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Elim Evangel

&

Foursquare Revivalist

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Are You Rejoicing or Murmuring?

By Mrs. C. NAZUM

WE read in Isaiah lxiv. 5, "Thou meetest him that rejoiceth and worketh righteousness." We see from this text that when we rejoice in the Lord, God meets us. No wonder that God tells us in Philippians iv. 4 to "rejoice always." God knew every hard thing that would ever come to us, and just how our hearts would ache, and how crushed we would be, and yet He positively commanded us to rejoice always. One reason why He did so was because the awful suffering would make us need God then, even more than at other times; and as we rejoice, that would ensure a meeting with the Almighty One. We are told that the Lord will comfort us as one whom his mother comforteth.

In I. Corinthians x. 10 God says that the people murmured and were destroyed of the destroyer, and God commands us not to murmur. He does not want us to be in the power of the destroyer. He says, "Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour" (I. Peter v. 8), and the adversary meets those who murmur; their

MURMURINGS OPEN A DOOR

that Satan is quick to enter, and he will not leave until he has shown forth some of his destructive power. Sometimes he destroys our peace, sometimes our fellowship and communion with God, sometimes our health, strength, comfort, or joy. Sometimes he destroys our consciousness of God's presence and approval. He never leaves until he has destroyed something.

God does not say that some kinds of murmuring will cause us to meet Satan, but God forbids all murmuring when He says, "Neither murmur ye." It is the murmuring, not the kind of murmuring, or the thing murmured about, that brings Satan.

The Israelites complained at the hardness of the way through the roadless wilderness, that had neither food

nor water in it, and they met the destroyer and suffered. When we have trials that are very hard, do we ever complain? When we have very little of things we so greatly need, do we ever murmur as the children of Israel did? Murmuring never makes things easier. Murmuring does not supply needs, and it does not in the least change things. Murmuring never brings us the least bit of good, but it always causes the destroyer to meet us. Thus we see that murmuring never makes the wrong better, but just adds more evil things to what we already have. Do we ever murmur because we no longer have the good things we used to have? The 11th of Numbers tells us of some who met the destroyer because they did this. Do we ever speak against people who have done wrong?

The way to meet God, instead of the destroyer, is to rejoice always. If we are always rejoicing, it will

KEEP MURMURING AWAY.

God does not speak of our feelings, but tells us what to do, and as we do what God says, He, the Almighty One, creates within us the things we have acted out by faith. How blessed to meet God every hour, yes, every moment, because in His presence is fulness of joy. He will keep us from all evil, but oh, how sad to meet the destroyer. God has opened the way for us to choose which way we will take. He says, "I set before you good and evil, . . . choose ye." One says, "How can I rejoice when all goes wrong?" Is it not a fact that our Saviour has gone to prepare a place for us where all is joy and no disappointment or sorrow—is not that enough to make us rejoice always? The fact that our Lord Jesus loves us and will never leave us, ought to make us rejoice for ever. We cannot afford to miss meeting God by failing to rejoice; how can we afford to meet the destroyer by murmuring. If we murmur we cannot rejoice, and if we rejoice we cannot murmur for rejoicing and murmuring are opposite to each other.

I. THESSALONIANS.

The Occasion.—The Apostle Paul, accompanied by Silas, founded the church at Thessalonica in the midst of severe persecution and hostility. When the enmity of the Jews, who employed depraved, unbelieving Thessalonians, developed into violent personal assault they were forced to flee to Berea (Acts 17. 1—10). Persecution continued against the converts and Paul was very anxious to revisit them, but being hindered by Satan he did the next best thing and despatched Timothy to consolidate the work and comfort the converts. Upon Timothy's return he was greatly cheered by the report of the steadfastness of the converts, and also informed of the activities of his enemies. They were charging him with cowardice, because, having fled from persecution he had not revisited the converts and this failure had been misinterpreted as exhibiting a want of care and affection. From this had been deduced that he was an imposter who had foisted upon them a delusion and had sought flattery, money, and fame. This, the first of the extant Pauline epistles, was dictated immediately from Corinth.

The Purpose.—(1) To commend the Thessalonian converts for their steadfastness and evangelistic labours, (2) to challenge the slander of his enemies, (3) to counsel the converts against impurity and other discrepancies, and (4) to comfort and encourage them in their persecution and bereavement.

The Theme.—The second advent of Christ and its relation to the believer. The doctrine of the second advent of Christ is very prominent. In the historical and personal section of the epistle (1—4. 12) each feature is linked to this doctrine and its relation to it is clearly defined, and as the epistle moves on to its climax in the doctrinal section (4.13—5. 11) it is wholly occupied with this important and interesting subject.

CONVERSION AND THE SECOND ADVENT THE CONVERTS' INSPIRATION. Chapter 1	SERVICE AND THE SECOND ADVENT. THE LABOURERS' CONSOLATION. Chapter 2	SANCTIFICATION AND THE SECOND ADVENT THE BELIEVERS' PURIFYING HOPE Chapters 3—4. 12	BEREAVEMENT AND THE SECOND ADVENT THE CHRISTIANS' COMFORT Chapters 4. 13—5. 11	FULL REDEMPTION & THE SECOND ADVENT THE SAINTS' ASSURANCE. Ch.5. 12-28
<p>GREETING 1</p> <p>REASONS FOR GRATITUDE 2, 3</p> <p>Active Faith Laborious Love Patient Hope</p> <p>EVIDENCES OF ELECTION 4-10</p> <p>1. The Gospel Accompanied 4, 5</p> <p>By Power By the Holy Ghost By great Conviction</p> <p>2. The Gospel Accepted 6, 7</p> <p>Imitation of the Lord and His Messengers Reception of the Word in great affliction Experience of Joy by the Holy Ghost Pattern of Faith to other believers</p> <p>3. The Gospel Announced 8-10</p> <p>Proclamation of the Word Publication of Faith Narration of the Gospel</p> <p>a. The Work of Faith "Turned unto God"</p> <p>b. The Labour of Love "To serve...God"</p> <p>c. The Patience of Hope "To wait for His Son"</p>	<p>CHARACTER OF THE MINISTRY AT THESSALONICA 1-12</p> <p>1. Denial of Slander 1-6</p> <p>An appeal to the personal knowledge of the converts against the charges named</p> <p>a. Failure and Cowardice God had enabled them for success and courage</p> <p>b. Fallacy, Corruption, Fraud God had approved them and entrusted them with the Gospel and they had ministered according to that trust and a desire to please Him</p> <p>c. Flattery, Covetousness, Fame Honour and Support was their right as apostles, but they had not availed themselves of it</p> <p>2. Defence of Conduct 7-12</p> <p>Gentle as a nurse Affectionate Self-supporting Consistent Solicitous as a father</p> <p>CHARACTER OF THE RECEPTION AT THESSALONICA 13-16</p> <p>1. The message received as the word of God 13a</p> <p>2. The message experienced as an effective power 13b</p> <p>3. The message embraced against persecution 14-16</p> <p>Persecution promoted by and typical of the Jews</p> <p>a. Murderers of the Lord Jesus and the Prophets</p> <p>b. Persecutors of Paul and his Companions</p> <p>c. Offenders against God and all men</p> <p>d. Obstructors of the Gospel under extreme wrath</p> <p>CONSOLATION OF PAUL AND HIS COMPANIONS 17-20</p> <p>1. Disappointment 17, 18</p> <p>Bereft of their beloved converts for a while they had earnestly desired to see them and had endeavoured to revisit them, but Satan hindered them</p> <p>2. Hope 19, 20</p> <p>The Thessalonian converts in the presence of the Lord at His coming—their glory and joy</p>	<p>APOSTOLIC SOLICITUDE—A REPLY TO THE CHARGE OF INDIFFERENCE 3. 1-13</p> <p>1. Extreme Anxiety 1-5</p> <p>Persecution prompted the despatch of Timothy to consolidate the work and comfort the converts</p> <p>Persecution—appointed, forewarned, fulfilled</p> <p>Persecution and acquaintance with the tactics of Satan the disquieting factors that dictated the mission</p> <p>2. Exhilarating Relief 6-8</p> <p>Comforted in a time of distress and affliction by the good news of their faith, love and fidelity</p> <p>Stimulated by the good news of their steadfastness</p> <p>3. Exuberant Praise 9, 10</p> <p>Expressed for joy experienced by the knowledge of their fidelity</p> <p>Expressed by constant prayer in earnest desire to revisit them, to minister to their spiritual need</p> <p>4. Earnest Prayer 11-13</p> <p>For Divine Enabling to revisit them immediately</p> <p>For Abounding Love among them</p> <p>For Unblameable Holiness at the coming of Christ</p> <p>APOSTOLIC EXHORTATION IN VIEW OF THE SECOND ADVENT OF CHRIST 4. 1-12</p> <p>Introduced by a general exhortation to abound increasingly in the Christian walk which they had so well begun</p> <p>1. Moral Purity 3-8</p> <p>a. God's will stated generally and particularly</p> <p>b. God's vengeance upon transgressors reaffirmed</p> <p>c. God's purpose declared</p> <p>2. Mutual Love 9, 10</p> <p>Loving one another, they are exhorted to abound in this grace</p> <p>3. Manual Labour 11, 12</p> <p>An exhortation to orderliness, industry, labour, honesty and independence</p>	<p>SAINTS AND EVENTS PRECEDING THE SECOND ADVENT 4. 13-18</p> <p>1. Participation of Sleeping Saints 13, 14</p> <p>Departed believers described as asleep because sleep implies continued existence</p> <p>Jesus "died and rose again," but the departed believer has neither died nor risen again, hence the apt description— asleep</p> <p>Participating, as such, in the momentous occasion, they accompany Jesus to the air</p> <p>2. Precedence of Sleeping Saints 15, 16</p> <p>Departed believers described as asleep, in view of the resurrection, because sleep implies an awaking to fuller existence</p> <p>"We which are alive" are contrasted with "them which are asleep." Alive or asleep but not dead</p> <p>The phrase—"dead in Christ" used here because only the body is in view</p> <p>Precedence promised by resurrection</p> <p>3. Parity of Sleeping Saints 17, 18</p> <p>The resurrected and quickened saints united one to another and to the Lord in the air</p> <p>Inspired comfort for believers</p> <p>SAINTS AND THE EVENT ACCOMPANYING THE SECOND ADVENT 5. 1-11</p> <p>1. The Sinners' Surprise 1-3</p> <p>a. A night invasion for which they are unprepared</p> <p>b. A sudden visitation of judgment in the midst of false security</p> <p>2. The Saints' Salvation 4-11</p> <p>a. Sons of light who will not be surprised Exhorted to watchfulness and sobriety by faith, love and hope</p> <p>b. Sons of day not appointed unto this judgment, but secure through the death of the Lord Jesus Christ</p> <p>Sleeping and living saints together to live with Him (see 4.17)</p> <p>Exhorted to comfort and edify one another</p>	<p>CONCLUDING ADMONITION 12-22</p> <p>1. Pastoral Respect 12, 13</p> <p>Appreciation and respect as overseers</p> <p>Affection and esteem as workers</p> <p>2. Public Regard 14, 15</p> <p>a. For believers Caution the idlers Comfort the faint-hearted Confirm the weak-in-faith</p> <p>b. For all men Abstain from anger Avoid retaliation Aim to do good</p> <p>3. Personal Response 16-22</p> <p>a. To the will of God Continual Rejoicing Ceaseless Prayer Constant Praise</p> <p>b. To the work of the Spirit Prompting of the Spirit not to be quenched Prophetic ministry to be appreciated, tested and selected</p> <p>COMPLEMENTARY ASSURANCE 23, 24</p> <p>God will sanctify entirely</p> <p>God will preserve the whole nature and perfect it at the second advent of Christ</p> <p>God will, having begun to do so, accomplish the work</p> <p>CLOSING APPEAL 25-28</p> <p>Brethren asked to pray</p> <p>Brethren exhorted to greet one another affectionately</p> <p>Brethren to be acquainted with the contents of the epistle</p> <p>Benediction</p>

