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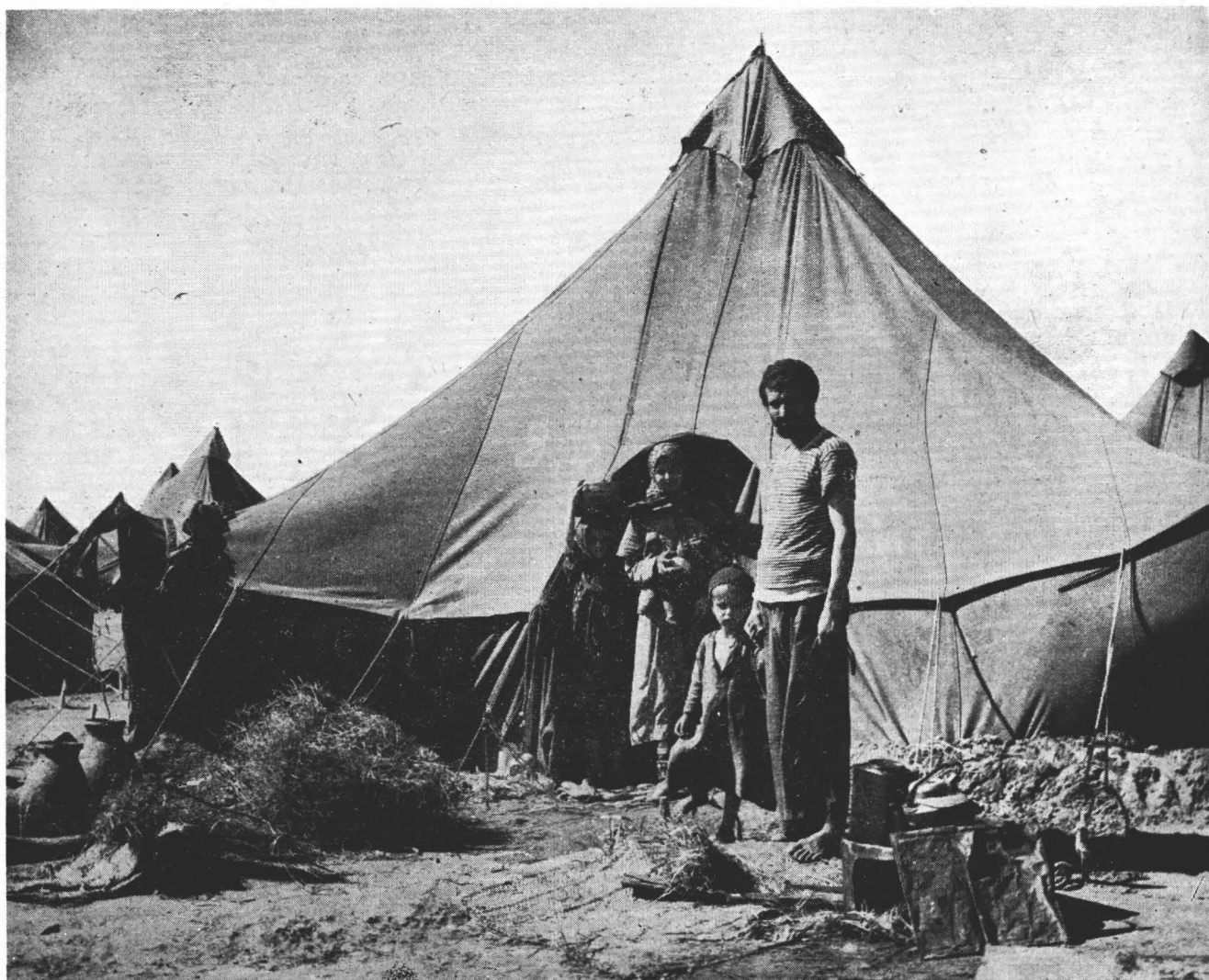
OF THE

# Elim Evangel

VOL. XXXIV. No. 34.

THREEPENCE

AUGUST 22ND, 1953.



The Jews return to Israel. Sometimes they suffer great inconvenience, and many are poor, but their passion to people the land and explore its fertility shines like a beacon light in the modern world, and points to the near return of the Lord Jesus Christ.

(Courtesy of Israel Information Service).

TEXT FOR THE TIMES

“ Watch therefore : for ye know not what hour your Lord doth come ” (Matthew xxiv. 21).

# The World's Most Frightful War

## THE FINAL CONFLICT (continued from last week)

~~~~~ By Pastor J. SMITH (Irish Superintendent)

**A**NOTHER POINT OF DISCUSSION is how much time will elapse between the Rapture of the Church, and Christ coming to take the reins of government to reign on the earth. From the scripture quoted it is evident that the Rapture of the Church occurs at a time when everything is going on normally, but when Jesus comes down to the Mount of Olives everything is in turmoil, the war has reached Jerusalem. It would therefore seem that the Church is with the Lord during the duration of that dreadful war—however long or short that may be. It is not likely that it will last very long, otherwise no flesh would be saved.

“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and the Lord my God shall come, and all the saints with Thee” (Zech. xiv., 2-5). There can be no doubt as to who is referred to in the words, “And the Lord my God shall come,” because a few verses before that, we read, “And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends” (xiii. 6); “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced” (Zech. xii. 10).

It is evident that all nations will be against the Jews, even though they may at the same time be opposed to one another. Is this not how things are shaping? Is it not a fact that there is an Anti-Semitic spirit moving over the face of the earth? It is evident from the trend of events as well as from the Bible, that in the final conflict the Jews will be a third party. With Russia and her allies invading their land (Ezek. xxxviii. 8-12), and the Arabs being in alliance with Great Britain and her allies (Ezek. xxxviii. 13), there is no other course for them to take. There was an Anti-Semitic move in the land of Egypt before their deliverance from that country and their becoming possessors of the Promised Land.

The city of Jerusalem will be divided between two opposing parties, and this is how we find it today. The Arabs hold the old city within the walls, called “The City”; whilst the Jews hold the new Jerusalem, which is without the walls. This is no doubt the reason why the prophet Zechariah says in verse 14 of this chapter. “And Judah also shall fight against Jerusalem” (R.V.). Why

will the Jews fight against their own city? For the simple reason that the old city is not in their hands, and they want to get possession of it. But they will lose the battle, and be forced to surrender their half of the city, “And the residue of the people shall not be cut off from the city.” This of course refers to the old city, which is even now in the hands of the Arabs. Jeremiah cried concerning that day, “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke off thy neck, and will burst thy bonds” (Jer. xxx. 7, 8).

