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

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HEB. XIII. 8.

Vol. XIII., No. 46

NOVEMBER 11, 1932

Twopence

BEST THINGS

By H. V. ANDREWS

ONLY melted gold is minted,
Clouded skies are rainbow-tinted,
Only wax that has been softened takes the die ;
Plastic clay the potter useth,
Tempered steel the town-smith chooseth.
Clear the reason ; none the need to question why.

Untilled soil is never seeded,
Unsown fields are never weeded,
Reaping never comes where seed has not been sown ;
Skill awaits the toiling fingers,
Comes where patient effort lingers ;
To the humble, earnest seeker truth is known.

To the humble soul God calleth,
In the softened heart seed falleth,
Richest fruits of righteousness the sowing grace ;
Of the plastic will God maketh
Vessel that His image taketh ;
Tempered lives He chooseth for the highest place.

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



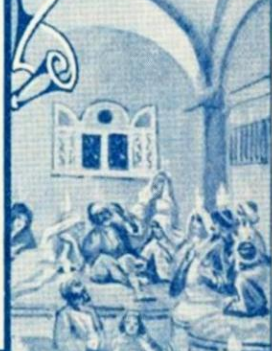
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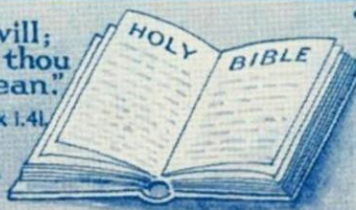
"I will come again."

John XIV. 3.

BAPTISER



"I will; be thou clean."
Mark 1.41.



"I will send Him (the Comforter) unto you."
John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

November 11, 1932

No. 46

CONTENTS.

Types of the Holy Spirit	721
My Hope Chest	723
Concise Comments and Interesting Items	724
Music: Wonderful Story of Love	725
Bible Study Helps	725
Rev. Samuel Chadwick	726
Family Altar	727
Editorial	728
The Supreme Importance of Bible Study	729
Let Go—Let God!	731
Church and Campaign Blessings	732
Studies in the Acts	734
Elim Crusader Page	735
Children's Bible Educator	736
A Page from Ancient History	736

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

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By Pastor R. TWEED

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WATCH THESE DATES

BARKING. Commencing November 6th. Elim Hall, Ripple Road. Revival Campaign by Pastor C. J. E. Kingston.

BERMONDSEY. November 13. Elim Tabernacle, Upper Grange Road. Visit of London Crusader Choir, accompanied by Pastor J. Smith.

BIRMINGHAM. Commencing November 6th. Elim Tabernacle, Graham Street. Campaign by Pastor H. A. Court.

COVENTRY. Commencing November 6. Hollyhead Hall. Revival Campaign by Pastors R. Tweed and G. Bishop.

GUERNSEY. November 6—27. Elim Mission Hall, Vazon. Campaign by Pastor T. Tetchner.

ISLINGTON. November 27. Elim Tabernacle, Fowler Road, Cross Street. Visit of London Crusader Choir.

SHEFFIELD. November 6—15. Friends' Meeting House, Hartshead. Special services. Speakers: Pastors T. H. Jewitt, R. Tweed, J. McAvoy, P. N. Corry, J. C. Kennedy, Pastor and Mrs. A. McCullough, and Mrs. Saxon Walshaw.

STRATFORD. Commencing October 30. Elim Hall, Bridge Road. Revival Campaign by Miss Linton.

This space is reserved for local announcements

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. XIII., No. 46

NOVEMBER 11, 1932

Fridays, Twopence

Types of the Holy Spirit

I. Fire (Concluded).

By Pastor E. C. W. BOULTON

THE trial on Carmel was a fair one, for Baal was the sun god of the Phœnicians.

The Israelites were familiar with the thought of supernatural fire.

"It burned in the acacia bush, which was its own fuel, it shone like a beacon light in the van of the desert march, it gleamed on the brow of Sinai, it smote the murmuring crowds, it fell upon the sacrifices that awaited it on the brazen altar. It was the emblem of Jehovah, and the sign of His acceptance of His people's service. At the completion of the Tabernacle and of the Temple, "the fire of the Lord fell."

Elijah reaped the fruit of those precious years of intimate intercourse with the Unseen. Strength had been accumulating, vision had been expanding, faith had been deepening—in

THE TEMPLE OF SOLITUDE

he had learnt to pierce and penetrate those immeasurable reaches of spiritual power, he had sounded the depths of prayer, and he now came forth clothed with Omnipotence—girt about with God. Yes, Elijah was now enjoying the fruit of a life lived in union with the Almighty. "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces, and they said, "The Lord He is the God, the Lord He is the God" (I Kings xviii 38, 39). It was the glorious manifestation of Jehovah's power and presence before a rebellious people. He vindicated His prophet and acclaimed His sovereignty. It was the shining forth of the overwhelming glory of God. The sudden appearance in fiery form of the One who had been ignored

Burn in, O fire of God, burn in,
Till all my soul Christ's image bears,
and ev'ry power and pulse within
His holy, heavenly nature wears.

As Dr F. B. Meyer so truly observes, "The fire still waits for the Promethean faith that can bring it down. If there were the same need, if any one of us exercised the same faith, we might again see the

fire descending. Did not the Holy Ghost inaugurate this very age with flames of fire? Our God is a consuming fire, and when once the unity of His people is recognised, and His presence is sought, He will descend, overcoming all obstacles, and converting a dried and dripping sacrifice into food on which He Himself can feed."

How fiercely Elijah's zeal burns on as he executes judgment on the destroyers of Israel. Then anon he turns to rekindle the flame of prayer. Should we not be careful how we pray, lest God's answer is greater than we can bear?

A COMFORTING FIRE.

So many blame Elijah for his flight into the desert. God did not, nor are we told that God gave him any other orders. Reaction was bound to come after such an ordeal, after such a time of spiritual strain and ecstasy it was inevitable. The sensitive soul breaks down probably upon his disappointed hopes of the result of Carmel. The expected revival had not come.

It is comforting to realise that God understands our agony. He did not take the weary prophet at his word, when he cried out in his pain. Elijah is awakened to see fire once again in its ordinary homely use. The tenderness of God has prepared him a meal. How often it is just a sensible meal that we need when the strain has become more than we can bear.

BEYOND THE FIRE

At Horeb Elijah has an experience of wind and earthquake and fire, but God takes him beyond the fires of manifestation, and from the still small voice he learns God's will. God is not in the fire. Elijah learns God's values of spiritual manifestation. He gives it when He will, but He wished Elijah to press on beyond manifestations. Now he is quiet enough to listen, he can hear and share God's plan for His people. To his cry of jealous zeal, "I, even I only, am left," he receives the comforting assurance of the seven thousand who have not bowed the knee to Baal. He is to be lonely no longer, God has provided a kindred soul, who shall care for him, learn of him and carry on his work. What this must have meant to the lonely man it is difficult to measure. Then

Ahab's wicked family is to be succeeded by a zealot.

Beyond the fire, not engrossed in manifestations, we find God delights to reveal His plan for His own. We find His comfort and the companion of His choice, who will share in carrying on His work.