The First Epistle to the Thessalonians—No. 1

Synthetic Study of the Epistle

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

IN his second missionary tour the Apostle Paul had reached the port of Troas in Asia Minor, and there came to him the vision of the Macedonian man, and the cry: "Come over into Macedonia and help us." Remembering that when he and his companions would have entered the country of Bithynia the Spirit had prevented them, he concluded (and rightly so) that this was God's intimation to him to carry the Gospel message to Europe. Immediately the Apostle and his companions obeyed the vision and went over into Macedonia, eventually reaching Philippi—the principal city of one of the four provinces into which Macedonia was divided, and a Roman colony. Here a church was founded . . . Paul and Silas were beaten, imprisoned, and placed in the stocks . . . miraculously released by the dramatic intervention of God . . . brought out of prison by the Romans who had broken Roman law by beating them, and implored to leave the city. Leaving Philippi they journeyed along the famous Egnatian Way—the great military highway which linked Rome with her Eastern dependencies—and passing the two cities of Amphipolis and Apollonia, they came to Thessalonica, the principal city of that part of Macedonia, and virtually the capital of the whole province.

Thessalonica was an ideal centre for the propagation of the Gospel. It was situated on the Thermaic Gulf and had a splendid harbour; and commerce flowed into the markets of the city, making it

A RENDEZVOUS FOR MERCHANTMEN

from the adjacent countries. It was also the central station of the great military highway before mentioned, along which Rome's legionaries marched, and this was an additional great advantage to commerce. Its ancient name was Therma—so called because of the hot mineral springs found in its vicinity; and this made it popular with travellers and visitors. These features gave it a central and commanding position, and made it the most populous city in Macedonia. These factors, together with the fact that the city contained a large number of Jews who had their own synagogue, may have influenced the Apostle Paul in his decision to pass through two large cities in his journey from Philippi, to evangelise this important city of commerce—Thessalonica.

The work of evangelism was commenced among the Jews in their synagogue—the common practice of the Apostle Paul—and a few of them believed the Gospel, but the majority rejected the message and persecuted the messenger. The proclamation of the Gospel among the Greeks, however, was accompanied by much blessing and success, for a multitude of devout Greeks and a large number of influential women believed. The persecution—promoted by the Jews and executed by the baser element in the city—became so violent that the believers sent Paul and

Silas away from the city, and they moved on to the neighbouring city of Beroea.

Persecution against the young converts continued and

PAUL WAS VERY ANXIOUS

to revisit them, but—possibly because of the security given by Jason his friend, and other factors over which he had no control—he was not able to return. Pursued by the enraged Jews of Thessalonica the Apostle was forced to leave Beroea, and he moved on to Athens; and from that city he sent Timothy to Thessalonica to consolidate the work and comfort the converts. Meanwhile, Paul moved on to Corinth, and it was to that city that Timothy returned from Thessalonica to report to Paul. He reported the steadfastness of the converts in the midst of severe persecution and affliction. He also reported the slanderous accusations of the Apostle's enemies.

This interesting epistle—I. Thessalonians, the earliest of the extant Pauline epistles—was dictated immediately from Corinth. Its date is therefore about A.D. 52, about twenty-three years after the ascension of the Lord Jesus, and eighteen years before the fall of Jerusalem. Its purpose has been shown in the accompanying outline and need not be repeated here. The theme of the Epistle may present a problem to readers, being rather obscure in the early chapters. We have observed in a previous article that: "There is a full river of truth running through each Bible book. . . ." This "river of truth" is the theme of the book, and in the early chapters of this epistle is almost lost in the sands of reminiscence and personal narrative; but it emerges at

THE CLOSE OF EACH FEATURE,

asserting its claim to be the only flow in the book, and eventually flows deep and wide in the doctrinal portion for which the early narrative has prepared us. Clear-cut divisions cannot be discovered in this epistle as in some of Paul's letters, but the accompanying outline shows the five sections into which it most easily divides; revealing the theme and its relation to the several phases of Christian life and experience.

CONVERSION AND THE SECOND ADVENT— THE CONVERTS' INSPIRATION

In this first section, correctly indicated by the chapter division, the Apostle commends the Thessalonian converts for their steadfastness and evangelistic labour.

Greeting.—Silas and Timothy had shared with the Apostle the evangelistic work in Thessalonica, and were with him when he penned this letter; so they are included in the simple greeting addressed to the church.

Reasons for gratitude.—Thanksgiving to God for commendable graces in the believers to whom he writes is almost a common feature of Paul's letters. The reasons for his gratitude to God on this occasion are clearly stated: "your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ . . ." The Thessalonian converts had exercised a living faith in God. The term: "your work of faith," is not a reference to acts of duty and benevolence resulting from faith in God, but is a

REFERENCE TO LIVING FAITH

exercising itself in the act of embracing the Gospel, so that "they turned unto God from idols" (i. 9). This active faith had produced in them a true love for God that expressed itself not in mere sentimentality, but in labour for others. It had also created in them a genuine hope that had for its objective the second advent of Christ: for which they patiently waited. This famous triad of graces is shown here in its true character, and finds splendid exemplification in these converts from idolatry; for living faith is active, true love labours, and genuine hope is patient.

Evidences of election.—Continuing the strain of thanksgiving the Apostle declared his knowledge of their election by God. No doctrine concerning this interesting subject is given; but evidences of their election, as they were recollected and observed by the Apostle are given, and they are recorded in subsequent order. First, his own impressions of exceptional blessing poured upon him as he preached the Gospel to them; a token to him that he was not labouring in vain, but preaching to those elected by God, and now brought under the sound of the Gospel. Secondly, his recollection of the manner in which they received the Gospel, and thirdly, his observation of their resultant character and conduct.