Can you picture that fight to a finish of the Jews in their last desperate struggle to get possession of their beloved city? Alas! they lose the day, the white flag goes up, and the Jewish armies are forced to surrender; whilst the most outrageous ravages of war are perpetrated on the helpless females still left in the Jewish section of the city. But deliverance is nearer than they expect. Away yonder in the southern sky, looking towards Edom, where the old city of Bozrah once stood, we behold a strange sight (Isa. lxiii. 1-6). It may look like a very bright cloud coming towards us, growing brighter and brighter every moment; soon there is seen in it the form of cavalry set in battle array, and the form of the rider on the foremost horse is like unto the Son of Man: “And I saw the heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean . . . And He hath a name written on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great” (Rev. xix. 11, 13, 14, 16-18).

If you turn to Ezekiel xxxix. 17-20 you will find a similar invitation sent out to every feathered fowl, and to every beast of the field, to assemble to a great sacrifice on the mountains of Israel: “Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth.”

Even a casual reader of Ezekiel xxxix. will see at a glance that it describes the end of hostilities and the issuing in of an era of peace, associated with the restoration

of the whole house of Israel to their own land. Revelation xix. likewise describes the final overthrow of the warring nations of this world by the King of kings. These two accounts must therefore describe the same conflict, as it is not possible to have another conflict following the final one.

Much is written in the Old Testament concerning the regathering of Israel from amongst all nations, and the bringing of them into their own land, where God will make with them a covenant of peace, even the new covenant as referred to in Jeremiah xxxi. 23-40; xxxii. 37-44; xxxiii. 6-18; xxxiii. 5-8; Ezekiel xx. 33-44; xxxiv. 11-31; xxxvi. 8-28; xxxvii. 11-28 and in many other places. This regathering of Israel has already begun. Paul in Hebrews viii. 6-13 reveals to us the glorious fact that God here and now enters into that new covenant with us as individuals if we come to Him through Jesus Christ. See also Isaiah xlii. 6; Romans xi. 15-31; John i. 11, 12.

### THE FIFTH WORLD EMPIRE

The glorious reign of Christ on earth is also referred to by Daniel in vii. 14: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel, in the same chapter, had just described the other four world empires, and everything he said concerning them has now passed into history.

Micah (iv. 3, 4) also speaks in glowing terms of the golden age which is coming when the Son of man shall reign as King of kings, and Lord of lords: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Likewise, David in Psalm lxxii. breaks forth in rapturous praise as he contemplates the triumphant reign of Messiah: "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper . . . He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight" (8, 11, 12, 14).

### THE CAUSE OF WAR AND THE REMEDY

As we consider the real cause of war we can see that it is impossible to bring true lasting peace to this troubled world so long as the cause of war is cherished in the hearts and minds of men. We know that the cause of war is not love for one another, but selfishness, greed, covetous-

ness, and the lust for power. This is a condition of the heart, of which the great enemy takes advantage and urges men forward to their own destruction.

There are two ways to put an end to war. The first is by a change of heart—conversion. Jesus Christ came into the world for that purpose: "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. i. 21); "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 9, 10). National repentance brings national blessing, as in the case of Nineveh.

The other way is by the personal coming of Jesus Christ to overthrow the powers of evil, to cast Satan and all his hosts into the bottomless pit, and to take the reins of government to rule the nations in righteousness. Seeing that the great offer of personal salvation has been largely rejected by the masses, the other way becomes imperative. What would be the condition of this world if allowed to carry on for another thousand years with the present means of destruction in the hands of unscrupulous men controlled by selfishness and the lust for power? Since the Fall in Eden, man has never been known to lay aside an instrument of destruction until he has got a better one to take its place. Therefore we can join with the apostle John in the closing words of the last book of the Bible: "He which testifieth these things saith, Surely I come quickly. Even so, come, Lord Jesus."

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PUBLIC MEETINGS  
SEPTEMBER 7th and 9th at 7.30 p.m.  
MONDAY

Induction of the President and Ordination of Ministers  
at Bloomsbury Central Church, Shaftesbury Avenue, W.C.2

Conducted by  
Pastor P. S. Brewster (Retiring President)  
Pastor J. J. Morgan (President-Elect)

Service of Song from 7 to 7.30 p.m.

### WEDNESDAY

GREAT MISSIONARY RALLY  
at Elim Church, Benhill Road, off Church St., Camberwell,  
when a team of about 12 Elim Missionaries on furlough  
will take part.

DO NOT MISS THESE NATIONAL GATHERINGS

# THE ELIM EVANGEL

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## EDITORIAL

### THE MAN WITH THE UNEVEN EYEBROWS

It was in one of those small hotels, miles from anywhere and nestling down nowhere particular, that we had halted for our midday meal. Though hidden from the madding crowd it was a rendezvous of characters from the world outside. The city dweller, with his ideas of macadamised roads and huddled buildings throbbing with the beat of machinery, would at least say that this was nowhere in particular, for there was not a factory to be seen anywhere around, in fact, no factory could have been found without embarking on a sea voyage. The air, you will appreciate, was clear and redolent with the perfume of nature breathing in its simplicity, and a vision of loveliness met the eyes whichever way one looked through the spacious windows.

A garden of delight ; beauty unspoiled ; a sanctuary of peace. Ah ! but the Garden of Eden, charming and fair, was invaded from without—the Serpent was found there.

We were dining, enjoying pleasant company and good food, and letting the calm peacefulness of the surroundings soak in. The jangle and jitter of the great metropolitan centres seemed far away. This was Paradise, there was purity in the air.

But wait a moment, we were soon reminded of the full story of that first Eden fair, with its tragic invasion and sad consequences, for the buzz of general conversation suddenly gave place to the particular. A voice, penetrating and clear, insisted on an audience. Not that it came from a public speaker, or at the invitation of the assembled company. It was part of a private conversation, but one of those strange conversations of a very unprivate nature.

The speaker was quite a character. He had a cataract over one eye which was partially concealed by a bushy eyebrow with a depression in the middle, while the other eye gave the appearance of comical surprise on account of a second bushy eyebrow set at a quizzical arch in an upward direction. There was something military about

his crisp sentences, which also savoured of Oxford and Poona, sentences well amplified for the digestion of all who shared this hotel dining room.

