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# Elim Evangel

## Foursquare Revivalist

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Vol XX., No. 47. NOVEMBER 24th, 1939.

Registered at the G.P.O. as a newspaper. 2d.

## What Actually is the Value of Christ's Death ?

By E. ADAMS

**C**HRISt the supreme Teacher proclaimed Himself as the divine Redeemer. He announced that He was the salvation which He came to bring. We need a Saviour from sin; in order to be Saviour, Christ must die.

Jesus Christ repeatedly referred to His own death: He regarded it as the set purpose of His life, the fitting climax of a life of devotion to God and sacrifice for man. He taught His disciples that His death was voluntary, and that He would rise again, and that His death would bring immense benefit to the world.

Why did He die? He paid the penalty of a human law which He had not broken, and of the Divine law which He had observed in every detail. The fact is that He died; the explanation is that He died for sinners. The eternal law of God demanded the sacrifice, and the eternal love of God provided it.

Christ Himself taught that He "came to give His life a ransom for many," and that His blood was shed "for the remission of sins." And later, from the unseen world, He confirmed this teaching and unfolded it in its fulness by His Spirit through His apostles.

On the Cross the sinless Saviour endured

### THE APPALLING DARKNESS

and agony of that desertion by God which is the "wages of sin." He bore the divine judgment upon human sin.

At Calvary, "truth, wisdom, justice, power, and love, in all their glory shone." The Cross tells us what God thinks of sin, and how much He cares for righteousness. It answers the question,

*How can a just God forgive sin?* It shows that God can remain just and be a Saviour. It is the satisfaction of a moral demand.

And the Cross is the supreme act of God's self-giving love. It tells us how much God cares for His world, and how much He suffers for it. "God was in Christ reconciling the world to Himself." Calvary reveals the divine will to reconciliation. Forgiveness cancels

all wrong at its own expense. The mighty love of God stoops to bestow pardon upon us undeserving sinners. Deliverance through another's sufferings is written on all creation. Life through death is the law of the harvest field. Martyrs died that the truth might live, and the sacrifices of human love all illustrate the Cross.

Christ died as Sinbearer. That is the central fact of the Cross. Calvary means many other beautiful and important things, but it means that first of all. The Christian believer can say, "Christ loved me and gave Himself for me." The Cross is God's method of dealing with sin.

"I have no accounts to settle," said a dying believer. "I owe nothing to man, and Jesus paid all my debts to God." Calvary means

### A "JUST PEACE."

A man said to a minister of the gospel, "I don't like your preaching. I don't like the Cross. Instead of preaching the death of Christ, it would be much better to preach Jesus as Master and as an example."

"Would you then be ready," he was asked, "if I preached Christ as an example, to follow Him?"

"Yes, I would follow His steps."

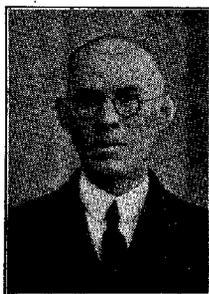
"Good. Let us take the first step. Here it is: 'Who did no sin.' Can you take that step?"

"No, I sin; I admit it."

"Then you do not need Christ for an example as much as for a Saviour."

The atoning sacrifice of the Lord Jesus Christ is God's remedy for sin. There is no other.

"Christ died for the ungodly." He came to seek and to save the lost. The statement is true and deserving of universal acceptance that He came into the world to save sinners. This is the great message of the Word of God. Accept, then, the character that God gives you, and accept the Saviour He has provided for you. However respectable you may be, you are bad enough to be lost. Take the lost sinner's place, and claim the lost sinner's Saviour.



Mr.  
JAMES HETHERINGTON

## Healed After a Serious Accident

in which his wife received fatal injuries



The late Mrs.  
JAMES HETHERINGTON



**M**R. JAMES HETHERINGTON of Ulster Temple, Belfast, was involved in a serious accident and received severe injuries from which he has been miraculously restored to health in answer to prayer. The following is his own testimony to the glory of God:

"On the afternoon of 7th June we were motoring to Bangor when we had the misfortune to be involved in a serious accident. My dear wife sustained fatal injuries and went to be with her Lord three days afterwards. My invalid son who was in the back of the car was unhurt. I was seriously injured myself, and lay in hospital for almost three months.

"During the greater part of that time my case was almost hopeless and life hung in the balance. I had attention night and day, being too weak to be left—sometimes so weak that I fainted. At midnight a Professor was sent for from Belfast. My right lung had been punctured by broken ribs and fluid collected which was taken away twice. In this weak condition I lay in the one position unable to move for about eight weeks. The best that medical aid could do was done, and I had the good fortune to be attended by good nurses.

"From the moment the accident occurred God's people at Ulster Temple and elsewhere were praying for me. Elim ministers visited and prayed over me, and God heard and answered prayer. I have been

restored to perfect health and strength, which is a miracle of God's healing power. To Him be all the glory!"

Mr. James Brown writes:

"While we rejoice at our brother's remarkable recovery, we deeply regret the sudden and tragic death of our dear sister, his beloved wife, whom God saw fit to call to higher service three days after the accident.

"If ever there was a mother in Israel she was one, and many mourn her departure—even as Dorcas was mourned—thinking of the many kind deeds and friendly acts performed so unobtrusively that often they were never realised until afterwards. When the day of reckoning comes, and the rewards are presented her portion will be a worthy one. If she thought that her death would be the means of winning only one soul for the Master whom she dearly loved, she would yield up that life quite satisfied. Certainly it brought a warning to all who knew her 'Be ye also ready.'

"Her long and close association with the Elim work, where she was beloved by all who came in contact with her, makes her presence amongst us sadly missed: but we believe it is only for a short time, until we shall all be re-united with those we love who have gone before, for the coming of the Lord draweth nigh."

## Mr. John Ferguson with the Lord

By HARRY BENSON

**A** STALWART in the person of Mr. John Ferguson of Belfast and late of Bangor, Co. Down, Northern Ireland, has gone to his reward.

His name was household in the great family of Elim since the early days of the Movement. He was a man endowed with the Spirit of God, sincere earnestness was a characteristic, and his steadfastness made one think of the everlasting hills. His life was an inspiration to all who came in contact with him—he was foursquare on the fundamentals of the Christian faith.

It was the privilege of the writer to have known our late brother for many years, and he can recall the answer Mr. Ferguson always gave when asked how he was in health: "He keeps me!" Truly he was a good man, full of faith and of the Holy Ghost.

Brother Ferguson was called home on Thursday, 28th September, 1939; his body was interred in Movilla Cemetery, Newtownards, Co. Down, in sure and certain hope of a glorious resurrection.

## Pebbles

To be alone with God means to be not alone.

Jealousy seldom enters the home where true love dwells.

Criticising another's faults is merely advertising one's own.

It is easier to be honest with others than to be thoroughly honest with one's self.

Love is the antidote for all the world's care and fretfulness, as well as for its sinfulness.

Contentment and contemplation are closely related. Think far enough, and you will cease to fret.

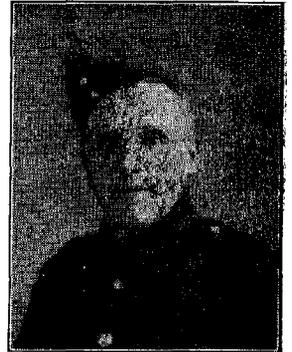
Too many of us count our neighbour's blessings instead of our own, and as a result we are not always thankful.

All God's laws are made for the benefit of those who are called upon to obey them.

The test of your consecration is to be willing to do what you do not wish to do.

Confession of sin is not a sign of weakness, but rather an evidence of the desire to conquer.

# PICTURE NEWS



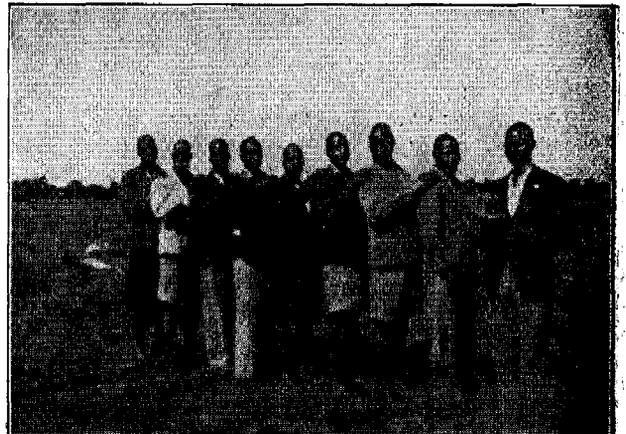
Three of the men in H.M. Forces who have recently decided for Christ at Pastor Brewster's meetings.



