

Clifton News

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45 Whitehorse Lane, South Norwood, London SE25 6RD
www.cliftongospelhall.com

News



This year's Easter holiday club for the children drew good numbers of children and parents who came to hear the gospel during the prize giving. 48 different children came in total with an average of 34 children each day. This year's theme was the life of Peter and the hall was decorated with a boat, a net and fishes. The assembly would like to thank John Aston for his help again this year.

The weekly clubs draw around half a dozen to a dozen children each week who enjoy various activities and listen to a gospel message. Numbers in Sunday school are a little down on previous years as some children grow older and sadly lose interest but around 10-12 of the children are still fairly regular.

Clifton Hall Sunday School Outing to

Littlehampton

Saturday 18th July 2009

Meeting at Clifton Hall at 8:30 am

Returning around 6:30 pm back to the hall

Sunday school closes after 12 July & re-opens 13 September
Wednesday Seekers closes after 8 July 7 & re-opens 9 September
Friday C3 club closes after 10 July & re-opens 11 September

Bible Exhibition & Gospel Campaign

20 September - 4 October 2009
with Evangelist Peter Brandon

See our website for timings nearer the time
www.cliftongospelhall.com

Meetings

The Week at Clifton

Lord's Day

Breaking of Bread	11 a.m.
Sunday School	3 p.m.
Gospel Meeting	6:30 p.m.

Tuesday

Bible Reading (First Tuesday of the month only) 8 p.m.

Wednesday Seekers Club (Term time only for under 11s) 6 p.m.

Thursday Prayer and Ministry 7:45 p.m.

Friday C3 Club (Term time only for 11+) 7:30 p.m.

Saturday Literature Distribution / Coffee morning 11 a.m.

Sunday Evening Gospel Meeting

July

5	Graham Cole (Family Service)
12	Mike Surry
19	Richard Catchpole
26	Alf Taylor

August

2	To be decided ... (Family Service)
9	Gareth Roderick
16	Richard Catchpole
23	Mark Beardall
30	Roy Dawson

September

- 6 Nitish Patel (Family Service)
- 13 Norman Gibbons
- 20 Gospel Campaign - Peter Brandon
- 27 Gospel Campaign - Peter Brandon

Tuesday Bible Reading

Studying the book of Proverbs

- 7th July Proverbs 11
- 4th August Proverbs 12
- 1st September Proverbs 12

Thursday Prayer & Ministry

Open ministry & missionary reports

July

- 2 Martin Hayward
- 9 Martin Hayward
- 16 Nitish Patel
- 23 Glyn Davies
- 30 Glyn Davies

August

- 6 Norman Gibbons
- 13 Norman Gibbons
- 20 Peter Hamm
- 27 Peter Hamm

September

- 3 Ferranti Wong
- 10 Ferranti Wong
- 17 Richard Catchpole
- 24 Gospel Campaign - Peter Brandon

Questions

Answered by Richard Catchpole

What is the position of the Church in relation to the period known in prophecy as the Tribulation?

In seeking to answer this question within the limited space of the 'Question page' it is important to consider two things, first the general character of the Tribulation period and secondly where the Tribulation stands in connection with the specific teaching of the Scriptures regarding future events. Having addressed those two matters we shall then be in a position to consider what relation, if any, those two things have to the Church.

(a) The character of the Tribulation - Virtually all who acknowledge that within the prophetic programme there is a specific time known as 'The Tribulation' accept that it is a time of judgment prior to the manifestation of the Lord Jesus in glory and spoken of in Scripture as a day of darkness and wrath e.g. Isa 13.9 'Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it'; Joel 2.1-2 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh ... A day of darkness and of gloominess, a day of clouds and of thick darkness', such is its general character. While Isa 13.9 speaks of the Day of the Lord coming with 'wrath' the judgements linked to that wrath are described in detail in Rev. 6-19 where some 13 times the word 'wrath' is used, and within those chapters we read of 'the wrath of the lamb' 6.16; of 'the wrath of God' 14.10, 19; 15.1, 7 and 16.1; and of 'the fierceness and wrath of Almighty God' 9.15; it is also spoken of as being 'the time of Jacob's trouble' Jer. 30.7. But while the nation of Israel will be the particular focus of that period, the effect of the judgements will be felt worldwide so Revelation 3.10 speaks of 'the hour of temptation which shall come upon the world to try them that dwell upon the earth'. In the book of Revelation there are three series of judgements, the seals ch. 6, the trumpets ch. 8-9 and the vials ch. 16. A careful consideration of the relevant chapters indicate that under the first series of judgements (the seals) one quarter of the world's population will die; under the second (the trumpets) one third