He tasted the wine, nodded approval to the waiter, and poured out for the two bright young things and his wife—also bright but not so young. "And what are your intentions?" he said in his listen-to-me-everybody voice, addressing the young girls. "I mean, what are your intentions—do you intend to marry and settle, or do you intend to change your husband every three years?" The answer to which piece of cynicism was mumbled in a coy undertone, apparently with more modesty of thought than possessed the soul of this hardened old sinner.

This pose of indifference to the most important institution of our social order is a menace to society, for it is becoming the attitude of thousands. It is a slick Hollywood fashion, that suggests that marriage can be entered upon or broken with a gesture of impatience from a bored or tired adult. Hollywood gave the world its film lust ; it also gave the world a moral twist. The private lives of film stars, which assume greater importance than those of cabinet ministers, and in some cases royalty, were lived in a blaze of publicity : the more intimate the particulars, the bigger the headlines telling the world. The moral muddle of the screen created ferment in the lives of the actors, which in turn was aped by thousands of pitiful discontents longing for some further adventure in the sexual life.

Thus many came to be ruled by the animal nature and not by the spirit. Marriage for some has been nothing less than a legalised form of prostitution. And that is a sign of national degeneration. It was one of the symptoms of Rome's decay. We cannot afford to treat marriage as a commercial partnership, it must be a fusion of natures of a sacramental character. The Rev. W. R. Matthews, Dean of St. Paul's, wrote, "The essential idea of marriage is that it is the life-long union of one man and one woman. Any union which is entered upon with any other intention or pre-supposition is not marriage and, if the State were to legalise what are called 'trial marriages,' say for five years, and still call them 'marriages,' it would be telling a lie." He then adds later, "No doubt there will remain many cases of hardship, but do we really wish to remove from the idea of marriage the element of loyalty? 'For better, for worse' is the time-honoured pledge and conveys the thought that in marriage two lives are linked together. Those who enter into it have voluntarily given up the right to walk out if their husband or wife falls on evil times. Divorce should be difficult not because it is expensive but because it is not granted without careful and public scrutiny. I believe that the administration of the law as it stands could be improved. For example, the exercise of the judge's 'discretion' appears to be getting too liberal. One sometimes has the impression, no doubt wrongly, that the only question is which of the parties committed adultery first."

Our young people would do well to approach the solemn sacrament of marriage with great care and much

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# "S . O . S . QUICK!"

Joel ii. 1 ("Sound an Alarm")

By Pastor Alexander Tee - - (Elim Church, Motherwell).

"Alex—quick!" shouted one of our ministers some time ago which whom I had the pleasure of living.

Let me tell you the whole story. This minister's little daughter, then about four years of age, came screaming to the door, and banging on it, she continued to cry and scream frantically. Her father hurriedly left his study and went to see just what was wrong. From upstairs in my room I could hear him opening the door and in less time than it takes me to tell you he shouted in a tone which spoke of emergency, "Alex—quick!"



Pastor Tee with a little friend who was healed of a serious cast in the eyes at the Jersey campaign.

I did not need to be called twice, immediately I knew there was something seriously wrong. I was out of that bedroom and down the stairs in a few seconds. What was it that made me move so quickly? Two things: the crying of the child, and the tone in her father's voice as he shouted these two words. It is something of this tone I want to get

into the ELIM EVANGEL; a tone you only use when something vital is at stake. I want to tell every reader what that is.

Recently an Elim campaign came to a close, and another 500 men and women stood to their feet signifying their desire to surrender to the Lord Jesus Christ following the message of the Foursquare Gospel. In one of these services the congregation was asked, "How many people tonight have been healed in answer to prayer since this campaign commenced?" No less than sixty-two hands were counted; others who were healed were not present when the question was asked. How it thrills us to see the crowds attending the campaigns, and how we rejoice to hear the evangelist counting the number of hands which are being raised. Then the congregation literally see people being healed right there in front of their eyes. I suggest to you that there is nothing like it in all the world.

There is scarcely a pastor or member in all our happy Movement who does not long to see more of this, and letters of invitation as well as telephone calls are con-

stantly being sent to our campaigners inviting them to come and pitch a tent, or book the Town Hall, or with some such suggestion.

This is exactly the work that the Apostle Paul was engaged in, when he staged his campaigns in Philippi, Thessalonica, Berea, Ephesus, and many, many other towns. No doubt he preached Christ as the Saviour, Healer, Baptist, and Coming King in his campaigns. Why, his campaign in Thessalonica only lasted about one month, and yet in his first letter to that church you can read of practically every fundamental truth we hold dear today. Election, the Holy Spirit and the gifts of the Spirit, the Trinity, the Bema Seat, the Omniscience and Omnipresence of God, the doctrines of Sanctification, Holiness, the Second Coming of Christ, as well as that of Salvation are all in five short chapters. They surely must have been in his ministry during that pioneer campaign. Is not that the joyful duty of our pioneer men today? Why, on this last campaign, it was a great delight to hear a number of people after being baptised in water, begin to speak right out in tongues on the very same night! This is New Testament evangelism as it ought to be, for the very first question Paul asked the folk he met in Acts xix. was, "Have ye received the Holy Ghost since ye believed?"

The last campaign is over, and like many, many others it leaves happy memories; but that is not the point. Let me take the words of the text and take them just a little from their context, but only a little, for the days in which Joel lived are very similar to these Godless days. The whole of Joel's prophecy is a picture showing the exact situation just prior to the coming of the Lord. Thank God it speaks of an outpouring of the Spirit later in this chapter, but at the moment we are in verse one where there is an emergency trumpet call! I want to lift Joel's trumpet to my lips and blow through the pages of the ELIM EVANGEL a bugle call which is frankly an EMERGENCY!

A number of campaigns have had to be cancelled. I am thinking of one in particular at this moment. A remarkable opportunity was offered to us there, and even after a number of preliminary arrangements had been made, it had all to be cancelled. Now within the last few days a lovely empty church has been offered to us in yet another town. We have no Elim church in this place and there are over 100,000 people in this area. Immediately I can hear you asking, Well, why are we not able to go ahead in B—, and why did we have to cancel the campaign in H—?" The answer, dear reader, comes to you very sincerely, The evangelistic fund is so low that we are unable to go ahead as we desire until God's people hear the Trumpet call, the EMERGENCY CALL! Oh,

(Continued on page 407)

## DO YOU WORRY ?

**T**O BE FREE from anxiety with its resultant strain and fatigue, is, for some people the Utopia they never hope to enjoy. They are compelled to be content with fleeting seconds of momentary relaxation through abandonment of despair at the extremity of their anxiety. This unhealthy freedom passes as quickly as it comes, and soon they plunge into a turmoil of fresh worries, ploughing deeper furrows on their line-laden brows.

