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Tim Evangel

Foursquare Revivalist



MARCH 18th, 1938.

Vol. XIX. No. 11

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

HOW A MURDERER FOUND PEACE (see page 172)

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XIX. March 18th, 1938. No. 11.

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ELIM TABERNACLE, The Lanes, Brighton

March 12th to 15th inclusive

Principal **GEORGE JEFFREYS**
and REVIVAL PARTY

will conduct

SPECIAL SERVICES

in connection with the 250th Anniversary of the founding of the oldest Nonconformist Church in Brighton, now known as the Elim Tabernacle.

Saturday, 7.30; Sunday, 11 and 6.30;
Monday, 7.30; Tuesday, 7.30.

Speakers include: Mr. JOHN LEECH, K.C., Pastor J. SMITH,
and DOUGLAS CRAIG, Esq.

4 Coming Events 4

ADDISCOMBE. March 27—28. Anniversary Services. Pines, Tenderton Road, 11 a.m. Adult School, Woodside Green, 6.30 p.m. Monday, 7.30 p.m. Pastor P. N. Corry will conduct the services.

BARKING. March 17. Elim Hall, Ripple Road. Series of Bible Studies on The Holy Spirit, by Pastor E. C. W. Boulton.

BECNTREE. Now proceeding, Revival and Healing Campaign conducted by Pastor Gwilym I. Francis in the Christian Temple, Green Lane (near the Heath). Sundays, 6.30 p.m. Week-nights, 7.30 (excepting Fridays).

BRADFORD. Commencing March 20. Special Evangelistic Campaign conducted by Pastor W. E. Smith in the Southend Hall, Leeds Road. Sundays, 10.45 a.m. and 6.30 p.m. Week-nights, 7.30 (except Fridays).

CHELMSFORD. Now proceeding. Elim Tabernacle, Mildmay Road. Campaign by Pastor W. E. Smith.

CROYDON. April 2. Elim Tabernacle, Stanley Road. Special Services in connection with opening of Extension to Tabernacle, 3.30 and 7 p.m. Followed by campaign commencing April 3.

CROYDON. April 9. Elim Tabernacle, Stanley Road, 7 p.m. Monthly District Crusader Rally. Pastor E. C. W. Boulton and London Youth Leaders.

DUDLEY. Now proceeding in the Elim Hall, Dartmouth Garage, Upper High Street. Campaign by Evangelist and Mrs. E. J. Thompson.

GLASGOW. April 2. South Scottish Rally in the City Temple, Bath Street. 7.30 p.m. Speakers include: Pastors F. A. Farlow, A. J. K. Magee and Evangelist E. C. Jones. Convener: Pastor Leslie Newsham.

GLOSSOP. Commencing March 20. Elim Tabernacle, Ellison Street. Campaign by Pastor D. Vanstone. (District Crusader Rally, March 26th, 3 and 7 p.m.).

GREENOCK. March 9—14. Spring Convention, Elim Tabernacle, Belleville Street. Speakers include: Pastors W. G. Hawkins, L. Newsham, and Mrs. Saxon Walshaw. Convener: Pastor A. J. K. Magee.

LEYTON. March 20. Elim Hall, Vicarage Road. Visit of Pastor W. G. Hathaway.

EASTER MONDAY

April 18th, 1938

THIRTEENTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL CONDUCT THREE GREAT GATHERINGS
11 a.m. Divine Healing; 3 p.m. Baptismal Service;
7 p.m. Communion Service

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

Sixteenth Annual

LONDON EASTER CONVENTION

Good Friday, April 15th to Friday, April 22nd.

ACCOMMODATION.—Those requiring accommodation at Elim Bible College should write not earlier than 25th March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

EASTER CONVENTIONS IN THE PROVINCES

BIRMINGHAM. Elim Tabernacle, Graham Street.
BRISTOL. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street.

CARDIFF. City Temple, Cowbridge Road.

SWANSEA. Elim Tabernacle, Alexandra Road.

(Further particulars later)

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIX., No. 11

MARCH 18th, 1938

Fridays, Twopence

The Gifts of the Spirit

IV.—THE WORD OF KNOWLEDGE.

By Pastor C. J. E. KINGSTON

THE second in this marvellous galaxy of starry gifts is the "Word of Knowledge"; "to another the word of knowledge by the same Spirit" (I. Cor. xii. 8).

To understand what this Gift really means we must remember that God is omniscient; He has all knowledge and therefore He can never come to any new knowledge; God ever keeps before Him in the storehouse of His mind all the facts of heaven and earth. When He reveals to any man some portion of this Divine all-knowledge He does so through one of the Gifts of the Spirit and such revelation could be given through the Word of Knowledge. Such a revelation would be a supernatural one by the Holy Ghost and would operate through the intellectual faculties of the recipient of this Gift. In this, therefore, there is a distinction between this Gift and the first, the Word of Wisdom, which would appeal more to the intuitive faculties of the heart.

It is evident that the Corinthian Church had this Gift in full measure, and far from it being a rarity it was in constant exercise in the regular meetings of the local Church. In his opening words in the first Epistle the Apostle Paul writes, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by Him, in all utterance, and in all knowledge; . . . so that ye

COME BEHIND IN NO GIFT;"

(I. Cor. i. 4, 5, 7).

Writing to them again he says, "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II. Cor. viii. 7). We should expect such a Spirit-gifted Church to enjoy the manifestation of these Gifts in their Church life, and this was the case. "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I. Cor. xiv. 26). Such a revelation as is mentioned

here would be made, almost certainly, through the Gift of the Word of Knowledge.

Again, we must remind ourselves that this Gift is the "Word of Knowledge." It is not so much a general impartation of divine knowledge as the gift of a fragment of God's all-knowledge for the temporary need of the one to whom it is given. Such a revelation would not necessarily be given through the vocal organs; if it were so it would be similar to the Gift of Prophecy. A word is not necessarily always spoken or even written—it may be in the mind, unspoken or unwritten. Thus this Gift is rather an inner revelation by the Spirit than the outward speaking of it forth and this fact is shown by

"ALL UTTERANCE"

being differentiated from "all knowledge" in I. Corinthians i. 5. Of course, in order that "all things be done unto edifying" it would be necessary for him who had the "revelation" to share his "Word of Knowledge" with others and thus, in the giving of it forth, it would become vocal.

This Gift is distinct from natural knowledge, though there are many who, because they would deny the marvellous Gifts of the Holy Spirit, seek to find also a natural explanation for this one. If this Gift be only natural knowledge then it is no more a Gift but an accomplishment. Natural knowledge can be obtained by study and is the fruit of learning, but no amount of natural learning can impart the hidden mysteries of the Spirit which is the domain of this supernatural "Word of Knowledge." No powers of analysis, logic, or learning could have given Peter the information that three men were seeking him—it was "the Spirit said unto him, Behold, three men seek thee" (Acts x. 19). Nor could any natural knowledge have informed Ananias in a vision, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man called Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts ix. 11, 12). Such

minute detail of Saul's condition could only have been given supernaturally.

Again, this Gift must not be confused with a deep

KNOWLEDGE OF THE BIBLE.

It is the privilege of every child of God, by the Spirit's illumination, to receive a deep insight into the inner meaning of the Word of God. Jesus promised that "the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, . . . He will guide you into all truth" (John xiv. 26; xvi. 13).

The Gift of the Word of Knowledge, however, is limited to those to whom the Spirit divides it. It was through this Gift that the Apostle Paul received his mighty conceptions of the mysteries of the Gospel. "I certify you, brethren," he writes, "that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11, 12).

This fact he constantly emphasised. Thus he writes to the Ephesian Church. Similarly that, "by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Eph. iii. 3, 4).

Again let us remember that this Gift is not the knowledge of God Himself acquired by long experience of His ways. It is true that the "fear of the Lord is the beginning of knowledge" (Prov. i. 7), but the "Word of Knowledge" is supernaturally given, and the young in the faith may receive it just as surely as the older saint. For illustration of this fact, Eli the priest, though

RICH IN THE EXPERIENCE

of God and His ways, had in his later life no open vision and "the word of the Lord was precious in those days" (I. Sam. iii. 1). To the infant Samuel, however, was granted the revelation of God's plans; God, calling him by name, told him what should befall Eli and his house.

Later the Lord appeared again in Shiloh: "For the Lord revealed Himself to Samuel in Shiloh by the word of the Lord" (I. Sam. iii. 11-14, 21).

Frequently in the pages of Holy Writ do we come upon evidences of this gracious Gift.

Moses, especially, was a man of whom God said, "With him will I speak mouth to mouth, even apparently, and not in dark speeches" (Num. xii. 6-8). Under the enlightenment of this Gift he was enabled to pen the peerless account of creation's daybreak and write with accuracy of even Sarah's laugh within her tent.

Bezaleel, the fine craftsman of Tabernacle beauties, received not only the wisdom to do the work but the knowledge "in all manner of workmanship," which formed the basis of that wisdom "to devise cunning works" (Exod. xxxi. 3, 4).

Solomon, asking both wisdom and knowledge, received more than he asked, for "God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour . . . wisdom and know-

ledge is granted unto thee; and I will

GIVE THEE RICHES,

and wealth, and honour" (II. Chron. i. 10-12).

Elijah was encouraged when he learned through the ministry of the "Word of Knowledge" in a still small voice that there were "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I. Kings xix. 18).

Elisha, even more than his illustrious master, seemed often to receive knowledge through this Gift. When Gehazi followed Naaman, the healed leper, to "take somewhat of him," Elisha received information of this through the Spirit and said, "Went not mine heart with thee, when the man turned again from his chariot to meet thee?" (II. Kings v. 26).

Later when the Syrian warred against Israel, Elisha "sent unto the King of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down." The eye of Omniscience saw the ambushments, and God by the supernatural gift of the Word of Knowledge imparted to His servant all the details (II. Kings vi. 9-12).