of the remaining population will perish, so at that point the number of people remaining on earth will have been reduced by 50% then when we come to the third series of judgements (the vials) while we are not told how many will perish it is described as being the worst judgement of all, suggesting that at the end of the Tribulation barely a quarter of the world's population will be left. They are staggering figures and numbers that, bearing in mind the judgement will be righteous, numbers that testify to the immense evil that will mark mankind in that day. Such then is the character of that period, a day of darkness, judgement and wrath.

(b) The connection of the Tribulation period with other Scriptures

concerning future events – The Tribulation period embraces the seven years of Daniel's seventieth week mentioned in Dan. 9.27. A verse that in speaking of the 'midst of the week' divides those seven years into two phases each of three and a half years. Other passages likewise speak of time periods, relative to those days, that add up to a span of three and a half years, although expressed in a variety of ways. In Daniel 7.25 and 12.14 we read of a 'Time (1 year), times (2 years) and half a time (6 months). In Revelation 11.2 and 13.5 of 'forty two months', and in Revelation 11.3 and 12.6 of 'a thousand two hundred and threescore days' (three and a half years in Jewish terms where a Bible year embraces 360 days).

In Mt. 24 the Lord Jesus gives a panoramic view of the seventieth week. He says in v.15 'When ye ... shall see the abomination of desolation standing in the Holy place spoke of by Daniel the prophet' which is a direct reference to Daniel 9.27 and the middle of the seventieth week. Before verse 15 the Lord says 'the end is not yet' v.6; 'All these are the beginning of sorrows' v.8: after verse 15 He said 'Then shall be great tribulation' v.21 and spoke of 'the coming of the Son of Man' vv. 27-30.

(c) Does either of those two things suggest that the Tribulation has any relationship to the Church?

– We have seen (a) that the Tribulation is a period of wrath and the Scripture specifically says that believers of the present day are not appointed to wrath but to obtain salvation. The first epistle to the Thessalonians was written to give instruction regarding the distinctive hope of the Church. Three times in that epistle Paul uses the word 'wrath'. In 2.16 Paul indicates that the Jews are the special object of it, on account of their crucifixion of Christ and their rejection of the testimony borne to Him, God's wrath is resting upon them nationally, all that remains is for the full judgement to be executed. Regarding believers Paul says in 5.9 'God hath not appointed us to wrath but to obtain salvation', it is not God's intention that believers should be the subject of His wrath

and notice that the context concerns ‘the day of the Lord’ v.2; ‘sudden destruction’ v. 3. But how will believers escape it? In 1.10 Paul says we wait ‘for his Son from (Gk. ek ‘out from’) heaven, whom he raised from (Gk. ek ‘out from’) the dead, even Jesus, which delivered us (literally ‘our Deliverer) from (Gk. apo ‘away from’) the wrath to come’. The change of prepositions are important, it is not that believers will enter into the Tribulation and then taken ‘out from it’, but rather that through the coming of the Lord, the Rapture 1 Thess. 4.13-18, they will be taken away from it before it begins. Consider also the teaching of 2 Thessalonians 2.1-12 and Revelation 3.10.

We have also asserted (b) that the Tribulation period embraces Daniel’s seventieth week. Prior to the visit of Gabriel in Daniel 9 the prophet had been praying for the people of God and the city of God and in answer to that concern Gabriel says in v. 24 ‘Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy’. Thus these seventy weeks relate to Daniel’s people, ‘thy people’ the Jews, and to ‘thy holy city’, Jerusalem, so in seeking the meaning of the prophecy any interpretation that brings the church into them must be rejected. The fulfilment of God’s purpose respecting the Jewish nation is the subject of this prophecy and that in respect of six things mentioned in v.24, each being introduced by the word ‘to’. The first three relate to the cancelling of sin and have a man-ward aspect the remaining three to the completing of salvation and have a God-ward aspect. Daniel’s prayer will be fully answered, and the prophecy will have its fulfilment, at the manifestation of the Lord in glory and the establishing of His Millennial kingdom when in the words of Romans 11.26 ‘... all Israel shall be saved as it is written, there shall come out of Sion the deliverer who shall turn away ungodliness from Jacob’. If Daniel 9 specifically links the Tribulation period to the nation of Israel the same can be said of Matthew 24. The Lord speaks in that chapter of the ‘holy place’ v.15; ‘Judea’ v.16; and in v.20 of ‘the Sabbath’ so again there is a distinctively Jewish setting.