These unwelcome visitors of the mind are like the persistent drops of water that wear away the hardest rock ; they penetrate the most resolute soul. Restlessness in the world appears to be on the increase ; it is universal yet painfully personal in its harassing work. So personal is it felt, that the person jealously guards its secrets through a sense of isolation. It is a lonely place, the place of worry, yet most people live there. From the nonchalant days of youth to the ripe years of old age this enemy of man seeks to close its icy grip upon the soul Christ Jesus came to save. It is not always that facial expressions reflect the thoughts of the mind, for man is adept in the art of disguising his feelings, but today we see this veil being torn down and the care-worn lines on the faces of city workers are tell-tale marks of the misery of man. The "cold war," atomic tests, the roar of ghostly jet engines, base and horrifying crimes, the cynicism of our leaders, and many like things play their part in the war of nerves against mankind.

People everywhere need the rest of God, some more and some less according to their circumstances, but all are in need of this rest. You are in dire need of an anchor to steady you in the increasing surges of this present-day restlessness. As followers of Christ we heartily sing at the evening gathering on the Day of Rest, "We have an anchor that keeps the soul steadfast and sure while the billows roll," but the worldling stands by on the Monday morning with arms akimbo and a scornful grin as we allow ourselves to be caught up with the worries of the world, tossing us to and fro like a rudderless boat on a stormy sea. Anxious Christians confuse the outsider.

The causes of worry may be multitudinous in appearance, but basically they are few. There may be difficulties in the home, hardship in business, financial problems, loneliness in life, physical sickness, social insecurity, to name a few as heads of a troublesome monster which moves beneath the surface. Many Christians are over-anxious through spiritual difficulties such as a sense of inability, a succession of failures, misunderstandings and inconsistent Christian behaviour, a lack of results from one's service. These do not trouble the indolent who can boast the contentment of Jonah, sound in doctrine and sound asleep ; but this must be said to their shame. We must be burdened for souls, yet not in despair when the response to our praying and preaching is small ; we must be keenly desirous of spiritual progress, and able to rejoice in our present place of blessing. To sum up, our object should be to be restful whilst active in the service of God.



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But, you may impatiently enquire, how does this take place ?

Allow me to guide your thoughts in this desirable quest for peace ; the peace of God "that surpasses all our dreams."

I will not weary you with the discussion which led me to this conclusion, but of its truth I am firmly convinced. Here is my proposition : all forms of anxiety are the product of maladjustment ; a lack of right relationship. You may put the secular side of this to the test at some other time, but for the sake of our study I am sure you will agree with me when I make a direct application of this proposition to the highest plane : there must be a right relationship with God as a basis for an anxiety-free life. Professor Jung, one of the most widely acclaimed psychologists of recent times, was quoted in a recent B.B.C. broadcast as having stated that of all the patients in the second half of life who have gone to him for cures of nervous troubles, "none of them has been really healed who did not regain his religious outlook." No child of God need ever suffer from anxiety-neurosis. Many do suffer in this way, but they do so in spite of the provision made for them through the Son of God. Our Lord recognised this ever present need in the human mind when He said, "Come unto Me, and I will give you rest." We would readily agree that the answer to our problems is found in recourse to Christ, but when it comes to its practical application we are found floundering around in a ditch dug by our frantic efforts to find freedom. Like the moth mesmerised by a light on a dark night, so we seem unable to withdraw ourselves from that fascinating fear, to enjoy rest-giving communion with our Lord. The secret lies in continuous, rather than casual, communion with Christ, or if I were to use the familiar expression of Brother Lawrence's conversation and letters, "The Practice of the Presence of God" should be our daily occupation.

Like most foundations this basis for restfulness is found in the unobserved part of our lives. It is the unseen influence, the hidden power. To maintain the security of this vital section of our make-up there must be the same vigilance in protecting these subterranean supports as that which discovered the evil intentions of that Papist "Guy" called Fawkes. Our relationship with God can be damaged by an evil conscience. Hidden sins created by evil thinking are as dangerous in their work as the termites of the

# th Century lessness

J. HYWEL DAVIES

East. Let us not deceive ourselves, to harbour evil thoughts of our neighbour and to express them to another differs in one point only; the former corrupts our own mind and paralyses our spiritual life, the latter runs us into the danger of polluting the lives of others. This is the commandment of our Saviour, "Love one another; as I have loved you, . . . love one another." If words have any meaning at all there should be a great deal of heart-searching when we read this commandment.

A right relationship with God means a right relationship with one another; not simply the ability to smile and say nice words, but the power of love which freely flows from a contrite heart. Oftentimes we are convicted of unkind thoughts, words or actions, and we attempt to justify ourselves with some excuse that we were provoked by the objectionable attitude of the other. This also applies to other forms of misconduct. When we have succeeded in forgetting the incident we imagine it is ended, whereas, in actual fact, we do not rid our minds of them but press them into that part which is subconscious, thereby setting in motion undercurrents which disturb our peace of mind and prevent our close communion with Christ. Undercurrents are a great danger because they are not easily detected. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience . . . Let us consider one another to provoke unto love and good works" is the exhortation to the Hebrews, and we would do well to give it our careful respect. The Master teaches us in His memorable sermon that we must be one with our brother before we pay homage to God.