Christ, of whom it was long before prophesied "the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Isaiah xi. 2), pre-eminently showed forth this wonderful Gift. At the commencement of His ministry He "did not commit Himself unto them, because He knew all men, and needed not that any should

TESTIFY OF MAN:

for He knew what was in man" (John ii. 24, 25). He was able to tell the woman of Samaria "all things that ever she did" (John iv. 29), and time after time He read the innermost thought of those around Him (Matt. ix. 3, 4); He knew that the first fish which Peter would hook on a certain occasion would have a piece of money in its mouth (Matt. xvii. 27); and He knew that that same Peter would deny Him thrice before the cock crowed twice (Mark xiv. 30). Indeed, as Paul wrote, "In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

By this Gift Peter knew that Ananias and Sapphira had conspired together to cheat the Lord's treasury and knew beforehand of the fate which would overtake them. Thus was the early Church purged of hypocrites and preserved for awhile from the weakening influences of unconverted adherents (Acts v. 3, 13).

Let us for a moment turn from scriptural instances of this Gift to modern ones. Since these nine Gifts were given to the Church of Jesus Christ it is certain that they are still available to individuals in that Church to-day. History and the everyday experience of the believer filled with the Spirit corroborates this.

For instance, George Muller tells how that at one time they did not have food for the next meal at the Orphanages. They had three prayer meetings between the last meal and the time for the next to

PRAY FOR HELP

and still at the end of the day there was absolutely nothing in the house for breakfast. Next morning Mr. Muller arose early and found that £3 had been handed in before the milkman arrived and this supplied the need for the day. Later on the donor told the follow-

ing story. He was expecting that day some important letters at his office and so went down earlier than usual. He felt impressed to give something to the orphans but put aside the thought and went a mile further down the road, but again feeling impressed to give something he walked back and handed in the £3. Since only God knew of the need of those orphans, He it was who spoke to His almoner and sent him there with the needed amount.

After delivering a message on this Gift recently a member of the congregation, whose veracity was beyond question, told me the following remarkable instance. A young couple had been staying at her house one summer and one morning they came down to breakfast saying that a valuable gold watch, which had been given as a wedding present, was missing. The whole place was searched, including the boat which they had used the previous day. The loss was advertised, the police notified, and prayer was offered for its recovery. A fortnight passed and, since the watch had not been found, a cloud hung over the house. One morning, as this lady prayed, she saw the watch, in

A WAKING VISION,

under the back seat of the boat in one of the crevices of the woodwork where it was quite invisible. As the couple re-entered the house she ran to meet them and suggested they look there. The husband replied, "It is no use, I have looked everywhere in the boat." But the young wife said, "Let's go and have one more look." In half an hour they returned to say it was found in the exact spot and the husband recalled throwing his jacket down on the back seat of the boat that day the watch was lost; it must, therefore, have slipped out of his pocket and down behind the seat. The sequel to the story, however, is interesting. When they entered the home at the commencement of their holidays neither was a Christian, but when they left they said that while there, especially through the finding of the watch, they had learned to believe on the Lord Jesus Christ and in the power of prayer.

Some years ago, I read somewhere the following incident which is another illustration of this Gift in operation. A certain Christian worker in Edinburgh was about to retire to rest one night when there was a knock at his front door. Upon opening it, a rather dirty little lad handed him a slip of soiled paper on which was written an address, with the request that he visit the house immediately as a woman was dying and needed spiritual help. Although it was

AFTER MIDNIGHT

he set out and arrived at the address given. As he was about to lift his hand to the knocker the Spirit of God restrained him. Then, thinking how foolish he was to come so far and then not carry out his purpose, he again raised his hand to knock but again felt the restraint of the Holy Spirit upon him. Being used to listening to the voice of God, he recognised the warning as coming from Him and retraced his steps. The sequel to the story was not known for some considerable time afterwards when, if I remember correctly, in the course of his visitation of the gaols the minister was asked by one criminal, under sentence of death, what his name was. Upon being told, the man

asked had he received on such-and-such a night a request to visit a dying woman? Receiving an affirmative reply, the man asked why the minister had not come. Upon hearing the whole story he confessed that he and an accomplice had determined to murder this minister that night and were waiting just inside the front door of the house ready to attack him the moment he stepped across the threshold. Thus did the Spirit protect God's servant through the inner revelation of divine knowledge.

One other instance of the working of this Gift will be interesting. A certain missionary, stationed in India, needed a furlough, and of the sum necessary she had 500 rupees, which was about half

THE REQUIRED AMOUNT.

After waiting upon the Lord she received the assurance that it was His will for her to have the furlough and that He would provide the extra money needed. Having this assurance, she booked her passage and paid what money she had as an instalment. The time drew near for the sailing and the missionary grew despondent as no money had come; if the balance was not paid by the following Monday it would be too late. On Friday she knelt to pray and seemed suddenly to get a conception of God's almightiness to keep His word, in spite of time or circumstances, and began to lose all doubt and fear.

Some days previously God had spoken to another missionary, Miss Grace Brown of Giridih (who has since been called into the presence of the Lord) telling her to send this missionary 500 rupees, "but do not send it until I tell you." On Friday the Lord spoke again to Miss Grace Brown and told her to send the money as the trial of faith was now over. Accordingly on Saturday, in plenty of time, for God is never late, this missionary received the needed amount and was able to complete all arrangements for travelling.

Shall we then overlook, forget, misunderstand, undervalue or spurn this gracious Gift of the Holy Ghost? God forbid! The Church of Jesus Christ can ill afford to lose the dynamics of heaven. Divine Wisdom and Divine Knowledge alone can reveal to modern Elisha's the ambushments of modern enemies who would

ATTACK THE FAITH

of God's people to-day; through these Gifts can those who would help be led to those who would be helped, the Holy Spirit knowing that innermost desire after God and so Sauls be turned into Pauls. Let us covet then the best gifts.

ANONYMOUS GIFTS.

We take this opportunity of thanking donors of gifts sent anonymously:—

Work in General: Essex, R.H., £1 5s.; Leeds, 14/-; Amman, Transjordan, 10/-.

World Crusade: Annerlev, J.N., £10.

Portsmouth: for Local Work, £5.

Elim Debt Fund: London Crusader, E.B., 10/-; Barking (per Pastor McAvoy), 5/-; Worthing Sister (per Pastor Steward), £1; York Brother (per Pastor Hathaway), 10/-; York (per Pastor Mercer), 10/-; York (per Mrs. Mercer), 10/-; Hendon Crusader, 10/-; Gloucester Church (per Pastor Haith), £1; Macclesfield, Cheshire, £1.

Free Distribution Fund: Leytonstone, 5/-; Paisley, 2/-.

Pleasing God

By Pastor J. C. CARISS

THE highest ambition any Christian can have is that his life may be so ordered as to be well-pleasing to God.

Hebrews xi. 5 tells us that Enoch had "this testimony, that he pleased God." We do not read that he was a mighty preacher, or that during the whole of his long sojourn upon earth he did anything which would appear spectacular in the eyes of men; yet "he pleased God": and for that reason his name has become immortal as the man who "walked with God, and was not, for God took him."

We cannot all be flaming soul-winners, nor do we possess organising genius, or the ability to teach the Word of God, but within the reach of every one of us is the possibility of living so as to be well-pleasing unto God. If we do so live we fulfil the very purpose for which we were created, for in Revelation iv. 11 we read that all things were created *for His pleasure*.

Surely the sweetest thing we read about the Age of Innocence is that the Lord God walked in the cool of the evening in the Garden of Eden and communed with the man He had made. That communion afforded Him pleasure. Alas, when Adam fell communion between the Creator and creature was shattered. But now—let us say it with thankful hearts—through Christ that which Adam lost has been restored to all who truly believe on Him. Now, just as an earthly father finds

pleasure in the prattle of his children as they gather round his knee, so the heavenly Father's heart is gladdened by communion with His redeemed ones. The urge to pray which we have often felt is the echo within us of the deep longing of the Father's heart for fellowship with His own. As we yield to that urge, we are mellowed and quickened in our soul, and what is more, we bring real gladness to our God.

Still more do we afford Him pleasure as we yield ourselves utterly to Him. The Easterns exalt the state when all desire shall have been purged away. Alas, to take away desire, and put nothing in its place, we feel, would be to dull the soul's keen edge, and reduce the zest of living to mere existence. But Christianity does not do this. It lifts a higher standard. It teaches us that true happiness comes when we supplant our own desires by God's desires for us. It is not suppression, but subjection that is the Christian's ideal. Ours to be the clay in the Potter's Hand, the harp responding perfectly to the touch of the Great Musician as His fingers come sweeping across its strings.

And then, when we have really learned to say from our hearts, "Our wills are ours to make them Thine," all discord will cease, and from our yielded lives will rise a melody to bring pleasure to the heart of God and man.

?Who? and What?

By Pastor JOSEPH SMITH

What Became of the Seven Churches of Asia? (continued).

Laodicea (Rev. iii. 14-22). This city, which was built, or rather rebuilt by one of the Seleucid monarchs, and named in honour of his wife, Laodicea, was the metropolis of the Greater Phrygia; and as many heathen writers attest, was an extensive and very celebrated city. It stood about forty miles from Ephesus, and not far from Colosse. "It was the mother-church of sixteen bishoprics. Its three theatres, and the immense circus, which was capable of containing upwards of thirty thousand spectators, the spacious remains of which (with other ruins buried under) are yet to be seen, give proof of the greatness of its ancient wealth and population, and indicate too strongly, that in the city where Christians were rebuked, without exception, for their lukewarmness, there were multitudes who were lovers of pleasure more than lovers of God. The amphitheatre was built after the Apocalypse was written, and the warning of the Spirit had been given to the church of the Laodiceans to be zealous and repent. It was lukewarm and neither cold nor hot, and therefore it was loathsome in the sight of God. It was loved, and rebuked, and chastened in vain. And it has been blotted from the world. It is now as desolate as its inhabitants were destitute of the fear and the love of God. It is, as described in his 'Travels' by Dr. Smith, 'utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes.' It can boast of no human inhabitants, except occasionally when wandering Turkomans pitch their tents in its spacious amphitheatre." ("Evidence of Prophecy," by the Rev. Dr. Keith).

