

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# Elim Evangel

&

## Foursquare Revivalist

CONTENTS	
War-Time Activities	657
Redemption in the Book of Nature	658
Service and the Second Advent	659
Clippings Without Comments	660
Elim Boys' Camp, 1939	661
With the Evacuated Populations	662
Family Altar	663
Christ in You	664
Your Problem	665
Editorial	666
Words of Cheer	666
Need of the Holy Spirit's Ministry	667
Bible Study Helps	668
Music: Old Things are Passed Away	668
Church Services in the Black-Out	669
Elim Crusader Page	670
The Gospel	671

## WAR-TIME ACTIVITIES

### *Elim Plans a Forward Move*

By Pastor E. J. PHILLIPS

**O**NE of the most subtle dangers of the hour is that this tragic war should occupy our minds to the hurt of our service for Christ, and that we should allow the black-out and other war-time inconveniences to curtail our work for God. This would result in the loss of one of our greatest opportunities of witnessing for Christ and extending His Kingdom.

In view of the urgency of the present situation, we have made plans for a forward move in the work of God, and we want to enlist the services of all Elim members and friends as well as of Elim Ministers in these special efforts.

First of all, we must reach the men of the Army, Navy, and Air Force. There are thousands of men in training at many towns where Elim centres are established. Already special services are being held in Elim Churches for these men, and God is blessing the efforts put forth; we have received news of

#### **SOLDIERS DECIDING FOR CHRIST**

at these centres. No time should be lost in commencing and advertising services exclusively for men in His Majesty's Forces, wherever circumstances permit.

Another method of reaching our soldiers and sailors is through the printed page. We have just published a series of Gospel tracts especially for this purpose. They are printed in two colours, with a Union Jack in the corner of each. The titles are "Soldiers of the King," "Out of Bounds," "This is the Question," and "The Silver Cord."

They can be obtained at 8d. per 100 or 6/6 per 1,000, post free, from the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4. Will you help us to see that these tracts are distributed in every military camp in the country? Ministers in or near such districts are asked to arrange for the brethren of their

Churches to distribute these special Gospel leaflets. Write as soon as possible to Pastor W. G. Hathaway, 20, Clarence Avenue, Clapham Park, London, S.W.4, to say how many you require, and he will be pleased to send you a free parcel. A grant of £75 has been made by the Foursquare Gospel Testimony for this purpose, and we should be pleased to receive further gifts from our readers. Such gifts should be marked: "H.M. Forces Gospel Literature Fund."

Secondly, we must not forget the evacuees from our large cities and other danger areas. Already we have commenced special meetings in several reception areas. We are now making plans for children's campaigns to be held in these districts. Separated from parents and friends, and in many cases from Sunday Schools and Christian influence, there is a great need of

#### **REACHING THESE YOUNG LIVES.**

Crusader Secretaries, Sunday School Superintendents, and Cadet Leaders are urged to send without delay to Pastor Douglas B. Gray the new addresses of all evacuated Crusaders, Cadets, and Sunday School scholars. This is a necessary preliminary to the completion of our plans.

Lastly, there must be no letting down in our own Elim Churches. In this critical hour, everyone should be at his best for God. Personal witness should be encouraged. No opportunity should be allowed to pass. Every department of the work should throb with spiritual life. Efforts to bring the outsider into our services should be redoubled. War conditions must not be allowed to hold up evangelistic effort. On the contrary, we are planning by special campaigns in Elim Churches as well as on new ground, to do all in our power to extend the Kingdom of Christ before His coming brings to an end our opportunities for winning souls for Him.

# Redemption in the Book of Nature

By HENRY PROCTOR, F.R.S.L.

**T**HE whole process of redemption of the creation is mirrored in the face of nature. And everything taking place before our eyes, such as the constant and familiar change of ice into water, and water into steam, and steam into vapour, is indicative of the change which is continually taking place of spirit into substance and substance into matter. Our own bodies are subject to the same changes, for we ourselves consist of spirit, soul, and body, that is, of spirit, substance, and matter. For our "earthy" bodies (I. Cor. xv. 47, 48) consist of matter; our psychical or soulish bodies, of substance; our spiritual bodies come direct from spirit. All matter indeed comes from spirit through substance.

As an illustration of substance we might take the bodies of the angels, which consist of the Divine substance which is intermediate between spirit and matter. If the eyes of our inward man were opened like those of Elisha, we should be able to see the hosts of God which encamp about the dwellings of the just, for the angelic bodies are substance, which can thus be seen, but

## SPIRIT ITSELF CANNOT BE SEEN,

for God is Spirit. And as no man hath seen God at any time so they have not seen Spirit. Spirit can be seen in symbol only, as when the Seven Spirits of God are represented by "Seven Eyes" of the Lamb, or in the Stone of Zerubbabel (Zech. iv. 10). So we ourselves are also invisible as to our spirits. It is to this spirit of ours that the Spirit of God joins itself, so that we become one spirit with the Lord (I. Cor. vi. 17). So when our spirit is quickened or made alive by the Spirit "which raised Christ from the dead," then the same spiritual life can be transmuted into life for soul and body. This transmutation can be carried on by faith continually, so that I can be continually receiving life for the body from the Spirit, which, when we are filled with it, permeates our whole being—spirit, soul and body. By this means it is obvious that we can *now* be living the resurrection life on earth, as so many passages of scripture teach us that we are sharers in His resurrection *now*, because of His indwelling Spirit, which is indeed the Spirit of the Resurrection; for Christ Himself is the

Resurrection and the Life, and by means of the Spirit Christ is formed in us and makes His home in our hearts through the faith (Eph. iii. 17, Weymouth).

Now the change of which we have been speaking is illustrated by impalpable vapour condensing into water, and hardening into ice. For let the invisible vapour represent spirit, then water is substance and ice, matter. The same is true of fire which lays hold of solid matter such as wood or coal, and reduces it, first to a flaming glowing mass, and finally into vapour with a small residue of ashes. When we look at the creation in its entirety we see

## THE SAME PROCESS

going on, for all things come from Spirit and go back into spirit, as the Apostle Paul says of God: "All things are out of Him, and through Him and go back into Him" (Eph. iv. 6, Greek).

The latest results of scientific investigation clearly demonstrate that this process is going on *now*. For all matter consists of protons and electrons, which are not in themselves solid matter. But the electron is the unit of electricity, so that solid matter can be resolved into electricity, that is, into fire and light and heat. And electricity is a power of God through which there is intense, incessant motion, not only of all the atoms of which the creation itself is built up, but also of the electrons within the atom. And whatever we see going on in the whole creation is a type of what takes place in our own bodies. For the matter of which our earthly bodies are composed is the same as that of the earth itself, for they are made of the same dust, therefore of the same kind of atoms, protons, and electrons, which can be resolved into the spirit from which it came.

This is how the Spirit can produce life in our mortal bodies, seeing that spirit is continually changing into substance and thence into matter. So that to be filled with the Spirit means to be filled with life and energy in every part of our being; illustrating the prayer of I. Thess. v. 23: "Perfectly sound may your spirit and soul and body be preserved, blameless in the presence of our Lord Jesus Christ" (Greek). And the next verse confirms it by saying: "Faithful is He that calleth you, who will also do it" (v. 24).

## WILL ANOTHER DOOR OPEN?

George Whitefield was once preaching from the text: "And the door was shut." Two dashing young men were in the congregation sitting at a considerable distance from the pulpit. They were filled with mirth, and one leaned over to the other and said, as the preacher repeated the words of his text, "Well, what if the door be shut, another will open." Mr. Whitefield did not hear the words, but he was led to say, "It is possible there

may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, 'What if the door be shut, another will open.'" The two young men were paralysed, and looked at each other. Mr. Whitefield proceeded: "Yes, another door will open; it will be the door of the bottomless pit; the door of hell."

The First Epistle to the Thessalonians—No. 2

# Service and the Second Advent

## —The Labourers' Consolation (Chapter II)

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

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

**R**EADING carefully this second chapter, and noting the negative statements of the Apostle Paul in the first six verses, we observe that he is challenging slander of a very cunning and sinister order. Paul is slandered as a failure and a coward, and it is not difficult to detect, underneath the scornful abuse, the bragging of his enemies who had so violently persecuted him and driven him from Thessalonica. They boasted that they had made his visit to the city vain, and that he had not revisited his converts because he was a coward and afraid to endanger himself. To this defamation was added the disparaging accusation that his appeal to the Thessalonians was based upon false reasoning, that is, that his Gospel was a sophistry or fallacy, and a corruption which incited men to uncleanness; and that it was presented to the people in a cunning and fraudulent manner. To this indignity was added the charge of flattery, covetousness, and lust for fame.