A root cause of worry is a lack of confidence. This creates fears sometimes impossible to suppress. We may be able to explain why we are unable to believe, as no doubt could the Israelites, wearily wandering in the wilderness; for the bad spies had been most convincing in their description of the giants, but the explanations did not bridge Jordan, and neither will they find us rest. The psychiatrist may be able to trace the trouble which produces the anxiety, but what of the remedy? Complete and utter confidence in God and His Word is imperative to a life free from anxiety. If you cannot depend on the Word of God you will seek ways to avoid its obligations, this will mean resistance and even rebellion eventually, bringing unrest and discontent into your life. What a

disgruntled and impoverished people returned to the desert never to see the promised land and enjoy its rest. Of course, it is simple for us to advertise their faults, because we know their end when we read of their beginning, but if we are to learn from their failure, and this is God's purpose in recording it, we must be faithful in obeying the Word of God, not from fear of punishment, but rather a fear of the loss of the rest which is ours through trusting in Him. "There remaineth, therefore, a rest to the people of God." The rest is there waiting for us, but it is a progressive way. This rest of God is not only a possession but an adventure. With Christ's invitation to His rest, He said, "Take My yoke upon you, and learn of Me, and ye shall find rest." The word "yoke" has pleasant and unpleasant associations: the unpleasant being the eastern bullocks yoked together as beasts of burden labouring under a burning sun, but the nearer association is the yoke of marriage through Paul's warning to the Corinthians, "be not unequally yoked together with unbelievers." In spite of all the jokes made at the expense of the timid bridegroom on the eve of his wedding, marriage is no burden even though it contains its responsibilities, rather is it a blessing through increased strength from joined forces. Our peace is sure and safe when we commit our lives to our Lord, and in our daily recognition of this consecration we find His rest, for there are new experiences to prove that His peace operates in all circumstances.

In conclusion, let me lightly touch upon the subtle struggle of attaining to self-righteousness. I do not mean the attempt to justify ourselves before God, but what is more common, our justification before man. We become so anxious when we fear that we shall be thought less of than we deserve. Will I be misunderstood if I do that particular thing, or if I disagree with that particular idea? Maybe they will no longer think me spiritual. If we have failed we shudder at the thought of what others **might** be thinking of us, and we feel they should know we are not as bad as we have been painted. The state of affairs in our lives deteriorates to the level of happiness by permission of our associates. Unkind remarks so worry us that we are absent from the church until the pastor or some person points out to us the worthlessness of such behaviour. "Living for and unto Jesus" has a double blessing; should we succeed, the praises of our fellows will not inflate us, and if we follow an unpopular path in the interest of God's kingdom, our progress will not be impeded by the thought of our neighbour's ridicule. Let us rest in this thought: "Who is man to pass condemnation on the action of his brother? It is Christ who can occupy this position and He is our justification." We are answerable to God and not man for our Christian behaviour, and this thought will influence our actions in private as well as in public to the extension of God's kingdom and the peace of our own soul.

Anxiety is the product of maladjustment; a lack of right relationship with God through Christ. Worry weakens you, saps your energy, unsteadies you in spiritual conflict. We behave unnaturally when we are anxious;

(Continued on page 407)





# OF TREES AND CHAFF

A Study on Psalm 1. By Rev. Ralph Hornby (Canada)

*This song is a spiritual silhouette - a study in black and white.*

IT opens with a beautiful prelude. Preludes to songs have seemed to some a waste of time and space, but we understand this one. Here is a prelude in one word, striking one glorious, melodious, resounding note of harmony—"BLESSED." Literally the word is "blessednesses." Blessings never come singly. God pours upon our unworthy heads a multitude of blessings. He daily loadeth us with benefits.

This song begins where we all hope to end. It opens in heavenly places with a blessed man singing God's praises. It closes in the midst of hell where the perishing lift their weeping and wailing.

It is a brief and pointed survey of "spiritual geographics," putting in topographical outline the quicksands where the wicked sink into perdition, and the firm grounds through the valleys, mountain peaks and rivers where the saints tread their way to Glory.

This song is an Old Testament prelude to the sermon on the Mount. It incorporates, by reference or inference, all seven fundamentals of Bible religion.

1. Sin and righteousness.
2. The narrow way and the broad way.
3. Recognition and rejection.
4. The saint and the sinner.
5. Life and death.
6. God and the Devil.
7. Heaven and hell.

This song states in beautiful simplicity the fundamental fact of faith that regardless of immediate appearances, the righteous are blessed and the wicked are cursed.

This song presents seven contrasts. These are set before us :

1. The blessed and the perishing.
2. The way of sinners and the way of the righteous.
3. The counsel of the ungodly and the law of the Lord.
4. The seat of the scornful and the place of meditation in God's law.
5. The congregation of the righteous and the ungodly.
6. Trees and chaff.
7. Rivers of water and the driving wind.

On the one hand is a man who is blessed, who walks in the way of the righteous, who loves the law of the Lord, who meditates in it day and night, who assembles with the righteous, whose spiritual life develops more beautifully than a tree, who draws his life and refreshment from rivers of water that flow from the Throne of God. On the other hand we have the perishing sinner who walks in the way of sinners, who lives by the counsel of the ungodly, who sits in the seat of the scornful, whose companionship is

with the ungodly, whose value in God's sight is but chaff, to be finally dispersed by the driving winds of the Great Judgment.

The Psalm next presents seven triplets abounding in inspired significance.

1. Types of sinners : the ungodly, sinners and the scornful.
2. A progression of evil : walking, standing, sitting.
3. The situations of sin : its counsel, its way, and its seat.
4. The life God blesses : delighting in the Lord, meditating in His Word, continuing unto the final realisation of his faith.
5. The experiences of God's man : planted, productive, prosperous.
6. A triplicate of blessing : a man, the Bible and the Lord, culminating in the congregation of the righteous.
7. God satisfies the whole personality : viz. intellect, emotion, volition ; thinking, feeling and choosing. His thinking—in His law doth he meditate ; his feeling—his delight is in the law of the Lord ; his choice—to be like a tree, planted by the rivers of water that bringeth forth his fruit in his season.

Now comes a sevenfold analysis of the man of God.

1. In **vitality** he is like a **tree**. Somewhere else the Psalmist says the righteous is like a palm tree—high, wide and handsome in the sight of God. The palm tree has over 360 uses. God's man is His most useful creature. Such vitality is his that, like this tree, he is found growing even in the midst of deserts.

2. The **security** of God's man is exemplified in that he is like a tree **planted**—not like a post put in the ground to rot, but like a tree planted he puts his roots downward and turns his head heavenward—a tree of the Lord's planting.

3. The **capacity** of the godly is unlimited because he is a tree planted **by the rivers of water**. He is capable of receiving and absorbing the water of life, continually drawing upon God's limitless supply. And do not forget that God's supply of refreshing for our souls is not from stagnant pools but from running rivers.

4. The **fertility** of the righteous is like a tree, not a barren tree—one **that bringeth forth**. Why did God plant trees in the original creation?—to bring forth after their kind. It is recorded that the Creator encountered one tree failing to fulfil its Divine purpose of bringing forth fruit. He cursed it. Conversely, every branch that bringeth forth fruit, he purgeth it that it may bring forth more fruit.