The present name of the place is Eski-hissar, or Old Castle, from its numerous ruins, consisting of the remains of temples and theatres, scattered over six or seven hills.

Verse fifteen has been a query in the minds of many: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." There is more hope of open heathendom than of a professed christendom, which professes much but possesses nothing, which makes vows but fails to pay them, which talks of love but never manifests it. There is more hope of Saul of Tarsus than of Judas Iscariot. In the former there is the element of true greatness, but in the latter the meanness of a traitor. Some people are like soft stone: useless for building purposes, and useless for road metal.

In closing this series of short articles on the seven churches of Asia, let me quote a few sentences from the pen of the illustrious Gibbon, who because of his unsympathetic attitude towards Christianity, will at least not be charged with being biased in proving the fulfilment of scripture prophecy. "Two Turkish chieftains, Sarukhan and Aidiu, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the seven churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation: the destitution is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; a pleasing example that the paths of honour and safety may sometimes be the same." ("Decline and Fall," iv. 260, 261).

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Mr. Lloyd George and the Gospel. "The Herald of Wales," a Glamorgan weekly paper, sets a splendid example in journalism. Very frequently over half the front page is taken up with a splendid article on Christian work, the prominent headlines making it a very arresting feature. These articles are not of the usual modern "religious" kind that fill our papers and haven't enough gospel in them to save a mouse. They invariably concern great preachers of the past who have been the giants of Fundamentalism, and are full of gospel truths. The article in the issue for the 26th February was one of exceptional interest. It was by Dr. T. Hywel Hughes, entitled: "Preachers who inspired the Rt. Hon. David Lloyd George." In his opening remarks Dr. Hughes speaks of Mr. Lloyd George's debt to preachers and preaching, which "according to his own admissions go to the root of his experience; and of his life and influence. His debt to the great preachers of Wales is beyond count, while his debt to the Rev. C. H. Spurgeon is also very great." After mentioning L.G.'s glowing tributes to the great Welsh preachers of the late 19th and early 20th century, the writer went on to speak of the great statesman's admiration of Spurgeon and his sermons, and related two excellent stories.

The Mighty Preacher and the Perplexed Youth. I quote direct from the above article. "Mr. Lloyd George heard Spurgeon for the first time at the old Exeter Hall in the Strand. He was then about seventeen years of age with all the doubts and perplexities of a youth who was trying to think his way through things. He was in a state of acute uncertainty in matters of religion, with very little faith in the great verities on which he had been brought up. This was his first visit to London, and in the grim struggle to keep something of his faith, he determined to hear Spurgeon, who was then at the height of his power (about 1880). He was seeking light and peace, and did not merely want to hear him out of curiosity. . . . After some difficulty he succeeded in making arrangements that made it possible for him to be at the hall in time for the service. A great crowd of expectant people filled the hall, and over the audience there spread that strange hush that betokens serious and trustful thought. When Mr. Spurgeon came to the platform, a thrill seemed to pass through the audience. Here are Mr. Lloyd George's own words: 'I remember little about the service until the sermon began. As the great man proceeded, I thought I had never heard such preaching. Accustomed as I was to the great preachers of Wales and their style of preaching, I realised that this was something new, for the note of conviction and certainty was so prominent, the appeal so real and passionate. IT MOVED ME PROFOUNDLY. I cannot remember the text, nor can I recall much of the sermon. It was not what he said got home to me, but the way in which he said it. His absolute sincerity and conviction SWUNG ME BACK TO FAITH, AND I FOUND MY FEET, MY DOUBTS VANISHED, AND I HAD COME TO THE SECURITY OF PEACE. I may say that I have never seriously doubted the central truths of Christianity since, so deep and lasting was the influence, and so abiding the sense of certainty that came to me that day as I listened to this man of God. I can never forget C. H. Spurgeon. I read many of his sermons, and always found them helpful and reassuring.'"

The Sermon that Grippped L.G. This is the second story, taken from the aforementioned article: "Among the sermons that Mr. Lloyd George had found helpful was one on the text, 'Supposing Him to be the

Gardener.' The story hinges on this: Many years after the incident at Exeter Hall, when he was a Cabinet Minister, Mr. Lloyd George and a few other members of the Government had rushed away at the close of a session for a short holiday in France. . . . So hurried had his departure been that he had omitted to pack any books in his bag. On board ship he discovered he had no reading material. When they landed at Boulogne he went to the railway bookstall before taking train to Paris. Running his eyes hurriedly over the shelves, he found them full of the usual light French stuff, with only a few books in English, among them a volume of Spurgeon's sermons. Looking through this he was delighted to find the sermon of 'Supposing Him to be the Gardener' in it. He bought the book, wondering whether that particular sermon would move him as deeply as it did when first he read it. To give his words again: 'On the journey to Paris I read it, and found that it moved me much more deeply. I remembered parts of it, though it was many years since I had read it, so deeply had it impressed me then. Now it impressed me much more. I passed it on to Masterman, who was one of the party, and asked him to read it and give me his opinion of it. He was a High Churchman, and I wondered what his reaction would be to that type of sermon. He, too, was profoundly moved, and said: 'It would be well for the Church and for religion in general if ministers preached more sermons like that.'"

In reading the above, I thought what a message for our perplexed statesmen to-day! And also what a message for our pulpits. Spurgeon knew no college training, but he had such a vision of the glory of the Christ, and the royal dignity of the pulpit, that every utterance was that of an ambassador from heaven. Forty-seven years ago they laid his body in the grave, but his mighty influence continues in a never-ending stream round the whole world.

Compare this with the above. Every week the papers have something to say about some new craze adopted by men who, making such a poor show in the ministry because they have no message to give to the people, have to do something to keep up their salary. The "News Chronicle," for February 28th, reports that the vicar of All Saints, Kingston, has a poster outside his church announcing a series of lunch-hour services during Lent, bearing the notice "Eating allowed." The vicar says that the people can thus "kill two birds with one stone—eat and worship." It will certainly kill worship, but I hope the vicar is not suggesting that the eating will kill the people. The editorial comment in the paper was very apt: "The vicar doubtless has the best of intentions in a busy world, but isn't it time some clergyman told his people to come to church for the worship of God or not to come at all?"

From Washington or Rome? America's new ambassador to Britain has arrived in the person of Joseph P. Kennedy. The choice was altogether unexpected. He is the father of nine children. We don't mind that so much, but what does make us a little thoughtful is the jubilation of the popish newspapers over the appointment. Mr. Kennedy is described as "a devout Catholic." Some of us know what that means. It includes being a servant of the Pope. Now loyal Protestant Britishers are wondering why their brother nation should give the most important diplomatic office to a member of that Church which is pledged to "subdue, subjugate and break the will of this stiff-necked, imperial race." Mr. Kennedy is first and foremost a servant of the Italian mission with the Pope at its head, and secondly, the U.S.A. ambassador.

Stones that Speak

PILATE'S AQUEDUCT

A Link with the Roman Governor in London

By Pastor P. N. CORRY

AT the junction of the Bethlehem and the Hebron roads, in fact, only a stone's throw from Bethlehem itself, are some very interesting reminders of the rule of the Roman Procurator, Pontius Pilate, who was Governor of Palestine from A.D. 26 to A.D. 36. The photo which I reproduce is one taken on my last visit with the Revival Party and shows three of the stone pipes of the aqueduct which Pilate built to improve the water supply of Jerusalem. Listen to what Josephus has to tell us about it. He says, "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from a distance of two hundred furlongs. However, the Jews were not pleased with what had been done about this water, and many tens of thousands of the people got together, and made a clamour against him, and insisted that he should leave off that design. Some of them also used reproaches and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they

of Roman Government was tolerance. They took pains to maintain the old methods of administration, the language of the people, and they admitted any religious system into their own. In Greece they identified their Jupiter with the Roman Zeus. In Syria they identified him as Baal. In Egypt as Amun. So in Palestine the Roman Government did not desire to interfere with or to offend the Jewish worship in the Temple. You will notice this attitude in the speech of Gallio (Acts xviii. 14-16) and in that of Festus (Acts xxv. 17-21 and 25-27).

Pontius Pilate, by his act of raiding the funds (corban) of the Temple, was doing something which his own Government would not only deplore but condemn as being against their recognised system of government. It is probable that the Lord refers to this turbulent period in Luke xiii. 1-5, and the Galilæans slain were, of course, subjects of Herod and the cause of the quarrel mentioned in Luke xxiii. 12. The strained relations between Pilate and Herod caused by building this aqueduct were restored by the mock Galilæan trial accorded to the Lord Jesus Christ.

But there is more in it than its effect upon Herod. Pilate must have known that his action in raiding the Temple funds was not only unlike Roman rule, but the way in which he silenced their complaint by Roman troops disguised as Jews was also most likely to be called into grave account if reported to Rome. Did he remember this when the crowd threatened to report him to Rome as the enemy of Cæsar (John xix. 12, 13)? Fear of his own record and fear of what they could say of himself to Rome made him like putty in the hands of these unscrupulous Jewish leaders, and the man so many times pronounced "Not Guilty" was handed over to their wish and desire. Pilate dare not refuse. These stones may be the mute witnesses to Pilate's fatal slip. He was blackmailed into yielding Christ to their will because he knew he could not defend his action in any Roman Court or before the Emperor.