### *Character of the ministry at Thessalonica.*

The Apostle's reply, in the first instance, took the form of an appeal to the personal knowledge of the converts concerning the character of the ministry at Thessalonica. It began by inviting their confirmation to a spirited

### **DENIAL OF THE SLANDER.**

Speaking for himself and his companions the Apostle declared that their visit to them had not been in vain, for although so recently outraged at Phillipi, God had enabled the evangelists successfully to preach the Gospel to them in the midst of much contention and conflict; and neither failure nor cowardice could be deduced from these circumstances. As to the second charge of preaching a fallacy, and presenting to the people a corrupt creed that incited them to uncleanness, he vigorously denies the accusation; and in defence of the manner in which it was presented to them asserts that God, having entrusted them with the Gospel, they had ministered according to that trust, prompted only by a desire to please Him. Continuing his denial of their malicious accusations he solemnly named God as witness that they had never employed the language of flattery nor a pretext for greed and covetousness; neither had they at any time sought to win honour from men, although honour and support were due to them as Apostles of Christ.

A positive declaration of their conduct while ministering at Thessalonica completes the first phase of the Apostle's defence. He declared that they were as gentle among them as a nursing mother, and as proof of their affection for them he asserts that they im-

parted to them not only the Gospel of God, but themselves also, calling them to remember that they

### **HAD LABOURED AND TOILED**

night and day at secular employment, rather than be a burden while they preached the Gospel to them. The believers and God are declared to be witnesses that they had been holy, righteous, and unblameable in all their relation to the converts; and they had, as a father to his children, encouraged, exhorted, and enjoined them to a Christian life worthy of the God who had called them into His kingdom and glory.

### *Character of the reception at Thessalonica.*

Continuing his reply to the slanderous accusations, the Apostle now refers to the remarkable reception of the Gospel at Thessalonica, and unmasking the real promoters of the venomous slander, showing them to be unbelieving Jews.

The message of the Gospel was received by the converts as the Word of God, and was experienced as an effective power enabling them to meet persecution with courage, and to bear suffering with fortitude. The power of Satan in persecution was more than matched by the power of God in them through the Gospel; so that they triumphed over it all. This was a further reply to the charge of failure from another point of view.

The parallel persecution of the Thessalonian and Judæan churches provokes in the Apostle a vehement condemnation of the unbelieving Jews. It is a remarkable summary of Jewish guilt, exhibiting the most heinous crimes in their

### **LONG REBELLION AGAINST GOD,**

and announcing the fact that God's wrath—visited upon them in varying measure from time to time—had now come upon them in its extremity. They were murderers of the Lord Jesus and the prophets; persecutors of Paul and his companion evangelists; offenders against God and hostile to all men; and they had filled their cup of iniquity by obstructing the Gospel of Christ, and in consequence had merited the extreme wrath of God. Paul did not say that this wrath had been *manifested* in its extremity, but that it had come upon them; and this was a fact, although at that time there was very little visible token of it. Eighteen years later the wrath of God which came upon them in Paul's day manifested itself in the destruction of Jerusalem and the ruin of their beautiful Temple, the slaughter of multitudes, and the subjection of the residue to servitude and exile. The expression of that wrath which came upon them nearly two thousand years ago has continued to this day.

Paul's purpose in this denunciation seems to have been to fasten upon them the responsibility for the whole of the obstruction and difficulties in connection with the work of God at Thessalonica. They had persecuted Paul and his companions, and when they had fled from the city had continued to persecute the converts, and now they promote a campaign of scornful slander against the Apostle in an effort to wreck the work of God. All this they had done by intrigue, using debased Thessalonian unbelievers for the malicious work.

#### *Consolation of Paul and his companions.*

This closing portion of the chapter opens with a reply to the criminal charge of desertion; and its tenderness and parental yearning indicates that Paul is more concerned with assuring his beloved children of

#### HIS CONSTANT LOVE FOR THEM

and fervent desire to see them, than in refuting the slanderers.

Bereft of their beloved children for a little while, they still had a great place in their hearts, and they had such earnest longing to see them again that they

had made exceptional efforts to revisit them. Timothy had visited them again, and Paul also had, at least twice, endeavoured to revisit them, but Satan had hindered him.

The theme of the epistle is again caught up by Paul—the theme that is to minister so much to them all, and presently dominate the epistle—and the eyes that had seen the work of Satan frustrating their plans are lifted up and focused upon Christ and His coming; hearts that had felt the chagrin of disappointment and which had wilted under humiliation, are cheered and consoled as he writes of their hope and joy and glory. Disappointed . . . they look forward with hope to the great day when they will see their beloved children in the presence of Christ. Downcast . . . they are exhilarated, and energised for further labour as they anticipate the great joy awaiting them at the second advent of Christ. Humiliated . . . they are reanimated, and reconsecrated for further suffering in the glad expectation of the glory of that day; for their converts were then, and will be at the coming again of Christ, their glory and joy. Thus the second coming of Christ ministered consolation to these faithful labourers who suffered under the sinister attack of Satan.

## Opening of New Elim Church at Christchurch

By F. ROBERTSON (Church Leader)

AS we look at our new building we can only exclaim, "What hath God wrought!" After years of toiling, praying, and praising by a faithful few, on Friday, September 15th we stand outside the new church under unusual circumstances as Pastor Corry arrives. It is a black-out. There is a stillness in the air, and people's minds are full of war news and the destruction of human lives.

Pastor Corry leads the way into the dimly-lit church, followed by visiting Pastors from Winton, Springbourne, and Wimbörne. The place is quickly filled. A new war has commenced—not against our fellowmen, but against the forces of evil—and from every tongue the song is raised: "Oh for a thousand tongues to sing my great Redeemer's praise." The volume of praise rises higher and higher as the words swell out: "He breaks the power of cancelled sin, He sets the prisoner free." Truly it is a song of victory, Hallelujah! For we can prove to the world

that our loving heavenly Father hears and answers prayer. Hallelujah!

A band of Christchurch Elim Crusaders, numbering about twenty-five, sing, "Cleanse me," and "O Holy Ghost, revival comes from Thee." Pastor Fardell brings the meeting to a close by prayer, and we go out again into the black darkness, but we have the light of the Lord in our hearts, for the glorious Four-square Gospel message brings joy to the sad, food to the hungry, and hope to those in despair.

The provision of this building of our own is in direct answer to prayer. The work at Christchurch was commenced in the name of the Lord, but during the past years the difficulties have been almost overwhelming. Schemes and plans often failed, lack of finance being the usual obstacle, but we claimed the promises of God, and the critics who prophesied the end of the work were silenced.

## Clippings without Comments

By Pastor P. N. CORRY

#### **Conscientious Objectors in Germany.**

"The Times" last week reported that the first passive resister was shot in Germany on September 16th, "for failing to carry out his military duties." He was described as "a fanatical member" of the Society of Earnest Bible Students.

—*The Christian.*

#### **Pastor Niemöller.**

Pastor Niemöller has been informed by the Evangelical Consistory of the province of Brandenburg that, in conformity with the order of 19th March, 1939, relative to the moving of pastors, as he has now been in prison for two years, and it

cannot be foreseen that he will be released to take up his work again, the Consistory considers that the situation indicates that he should be put on the retired list. Fifteen days have been given him in which to make reply.—*World Dominion.*

#### **Jews in Germany.**

The Jewish community is dwindling to vanishing point in Germany. If the alleged census taken in Germany on the 17th May of this year be correct, then the Jewish tragedy stands revealed. It is affirmed that out of the 650,000 Jews who lived in Germany in 1933, only 300,000 are at liberty; 200,000 emigrated; 30,000 are detained in prisons and concentration camps; 20,000 committed suicide; 8,000 it is alleged, were

murdered, and 90,000 died. Of the 300,000 Jews in Austria, only 140,000 are still at liberty; 130,000 have emigrated; 10,000 are in concentration camps and prisons; 10,000 have committed suicide, and 5,000 were murdered. These figures need no comment.—*Immanuel's Witness*.

#### War Problems of Missionary Societies.

Private conferences have been going on between the British missionary societies and the Ministry of Information about the part which missions in various parts of the world may be called on to play. The Government, so the societies are assured, is anxious that the work of missions shall go on as normally as possible, and is prepared to be helpful. One difficult problem is that of German missions in British territories. It is hoped that Governments in India and Africa will act wisely and not repeat the mistakes of 1914-18. The main German missions concerned are the Berlin, Basle, Gossner, and Hermansburg missions, which do extensive work in India and Africa. There they are closely associated in many places with British societies, which may be asked to take over their work. The German

societies, it is pointed out, are, in many instances, staffed by those not in sympathy with the Nazi régime, and any plans for dealing with them should take this into consideration.