In evangelising them the Apostle had experienced three things. The word of the Gospel came to them not as an ordinary utterance, but was preached in power, which seems

TO INDICATE EXCEPTIONAL ELOQUENCE

and fulness of utterance. Secondly, it was clothed in the Holy Ghost. Thirdly, the Apostle was conscious of great conviction as he preached, that is, he preached in full assurance of the truth of the Gospel and the response of his hearers. Therefore, the word came to them in fulness of blessing: the preacher preached with conviction and in great eloquence and power, and the Holy Ghost clothed the word. These factors from the memory of his own consciousness in preaching was an evidence of their election by God. Such was the personal blessing received by the evangelists as they ministered at Thessalonica, that Paul was able to appeal to the converts for confirmation of the exceptional outpouring evinced to all.

Their response to the Word of the Gospel was equally illuminating to the Apostle, and from it he deduced further evidence that they were chosen of God. They became imitators of the evangelists and of the Lord. The imitation refers to the reception of the Word in much affliction and the subsequent joy of the Holy Ghost. This union of affliction and joy, so prominent in the Master's own ministry, and such

a regular feature in the experience of the Apostle and his companions, is now shared by the converts in Thessalonica. So extraordinary was the joyous reception of the Gospel amid great affliction from persecutors, that the converts became a pattern of faith to other believers in Macedonia and Greece. Could anything more vividly prove that they were chosen of God, than

THIS ALTOGETHER MIRACULOUS RESPONSE

to the preaching of the Gospel?

The resultant character and conduct of the converts was additional evidence of God's choice of these people. Not only had they proclaimed the Word of the Lord in their own country and the adjacent country of Greece; but their faith in God was known everywhere, and the Apostle and his companions encountered the story of their conversion to God wherever they went. Should this seem to the reader to be inconsistent with the recent conversion to Christianity of these believers, he should remember the central and commanding position of Thessalonica as a centre for the promulgation of the Gospel. Mariners and seamen who frequented the harbour carried the news of the great change that had come to these idolaters to the countries to which they sailed; merchantmen returned to every country in the world from this Macedonian market and spread the news of the phenomenal change in the lives of these people; soldiers and commanders who passed along the great military road in their journeys to and from Rome, carried the news to every part of the Roman world. Couple with this the fact that these converts born in the midst of exceptional power and blessing from God, were keen workers and witnesses to the Lord Jesus Christ, and Paul's statement can be accepted and appreciated.

Paul asserted that the report of the success of the Thessalonian campaign was universal. What exactly was that report? Paul relates it, and

IT IS A GRAPHIC CHRONICLE

of the marvellous work of the Gospel in an idolatrous people, a summary of this first chapter, and a more detailed statement of his reasons for gratitude to God. They had "turned unto God from idols." This remarkable conversion from idolatry to God was the "work of faith" mentioned in the previous verse. Their purpose was "to serve the living and true God" in contradistinction to service to idols, and represented the "labour of love" of the previous statement. Their attitude, instead of being a dread of the unknown as formerly, was "to wait for His Son from heaven . . . which delivered us from the wrath to come" (that is, the outpoured wrath of God to commence in the Tribulation period) and represented the "patience of hope" mentioned before.

The doctrinal theme of the book is here clearly revealed—as a climax to the story of the Thessalonian campaign, and a complement to this particular feature of the epistle.

[This issue of the "Evangel" should be retained, as the chart will be required for reference in the studies which follow in this series.—Ed.]

?

YOUR PROBLEM

?

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

Problem No. 38.—What is the meaning of Psalm lv. 12, 13?

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

Problem No. 40.—Please explain "The Lord shall laugh at him" in Psalm xxxvii. 13.

Problem No. 41.—What is the meaning of Matthew xii. 45?

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)?

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 34 and 35:—

PROBLEM NO. 34.—What is meant by a "sin unto death" in I. John v. 16?

Reply by Mr. H. F. Joiner:

I believe Problem 34 is closely linked with Problem 39, which speaks of "blasphemy against the Holy Ghost." The word blasphemy in Matt. xii. 31 means "speaking injuriously," and Wesley in his notes on this verse says "It is neither more nor less than the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Spirit"; the context will clearly support this. To return to the first problem of "sin unto death," the same writer in his notes describes it as "total apostasy from both the power and form of godliness." If we accept this rendering, apostasy means a departure, or in the Greek "a standing aside" from the faith; this brings us to the same conclusion.

A denial of the Lord Jesus, and the attributing of His power to any other source is surely a "sin unto death."

Reply by the Editor:

It seems to me that the "death" here referred to is physical and not spiritual. Verse 16 says: "There is a sin unto death," and verse 17: "There is a sin not unto death." It is difficult to believe that the reference is to spiritual death when it is a fundamental fact that every sin is a sin unto spiritual death. In James ii. 10 we read: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Every unbeliever is "dead in trespasses and sins," for "all have sinned and come short of the glory of God," and "the wages of sin is death," i.e., spiritual death, separation from God.

It should be noted that the passage under consideration speaks of a "brother" committing a sin unto death. The reference is not to an unbeliever.

We have many examples in both Old and New Testaments of sin being punished by God with physical death. In the Old Testament there are Nadab and Abihu, who offered strange fire to the Lord (Lev. x. 1, 2), Korah, Dathan, and Abiram, who rebelled against Moses and Aaron (Num. xvi.), and Uzzah who touched the Ark of God. In the New Testament we have Ananias and Sapphira who lied to the Holy Ghost (Acts v), and the warning in I. Cor. xi. 29, 30 about partaking of the Lord's supper unworthily: "He that eateth and drinketh unworthily, eateth and drinketh damnation (lit: judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

PROBLEM NO. 35.—The future home of the Bride of Christ (i.e., the New Testament Church) is the New Jerusalem; the future home of the redeemed of Israel (i.e., those living through the Millennium) is the new earth. What and where is the future home of the Old Testament saints?

Reply by Pastor J. Dyke:

I am not going to attempt a completely satisfactory answer to this question by reason of its controversial nature, but I

should like to pass on a few brief thoughts respecting the future state. The plans of the earthly tabernacle were based upon "heavenly patterns" (Heb. ix. 23), and it seems reasonable to expect an original in the future. And so it appears to be; The City, metropolis of the renewed creation, lit by the Shekinah, the localised dwelling of God and the Lamb, is represented by the Holiest of All; the New Heaven, with its priestly service, by the Holy Place; the New Earth, with its regenerate nationalities (Rev. xxi. 24) by the Outer Court.

Problems 36 and 37 are not printed above, as replies to these will appear shortly.

"The Lord Reigneth"

(Psalm xciii. 1). By Pastor J. C. CARISS (Elim Church, Lincoln)

RECENTLY momentous events have taken place. The nation is at war. We as citizens are called to live under conditions which are new and trying. How shall we meet these? We must recognise in them God's permissive will. We besought God earnestly, as did Christians throughout the world, that He would cause the war clouds to pass away. Our prayers have not been answered in the way we had hoped. Why we cannot understand, though doubtless we shall do some day.

Let us not forget, however, that no matter how deep the gloom which surrounds, the chaos which confronts us, God is still in control. Nothing can happen unless He permit it. And through all that does happen, He is working silently, perhaps, but with unerring purpose. Even that which seems to spell disaster He over-rules, and the day will come when we shall see that what we had considered to be the tragedies of history have been used by Him as stepping-stones by which His plans could march to their fulfilment. It was thus with the Cross. Those of His faithful followers who witnessed the Saviour's death felt it was all such a hopeless tragedy. But they were wrong. How plainly did those travellers to Emmaus see their mistake as the Stranger talked with them by the way. What they had thought was the portal of defeat, was in reality the gateway to victory. The Cross did not spell surrender, but triumph. They were not at the end of all their hopes and aspirations, they were standing on the threshold which was to lead to a fuller realisation of them than they had ever imagined to be possible.

So let us tell our hearts that He knows best. Let us trust Him even though we cannot trace Him. As His children we can rejoice in the knowledge that He has taken the responsibility for our welfare. Our lives are "hid with Christ in God." If we worry, we do not trust. If we fret, we forfeit that perfect peace which He wants us to enjoy. Let us seek to "rest in the Lord," and confidently leave all that we have and all that we are in His hands. *He will not fail us.*

SECRETARIAL NOTES

By W. G. H.

In common with other religious bodies, who have removed their headquarters from London, it was recently decided to remove certain of our headquarters departments temporarily to Glossop, as we have there the advantage of a rent-free house. Correspondence for our Editorial, Accounts, and Youth Departments should be addressed to Beth Rapha, Spire Hollin, Glossop, Derbyshire. All other correspondence should be addressed as usual to 20, Clarence Avenue, Clapham Park, London, S.W.4.



We are glad to report that both Pastors J. T. Bradley and V. S. Pritchard have been graciously restored to health sufficiently to enable them to return to their usual duties.



Pastor O. Murphy, in charge of Rochester Church, has been away from duty for a few weeks owing to illness. We are pleased to hear he is improving. Mr. J. McGillivray is at present relieving at Rochester.