H. V. Morton, in his book *In the Steps of the Master*, says, "This line of stones is one of the strangest and most significant relics in the world. In any case, a few of them deserve a place in Jerusalem's magnificent new museum." The Palestine and Bible Lands Exhibition, 9, Tufton Street, Westminster (close to the Church House, Westminster), have done better than that, and you need not go further than Westminster to see one, for Mr. Gentle-Cackett has, by permission of the Palestine Government, secured one of the actual stone pipes of this Aqueduct and it is now on view at the Exhibition in London. Go and see it and remember you are not only viewing that which is a direct link with Pontius Pilate but which certainly had something to do with his action towards Herod, and may be the real reason why he yielded to the Jewish demands on that fatal day in Jerusalem.



Photo by] **PILATE'S AQUEDUCT** [P. N. Corry.

might surround them. So he bid the Jews himself go away; but they, boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least. And since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition!" So Josephus narrates the story of these stones and gives them mouths to speak of the character of Pilate.

I would remind you that Roman rule was ever mindful of local government; they sought to govern the many nations of the Roman Empire through the various Governments of the conquered peoples. The keynote



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, March 20th. Matt. xviii. 1-14.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (verse 3).

We must bear in mind that these are the very words of Jesus Christ Himself, the One who was with the Father in the beginning, when heaven, earth, and hell came into being. Surely the owner of a place has a right to say who or who shall not enter it. And He, the King of heaven, here affirms that unless people are converted they shall not enter His royal home. What are all the ravings of Modernists, Universalists, or other similar sects, in the face of such a plain, decisive statement? Whose word will stand? The word of the Creator of all things, or the imaginations of an alien and an enemy? Surely then, we who believe the plain statements of our Lord should seek to act so that others may be led to believe in the truth of these words and turn to the Lord, otherwise there will be no heaven for them: no, not even a shadow of hope.

PRAYER TOPIC:

That this day may witness great manifestations of the power of God in our churches.

Monday, March 21st. Matt. xviii. 15-35.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (verse 15).

I like that last word "alone." If a person has injured you, it is your duty to seek an opportunity to get that one alone and have a personal talk with him; not for the purpose of "telling him off," but for the express purpose of winning him. He certainly has got away from God, at least in a measure, or he would not act contrary to His word, which tells us to "love our neighbour as ourself." And it is your duty to endeavour to win him again into the path of love and obedience to Christ and His Word. If you fail to win him, then you are to take with you one or two more, who should likewise go along with you, having one common desire: to win that brother back to the path of love and obedience. If you all fail to win him, then bring the matter before the congregation. And although it is not mentioned here, the congregation will naturally go to God unitedly about this brother that he may be won back into the path of love and obedience. They will then approach him, and reason with him, but if he still is obstinate then he must be left to himself. This, and this alone, is God's method of settling any matter of trespass between brethren.

PRAYER TOPIC:

For much blessing upon every section of our Young People's Work.

Tuesday, March 22nd. Matt. xix. 13-30.

"It is easier for a camel to go through the eye of a needle, than for a rich man

to enter into the kingdom of God" (v. 24).

I have heard many trying to explain this verse as referring to a certain small gate in the wall of Jerusalem, through which a camel can only enter by getting down on its knees and crawling through. But I cannot accept this as a feasible explanation, even if there is a gate there called "The Needle's Eye," for the simple reason that Christ said: "with men this is impossible." And the matter of the camel getting through the little gate is not impossible with men. But we must remember that in these days the capital of many men of means is merely their tools by which they work, and to deprive them of their money would be like taking away a workman's tools from him. Moreover it would often deprive others of employment and of the necessities of life. But how can the love of God dwell in a man who hoards up riches whilst all around him are those who are in dire need? O how hard it is to get such an one converted.

PRAYER TOPIC:

That God's living touch may rest upon all our Elim prayer warriors.

Wednesday, March 23rd. Matt. xx. 1-16.

"Is thine eye evil, because I am good?" (verse 15).

I do not know of any other precept of Christ's which I have seen perverted in the same manner as this one, and so often by those who should have known better. Moreover, to make matters worse, these same people never seemed to realise that they were acting contrary to the explicit teaching of our Lord, when they criticised and found fault because someone else had got a better share or got better treatment than they had received, although they had received their due share; and they would never have uttered a word of protest had they not heard of someone else getting a larger portion. Certainly this is manifesting a wrong spirit, and it is very evident to others. Our Lord says it is evil. When will Christians be christian? And if Christians will not be christian, then who will be christian? O Christ, deliver us from this spirit of envy, of jealousy, of pettishness; and give us large hearts like Thine own.

PRAYER TOPIC:

Special blessing upon all Evangelistic Campaigns now in progress.

Thursday, March 24th. Matt. xx. 17-34.

"And whosoever will be chief among you, let him be your servant" (verse 27).

How often have we seen this fulfilled among men in the business world. How often have we seen men rise to the top of the ladder simply because they were willing to become servants to all. They did serve all—the rich as well as the poor. They considered how they might serve the people. As Henry Ford once

said: "If a man starts out to make money he will never become really rich, but if a man starts out to give the public something good at a reasonable price, if he is not careful he will very soon find himself swamped with business." It is the grocer, the boot merchant, the draper, who serve the public well, who increase their business. In the spiritual realm what a wonderful servant was the apostle Paul, who could say: "I am made all things to all men, that I might by all means save some." Our great kings, our great merchants, our great statesmen have been our greatest servants. Rehoboam lost the ten tribes of Israel simply because he was unwilling to be a servant to them, as the old men who stood before his father advised him. O let us study how to serve both God and man.

PRAYER TOPIC:

For spiritual outpouring upon the forthcoming Royal Albert Hall Gatherings on Easter Monday.

Friday, March 25th. Matt. xxi. 1-17.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple" (verse 12).

If Jesus came to earth to-day and went into one of these buildings which is called "the house of God," what would He find? The things which He cast out of the Temple at Jerusalem had something to do with the service of God at least, but what has the modern dance, the talkie, the whist drive, the bazaar to do with the worship of God? Bad as the Jews were we never read of them resorting to such means to get money to support their temple. If the sin of Manasseh, who divided the worship of God's house with idols, brought upon Israel such a grievous judgment that the Lord said "that whosoever heareth of it, both his ears shall tingle," and caused the Lord to declare: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down;" what kind of judgment does the present doings of our religious leaders merit? I fear the deplorable state of Christianity in our country more than all the threatenings of dictators or the increase in armaments among other nations.

PRAYER TOPIC:

That God's anointing may rest upon all our Elim missionaries.

Saturday, March 26th. Matt. xxi. 18-32.

"Afterward he repented and went" (verse 29).

In this parable of our Lord's we have the answer to anyone who is inquiring as to what he should do about a certain thing concerning which he has made a promise, but about which he now feels very different. He now sees that he made a mistake in saying that he was going, or not going to do a certain thing, but he feels in bondage to his promise, and he wonders if he should still keep his word. Did this son, in the parable, do the will of his father in going directly contrary to what he at first said he would not do? Of course he did. He took the path of right, of doing what was right in the sight of God, and let his own word, of which he now repented, go to the winds. God requires of us ever to take the path of the right and leave the rest to God.

PRAYER TOPIC:

The divine power to rest upon the Principal and Revival Party in all their ministry for the Lord.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Nottingham's Seventh Birthday

The Nottingham Crusaders report a most successful year's work. The months have been full of varied activities and achievements for the Lord, revealing that the cause is very much alive, and full of Holy Ghost fire and enthusiasm.

In the endeavour to spread the fame of Christ and His gospel the privilege of conducting special services in other Foursquare Gospel Churches in the neighbourhood has been appreciated. Newark (Town Hall), Leicester, Mansfield, Bingham and Derby have each been visited with the message of the Lord.

The local Crusader meetings are always full of inspiration, with fruitful and illuminating Bible studies given by various brethren. Red-hot prayer meetings, and hallowed communion services, with lectures on Prophecy all find a place in the programme. Recently the Crusaders celebrated their seventh birthday. On this occasion there was the happy exchange of greetings and renewal of fellowship with old friends. It was a joy to see a company of about 200 young people assembled for radiant fellowship. Pastor and Mrs. Bale of Lincoln were the visi-

tors and a stirring message was given by God's servant. The local branch is full of praise for all the Lord has wrought in the past and brimful of expectation for the future.

A Baby Branch Makes Progress

The Cleckheaton branch was inaugurated as recently as last August, and from that time until October the meetings were held in the Committee Room of the Cleckheaton Temperance Hall. The meetings were interrupted for a short time owing to the acquisition of other premises which required re-decoration. This little Crusader cause is now "feeling its feet" and getting down to real hard study under the guidance of Evangelist R. Cook. New Crusaders are coming to the meetings, and there is a splendid spirit of freedom and love prevailing.

What are You Doing for Youth at Your Church?

Will you share your blessings? Send us new ideas, give others news of your methods and efforts by describing them for the columns of the Crusader Page.

Write to
the Chief Crusader Secretary

OUR JUNIORS

GREAT CHILDREN'S RALLY
FOR EAST LONDON CHURCHES

The first Sunday School and Cadet Rally held at Barking for schools and branches of the district was an event well worth while. There was a great crowd of children from Barking, East Ham, Ilford, Becontree, Islington, Canning Town, etc., and many Young People's leaders and workers. An excellent programme was carried out and Pastor David Vanstone's illustrated talk was of great value and help to young and old alike. Barking teachers rendered a beautiful hymn and the united children also sang a hymn. Pastor D. B. Gray led the Rally. We shall hope for such similar gatherings in many other centres.