—*Christian Herald*.

Next Week:

## GOD'S GREATEST BLACK-OUT

By Pastor H. Kitching

Following Week:

Special

## FOREIGN MISSIONARY NUMBER

Order your extra copies of this Special Number now!

# Elim Boys' Camp, 1939

By Pastor P. N. CORRY

**T**HE Elim Boys' Camp at Compton Bay, Isle of Wight, has been an outstanding success. This year we had more than ever present—101 boys and officers to be exact, and the blessing was abundant.

For the first few days the weather was anything but ideal, but in spite of showers and of one full day's rain, the normal routine of camp life continued. The ground on which the tents are pitched is remarkably well drained, and the boys were perfectly dry in their tents; the marquee made an excellent place for games. There was no sickness in camp. Then came the sunny days, and for the great portion of the time the task of those in command was not to avoid chills, but to prevent sunburn.

The spiritual life of the camp was as vigorous as usual. About forty boys yielded allegiance to the King of Kings and crowned Jesus as Lord in heart

and life. The camp fire testimony meeting on the closing night of camp was a thrill worth coming far to hear. There, in the lurid glow of the great fire of furze and drift wood collected from the beach, boys of all ages in crisp sentences told what Christ had done for them at camp. I don't mind telling *Evangel* readers that over and over again I found my eyes suffused with tears of joy and thanksgiving—no, wood smoke had nothing to do with it.

Since camp, I have received letters from boys all over the country who received Christ, and they are going on with God. One leader of a Bible class who sent six boys, said to me: "If I had known before what I now know, I would have sent twenty boys to camp, not six." All those six are to-day witnessing to the change the gospel has made, and to the wonderful influence of the Elim Boys' Camp. What about your boys for camp next summer?



Elim Boys' Camp at Compton Bay, 1939

## SECRETARIAL NOTES

By W. G. H.

A change of appointment has recently taken place between Ballysillan and Lisburn. Pastor J. Hardman is now in charge of the former church, and Pastor J. J. Norris the latter.

Pastor G. H. Thomas, at present in charge of Thornton Heath, is assuming responsibility also for the Elim Church at Dorking, and arranging the meetings in conjunction with Elim Local Preachers in his Thornton Heath Church.

Pastor L. D. T. Kelly, in charge of Newtownards Church in Northern Ireland, has adopted with success a splendid method of reaching the members of H. M. Forces in his district. To every one whose address he can obtain he sends a personal letter and encloses a copy of the "Soldier's Guide" or the "Airman's Guide," as the case may be. These booklets are well-known as good gospel messengers.

For the present, Pastor C. Hadler will be continuing his campaign work. He is now campaigning at Clepton.

Pastor David Vanstone is in charge of the Elim Church at Forest Hill, London.

## Coming Events

**BELFAST.** Commencing Oct. 8. Ulster Temple, Ravenhill Road. Revival Campaign by Pastor Gwilym I. Francis.

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

**LOWESTOFT.** Regular Foursquare Gospel services are now held in the Beaconsfield Hall, Surrey Street, on Sundays at 11 and 6.15, and Wednesdays at 7.

**ROMSEY.** Commencing Oct. 8. Elim Tabernacle, Middlebridge Street. Revival Campaign by Pastor H. W. Fielding.

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

### MISSIONARY TOUR

Pastor and Mrs. H. C. Phillips

Oct. 15.—Birmingham (Graham St.). 16. Birmingham (Blackheath). 17. Nottingham. 19. Sheffield. 22. Bradford. 23. Halifax. 24. Hull.

# With the Evacuated Populations and, What Others are Doing at Home

Reported by Pastor DOUGLAS B. GRAY (National Secretary for Youth Departments)

**G**OOD news comes in day by day from all parts of the country. Evacuated populations are finding new spiritual homes, and those remaining behind in the evacuation areas are nobly carrying on and doing their best to meet the needs of the young folk and others around them.

First of all, an excellent start was made at Bath. Pastor F. J. Slemming tells us that the hall taken over in another part of the city has witnessed an encouraging commencement. On the first day thirty-two children were enrolled, consisting entirely of new scholars and evacuees. Registers have been sent for and Elim Sunday School lessons have been introduced. Each Thursday at six o'clock a meeting is being held for boys and girls.

From Yorkshire comes splendid news. At Scarborough the Sunday school has doubled its numbers since the advent of evacuees, and everything possible is being done to make these new friends welcome and feel at home.

Travelling further north, we hear that at Glasgow the teachers have taken on the responsibility of sending weekly to their scholars the *Young Folks' Evangel*. We feel sure that all our teachers concerned will not fail to do likewise. This will not be done without some enterprise and effort, but such a gesture will be well worth while.

The Superintendent and Sunday School staff at the City Temple, Hull, are to be commended upon their efforts to keep contact with their young folk. In addition to guaranteeing that they will receive the *Young Folks' Evangel*, they will also receive a monthly letter from the school. The teachers themselves are taking

turns in the writing of the letter. Further, a Sunday morning children's service has been commenced with good attendances.

From Croydon we hear that several parents of the children evacuated have expressed their great appreciation for the practical interest being taken in their children now at Brighton, Eastbourne, and other south coast towns. The attendance at Croydon has been increased by scholars from other Church Sunday schools in the locality which have been closed. One worker from another church said that she would gather her class together again and bring them to the Elim Sunday School, after having been told by an open air worker that the Croydon Sunday School had not been closed. (Well done, open air workers, in carrying on your work for the Kingdom!)

Other plans being arranged and considered by various Elim Churches are the commencement of regular meetings for young folk (where accommodation is available) at the same time as the adult morning service, thus enabling children to travel to and from accompanied by their parents. Another church is commencing Saturday morning rambles for evacuated children with a special service for them following in the afternoon. This seems a most suitable time of the week for such efforts on our part, this being when day school activities are suspended.

We shall hope to hear from the many other centres—both evacuation and reception areas—as to the happenings in these districts. Write to us so that all can share the good news and help each other in these matters of great importance concerning the Kingdom of God.



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

**Sunday, October 22nd.** Acts xiv. 1-18.

"A great multitude . . . believed" (verse 1).

This was a splendid response to the witness of the gospel which the Apostles bore. The proclamation of the Word was creating faith in hearts that hitherto had never known the truth. Believers were being multiplied and the Kingdom of God was being enlarged. What joy this must have given to these servants of Christ! What a proof of the validity of the commission which they held, and of the power of the message which they proclaimed! Surely this is the great and noble task of the Christian Church in all ages—to make believers, to turn men from the darkness of doubt into the glorious light of faith in the Eternal Word.

PRAYER TOPIC:

Showers of God's blessing on all our Elim churches this day.

**Monday, October 23rd.** Acts xiv. 19-28.

"We must through much tribulation enter into the kingdom of God" (v. 22).

The path to the Kingdom is sometimes beset with many a harassing fear and bristling difficulty. For some it lies through fierce waves of doubt and dark despair, and it is hard to make the harbour of assurance. Again and again the soul is beaten back, until it seems as though the goal can never be gained, and all efforts must end in frustration and failure. But blessed are those souls that persevere unto victory; that press on along the path of vehement desire, until at last they reach the place of life and liberty in God. O my soul, let naught turn thee aside from the highway of life! Sacrifice all that thou mayest enter into the Kingdom.

PRAYER TOPIC:

That our Elim missionaries in India may realise the constant blessing of the Lord on all their labours for Him.

**Tuesday, October 24th.** Acts xvi. 1-10.

"Established in the faith" (verse 5).

Blessed indeed is that ministry which achieves such happy results. That leads the flock of God into the deeps of confidence in the Divine promises; that gives to the soul an anchorage in the revelation of Christ; that weans it from the transient moods and emotions of the shallower places of spiritual experience, drawing it on up the heights of faith and fellowship with God. Unless life is deep-rooted in God it will easily be swayed and swept out of the current of the Divine will, missing the highest and

utmost that the hand of God holds for every consecrated heart.

PRAYER TOPIC:

For all who have lost loved ones in the war.

**Wednesday, October 25th.** Acts xvi. 11-24.

"Whose heart the Lord opened" (verse 14).

How beautiful to work with God and find His hand touching hearts into readiness and responsiveness as we tread the path of service. To witness lives opening to His claims like the flower opens to the sun. How wonderfully He can find the hidden spring which makes the heart fly open in joyous welcome for His incoming. Blessed Master, make me wise in my approach to those whom I fain would win for Thee.