Finally we might add that to suggest the Church will go through the Tribulation:-

- 1) Fails to make a distinction between the Church and Israel.
- 2) Fails to distinguish between the two stages of the Lord’s coming, i.e. the Rapture, His coming for the saints, and the Revelation in glory, His coming with the saints.
- 3) Fails to take account of the fact that the bulk of the members of the Church are already with Christ in heaven and therefore beyond being affected by events upon earth.

Bible Teaching

Thoughts about the book of Esther (part 2)

Charles E. Wigg (Tasmania)

God's intervention

A search was then to be made of the whole of the Medo-Persian Empire, and the most beautiful girls were to be assembled at Shushan the palace. The Emperor was to gratify his animal desires with each one. What a horrible thing? Yet this was the custom of those times. How we should thank God, for the Bible, and for the effect that the practice of true Christian values and ethics has had on our society. For it is only in true Christianity that the woman has been restored to her right and proper place of dignity.



In the midst of such an opulent, but morally corrupt society, there was at least one man that was not driven by the power of lust. There was one man that showed the character of true love and compassion. That man was Mordecai. He had brought up his orphaned niece, and had compassion on this orphaned girl.

He had been carried away captive with those captured with Jeconiah the King of Judah. This captivity took place under Nebuchadnezzar, but it seems that Mordecai had accepted the disciplinary judgment of God that his nation deserved. He had passed through much political turmoil. He had seen the great Empire of that King, overthrown by the powerful Medes and Persians. Yet through all that change, he had not lost his compassion or his dignity. It is possible that Hadassah's parents had been killed in the same war in which he was taken captive. However in spite of the sorrow and hardship that he had passed through, yet he took this little orphaned girl under his care, and had brought her up as his own child. God will reward such compassion wherever

it is shown. It is in a sense the display of His own nature, because He calls Himself the “Father of the Fatherless, and the judge of the widow”. Psalm 68:5. Let me encourage all that are called to exercise such a ministry of compassion. God will surely reward you in your own soul, as you pour out His love into the saddened lives of others.

So it was that when virgins were sought to become the Queen of the realm, Mordecai thought of his adopted daughter, now a beautiful young woman. He could never have known that the hand of God was in all this. He could never have dreamed that things would turn out the way that they did. He could never have known that the eye of Jehovah was upon him, and that He was watching all that Mordecai had done. But as mentioned earlier, God’s ways are past finding out.

Mordecai’s loyalty

He was not a rebel, and he was concerned that the authority that God had set up should be protected. Within the King’s household there were two men that had the spirit of murder in their hearts. They made plans to assassinate the King. The knowledge of their plans came into the possession of Mordecai, and he revealed it to Esther. The matter was investigated and justice was meted out to the would-be murderers, but Mordecai received no reward for his faithfulness, except that his actions were recorded in a book. This seemed to be a great injustice, but God had seen and heard what Mordecai had done, and at the right time this action of his was to change the course of things as they were now going according to Satan’s plans.

Haman the Agagite

The name of this man, the fact that he is identified as an Agagite, seems to reveal the fact that he was a descendant of the royal family of the Amalekites. Away back in Moses’ time, when Israel was in the wilderness, they had been attacked and harassed by the Amalekites. Once Joshua had got the victory over this foe, and broken their power with the edge of the sword, God proclaimed that he would have war with Amalek from generation to generation. The reason for this was the fact that Amalek’s hand was on Jehovah’s throne. For us, the throne of God is the believer’s heart. He desires to rule us through our affections. That is why the Lord Jesus said, “If ye love me, keep my commandments”. John. 14:15.