His Excellency the Governor's Appreciation of Crusaders' Song Ministry

Vazon (Guernsey). It is indeed a great joy to report progress, for truly this branch of God's work has gone ahead during the past year. The membership has increased and every member regularly attends the meetings.

The arrangements for meetings have been rather complicated lately, as owing to many invitations by different churches, the Crusaders have had to put in quite a lot of practice. During the past three months they have had the pleasure of carrying the message to two Salvation Army Corps, two Methodist Chapels, and a Congregational Church.

Just before Christmas a Service of Song was given at the residence of His Excellency, the Governor of the Island, who afterwards expressed his appreciation of the visit.

Special Crusader services have been given in the local Elim Church as well as in the two sister churches of Delancey and Eldad.

Rightly Dividing the Word of Truth at Southport

The Crusader meetings continue to be blessed by the Lord and there is much to praise God for in the wonderful unity and love that is manifest among the Crusaders. The fellowship is, as a result very sweet, and the meetings never fail to bring spiritual blessing and help. There is a variety in the meetings that keeps them fresh and bright, and recently a new feature has been introduced in the Bible School Examinations. On Saturday evenings the Pastor has been conducting a Bible School, and the Crusaders take a monthly examination on the Bible School subjects. At first they attended with much fear and trembling, but when the first was over they began to realise their value, and the second was attended with confidence and joy.

In many ways the Southport Crusaders seek to serve the Lord; hundreds of houses have been visited with the gospel message, and efforts put forth to speak to souls about the Saviour. Recently the Crusaders formed themselves into a "seventy band" and visited the sick of the assembly.



Vazon Crusader Choir (Guernsey, C. I.) with Pastor and Mrs. H. Fielding and C. Jehan, Choir Leader

**FOURSQUARE VISITORS
TO UNIVERSITY CITY**

The London Crusader Choir, with their leader, Pastor D. B. Gray, again visit Oxford City. The service in the prison was greatly blessed. Individual and choir items make a profound impression. Congregation consists of notorious cases, the presence of some bids us to more definite prayer and supplication on their behalf in their hour of tragedy and calamity. The Governor, Lieut.-Commander Venables, R.N., warmly thanks Mr. Gray and the choir for their excellent ministry of song and service rendered. From prison the choir is entertained to tea by the Chaplain, Rev. D. K. Stather Hunt, M.A., at the Church Institute. The choir then unites in the evening services at St. Matthew's Church. Dr. F. Weston (Crusader Commissioner) read the Lesson. The beautiful church is soon flooded with praise by the two choirs and congregation. Mr. Hunt's appealing and unmistakable message on "Jesus of Nazareth passes by" will long remain in our hearts and minds. His was a challenge that all would find the Christ and accept Him as their personal Saviour through the finished work of Calvary. Here was no mere orthodox formality or ritual but a sincere effort to win souls for the Master, with an accentuated appeal to youth. The London Crusader Choir rendered several pieces, including "Jesus of Nazareth," "Jesus Only," "Divine Entreaty," "Lord, I hear of showers of blessing," and Miss B. Tetchner, accompanied by choir, beautifully sang "Thou art our Light." The church choir at the conclusion of the address soulfully rendered "God so loved the world." The final hymn, "At even ere the sun was set," was soul-stirring, as the full-throated stanzas filled the great and dignified precincts. Yes, a Foursquare choir in an Anglican Church, and we gathered together in the name of the Saviour of the world.

**FELLOWSHIP NIGHT AT
SHEFFIELD**

The young folk at Sheffield look forward every Monday night to the Crusader meeting, for there is always some interesting feature about these gatherings. During the past few weeks the Crusaders have been glad to see new members added to the local roll book, and each one has expressed their pleasure in the meetings. Recently the branch held their fellowship tea and Pastor W. Farrow from Liverpool was the guest for the evening.

E. C. M. CALLS

A challenge is sounding! Young men and women with a vision for arresting the youth of our land to the claims of God are needed. The Elim Crusader Movement must ever battle to this end, fearlessly and constantly maintaining a distinctly progressive and aggressive force in the field of evangelical ministry. What about your workaday colleagues and associates? Win them for Christ, and remember the Unattached Crusader group and the

International Chain Link section, open for all Christian Youth to join.

**ARE YOU A
TORCHBEARER?**



All Crusaders were blessed by his message, and afterwards over 120 Crusaders sat down to tea. Following this the Crusaders were given a portion of the "Crusader cake."

A special "Broadcast Night" was held recently. The people gathered together in the usual meeting-place whilst the Crusaders who were taking the meeting broadcast from the Minor Hall. This meeting was well received, and all who listened in said it sounded like a real wireless service. One brother spoke on the "Foursquare Gospel." The Crusader Secretary was the announcer and gave the news bulletin. The church orchestra played over the air.

**BROADCAST SERVICE
AT HALIFAX**

The local Crusaders at Halifax have been experiencing great times of blessing during the past months. Recently a "Shipwreck Night" was held, when the Crusaders are not allowed to bring their Bibles or any music with them. However, God gave some beautiful and appropriate messages in word and song through

the lips of the young people. Quite a number of interesting and instructive special evenings have been arranged of late; services in which the Crusaders have taken part with considerable profit.

The local Crusaders paid a visit to the Bradford Church, the Bradford branch returning the visit later. On each occasion blessing resulted. The Broadcast Service proved a very successful effort. The Holy Spirit was working through the messages that went forth.

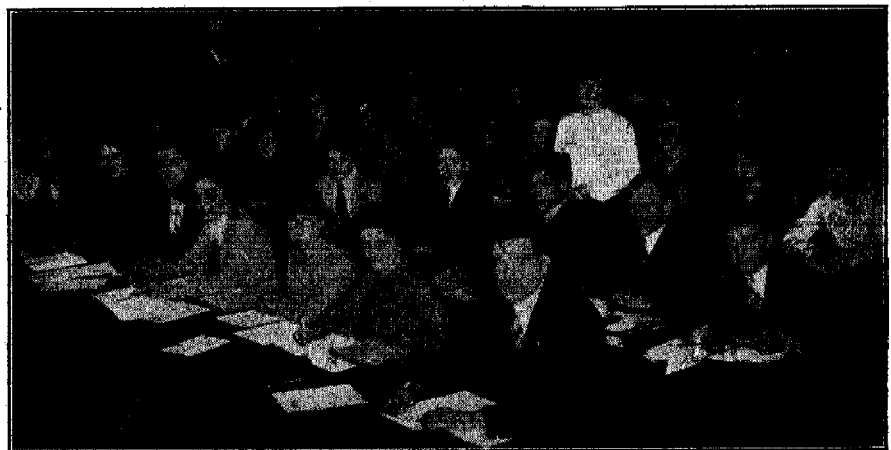
VETERANS' VISIT

"Veterans' Night" comes but once or twice a year at Islington, and the programme provided by them on a recent Wednesday evening proved to be one of much blessing and inspiration. On such an occasion the Crusaders have the opportunity of benefiting by the experience of the older folk in listening to their testimony of God's guiding hand in their lives.

Messages were given in word and song, and a very happy spirit of friendly fellowship prevailed. It was felt that the desire of each one who took part was to bring glory to God in daily living for Him.

Praise God for His mighty power, which keeps both young and old!

**DERBYSHIRE & DISTRICT
RALLY**
SATURDAY, MARCH 26th
(Note change of date)
Elim Tabernacle, Ellison Street
GLOSSOP
at 3 and 7 p.m.
Speaker:
Pastor DAVID A. VANSTONE
(Crusader Commissioner)
and **Special Programme**
(Tea obtainable between services)



Crusader Bible School at Southport (Pastor and Mrs. F. G. Cloke)



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Pastor Niemoeller.

THE German Court has passed sentence on this brave warrior for Christ. Once a U-boat commander he experienced a definite conversion and has been standing bravely for the Word of God in the face of Hitler's anti-Bible and anti-Jewish campaign. The sentence was very light and, owing to the fact that the Pastor has already been detained for eight months, Mr. Niemoeller was immediately freed.

This raises the question as to how Christians should act in the time of national overthrow and persecution. Romans xiii. 1 gives the answer, "Let every soul be subject unto the higher powers." In times of revolution Christians yield obedience to the ruling powers—whichever they may be. Thus we live peaceably with all men. Amidst it all, however, there is one thing greater than nationality. It is that God loves the whole world equally, and salvation is freely offered to Jew and Gentile. Apparently it has been Pastor Niemoeller's stand for this fact which has brought all the trouble. Thus one principle stands out for us all—*Obeys rulers unless obedience to them necessitates disobedience toward God.*

The general principle is, "Let every soul be subject unto the higher powers." The qualifying exception is, "We ought to obey God rather than men" (Acts v. 29).

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A brother who has suffered for many years with a skin disease, that the Lord will deliver. Also for two people who have become estranged that they may be brought together.

A man who has for thirty years been a drunkard, and seems hopelessly enslaved by this awful habit, that the power of Christ may set him free.—*W.J.T.*

An aged father who is very ill; on two former occasions God has raised this man from the verge of the grave.—*W.J.T.*

One who longs to yield himself completely to God but finds the flesh too weak, that the Lord may give power to surrender fully.—*I.L.D.*

A soul in deep distress through nervous disorder, that God's life-giving touch may be granted.—*A.S.*

A man who is under the power of a secret sin, that he may be made willing to forsake this thing and get right with God.—*E.W.*

SECRETARIAL NOTES

By W. G. H.

We are glad to draw attention to the announcement on Cover ii. re the Principal conducting special services at Brighton, March 12th to 15th.

* * *

Several new appointments have recently been made in Elim Churches, among which are the following: J. R. Moore to Vazon, Guernsey; H. K. Mahood to South Croydon; F. Kent to Chichester; W. G. Hawkins to Hendon; L. Green to Dowlais; F. Shadlock to Wimborne; F. J. Slemming to Bath; R. Knox to St. Leonards; Miss Kennedy to Cardiff to assist J. J. Morgan.