Give to me that discerning grace which is quick to see and seize opportunities of laying siege to souls. Through this life of mine do Thou touch other hearts into surrender to all Thy perfect will.

PRAYER TOPIC:

The hastening of God's Kingdom by means of world-wide revival.

**Thursday, October 26th.** Acts xvi. 25-40.

"And at midnight Paul and Silas prayed, and sang praises unto God" (verse 25).

We can understand Paul and Silas praying at midnight. The darkest hour is usually the time for this form of devotion. But their prayer was glorified by praise. They prayed and sang. And it is the song which, in these circumstances, occasions our wonder. It takes us by surprise. We are scarcely prepared for such a manifestation of joy. There is nothing, humanly speaking, to account for it. It is, to say the least, so unnatural. It is almost a startling reaction to the threatening shadows which hang o'er the heads of these men of God. Yet to the Spirit-filled heart it represents the only true attitude in trial. Suffering sweetens life's songs, and enriches their ministry.

PRAYER TOPIC:

God's keeping power to hold all new converts in the early stages of their life in Christ.

**Friday, October 27th.** Acts xvii. 1-15.

"These that have turned the world upside down" (verse 6).

What an unintentional tribute these words conveyed. What an acknowledgment of the power of the gospel and the futility of all opposition to it. These despised Galileans were the bearers of a message capable of changing a world.

These words also revealed the fear with which the Jews regarded the Apostles. Methinks that, judging from religious conditions to-day, there is grave danger of the world influencing the Church more than the Church influences the world. Oh for a return to those times when the Christian Church takes the offensive, and claims conquest after conquest in her onward march to the goal of God's purpose on earth.

PRAYER TOPIC:

That much blessing may result from the reading of these Daily Meditations.

**Saturday, October 28th.** Acts xvii. 16-34.

"In Him we live, and move, and have our being" (verse 28).

What a glorious conception of life. How exalted and exalting in its effect upon those who thus view life. Think of the majesty and immensity of life thus lived in God. What a wonderful orbit in which to move. "In Him!" Oh the height and depth and length and breadth of such a life! It is inconceivably glorious. But as yet we only "see through a veil darkly" the possibilities and privileges of this life of union with the Infinite. He is the Source from which we emanate—the Goal to which we move. He is the Alpha and Omega of our existence here and hereafter. Glorious and incomparable Lord and Redeemer!

PRAYER TOPIC:

That the present circumstances may not hinder the work of God, but that every opportunity may be used for extending His Kingdom.

## Helpful Illustrations for Christian Workers

### "Living or Dying"

An aged Scotsman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me."

### Under the Spirit's Control

Captain King, an experimenter with magnetism and electricity, tried to see how powerful a magnet he could make of an old 16-foot gun. He wrapped ten miles of wire around it and magnetised it with a huge battery. Balls of iron leaped to it. Scrap iron would cling all over it. As soon as the power was withdrawn, all would fall away.

Filled with the Spirit, believers have power to draw men toward Christ and spiritual things. What is impossible in themselves become easy and natural under His control. We must be insulated from the world, and in vital connection with the dynamo in order to have this power.

# CHRIST IN YOU

By R. W. LIND

*I live; yet not I, but Christ liveth in me.—Gal. ii. 20.*

*That Christ may dwell in your hearts by faith.—Eph. iii. 17.*

**Y**OU can live the Christian life only when Christ lives in you.

A man becomes a Christian, first, when he repents of his sins; that is, is sorry enough for them that by the help of God he is ready to give them up. Second, when he places his full trust in Jesus Christ to forgive him of all his sins and save his soul. Repentance and faith in Christ make you a Christian. When you become a Christian you are to live a new kind of life, a righteous life. God expects it, and even the unbelieving world expects it.

But you hear so much criticism that many are not living the Christian life, that you cannot tell a Christian from a worldlying. A serious-minded lawyer, who was not a Christian, asked a friend who professed to be a Christian, "Did your acceptance of Christ make any actual difference in your life?" He assured him that it had made a real difference, that his life was completely changed, old habits were done away, and old things lost their power to attract and satisfy. To believe in Christ should make a real difference in your manner of living.

There are some few people who are always ready to malign a Christian, or magnify his smallest fault. There are those within the Church who say that many Christians are living far below

## WHAT THE BIBLE TEACHES.

I am aware that there are many who feel they are not living as children of God ought to live, and have no power to be any better than they are.

I want to tell you briefly that the kind of life you long for, but have not achieved, is possible for you. I do not care who you are, or what battles you have with temptation, there is a glorious life possible for you. Meet the conditions and it is yours.

You have trusted Christ to save you. You are born of God. But you are sick of your sins and failures that grieve Him. Everything you have tried has failed to deliver you. At night the pages of the day's history are wet with your tears of repentance. Oh, that you might find power somehow to overcome sin!

Just as you receive forgiveness by faith in Christ, so you receive this power to live a holy life by faith in Christ. Christ is everything to you. He not only forgives, but He furnishes power to keep you out of sin. You cannot keep yourself from sinning. That is a work only Christ can do. He said, "Apart from Me ye can do nothing"; that is, nothing holy or righteous.

Paul said he lived this new life of victory over sin, and tells how he did it. "I live, yet not I, but Christ liveth in me." He also said to his Ephesian converts that he prayed for them that Christ might

## DWELL IN THEIR HEARTS

by faith. The power to live holy, comes from Christ's dwelling in the heart.

Now for the steps by which Christ dwells in the heart by faith, empowering one to live a holy life. A holy life is as much from Christ as forgiveness is from Christ.

The first step must be an unconditional surrender to Christ. This is a complete yielding of body, mind, and possessions to Christ as the Lord of your life. This must be definite, clear-cut, and complete. Oh, you say, "That is asking too much." It is the price you must pay, or go on in the way of failure. You can well afford to pay it, for it brings the richest returns. Our trouble is, we want to be half Christians, half of Christ and half of the world. If Christ is to transform all of your life, you must place all of it at His disposal. This is called consecration. It is complete abandonment to Him. If He is to save us from sin, all the things by which we sin must be placed absolutely in His hands. For most people that means that they must first pray that Christ shall work in them the disposition to make this consecration, for they are not willing to make it. To be afraid to do it is not to realise the loving Christ with whom you are dealing.

In the second place there must be

## THE STEP OF FAITH.

Faith is claiming as your own what God has promised. Just as you completely trust Christ to forgive you and by faith believe that He does it, so you must completely trust Christ to keep you out of sin, and by faith believe that He does it. You may do it something after this fashion in your own words:

"Lord Jesus, I now definitely contract with Thee to fill me with the fulness of Thyself. Dwell in my heart by Thy Spirit. I give my mind, body, and possessions to Thee without reservation. I am helpless to keep myself out of sin. From this moment, I trust Thee to be my Saviour, to keep me from committing sin. I trust Thee to furnish the power to live right. Lord Jesus, I thank Thee for filling me now, though I feel little or no different. I shall go about meditating: 'Christ liveth in me.' I expect Thy power to be evidenced in my life and body as the occasion requires it. Thou art my present Saviour. I now live to Thy glory by Thy power."

Live in the consciousness of Christ's dwelling in you. New love, new desires, new power, new victory are the result. Now you live, yet not you, but Christ liveth in you.

The third step that you must take is to trust Christ to keep you. The power operates daily. By an act of faith you put yourself in the hands of Christ to live in and through you, and then by a continuous daily exercise of faith you keep yourself there. Your part is to daily trust Him and reckon Him dwelling in you. It is His work then to daily keep you.

Two drunkards were converted. The one said the inclination of drink was taken completely away from him. He could do business in a bar room and not desire a drink. The other converted drunkard said, "Not a day has passed since my conversion that I have not wanted a drink; but God has kept me from yielding." God deals differently with His children. In one case He may remove the temptation, in another He may leave the temptation and give grace to overcome it. Where there is daily trusting Christ to keep you out of sin, there is daily victory, no matter what your particular besetting sin may be.

You may have asked God for help to keep you out of sin, and in spite of yourself you fell again soon after you prayed. Beloved in Christ, it is not enough merely to ask. Asking in faith, you dare to believe that what you have asked is already granted and shall come to pass when you need it. You may pray each morning: "Lord Jesus, Thou

**DIDST COME TO SAVE**

Thy people from their sins. I thank Thee that I can be saved this day. And if Thou doest not keep me, I shall be the same failure I have been before. I dare to believe I am kept this day. I shall have the courage and power from Thee successfully to battle every temptation." That is the prayer of faith, and not mere asking.