Three Elim Weddings: **Left**—Dr. F. Weston (Crusader Commissioner) and his bride outside Elm Tabernacle, Croydon. **Centre**—Mr. and Mrs. L. Herring (former, R.A.F., and latter A.F.S.) leaving Elm Tabernacle, Clapham, between a guard of honour of firemen with raised axes. **Right**—Mr. S. J. Copsy and his bride, Miss A. Hillman, both members of the London Crusader Choir.



Members of the English congregation at the Elim Church, Houdeng, Belgium, where Mr. and Mrs. A. Scott are in charge.



Candidates awaiting baptism at Mr. and Mrs. Blythen's station at Witbank, Transvaal.

The First Epistle to the Thessalonians—No. 4**Bereavement and the Second Advent****The Christian's Comfort (Chapters iv. 13—v. 11)****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.]

**T**HERE was sorrowful anxiety among the believers at Thessalonica because they had been bereaved of some of their number. It is probable that these had been martyred during the severe persecution which had been launched against this sturdy and steadfast community of believers. Paul had proclaimed to them the manifesto of the Saviour's return, and they were living in momentary expectation of that great and glorious event; but when death invaded their ranks melancholic apprehension hung as a thick pall between them and the golden era that they anticipated, because they feared that the departed believers had missed the glamour and glory of the Lord's second advent.

This intensely interesting portion of the epistle—ministered through the Apostle Paul as an inspired reply to the sorrowful perplexities of the Thessalonian Church—is God's comforting assurance to bereaved Christians of every generation. It relates chiefly to sleeping saints, and, with the accompanying details, presents

**A VIVID APOCALYPSE**

of dramatic events about to take place. We are therefore indebted to the ready response to Second Advent preaching and consequent anxiety of these early believers, for this amazing treatise on eschatology.

**SAINTS AND EVENTS PRECEDING THE SECOND ADVENT**

The Divine comfort, so illuminating and soothing, is set against the gloomy background of heathen hopelessness and unmitigated sorrow. The Thessalonian Church had been founded in the midst of heathen people who had no hope; not a single ray of light penetrated the darkness of their bereavement to illuminate it, nor was there any balm to relieve the sorrow of their hearts. The Christian revelation contained in this portion, which, by its Divine illumination has soothed and solaced multitudes of mourners, is silhouetted against the hideous hopelessness of heathenism and the dense darkness of infidelity. Thus the Apostle, writing to dispel their ignorance, entreats them to "sorrow not, even as others which have no hope."

The participation of the sleeping saints in the drama that precedes the return to earth of the Lord Jesus Christ, is the first ray of light that falls upon the murky atmosphere in the Thessalonian Church. The departed believers are here described as "asleep," and this is the usual New Testament term for departed believers in Christ. It was

**FIRST USED BY OUR LORD,**

of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John xi. 11).

The Apostle Paul, who, by the Holy Ghost, is our New Testament authority on the subject of eschatology, has copied our Lord's example and adopted the word sleep as a figurative description of our departed loved ones. (See also I. Cor. xv. 51; I. Cor. xi. 30; I. Thess. v. 10).

There are two main reasons why this figure of speech is very appropriate—first, sleep implies continued existence; and secondly, sleep implies an awaking to a fuller existence and experience. It is for these reasons that Paul adopts this illuminating and expressive figure, and the first reason is considered in this first division.

In the fourteenth verse is the declaration that Jesus "died and rose again"—definite terms indicating opposite consummate processes. Jesus died, that is, not only His body but He Himself died. He paid the penalty for our sins, and that penalty was: "the soul that sinneth, it shall die." The death of the body was only a part of the penalty . . . the inhabitant of the body must also die; and Jesus died that death for us. He also "rose again," triumphing over death. Flinging back the challenging forces of darkness and death and assuming His regal right as Prince of Life and Lord of Light, He smashed the power of the grave and shattered the empire of Satan so that

**IT FLOUNDERED AND FELL.**

In the same verse which announces this vicarious death and victorious resurrection, the departed believer is described as "asleep." He is not dead, nor is he resurrected—he did not participate in either consummate process—and even his dead body will not be resurrected until Jesus comes. He did not die (his body did) for Jesus died for him; therefore he did not rise from death (nor has his body yet arisen from the grave). Therefore he is in an interjacent state, and sleep is a beautiful and appropriate expression for such a condition. The penalty of the Law is for the entire personality, so also is the blessed state of full redemption, and the departed believer has partaken of neither, but is in an interjacent state—asleep.

The mistake of some well-meaning theologians has been to press this New Testament figure of speech too far, and to try to make it express that which was never intended. Sleep, they say, proves that departed believers are inactive and unconscious. So we encounter the doctrinal error of soul-sleep, which imagines the departed believer in a state of permanent catalepsy . . . lying in the grave along with the dead body, waiting for the resurrection morn. This not only presses

**THE FIGURE OF SPEECH**

further than Jesus or Paul ever employed it, or intended it to be understood, but also further than actual facts will permit, for a sleeping man is not unconscious.

The figure has been employed in this epistle to express two things only—continued existence and an awaking to a fuller existence and experience.

Sleep as a figurative expression is a relative term to full redemption. We blunder when we contrast this "sleep" with our present existence, for the term is not employed as a contrast to or comparison with this. It is a figure of speech employed to express an inter-jacent state between death and full redemption status, not as between our present existence and our future full redemption existence. In enquiring as to the state and condition of our departed loved ones, we must not contrast their sleeping with our living, but their sleeping with their awaking to full redemption; which means that their present state and condition is far in advance of our existence here. Thus our loved ones asleep in Jesus are alive, much more alive than we are, but waiting for a richer and fuller life—a full redemption experience in the glorified body—waiting, as we are, for the glorious Second Advent. Participating as such, in

#### THE MOMENTOUS OCCASION,

they will accompany Jesus to the air.

The clause—"will God bring with Him," has been variously interpreted, but the sense of the whole verse is, that believing in the death and resurrection of Jesus, we are assured ("even so") that departed believers have not died, neither are their bodies to remain under the dominion of death; but these "sleeping" saints will come with Jesus to participate in the dramatic event which consummates our full redemption. Their continued existence is implied in the vicarious death of Jesus, and the resurrection of the body is also implied in His victorious resurrection—the pledge and guarantee of His people's resurrection. It is for this reason that the Apostle uses the simple human name—Jesus—since He, the Son of Man is our Vicarious Sacrifice and Kinsman Redeemer. Therefore, those "which sleep in Jesus" will, by the power of God, be brought with Jesus when He comes to resurrect the bodies which they have left behind in the earth. This text is a bridge spanning the chasm of about two thousand years. Because he is dealing with the subject of eschatology, Paul glances from the moment of saving faith in Christ to the moment of full redemption, ignoring the intervening years save to declare that departed believers

#### ARE STILL IN CHRIST.

Jesus, as Victim on the Cross and Victor over the grave, is shown on the one hand, and Coming Lord and Conqueror over death on the other hand. It also shows the believer at the two extremes of his wonderful experience—on the one hand he is seen as a believer in the atoning work of Christ, and on the other hand he is seen, at the close of the dispensation, accompanying Jesus to the air to participate in the experience of full redemption. The reciprocal identification of Jesus and the believer is a delightful feature of this text. Jesus identified with us and our lost cause, and our identification with Him by faith in His atoning work is shown in the first clause; a similar fact in the central clause: "sleep in Jesus," shows the departed believer and Jesus still identified; and in the last clause the same delightful fact appears: "will God bring with Him." The great truth which Paul emphasises

is that one transaction involves the other—the believer who has identified himself with the humiliated Jesus by accepting His finished work can never die, and although departed from earth, continues in Jesus, and will come with the glorified Jesus for a redeemed body.

The precedence of the sleeping saints in the dramatic episode of the Second Advent, was the beam of light that shattered completely the heavy pall of

#### PERPLEXITY AND APPREHENSION

which had enshrouded this young Church. Advising the believers that this marvellous revelation was "by the Word of the Lord," the Apostle gives added confirmation to the state of the departed believers in the terms which he employs: "we which are alive" are contrasted with "them which are asleep"—alive or asleep, but not dead! The continued use of the word "asleep" exhibits his second reason for the choice of this expression, namely, that sleep implies an awaking to a fuller existence and experience, therefore, he uses it in view of the resurrection, which is the subject of this portion.