* * *

Pastor H. W. Fielding, recently in charge of Vazon, Guernsey, will be taking a series of campaigns for the present. His first commenced at Woolwich on March 6th.

* * *

Pastor G. I. Francis is also taking a series of campaigns, the first being at Becontree, and commenced on March 6th.

* * *

Pastor and Mrs. Stoneham, who recently concluded their ministry at Plymouth are conducting a campaign in the Elim Church at Wimbledon.

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Will Ministers and Probationers in charge of Churches and who desire an Evangelistic or Bible Study Campaign for their Church, please write and let us know.

* * *

Pastor A. C. Coffin, recently in charge of the Elim Church, Central Hall, Bank Buildings, Hastings, has now transferred to another hall and is continuing the services as an Undenominational Church. He writes to say he believes this will widen his sphere of influence in the ministry, while retaining his link of fellowship with us.

The congregation meeting in the Palais de danse, Silverhill, St. Leonards, is therefore now the only Elim Foursquare Gospel Church in that district.

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Pastor H. A. Court is now recuperating after his recent illness. He expects to return to Woolwich about the end of the present month.

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Application for Box Tickets for the Royal Albert Hall should be made to the Box Office without delay. Parties from the Provinces requiring Balcony Tickets should apply to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Our Men and Their Ministry—No. 17

Getting the Best Out of Life

“WHAT is your aim in life?” Had this question been put to me prior to my conversion, I should have answered something like this—“to get the best out of life by having a good time.” What a change comes into the life when God answers the prayers of godly parents. Life’s aims and ambitions are swung round completely from self-seeking to serving God and others.

I was bent on this quest for the best when God met me. When I left home, to join the Royal Air Force mother felt this was the end to her hopes for my conversion. God had forgotten to answer her prayers. But this step proved, in the providence of God, to be the beginning of an end which is not yet. Many miles from home and mother’s influence, God met me.

After three months in the Air Force I came to London with a friend, and on the Sunday evening, in company with my sister, attended the Elim Tabernacle, Clapham. That night under the ministry of Pastor E. C. W. Boulton I found Christ.

From this point life was not too easy, especially in the Air Force. To confess Christ in such surroundings required courage. To bow the knees in prayer at my bedside with a score of men around me who had no sympathy with such things was a tax upon one’s faithfulness. It was not until baptised in the Holy Ghost that real victory was obtained; energised with this divine power came the ability to witness for Christ. As I knelt quietly in the presence of the men God filled me with His Spirit, and softly I communed with Him in that wonderful heavenly language.

It was in an officer’s bunk that I received my Acts ii. experience. It was on a Sunday evening, and I was so anxious to go to the service. Disappointment possessed me as I realised that I could not attend worship. However something in my heart



Pastor
F. Shadlock

said, “You can seek the Lord here.” This I did and, praise God, He baptised me in the Holy Ghost according to His wonderful promise.

Some time afterwards when in India, on returning from my holidays, alone in a compartment whilst engaged in prayer God spoke to me saying, “I have called you.” How hopeless things appeared—three more years to complete on active service, and then four years on the reserve list, besides much training ere I could be ready. Yet how marvellously the Lord undertook. For it was only one step from the Royal Air Force to my first pastorate in Northern Ireland.

An incident which stands out happened in India when I was posted to the North-west Frontier. I should have travelled on the Monday but to my disappointment I was obliged to travel a day earlier. On boarding the train I found several passengers in the compartment, but was too upset to take notice of them. We stopped at one of the numerous stations *en route* and I got into conversation with an engine driver (English), and told him that I would not mind returning to India as a missionary. A young man in my compartment overheard the conversation, and as we continued our journey we exchanged confidences, and I discovered that he was the son of praying parents. I told him that this was no chance meeting, and that God was anxious that he should be saved. He was deeply moved by the appeal which I made, and after a struggle, he looked up with the light of determination in his eyes and said, “Let us pray about it,” and regardless of the other passengers in the compartment, we knelt in prayer and another soul was won for Christ.

During the years of Christian ministry I have held pastorates of the Elim Churches at Ballymoney, Coulsdon, Watford, St. Leonards, and am now in charge of the Church at Dowlais.

PRAYING TWELVE MEN THROUGH

SOME years ago a bedridden lady in Scotland requested of a missionary in India names for her prayer list of any for whose salvation he was labouring. He sent the names of twelve stalwart, noncaste Telugas. There up in the Highlands of Scotland, this praying partner of the missionary wrestled in constant intercession with the Lord of the harvest.

They both claimed the promise, “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven” (Matt. xviii. 19).

The twelve men, once steeped in heathenish practices, were soon under the Spirit’s convicting, convert-

ing, and transforming power, and by the grace of God, were changed into men of cleanest heart and life and of constancy in prayer.

But for a season these men disappeared for parts unknown to our missionary. The following year, he was in the hill country for a brief rest. There he heard of his gang. A wealthy Scottish coffee planter of Ceylon was there also, and told the missionary the story of his own conversion.

It was during an epidemic that had swept over the plantations of his district, carrying away many of the workers and bringing operations almost to a standstill.

But one day at noon, when he was alone, a knock

on his office door was heard. When he opened it, there stood twelve Telugu men whom he had often noticed as always working together in the off-work hours.

"Mister," they said, "we want you to hold a prayer meeting with us. We believe our God will stop this scourge if we come to Him."

"All right," replied the coffee planter, locked the door and wrestled with himself. He said, "These men think I'm a Christian, and I'm not. Shall I dismiss them when they return, or shall I let them know what I am and go right ahead with the prayer meeting, or what shall I do? My parents in the highlands of the old country have been praying for me from my birth to this hour, I know." Thus he communed with himself, but after a severe struggle, he decided to settle

the whole matter right there, and he accepted Christ in his heart and life with His pardoning and empowering grace.

The twelve Telugas arrived promptly at the end of the time specified, the door was opened to them with a welcome and there was a wonderful prayer meeting in which all, including the planter and the other operators, took part.

On that day and hour, the epidemic ceased. There were no more cases, either for the hospital or for the pyre. And these twelve men of the coffee plantation were the twelve of the prayer list up in Scotland.

Where two agree as prayer partners, how great and how far the reach of faith! (John xv. 7).

How a Murderer Found Peace

Marvellous Results follow London Crusader Choir's Prison Visit

By Pastor P. N. CORRY

SOME months ago in a series of articles by a retired Chief Inspector of the "Flying Squad," the terrible crime John F. Stockwell committed in the East End of London in 1934 was described. That pale-faced orphan boy of nineteen years was guilty of one of the most horrid murders ever committed. Chief Inspector Sharpe rightly described him as being completely unmoved, not the least bit nervous and absolutely cold-blooded. Yet I saw—well, let me tell my side of his story:—

The London Crusader Choir was due to sing at Brixton Prison, and, as is my custom whenever possible, I accompanied them. The usual company of remand prisoners with a smaller group of convicted men filled the Chapel, and away in the top gallery sat a lonely boy with two prison officers. It was Stockwell. During the singing of the choir the solo that I had arranged to give gradually faded from my mind and in its place came the conviction that I *must* sing that wonderful solo, "I know a Fount where sins are washed away." The pianist had the music and I remembered the words, and as the last item in the programme I began to sing. Gradually I became conscious of the strained face of the orphan boy in the gallery and lost all thought of anybody else. I seemed to be singing for him and to him alone. In the last verse, at the lines:—

*No one has trusted unavailing,
No one has proved of His love and been denied,*

I saw the head of Stockwell fall on his arms and that lonely boy burst into tears. The choir moved out and I with them, but all that evening there was a consciousness that something had been done. In my heart I heard the echo of the rejoicing in heaven.

The next day Stockwell faced his trial at the Old Bailey, and though up to that moment he had been a callous, brutal boy, something had happened. His trial was one of the shortest ever known, for after the opening speech for the prosecution and before any evidence had been called it was intimated that Stockwell wished

to plead "Guilty" to his crime. Before being sentenced the boy said, "I am deeply sorry for this tragedy."

Mr. Justice Goddard, passing sentence, said: "If any ray of light is to be found in this dark and tragic story, it is that by your confession and the course you are now taking, you are showing some remorse for a crime as terrible as any recorded even in the grim annals of this Court." As I read that in my newspaper on that fatal Monday I wondered what had happened at Brixton Prison, and since the retirement of the Chief Officer who was on duty that wonderful Sunday afternoon I have found out. Here is his letter:—

"The grace of God was not denied to young Stockwell. Bad as he appeared to be, I know from personal experience with him that he was deeply sorry for all he had done. He found great consolation and comfort in the knowledge that his great sin and sins could be and were forgiven by our Lord Jesus Christ. I read to him from John's Gospel, chapter v. 1-24, John iii, Romans x. 9, Isaiah liii., and other chapters familiar to Christian converts. I can see him now with tears running down his cheeks as he grasped and understood that our God offered him pardon and peace, which he gladly accepted. When the London Crusader Choir came into the Prison as he was awaiting trial he was much impressed and especially by your solo. He was deeply affected and there is no doubt that Stockwell found comfort and peace from Him alone who was able to give it."

There is the other side of the story, the side which explains how a cold-hearted boy could be changed by the power of God into a lad deeply sorry for his sin and willing as far as possible to pay for his crime.

"He was very brave," said a man who was there when they hanged him, "and walked to the scaffold with his head up and chin in."

I am as confident of meeting Stockwell in the Glory as I am of meeting my own mother, for the grace of God abounded unto him as it will to all who trust in the blood of Jesus.

The Cherubim—The Church of Christ

By Miss K. PIERCE

Christ also loved the Church, and gave Himself for it, . . . that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.
—Ephesians v. 25, 27.