5. The **dependability** of God's man is seen in that, like a tree, he bringeth forth **in his season**. The life of faith is a seasonable life. This is its season. The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world!

6. The **perpetuity** of the child of God appears in that his leaf **does not** wither. There is no winter season in the godly man's experience. The wintry blasts of the world leave him unaffected. God's people were never intended to dry up and wither. The trees of the Lord are full of sap.

7. The **prosperity** of God's man is the Psalmist's final observation on his character. **Whatsoever he doeth shall prosper**. "Whatsoever"—that has a wide latitude. Every child of God has the privilege of proving this prosperity for God's glory. God loves to see His children prosper. "Beloved, I wish that thou mayest be in health and prosper, even as thy soul prospers."

Before we leave this analysis of God's man, think for a moment of how this was illustrated so perfectly in the Master, His vitality, His security, His capacity, His fertility, His dependability, His perpetuity and His eternal prosperity.

"The ungodly are not so." That is the worst thing you can say about them. They are not trees but chaff. They cannot defy the storm as the godly do—they are driven before it. He who stands in the way of sinners, shall not be able to stand in the judgment day. There are only two kinds of people in the world, those who belong to the Lord and those who belong to Satan. To which do you belong? In the place of the godly man's vitality behold the sinner's debility; in place of security, jeopardy; instead of capacity, atrophy; not fertility but sterility; with the godly, perpetuity, but with the sinner, transiency; for God's man, prosperity, but for the sinner poverty.

### GREAT PUBLIC REVIVAL AND DIVINE HEALING CAMPAIGN IN GLASGOW

Opening Night: Sunday, September 13th, at 8 p.m. in

THE NEW CINERAMA,  
Victoria Road, near Eglinton Toll  
then continued each Week-night at 7.30 in the  
Y.M.C.A. LARGE HALL,  
Marshall Road, Eglinton Toll

Conducted by

PASTOR P. S. BREWSTER AND PARTY  
also

Willard Cantelon (Preacher-Evangelist from America)  
Please Pray for this Effort

### LATE NEWS

An Officer of the Salvation Army was one of seven baptised in the Holy Spirit during the Pontypridd Convention. The first to receive the Baptism during the service was a convert from the Harrogate Campaign.

### Thought for the Week

"Man may go to heaven without health, wealth, fame, friends, culture and a thousand other things, but he can never go to heaven without Christ."

# ELIM YOUTH PAGE

conducted by

Pastor D. B. GRAY (National Youth Secretary)

"Fight the good fight of faith" (I. Tim. vi. 12).

## LONDON CRUSADER CHOIR

to visit Norway, Denmark and Sweden

Further details are given concerning the Choir's Scandinavian tour. We covet the prayerful interest of all Crusaders and members that strength and guidance will be given for this strenuous tour. Sailing from Tilbury on Saturday, 5th September, the Choir will be two days at sea and then will carry out (D.V.) the following itinerary: September 7th, 8th—Gothenburg. 9th—Oslo. 10th—Karlskoga. 11th.—Orebro. 12th, 13th—Stockholm. 14th—Norrkoping. 15th—Huskvana. 16th—Malmo. 17th—Copenhagen. 18th—Halsingborg. Returning from Gothenburg on Saturday, 19th September.

The Choir is booked for Stockholm at the great Filadelfia Church, for the week-end 12th and 13th September, when the City terminates its 700th anniversary celebrations, and a special programme will be recorded whilst there for the Swedish Radio Corporation. Travelling in Scandinavia will be done by touring car and already expectations are high from all sides. The pentecostal work in Sweden alone reaches high proportions, and such visits are an inspiration as well as occasions for rich fellowship in strengthening and forging the great chain of international pentecostal witness and fellowship. There are over 100,000 pentecostal members in Sweden alone, with 600 churches and some 2,000 pastors and evangelists.

It will also be a privilege to witness the work in all three Capitals as well as in other cities mentioned. The tour will cover almost 2,500 miles in just over two weeks, and we pray will result in much blessing and a means of winning some for Christ.

## Anonymous Gifts

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts:—

Elim Missionary Society: "Behold He Cometh" (Designated), £5.  
Campaigns: "Two Grateful Hearts," Hastings, £20; Elim Member, Pendleton, 10s.; Hull, £5; "For the Lord's Name," C. B. Bristol, £1.

Work in General: Armagh, £5; "The Lord is my Shepherd," 10s.; "To Whom it belongs," £4.

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

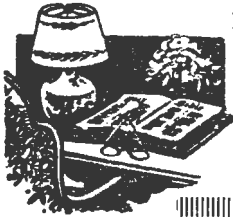
## REVIVAL CAMPAIGNS

Have you sent your gift to enable the Elim Revival Campaigns to continue? Please

## DO NOT DELAY

but send at once to the Elim Evangelistic Secretary,  
20, Clarence Avenue, London, S.W.4.

Follow your gift with your prayers



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor W. J. Hilliard.

**SUNDAY, August 30th.** Luke xviii. 1-17.

“Men ought always to pray, and not to faint” (v. 1).

Jesus, here, refers to a spiritual malady—we might call it “fainting fits.” We are reminded that the word faint can mean “to cave in.” This happens when the soul is in deep distress, and knowing that no help is forthcoming from the arm of flesh, turns from God to view again the trouble in its stark reality. In that moment the mind and heart is filled with nausea and fear. It is just then that our faith is liable to cave in. It is comforting to know that the Great Physician is understanding, and in experiences like these gently leads us back to Himself and to prayer. It is in prayer—and in a continuance in prayer—“men ought always to pray”—that we are able to grow out of these fainting fits.

**MONDAY, August 31st.** Luke xviii. 18-30.

“The things which are impossible with men are possible with God” (v. 27).

Verse 27 is generally understood to mean that what is impossible with men is possible with God. This is true, no one would question the veracity of a statement like this. The verse, however, is capable of another interpretation, when the focus is on the preposition “with.” The usual interpretation is a contrast between man’s weakness and God’s strength, the other links the two together and suggests a glorious partnership. It is not what *you* can do, or when acting in fellowship “with men,” but what is possible when the link is “with God.”

**TUESDAY, September 1st.** Luke xviii. 31-43.

“THEY told him. Jesus of Nazareth passeth by. He cried. Jesus, Thou Son of David” (vv. 37, 38).