There is one phrase in this portion which looks, at first sight, like a glaring contradiction of all that we have observed regarding the state of departed believers, namely, the clause: "the dead in Christ shall rise first." "Sleep in Jesus" and "dead in Christ"! Is this a contradiction? Ah, no! Here we have more illumination, and actual confirmation of all that we have previously observed. This term: "dead in Christ" is employed here because only the body is in view. The subject is the resurrection, and since only the body is dead, the term is correct. If "soul-sleep" were a fact, the term for the resurrection could not be "dead in Christ," but "asleep in Christ" or, "unconscious in Christ," but because only the body is in the grave, and that is unmistakably dead, the term is correct—"dead in Christ."

The sleeping saints are granted priority on that grand occasion, for: "the dead in Christ shall rise first." The first episode in that

#### GLORIOUS GALAXY OF EVENTS

will be the resurrection of "the dead in Christ." Our glorious Lord, descending from heaven to the region of our atmosphere, flouting the authority of the grave and defying the dominion of death, will raise the Christian dead from sepulchre and sea and from catacomb and couch. Death and the grave will be defeated and, like the Hebrews who left their bonds in the fire, they will leave in the grave their bonds of disease and decay, of deformity and depravity, and will arise—beautified and glorified, incorruptible and immortalised.

The parity of the sleeping saints with the living saints is the purpose of their priority in the event. When the bodies of the sleeping saints have been resurrected, then the bodies of the living saints will suddenly be changed (I. Cor. xv. 51) and, together with the resurrected, we shall be translated to meet the Lord in the air. This sudden transformation is not stated in this portion, for the revelation here is primarily in relation to the sleeping saints, but, given elsewhere in the New Testament it is implied here. The comfort thus ministered in this portion is that of reunion with departed believers. What a blessed day

it will be when full redemption will be brought to the whole body of believers; and death and the grave, sin and Satan are deluded and defeated!

Thus we have plunged into the full stream of the

doctrinal truth in this epistle, and from the consideration of the state and condition of departed believers we are now directed by the Apostle to another subject from which he deduces further comfort and assurance.

?

## YOUR PROBLEM

?

We have received the following problems, and invite replies from any of our readers. The replies should be as brief as possible:

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

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

**Problem No. 46.**—What are the seven pillars in the house of Wisdom referred to in Proverbs ix. 1?

**Problem No. 47.**—Why should the Jews suffer so much in the past and in the present for having crucified Christ, when His death on the Cross was necessary and forordained for our salvation?

**Problem No. 48.**—What is the meaning of "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20)?

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 40 and 41:—

**PROBLEM NO. 40.**—Please explain "The Lord shall laugh at him" in Psalm xxxvii. 13.

*Reply by Pastor F. J. Slemming:*

Psalm xxxvii. stands alone in the Book of Psalms. It lays particular emphasis upon the absolute impotence of the wicked, and the faithfulness of Jehovah toward the righteous, claiming that they shall never be abandoned to the power of the wicked.

Though the holiness and happiness of the righteous excite the enmity and envy of the wicked, five times over the Psalmist tells us of God's ability to look after His own. Seven times in different words He says the wicked shall be cut off, and in verse 13 come the words: "The Lord shall laugh at him." Eastern laughter signifies mockery and defiance (cf. *Psa. ii. 4, and xxii. 7*). The meaning, therefore, is that although wickedness may appear to prosper, God despises it, defies it, and before Him it is shown to be completely impotent.

## Coming Events

**CROYDON.** November 25. Elim Tabernacle, Stanley Road. Elim Crusader and Missionary Rally, 3.30 and 6.30 p.m. Speakers expected: Pastor and Mrs. J. McWhirter, Pastor J. Payne, etc. Musical Programme.

**ELIM WOODLANDS** will be open to guests at Christmas time. So many families will be divided this Christmas, but there will still be an Elim family gathering at the Woodlands. Will you join the happy family there? Central heating, spiritual fellowship, special attractions.

**UXBRIDGE.** Regular Elim services are now held in the Elim Foursquare Gospel Church, High Street (next to Woolworths).

**WORCESTER.** December 10-17. Elim Tabernacle, Lowesmoor. Bible Study Campaign by Pastor P. N. Corry.

**PROBLEM NO. 41.**—What is the meaning of Matthew xii. 45?

*Reply by Pastor F. H. Colman:*

The Lord had been quoting historical facts (vv. 40-42), and in this parable presents a picture of the past history of Israel. The nation had once turned out the demon of idolatry when they returned from Babylon to repossess their land. For a long time the land was clean from that sin.

It now seemed that the old demon had come back and brought others with him worse than himself. The hearts of the Pharisees were so hard and evil that they had called their Messiah "Beelzebub," the prince of devils (x. 25). Surely that generation was more corrupt even than in the ages of idolatry.

*Reply by Pastor R. D. Bradley:*

This chapter (Matt. xii.) deals chiefly with the attitude of the Scribes and Pharisees towards Christ. They appear to have reached that state of mind which was absolutely apostate, and by their malignant unbelief in the face of revelation had passed beyond "redemption point." The reference to Solomon and Jonah suggest this, for those generations and people shall in the Day of Judgment rise up and condemn that generation who heard Christ, as they did not repent through His preaching and activity, but rather blasphemed it. They became apostate.

I am inclined to believe that verses 43-45 take the form of a parable to illustrate the above. The foul spirit had gone out of the man, thus placing within him the possibility of deliverance. He was free, but he appears not to have appreciated that freedom. He became senseless to his opportunity, to his own undoing, for that spirit returning finds that house still unoccupied. He therefore strengthens his own position by taking seven other spirits, more wicked than himself, making the possession complete. "The latter state of that man is worse than the first."

To that generation Christ had come—"the Light which lighteth every man that cometh into the world"—and placed within their reach deliverance and all the blessing of His word and work. But procrastination, deliberate unbelief, and all the mentality of an unbelieving mind eventually took possession, until that mind became apostate. Thus the state of that man is worse at the latter end than the former. Peter says something similar when he remarks of the same class of people: "It is better not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered unto them" (II. Pet. ii. 21).

Problems 42 and 43 are not printed above, as replies to these will appear shortly.

### "WELCOME HOME" MEETINGS

for Pastor and Mrs. JAMES McWHIRTER

after their soul-saving tour of Australia, New Zealand, Tasmania, Ceylon and South Africa. The story of their thrilling missionary tour amongst the Aborigines of Central Australia will also be given.

**EAST HAM.** Elim Tabernacle, Central Park Road, Saturday, November 18th at 7 p.m.

**CLAPHAM.** Elim Tabernacle, Clapham Crescent, Sunday, November 19th at 6 p.m.

**KENSINGTON.** Kensington Temple, Kensington Park Road, W.11. Sunday, November 26th at 3 p.m.

These special meetings will be convened by Principal George Jeffreys and his Revival Party.

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. CARISS

**Sunday, November 26th.** Esther ii. 17-23.

"The king loved Esther" (verse 17). We imagine that this fact counter-balanced all other feelings Esther may have experienced when she was chosen as Ahasuerus' queen. For most women it was a thankless position to be at the beck and call of a despot. But love makes all the difference! It is a silver gleam of heaven's sunshine in the grey monotony of life. Whether it be a man's true love for a virtuous woman, or a mother's tender affection for her child, it speaks of God, for "God is Love." If our lives are to speak of Him, His love must permeate each thought, inspire each deed.

**PRAYER TOPIC:**

That Divine encouragement and guidance may be granted to all our Sunday School Superintendents and teachers.

**Monday, November 27th.** Esther iii. 1-15.

"But Mordecai bowed not, nor did him reverence" (verse 2).

There are always some noble enough not to submit to Satan's emissaries. Haman was evidently a descendant of the Amalekites (marg. refs.), a people cursed of God (Num. xxiv. 20). Could Mordecai bow to such a man? Conscience forbade him. He decided to obey its dictates, whatever the cost, rather than the decree of men. If we meet anything of this sort to-day, let us not give in to it, let us rather take our stand against it, remembering that though Christian principle may be costly it cannot fail in the end to be triumphant.

**PRAYER TOPIC:**

That God's stewards may give to the work of the Lord as guided by Him.