If it is satanic influence that is trying to lead you astray, you may say, "In the name of Jesus Christ I bid you to depart from me." Keep repeating this. Satanic messengers cannot stay long where Christ is

named. Daily trusting Christ to keep you out of sin means daily power to win the battle.

The fourth step that you must take is daily study of God's Word. Jesus prayed, "Sanctify them through Thy truth; Thy Word is truth." Then you are daily God-taught and sanctified, made better through God's Word, which is truth. This is highly important. Remember that although the Spirit of Christ dwells in you, your flesh will be just as bad as it ever was.

Do not be discouraged. If you fall a thousand times, get up and go on a thousand times. At last you shall learn the glorious secret, and the steps that you must take. Remember that Christ came to "redeem us from all iniquity."

This does not mean that you shall live a sinless life. You may be tricked at times. But

**WHAT A DIFFERENT LIFE**

it is from the worldly lives of many Christians. Others shall see something of Christ in you when you live with a consciousness like that of Paul, "I live; yet not I, but Christ liveth in me." Christ dwells in your heart by faith. It is a mystery and you do not understand it.

You trust Christ with all your heart to forgive the sins into which you have fallen. When you learn to trust Him daily with all your heart to keep you out of sin, you will find that somehow there is power enough there to overcome sin. Live in the consciousness of the fact that "Christ liveth in me," and you will find the power by which to live the Christlike life. Then you will understand more what Paul means when he says, "Christ is our life."



**YOUR PROBLEM**



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

**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 36 and 37:—

**PROBLEM NO 36.**—What is the baptism with fire referred to in Matthew iii. 11?

*Reply by Pastor F. J. Stlemming:*

Most commentators seem to consider that the baptism with fire here referred to is a "fire of cleansing"—a fire to consume all dross. I do not believe, however, that cleansing from sin is the work of the baptism of the Holy Ghost. Taking v. 12 with v. 11, I am of the opinion that the baptism with fire is similar to the burning up of the chaff with fire—the chaff being the unbelievers.

**PROBLEM NO. 37.**—Is it possible for a Roman Catholic to be converted and still remain in the Roman Church, embracing its doctrine and teaching?

*Reply by Pastor F. J. Stlemming:*

As difficult as it is, I believe it is possible for a person in the Roman Catholic Church to pass beyond the abounding superstitions of this idolatrous system and find Jesus Christ as the Saviour of the soul—to see the candles flicker away into comparative darkness as they catch a vision of the Light of the World—and though surrounded on every side with falseness and error, to find Jesus Christ, the Truth.

Yes, men and women have been saved in the Roman Catholic Church.

I do not believe that any person truly converted to God could possibly remain in such a corrupt and depraved system as the Papal system. Having seen the way of Salvation they must also see that the teachings and doctrines of this evil system are contrary to the teachings and doctrines of the Lord Jesus Christ. Having heard the voice of Jesus say to them, "Thy sins be forgiven thee," they must also hear Him say: "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. xviii. 4, 5). I believe this definitely refers to the Romish Church and therefore this alone answers the question.

Problems 38 and 39 are not printed above, as replies to these will appear shortly.

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

Quantities.—10 copies 1/6, 20 3/-, 30 4/6, and so on, post free, monthly payments. Odd copies charged full price.

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.

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.

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

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

### Light in the Black-out.

ONE of the effects of the black-out has been, generally speaking, to limit our evening expeditions to those dictated by duty. The large numbers attending our evening services both on Sundays and weekdays in most parts of the country is ample evidence that Elim members consider the apostolic injunction, "not forsaking the assembling of ourselves together," to be applicable to them even to-day. Nevertheless, many find themselves at home for several more hours during the evenings than hitherto, and we would suggest that our readers diligently take up the study of God's precious Book. Let us turn from the darkness of present-day events as well as from the literal darkness outside, and seek the light of the infallible Word.

In the darkest days of the American civil war, and in the midst of his great responsibilities, Abraham Lincoln wrote: "I am profitably engaged in reading the Bible. Take all you can of this Book upon reason, and the balance upon faith, and you will live and die a better man." The Word of God shines with clearer light on world affairs as well as on the problems of our own individual lives. We would therefore urge our readers to make the most of the present circumstances to become better acquainted with the Book of Books. Read it daily. Study it systematically.

We would invite all who are not acquainted with the Elim Bible College Correspondence School to send a postcard for full particulars to the Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4. Do this without delay so as to take full advantage of the coming winter months.

### Please Note Address.

WILL readers please note that all communications for the Elim Publishing Company, including payment of accounts, should be addressed to their usual London address. Their offices and works are still at Clapham Crescent, London, S.W.4.



The following good war-time advice was recently exhibited on a poster: "If your knees knock together, kneel on them."

## Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

WAR-TIME conditions must necessarily impose upon a people a much greater measure of self-restraint and self-denial than is usual in ordinary times. 'Tis true that much of this will be of a compulsory character, the result of legislation. Yet methinks there are thousands of those nobler spirits who will not wait for the hand of the law to compel them to self-restraint, but, anxious to make some practical contribution to the national effort, will voluntarily lay down all forms of self-indulgence. Devotion to their country and its vital interests will make them willing to tread the path of discipline and denial.

In this the children of God will, we believe, set a salutary example to those around them. At the very root of the Gospel of Christ lies the principle of self-renunciation; it is fundamental to Christian discipleship. As followers of the Lord of self-emptying love we are called to exercise this Christlike self-control—forsaking ourselves for the sake of others.

At a time such as the present there are many new opportunities of revealing the moral and spiritual beauty of the Christian faith and experience; of showing the strength of purpose which is born of fellowship with Christ. The witness of a selfless life will make a decided and perhaps a decisive impression upon many of those who at present make no profession of religion; it will go far to convince them of the practical value and reality of the Christian life. It is reality that always counts, and never to a greater extent than in an hour such as this.

The Chancellor of the Exchequer in his Budget speech said, "if the price of victory be high, it is a price worth paying, for it is the price of liberty and of all that makes life worth living for Europe and for ourselves."

The Church of God is chosen for and called to a far greater conquest than that set before the British nation to-day. But it demands the same spirit of determination, no matter what the cost, to go through to the goal of triumph. There must be that same unremitting and unrelenting abandonment to the purpose in hand, though the path to victory be one of tears and blood. Perhaps one of the finest qualities of the British race is its dogged determination which, even in the face of calamitous circumstances, carries it forward to its ultimate objective. This has often achieved success when failure seemed inevitable.

Let us who are subjects of a greater king than George VI. be possessed of that spirit which refuses to lay down the cross when its weight grows heavier through the days. Let us show our devotion by our sacrificial loyalty to all those principles upon which His Kingdom rests, not listening to the taunts or threats flung at us by the adversary. Calm and confident in God we will press on the upward way.

# The Need of The Holy Spirit's Ministry

By *ERNEST S. WILLIAMS*

**W**HEN Jesus had closed His more public ministry a short while before His betrayal, He entered into very serious teaching with His disciples. This teaching will be found beginning with the thirteenth chapter of the Gospel according to John. Some of the outstanding points in these discourses concern the coming of the Holy Spirit and the result of this coming. Among other essentials which should evidence that the Spirit had come was the fact that His presence would bring about conviction of sin (John xvi. 7-11).

At Pentecost the disciples were all filled with the Holy Ghost. Under the influence of this infilling, Peter preached his Pentecostal sermon, with the result that men were "pricked in their heart" and cried out, "What shall we do?" Holy Ghost conviction

## BRINGS MEN TO ACTION.

The stiff dignity to which our churches have become so accustomed will largely cease when the Spirit begins deeply to work. We sometimes wonder what the church of Jonathan Edwards looked like when he preached his famous sermon, "Sinners in the hands of an angry God." We are told that members of the audience grasped for any article of furniture in the building which they thought solid as they felt themselves slipping into the place of the lost. Was it he, or was it another, who raised his voice above the crying, shrieking mourners, reminding them that they were not yet in hell, but, if they would look to Christ they might yet be saved?

Sin ceases to be a light thing when the Holy Spirit gets into a church. What is wrong with Christendom to-day? The Holy Spirit is either ignored or refused freedom. Where He has His way the unusual happens, but we are so settled in our religious forms that the unusual is not welcome. When the Holy Ghost came at Pentecost the unusual came. For generations before, the Temple had housed a service of ceremony and form. Now one hundred and twenty believers in our Lord Jesus Christ were filled with the Spirit and the whole city came running together. Men were pricked in their hearts, forms were either set to one side or stirred to vigorous life. Pentecost had come.