Satan seeks to rule the believer's life through the flesh, the fallen sinful nature of Adam that indwells us all. (The old SELF). But God has decreed that "Sin shall not have dominion over you, (us). Rom. 6:14.

However Ahasuerus was pleased to promote this person. When left alone men will always make the wrong choice. They did this at the Pavement when they chose Barrabas. The flesh loves to be praised, acknowledged, applauded, so Haman relished his great popularity with the King. It suited his pride and vanity very much as wherever he went the servants of the King arose and bowed to him But it made him very angry when Mordecai the Jew refused to do as the others did. He would never bow down to an Amalekite, he knew too much about their historical deeds and their character.

The working out of the Satan's plan

Thus Haman determined to destroy him, but not only Mordecai, but all the Jews with him. He would annihilate the whole nation of Israel. Perhaps he did not know what would be the consequences for the whole of mankind, if his dastardly plan was to succeed. But Satan did know, and it was he that put the thought into Haman's heart and mind. Neither did he know what the dreadful result would be for himself and his family, when his plot failed. Let all that would put out their hand to destroy that nation pay heed!

Jehovah has a special care for that special nation. He said of them, that "He that touches them touches the apple of His eye," Zech. 2:8, & Deut. 32:10. However it seemed that Haman's plan was diabolically inspired. He used his place of power and favor with the King to put his plan into operation. When the King thought that it would add to his already great wealth to grant that evil man's request he willingly agreed to put the plan into operation. Thus the date was set, for the destruction of the nation of Israel. Every where, throughout the whole 127 provinces of the Medo-Persian Empire on that fateful day, this little nation was to come under the executioner's sword and thus be liquidated.

Mordecai was distraught when he heard the news, and he tore his clothes, put on the garments of mourning, and cried with a loud and bitter cry. But while all this was taking place, the different beauties had been brought to the King, but in the ordering of God, only Esther was chosen for that privileged and powerful place. Her wisdom and humility was revealed during the long

selection period. She willingly submitted to the guidance of the King's chamberlain, and requested only what he thought suitable.

When the information of Mordecai's mourning reached her, and knowing that his actions were contravening the command of the King, thus exposing himself to his wrath. She sent him more clothes so that he might dress himself suitably, but Mordecai refused them. This grieved the Queen exceedingly, so she sent her senior official to inquire the reason for his great distress.

Hatach returned to the Queen with the tragic news, and holding in his hand a copy of the execution order. He also conveyed Mordecai's request that she should go in to the King, and make intercession for herself and her people. However things were not quite so simple, as protocol required that only those that had been summoned by the King should dare to enter his presence on the pain of death. She informed her step father of this; only to be told that she, as well as the rest of the nation was at risk of forfeiting their lives, even though she was Queen. He added those immortal words, "Who knoweth whether thou art come to the kingdom, **for such a time as this**".

The new Queen was now faced with a momentous decision, but she was prepared to lay her life on the line, for the salvation of her people. Her words shine out like gold, **"If I perish, I perish"**. How proud Mordecai must have felt of his noble daughter? He could never have dreamed that such a situation as this would develop, and that his orphaned niece would play such a noble and prominent part in the drama that unfolded. She asked Mordecai to gather all the Jews in Shushan the palace-city, and to fast night and day for three days. Not a thing is said about prayer, or crying out to God, so far had the people of Israel got from Him. Yet though His help was not sought, He intervened in a mighty way Esther was not asking others to do what she was not willing to do herself, so she gathered her maidens, and they also fasted for those three days.

... to be continued

Good News

Written in blood

The noise grew louder and louder. Suddenly the train tilted and everyone as screaming and holding onto seats and poles for dear life.

On January 6th 2005 in Glendale, Los Angeles , 11 people were killed and more than 180 injured when a man trying to commit suicide parked his Cherokee jeep on the railway tracks.

He then changed his mind and abandoned the vehicle. It was just before daybreak when a Metrolink train cruising towards Los Angeles plowed into it and jack-knifed into the path of an oncoming commuter train. Riders were sent tumbling down the aisles of the double-deck rail cars creating a devastating scene of twisted metal.