**Tuesday, November 28th.** Esther iv. 1-17.

"Then shall there enlargement and deliverance arise to the Jews from another place" (verse 14).

Note Mordecai's confidence that deliverance for the Jews would come. He felt Esther's duty and privilege was to intercede for them, but if she refused to do so, he was certain that help would come another way. Esther, however, would be the loser. We may rest assured that God's plans will be carried out despite all Satan does to stop them. Often, however, He places us in a position where we can do some definite service for Him. If we fail Him, He finds some other way of accomplishing His will, but we are the eternal losers. Let us not fail Him to-day.

**PRAYER TOPIC:**

For those who mourn the loss of loved ones.

**Wednesday, November 29th.** Esther v. 1-14.

"When the king saw Esther . . .

she obtained favour in his sight" (verse 2).

Esther was a virtuous woman. Though possessed of great beauty, she did not use her physical charms for selfish ends, but for the welfare of her people. Whatever we have of gifts or graces, however small, however great, they come from God. Let us not regard them either as grand enough to glory in, or too small to be of any use. God will never ask us to give account of powers we have never possessed, but He does expect that that all that He has given us we give back to Him in glad and free surrender.

**PRAYER TOPIC:**

For conversions to Christ to result from the ministry in song of our Crusader Choirs.

**Thursday, November 30th.** Esther vi. 1-14.

"On that night could not the king sleep" (verse 1).

Even the king's sleeplessness was over-ruled by God. It is wonderful how the ordinary, and to us seemingly insignificant things of life, have a place in His plans. Many have been saved because they "happened" to be at a certain place at a certain time and "chanced" to hear or read something which convicted them. Actually no circumstance can arise for which God has not made provision. Our part in this marvellous scheme of things is to live in such close touch with Him that there is continual harmony between His mind and our mind, between His will and ours.

**PRAYER TOPIC:**

God's blessing on all members of the Four-square Gospel Testimony in this and other lands.

**Friday, December 1st.** Esther vii. 1-10.

"So they hanged Haman on the gallows that he had prepared for Mordecai" (verse 10).

Poetic justice overtook Haman. His story is a dramatic example of the eternal principle, "Whatsoever a man soweth, that shall he also reap." Sometimes we see the sowing but not the reaping. This is not because the law has exceptions, but because the harvest is delayed. But the day will come when every man shall reap what he has sowed. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 8). Let us be careful to-day how we sow.

**PRAYER TOPIC:**

For much blessing on the work of Mr. and Mrs. Scott, our missionaries in Belgium.

**Saturday, December 2nd.** Esther viii. 1-17.

"For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse" (verse 8).

Not even the king could alter his own laws. It is the same with God. His law is just, therefore He cannot change it. To do so would be unrighteous. Ahasuerus, to save the Jews, issued another decree (v. 11) which preserved them from the force of his original command, but at the same time did not repeal it. Likewise God, though not rescinding the "Law" has made a way whereby sinners may obtain freedom from its condemnation. Christ is that Way. In Him is the wisdom, the righteousness and the love of God revealed. Happy are we who have come to Him.

**PRAYER TOPIC:**

For success to crown the efforts of those who seek to win for Christ the men serving in His Majesty's Forces.

## Helpful Illustrations

### for Christian Workers

#### Getting Our Money Changed

When a traveller enters a foreign land, one of the first things he does is to get his money changed into the currency of that land. We can take none of earth's coin to heaven with us, but we can change it here into good works, distributing liberally, thus "laying up in store . . . a good foundation." This is the exchange of currency Christ advised the young man of great possessions to make. No one of wealth is following Christ without this exchange, neither has he any foundation for the treasures of heaven.

#### Nature Solves a Problem

"If two goats meet each other in a narrow path above a piece of water, what do they do?" asks Luther. "They cannot turn back, and they cannot pass each other; and there is not an inch of room to spare. If they were to butt each other both would fall into the water below and be drowned. What will they do, do you suppose? What would you do?"

Well, nature has taught the one goat to lie down and let the other pass over it, and then they both get to the end of the way safe and sound.

Now, Paul was meeting goats on narrow ledges of rock with the sea below, and so are you, and so am I. If I am willing to lie down and let you pass over my prostrate body, then we shall both be saved. What a lesson of love and concern for our fellow men!

#### "The Light of Life"

The word "photograph," comes from two Greek words—photos (or phos), meaning light or illumination, and graphein, to write. It means something made graphic by means of light. It means "a true reproduction on a sensitised surface by the chemical action of light."

Now Paul states that "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. iv. 6), and John declares that Jesus is that phos, that light. Our hearts are the sensitised plates, Jesus the illuminating light.

I HAVE in my heart this morning a joy similar to that I should imagine a man possesses who suddenly discovers a fresh vein of precious gold in a mine he thought he had worked tolerably well for years. We have come across this word *Selah*—I might almost say we stumbled across it; and you who are wont to be with us will remember it was when preaching from the fifty-seventh Psalm that we were led incidentally to that word, and just made a passing reference to it. That suggested thought, and we came to the conclusion that there was something worth working here; we had not looked at it long before we found that in the glorious mine of Scripture there was another rich, full, golden vein that we had never yet dug into, and we want to do so this morning.

It is the word *Selah*. There must be a reason for it. Why is it here? You cannot imagine God writing a book, and then without rhyme or reason inserting a word that seems to have little or no connection with anything that has either gone before or follows after. Why is it here? The very fact that it is difficult to say why, makes it all the more important; there must be a reason for it being here, and

#### IT MUST MEAN SOMETHING.

And if it has pleased God to punctuate the Psalms with this word *Selah*, it will well repay us to seek to answer the question, Why?

It is one of the commonest words in the Psalms, and yet, what I hope most of you know, it is not found outside the Psalms: it is limited to them with one exception, which, after all, is not an exception, viz., the third chapter of the Book of Habakkuk; because if you were to refer to that third chapter you would find it also is a Psalm, so that there is no exception to the statement that the word *Selah* is never come across in Scripture save in the Psalms. How often does it occur? It occurs seventy-one times in this Book of the Psalms. In sixteen Psalms it occurs once: in fifteen Psalms it occurs twice; that accounts for thirty: in seven Psalms you have it three times, that is twenty-one: and in one Psalm you have it four times. If you add these up you will find they amount to the total of seventy-one.

Then in order to get to the meaning of it, note that although it is sometimes the last word of the Psalm—as it is in this third Psalm—it is never the first. This may give us a clue to its meaning. It may end a Psalm and it may come in the middle of a Psalm, but in no solitary instance does it ever commence one. Then this suggests that it has something to do with the music. Now there was no musical prelude to the Psalms, but as these Psalms were sung there was often a

#### SOFT MUSICAL ACCOMPANIMENT

and the fact that it never occurs at the beginning but frequently at the close says it has something to do with the music. This will explain why you never get the word in the prophecies. You cannot imagine any of the prophecies being sung; they were forthtold apart altogether from music.

# SELAH

"Many there be which say of my soul, There is no help for him in God. *Selah*."

"I cried unto the Lord with my voice, and He heard me out of His holy hill. *Selah*."

"Salvation belongeth unto the Lord: Thy blessing is upon Thy people. *Selah*."—Psalm iii. 2, 4, 8.

Let us go a step further. The literal meaning of the word as far as one can discover is this: "to lift up." It is a sort of modern *crescendo* mark in the music. There has been a soft accompaniment up to a certain point, and then David, led by the Spirit, makes a mark for the musicians to understand—*Selah*, and it means, "Clash it out! Clash it out!" In a moment after the soft accompaniment there is a roar of music. The purpose is, of course, to draw attention to the sentence immediately preceding it. It was to be a musical punctuation, and the best interpretation of the word we have ever come across is this: "Think of that!" It is a musical note to call the attention of all who are hearing the Psalm sung and all who are singing it to pay special attention to the sentence they have just uttered. It is equivalent to, "There! what do you think of that?" SELAH. Print that in big type; sing that with double emphasis; let this truth shine out before your eyes with peculiar glory—think of that!

Do you see what a glorious vein of gold we have? All Scripture is precious, but isn't it good to know what God would specially call to our attention? Isn't it unspeakably delightful to have certain

#### PASSAGES MARKED BY GOD,

and concerning which God says: "Whatever else you may forget, be sure and remember this; whatever else you may overlook, pay particular attention to this." It is God's call to "Think of that."

It has suggested a course of study; and perhaps, if the Lord will, we shall at different times take several of the passages concerning which God has said, *Selah*, or "Think of that."