The Church of Christ needs another Pentecost, call it by whatever name you choose. Ministers preach to unaroused audiences: formality reigns. Members of the church enter

## EVERY WORLDLY INDULGENCE

that the man of the street enjoys. Is it any wonder that novelists caricature a modern pussy-footing ministry? Something herculean is needed. Is it another John the Baptist, a Savonarola, or a Wesley? It is not.

What is needed is a Church repentant of its sins and worldliness, a ministry weeping over the time it wastes at luncheons and clubs. We need an awakening to our lost condition, to our need of a Saviour's pardon, and an equipment of power from

on high. As surely as the Holy Spirit works freely, just so surely conviction and salvation will come to the hearts of men. God will "add to the Church daily such as should be saved." May we reckon the spirituality of our churches by the souls that are saved. Here we will find ourselves weighed in a just balance for, "When He is come, He shall convict the world of sin, and of righteousness, and of judgment."

Man is saved by grace, through faith. On the Divine side, salvation is entirely a gift. In the human side it is the result of repentance and faith.

Before one can appreciate the salvation of God, one must first be awakened to the fact that one is lost. "The Son of man is come to seek and to save that which was lost." The law having showed to one the sinfulness of one's heart, one longs for a remedy. When a person becomes sufficiently awakened to a lost condition, that one is glad to forsake sin and seek God in humble and wholehearted confession; that is repentance. The repentant man sorrows after a godly manner. He longs after the

## FELLOWSHIP OF HOLINESS,

but realises that he is bound by the evil powers of his own sinful nature. David gives us a good example of repentance after a godly sort when we hear him cry, "Blot out my transgressions." "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Trying to get unrepentant man to accept Jesus Christ as his Saviour is little less than folly. It is as a man is willing to repent that he is able to believe. "Believe on the Lord Jesus Christ and thou shalt be saved." It is the privilege of each believer in Christ to have the assurance of salvation. Describe it as we may. Call it "the assurance of faith," "the witness of the Spirit," or what name we choose, it all means the same thing. This assurance of faith is the witness of the Spirit to us that we are accepted in the Beloved. "If any man have not the Spirit of Christ he is none of His," and, "The Spirit itself beareth witness with our spirit, that we are the children of God." He that from his heart can cry, "Abba, Father," has received the spirit of sonship, is an heir of God, and a joint-heir with Jesus Christ.

The great work of the Holy Spirit in the heart is to awaken a sense of need, to lead to repentance, and to minister the grace of Christ to the believing soul. "He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

# Bible Study Helps

## SERVICE (Matthew xx. 28)

1. A Humble Servant (I. Cor. iii. 5; iv. 1).
2. A Hearty Servant (I. Cor. xv. 58).
3. A Happy Servant (Deut. xxviii. 47).

## THE PRODIGAL'S THREE DESIRES (Luke xv. 11-24).

1. Hilarity (v. 13).
2. Husks (v. 16).
3. Home (vv. 17-24).

## OUTLINE OF ISAIAH VI.

- I. **Crisis** (vv. 1-4).
  1. Physical (Amos i. 1).
  2. Moral (v. 5).
  3. Spiritual (II. Chron. xxvi. 16-21).
- II. **Confession** (v. 5).
  1. Cause.
  2. Personal.
  3. National.
- III. **Cleansing** (vv. 6, 7).
  1. Divine in origin.
  2. Fiery in character.
  3. Complete in effect.
- IV. **Consecration** (v. 8).
  1. The voice is heard.
  2. The call is given.
  3. The response is made.
- V. **Commission** (vv. 9-13).
  1. Authoritative.
  2. Condemnatory.
  3. Prophetic.

# "Old Things are Passed Away"

Mrs. C.H.M.

Mrs. C. H. MORRIS.

Old things are passed a - way, . . . old things are passed a - way, . . .  
 Old things are passed a - way, old things are passed a - way,

All things in Christ have new become Since Je - sus came to stay; . . .

How won - der - ful the change with - in my heart and life to - day, . . .

All things in Christ have new be - come, Old things are passed a - way.

Copyright, 1910, by J. M. Harris.



Conducted by Pastor DAVID A. VANSTONE

### SPOT THE STORY

It is late at night and the city is quiet. Most people are in bed, but the room into which we look is full of visitors.

This is no party, although all seem to be friends of the owner of the house. Some great anxiety weighs upon their spirits and nothing else is worth thinking of, save that which has brought them together to-night.

They seem to miss a beloved friend and appear to be in an agony of fear. Realising that "vain is the help of man" they unite in fervent prayer to God. How earnest they are! See the faces of those nearest to us as the fitful lamp-light falls upon them. Some in tears; others with strong faces lifted to heaven; all praying intensely. Surely such petitions must be answered!

But hark to that noise! Whence does it come? What does it mean? As a girl slips from the room to investigate, some of the timid ones feel a thrill of undefined fear.

\* \* \* \* \*

Look at the same persons now—how changed are their faces! All are talking together—questions, exclamations, thanksgivings, following one upon another. Their eyes are fixed on one

individual, and all their thoughts centred upon this sudden and unlooked-for visitor.

The prowling guard outside had missed its prey! Well, where's the story in the New Testament? Easy? Rather!

When you've found it ask yourself what lesson it can teach you and remember, God still answers prayer.

### AWAKE! ARISE!

The Duke of Wellington, victor of Waterloo, stuck to his old army camp bed right to the end of his life. Some visitors viewing his fine mansion, expressed surprise that at his advanced age he used so spartan a bed. "Surely," said one, "there's very little room in which to turn round."

"Humph!" growled the old warrior, "time to turn over is time to turn out!"

Splendid motto for us all. Don't turn over when the mornings get dark. You'll sleep away the time that should be spent in prayer and reading God's Word. Don't turn over: **TURN OUT!**

### A DIFFERENT STORY

Rex was "on the carpet." Report none too good. Father furious.

"I shouldn't mind, my boy, if only you would try."  
 "But Dad, Old Jenkins told me only to-day that I'm a very trying boy."

What kind of tryer are you? No room for Rex's kind these days. With less time in school, and teachers with much to worry them you must do your bit by really trying. Especially

for the sake of our Lord and Prince who once was young like us; who tried, and who "daily grew in wisdom."

#### HIDDEN BIBLE MOUNTAINS

Each sentence contains the name of a mountain mentioned

in the Bible. Find not only the name, but also a reference:

1. I took Mr. O'Hara ridding in the rick-yard.
2. Poor thing! She's lost all her money.
3. "Indeed," says I, "naive as ever."
4. They crammed into the car, melons, lemonade and all.

## CHURCH SERVICES IN THE BLACK-OUT

Present-Day Conditions Provide Fresh Impetus rather than Impediment

### SUCCESSFUL WAR-TIME EFFORTS

**Cardiff** (Pastor P. S. Brewster). A series of afternoon services has been held at the City Temple, with special war-time talks by the Pastor. The meetings have been well attended, and since the outbreak of war there have been thirty-eight converts, including four Roman Catholics, two of whom attended early mass and then came on to our service, heard the gospel, and were saved. Among the converts were two soldiers who are to be baptised in water before leaving for France. Three afternoon services are still being held every week for those unable to attend the regular week-night meetings, which are now held at 7 p.m. instead of 7.30 p.m.

Converts are being urged on to water baptism and the baptism in the Holy Spirit. Over thirty have recently been baptised in water.

There are hundreds of soldiers in training at Cardiff, and special parties have been organised to distribute handbills and tracts to them.

### AIR-RAID SHELTER IN VAULTS

**Kensington** (Pastor P. Le Tissier). The following is reprinted from the "West London Observer":

Owing to "black-out" and other A.R.P. restrictions, many churches have revised their order of services, and are now holding afternoon services in place of the usual evensong.

Kensington Temple, Notting Hill Gate, one of the leading evangelical churches in the West of London, which has a Sunday evening congregation of between 450 and 500, has not only revised the order of services to meet present conditions, but has made preparations for the accommodation of their congregations, in the vaults beneath the main auditorium, in the event of an air raid warning being sounded. The services last Sunday were well attended and the minister, Rev. P. J. Le Tissier, preached a topical sermon on the duties of an Ambassador. The services are heartening, and provide the comfort, correction and guidance needed by all at such a time as this. Circular letters of encouragement have also been sent to every member of the church, and arrangements are being made for magazines to be sent to every Sunday school scholar in their new homes to which they

have been evacuated. Meetings are also being held every morning between 11 and 12 at which intercession is made on behalf of the sick and wounded. The Sunday services are now held at 11 a.m. and 4 p.m., and the two week-night services on Wednesday and Saturday are both at 6 p.m.