LOOKING into the Word of God regarding the cherubim, one sees how they stand out as a pattern of what the Lord Jesus Christ expects His Church to be.

In Exodus we read of the mercyseat and the cherubim, which were made for the Tabernacle, and we find that they were beaten out of one piece of gold. Exodus xxv. 19 says, "Even of the mercyseat shall ye make the cherubim on the two ends thereof." Let us take the mercyseat as typical of the Lord Jesus Christ, and the cherubim as typical of His Church.

Christ and His Church are one—He the Head, the Church His Body (Eph. i. 22, 23).

Ezekiel speaks of the cherubim as "living creatures." In the Book of Revelation they are spoken of as "beasts."

Ezekiel in his vision sees the four living creatures rising out of

THE MIDST OF FIRE

(Ezek. i. 4, 5) and out of the fire of our Lord's suffering and anguish the Church of Christ was born. Ezekiel also tells us of their appearance. In the first chapter, verses 1-14, a detailed description is given of them. They had the likeness of a man, and each had four faces.

The face of a man; a likeness to us in our humanity, and to our Lord, too, for "He was made in the likeness of men."

The face of a lion, speaking of strength, a likeness to Christ the Head, who as the Lion of the Tribe of Judah, prevails to open the book, sealed with seven seals, because of His strength, and endurance in going right through to victory in His fight with the Devil at Calvary. The Church likewise is expected to go forward in His mighty strength in the war with the same enemy.

The face of an ox, for sacrifice and service, another likeness to Christ. His was perfect sacrifice, and perfect service, and each member of His Church is called to the same. "I beseech you, therefore, brethren, by

THE MERCIES OF GOD,

that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Rom. xii. 1).

The face of an eagle, speaking of power to rise up, and up, away from the things of earth, right up to the very throne of grace, within the veil, where He, the Head, would have His Church to worship, to intercede, in His immediate presence. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint" (Isaiah xl. 31).

In Ezekiel i. 7 we read of the feet of the cherubim; they are described as "straight feet," and the way the Church of Christ has to walk is a narrow way, need-

ing feet that will walk straight forward, and not wander off into forbidden paths. They are the colour of burnished brass, reminding us of the feet of the Lord Jesus Christ which are "like unto fine brass, as if they burned in a furnace," strong, unwearied feet, mighty to

TREAD DOWN EVIL,

and wickedness.

Their hands were the hands of a man. Strong, compassionate hands, like our Lord's were when He walked the earth, with the power of God, the Holy Spirit working through them.

They had wings also (v. 6), wings to fly with, wings for covering in the presence of God (Isaiah vi.), reminding us of our way of entry into God's presence, and our covering there. The precious blood of Christ the only right of entry, and the perfect covering in that holy presence.

Verse 13 tells us "their appearance was like burning coals of fire, and like the appearance of lamps." The Church of Christ should be on fire for her Lord, and Jesus said "ye are the light of the world." "And the living creatures ran, and returned as the appearance of a flash of lightning." The Church energised by the Holy Ghost and full of zeal for her Master should have a warmth and brightness about her that would be felt in this

SIN-SICK WORLD.

Praise God, the lines of the hymn are true:—

Lord, Thy ransomed Church is waking
Out of slumber near and far.

In Revelation v. 8, 9 we read of the song of the cherubim, and it is the song of the Church of Christ, the song of the redeemed. The four beasts fell down before the Lamb—and they sang a new song, saying: "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue, and people, and nation."

And then the place of the cherubim. Revelation iv. 6: "In the midst of the throne, and round about the throne were four beasts." In the previous chapter (v. 21), Jesus says, "To him that overcometh will I grant to sit with Me in My throne." Not every member of the Church of Christ is all out for God, but to those who are there is a special place "in the throne." The others are not left out, for the verse reads, "And round

ABOUT THE THRONE."

"Near and nearest."

The cherubim are described as "full of eyes, before and behind" (Rev. iv. 6), "full of eyes within" (Rev. iv. 8), "their hands and their wings were full of eyes" (Ezek. x. 12). Eyes denote watchfulness. The Church of Christ should be full of eyes, for one of her duties is to watch. Eyes before, looking to God to

see His hand at work, to see what He is doing as much as possible, and to see what His will is for each of us, as individual members of the Church. Eyes behind, looking back on the world, seeing how the prophecies of the Word of God are coming to pass in these days. Jesus said, "When these things begin to come to pass, look up, for your redemption draweth nigh." Eyes within, to see if we each for ourselves are as far up to the standard that the Lord has set for His Church as we possibly can be. Eyes in the hands, and in the wings, to see the time for work and the time for worship. Each must have its proper place in the Church, or it will grow one-sided.

In Exodus we find that cherubim were embroidered on the veil that separated the holy place from

THE HOLY OF HOLIES.

The veil, a type of Christ, was rent in twain from the top to the bottom when Christ died on Calvary. We

are told in Hebrews "to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, even His flesh." Christ and His Church are one, and she must be rent from the things of the world before she can be used to the full, as the Lord Jesus means her to be.

In Psalm xcix. 1 we read, The Lord "sitteth between the cherubims." In the days of the Israelites He communed with them from the mercyseat, between the two cherubim, which were upon the ark of the testimony, and to-day the Lord Jesus Christ is in the midst of His Church, it is from here He speaks, and through this channel He works wondrous things. Oh, that the Church might be more like His conception of her, in these latter days. But even though we are not able to do much, we can each, as a small separate stone, built into this great temple, not made with hands, do our part and go all the way with the Lord who bought us, yield fully to Him, whose we are, and whom we serve.

The Way of Salvation

THE SINNER

A HINDU woman came to a mission station in India because she wanted to be a Christian. She learned to read and write; she joined in the hymns and prayers and walked and talked like a Christian. But her sense of right and wrong was very limited. To see a thing and not have it was very foolish; to tell a lie and not be found out was considered clever; to talk on forbidden subjects was quite all right provided she was not found out. Since coming to the station her habits were cleaner, she could sew, and was ready to help the little ones, but her soul was not awakened.

Days passed into weeks, into months, and then one day at a meeting she heard a woman confessing that she had sinned. It was only a broken glass, hidden and put out of sight, some fruit taken when no one was looking. "You said that God would not hear us if we had sin in our hearts, and I pray and pray and pray, but He does not hear me, because I hid sin here." She pointed to her heart, and tears rained down her face.

This newcomer was disturbed by what she heard, and her temper became dangerous. She quarrelled, fought, and grasped at everything, whether it was hers or not. She would never acknowledge herself in the wrong. One day when she had boiled over to everyone, and her voice was raised to its highest pitch, the missionary sat down and watched her. She looked Satanic, her hair all dishevelled, her eyes ablaze, her tongue pouring out venom on the women near her. When she paused to take breath the missionary drew near and said quietly, "I know

Someone who can so change you, that you will never feel like that again." Twice the missionary repeated it, and the woman became quiet. She sat down to listen, and the missionary told her again of the wonderful Saviour who had loved her and guided her to the mission that she might know Him. She told her that it was because of sin that she acted as she did. Sin had caused her to sin, and "the wages of sin is death." She asked the missionary to forgive her, but she was sorry only because the missionary had seen her exhibition, not because she had sinned. Said the missionary, "Are you going to let the Saviour change you?" For more than an hour she waited for the answer, and the woman finally said, "I will try."

Two of the young Christians agreed together to pray this woman through to victory. The two girls kept to their agreement, but the woman got harder and seemed more indifferent. They invited her to a testimony meeting. She came in at the middle of the meeting, and when it was over jeered at their testimonies. She went to the missionary's room to ask about something, and the missionary said, "Why don't you confess your sin and have done with it?" She stood behind the chair trembling like a leaf. "Are you afraid?" asked the missionary. The woman bowed her head. Conviction came, the two knelt on the floor, and her confession was so loud that all the compound could hear. Over and over again she cried out, "Lord, have mercy upon me, the sinner."

Will you, too, confess your sin and pray, "Lord, have mercy upon me, the sinner?"



NEWS FROM THE CHURCHES

Prayer and Progress on Many Fronts—Power of the Word of God

BAPTISMS IN WATER AND THE SPIRIT

Encouraging Results

Cardiff (Pastor J. J. Morgan). The work at Cardiff continues to prosper under the inspired ministry of Pastor Morgan. Since the Fellowship Meeting, which coincided with the monthly Day of Prayer, the church has entered into deeper experiences of God's blessing. During the month of February, thirty believers have been filled with the Holy Spirit, speaking with other tongues. Some of these were recent converts, while others have been seeking for a number of years. Many believers who had leaked out in their experience, have been wonderfully re-filled. Extra meetings and after-meetings have been necessary to cope with the heart-hunger after God. Now these lives, overflowing with joy and praise, are finding more power and liberty in their service for Christ.

Others desiring to follow the Lord and walk in the pathway of obedience were baptised on a recent Wednesday by Pastor S. J. Cooper, with eighteen believers from Aberdare.

On a recent Sunday the Cadets took the evening service. They mustered about one hundred strong, and gave an excellent programme of vocal items, with recitations and two sermonettes. Their efforts were greatly appreciated by the crowded congregation.

Miss A. Kennedy, who has come to assist in the work here, has commenced a campaign, and is giving a series of addresses on "Palestine—the Land, the People, and the Book." These addresses should not only prove to be a blessing to saints, but to sinners also.

UPLIFTING SERVICES The Lord's Touch of Healing

Aberdare (Pastor S. J. Cooper). Much blessing is being enjoyed in this church under the ministry of God's servant. The advent of the Foursquare Gospel message has brought many professing believers into greater light and blessing. The Thursday evening Bible studies are proving a real spiritual inspiration. The breaking of bread gatherings are seasons of real communion with the Lord, and His voice is heard speaking through the Gifts of the Holy Ghost from time to

time. The prayer meeting is eagerly anticipated week by week, and many can testify of the healing touch received in these services.