Why was he told to hold his peace? Was he noisy and making himself a nuisance? This was not the real reason for the rebuke, his shouting would not have contributed very much to the noise at the gate of an Eastern city. To the people He was Jesus of Nazareth, to the beggar He was Jesus, thou Son of David. He cried again and again, and always it was with the same mode of address. He was rebuked because His cry to them was like sacrilege and they were shocked. To him they were words full of purpose and meaning. Thinking of all that he had heard about Jesus, in his long and dark vigil by the city gate, he became convinced, unmovably so, that this must be the promised Messiah. Little wonder then, that after his healing he followed Jesus “in the way” and gave praise unto God.

**WEDNESDAY, September 2nd.** Luke xix. 1-10.

“Behold” (v. 2).

This word is like a calling to attention of the thoughts. It is usually found before something of great import or worthy of special interest (II. Cor. vi. 2; Rev. iii. 20). Here it draws attention to what is said of the man named Zaccheus—publican, chief of the publicans, rich. The word publican is to be seen in the company of the word sinners. This is an outstanding case of conversion—he was not only a publican, he was chief of the publicans. Verse 8 envisages two things; the love that had been his for worldly things, and the reality of the change in his life. Zaccheus was a sinner, lost—it was such Jesus came to save, “The Son of Man is come to seek and to save that which was lost.”

**THURSDAY, September 3rd.** Luke xix. 11-27.

“Occupy till I come” (v. 13).

The nobleman is Jesus—in the previous verse we read of His going and return. The citizens mentioned in verse 14 represent the world at enmity against God, refusing to give their allegiance to the Lord Jesus Christ. His intention to return is evidenced in the giving of the pounds to His servants and with the command, “Occupy till I come.” Each servant alike received one pound. Whether it be the pounds, or the talents of Matthew xxv, they are opportunities afforded us by God, and with these we have to trade whilst awaiting the return of our Lord. One can only increase his opportunities and service by faithfulness in using what has been entrusted to his charge.

**FRIDAY, September 4th.** Luke xix. 28-40.

“The Lord hath need of him” (v. 34).

The word of the Lord Jesus in verse 31 prepared the two disciples for the events that immediately followed their untying of the colt. The explanation given them by Him was all that was needed, “The Lord hath need of him.” On the part of the owners there must have been a willing and hearty compliance. They would not go unrewarded, “God is no man’s debtor.” That compliance with the will of God has been seen in the lives of Christian parents who have given a son or daughter for missionary work. When the call has come there has been not only obedience on the part of the young man or woman concerned, but the parents’ co-operation in the will of God. These friends are worthy of our prayers; great has been their contribution to this work so near to all our hearts.

**SATURDAY, September 5th.** Luke xix. 41-48.

“The place whereon thou standest is holy ground”—one can almost catch the echo of these words as he reads of the tears of the Lord Jesus. The word used for “wept” indicates outward manifestations of grief. It was with “strong crying and tears” that He beheld Jerusalem. The tears were occasioned by the wilful ignorance and blindness of the people—“If thou hadst known . . . but now they are hid from thine eyes.” And also by the shadow of coming destruction already covering the city. The servant of God must speak His Word, and in doing so enter into His feelings—it is a ministry of heart as well as lip. The same ignorance and blindness is with us now; judgment, too, is fast approaching. Are you burdened for those who are lost?

## EDITORIAL—continued

prayer. This is no passing civil contract, to be broken by a fleeting whim. Let them understand the awfulness of broken homes, of children who have lost the security of parental affection, of the miserable hours of loneliness all too often encountered even in families where there is the appearance of wedded unity. Deep sacrificial love is the only sound foundation of married bliss. Women who marry to get a home sometimes find themselves in a miniature hell instead; men who marry a pretty face sometimes find that it encloses a vicious and nagging tongue. If marriages are made in heaven, then it is better to wait until we know the mind of God, than to rush into a contract that ties two unsuited people together in a bond of growing unhappiness.

Alas, regardless of their doom,  
The little victims play!  
No sense have they of ills to come,  
Nor care beyond today.

—GRAY.

That poisonous conversation in the hotel dining room is becoming too common for the health of the race. It can spoil what is, under the hand of God, the most beautiful union in all creation—"And they twain shall be one flesh."

**TWENTIETH CENTURY RESTLESSNESS**—continued  
we are impatient, intolerant, and bad companions. Find a rested person and you know a man who is a source of strength to his friends: in the midst of suspense and confusion he is steady and strong. The blessings of this "rest" of God are innumerable; they do not end in themselves but multiply. Make your relationship with Christ a right relationship, close and continuous, undisturbed by public opinion, and you will enjoy the rest reserved for the people of God.

"Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus."

## "S.O.S.—QUICK!"—continued

if I could put into this article the tone of voice used by the father of the little girl who had met with an accident which we mentioned earlier, then I feel that you would jump straight away and do something about it. If every person who read these lines rose up and at once enclosed their contribution in an envelope and sent it to the Elim Evangelistic Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4, this very day, I feel that the burden which is upon the shoulders of our leaders would be greatly relieved.

Reader, are you anxious for the souls of men to come to Christ? Are you really in earnest about spreading this glorious Pentecostal message? Well, clearly and frankly, I am putting it to you: S.O.S. means Save (our) Souls. Miss out the centre word and what does it read? **SAVE—SOULS!** There is an emergency, so I appeal to you—**QUICK!** answer the call!

## COMING EVENTS

**ALDERSHOT.** Aug. 23. Central Hall. Pastor D. B. Gray and London Crusader Choir, 6.30.

**BARKING.** Aug. 28. New Elim Church building, Ripple Road. Unveiling of Commemoration Stone (under floodlight), by the President, Pastor P. S. Brewster, 8.

**ERDINGTON.** Sept. 27-Oct. 11. Elim Church, South Road. Special Gospel Mission conducted by Evangelist Adam Chambers of the London Evangelisation Society. Suns., 11 and 6.30. Week-nights (Fri. excepted), 7.30.

### BURNLEY—PIONEER CAMPAIGN

Commencing on Sunday, August 30th, a full-scale Pioneer Revival and Divine Healing Campaign will be held as follows: Sundays: 8.0 p.m. In the Empress Ball Room. Then every night at 7.30. In the Co-operative Hall, Hammertone Street. Conducted by Pastor Alexander Tee and his Revival Party.