### BACKSLIDERS RESTORED

**Gloucester** (Pastor L. C. Quest). God is still blessing our Church at Gloucester, although times are very difficult. The saints are still eager to meet in fellowship with Him and with one another. Our Thursday night Bible studies are very encouraging and uplifting under the ministry of Pastor Quest.

At one of the recent Sunday gospel services two souls decided for Christ, and two backsliders were restored. Hallelujah! God is just the same to-day! On Sunday mornings as we meet round His table, the Lord is very real and precious to us, strengthening us for the fight.



Pastor L. C. Quest

### SIX NEW MEMBERS

**Brixton (Wynne Road)** (Pastor C. E. Palmer). God is richly blessing the step of faith recently taken by the saints of this church in taking over the beautiful (late Baptist) Tabernacle in Wynne Road. All the services (which still continue at the usual times on Tuesdays, Thursdays, and Sundays, despite the war conditions and black-out arrangements) are much better attended than under the old conditions at Angell Road. Many new friends and neighbours are now visiting us, and finding help and blessing through the services. Six new members were received into fellowship on Sunday evening, 1st October. The whole Church praises our ever-gracious God for the evident signs of His approval of our venture upon His faithfulness; and looks confidently forward, through all the surrounding and increasing difficulties to "a great ingathering of precious souls, and a continual extension of church life and witness.

### CHANGE OF PASTORATE

**Beeston, Nottingham** (Pastor V. W. Petersen). We have had our Pastor for ten months, and the time has come to say farewell, as he is going to the City Temple, Nottingham, to be assistant pastor there. He will long be remembered at Beeston. Looking back, we realise what God can do with a fully-surrendered life. We ask God's blessing to rest upon Evangelist W. Kirkby, whom we welcome as our new leader.

Revival blessings were experienced in our church during the recent visit, on holiday, from Ilford, of Mr. and Mrs. Petersen, the beloved parents of our Pastor. They ministered several times and gave inspiring addresses, leading two to accept Christ as their Saviour. Mr. Petersen's singing ministry was much appreciated and enjoyed.

Helpful Bible studies have been led by our Pastor, and he has given wonderful enlightenment by his addresses on Thursday and Sunday evenings, dealing with the Second Advent of Christ, the battle of Armageddon, and Prophecy. The two last gospel services in September were crowned by seven souls accepting Christ as their Saviour.

We praise God for answered prayer on behalf of sick ones. Several can testify to definite touches of healing, including a sister who was healed of dropsy. Praise ye the Lord!

[A report of the opening of the new Elim Church building at Christchurch in blackout conditions will be found on page 660].

### GUIDANCE

God guides by His Word; He also guides by circumstances, and by the Spirit. There is no royal road to guidance. God's clarifier in guidance is waiting. He guides a step at a time; it is maybe by stops as well as by steps. Beware of short cuts in guidance; and of flesh and blood guidance. Guidance is SURE for those who wait and pray.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## CRUSADER BIBLE SCHOOL

Contributed by Frank Birkenshaw

### CRUSADERS!

Commencing in next week's issue of the *Elim Evangel*, under the title of "Crusader Bible School," we are presenting a new scheme of Bible Study which we are sure will prove of interest to all Crusaders.

Our great chest of spiritual treasure is the Bible, and the way to enjoy these treasures is to open the chest and delve into it. To those who are out for God's best in this day and generation it is imperative to know the Bible *itself* to find the real joy of salvation and the sustaining power of God's precious promises.

With this as our aim, we hope in twenty short, interesting studies to bring the student to the Bible itself, to glean treasure that will prove not only interesting but really helpful to Christian life and service.

## COMING SHORTLY

Some interesting articles and reports are shortly to be published on this page, with suitable pictorial illustrations, etc. They include the following:

An article received from Pastor James McWhirter, written on board the R.M.S. *Strathallan*, somewhere in the Arabian Sea, and received recently by Air Mail from Aden. Pastor and Mrs. McWhirter were due in England last month, but owing to the war their arrival was very much delayed.

An interesting report and photo of the Girls' House Party at Hayling Island, with photo, specially

Although prepared mainly for young people, we are sure that many more matured Christians will find these studies refreshing and instructive, while Sunday school teachers will discover in them a wealth of good material for their work among young people.

Ten special awards will be made for the best ten papers received. Names of those successful in gaining special awards will be published in the *Elim Evangel*.

The name of the Crusader branch obtaining the largest number of correct papers will also be published in the *Evangel*.

Now Crusaders! Your branch needs your help—the Studies will be of spiritual value to yourself—and remember: Small Bible yields little fruit. BIGGER BIBLE YIELDS MORE FRUIT, and WHOLE BIBLE YIELDS MUCH FRUIT!

Watch for Number One next week.

written by an Elim Crusader, Miss Beryl White, B.Sc., F.R.G.S.

Another Conference address, given at the last London Young People's Leaders' Conference by Pastor George Stormont, and entitled, "Making a God out of a Remnant."

An account, with group photograph, of the Ulster Crusaders at their summer holiday centre this year at Largs, Scotland.

Do not miss any issue of the *Elim Evangel* during these times! Crusaders, make certain you secure your copy, and see that *your friend*, who may have left the district temporarily, gets a copy too!

## WE WANT YOUR HELP

Crusader Secretaries and  
Crusaders Everywhere

Throughout the British Isles numbers of Elim Crusaders and other young people of our Churches, through evacuation of schools, business houses, etc., have been removed to various parts of the country. Already we have been able to put several of our Crusaders into touch with Crusader branches, and they have already made excellent contacts and are settling down to some definite service for God in their new surroundings. We feel, however, there must be many more unknown to us who have removed to other districts.

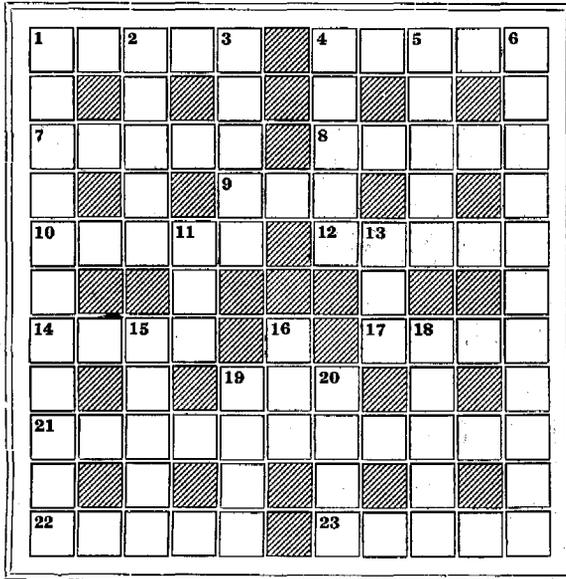
Now Crusader Secretaries, and also Crusaders everywhere, we appeal to you to co-operate with us, without fail, in this matter. If you know of any Elim Crusader or other friends who have been evacuated, please send the name of the person and their new address, and we will communicate direct with them and also put them in touch with the nearest Elim Church and Crusader branch. After reading this appeal, don't delay if you know of such people having moved away, but write to us TO-DAY. This little action on your part may bring much joy and blessing to someone, and you will be doing a real act of service to God and your fellow-Crusader or Christian friend.

Send any information you can to the National Crusader Secretary. A thousand thanks in anticipation for what YOU are going to do in this effort!

### London Crusader Choir at Clapham

On Sunday, September 24th, the Choir visited the Elim Tabernacle, Clapham. The service proved a blessing to both congregation and Choir. A new chorus was introduced, following the choir's singing of the verses, entitled, "My hope is in Thee"—a fitting promise during these days of difficulty. The service was led by Pastor D. B. Gray, and Pastor C. J. Kingston's message on Prophecy in the Light of Current International Events, was thought-provoking, and not without a note of confidence for the Christian's future. Three souls responded to the gospel appeal.

**OUR SPECIAL "EVANGEL" CROSSWORD**  
**For Increasing Bible Knowledge**  
**No. 50.**



The solution will appear next week.

**CLUES ACROSS:**

1. Animals found by Anah in the wilderness (Gen. 36).
4. Eaten in Egypt by Israelites.
7. Paul admitted being of this nationality.
8. Dexterity.
9. Obtain.
10. Swine ate these (Luke 15).
12. A wicked man comes to this (Prov. 13).
14. Require.
17. Millstones were used to grind this (Isa. 47).
19. "I — men as trees, walking."
21. God saw that this was evil in man's heart (Gen. 6).
22. Solomon was wiser than this man (1 Kings 4: 31).
23. In the last days these will be perilous (2 Tim. 3).