During September, new Elim churches have been opened at Andover and Christchurch. In both cases the opening services were conducted by Pastor P. N. Corry, in each case, we understand, with packed meetings in spite of the black-out. At Christchurch, as the electricity had not been connected up, the service was lighted with hurricane lamps, but this did not detract from the enthusiasm of the meeting.

It is interesting to note that in some churches it has been arranged for Crusaders to act as escorts to older people who have difficulty in finding their way home from the services in the dark. This splendid effort is worth emulating.



In a few recent changes of appointments, the following took up pastorates at the churches mentioned: Pastor E. G. Ball, Eastleigh; Pastor F. A. Hodge, Neath; Pastor H. Palliser to assist at Graham Street, Birmingham; Pastor J. Woodhead, Vazon, Guernsey; Mr. Rees and Mr. Davies, two new student probationers are temporarily in charge of Newberry and Penzance respectively.



Plans are in hand for special evangelistic efforts in connection with districts where there are numbers of men serving with the Forces. Details will be announced shortly.



Pastor P. N. Corry is to continue his special Bible Study Campaigns in Elim churches. Applications for special services should be addressed to Pastor W. G. Hathaway at our usual London address.

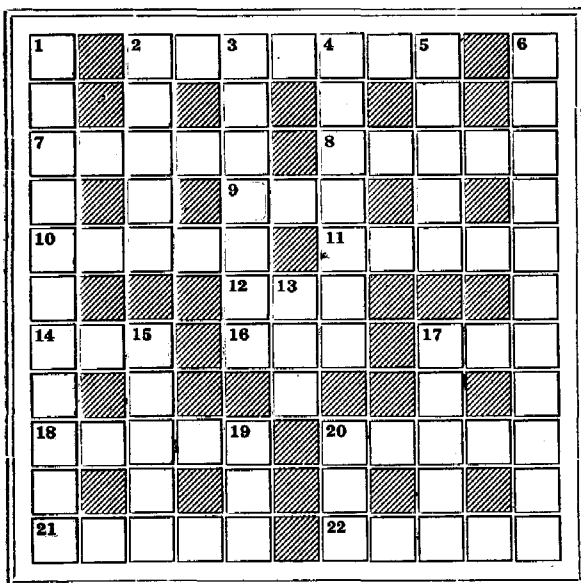
Coming Events

RUGELEY, Staffs.—Owing to the usual meeting place having been taken over for national service, meetings will be held as follows: Elim Hall, Brewery Street, off Brook Square, Sundays, 11 and 6.30; School, 2.30. Tuesdays and Thursdays, 7.30.

WOLVERHAMPTON. Commencing Oct. 15. Elim Hall, St. John's Street. Revival Campaign by Pastor W. E. Smith.

GREENOCK. Oct. 8—22. Elim Tabernacle, Belville Street. Bible Study Campaign by Pastor P. N. Corry.

OUR SPECIAL "EVANGEL" CROSSWORD For Increasing Bible Knowledge No. 48.



The solution will appear next week.

CLUES ACROSS:

- 2. Jacob gave this food to Esau.
- 7. Mephibosheth had one (2 Sam. 4).
- 8. Musical instrument (Job. 21).
- 9. Son of Abdiel (1 Chron. 5: 15).
- 10. The Lord called Israel this (Isa. 45).
- 11. Reside.
- 12. Cereal not smitten by hail (Ex. 9).
- 14. Fruit tree.
- 16. Omega means this.
- 17. "And there — light" (Gen. 1).
- 18. The Israelites ate these in Egypt (Num. 11).
- 20. Abram's wife (Gen. 11).
- 21. Deliver (Psa. 67).
- 22. Father of Ulam (1 Chron. 8: 39).

CLUES DOWN:

- 1. "I am fearfully and — made" (Psa. 139).
- 2. For carrying money.
- 3. Paul's disciples would not let him enter this (Acts 19).
- 4. David — Saul's presence twice (1 Sam. 18).
- 5. This bird's way in the air is wonderful.
- 6. Put into the chamber prepared for Elisha (2 Kings 4).
- 13. Used in writing.
- 15. Bird (Deut. 14).
- 17. "The heart of the wicked is little —" (Prov. 10).
- 19. As the countenance of hypocrites.
- 20. "Whereas I was blind, now I —."

SOLUTION TO CROSSWORD NO. 47

Across: 1. Unrighteous (1 Cor. 6: 9). 7. Blessedness (Rom. 4: 6). 8. Lasea (Acts 27: 8). 10. Latin (John 19: 20). 12. Diamond (Jer. 17: 1). 16. Earth (Matt. 5: 5). 17. Haunt (1 Sam. 23: 22). 18. Eve (Gen. 3: 20). 19. Seeds (Matt. 13: 4). 20. Rites (Num. 9: 8).

Down: 1. Unbelievers (2 Cor. 6: 14). 2. Reeds (Ezek. 42: 16). 3. Gispas (Neh. 11: 21). 4. Tidal (Gen. 14: 1). 5. Owest (Matt. 18: 28). 6. Sushanites (Ezra 4: 9). 9. Eli (1 Sam. 3: 5). 11. Ain (Josh. 15: 32). 12. Derbe (Acts 14: 6). 13. Ashes (Est. 4: 1). 14. Other (Luke 18: 11). 15. Doubt (Matt. 14: 31).

FAMILY ALTAR



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

Sunday, October 8th. Acts ix. 1-16.
"A chosen vessel" (verse 15).

To be chosen by God is an honour indeed. But with honour goes responsibility. It is good to realise that God has not passed us by as useless. But let us appreciate that this means, too, that God has expectations concerning us. It was not for nought that He paused to select us. If we have been chosen then let us remember that we form part of God's tremendous purpose. He could have discarded us as easily as He chose us. But He preferred to bring us into a place of blessed usefulness. Are we fulfilling that purpose? Is He satisfied? Or does He, if that is divinely possible, regret His choice?

PRAYER TOPIC:

The blessing of God to rest on the faithful preaching of His Word to-day throughout the world.

Monday, October 9th. Acts ix. 17-31.
"Barnabas took him" (verse 27).

One can imagine prayers ascending from the early Church beseeching God to save the tyrant Saul. The havoc he had brought into the Church had been devastating. On his account it had been scattered. Then came Saul's conversion. But it was too big for the early believers to accept. How could such an offender be on the Lord's side? But Barnabas believed and put his belief into practice by chumming up with him. Modern circumstances demand as large a practice of faith. Let us be of the company that can ask largely, and then believe in the glorious possibility of a divine response.

PRAYER TOPIC:

For God's rich blessing on all readers of the "Elim Evangel."

Tuesday, October 10th. Acts ix. 32-43.
"Shewing the coats and garments" (verse 39).

There was something to show. Dorcas had not been an indolent Christian. She had laboured on behalf of others, and here are her companions showing what she had done. Something to show. What can be said about us? Is there something to show that we have really caught the vision of the needs around us? Dorcas' needle was an eloquent testimony to the vision she had. If our religion is only on the tip of our tongue it is a paltry thing. Every nerve and fibre should so feel the depth of religion that there can be only one result: the relentless pursuance of our convictions.

PRAYER TOPIC:

Divine guidance to be granted to our Executive Council in these difficult days.

Wednesday, October 11th. Acts x. 1-16.
"Thy prayers and thine alms are come up" (verse 4).

This suitably follows our thought of yesterday. Not only can there be scattered around us an evidence of our faith, but it is possible for these evidences to rise up before God. It may be that we have thought our efforts have been useless—that they have been buried in oblivion. If so they have had a certain resurrection. No good and faithful effort on our part can ever be overlooked by God. It may seem a long time coming, but divine recognition will surely come. Nothing, indeed, is more certain. Cornelius was not overlooked in the day of divine visitation. And God is no respecter of persons.

PRAYER TOPIC:

For the many who have already lost loved ones in the war.

Thursday, October 12th. Acts x. 17-33.
"But God hath shewed me" (verse 28).

But God! What a great cancel-out that is. It alters the whole outlook. A new order of things came with this "but God." The limitations of nationality were at one sweep done away with for ever. Pride of race was no longer a legitimate characteristic. The Gentile outsiders had become human insiders. But God! It meant that the human race was to be as one from that time forward. It was a sudden awakening to Peter. But he accepted the new order. God changed his mind in a moment. Let us be ready for as stern an awakening. For none of us knows everything as he ought.

PRAYER TOPIC:

That all our Elim missionaries may be encouraged by many accepting Christ as Saviour through their ministry.

Friday, October 13th. Acts x. 34-48.
"While Peter yet spake" (verse 44).

Such is the power of God's Word when uttered in the power of the Spirit. And why should it not be? We have turned our religious exercises into matters of respectability. Why should not God interrupt His own meetings? It is time the Church realised that preaching is not intended to be one of the arts. Let the outsider get on with his oratory, but let the Church bring souls into the kingdom. Speech-makers may get the plaudits of men, but soul-winners get the praise of God. And we are surely not lacking so much in judgment that we do not know after which to strive.