THE FIRE OF PUNISHMENT

Rubbish must be burned or it putrefies. The third work of supernatural fire in Elijah's life was one of terrible punishment. If Elijah lived in the fire of God's presence then those who approached him must be able to bear the fire too. The captains we read of in the first chapter of the second book of Kings, found to their cost that they had not learnt aright the lesson of the fire on Carmel. It is dangerous to play with fire, it is far worse to dare to mock a servant of the God who is fire. We may not with impunity tamper with truth. We may not intermeddle with the holy things of God. Let the hand of the presumptuous refrain from touching the Ark.

Of Nadab and Abihu who offered strange fire in the Tabernacle we read, "There went out fire from the Lord and devoured them, and they died before the Lord."

Because of their terrible sins, of Sodom and Gomorrah we read, "The Lord rained brimstone and fire from the Lord out of heaven, and He overthrew those cities" (Genesis xix 24, 25).

In the Word of God one is struck with the varying uses of this symbol, God is described as "a consuming Fire," and sin finds its punishment in the lake of fire. It almost forces one to the conclusion that God being everywhere, His presence is bliss to His own, who having been continually purified by fire, through suffering and trial, can "dwell with everlasting burnings," and that to those who rebel and resist, the fire is that terrible hell "where their worm dieth not, and the fire is not quenched." To the unrighteous God's presence would indeed be hell. "Where can I go to hide me from Thy presence?" was the anguished cry of the dying infidel. That aspect of the Divine character holds awful terror for the guilt-oppressed soul, yet for the obedient believer it contains boundless bliss.

THE FIRE OF FINAL PURITY.

It takes the most intense heat of all to change dull black carbon into diamonds. Jehovah had prepared a jewel of sparkling brilliance, and He would wear it in His crown.

Chariots and horses of fire came for Elijah at his rapture. A picture to us of final purity, when the fires of chastening and affliction have done their work on the soul of the prophet. "Only one thing shall we carry out of this life, and that is the character we have made while down here," said Bishop Taylor Smith on the wireless. For Elijah the work was at last completed.

It may have been a sight of something similar that came to Christmas Evans as he lay dying. Majestically waving his hand to the bystanders, he looked upward with a smile, and his last words were, "Drive on."

Writes Hugh Macmillan in his *Autumn Fires*, "And if the present autumnal fire of God's dealing with us has thoroughly purged our floor, we need

not fear any future fire of judgment. We are like the Indian who burns a space of ground around him to save himself from the great prairie conflagration. All that can be consumed has already been consumed—we shall pass unscathed through the devouring fire. Fire cannot burn or destroy fire. A life that is as ethereal and

PURE AS FIRE

itself can remain unhurt in the midst of it. If God be a consuming fire, then we can dwell with Him, even amid the everlasting burnings."

"Ask Him and expect Him to fill you with the fire of that zeal which burnt in the heart of Elijah, consuming all that was base, corrupt, and selfish, and making the whole man a fit agent for God" (F. B. Meyer).

He that would exercise the fiery ministry must suffer himself to be taught and trained in the school of the Holy Ghost. If we carefully examine the life of the prophet who was chosen as the channel of this fiery demonstration of the Divine character, we shall be impressed with the severe breaking and crushing which led up to this glorious vindication of Jehovah in the presence of an idolatrous people. We shall see the life surrendered unto death, yielding its hundredfold fruitage—the life passing through its baptism of blood and bitterness into union with ineffable Love, and irresistible Energy.

It must not be the aim of the worker to make his message merely attractive, but that it should prove effective and creative. Fireworks may attract more attention than fire, but they speedily spend their strength, yielding no lasting good. Spectacular display may stir the surface, merely producing an emotional eruption—leaving no moral or spiritual transformation. Elijah's work was the antithesis of this.

Burn on, O Fire within my heart,
Burn fiercely, night and day,
Till all the dross in earthly love
Is burned and burned away.

A WORTHY WASTE

By H. V. ANDREWS

The broken cruse, the poured-out oil,
A noble sacrifice
To selfish minds, to eyes yet dim
A wasteful, weak device
The cry of waste, "cold, chilling cry,
Pierced deep the one who brought,
Until her Lord and Master spoke,
His grateful gaze she caught

The truest gift that love can prompt,
The deed of faith most great,
May seem to men of vision dim,
Who live themselves to sate,
To be but waste, but misplaced zeal,
Disdaining looks may chill,
But faith may hear what Mary heard
Then peace the heart will fill

No sacrifice that love can make
No deed that faith can plan,
No time that toiling hands can spend,
No help for needy man
Can be too much if in His Name
Whose death for us we prize,
For we may hear what Mary heard,
And cheered to do, arise

My Hope Chest

By T WHEELER

I AM the happy possessor of a "hope chest" But my chest is not made of cedar, nor does it need to be, for it is proof against, not only moth, but rust and thieves as well. The garments are not folded in lavender and rosemary, but are redolent of myrrh, aloes and cassia.

My Bridegroom, who is now in another country, is soon, yes, very soon coming to claim me to the company of His honoured Bride, and with Him I shall sit down to the wedding feast to which you are all invited, for the Spirit and the Bride say, Come.

Every bride-to-be takes great pride and delight in displaying the contents of her precious "hope chest"

TO HER INTIMATE FRIENDS,

so I now open my wonderful repository of treasures which are of priceless value, and ask all who are bidden to the marriage carefully to consider them.

The first to be taken out is a gift from one of my favourite relatives—brother David, to whom I am also indebted for some of my most valued possessions. You know David was the "sweet singer of Israel," and these are all selected from his wonderful Psalm-book.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God for I shall yet praise Him, who is the health of my countenance" (Psalm xlii 11)

This was given to me at a time of discouragement because I was such a dull pupil in God's school, but this hope in Him brought fresh courage and assurance. If God can be so patient with me surely I should be patient with myself. "I shall yet praise Him!" "He will perfect that which concerneth me" if I am willing to remain in His hand, yes, under His hand of chastening love.

The next goes with it. "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord" (Psalm xxxi 24)

Thank God! the hope is in Him, and not in people who change with every breath they draw.

The next one (Psalm lxxi 14), brings my will-power into play. "I will hope continually, and will yet praise Thee more and more."

Not every one realises the tremendous power of the will when put on the side of

OUR FAITH

It's not enough to wish for a thing, but I must will it, and Jesus says, "Be it unto thee, even as thou wilt." "I will," is one of David's favourite expressions. Count the number of times he uses it in his song-book, and it will keep you busy for some time.

Now the next. "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Psalm cxix 49)

There is no greater power in prayer than to put God's own Word right up before Him and say, "Father, You cannot deny Your own Word!" Has He not told us to put Him in remembrance,

and His Word on which our hope is based cannot fail or be broken. Do we believe it?

This next is my "happy" gift (Psalm cxlvi 5). "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

In natural things how we live on hope. The hope of spring takes us through the long, cold, stormy winter. The hope of health nerves us through periods of sickness and suffering. How the hope of seeing that son, that daughter, saved, keeps the altar fire burning in the heart of that praying mother. But the hope that is in Him becomes more than a hope, it knows it will see the fulfilment of its desire.

The next is a companion-piece to this, and is a gift from my brother Jeremiah who was a prophet. "Blessed [happy] is the man that trusteth in the Lord, and whose hope the Lord is" (Jer xvii 7)

Notice how old my gifts are, and some well-worn from use, but that only proves their value.