**PLEASE PRAY FOR THIS PIONEER EFFORT**

**CATERHAM.** Aug. 23. Elim Church, London Road. Visit of Croydon Male Voice Choir. 6.30.

**COULSDON.** Commencing Aug. 23. The Mount. Tent Campaign conducted by Pastor C. J. E. Kingston and Party. Suns., 6.45 and 8.15. Week-nights (Fri. excepted), 7.30.

**LANGLEY.** Sept. 6-7. Sun., 6.30. Elim Church, Mount Pleasant. Sisterhood Anniversary. Mon., 7. United Rally. Special Speaker and Soloist, Mrs. A. Woodhead.

**LEYTON.** Aug. 29. Elim Church, Vicarage Road. N. London Presbytery Rally. Pastor G. Stormont, Ilford Male Voice Choir and other items. 7. (Business meeting 2.30).

**LOWESTOFT.** Commencing Aug. 15. The Marquee, London Road (opposite Central Police Stn.). Campaign conducted by Pastors C. Brookes and G. Backhouse. Suns., 3, 6.30 and 8. Week-nights, 7.15.

**PLYMOUTH.** Aug. 29. Methodist Central Hall, Saltash Street. United Rally under the auspices of the British Pentecostal Fellowship. Speakers expected: R. J. Locke (Assemblies of God), J. T. Bradley (Elim Church), Ian Macpherson (Apostolic Church), W. Millington (Full Gospel Testimony). Sat., 3 and 6.30.

### PLYMOUTH

Commencing on Saturday, September 5th, Revival and Divine Healing Campaign in Large Marquee, Union Street, City Centre, by Paul Cantelon and Party (Artist-Preacher from Canada). Sat., 7. Suns., 6.30 and 8. Week-nights (Fri. excepted), 7.30. The sick will be prayed for.

**NEATH.** Sept. 12-21. Elim Church, Briton Ferry Road, Coronation Year Convention. Speakers include: Pastors J. McBurney, W. Evans, and Ann Lodwick Lewis, Idris Davies, and E. T. Rees. Soloists: Miss Mair Jones and others. Convener: Pastor V. J. Walker. (Fri. excepted.)

**READING.** Sept. 5. Elim Church, Waylen Street. United Christian Youth Rally. Rev. A. Gove and Team (Basingstoke Baptists). 7.15.

**ROCHESTER.** Sept. 5, 6. Elim Tabernacle, Star Hill. Minister's 21st Anniversary. Special visit Smethwick Choir. Guest speaker: Pastor A. F. J. Magee. Cups of tea provided. Sat., 3 and 6.30. Sun., 11 and 6.30.

**SALISBURY.** Commencing Aug. 16. Bemerton Heath County Infants School. Sunshine Corner every Sunday morning for children under 7 years of age. 9.45 a.m.

**SPARKBROOK.** Aug. 29. Elim Church, Golden Hillock Road. Birmingham Presbytery Rally. Speaker: Pastor J. Nelson. 3.30 and 7.

**WANDSWORTH.** Aug. 23. H.M. Prison. London Crusader Choir, 2.

**YORK.** Aug. 24-27. Elim Church, Swinegate. Revival and Divine Healing Services conducted by Dr. Phillip Green (U.S.A.). Nightly, 7.30. Wed. afternoon, 3.

## Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

30 words (minimum) 5s per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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.

### BOARD-RESIDENCE, ETC.

**London.**—Visitors welcomed for long or short periods at the Elim Bible College; spiritual fellowship and home comforts; a limited number of residents received.—Apply enclosing stamped addressed envelope to The Matron, Elim Woodlands, Clarence Ave., Clapham Park, London, S.W.4.

**Westcliff-on-Sea.**—Holidays; Christian house; vacancies end of August and all September; full board or bed and breakfast; moderate terms. Write: Miss B. M. Bennett, 16, Ramuz Drive. C.222

### MISCELLANEOUS

**Chairs.**—New Elim Church requires a number of chairs in good condition. Particulars to Box 742, "Elim Evangel" office.

**Christian Lady,** married (Pentecostal), wonders if there are any invalids who would like her to correspond with them. Box 741, "Elim Evangel" Office. C.223

### BIRTH

**Miller.**—On July 21st to Mr. and Mrs. W. Miller, Elim Church, Scarborough, God's gift of a daughter, Denise Barbara; a sister for Clifford.

### MARRIAGE

**Spencer: Forsberg.**—On June 19th, at Filadelfia Church, Uppsala, Sweden, by Pastor Sven Forsberg; Jack Spencer, Caerphilly, to Carina Forsberg, Uppsala, Sweden. C.224

### WITH CHRIST

**Butler.**—On July 31st, Mrs. Minnie Butler, member of Longton Bethel Temple, in her 76th year. Funeral conducted by Pastor Henry W. Fardell.

### MISSIONARY FINANCES

Following is the statement for June and July of the financial needs of the Elim Missionary work and the amount of money received:

|                      |        | Estimated   | Received |
|----------------------|--------|-------------|----------|
|                      |        | Expenditure |          |
| 1952                 |        |             |          |
| November ... ..      | £1,100 | ...         | £1,211   |
| December ... ..      | £1,100 | ...         | £1,042   |
| 1953                 |        |             |          |
| January ... ..       | £1,100 | ...         | £1,011   |
| February ... ..      | £1,100 | ...         | £1,424   |
| March ... ..         | £1,100 | ...         | £406     |
| April ... ..         | £1,100 | ...         | £1,011   |
| May ... ..           | £1,100 | ...         | £1,628   |
| June and July ... .. | £2,200 | ...         | £1,588   |
|                      | £9,900 | ...         | £9,321   |

Deficit £579.

I am only one  
 But I am one.  
 I cannot do everything,  
 But I can do something.  
 What I can do  
 I ought to do;  
 And what I ought to do  
 By the grace of God I will do!

—Canon Farrar.

Companion volume to "GOODNIGHT STORIES of People Jesus Met" and "BEDTIME TALES of the Old Testament." NOW READY .

# STORIES JESUS TOLD

by **P. CATHERINE COLES**

with nine full colour illustrations by Greta Jones

Price **5/- net** (by post **5/3**)

This beautiful book contains 31 of the Parables retold in Miss Coles' winning and inimitable style.

A lovely present for any child under 8 years of age.

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