PRAYER TOPIC:

For all sufferers in lands torn by war.

Saturday, October 14th. Acts xi. 1-18.
"They held their peace" (verse 18).

Men of the old order challenged the proclamation of the new. This is not out of place. They of the old were its custodians. They understood their responsibility. This new thing needed an explanation. Peter gave it. And they

were convinced that the new, abrogating the old, had come from God. It was enough. Which shows that they were not merely prejudiced. They were open to divine correction, rightly assuming personal fallibility. And as they listened they were led forward. Let us realise that they who oppose us are not necessarily wilful attackers. They need to know the truth.

PRAYER TOPIC:

That the work of God may not be hindered owing to present conditions, but that every opportunity may be grasped for extending His Kingdom.

Helpful Illustrations for Christian Workers

The Third Time

A colporteur in Rumania sold a copy of the Bible to a man who had never before heard of it. Taking it home, he began to read it, and after a time remarked, "Wife, if this Book be true we are wandering along a false road."

Reading farther, he said, "Wife, if this Book be true we are lost."

He did not, however, put the Bible down, but read on, and at last called out, "Wife, if this Book be true we can be saved."

Regulating the Hands

There is a story of a coloured man who came to a watchmaker and gave him the hands of a clock, saying, "I want yer to fix up dese hands. Dey jest doan' keep no mo' kerrec' time for mo' den six monfs."

"Where is the clock?" asked the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin' de matter wid de clock 'ceptin de han's? And I done brought 'em to yer. You jes' want the clock so you can tinker with it and charge me a big price. Give me back dem hans."

Foolish as this man was, his caution is very like that of people who try to regulate their lives without being made right on the inside. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the coloured man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that habit." But the Master Workman says, "I cannot regulate the hands unless I have the heart."

The Source of the Grace

An old violinist was poor, but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play it, it never failed to awaken responsive chords in the heart. Asked to explain its charm he would hold out his violin, and tenderly caressing its graceful curves, say: "Ah, a great deal of sunshine must have gone into this wood, and what has gone in, comes out."

How much of God's sunshine has entered into your life? How much time have you spent in the radiance of His presence?

“ALL THE DAYS”

A Meditation on the Twenty-Third Psalm

By W. J. TUNLEY

ALL THE DAYS . . .

Yea I am with thee when there falls no shadow
Across the golden glory of the day,
And I am with thee when the storm-clouds gather,
Dimming the brightness of the onward way ;
In days of loss, and loneliness and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain ;
When youth has fled and Death has put far from thee
Lover and friend who made the journey sweet,
When Age has come with slowly failing powers,
And the dark valley waits thy faltering feet ;
When courage fails thee for the unknown future ;
And the heart sinks beneath its weight of fears ;
Still I am with thee—Strength and Rest and Comfort,
Thy Counsellor through all Farth's changing years.
Whatever goes, whatever stays,
Lo, I am with thee all the days.

—Annie Johnson Flint

IN this Psalm we get a striking parallel to our Lord's parting words to His disciples, "Lo I am with you all the days." It would seem as if God would teach us what His presence can do for us in varying phases of experience by bringing before our view a series of vivid pictures representing different days of our lives. He would show us that through all these changes the essential things remain the same, and that it is only the scenery, or what we may describe as the accidentals of life, that are changing.

The first scene is that of green pastures and still waters. "He maketh me to lie down in green pastures. He leadeth me beside the still waters." Those who have to do with sheep tell us that when a sheep lies down we can be sure of two things at least: one is that it is not afraid, for so long as it has any cause for fear it wanders about restlessly; and the other is that it has had enough to eat, for so long as it is hungry it moves about in search of more food. Thus the picture here presented is one of peace, security, and satisfaction. This would remind us of the days in our own lives when no particular danger or sorrow is looming on the horizon, and when the lines are fallen to us.

IN PLEASANT PLACES.

These are the days we like, but are we not often inclined to forget that our peaceful days are only such because the Shepherd has led us into the green pastures, and made it possible for us to feed by the still waters? How often we are tempted to think it is through our own efforts or our own deserts that we are there, and how often we are content to use and to enjoy the gifts of God and yet shut out the Giver from our lives. In this picture the Shepherd is the central figure, and surely the lesson is that in our days of peace and plenty we should recognise Him as such.

The second scene reveals the sheep in need. "He restoreth my soul" speaks of individual need, and of the Shepherd's care for the individual sheep. It is a blessed thing to know that He cares for the flock; it is more blessed to know that each individual sheep is known to Him and tended by Him. When the sheep has been lost on the mountain side, has been torn by wild beasts, or, overcome with the heat, has fainted by the way; whatever its particular need, there is the Shepherd, still the central figure of the picture, ready to restore, to heal, and to bring new life and vigour. For some of us this second picture may represent

A MORE FAMILIAR EXPERIENCE

than the first. We may have wandered away into paths of sin, and the Good Shepherd has sought and found us. We may have been torn by the wild beasts of temptation, or have been overcome by the toil of the weary march and have fainted by the way. What-

ever our need may be, is it not blessed to know that the Good Shepherd is ever ready to give us His individual care?

The third scene shows us the sheep in perplexity; having many paths and not knowing the right one to take; perhaps in the trackless desert with no path at all. We all experience such days of perplexity when we stand at the parting of the ways, not knowing which to choose to bring us to the desired goal. Or we may stand as Israel stood, with no path at all, the Red Sea in front, the mountains on either side, and the army of the Egyptians behind. In such days the Shepherd is still the central figure, and is there to guide and to lead into the right path. "He leadeth me in the paths of righteousness for His name's sake."

The fourth scene is that of the dark valley. The blue sky has given place to overhanging clouds, and the green pastures have been left far behind. In place of the scene of peace presented in the first part of the Psalm we have here the place of dread, gloom and darkness. We all know something of the

DARK VALLEY EXPERIENCE.

We may have been brought near to the gates of death ourselves, or through some overwhelming sorrow have been led into a valley of deep darkness. At such times the temptation the enemy would bring to our minds is that God has forgotten us, and that we have been left to struggle through alone as best we can. The scene presented in the Psalm, however, should remove all such dishonouring thoughts. Even in the dark valley the central figure is still the Shepherd, but a very marked difference is noticeable in the language of the Psalmist. In the green pastures he talks about the Lord—"He maketh me to lie down in green pastures," but in the valley he talks to Him—"Thou art with me, Thy rod and Thy staff they comfort me." Sometimes God is obliged to bring us into the dark valley in order that we may feel our need of His presence, and that He may bring us into closer intimacy with Himself. Then it is in the dark valley that the Psalmist says, "I will fear no evil." It is one thing to be delivered from fear when the surroundings are green pastures and still waters; it is quite another thing to say "I will fear no evil" in the valley of the shadow of death. And yet this is just what the presence of the Shepherd is able to do for us. He does not deliver us by keeping us away from the dark valley, but by walking through it by our side and delivering us from fear and from harm in the midst of it. Then the "valley of the shadow of death" suggests that

IT IS ONLY A SHADOW.

The Shepherd Himself met the substance so that His people need only meet the shadow. A shadow can only come through the shining of a light, and as we

pass through the valley of the shadow of death we can count not only upon the Shepherd's presence in the darkness, but upon the clear light into which we shall emerge on the other side.

The fifth scene brings us to the battlefield, and this is one of the most beautiful pictures of all. "Thou preparest a table before me in the presence of mine enemies" speaks of the Shepherd's forethought and preparation. It reminds us that the Lord knows just what conflicts are before us and what foes are going to assail us. He knows the strength of the temptation and the particular form it will take, as the enemy comes to try to rob us of our peace and joy and usefulness. With full knowledge of our needs the Shepherd has "prepared a table" and provided everything we can need to ensure that we shall be victorious in the conflict. When our patience is tried He is at hand to give us His patience; when our endurance is tested to the utmost and our courage waning, there, ready for us to appropriate, is a fresh supply of Divine grace to enable us patiently to endure. For every need that can arise in our days of conflict,

HE SPREADS BEFORE US,

on the table His bounty has prepared, the very grace suited to meet that need. What a difference it would make in life's battles if we were always to remember that the central figure is not the enemy but the Shepherd. He does not keep the storm and the battle from us; He does not take us where storms never come and where foes never assail; He does a much greater thing in allowing us to enter into the conflict and to feel the brunt of the storm, while He Himself stands by our side, giving strength for the fight and joy and peace in the midst of the storm.

One of the most beautiful touches in this picture is the thought of overflowing joy contained in the expression, "Thou anointest my head with oil, my cup runneth over." "Our natural thought would have been that the fitting place for such a picture of abounding joy would be amid the surroundings of green pastures. Had any one of us been writing the Psalm, or had it been merely a human production, it would probably have read something like this: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He anointeth my head with oil, my cup runneth over." Certainly very few of us would have thought of placing the picture of

EXUBERANT OVERFLOWING JOY

amid the surroundings of the battlefield. But the glory of the Christian life is that God is able not only to give peace and joy in the days of peace, but what is an infinitely greater thing, to give His own peace and joy in the midst of life's storms and battles.