Most of the remaining ones are gifts from another brother,—Paul, who, though rich, intelligent and influential, suffered the loss of all things in the hope that he might win Christ. These came to me in letters sent to

OTHER MEMBERS OF THE FAMILY

long ago, and are of such tremendous weight, had they come by air mail, the cost would be exorbitant, but, bless God! they came without money and without price, except the price of obedience and separation unto Him.

In his letter to the Romans I got this. "Hope perfects our patience, for hope keeps us expecting. That which we hope for we patiently wait for, and hope maketh not ashamed." Thank God, we shall never be brought to shame or confusion when we turn from every man-made plan, method, and scheme,—all carnal weapons—and look to God alone for the fulfilment of His Word, in His own time and way. His Word does not change, and it means just what it says. Glory to His precious Name!

The farther down we go in this wonderful chest of hope, the more precious, it seems to me, grow the contents.

This came in a letter to the Hebrews (vi. 19)

"Which hope we have as an anchor of the soul, both sure and stedfast."

What is an anchor for? To keep the boat steady, or from drifting back to sea. The vessel riding at anchor may swing, tremble, rock and roll with the tide, but as long as it remains fast to its moorings it is safe. In these days of storm and strife, and division, the waves are ready to engulf our little crafts, but, thanks be to our God, we have an anchorage, safe and sure, because it enters in, within the veil where Jesus, the Master of our boat, has entered, keeping us calm and unafraid in the midst of the roughest of seas.

The next concerns those fallen asleep in Jesus. This came in the first letter to the Thessalonians

(iv. 13) "That ye sorrow not as those who have no hope"

This hope spans the gulf between time and eternity, between earth and heaven, between the life that now is and the life beyond. Again in Colossians, 5: "The hope which is laid up . . . in heaven"

We are told not to lay up treasures on this earth, for corroding rust, and hungry moths, and sneaking thieves may claim them. I remember some years ago, speaking to an intimate friend about something I was going to "lay up" until I went abroad on my wedding trip. In playful sarcasm, my friend replied, "I hope it is nothing that can get moth-eaten." But hope laid up in heaven will full fruition see.

But I have hope of something better, even, than life beyond the grave. I am looking, not for the "undertaker but for the uptaker."

"Looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ" (Titus ii. 13)

It is for this supreme hope that all these preparations have been going on—my Bridegroom is coming! How it stirs us to hold on, to hold out and press on! While many hearts are growing cold or failing from fear, on account of man's spirit crowding Christ out of His place in His own Church, yet, let us remember it was Jesus' own words, that in

THIS LAODICEAN AGE,

He would stand outside the door and knock, but "if any man"—individual work is what God is doing now—"will hear My voice, and open the door, I will come in to him, and sup with him."

Next, we find the effect of this blessed hope, given by John, the disciple of love, in his first letter to us all (iii. 3): "Every man that hath this hope in him purifieth himself, even as He is pure."

Who can imagine a bride coming to the altar with a dirty dress? It is inconceivable! I know of no stronger incentive to keep our garments unspotted from the world than the thought, "Jesus may come to-day!"

The last gift to be taken from my "hope chest" tells us the duration of this hope—"to the end." This, from dear old Peter, whom we all love because he was so much like us and other folks. And "the end of all things is at hand: be ye therefore sober, and watch into prayer," and Jesus' own promise to those who endure to the end is that they shall be saved.

Hold out! there comes an end to sorrow,
Hope, from the dust, shall conquering rise,
The storm foretells a summer's morrow,
The cross points on to Paradise,
The Father reigneth! ease all doubt.
Hold on, my heart! hold on, hold out!

Concise Comments & Interesting Items

The extraordinary kidnaping of Mrs. Pawley by Chinese bandits came to an end on Thursday, October 21st. Millions of people rejoiced at her release. But one cannot help having misgivings over the ransom. If the present paper reports are true then £13,000 was demanded and paid for her release. The payment of such a large sum will have the effect of making kidnaping a profitable business, and will make such an abominable practice a constant menace.

Among missionaries the attitude has been that under no circumstances must a ransom price be paid. The kidnapped missionaries have been ready to lose their lives rather than encourage a practice which would bring increased danger to their fellow missionaries. As a result bandits know that it does not pay to kidnap missionaries.

Mr. Nelson, a missionary of the Lutheran United Mission, has been in captivity to bandits for two years and Mr. Ferguson, of the China Inland Mission, for six months.

Two other strong reports concerning the ransom price are amazing. One is that, in addition to the money paid, the bandits should be included in the police force of Manchukuo (Manchuria), and the other that the bandit leader was offered a commission in the Manchukuo army. This would indeed be a tragic policy of setting a thief to catch a thief.

But these reports are so extraordinary that they finally may be shown to be incorrect. Probably by the time these lines are read the exact terms of the ransom will be known.

Meanwhile we are very glad that Mrs. Pawley is safe and we will continue to

pray that the two kidnapped missionaries may be enabled to fulfil a real service of Christian witness among their kidnapers and in due time be set free.

Another prominent evangelist has passed from our midst. The Rev. Thomas Waugh passed on a few days after his friend, the Rev. Samuel Chadwick. Mr. Waugh had lived in a measure of retirement during the last few years. Yet in different ways he was serving his Lord right up to his death, at eighty years of age.

Mr. Waugh was converted when he was a reckless Cumberland farm labourer. One writer gives this interesting information:

"He entered Didsbury College, Manchester, passed his examinations with distinction, won renown as a preacher, and within a few years was able to write in his autobiography that he had seen 100,000 men and women converts."

"Always bright and cheerful, he won a large circle of friends, and during his retirement he made a point of taking long country walks."

We rejoice in the 100,000 converts, and should rejoice even more to see another Methodist evangelist raised up to accomplish the same results.

The Prince of Spendthrifts has just died. This description was given to Marquis Bou de Castellane. He once had a coach that was gilded like a king's. His bed alone cost £30,000!

He had been ill for several years. On one occasion he felt that death was approaching. He thereupon ordered his servants to dress him in the most fashion-

able suit in his wardrobe. He wished to meet death faultlessly dressed!

It was an idle desire. Of what use is it for the body to be faultlessly dressed if the spirit be clothed in filthy rags—for such the Bible declares to be the true condition of man's righteousness. There is only one way to be faultlessly dressed in the presence of death. It is by being clothed in the faultless righteousness of Christ.

Writing of the Jews. Mr. Milton L. Fish says:

"But is it true that 50,000 Jews in Palestine are daily praying for the Messiah's advent?" "Yes," replied a leading Zionist and fellow passenger with the writer, sailing toward Port Said, "Yes, at least 50,000." Upon that east-bound ship were thirty-odd American Jewish families going to make their permanent homes in the land of their fathers. The several hundred who have entered the Palestine during the past two months, constitute the advance guard of greater numbers. Two years ago, the Jewish population of the land was 160,000, while to-day it is close to 180,000. Revived Messianic hope, and revived streams of migration to the land, are only two of the several indications of the budding of the "fig-tree" that quickens our "blessed hope."