I. Now we begin with this third Psalm, because here you find the word *Selah* for the first time; the word has never occurred before in Scripture. See whether "Think of that" does not perfectly suit and give power to each of the sentences preceding it. Read the second verse. "Many there be which say of my soul, There is no help for him in God. *Selah*." No help in God! think of that! Now this Psalm was written by David when he was fleeing before Absalom his son, and if when you get to your homes you turn up the fifteenth chapter of the second book of Samuel you will find the story which gave birth to this Psalm.

# or, "Think of That"

A SERMON BY THE LATE  
ARCHIBALD G. BROWN

David had had a good many troubles in his early days; he had met the Philistine, and he had fought a lion; he had wrestled with a bear, and he had contended with Saul; but now that he is getting on in years, I dare say he anticipated that he would have a quieter time. Some of us find that the waters

## DO NOT GET SMOOTHER

as we get nearer the harbour, and life does not always get easier as we get older. And David says, perhaps almost with a sorrowful tone, "Lord, how are they increased that trouble me!" "I thought I should have grown out of my troubles, but they seem rather on the increase in these my closing days." "Many are they that rise up against me." People were all swarming after Absalom. The flag of rebellion had been run up even in Jerusalem; and a thousand years before Christ, David might have been seen going out of that portal of Jerusalem and crossing the Brook Kedron—you will see it all in that fifteenth chapter of the second book of Samuel—as he walked barefoot across the valley of Kedron, and he went, weeping as he went, up the slopes of Olivet, right past the very spot where afterwards was the Garden of Gethsemane. You will remember that as he went he was met by Shimei, who cursed him, and told him that God was rewarding him for all his wickedness; and it was this that was burning in his soul when he said, "Many there be which say of my soul, There is no help for him in God. God has done with him: smite him. God will not come to his aid; God has grown sick and weary of David; there is no help—no salvation (as the word is) for David in God." And when David recalled that torrent of invective with all its awful meaning he wrote, "Selah"—think of that!

Just for a moment let us think of it. Suppose it were true?

## NO HELP IN GOD!

Oh, the sorrow of it—oh, the hopelessness of it! If there is no help for me in God, I have nothing to fall back on, because a believer is one who has just staked all he possesses upon God; he has no second string whatever to his bow; and if when the enemy says without, or my wicked, traitorous heart says within, "God has done with you; there is no help for you now

in God,"—oh, the unutterable darkness of the skies is a darkness that may be felt; it is a fear without relief; it is nothing less than absolute despair. David felt it, and he says, "Think of it; think of the disappointment of it." I can imagine David saying, "When I was a boy I did so trust in God. When I was a boy I rent a lion as if it had been a kid. How I believed in Him when as a young lad I went forth to meet Goliath! And it is all over? An experience never to be repeated? Will He never help me again? Dreadful! Selah—think of that!"

Now I think I shall get very close to some of you when I remind you that the word rendered *help* is *salvation*; you will find it so in the margin of the Revised Version. And what is more beautiful still is this, it is the very word from which we get the name Jesus. "Many there be which say of my soul, There is no salvation—there is no Jesus—there is no salvation of God for him." The New Testament parallel to this passage would be this: *There is no Jesus for you—think of that!* No salvation of God for you: no Mediator between God and yourself: no one to

## OPEN THE GATES OF HEAVEN

and let you in: no one to take you and present you before God: no Jesus with atoning blood—no Jesus with a perfect righteousness—no Jesus as eternal Priest. Think of that! Oh, if it were only true it would blot out of the Bible every atom concerning God's love, and leave us nothing but blank despair. We get so used to words that we fail to grasp their full significance; therefore, just for one moment try and imagine that it is true—*There is no salvation in God for you!* Why, this place would become an inferno. I can imagine men and women falling down in their pews stricken and paralysed at the thought. No Jesus—no salvation. *Selah*—think of that! It will not do you any harm although it is a dark, a black, and a bitter thought. Perhaps some of you would value Jesus more if you tried to imagine what it would be like if there were no Saviour.

II. Now pass on to the second *Selah*, and see how *Selah* answers to *Selah*. We have heard what the enemy said—There is no help for him in God; and we have heard David say, *Selah*—think of that! He now goes on, "I cried unto the Lord with my voice, and He heard me out of His holy hill. *Selah*—what do you think of that?" Oh, you liars! You told me there was no salvation in God. I tell you that I cried unto Him and He did answer me—what do you think of that?" So that you see the second *Selah* is a

## MAGNIFICENT ANSWER TO THE FIRST.

He has weighed what they have said; he has tried to take in the utter catastrophe of there being no salvation, and then he says, "But I cried unto the Lord and He heard me." The real word is, He *answered*. There is a great difference between hearing and answering. He says, "God not only heard me but He

(continued on page 748)

# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ of the Elim Foursquare Gospel Alliance.

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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.

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.

## Editorial

THREE weeks ago was issued the first *Elim Evangel* devoted entirely to foreign missionary work, and from all quarters we hear of its good reception. One of our ministers described it as the best number of the *Evangel* ever published. It is our desire that the interest in our missionaries and their work thus created shall not be allowed to flag, and so this week we publish an article by Pastor Stormont, entitled "Foreign Missions Don't Interest Me." It comes as a personal challenge to all of us. What is to be our response?



"Our loved ones asleep in Jesus are alive, much more alive than we are, but waiting for a richer and fuller life—a full redemption experience in the glorified body—waiting, as we are, for the glorious Second Advent." Thus writes Pastor Frederick G. Cloke in his article this week on I. Thessalonians. Readers will find in it a word of comfort, as well as a repudiation of the doctrine of soul-sleep.



ATTENTION, *Evangel* Secretaries! Scattered throughout the country are very many of our members who used to receive the *Elim Evangel* regularly from their local Church, but they now find themselves, owing to evacuation, cut off from their source of supply. Have you made contact with all those who have left your Church? If not, please leave no stone unturned until you have traced them and arranged to send them the *Evangel* by post every week.



A DISTINGUISHED professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs in his sleep to the door of the house in which he dwelt. He opened the door and stepped out into the street, and so strong was the somnambulistic trance that still he slept. He passed along the street and out into the open country, and still he slept! Not till his naked feet touched a little stream that crossed his path did he awake to the darkness of the night and the strange, unfamiliar scene. There are souls like that. They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of the night and the strange unfamiliar scenes of eternity and judgment.

# Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

THERE is a great need in these times to keep the mind garrisoned by the promises of God. They form the finest and most effectual protection against the many invasive forces that seek to establish themselves in the thought-life of the Christian believer. The mind is a stronghold against which the adversary hurls his heaviest attacks. He will take full advantage of circumstances such as those now prevailing, marshalling all his powers to bring about the capitulation of the soul. But the Word of God provides us with impenetrable armour, which makes us strong to resist and repel his assaults.

In these days it is good to have the mind well stored with the inspired Word of truth, and the heart continually refreshed with the remembrance of the things which "He hath spoken." We are hearing so many things from so many different sources—things that contradict each other, and tend to confusion. Blessed is the heart that fortifies itself against all the threatening influences of the present time, by the infallible Book. When the very atmosphere seems brimful of dark suggestion and sinister portent, breathe the pure air of communion with Christ; climb to the heights of fellowship with the Infinite One, and there, above the mist-laden swamps of earth, drink of His Holy Spirit and catch the vision of the breaking day.

If we would be at our best, and these are times when this is so vital, we should begin each day with God. To the daily ministry we should go forth armed with the confidence which comes from contact with Christ. Thus "strengthened with might by His Spirit in the inner man" we shall be able to face the unknown with quiet courage. It is in the secret place that unfailing springs of power are released within the soul; resistless energies are begotten, and the capacity for prolonged endurance is generated. "I can do all things" cries the great Apostle, through the indwelling might of the risen Lord who reigns within.

It is this enthroned consciousness of the possession of adequate resources that makes the soul calm in the presence of the adversary. Not the bravado of ignorance, but the confidence which springs from a clear and balanced spiritual perspective. Not the thoughtless and costly recklessness which ignores the enemy's power, but the steadfast determination to stand resolutely in the place of Divine choice, unmoved by taunt or threat. Believers anchored deep in the eternal changelessness of Jehovah, exposed though they be to test and trial, take stronger hold of the fundamental realities of the Christian faith.

The preaching that this world needs most is the sermons in shoes that are walking with Jesus Christ.