**CLUES DOWN:**

1. Carried in trading ships (Ezek. 27).
2. The foolish virgins had no oil for these.
3. Sung to stringed instruments sometimes.
4. Paul calls these foolish and hurtful (1 Tim. 6).
5. One of David's mighty men (2 Sam. 23).
6. Isaiah speaks of a thousand vines at a thousand " — ".
11. Young goat.
13. Son of Noah (Gen. 5).
15. Built by Azariah (2 Kings 14).
16. Number of commandments.
18. Father of Bath-sheba (2 Sam. 11).
19. This is Hermon (Deut. 4).
20. From whence wise men came to Jerusalem.

**SOLUTION OF CROSSWORD NO. 49**

- Across:** 1. Forth (John 11: 53). 4. Lance (Jer. 50: 42). 7. Rolls (Ezra 6: 1). 8. Nabal (1 Sam. 25: 2). 9. Tie (1 Sam. 6: 7). 10. Force (Acts 23: 10). 12. Sling (1 Sam. 17: 50). 14. Testified (Neh. 9: 29). 19. Earth (Gen. 1: 10). 20. Learn (Matt. 11: 29). 21. Use (Heb. 5: 14). 22. Sinai (Ex. 24: 18). 23. Stand (Prov. 27: 4).
- Down:** 1. Forefathers (2 Tim. 1: 3). 2. Ruler (Gen. 41: 43). 3. Haste (Luke 2: 16). 4. Lanes (Luke 14: 21). 5. Nebai (Neh. 10: 19). 6. Enlightened (1 Sam. 14: 27). 11. Cut (Mark 11: 8). 13. Lie (Prov. 4: 24). 15. Saron (Acts 9: 35). 16. Ishui (1 Sam. 14: 49). 17. Isles (Ezek. 27: 6). 18. Diana (Acts 19: 28).

# The Gospel

By A. N. O'BRIEN

**T**HE Greek word translated "gospel" means good tidings. Of course there might be good tidings connected with the daily affairs of men, but we are accustomed to limit the word gospel to spiritual matters. Even with this limitation there are very vague ideas as to the meaning of the term.

The gospel is not all the Bible, as some seem to think. All the Bible is true, and all is worthy of God, but not all is gospel. "The wicked shall be turned into hell" (Psa. ix. 17), is true and shall surely be fulfilled; but it is not good news—not the gospel; nor are any of the warnings of coming judgment the gospel.

"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself" (Luke x. 27) is proper, and a true measure of man's responsibility; but it is not the gospel. This text and many others show what would be right in man, but they neither bring the power to perform the right, nor any true peace to the heart of a sinner. Their only proper effect is to condemn and to fill with dismay and fear as to the future.

The first four books of the New Testament are not directly the gospel, though each one contains it. Accounts of the life and teachings of the Lord Jesus Christ do not bring rest to the sin-burdened soul. His example as a rule of life for unsaved men is much insisted upon in our days, but it is not the gospel.

Again, good tidings is not something you *do*, but something you *hear*. It is not joining a church nor getting baptised, nor saying prayers, nor giving money to the poor, nor living an upright and religious life. All these are put before anxious souls as ways of peace, but they are all a delusion as a means of rest.

The gospel is said to be the power of God unto salvation to every one that believeth" (Rom. i. 16). It is called "The gospel of your salvation" (Eph. i. 13). Whatever it is then, we see that it brings salvation to the believer and deliverance from sin's awful penalty.

We are not left in doubt as to what the gospel is,

for in I. Cor. xv. 1-4, we are distinctly told what it is. It is summed up in the statement "Christ died for our sins, was buried and rose again." By this sinners have been saved. It is again stated in Romans v. 6: "Christ died for the ungodly." His death (not life) for our sins is the good news which brings rest to the soul: Not merely His death, but that He died for sinners, for our sins, for the ungodly. The good news is that it is for us. We could not think of the news of a death as good news, unless that death had blessings for others in it. But that is just the truth as to this death, it is for our sins.

Now this is the news that saves; that brings peace with God; that sets the guilty conscience at rest; that brings the sinner nigh to God. The Word tells us that "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6). Then we read "It pleased the Lord to bruise Him" (Isa. liii. 10). "Christ hath once suffered for sins, the just for the unjust that He might bring us to God" (I. Pet. iii. 18).

This is the wondrous tidings. Reader, have you ever listened to it in simple faith? Are you striving to make yourself more fit for heaven? Then you have never received the gospel; for it speaks not of your fitness, but of His death. That gospel was meant for you just where you are and as you are. No one need wait for anything, the blood of Christ has been shed and that is all you need to be fit for God's presence.

How full the Bible is of this precious gospel! Heaven will ring with it eternally; God's people sing of it now; every true servant of God preaches it; and each Christian has individually found rest in it. It is "the power of God unto salvation to every one that believeth." Not weeping, nor working, nor waiting, nor feeling; but trusting in Him who "died for the ungodly" will save you.

**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.

\* **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.**—Central London Christian Guest House, 25-28, 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 1193. C898

**Old Colwyn, N. Wales.**—Board-residence or apartments; Christian home, in safety zone; beautiful scenery, quiet, no traffic; recommended; terms reduced for period. Apply: Mrs. Thomas, "Henblas," Sefton Road. C919

**MARRIAGES.**

**Abrahams : Chalkley.**—On September 30th, at Elim Tabernacle, Leyton, by Pastor J. Dyke; Leslie Stanley Abrahams to Katherine Iris Chalkley, both Elim Crusaders.

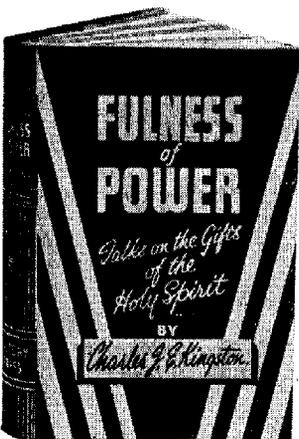
**Hill : Frost.**—On September 30th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; George Alfred Hill to Isabel Clariss Frost.

**Hinchcliffe : Sutton.**—On September 16th, at Elim Tabernacle, Scunthorpe, by Pastor H. A. Court; Thomas Hinchcliffe to Violet Sutton; both Bradford Crusaders.

**Thompson : Lay.**—On September 30th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; James Thompson to Violet May Lay.

**WITH CHRIST.**

**Wallace.**—On September 26th, Mr. W. J. Wallace, member of Elim Church, Rathfriland. Funeral conducted by Pastor W. J. Martin and Mr. W. Uprichard.

**Just off the Press****The Fulness of Power**

Pastor Kingston in this book has gone very fully into the matter, and outlines in a masterly way the Source and Supply of Divine power. He shows the Baptism of the Spirit to be the necessity of every believer and gives chapter after chapter on the demonstration of the power

of the Spirit in the miraculous gifts. Every Pentecostal believer should read this book on the Gifts of the Spirit.

Cloth boards 2/6 (by post 2/9)

ELIM PUBLISHING COMPANY, LTD.,  
Clapham Crescent, London, S.W.4

**Books on Prophecy**

and Signs of the Times

**The World's Next Great Event**

By GWILYM I. FRANCIS

A new and revised edition of this enlightening book on the Second Coming. In clear, simple outline, events are set forth in their connection with the Coming of the Lord.

Price 1/- (by post 1/2)

**THE COMING GREAT NORTHERN CONFEDERACY**

BY Dr. L. SALE-HARRISON. 1/- (by post 1/2)

**THE RESURRECTION OF THE OLD ROMAN EMPIRE**

BY Dr. L. SALE-HARRISON. 1/6 (by post 1/9)

**THE LORD'S RETURN**

BY Dr. W. GRAHAM SCROGGIE. 2/6 (by post 2/10)

**PROPHECY'S LIGHT ON TO-DAY**

BY CHARLES G. TRUMBULL. 3/6 (by post 3/10)

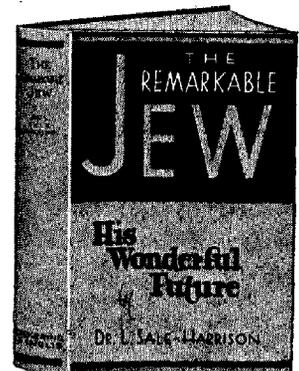
**THE ONLY HOPE OF CHURCH OR WORLD**

BY W. B. RILEY. 2/- (by post 2/4)

**The Remarkable Jew**

BY Dr. L. SALE-HARRISON

The wonderful future of the Jews. Full of fascinating facts pertaining to present world events as they affect the Jews, their sorry plight to-day, and their glorious future.



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