Metholay, an interesting writer in the "Joyful News," summarizes the present unemployment as follows:

"The statistics, which are for the months of July, August, and September, show that 28 per cent of the workers in Germany were without work, while 21.5

per cent of the workers in Austria are idle

"The total number of unemployed in the world is not revealed, but the figures shew the unemployed totals in various countries as follows

Germany	5,261,000
Britain and Ireland	2,946,808
Canada	38,240

France 289,479
Japan 483,109

"All this is very serious, but behind this vast army of workless people there stands yet another army of business men who are at their wits' end to keep things going. They have for months been on the edge of nothing so far as bank balance and trade goes, and to many the position has become hopeless."

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1 Won-der-ful sto-ry of love Tell it to me a - gain,
2 Won-der-ful sto-ry of love Tho' you are far a - way,
3 Won-der-ful sto-ry of love Je - sus pro-vides a rest

Won-der-ful sto-ry of love Wake the im-mor-tal stran!
Won-der-ful sto-ry of love, Still He doth call to - day
Won-der-ful sto-ry of love For all the pure and blest

An-gels with rapture an-nounce it, Shepherds with won-der re-ceive it,
Call-ing from Cal-va-ry's moun-tain, Down from the ci-s-tern, bright foun-tain,
Rest in those man-sions a - bove us, With those who've gone on be-fore us,

Sin-ner, oh! won't you be-lieve it? Won-der-ful sto-ry of love.
E'en from the dawn of cre-a-tion, Won-der-ful sto-ry of love.
Sing-ing the rap-tur-ous cho-rus, Won-der-ful sto-ry of love

CHORUS

Won - - der - - ful, . . . Won - - der - - ful!
Won-der-ful sto-ry of love, Won-der-ful sto-ry of love

Won - - der - - ful, . . . Won-der-ful sto-ry of love!
Won-der-ful sto-ry of love, Won-der-ful sto-ry of love!

Bible Study Helps

SPIRITUAL V. CARNAL.

Fruit grows—being the outcome of "abiding in the Vine" (John xv 5)

Works are manifest "They that are in the flesh cannot please God" (Rom viii 8)

Spiritual fruit Love

Carnal works Lust, adultery, fornication

Spiritual fruit Joy

Carnal works Evil, causing sorrow, un-

cleanliness, lasciviousness

Spiritual fruit Peace

Carnal works Rioting, idolatry, witch-

craft

Spiritual fruit Longsuffering

Carnal works Short temper, hatred

variance

Spiritual fruit Gentleness

Carnal works Rudeness, emulations,

wrath

Spiritual fruit Goodness

Carnal works Badness strife seditions

Spiritual fruit Faith

Carnal works Unbelief, heresies, envy-

ings

Spiritual fruit Meekness

Carnal works Brutality, murders, drunken-

ness

Spiritual fruit Temperance

Carnal works Immoderation, revellings,

and such like

Spiritual fruit "Against such there is

no law" (Gal v 22, 23)

Carnal works "They which do such

things shall not inherit the kingdom of

God" (Gal v 19-21)

THE UNSATISFIED DRUNKARD

(Habakkuk II 5)

Context refers to the King of the Chal-deans and his princes Knowledge of his life and ambitions is given to us in the prophecy of Daniel

The defeat and end of the king and his nation are foretold seventy years before the event by the prophet Habakkuk

I His Character.

He is a proud man (verse 5)

II His Unsatisfied Travels.

Neither keepeth at home (verse 5)

III His Unsatisfied Desire.

Who enlargeth his desire as hell, and cannot be satisfied (verse 5)

IV His Gluttonous Appetite.

But gathereth unto him all nations and keepeth unto him all people (verse 5)

V His Just End

Woe to him that increaseth that which is not his (verse 6)

Conclusion Alexander the Great conquered the world, Alexander the Great was conquered by wine—J McA.

Rev. Samuel Chadwick

A Personal Tribute by Pastor H. KITCHING (a Cliff College Student)

THE Rev Samuel Chadwick, Principal of Cliff College, was called to higher service on Sunday morning, 16th October, shortly after 6 a.m. Just as we were singing the songs of Zion on earth he would be singing the "new song" in glory, and would be beholding with wonder the face of the Saviour whom we know he loved and adored so much. Principal Chadwick was a

TEACHER AND LEADER

of men, a cultured evangelist, an expert in the exposition of scripture verse and text. His was an amazing personality. He was a mighty preacher. To this very day I have vivid recollections of some of his Holy Spirit utterances in the College Chapel. It was during one of his masterly sermons on salvation and sanctification that I with forty others went to the communion rail and surrendered all to Christ. 'Hallelujah!' Mr Chadwick was a firm evangelist and a believer in the Bible as the inspired Word of God. He believed in the Gospel that could save unto the uttermost. He was powerful in prayer. He lived, he fought, he worked, and died with a prayer on his lips. As students we loved to hear him pray.

On the table before me I have my Cliff College lecture books. Let me quote some of his sayings to us as students.

"The Gospel despairs of none"

"As young men I want to see you all with a burning desire to fight the Devil"

"You will have many temptations, many battles, many conflicts, but never give way. Put all your armour on, and be ready to fight for Jesus every inch of the road"

"I have discovered that the Holy Spirit is an experience. You can have Him in your life"

"The churches need another Pentecost"

"If you want to get on as preachers of the Gospel, do not seek an easy, comfortable life, but always be at the mouth of hell trying to bring men to Christ"

"Don't talk about your troubles to other people. Don't gossip and boast about what you have done for God, tell them what God has done for you"

"Never lose your testimony to the redeeming power of Calvary"

"You will never save men, nor heal the sick, nor receive Pentecost, by buns and billiards, but only by prayer"

Such quotations speak for themselves. Nothing more need be said. "He being dead yet speaketh" I shall never forget my training at Cliff College. Its influence upon my life and upon hundreds of others only eternity will reveal. It revolutionised our whole lives, and brought us out of a mere formal religion into one of

PERFECT DELIGHT.

The life and ministry of Rev Samuel Chadwick will never die. Hundreds have been saved through his ministry, and there are changed lives by the score. For such a worthy life we have need to thank God. Let those of us who remain endeavour by the grace

of God to fill the gap, that the kingdom of God may be extended from shore to shore. Let the mantle of Elijah fall upon some Elisha that the work of Jehovah may increase in double measure. Let this be our prayer: "Spirit of the living God, fall afresh on me"

The following excerpts are from the Sheffield local press.

As first President of the Methodist Union Committee in 1918, it was the ambition of the Rev Samuel Chadwick to live to see union achieved, and the deeds were shown to him by Sir Robert Kay on Friday as he lay on his death-bed.

Born in Burnley seventy-two years ago, he was educated at Didsbury College, and entered the ministry in 1886.

He was first stationed at Clydebank, Scotland, and for sixteen years was superintendent of the Leeds Mission. He then became chairman of the Sheffield district, and in 1907, was appointed a lecturer at Cliff College, taking over the duties of Principal some five years later.

Friend of Lloyd George

During that time he has trained nearly 2,000 lay evangelists, and the name of Cliff College has reached almost every part of the world.