# "Foreign Missions Don't Interest Me"

By Pastor G. STORMONT (Elim Church, Rayleigh)

"FOREIGN missions don't interest me." Have you ever met a Christian who has said that? I have. One sister I met went even further. She could not understand why we Elim people were always trying to get souls saved, and asked, "Why don't you look after the folk already in the Church, and leave the outsiders to decide for themselves?" The question came as a shock to me.

Happily folk with such an attitude are rare in Pentecost. At the same time there is a remarkable lack of real interest in foreign missionary work. What can we do about it?

It seems to me that in the first place we must get our own interest revived, and then must begin a personal campaign to enlist the enthusiasm of all the Christians we know. In this great work we want the help of all born-again believers.

Have you ever thought why it is we are more interested in some subjects or places than others? There are many reasons, amongst which are three that may aid us to revive our own and others' interest in the work beyond the seas. One of the strongest causes of interest is

## A PERSONAL LINK.

I am a Birmingham man. The opening of the new Birmingham Aerodrome, or a bomb explosion in the city have a definite interest for me. There is a personal link. In the same way personal connection with missionary work will strengthen the interest of Christians.

How can we get this personal connection? Letters to missionaries form one effective method of contact, but please don't expect a reply to every letter. Missionaries are busy people; the very fact of your writing encourages them in their work for the Lord, and will react on your own enthusiasm to further the cause of the missions. Praying for missions and missionaries is another link. I wonder how many who read this have any system of praying for our missionaries? It would be a good thing to get a list of our mission stations and missionaries, and to pray for them systematically.

Some years ago I had a letter from Mr. N. P. Grubb, himself a missionary enthusiast. In it he said, "There is nothing like investment to keep alive interest in missionary work." This is true. If in addition to having contact with missionaries, and praying for them, you give of your own substance to the support of the missions, you will come to regard every soul saved on the mission station as a

## DIVIDEND ON YOUR INVESTMENT.

Another explanation of why we are interested in some things more than in others is that we know more about some things than about others. If, for instance,

you have a fairly sound knowledge of motor cars you are likely to be more interested in them than a man who knows nothing about them. So it is with missionary work. Knowledge of missionary work can be gained in many ways. Missionary books and articles provide knowledge in perhaps the handiest form. For the young people in churches where there is a Crusader library, a good stock of missionary books can be provided. For those who care to devote more time and energy, missionary study circles can be started. These demand an enthusiastic leader, regular meetings, and definite study. The methods of study will suggest themselves to leaders, but in cases of difficulty I myself would be glad to help in the formation of study circles, and in giving information as to running them.

For all of us the most interesting and vivid ways of gaining knowledge is from missionary speakers. If you do not have frequent missionary speakers at your Church, why not ask the pastor to arrange for missionaries on furlough to visit you? He will be glad to do this. If it is not possible for missionaries themselves to come, it is surely possible to get speakers

## WITH MISSIONARY VISION.

Some years ago I was booked for a week's meetings at one of our large churches, and arrived a day early in time for a Crusader missionary meeting. I shall never forget the sense of God's presence, and the able and forceful appeal to our hearts made by the young speakers who took part.

Another reason for interest in a subject is activity towards it. You may not be a born gardener but, when you do get an opportunity of doing something in the garden you will find that your interest increases. You will find this true in relation to foreign missions. Of course, if you write to missionaries, pray for them, give to their support, and find out about their work, you will be active towards the subject. I suggest that additional outlets for activity can be found in missionary prayer meetings. One of the memorable factors that have influenced my own attitude to missionary work was a weekly missionary prayer meeting in the first Elim Church to which I belonged. Corporate activity is a stimulus, and the regularity of the meetings a constant reminder of our responsibilities.

Those of you who have read this article are left with a choice: you can determine by the grace of God to do more than you have ever done for the Lord's work in the regions beyond; or you may settle down to the old indifference. Remember, which ever way you decide, your responsibility remains the same. "Christ died for all men." He has commissioned you to proclaim the gospel to every creature. Will you obey His call?

# Clippings without Comments

By Pastor P. N. CORRY

## The Triumph of the Cross.

After nightfall the world is wrapped in gloom. Even the traffic lights, erected along the highways to protect our lives, are darkened. But shining through, in the red, the amber, and the green, I see the sign of the Cross. So to-day, almost everywhere I go, in the busy areas, I find shining to the right and to the left the symbol of our Saviour. Blackest night cannot shut out the Light of the Cross, and that Cross will triumph!—Commissioner C. T. Rich in *The War Cry*.

## The Stunted Growth of Israel.

There are 4,500,000 Jews in America. There were this number of Jews in the Roman Empire in the time of Christ, constituting one-twelfth of the total population of the Roman Empire. If they had multiplied at the same rate as the European population, the Jews would to-day number 75,000,000, but persecutions through the centuries have curbed their increase, and there are only one-fifth of that number in the world to-day—only a remnant. It is as God warned them through Moses: the result of Israel's disobedience to Him would be "Ye shall be left few in number" (Deut. xxviii. 62).—*Pentecostal Evangel*.

## The Spirit of Antichrist.

Said Shemann, professing to voice what the masses of Russia think of Christ, on the fifteenth anniversary of the death of Lenin: "Lenin was greater than Christ for he has given social freedom to millions, while Christ has reduced millions to slavery. The final aim of Lenin's new social structure is Communism, of which atheism is a part, and without which Communism cannot be realised. Lenin's teaching is stronger than Christianity and will prevail despite the opposition of the Church."

Atheism may vaunt itself, but "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

All that exalts itself against Christ shall be dashed to pieces "like a potter's vessel" (Psa. ii. 5-9).—*Pentecostal Evangel*.

## Decay.

The dissolving faith of the great denominations once again rises to the surface. Dr. Fosdick is a leading Baptist of America; and a front-page article of his in the "Christian World" (Aug. 10th, 1939), in which he denies the Virgin Birth, receives a comment in the next issue which, it is safe to say, will not be contradicted:—"I am a Unitarian. Dr. Fosdick is careful to differentiate between deity and divinity. His whole point is that we are *all* divine, the measure of our divinity—God-likeness—depending upon our will and the extent of the response we make to the pressure of the inherent Spirit of God. The uniqueness of Jesus is in His exceptional response to the Spirit of God. Dr. Fosdick's position, very obviously, is that commonly held by Unitarians."—*The Dawn*.

## Dirt Baptism.

The Nazi version of baptism calls for soil instead of water. At a recent baptism in Berlin the pastor dropped a pinch of soil upon the candidate instead of employing the element designated by the Holy Spirit. It is reported that this change is to be made general. This change is a complete reversal of Scripture, both from the standpoint of the direct statement that baptism is to be performed in water, and from the standpoint of the symbolic significance. "Water" stands for the Holy Spirit and the new life which He imparts by regeneration, while "soil" or "ground" in Scripture stands for man. This is a graphic symbolic setting forth of what Satan is seeking to accomplish in the world to-day. He desires to get all men to turn away completely from the Spirit of God who gives the new birth and to lean upon the impotent arm of the flesh instead. Woe be unto those who turn from the power of God to the puny strength of man!—*Prophecy*.

# Selah—or, "Think of That"

Continued from page 745

answered me. You tell me that there is no salvation for me in God. I tell you that I know one fact, and my fact annihilates your theory." What a lot of theories are exploded by facts! One fact is worth a whole waggon-load of them. "You say that God will not have anything more to do with me: my answer is, But He has to do with me now. You say it is no use my appealing to Him: my reply is, I cried unto Him and He answered me. Selah—think of that."

Brethren and sisters, digressing for a moment—think of that. Oh, the grace of it that He should have heard us. Mark you, David was a very imperfect man; judged from a modern standpoint you would put him down as a very faulty character; he had sinned greatly and he knew it, and fleeing before Absalom he is receiving a very just chastisement for his sins. Yet he says, "When I cried, sinful man though I was, God answered me." Now he says, "Do not let us hurry over that: think of it."

My dear friend, how many answers to prayer have you had in the years that are gone? Think over them. Is Satan whispering to some of you this morning, "It is all over with you: God is sick and tired of you; you have sinned away all His grace; and it is no use your praying; you may as will give it up"?

