "Elim Evangel" every week (postage ½d.).



**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.

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

\* **Elterwater, Ambleside.**—In the heart of the Lake District. Comfortable, homely, board-residence or bed and breakfast, good table, delightful surroundings. Recommended by Elim Pastor. Apply, Mrs. Webster, Meadow Bank, Elterwater, Ambleside. C908

\* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

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**MISCELLANEOUS**

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

**MARRIAGES.**

**Cooper: Barnes.**—On September 2nd, at Whyteleafe Free Church, by Pastor J. Smith; Frank Arthur Cooper to Edith Mary Barnes.

**Hardman: Hodges.**—On August 30th, at Elim Church, Wells, Somerset, by Pastor W. G. Hathaway; Pastor James Frederic Hardman to Heleta Muriel Alice Hodges.

**Prentice: Stansmore.**—On September 9th, at Elim Church, Romsey by Pastor William George; Francis William James Prentice to Rosina Ada Stansmore.

**Thomason: Harding.**—On August 31st, at Elim Tabernacle, Clapham, by Pastor J. Smith; Ernest Lashley Thomason to Irene Ada Harding.

**WITH CHRIST.**

**Gibson.**—On August 13th, Alexander Gibson, aged 61 years, of New-tonards. Funeral conducted by Pastor L. D. T. Kelly.

**Holland.**—On August 20th, after week's illness, Robert Holland of Lowestoft, aged 77. Funeral conducted by Pastor George Backhouse.

**Hopper.**—On August 26th, Mrs. M. A. Hopper, aged 78 years, beloved member of Elim Church, Moffatt Road, Thornton Heath. Funeral conducted by Pastor G. H. Thomas.

**Southworth.**—On August 15th, Alice Southworth, aged 71 years, beloved member of Elim Church, Southport. Funeral conducted by Pastor Frederick G. Cloke.

**Urch.**—On August 29th, Mrs. R. S. Urch, beloved mother of Pastor W. H. Urch, was called to rest. Funeral conducted by Pastor F. J. Slemming.

**INTERESTING BOOKS**

**PROPHECY'S LIGHT ON TO-DAY.** By Charles G. Trumbull. An up-to-date survey of the prophetic situation. Cloth boards 3/6 (by post 3/10).

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**THE MAN GOD USES.** By Oswald J. Smith. A warm-hearted plea for separation unto God. Cloth boards 2/6 (by post 2/9).

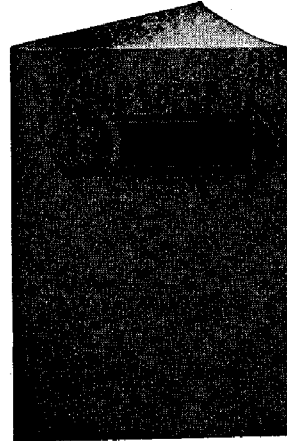
**CHALLENGING YOUTH.** By Frederick P. Wood. Another "Youth" book by the well-known Young Life Campaign Leader. Cloth boards 1/- (by post 1/3).

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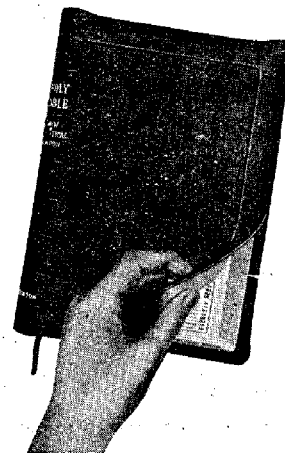
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