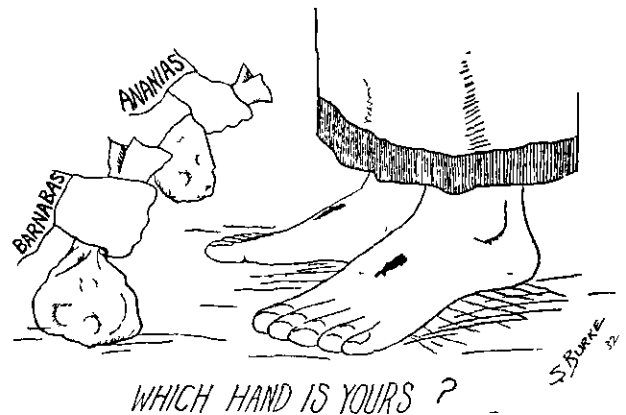
Anniversary services at Whitsuntide attract annually 10,000 people to Cliff College, and Mr Chadwick's appeal for funds to maintain the college have resulted in about £50,000 being subscribed in the last twenty years.

He was a personal friend of Mr David Lloyd George, and a few years ago prevailed upon him to speak at one of the services.

Mr Chadwick was president of the Wesleyan Conference in 1918, and of the National Council of Free Churches in 1921. He leaves a widow, who has also played a prominent part in the life of Cliff College.

Last Message to Staff

On Thursday night of last week, he spoke to members of the college staff. "Stand together," he said. "Stand by the truth, stand true to the Bible, and stand in God. As for me, if my work is over I am ready for the roll call in the morning."



"And Joses, who by the apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet"—Acts iv 36, 37, v 1, 2

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Nov 13th I Sam xx 16-26
"The arrows are beyond thee and the Lord hath sent thee away" (verse 22)

The arrows are beyond thee! By this simple sentence David knew he was to go forth. The place of plenty was to be left for a place of natural uncertainty. Yet, while there was a natural uncertainty, there was spiritual certainty, for the God who had provided for him in the palace of Saul would likewise provide in the broad lands of the desert. Sometimes the arrows of God are beyond us. We get our call to go forward into unknown regions. The happy home in England is left for the mission field in Africa. The country lad sets out for the busy city. Office life is left for marriage life. School life is left for business life. We are to move—"he arrows are beyond us. If the hand of God has directed the arrows, then all is well. This Lord's Day morning we are remembering One who was at home in heaven. But one day God's arrows were beyond Him. So He left heaven for earth. It was a tragic Home-leaving for Him but it means a glorious Home-gathering for us.

Monday, Nov 14th I Sam xx 27-42
"But the lad knew not anything" (verse 39)

The boy obeyed—that obedience meant everything to David and Jonathan. The boy ate and played and worked that day without knowing the immense service he had rendered. He had only obeyed—but that obedience saved the life of the future King of Israel! We cannot measure the infinite results of simple obedience to God. It may seem that we are doing nothing, yet the obedient life is doing things for God that may have huge results. Paul obeyed. He wrote a letter to the Romans, and another to the Corinthians. Then he wrote another to the same people. Then two more to the Thessalonians. Then he wrote a short note to Philemon, and brief letters to Timothy, and so on. A letter is not much—most letters are sooner or later destroyed. Paul simply yielded to the promptings of the Spirit of God—he obeyed. On earth he never knew the results of that letter-writing. He little knew that he was writing words that would be reproduced billions of times, and read by billions of people. All that he did was to obey—God did the rest. It is the same for us. We are simply to obey—God will do the rest.

Tuesday, Nov. 15th. I Sam xxii 1-18
"David escaped to the cave Adullam" (verse 1)

It was a dark place! Yet in that dark place David turned into mighty men whose who previously had been in distress, debt, and discontent. Earth is likewise a dark place. But a greater David came

Meditations by PERCY G PARKER

into the darkness. He gathered to Himself those who had been in distress, in debt, and in discontent. He paid their debt. He removed their distress and discontent. He transformed malcontents and weaklings into mighty men. He prepared the sons of ignorance and night to be mighty men in the Kingdom of eternal light. He has already done that with millions. He is still doing it with us. Every Christian can say, I was in debt—but Christ paid my debt on Calvary. I was in distress—but the grace of the Lord Jesus has stilled the storms around me. I was discontented—but the Lord has changed my dwelling place. I have got a new tent. Instead of living in discontent, now I live in content.

Wed Nov 16th I Sam xxiii 1-14

"Saul said God hath delivered him into my hand, for he is shut in" (ver 7)
Saul was out of the will of God. Yet he tried to persuade himself that God was still with him. Many have done this since Saul's day. They have moved outside the will of God, and then continued to speak as if God was still on their side. It is possible to use the language of God and yet be strangers to the enjoyment of the presence and power of God. God was on David's side—not Saul's. Saul was fighting against the very God whose presence he claimed. But failure dogged his steps. Success was always eluding his grasp. Yet David was saved out of numberless tight corners until he reached the throne. In the life of faith many times it seems that we are shut in. There seems no way of escape. But God has always a way of escape. Sometimes it is a very narrow door, but it is always wide enough to squeeze through. Praise God!

Thurs, Nov 17th I Sam xxiii 15-29

"Jonathan strengthened David's hand in God" (verse 16)

What does this exactly mean? The general teaching is quite clear, but what is the beautiful figure of speech behind it? It would appear it means that Jonathan clasped the hand of David and the hand of God closer together. Jonathan caused David to hold on to God's hand with a more determined grip. David sadly needed encouragement—Jonathan gave it. Many around us are like David. Circumstances are sorely trying. Faith which was strong enough for bright days is being greatly shaken during these dark days. Let us seek to strengthen their hands in God. Let us encourage them to hold on to God with greater firmness than ever. The biggest good turn that we can do for another is to encourage the tested one to hold on to God more tightly. When hands of faith are growing listless let us encourage them to be strong.

Friday, Nov. 18th. I Sam xxiv 1-15
"Then David arose, and cut off the skirt of Saul's robe privily" (vers. 4)

It would have been an easier thing for David to have cut off Saul. But he refrained. Observe that David had an opportunity to get to the throne quickly. God had promised him that the kingdom should be his. But there was a man who stood between David and the kingdom—it was Saul. Now only a stroke with the sword and that man would be removed. It offered a near cut to the throne. But David rejected it. He was going to the throne, but he was going in God's way. The longer way of God was better than the nearer way of man. We can attempt to do God's work before God's time. We can be in a greater hurry than God. Only those do the greater work for God who allow patience to have us perfect work, and do not attempt short cuts in His service.

Saturday, Nov. 19th. I Sam xxiv 16-22, xxv 1

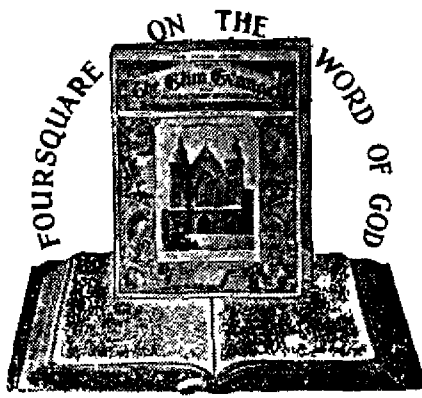
And Samuel died (chap xxv 1)
The man of God was dead—he had gone home to God. For years in the midst of backsliding he had stood for God. To think of Samuel was to think of God. Wherever he went this prophet-priest created a God-atmosphere. No matter how worldly and wicked men had been when Samuel arrived they began to think of God. He was a true ambassador. He did not represent himself—he represented his Master. The children's hymn says, "Give me Samuel's ears." We may well pray, "Give me Samuel's life." Samuel listened to God—so should we. Samuel spoke forth the message God gave him—so should we. Samuel thought more of what God would say than even of what the King said—so should we. Samuel fulfilled his mother's highest prayers—so should we. Samuel passed on and left memories that helped to maintain righteousness—so should we.