(continued on page 637)

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ of the Elim Foursquare Gospel Alliance.

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Poland's Martyrdom.

THE sympathy and prayers of all true Christians have been extended to the people of Poland during the past tragic month. With the west under the heel of Germany, and the east overrun by Russia, her subjection is complete.

Our readers are particularly asked to remember in prayer the many thousands of Pentecostal believers in Poland. God has graciously visited that land with revival during recent years, particularly on the eastern border, where there are over 1,000 Pentecostal churches amongst the White Russians and Ukrainians. These bodies of fellow-believers will now come under the direct anti-God Soviet rule, as will those in west Poland under Nazi rule. Pray that the faith of these suffering saints may not fail, and that grace and strength of purpose may be granted to them.

"Remember them that are in bonds, as bound with them: and them which suffer adversity, as being yourselves also in the body" (Heb. xiii. 2).

A Word to Failing Faith.

A FEW years ago a man who had been converted in a meeting held by Gipsy Smith, wrote to him saying that his faith was failing. He had run well for a time, but now everything seemed to be giving way. While Gipsy Smith was meditating on what reply to make to the man he noticed the snow falling. God spoke to his heart, and he sat down and wrote to the man of failing faith on this wise: "A little snowflake was falling, but as she looked at the mountain on which she was dropping her heart began to fail with fear. She anxiously asked the mountain, 'If you please, Mr. Mountain, are you strong enough to hold me?' To which question the mountain replied, 'Yes, little Miss Snowflake, I am strong enough to hold thee and billions more like thee besides. Fear not to come and rest upon my bosom.'" The bosom of our El Shaddai is sufficient to sustain thee, Mr. Waning Faith, and millions more besides.

NEXT WEEK

God's Evacuation Scheme. By Pastor H. Kitching.

Things I consider an Insult to God. By Pastor H. W. Greenway.

COMING SHORTLY

Special Foreign Missionary Number

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

DURING these days of pressure and perplexity, patience will be heavily taxed, endurance will be severely tried, whilst faith will be called upon to withstand many a shock. So great will be the ordeal for many of the Lord's people that all their moral and spiritual resources will be taxed to the utmost to bring them through in victory. Yet "if God be for us" He is more than all the forces arrayed against us.

In the coming days there is little doubt that we shall come to realise in a new and terrible way that our conflict is not against flesh and blood, but against the rulers of the darkness of this world. It is well at such times to make quite sure that our spiritual defences are sound and sufficient; that we have left no weak and unguarded places.

Judging from the attention given to it and the huge sums expended on it, defence is one of the vital factors in the final issue of a campaign such as that in which the nations of Europe are now engaged. It would go ill with that nation which had left its defence until the very last minute. Once the conflict commences there is little time given for defensive preparations; they should be made beforehand, so that when the enemy flings his strength against a nation it is ready to withstand the shock of attack.

From a Christian and spiritual point of view all this has its lesson. During these dark and depressing days much must depend upon the strength of our defences. The enemy will hurl his legions of fear and unbelief against us continually, seeking to break down our spiritual morale, and break through our powers of resistance. He will incessantly bombard the believer with every type of evil suggestion, so as, if possible, to lay the foundation of that triumph which he hopes to gain.

However, we are not ignorant of his devices. The Word of God both forewarns and forearms the believing heart. "Strengthened with might by His Spirit in the inner man" we shall be strong to resist the assaults of the adversary.

Again and again the Psalmist encourages himself in the thought that the Lord is his defence. God is his stronghold against which no enemy can prevail. His position in God is invulnerable. You have it so clearly revealed in that beautiful passage in the 46th Psalm where David says, "God is our refuge (defence)." And because of this he adds, "we will not fear."

Confidence in the cause in which we are engaged goes a great way towards assuring final triumph. Human hearts that are reinforced with the consciousness that they are in alliance with God in the undertaking in hand are in an advantageous position from the very commencement.

What a Bible Can Do

How a Bible was the means of bringing three souls out of darkness into light

A YOUNG widow, Mrs. B—, of Dublin, very conscientious in her religious practices, but continually in unrest on account of her burden of sin, confided to her priest her inward troubles; and, after trying other things, he urged her to divert her mind by going to hear a humorous and entertaining performer at the Dublin Rotunda, even securing for her tickets for the entertainment.

Mrs. B— both mistook the hour and the place, and got into one of the smaller halls in the great public building, stumbling upon a Protestant devotional meeting instead. She could not get out without attracting much notice, and so stayed long enough to hear prayers that surprised her by their simple approach to God, and to hear a passage from Hebrews x. 1-18, which unfolded a new doctrine as to the forgiveness of sins. This was the opening of an absolutely new door of faith and hope, and left her amazed and comforted.

When the little meeting broke up, she summoned all her courage, and went up to ask the preacher what book he had been reading from. Finding that the lady had never possessed a Bible, "I will lend you mine," he said; "read the marked passages, but let me have it back in a few days; it is

THE MOST PRECIOUS THING

I have."

For the next few days everything else was forgotten; the light shone into her understanding; the burden long weighing on her conscience rolled away, and the peace of God filled her heart and mind.

The time had come for the Bible to be returned; but deep in study and engrossed in thought, she did not notice when someone entered her sitting-room and her priest stood before her! He noticed both the embarrassment in her manner and the restful calm in her eyes.

"What has happened to you?" said he. "I haven't heard how you liked the entertainment, and as I didn't see you at mass last Sunday I thought you might be ill."

She had meant to keep the matter secret for a time, at least, but now, off her guard, she told the whole story—her mistake as to the room, the attempt to leave, the words heard, the Book lent, and, last of all, the joy and peace that filled her heart.

When she glanced at his face it was black with rage. "Give me that Book!" he cried.

"It isn't mine," she answered.

"Give it to me," was the reply, "or your soul will be damned eternally; that heretic has nearly got you into hell, and neither he nor you shall ever read the Book again."

And, seizing it, he thrust it into his pocket and

STRODE OUT OF THE ROOM.

She sat as if paralysed. That awful look searched her through and through. Then she thought of the man who had lent her his Bible; his address was in

it, but she could not remember it and knew not where to write.

Days passed by, but the priest, once so welcome a visitor, but now so dreaded, did not return. After a fortnight or more, Mrs. B— ventured upon a visit to him, and to make an effort, if not too late, to get back the Book to restore it to its owner.

The door was opened by a nun, who, being asked if the priest was at home, immediately replied, with frigid manner, "Yes, Father John is at home," and, as she spoke, she half-pushed the lady into a room opening off the hall; but as she entered she saw there an open coffin, in which was the lifeless form of the priest.

Before she could recover from the shock, the nun hissed into her ear these words: "He died cursing you. You gave him a Bible, and he told me to tell you that he cursed you with his last breath. Now go!"

Several weeks elapsed. One evening Mrs. B— was sitting alone, pondering over the events of the previous three or four months. The joy of pardon was in her heart; she

HAD BOUGHT A BIBLE

for herself and had read it daily, but there was a sorrow which could not be effaced. How ineffably sad the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

She had been so blessed, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like message? It was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At this moment the servant ushered into the room a lady, closely veiled, who stood for a moment irresolute. Before Mrs. B— could speak, the other said, "You do not know me in this dress, but will soon recognise me." She lifted her veil, and revealed the face of the nun who had delivered the message of cursing—as they stood by the open coffin.

Mrs. B— started back, not knowing what might happen next, but her visitor calmed her fears, adding: "I have two things to tell you, and I must be very brief, for I am in haste. First, forgive me for that awful lie of mine. I have asked God's forgiveness, but I beg also for yours. Father John died blessing you with all his heart. The day before his death he charged me to tell you that he, too,

HAD FOUND FORGIVENESS

for his sins by that Book, and that throughout eternity he would bless you for having brought him to the knowledge of his Saviour. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the Book for myself. I was fascinated, and read more and more; and I, too, have found pardon and peace in my Saviour.

I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England to-night, but I felt that I must come here to return this Bible, and to tell you that all my life, I, too, shall bless you for having, through it, taught me how to get forgiveness for my sins. Goodbye!

God bless you! We shall meet in heaven."

A little worn Bible lay on the table before Mrs. B—. That little Book—without a living voice to expound its teaching—in two cases had brought three precious souls out of darkness into light. Imagine the feelings of its owner when it was restored to him with this wonderful record!

Living for Jesus

C.F.W.