Recently about seventy members of the church journeyed to Cardiff, where twenty of the number were immersed in water by Pastor Cooper.

The local Crusaders are also experiencing much blessing since their formation. The future is full of promise of good things to come.

RAPID PROGRESS Mayor's Great Interest

Congleton (Evangelist C. A. C. Hadler). Some ten months ago a few of God's people were praying for a real live Elim church in the town of Congleton. Prayer

has been wonderfully answered since Evangelist Hadler came to the church. Things were extremely difficult at first, but great strides have since been made. Numbers have increased with great rapidity, so much so that on three occasions the seating accommodation had to be increased. In four weeks over fifteen souls have been saved and the revival fire is spreading to other churches.

The Pastor has formed a Crusader branch and a Sunday school. A great work is being done among the poor and the sick of the town, and almost fifty are visited each week by the Pastor and Crusaders, which is very much appreciated. The church has recently been privileged by a visit of the Mayor who has for some time been much interested in the progress of the work. People gathered from all parts of the town—some as early as 6.45 for the 7.30 meeting.

The Mayor gave a very stimulating address. The following is culled from the local paper:



Evangelist C. A. C. Hadler

THANK GOD FOR PIOUS PARENTS Councillor Hackney and the Advantages of a Religious Upbringing

The Mayor of Congleton (Councillor Hackney) paid tribute to the benefit to be derived from a religious home atmosphere, when speaking at the Town Mission, Cole Hill Bank, on Tuesday evening.

The Town Mission has for some time been conducted by the Rev. C. A. C. Hadler.

In his speech, the Mayor said:

"Dear friends, I am very pleased to come here to-night, and in the first place I must take this opportunity to thank you, Mr. Hadler, for asking me to be here.

"The way this Mission is progressing will prove a great influence for good in the town."

The meeting closed with the singing of "O for a thousand tongues to sing," which was rendered with great enthusiasm. Mr. Hadler closed in prayer.

ENCOURAGED IN GOD New Baptistery Installed

Guernsey (Eldad) (Pastor V. S. Pritchard). The blessing of the Lord continues to rest upon this corner of His vineyard.

Recently a campaign was conducted by Pastor David Vanstone. His unique and inspired messages were a source of great blessing. From the very commencement to the closing service the presence of the Master was felt, and God's people were strengthened and encouraged to press onward. It is believed that a great work has been done, and the saints are praying that God will continue to speak to the people until many more accept His offer of salvation.

A very happy time was spent at the Tea and Annual Fellowship Gathering. The various reports revealed how the blessing of God had rested upon the work during the past year.

A baptistery has just been built in the church, and many of God's children are looking forward to following the Lord through the waters, and thus obeying the Divine command.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"—Matthew xvi. 26.

When your Life Rings True

A. PRINTZLAN BOWEN.

B. D. ACKLEY.

1. Does your life ring out for Je - sus with a note of cheer, Tell - ing
2. You may think the world ig - nores you as you pass a - long, Car - ing
3. You may ne - ver know that you have help'd someone to win, In the

to the world He dai - ly grows more dear; It will vi - brate thro' the
no - thing for your stand a - gainst the wrong; But no mat - ter what your
strug - gle for the vic - try o - ver sin; You may ne - ver see the

distance with His love for you, And come back a joy - ous e - cho, when your
sta - tion, or what you may do, World - ly friends are quick to know it, when your
fruit of lov - ing deeds you do, But there is an echo somewhere, when your

life rings true. When your life rings true, When your life rings true,

There will be an e - cho, com - ing back to you; When your life rings true,

When your life rings true; There will be an e - cho, when your life rings true.

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Bible Study Helps

A HEALTHY CHURCH.

(Acts xi. 19-30).

- I. **Persecuted** (v. 19; II. Tim. iii. 12).
- II. **Prevailing** (vv. 20, 21; Acts xix. 20; Matt. xvi. 18).
- III. **Prepared** (vv. 22, 23).
 1. By the Spirit (Acts i. 8).
 2. By testings (Rom. v. 3-8; Heb. xii. 9, 10; Acts ix. 16).
 3. By instruction (vv. 22, 23; II. Tim. ii. 2, 15; I. Pet. iii. 15).
- IV. **Progressive** (vv. 24, 25; Eph. v. 14; II. Pet. iii. 18).
 1. People were added to the Church (vv. 24, 26; Acts ii. 47).
 2. A leader sought (v. 25).
- V. **Prophecy** (vv. 27, 28).
 1. Prophecy is the greatest of all gifts (I. Cor. xiv. 1-5).
 2. It edifieth the Church (I. Cor. xiv. 4).
 3. It is sure (II. Pet. i. 19).
 - (a) Take heed to it (II. Pet. i. 19).
 - (b) Do not neglect it (I. Tim. iv. 14).

The Church that neglects it is soon out of the divine plan.
- VI. **Providing** (vv. 29, 30).

Distribution was made to all (Acts iv. 35; see also II. Cor. ix. 6-10 and John xii. 24).

"JESUS ONLY." (Matthew xvii. 8).

Introduction: Jesus only for salvation. No salvation in Moses—the law. No salvation in Elijah—the prophets. But salvation in Jesus only.

- I. **Salvation Requires a Perfect Sacrifice.**
 1. A sacrifice required—"Without shedding of blood is no remission" (Heb. ix. 22).
 2. Jesus made the only perfect sacrifice (Heb. v. 9).
- II. **Salvation Requires Omnipotent Power.**
 1. Unbelievers are held by the power of Satan (II. Cor. iv. 4).
 2. Jesus has omnipotent power—"All power is given unto Me" (Matt. xxviii. 18).
- III. **Salvation Requires Unlimited Grace.**
 1. Grace is needed—"Not of works, lest any man should boast" (Eph. ii. 9).
 2. Grace displayed—"For by grace are ye saved through faith" (Eph. ii. 8).

THREE GREAT "SO'S."

1. The great "so" of God's love (John iii. 16).
2. The great "so" of salvation (Heb. ii. 3).
3. The great "so" of eternal death (II. Cor. i. 10).

THE POWER OF THE RESURRECTION

In the resurrection of Christ, the power of God finds its highest and most triumphant expression—the undoing of sin's bondage in death, the pledge of ultimate and complete victory in unending life.

The New Testament standard of power is resurrection power. It is the pure power of omnipotence, unaided and unlimited. "God . . . raised Him up." It is that power that makes all Christian experience

possible. Resurrection power has three phases, corresponding to the three tenses of time: (1) already applied to the body of Jesus, lifting it from the tomb; (2) now being applied to His spiritual body, believers united to Him through His death and resurrection; (3) awaiting its application to the bodies, first of believers, then of all men. Everything depends upon it. Well may we regard the resurrection as the Gibraltar of the Christian faith.—N.B.H.

CLASSIFIED ADVERTISEMENTS

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

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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.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

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Scriven.—On February 23rd, Mrs. Scriven (late of Gloucester), passed away at Yeovil. Funeral conducted by Evangelist J. J. Way.

Summers.—On February 22nd, Mrs. E. Summers, of Smetwhick, aged 85. Funeral conducted by Pastor W. Kelly.

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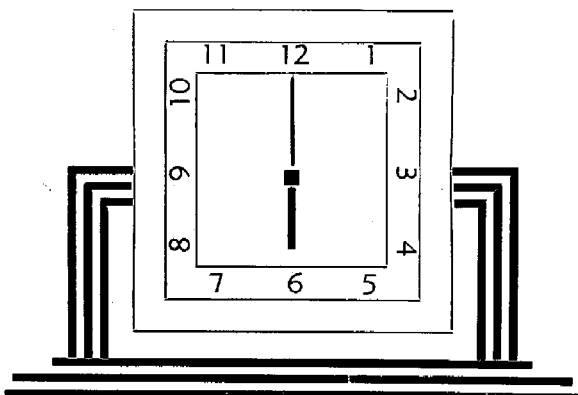
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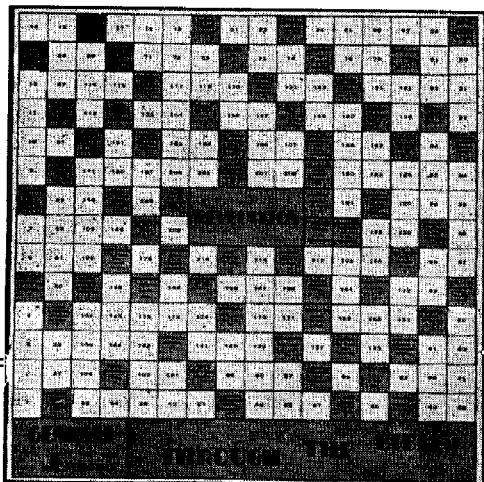
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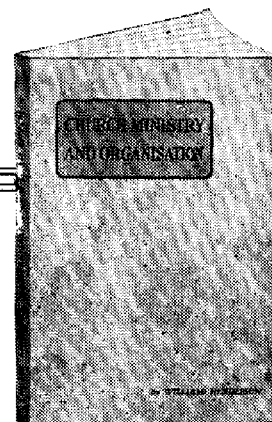
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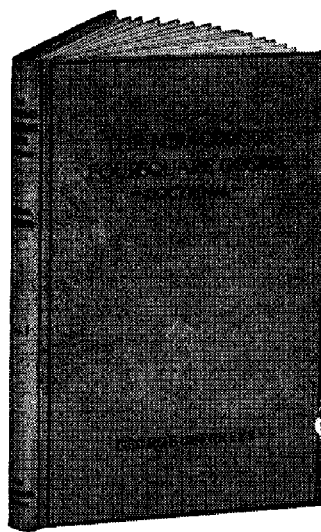
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