Book Review

We have just been reading, "He heareth us," by Mrs Jessie Payne, published by the Kingsgate Press, and have been delighted with its thoughtful presentation of the subject of private prayer. From the very beginnings of the prayer life the reader is led through to the very secret of deepest communion. It is a little book that should prove a great help to those desiring to enter into this deepest joy of discipleship especially to new converts. It is obtainable from the Elim Publishing Co., Ltd., price sixpence.

Framed Texts The four cards with texts as stated below, framed in pretty blue and gold wood frames, leatherette back, satin, and ring for hanging. Size 8½ x 5½ ins. Non-inflammable substitute for glass 2/6, each frame in box.
No 1 "Fear thou not," etc (upright)
No 2 "The Hand of our God," etc (upright)
No 3 "Thou remainest," etc (oblong)
No 4 "I will guide thee" etc (oblong)

Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.



EDITORIAL

Triumphant Character.

MANY were impressed by the account in a recent issue of the *Evangel* of the old blind match-seller. It was wonderfully uplifting to read of her great faith and her great victory over her physical limitation. The triumphant character of another blind lady was brought afresh to our memories a little while ago. In the minor hall of one of our churches we noticed a few pages of a book scattered about. Picking up one page we saw that it belonged to the life story of that lovely blind hymn writer—Fanny Crosby. The page was only a fragment of the whole, but it was sufficient to tell us that at the age of eight years little blind Fanny wrote these words

Oh, what a happy soul I am!

Although I cannot see,

I am resolved that in this world
Contented I will be

How many blessings I enjoy,

That other people don't!

To weep and sigh because I'm
blind,

I cannot, and I won't

In face of such triumphant character we surely ought never to grumble and despair. Fanny Crosby depended upon the fact that "The Lord giveth more grace"—grace to triumph over blindness, grace to triumph over all the ills of life. What He did for Miss Crosby He will do for us. Whatever our apparent limitation may be, He can give us the victory. Through the grace of a risen Lord we can all say "To weep and sigh . . . I cannot, and I won't."

The Stratosphere of Faith

PROFESSOR PICCARD in his specially constructed ball-balloon has risen to the edge of the stratosphere. That this has been twice accomplished by the professor is well-known to the man in the street, but on the whole the achievement is a very vague one to him. What is the stratosphere? A very simple explanation has been given. "The stratosphere is a region more than ten miles above us, and about ten miles in thickness—a layer of a different sort of air (if you like) all round the earth at this height. As the earth is like a ball we call this layer, that goes all round it, a sphere, and as *stratum* means a layer, we call it a *stratosphere*." There is no rain and there are no storms up there. All is perfectly still. In the stratosphere one is above the clouds and

WHAT OUR READERS SAY:

"May I take this opportunity of thanking you for sending the 'Evangel' so regularly, and say how helpful its pages have been."
—A L K, Leytonstone

the storms—just in the midst of continual sunshine. If aeroplanes could be made to fly in this stratosphere (and it seems possible that it will be done) then they could travel at a tremendous speed, without fear of storms. From London to New York would occupy only about four hours, for in this wonderful belt of air there is very little air resistance. In the stratosphere one can enjoy constant sunshine and move at express speed. In the victorious faith life we are able to rise into the stratosphere of a wonderful spiritual experience. By faith we live above the clouds, by faith we continually live in the sunshine of Christ's presence, by faith we move at easy, yet express, speed in His service. Well may we pray this prayer: Lord, lift me up by Thy gift of faith into the stratosphere of rest and power.

Adoption.

DR A T PIERSON gave some beautiful thoughts on one phase of adoption into the family of God. It is true that those in Christ are already adopted into the family of

God, yea, more, they are born into the family of God. But a blessed day is coming when our adoption is to be openly displayed. Dr Pierson said

"In the Latin language the word *adoption* referred to the declaration of a son's majority. When a young man attained a legal age, his father took him into the Forum, and from the *bema* or platform said to the citizens, 'This is my son, he has now come to full age, he inherits my name, my property, and my social position.' Then he took off the *toga praetexta*—the boy toga or coat—and put on the *toga virilis*—the manly toga, the coat of a man, he invested him, in the presence of the citizens, with the sign of full manhood, and said, 'This is my son.'

"To apply this there is a day of revelation coming, when God will take you as His child and set you on the forum of the universe, and before that universe say, 'Behold witness, this is My son' in Christ he is the joint-heir of My name, of My nature, of My dignity, of My possessions, of My throne.' And then we shall lay aside the body of our humiliation, the toga that we wore when we were minors, and put on the body of our glory, which is the garment we shall wear when we get to our majority, and this new investment of the redeemed son of God in the presence of the universe is adoption."

Scottish Number.

READERS, and especially those in the northern part of the realm, will be glad to know that our next issue will take the form of a Special Scottish Number. Articles, testimonies, reports of the Revival Campaigns, and photographs of the crowded halls will make this number of special interest. The cover will again be in two colours. Extra copies required should be ordered immediately.

ANONYMOUS GIFTS.

We say "Thank you" to those who have so lovingly given of their substance to the Lord's work and wish to remain anonymous.

For Elim Foreign Missions, Islington (designated), 15/-, Swansea, 7/6

For Free Literature Fund, Hastings-Crusader 10 - Eastbourne (designated), 5/-.

The Supreme Importance of Bible Study

(Concluded)

By PERCY G. PARKER

3 *The third reason why the study of the Bible is of supreme importance is because personal study outlives and outweighs personal teaching*

WHEN I was pastor of a Congregational church I sometimes felt like Solomon in his hopeless days. The theme of his life then was "Vanity of vanities, all is vanity." One of the reasons with which he supported his theme was that he did not know who the man would be who would enter into his labours. "Who knoweth," he cried, "whether he shall be a wise man or a fool?" I could never forget the tragedy of the City Temple, London. There Dr. Joseph Parker for many years sent forth the clarion message of an inspired Bible. Dr. R. J. Campbell, the New Theologian, followed, and

ASSERTED THE VERY OPPOSITE

He declared the Bible was not inspired, but a mass of myth and legend, mingled with flashes of truth. I used to wonder whether the same thing might take place on a smaller scale, with my own church. At times it would heavily oppress me. Then I would console myself with the thought that if I could only influence my people to take up the personal study of God's Word, I need not trouble very much what message was ultimately delivered from the pulpit, for their personal study would be far stronger than any public utterance or teaching. We do not surely know, but possibly the spirit of Antichrist may so prevail that the preaching of an inspired Bible will not be tolerated in future years. But even if the mouth of every evangelical preacher is muffled, Christianity will be safe, if every Christian is a personal student of Scripture. It may be that some of you reading these lines will be scattered into towns and villages where no one is found publicly to declare the truth of an inspired Bible. You will be in the midst of error, your faith will be in danger, but your personal study of the Word of God will protect you. Personal study will outlive and outweigh personal teaching.