One man, as he lay trapped and bleeding in the wreckage of train 901 thought he was going to die. He wrote his last note to his wife and children. He dipped his finger in his own blood and wrote on the bottom of an overturned seat, "I love Leslie" "I love my kids" He was later rescued but his message of love written in blood made headline news.

Did you know that God's love for you is written in blood? When Christ died on the cross and shed His precious blood, that blood



was shed for you so that you might be cleansed from all your sin and made right with God. It was a love that passes all understanding that led God's Son to die for sinners like us.

The Bible says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8); "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14)

A life saving choice

On October 6th, 1993 while fishing alone near St Mary's Glacier, Colorado, a large boulder fell on William



Jeracki's left leg and crushed it. Jeracki had not told anyone where he was going and he knew a snow storm was forecast so his hopes for rescue were none. He was only wearing light clothes and would not even survive the cold night. He had a tough choice to make: amputate his leg or wait for help and risk dying of exposure. After three hours, relying on his medical skill, he pulled a pocketknife from his tackle box, tied off his leg with fishing line, and began sawing through his leg. Once free he crawled to his truck and managed to get to hospital. He survived and now fitted with an artificial leg is out fishing again.

The Lord Jesus spoke of a spiritual amputation that must take place if you are to be saved from hell, "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matthew 18:8). Repentance is what is needed and faith in the Lord Jesus the only Saviour. The consequences of dying in your sin are unthinkable!

Church History

by Mark Beardall

Dwight Lyman Moody

(1837-1899)

Dwight Lyman Moody was one of the most famous evangelists of the 19th century. He was a pioneer of crusade evangelism. Moody was born on February 5th 1837 in Northfield Massachusetts. His father died when he was four years old. So Moody was brought up by his mother. The family were poor but the Lord provided. Moody had very little education and was not good at reading but he was impressed by his godly teacher. After leaving school he started to work on a local farm, harvesting in summer and chopping wood in winter. He became sick and tired of heavy labour for pittance and longed to go to Boston to earn his fortune. Moody eventually found work in his Uncles' shoe store in Boston on the condition that he went to church and attended Sabbath School. Moody was a great salesman and people left the shop with more than they intended to buy.



Moody was converted when his Sunday school teacher, Edward Kimball, took him aside and told him about the love of Christ and his sacrifice for sin. Moody put his faith in Christ and the Lord saved him. After some time Moody moved to Chicago and found employment with another shoe store and eventually became a travelling salesman earning lots of money. Within one year he was making loans at high interest and buying and selling land for high profit. If Moody stayed in business he may have made a great fortune.

Dwight Moody spent his Sunday mornings at First Baptist Church and his afternoons at a mission Sunday school on Wells Street. He offered to take a class but was told that there were enough teachers already but he could have a class if he could find the children. On the following Sunday he gathered eighteen children for Sunday school. He left the teaching to the teachers and set about gaining more students. It wasn't long before the Sunday school was filled to overflowing. In 1858 he started his own Sunday School in a disused saloon bar. This was soon full. The Mayor heard of his efforts and allowed him to use the Market Hall. In due time the Sunday School increased to 1500 children.

Moody became an Army Chaplain, for the Union during the American Civil War. He held Gospel Meetings in one of the forts with attendances of 300-400 soldiers every night. He distributed 3,500 hymnbooks and many Bibles to the troops. He led many soldiers to the Lord. On 28th August 1862 he married Emma Revell who was the daughter of Fleming Revell a successful businessman. Emma was a school teacher and was a great help with the Sunday School and was much involved with YMCA work for the poor. She was a great helpmeet for Moody.



In 1863 Moody raised the money to build a 1500 seat auditorium for the Sunday School. This wasn't big enough to seat the church so a new 3500 seat auditorium was built. Moody was very serious about personal witness and would not sleep without speaking to someone about the Lord. One night he realised he had not spoken to anyone about the Lord that day and he heard some footsteps outside, so he went outside in the rain and asked the man if he could shelter under his umbrella. "Certainly," the man replied. Moody asked, "Have you a shelter in the time of storm?"