## RECALL THE PAST:

think of that. Think of that time when you cried to

Him years back. How often have you been down on your knees in an agony before now? How often have you seen an inexplicable muddle, as you called it, perfectly cleared? How often have your threatening thunderstorms melted in soft, gentle, refreshing rain, without any forked lightning to disconcert you? How often have your darkest hours given birth to your brightest and most blessed days? Think of that. Do not forget past answers to prayer; and when the slander comes, whether it comes from without, or whether it comes from your own wicked heart within, my advice to you is this; deal with the slander as David did—throw a fact in its face. When an unbelieving heart says, There is no salvation for you in God, say, "There is, for I have cried and He has answered me." There is my glorious fact, and before that all your theories go for nought. Is not that second *Selah* simply beautiful?

III. Now what is the third? It comes after the last verse. "Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah." This word *salvation* is the same word that is translated *help* in the second verse. Salvation belongeth unto the Lord. That is, salvation is God's possession,—God's prerogative, and therefore it is a lie to say to any man that there is no salvation for him in God.

## DO YOU SEE THE ARGUMENT?

It is beautiful. What! no salvation for my soul in

God? Then salvation does not belong to God. Ah, but salvation is God's magnificent prerogative, and therefore how false it is to say that there is none for me; I cannot tell who is here, but if there should have turned into this place the biggest sinner in South London—if this morning there is the blasphemer, the impure, the liar, the cheater, the swindler, the man whose life has been a shame and horror from boyhood down to the present—I tell you, sir, that if you cry unto God and ask Him to save you, *He will*. Salvation belongeth unto God. None can say unto any man, There is no salvation for you in God. It is God's sublimest possession: it is His greatest honour: His most glorious delight, to save.

Then here is this other statement. "Thy blessing is upon Thy people. Selah—think of that." Shimei curses me, but his bitter curses cannot take God's blessing off my head. Tens of thousands have turned from me; they are following after Absalom and speaking ill of the old man; but, Lord, "Thy blessing is upon Thy people."

Do you believe that? It is a very beautiful word that is used here, and you can see the word on a house close by. I wonder how many of you have noticed the name of a house as you walk up a certain road. As you return home this morning just look at the name

#### OVER THE HALL DOOR

of the house next to Ardlui Road, and you will see the word "*Berachah*." I wonder how many have ever looked at the word and stopped to ask, What does it mean? *Berachah*: it means "blessing." Don't you remember how Judah after the battle went into the valley and took so much of the enemy's spoil, that they called it "the Valley of *Berachah*"—the "Valley of Blessing." That is the sort of house to live in. I admire the name, and every time I pass I think, That is the most beautiful title for a villa I ever saw. If we are believers we are all living in "*Berachah*." This is the word that is used in this verse. "Thy *Berachah*—Thy blessing is upon Thy people, Selah—think of that." That is what God wants us to think about. His blessing is upon our trials: His blessing is upon our tears: His blessing is upon our losses. If some of you were to make five thousand pounds next week would not you call that a blessing? Ah, a glorious blessing! Perhaps, though, there would be more of God's blessing on a loss of the same amount. God's blessing is on the loss as much as on the gain: God's blessing is on pain as well as pleasure. "Think of that."

One thought more, and with this I finish. Martin Luther has a very extraordinary exposition of this third Psalm, and he declares that from beginning to end there is no one but Jesus Christ in it. I would not venture to go as far as that, but I am certain of this: you will never get all the

#### BEAUTY OF THE THIRD PSALM

unless you see Jesus in it. Imagine Jesus for a moment saying it and see whether it suits Him or not. Jesus, the true David, takes the very walk, mark you, that David did when rebellion was driving him from Jerusa-

lem. Jesus went over the Brook Kedron, and He went up the Mount of Olives. Cannot you imagine Jesus saying: "Lord, how are they increased that trouble Me! many are they that rise up against Me." Now note our first text. "Many there be which say of my soul, There is no help for him in God. Selah." Cannot you recall the scene. He is on the Cross, and Scribe and Pharisee as they pass by look up and mock Him as they say, "He trusted in God that He would deliver Him; let Him deliver Him now, if He will have Him." Why, that is just exactly what the Psalm says; that second verse is just the bitter taunt that was flung into the face of our Lord on Calvary. "Many there be which say of My soul, God has done with Him; there is no help for Him; He trusted in God, let Him help Him now."

Now we will imagine Jesus going on and saying: "But Thou, O Lord, art a shield for Me and the lifter up of Mine head. I cried unto the Lord with My voice, and He heard Me out of His holy hill. Selah." Ah, He did in Gethsemane, and *He was heard* in that He feared. On the Cross He was able triumphantly to shout, "It is finished."—*Selah*—think of that. The Lord Jesus of whom man said, There is no help for Him in God, triumphs even in the closing moments. Listen. "I laid me down and slept." Jesus

#### BREATHED OUT HIS SOUL

in death, and fell asleep; He was put to rest in the tomb. But He goes on to say, "I awaked, on the morning of the third day, I awaked, for the Lord sustained Me." And I can imagine Him singing, "Salvation belongeth unto the Lord."

And then the last sentence of the Psalm is: "Thy blessing is upon Thy people." The word *is* is in italics: leave it out as it is left out in the Revised, and you will see it becomes a prayer. "Salvation unto the Lord; Thy blessing be upon Thy people." What! praying for His enemies? Yes. When David went up that Mount of Olives, though they cursed him, he felt he could pray that God's blessing might be upon His people; and David's greater Son a thousand years afterwards, mocked, scorned, derided, and told that God had forsaken Him, cried and He was heard, and He prayed, "Father, forgive them, for they know not what they do." Thy blessing be upon Thy people. Wonderful Psalm!

Now I want you just to use your own Selahs, and punctuate your life with them. Have you come up here this morning burdened with trouble? You have sorrow in the home, worry in the business, difficulty all round, and perhaps a number of very candid friends all making it worse for you. You hear them saying, "Oh, you know, it is all over with him now; he won't lift up his head again; that last blow has quite settled him; he will never pick up again; there is no help for him in God."—*Selah*—think of that. It would be an awful thing if it were true. Now recall the past. "I cried unto the Lord and He answered me." There, you cruel critics, there is my answer. *Selah*—think of that. Salvation *does* belong to God, and His blessing is upon His people. *Selah! Selah! Selah!* Think of that! Think of that! Think of that!



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Annual "At Home" and Hayling Island Crusader Houseparty Reunion

The gathering of Elim Crusaders at the Elim Bible College on 28th October was an occasion of sweet fellowship. Crusaders from London as well as those from farther afield, including Brighton, Southend, etc., all mingled to renew happy acquaintances and memories of past days. Scenes and photographs of holiday days were greatly enjoyed. It was regretted that owing to the present conditions so many were unable to come to the reunion, but a large number of telegrams and letters were received conveying greetings, messages, and wishes for future days.

The final evening service held in the cosy drawing-room of the Woodlands was one of deep impression. Pastor Douglas Gray led this service, and Pastor Joseph Smith gave a thoroughly searching, as well as edifying, message on true soldiership for Christ. Mr. and Mrs. White, Mrs. D. B. Gray and Mrs. Clarke, the holiday home hosts, were also present and took part in various ways.

## West Smethwick Crusaders

Every Wednesday evening there is gathered together at the Elim Tabernacle at West Smethwick a band of young people, about thirty-five to forty strong, despite the black-out. While there seems a spirit of fear and nervousness abroad, praise God, He gives confidence and the peace which passeth all understanding. We do praise the Lord for the blessings He continually bestows upon us, and for the desire He has given each Crusader to stand true. We all feel our responsibility in holding the fort till Jesus comes, for He *will* come! Hallelujah!

## London Crusader Choir Visits

During October the Choir was on active service. Visits to Wimbledon and Coulsdon resulted in souls finding Christ and backsliders returning to the service of God. In spite of the difficulties in travelling, the choir musters in excellent numbers, and the services are marked with joy and inspiration. Pastor D. B. Gray, the leader, accompanied and directed the Choir during the month. A gathering for prayer, practice, and fellowship, at Elim Woodlands, also featured in the month's programme. Every endeavour is being made to fulfil the appointments arranged before the war, and to continue in every way this unique ministry of song, both in H.M. Prisons and our own churches.

## Successful Swansea Crusader Campaign

For a whole week, including two Sunday evenings, the Crusaders have taken charge of the services at the Swansea Church. God's mighty blessing descended on the first Sunday night, and right through the week the tide of blessing rose higher, as in word and song, and through every item given by the Crusaders, a witness was made for the Christ of Calvary.