4 *The fourth reason why personal study of the Bible is of supreme importance is because of the influence of the Word of God upon character*

Surely the Psalmist gives us the supreme negative truth of the Bible when he says, "Thy word have I hid in my heart, that I might not sin against Thee" (Psalm cxix 11), and the positive truth in Psalm xix 7, "The law of the Lord is perfect, converting the soul," or as it may be rendered, "fetching home the soul." When will our souls be fully fetched home? Why, when we are changed into

THE LIKENESS OF CHRIST

The Word of God hidden in our hearts prevents us from sinning against God, and it also transforms us into the perfect character that God purposes for us—it fetches home the soul.

This Word throbs with the life of God. If we therefore would be like our heavenly Father, then

this Word must be hid in our hearts. Years ago there was a little boy named Alexander. He was the son of Nicholas, Emperor of Russia, in whose empire there were millions of poor people, practically slaves. One day Nicholas noticed Alexander looking very sad and thoughtful, and asked him of what he was thinking. "Of the poor serfs," replied the little lad, and then with flashing eye, he declared, "When I become Emperor, I will free them." This reply startled and displeased the Emperor who was much opposed to any amelioration of the lot of these slaves. Wonderingly, Alexander was asked what had led him to feel so interested in the serfs. "Why," was the reply, "from reading the Scriptures, and hearing them enforced, which teaches that all men are brothers." When he grew up and became Emperor he released the serfs. What made him so merciful? What made him so brotherly? Why, the influence of the Scriptures. They imparted to him something of the character of the Lord Jesus. They—in a far lesser degree—made him a redeemer of men, even as the Lord Himself was.

"Wherewithal shall a young man cleanse his way?" asks the Psalmist. "By taking heed thereto according to Thy Word," is the reply (Psalm cxix 109). The Scriptures are called the Holy Scriptures—in other words, the Scriptures which make men holy.

When we read books we often say that we have caught the spirit of the book. It influences our lives. To a certain degree it moulds our character.

THE SPIRIT OF THE BIBLE

is one of holiness. As we read it we shall catch the spirit of it—nay more, we shall open our heart's door more and more widely to the incoming of the pervading Spirit of God. Then the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. v 22, 23) will be increasingly manifested in our lives.

5 *The fifth reason why the personal study of the Bible is of supreme importance is because such study is necessary to effective service*

What did the Lord say after He had conducted His Bible study class? This—"Go and teach all nations" (Matt. xxviii 19). Not until they had been taught did the command come for them to teach. Many think that the coming of the Holy Spirit at Pentecost conveyed to the disciples all they needed to know about the Scriptures. I think a far more correct belief would be that the coming of the Holy Spirit at Pentecost unlocked what they already knew, and pieced it together for forceful delivery at that time.

They knew much already from their own personal study. They knew much from Christ's teaching before Calvary. They knew still more through that wonderful Bible study class after the Resurrection. Then at Pentecost the Holy Spirit came upon these

men, brought to remembrance what they had already learned, and selected from their knowledge that which was necessary for the Pentecostal messages

THE FILLING OF THE SPIRIT

is not to supersede the study of God's Word, but to amplify it. *The sword of the Spirit is the Word of God* (Eph. vi. 17). It is the aggressive weapon of the Spirit. No man is sent knowingly into battle without his weapons; neither will men be used for the battle of the Lord without their weapon ready—the Word of God.

God, through Paul, matchlessly sums up the thought in the Apostle's advice to young Timothy: "*Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus*"

"*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*" (II Tim. iii. 14-17). Thoroughly—through and through—thoroughly furnished unto all good works. Philip would have been useless to God if he had not known the Bible. But because he knew it he was privileged to be the first missionary—the pioneer missionary—to Africa. I know that I am writing to many who are anxious, eager, to serve Christ. Let me say to you with all the earnestness I can command, a thorough knowledge of the Word is one of your greatest essentials. The order is, Come and rest—sit and learn—go and preach.

6 *The sixth reason why the personal study of the Bible is of supreme importance is because personal study is the only EFFECTIVE safeguard against error*

There is much error taught in the world. It was through studying the Bible that Luther became convinced of the great error of Rome, and commenced a movement which resulted in the revolutionary Reformation. Unless we know our Bible we shall be unprepared to resist and defeat error.

A STRIKING CASE OF ERROR

was once published in the *West Bromwich and Oldbury Chronicle*. The writer of a letter in the correspondence column contended that after death we lie in the grave without realised life until the resurrection day, upon which we shall rise and henceforth have conscious existence. To support his theory he quoted Eccles. ix. 5, 6: "*The dead know not anything. Also their love, and their hatred, and their envy, is now perished*" Apparently a strong argument for his contention. But with a little more knowledge he would have known that these words gave no support to his idea whatever. Ecclesiastes divides into three divisions:

Darkness (i—vi)

Dawn (vii. 1—xii. 12)

Daylight (xiii—xviii. 14)

It is the story of Solomon in his backsliding days. He starts out with the statement, "Vanity of vani-

ties, all is vanity." This statement is not true, and its declaration is only possible to a mind separated from God. Solomon is in darkness. This state of darkness continues until the seventh chapter is reached. Then begins the period of dawn. The darkness begins to pass. Dawn consists of rays of *daylight* with remaining *darkness*. This statement regarding death is seen to be, by comparison with other Scriptures, not a ray of *daylight* but *remaining darkness*. At this period some of

SOLOMON'S CONCLUSIONS

are right, others palpably wrong. This is one of his wrong conclusions. Yet this wrong conclusion is used to support a so-called teaching of Scripture! Surely we are not to base teaching upon the conclusions of a backslidden and godless man! Solomon afterwards came into the *daylight* when he declared, "Fear God and keep His commandments, for this is the whole duty of man" (Eccles. xii. 13).

A dear Christian friend of mine once said to me: "I am sure the Song of Solomon cannot be an inspired book." But when I came to the personal study of it, it was such a revelation of perfect love that it is one of the most precious books in the Word of God to me, and, letting alone other reasons, this makes its inspiration undoubted to my heart and mind. Many other examples could be given to show us how personal study of Scripture safeguards us from error, but these must suffice for the present. Let those who desire to be kept from falling into peace-destroying error, study the Bible for themselves. "The entrance of Thy word," says the Psalmist, "giveth light, it giveth understanding unto the simple" (Psalm cxix. 130).

7 *The seventh and last reason why the study of the Bible is of supreme importance is because of its practical influence upon the future of our lives*

Abraham went out from Charran, not knowing whither he went. An untrodden world lay before him. So it is with us. We are going forth into an unseen, unknown future. That which is to come upon us, that into which we are to enter, is unknown.

Why was Abraham so contented to go forth into the darkness? Why, because he knew he had God with him. In those days it was the rule for God to speak directly to man, without the medium of the written Word, but now God speaks to man as a rule

THROUGH THE WRITTEN WORD.