C. F. WEIGELE.

1. Liv-ing for Je - sus, oh, what peace, Ri - vers of plea - sure
 2. Liv-ing for Je - sus, oh, what rest; Pleas-ing my Sa - viour,
 3. Liv-ing for Je - sus, e - v'ry-where, All of my bur - dens
 4. Liv-ing for Je - sus, till at last In - to His glo - ry

ne - ver cease; Tri - als may come, yet I'll not fear,
 I am blest; On - ly to live for Him a - lone,
 He doth bear; Friends may for-sake me, He'll be true,
 I have passed, There to be-hold Him on His throne,

CHORUS.
 Liv - ing for Je - sus, He is near.
 Do - ing His will till life is done.
 Trusting in Him, He'll guide me through. } Help me to serve Thee
 Hear from His lips, 'My child, well done.'

more and more, Help me to praise Thee o'er and o'er; Live in Thy

pre - sence day by day, Ne-ver to turn from Thee a - way.

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Bible Study Helps

"NOT ASHAMED"

How precious are the words, "He is not ashamed to call them brethren" (Heb. ii. 11; Luke ii. 81).

"God is not ashamed to be called their God" (Heb. xi. 16; John xx. 17).

"Let my heart be sound in Thy statutes, that I be not ashamed" (Psa. cxix. 80; also vv. 6, 116).

"They shall not be ashamed that wait for Me" (Isa. xlix. 23; Prov. viii. 34; I. Thess. i. 9, 10).

"A workman that needeth not to be ashamed" (II. Tim. ii. 15; I. Cor. xv. 58).

"Not to be ashamed before Him at His coming" (I. John ii. 28; Matt. xxv. 21).

BIBLE CUSTOMS

Anointing the head, at banquets, for honour (Mark xiv. 3; Psa. xxiii. 5).

Washing hands, freedom from ceremonial or moral guilt (Psa. xxvi. 6).

Washing feet, done by a slave, for comfort, refreshment (John xiii. 5).

Eating, with the hand, hence the need of cleanliness (Mark vii. 5).

Binding and loosing, bidding and forbidding (Matt. xvi. 19).

Wine in bottles, bottles were "wineskins" (Matt. ix. 17, R.V.).

Lamps and lampstands—not candlesticks, for house use (Matt. v. 15).

Lanterns, used for walking at night, held close to his feet (Psa. cxix. 105).

Grinding corn, two women, on ground, with two stones (Matt. xxiv. 41).

Treading corn, by oxen, dragging a log of wood (II. Sam. xxiv. 22).

Salutations, a ceremony of many parts, taking a long time (Luke x. 4).

Sitting at meat, reclining on couches, feet exposed behind (Luke vii. 38).

Yoke, crossbar to which animals drawing plough were tied (Phil. iv. 3).

Marriage, after dark, bride led home, met by torchbearers (Matt. xxv. 1, 12).

Landmarks, single stones set up, easily removed hence (Deut. xxvii. 17).

Beds, mattress, or thick rug, could be rolled up and carried (Mark ii. 9).

Housetop, flat, reached by outer stair, easily uncovered (Mark ii. 4).

Tombs, outside cities, hewn in rocks and caves (John xix. 41).

Clippings without Comments

By Pastor P. N. CORRY

Tithing.

A church in Chiengmai, Siam, is said to have 400 members and every one a tither. Their income is less than 20 cents a week per capita, but they support their own pastor, and have sent out two missionary families. They look after the unfortunate of their own community.—*Religious Digest*.

Buddhism.

There are to-day 100 Buddhist temples in the United States. The largest, in San Francisco, was recently the scene of the 40th annual Buddhist convention in the United States. The Japanese Buddhists claim 50,000 Japanese and 2,000 white American members of whom fifty are priests.—*Prophecy*.

The Bible by Heart.

Not long since there died in Glasgow, at the age of 96 years, a man who knew the Bible by heart. The "Lutheran Standard" reports a news dispatch which stated that Dr. W. L. Baxter, "despite his age, was able to the last to repeat any passage from memory." Frances Ridley Havergal memorised the New Testament, the Psalms, and the prophecies of Isaiah. The "Sunday School Times" recently told of a man in Italy who memorised the whole Bible.

—*Pentecostal Evangel*.

Humanity Adrift.

Since last Friday 1,760 "illegal" immigrants landed or attempted to land on the shores of Palestine and were either detained or gave themselves up. Most of these unhappy people have spent three or four months on the water, wandering from

port to port between Cyprus and Palestine in search of a landing place. They come from Czechoslovakia, Austria, Germany and Italy. At one time men of position, even wealthy, they were reduced to destitution, attired in rags, actually starving. Incidents of the slave trade when men were herded and carried like cattle across the sea are repeated. People die and babies are born under inhuman conditions of congestion.

—*Palestine Review*.

Russia and Germany.

For many years past keen students of Bible prophecy have believed that in the programme of events leading up to the close of this dispensation, Russia and Germany would be in alliance. This has often been ridiculed by modernist theologians, and certainly the strained relations and bitter hatred between those two nations for years past appeared to make such an alliance improbable. But the sudden announcement of the non-aggression pact between Germany and the Soviet would make it appear that what Bible experts have anticipated may be in process of accomplishment, and that these two powers may ere long be associated with the fulfilment of prophecies concerning "the king of the North" in tragic military manoeuvres leading to the Battle of Armageddon. Events move swiftly to-day, and it will be important to watch the future movements of Italy. Signor Mussolini's aim is the revival of Caesar's Roman Empire, and as neither Russia nor Germany were therein, it surely means a severance of Italy from alliance with Germany. It is most impressive how signs abound that "the end" is approaching, when the Lord Jesus Christ will appear in power and glory.—*Christian Herald*.

"All the Days"

Continued from page 633

Before presenting to us the last scene, the House of the Lord, the Psalmist stands, as it were, on the threshold, and before entering in reviews the scenes through which he has passed. He thinks of the days of peace, the days of wandering, the days of perplexity, the days of darkness and the days of conflict, and in all of them he finds that he can sum up their experiences in two words—"goodness" and "mercy." So, remembering what the past days have been, he says, "Goodness and mercy shall follow me all the days of my life."

Then comes the final scene—the "House of the Lord." What makes the difference between a house and a home? There are times when a house is not a home. When it is shut up and the family away at holiday time, it is still a house; the walls are there, the furniture, the pictures, the belongings, but in the absence of the loved ones it is nothing but a house. So it is not the golden streets, the gates of pearl, and the many mansions that stir our hearts as we think of

THE HOUSE OF THE LORD.

We might have all these and yet be miserable and lonely. It is when we hear the Good Shepherd saying, "I go to prepare a place for you, that where I am there ye may be also," that we find the House of the Lord is truly the Father's home. This reveals to us the tremendous truth that in the Heavenly Home it will be only the scenery that has changed, and that the Good Shepherd, who has been with us in our

peaceful days, has restored us when we wandered, has led us in our days of perplexity, has walked with us through the dark valley and has stood by our side on the battlefield, is still the central figure in the Eternal Home.

What is the lesson of the Psalm? Surely it is to recognise Him now as the central figure in every department and phase of life. In the peaceful day His presence is the pledge of our salvation from the snare prosperity would bring. In the day of wandering His presence is the pledge of restoration. In the day of perplexity His presence is the pledge of unerring guidance. In the day of darkness His presence is the pledge of comfort and support. In the day of conflict His presence is the pledge of victory, and in the House of the Lord His presence is the pledge that it shall not only be a house but an Eternal Home

WITH A FATHER'S WELCOME.

The best word in the Psalm is one of the shortest. "The Lord is MY Shepherd." In other places we read of Him as the Good Shepherd, the Great Shepherd, the Chief Shepherd, but in this wonderful Psalm He comes to us individually, telling of what He is able to be to us, whatever our day and need may be. He desires everyone to enter into this beautiful personal relationship and privilege, that when He says "My sheep" the glad response may be "My Shepherd," and that each one of His sheep may know in blessed experience the presence and help of the Shepherd all the days.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CARRY ON, CRUSADERS!

Be Ready to Serve

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

Despite the long, patient, and heroic struggle of the Prime Minister, supported by the British Government, we find ourselves engulfed in another war, the end of which we cannot foresee or the results clearly calculate, without a measure of fear and dismay. These circumstances have already brought about changed conditions. The family is scattered, friends and neighbours have vanished, the music of children's voices in many cities is almost silent. The least sound in the night jerks us into wakefulness, and how commonplace is the sight of little cardboard boxes dangling over our shoulders.

I have during the past few weeks often reflected with mixed feelings upon those days recently spent in Stockholm with brethren in Christ of many nationalities, singing and praying together in many tongues the songs of Zion, and enjoying Christian fellowship. These same brethren, not far away, serving the Christ we serve, singing the hymns we are singing, would to-day be regarded as enemy invaders if they attempted to enter our land. Let us pray one for another and for the Church of Christ world-wide at this momentous hour.

Yes, the bolt has fallen, causing our hearts to palpitate with distress and pain. The youth of the land is rallying around the colours, men and women are offering themselves for service, and a variety of uniforms—khaki, A.R.P., A.F.S., nursing, police services, etc.—are seen everywhere.