On the front of the pulpit was pinned an attractive poster with the words: "Swansea Crusaders witness for Christ," and surely this was a glorious testimony of young people to the saving and the satisfying power of His blessed Gospel.

We included in our list of services, "Spiritualised Advertisements," "Object Night," and "Evangel Night," and after a glorious meeting on the last Sunday night, we proceeded to the local Y.M.C.A., and there we concluded our campaign with a vigorous witness, to a crowded congregation. We bless God for a successful Crusader week.

## CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw

PAPER No. 4

1. Name the man who before conversion was a tax collector at Capernaum.

2. Name the first one of Jesus' disciples who was put to death because of his faith.

3. Where were the followers of Christ first named Christians?

4. Where does the Bible refer to itching ears? Give reference.

5. Locate these passages, giving chapter and verse:

"Let not your heart be troubled."

"Hallowed be Thy name."

"Blessed are the pure in heart."

6. Who won his wife by slaying 200 men? (I. Sam.). Give name and chapter where found.

7. Who was the first man to print the Scriptures in English? Give name and if possible the year in which they were first printed.

8. What should convince all men that God is love? Write out verse or passage of Scripture you think would be a suitable answer to this question.

9. The Law books (See Question 9 of last week) are followed by *twelve historical books*, so called because they contain the ancient history of the Old Testament. Write them out in order 1 to 12.

10. *New Testament Arithmetic Problem, No. 4.*

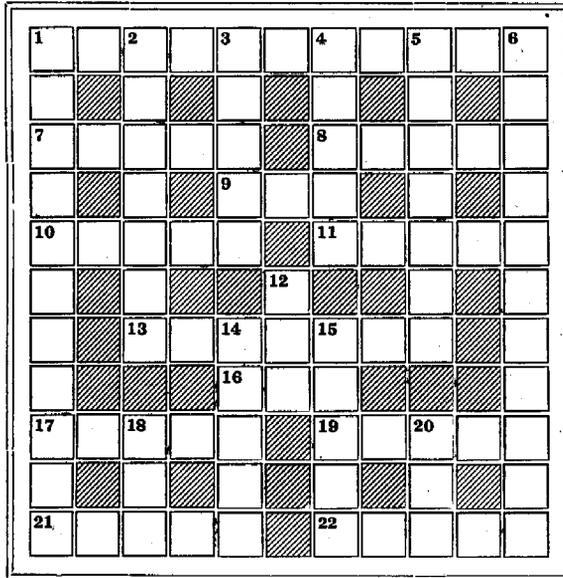
*Divide the number of sheep that a man is said originally to have had (Matt. xviii.) by the number of virgins spoken of in the parable (Matt. xxv.); add the number of waterpots brought to Jesus at the Cana wedding (John ii.), and you will have the number of the verse of the "Golden Text of the Bible" found in John's Gospel. Which verse is it?*

*Subtract from the result the number of disciples who went away into Galilee into a mountain where Jesus had appointed them (Matt. xxviii.). Subtract the number of fish that were brought to Jesus (Matt. xiv.) and you will have the number of the chapter in which the Golden Text of the Bible is found. Which chapter is it?*

**OUR SPECIAL "EVANGEL" CROSSWORD**

**For Increasing Bible Knowledge**

**No. 54.**



The solution will appear next week.

**CLUES ACROSS.**

1. What people leave to their heirs (Prov. 13).
7. The blind and dumb both — and saw (Matt. 12).
8. He married a strange wife (Ezra 10).
9. Manasseh drove not the inhabitants from here (Judges 1).
10. Dilapidated buildings (Acts 15).
11. This, of death, is sin (I. Cor. 15).
13. "With all thy — get understanding" (Prov. 4).
16. The waters of this sea were a wall (Exod. 14).
17. Brother of Jezreel (I. Chron. 4).
19. Ancestor of Jesus (Matt. 1).
21. Deborah was this to Rebekah (Gen. 35).
22. He is wise who winneth these (Prov. 11).

**CLUES DOWN.**

1. Found by Paul upon an altar (Acts 17).
2. Faith cometh by this (Rom. 10).
3. Biblical measures (Ezek. 42).
4. Sow in these and reap in joy (Psalm 126).
5. Attaching with nails (Col. 2).
6. People who spread the Gospel (Eph. 4).
12. Daniel said, "I — no pleasant bread" (Dan. 10).
14. To deal (Gen. 34).
15. "Little children, keep yourselves from —" (I. John 5).
18. "Even as a hen gathereth — chickens" (Matt. 23).
20. A son of Caleb (I. Chron. 4).

**SOLUTION TO CROSSWORD No. 53.**

**Across:** 1. Commandment. 7. Recommended. 8. Ephah. 10. Saron. 13. Sootsayers. 18. Ear. 19. Price. 20. Rough. 22. Trees. 23. Wiles.  
**Down:** 1. Cornets. 2. Micah. 3. Ammah. 4. Deeds. 5. Elder. 6. Tidings. 9. Ant. 11. Any. 12. Asa. 14. Olive. 15. Heels. 16. Arrow. 17. Equal. 19. Pit. 21. His.

**"I DON'T BELIEVE IT!"**

By F. B. TOMKINSON

**A**NTHONY HARROLD, an old pensioner, was a slave to drink. He was persuaded to attend some gospel services. There he was convicted of his sin.

John Lawson, an earnest Christian worker, hearing of Anthony's condition, visited him and sought to lead him to Christ. Taking his Bible from his pocket, Lawson slowly read the words. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him"—he stopped, and, looking Anthony in the face, said, "and that means you"—"should not perish, but have everlasting life"—"and that means YOU."

Anthony was amazed. He had no idea that God loved him—a drinking, swearing sinner. In fact, he believed it to be impossible that a holy God could love a wretch like him. Bringing his big fist down on the table, he exclaimed, "I don't believe it."

Taking no note of the interruption, Lawson again read the Scripture, "God so loved the world that He gave His only begotten Son, that whosoever"—"and that means YOU"—"believeth in Him should not perish, but have everlasting life."

Again Anthony struck the table, and shouted, "I don't believe it."

Lawson was a man of good judgment. Instead of blaming Anthony for discrediting the words of the Scriptures, he inquired how long Anthony was in the army. "Twenty-one years and fourteen days," was Anthony's response.

Lawson struck the chair with his fist, and said, "I don't believe it."

"Do you think I would tell you a lie?" retorted the old man. "It was twenty-one years and fourteen days."

"I don't believe it," said Lawson quietly.

"Bring me the parchment," said Anthony to his wife.

The document being produced, Lawson inquired, "How can you expect me to believe you when you refuse to believe the word of God?" and once more Lawson read the life-giving words of John iii. 16, adding, "And that means YOU."

The scales from the old pensioner's eyes were removed, the light of the Gospel of Christ streamed into his soul, and he exclaimed: "I see it all! I believe it! I believe it! Thank God!"

*"He that heareth My word,  
and believeth on Him that sent Me, hath everlasting life, and shall not come  
into condemnation; but is passed from death unto life."*

— John v. 24.

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

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**Cockburn:Nairn.**—On October 28th, at City Temple, Glasgow, by Pastor J. J. Morgan; James McAuslan Cockburn to Christina Dunnett Nairn.

**Combe:Duddy.**—On November 1st, at City Temple, Glasgow, by Pastor J. J. Morgan; John Combe to Elizabeth Hawthorn Duddy.

**Lees:Adams.**—On November 4th, at Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; William Venham Lees to Margaret Ruth Adams.

**Piper:East.**—On October 28th, at Elim Tabernacle, Smethwick, by Pastor W. Kelly; Edwin John David James Piper to Bertha Margaret Lilian East.

**Tait:Smith.**—On October 28th, at City Temple, Glasgow, by Pastor J. J. Morgan; James Tait to Mary Elizabeth Smith.

**Walker:Malcomson.**—On November 8rd, at Elim Tabernacle, Annaghannon, Ireland, by Evangelist H. Morrow; Thomas Walker to Margaret Cissie Malcomson.

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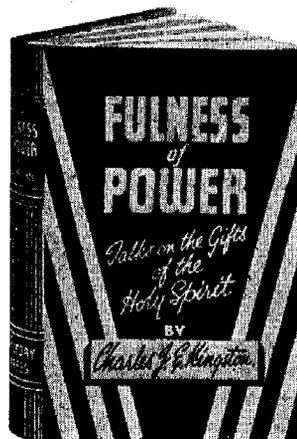
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