Moody was a great admirer of Charles Spurgeon and George Muller. He travelled to England to hear these great men and he was greatly impressed. He observed that when Spurgeon preached it wasn't Spurgeon doing the work but God was working through him. He thought, If God can use Spurgeon then he can also use Dwight Moody. In England he met a man called Henry

Moorhouse. Moorhouse asked to preach in Chicago. Moody reluctantly allowed him. Moorhouse preached on the love of God every night from Genesis to Revelation. This really transformed Moody as prior to this he emphasised the wrath of God. It seemed that the love of God had melted Moody's heart.

There are many things to say about Moody but this magazine is too small to write them. We cannot write about Moody without mentioning Ira Sankey. Sankey was a good baritone singer who played the accordion. He led many to Christ through his singing. Moody and Sankey produced a hymnbook which was suitable for Gospel Meetings and it sold out very quickly. This hymnbook is still used today. Moody also founded a Bible Institute with teachers such as R.A Torrey and C.I. Scofield. He started his own publishing company and held Bible conferences in Northfield with men like F. B. Meyer, G. Campbell Morgan etc... He saw many saved in campaigns in Britain and the USA. Thousands were saved under his ministry. None of this would have happened without the prayers of Gods people. Moody died 22nd December 1899.



D. L. Moody preaching in the Agricultural Hall, Islington during the summer of 1875.

Report of visit to India

Nitish Patel

I was invited to help at the annual teenagers camp held in Bombay where some 30 teenagers were gathered for a week of Bible teaching. Compared to camps in the UK, there was little time for games and most of the day was taken up with Bible teaching by various brethren. The young people enjoyed it greatly despite not having much time for fun. They did well in the test papers and showed they were really listening and taking in the truth. My subject this year was the cults which are starting to enter India in great numbers. Other subjects taught were the four gospels, book of Daniel and doctrine of God. The camps cover a four year course teaching major doctrines.

We have started a radio program in the Gujarati language which is prepared by the Living Waters studio in Bombay and broadcast by FEBA from their transmitter in Armenia. The studio receives many letters from enquirers for the other language broadcasts but Gujarat has always proved to be hard but we were overjoyed when the first letter came after just a month of broadcasting. The last time Living Waters had a radio broadcast to the state of Gujarat was over 20 years ago and sadly there was no response despite a whole year of broadcasting so we were much in prayer for this new venture. We were told by another Christian group that has been broadcasting to Gujarat since the 1960s that their statistics show that for every one letter there are approximately a thousand listeners who do not write.

Three villages were visited in Gujarat where I was able to preach the gospel in the Gujarati language. In one village there are a number of believers where there is a possibility of a new assembly being gathered. Sanjay Parmar who is an evangelist there told me it is very hard to evangelize unless you know someone in a village. Often the preacher is chased away by the Hindus or some nominal Christian minister object to the preaching of the gospel in his "parish". The meeting in Anand is going on and the believers are very pleased with their new hall.

We will be visiting Bombay again in July for four weeks and value prayer for further blessing.



Marine Drive, Bombay city



ABC Camp for teenagers, Bombay



Living Waters Radio Studio Bombay



Vijay in charge of recording



Assembly in Anand, Gujarat



Gospel meeting in a Gujarati village

Visit to Poland: June 16th-26th 2009

Richard Catchpole

This was my second visit to Mława and during the ten days there I visited three assemblies for ministry and also spoke at two preaching points. I had three meetings at Mława plus a day of

Bible teaching on the Saturday commencing at Bible study day at Mława 9.00am and concluding at 4.00pm. We had four teaching sessions each one followed by a brief period to answer some written questions and then discussion of the various answers given. I had not done this before but it seemed to work quite well though perhaps would need to be slightly modified on any future visit. On Sunday two brothers were baptised prior to the Breaking of Bread and then received into fellowship. This was a most happy occasion, the third and fourth persons to be baptised this year, and early in the morning the next day the wife of one of these brothers professed faith in Christ. That evening we visited a preaching point and the sister was present. The preaching points are locations where believers live and there have been recent conversions. The believers wonder if it is God's mind to establish a local testimony in these places and so have weekly meetings for Bible Teaching. This they do for something like three years and if in that time there are other conversions and some of those saved show promise of becoming preachers and leaders they then continue with the work with a view to the establishing of a local assembly. The other assemblies I visited were in Warsaw-Ursus and Łódź. It was good to see the way the work is progressing. Please remember baptism at Mława these companies in your prayers.