Although many Elim Crusaders are engaged in these services, and giving of their best in the interests of the nation, and consequently yours and mine, yet it must be remembered that the Elim Crusader Movement and its junior branches, must carry on, difficult in some ways though this may be, with its Crusade and the message it propagates. The Church of Christ is an international unit. The Banner of the Cross is the standard for all the world. The war in which we glory and in which we are ceaselessly and desperately engaged is the struggle to overcome sin, and bring to mankind true liberty and freedom through the preaching of the Gospel of Christ. Crusader, YOU have a duty, as all followers of Christ have in these days. Do not linger considering events, but spring to the duty that is yours. When men's hearts are failing them . . . remember the personal approach and the personal witness is perhaps the greatest medium of attack or avenue whereby to reach the hearts and gain the attention of men and women.

The floodgates of need have swung wide open: do not fail to be found there with your faith unshaken and immovable—faith in God, and in the knowledge that He is and that He reigns.

Yes, be ready to serve humanity in many ways, and may your life be consecrated with its every power to the service of Christ the King, in truly Royal Service.

Crusader Corner

This weekly feature has now terminated for the present. Many tokens of appreciation have been received and it is evident that a large number of our Crusaders have benefited by these columns. We are grateful to Pastor Owen Murphy for his excellent contributions and interesting studies week by week. We shall look forward to another series later. In the meantime, Crusaders are asked to remember our brother in prayer, that he may speedily be restored to perfect health.

Following are the solutions to last week's problems:

1. *First Things of Christ:*

1. John iv. 43-54; 2. John v. 2-7; 3. Matt. xiv. 13-21; 4. Luke xii. 1-39; 5. John xi. 1-46; 6. Matt. xx. 29-34.

2. *Suggestives:*

1. Cuckoo (Lev. xi. 16).
2. Ecclesiastes x. 9, 10.

Crusader Bible School

It is hoped to commence a new feature shortly, under the above heading. We are sure this new series will be of great value to Crusaders everywhere. Watch for a further announcement in the near future.

New

Crusader Commissioners

We are pleased to announce that the following have been added to the list of Elim Crusader Commissioners: Pastor W. G. Hathaway (Headquarters), Pastor W. L. Bell (South Wales), Pastor J. J. Morgan (Scotland), Mrs. E. J. Phillips and Mr. W. J. Snowden (London).

Let us pray that the days to come will give our new Commissioners much opportunity in giving to our Youth cause and Crusade their valuable services and experience in winning men and women for the Kingdom of God, as well as contributing advice and help in the furtherance of our work among the youth of our land.

Christ the Way

By Dr. J. R. MILLER

"I AM the Way . . . no man cometh unto the Father but by Me." Jesus is the Way from earth to heaven, and also from heaven to earth. Through Him we get to God, and through Him God comes to us. He is the true and only ladder whose foot rests on the earth, and whose top reaches up to the glory of God. In His humanity Jesus comes down to the lowest depths of human need and sorrow. Had He been God, and not man, He could not have done this. The Incarnation was the letting of the ladder down until it rested in the deepest valleys. There is now no spot of shame or guilt in this world from which there is not a ladder of life, with its celestial steps leading upward to God and heaven.

While Christ's humanity brings the ladder down to earth's places of sorest need, His divinity carries the ladder up past the shining stars, into the very midst

of the glory of God. On one page of the New Testament we find Jesus on a Cross dying in darkness and shame, between criminals. We open another page, and we see that "same Jesus" in the midst of the heavenly brightness, wearing still the wound-marks, but crowned in glory. Behold the ladder from earth to heaven!

A ladder is a way for feet to climb: Christ is the Way, therefore, by which sinners can go up out of their sins to the purity and blessedness of heaven.

One thing to mark specially is, that there is but one way. Christ is the only Mediator. We can enter the Father's family only through Him. Grace can come to us only through Him. There is, then, no choice of ways; if we do not go by this one way, we can never reach Home.

The Scoffer's Farewell

Or Speak Fast, Speak Quickly, Tell Me of Jesus

SPECIAL Gospel services were being held in a Scotch manufacturing town. Men and women had been awakened and were earnestly asking the all-important question, "What must I do to be saved?" (Acts xvi. 30). Some had found peace to their troubled souls, whilst others mocked and scoffed. Amongst the latter class was James —. He said he had no faith in the meetings, and declared that those who attended them were "hypocrites," etc. In the midst of his sin and wickedness he was seized with a severe illness which ultimately terminated in death.

While lying on his sick bed he thought of his past life. He knew he was far from being what he ought to be, but he had no idea he had been so wicked until now. His sins towered above his head like a mighty mountain and threatened to crush him with their accumulated weight. He trembled as he thought of the great day of reckoning, but had not the slightest idea how his sins were to be forgiven.

He began to think of the one who had been so much used by God at the gospel services, whom he had so often mocked, and asked that he should be sent for to visit him. On receiving the message, Mr. H— hastened to the bedside of the sufferer. The moment the dying man saw him entering the room he addressed him thus: "Speak fast, speak quickly: Tell me of Jesus."

From the Scriptures he was shown that God loved him and longed to save him; that He had so loved him as to give Jesus to rescue him from hell; and that by believing on Him he would not perish, but have eternal life (John iii. 18, 36). Whilst being spoken to he listened intently, but did not appear to perceive the glorious truth which sets the sinner free. After conversing with him for some time, the minister left, promising to call the same evening later on. On entering the apartment a few hours after, the poor sufferer perceiving him shouted aloud—"Pray for me! Speak fast to me! Speak quickly to me about Jesus!"

Again he told out as simply as he could the story of Calvary. The words, however, seemed not to have the slightest effect. On the following morning he visited

him again, and found that the end was near, mortification having set in. Not a single ray of light had penetrated the thick darkness that enveloped his spirit. His agony was almost insupportable. Conscience was now sinking its scorpion sting into his soul, while memory was recalling sins he had committed. His obstinacy and rebellion, his guilt and folly seemed to overwhelm him. Earnestly did the Christian speak to him of Jesus, the sinner's friend, urging him to neglect salvation no longer.

Suddenly his eyes stared wildly in their sockets, and he shrieked—"When shall I meet God? When shall I meet God?" "James," was the reply, "if you don't meet Him now as a loving Father, you will soon meet Him as an angry Judge. I have told you all I can about His love to you, and Christ's death for you. We are about to part, never to meet again in time, and I want to ask you solemnly this question, 'Have you accepted or rejected God salvation?'" He paused for a moment and then shouted "I have rejected, I have rejected Christ!" An hour after this he passed into eternity without giving any evidence that he had accepted pardon.

The unsaved reader may imagine that he can do without Christ. There is a time coming, however, when you will see your mistake. You think that you can live without Him, but you know you cannot die without Him. Take heed then from this solemn incident. You do not intend to be eternally lost, but if you continue neglecting or despising God's wondrous salvation, you may, without a moment's warning be summoned into His presence. Remember that "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). What will you do when you appear before the great white throne? When the books are opened and your sins brought to your recollection, what will you say? Think on this solemn Scripture, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; . . . I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i. 24, 26). Christ-rejecter, beware! No longer despise God's pardon—no longer resist the Holy Spirit—no longer neglect the great salvation.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Eastbourne.—Bedroom and breakfast only; ladies 17/6 each, married couple £1 17s. 6d. per week; comfortable quiet Christian home, near sea; recommended by Elim members. Clark, 3, Elms Avenue. C920

* 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.

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C806

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1189. C836

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MARRIAGES.

Brierley : Higgs.—On September 16th, at Southend Hall, Bradford, by Pastor H. W. Greenway; Frank Brierley to Elizabeth Taylor Higgs.

Trutweir : Coleman.—On September 16th, at St. Thomas' Church, Telford Avenue, Streatham Hill; Richard St. Clair Trutweir to Patricia Mabel Coleman. C922

Weston : Avery.—On September 21st, at Elim Tabernacle, Stanley Road, Croydon, by Pastor P. N. Corry; Dr. Frederick Herbert Weston (Crusader Commissioner) to Gwen Mary Avery.

WITH CHRIST.

Cook.—On September 8th, Mrs. Ann Cook, aged 77 years, member of Clapham Tabernacle. Funeral conducted by Pastor Charles J. E. Kingston.

Smith.—On September 16th, Mrs. Edith Mary Smith, aged 59 years, member of Elim Church, Clapham. Funeral conducted by Pastor Charles J. E. Kingston.

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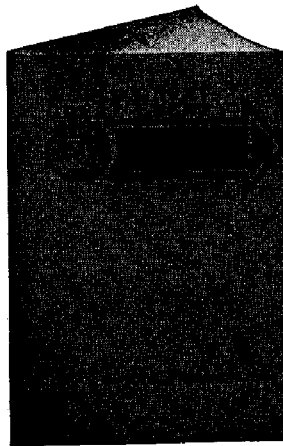
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