Here we have light upon every pathway, every pain, every problem that is or will be ours. There would be utter prostration in my spirit if I did not know this. But I know that whatever occurs I shall always have light from God to guide me, if I love and understand this precious Book. Psalm cxix. 105 declares, "Thy Word is a lamp unto my feet and a light unto my path." Not a London lamp! A London lamp is stationary. It gives me light for a moment and then I have passed from its gleams. No, it is more the kind of lamp the canal boys carry when they are leading their horses home. The lamp goes with them, *always* giving light to their feet and light to their path.

I remember during the Great War that the second time the Zeppelins dropped bombs in the Midlands, it was about midnight. I was abruptly aroused from my first sleep. Immediately I got out of bed with the object of lighting the gas. But I could not find the matches! With anxious fingers I searched here and there and everywhere—but no matches! It is an awful sensation to want a light and not be able to obtain one. I hurried downstairs and sought for matches there—for three or four minutes I searched without result, then—joy!—I put my hand on a box. Oh, how glad I was to get a light. From that time forth until the air-raids ceased I always made a practice of having matches to hand during the night. One night, the following week, after I had turned the light out I thought of the matches. I felt for them, but could not find them—I had taken them downstairs again! If I wanted them I should have to go down for them. Surely I might

LET THINGS SLIDE

for one night, but, no, I could not rest, and cold as it was, I went downstairs for the matches. I carefully placed them within reach. Then with the matches by my side I fell into a contented sleep. Now, listen—*When I had that near me which could give me light the moment I desired it I was satisfied.* This Book can, through the Holy Spirit, give me

light at any moment I require it. Therefore I do not fear the uncertainty of the future for this Light of God is constantly at hand. Neither need you

Well, these are seven reasons why the study of God's Word is of supreme importance. There are others which we have not time to think upon. Let us give ourselves to the study of the Scriptures and determine by God's grace and illumination that we will make this Book our own.

It is said of the great Linnæus that he was sitting on the turf one day, and a friend was beside him who used to scoff at his enthusiasm for natural science. This friend said, "I wonder what you find in it to take up all your time." Placing his hand on the green grass the philosopher said, "Under my hand there is enough of the Creator's power and skill to fill up a creature's life." Under his hand were five or six kinds of flowers, and as many insects and one or two sorts of minerals! And so planting my hand upon the Word of God I can say, "*There is enough here of God's riches and truth to fill up the labours of a lifetime.*"

Shall we now afresh consecrate ourselves to the study of this Book

Thanks for Thy Word, O blessed Redeemer
Open my eyes its beauty to see,
Grant me Thy grace to study it wisely,
Close up my heart to all but Thee

Striking Conversions

Let Go—Let God!

HE was a sailor! Beset by all the temptations that surround a sailor's life! He yielded to them! Sea life and Christianity do not easily harmonise.

But one day Sailor Durkin was given a book. It was by Captain Garré, and entitled, "Can a Man be a Christian at Sea?" Our sailor boy read the title and immediately gave an answer, "No," he said. Then he added, "It's all right for a 'skipper' to write like this, but what chance has an under-dog like me?"

But God was working, and at last Sailor Durkin found himself in one of Principal George Jeffreys' revival meetings. As a result he was "worried." He realised that his life was a godless one. For weeks he was under deep conviction of sin.

But one Sunday evening conviction became conversion. As the message was proclaimed the stubborn will of that sailor lad was broken. That night he enlisted in a new service. He was still a sailor in the service of an earthly king—but he was now also a soldier in the service of

A HEAVENLY KING

But at first he was not a very brave soldier. He seemed to be the only Christian soldier on board ship. Fear entered his heart, and he sought to hide his witness.

But his King's strong right arm was around him, and so he did not backslide into sin. But he was not satisfied. God was working. Sailor Durkin was promoted. While waiting for his new vessel he had much free time, and was able to attend many meet-

ings. "There," to use his own words, "I received a store of spiritual food to help me in the wilderness experience when next I put to sea."

His life began to shine for God. But still he was not satisfied. One day, however, a simple sentence lifted him on to a far higher plane of victory. At the bottom of a page of a Christian paper he read these words

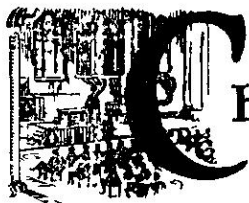
"LET GO—AND LET GOD."

Those words flood-lighted his Christian experience. He saw that it was at that very point he was failing. There was far too much of self. It was trying, not trusting. It was desperate holding on to God, not a contented trust in God who was holding him. It is not to be wondered at that this young Christian sailor had failed. Many an older one fails in the same way. We struggle to live for God instead of peacefully allowing Christ to live out His life through us. It is I living for Christ. It should really be, "Not I, but Christ living in me."

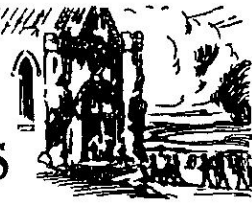
To "let go, and let God," worked. Power and victory came into the life. Something tangible was being done for God. A new light was thrown upon the words, "They that go down to the sea in ships do business in great waters." Sailor Durkin began to do business—real business for Christ.

He was persecuted—but rejoiced in the midst of it.

There's no business like the Lord's business, and whether on sea or land, His grace is sufficient for us. Again let us write the words, and again let us yield to the exhortation "Let go—and let God."



CHURCH AND CAMPAIGN BLESSINGS



Earnest Prayer Fellowship—Foursquare Progress among the Young

TEN BAPTISMS

Tamworth (Evangelist P. S. Brewster) On a recent Thursday, a baptismal service was held at Elm Hill, Park Street when ten believers followed the Lord through the waters of baptism. A record congregation assembled, every seat being occupied. Members of the Ashbourne church and Lodge Road church, Birmingham, also joined with Tamworth on this happy occasion.

The service commenced with the singing of choruses and hymns of praise, followed by prayer and an impressive message by Pastor Gowin Bishop of Birmingham on the subject of Water Baptism. During his discourse it was made very clear who had the right to be baptised—the difference between baptism and sprinkling, and what baptism by immersion does. All realised afresh the great necessity for obedience to the Word of God and the blessing in fulfilling His command. At the conclusion of the message the candidates testified to the saving grace of God in their hearts, and the joy of following the Lord Jesus, after which each one received a promise from God's Word. Mr. Brewster then immersed the candidates, the sisters first, clad in white, then the brethren, while the congregation sang, "Where He leads me I will follow." An appeal was also made by Mr. Brewster for others to obey the Lord, which resulted in three more believers expressing their desire to do so at the next opportunity.

Thus we thank our God for His continued blessing and especially for the young lives that have recently surrendered to the Lord.

CRUSADERS' VISITS

Bradford (Pastor H. W. Fardell) Steady progress is being made, and God continues to bless the ministry of His servant in Freemasons' Hall, Westgate. Souls are being saved, the saints are being edified, and many bodies have been touched by the Divine Physician. Every service shows a splendid attendance, and the prayer meetings are a time of great blessing. Thank God, the saints at Bradford believe, not only in being filled with the fires of Pentecost, but in feeding the fires by earnest prayer, compassionate sympathy, and self-denying toil in the cause of our blessed Saviour and Redeemer. Truly the God of lavish bounty of whom David sang, "Who satisfieth thy mouth with good things," is satisfying them therewith. On a recent Thursday the saints were greatly blessed by a visit from the Leeds Crusaders. Choir pieces and a solo were sung, and two brothers give wonderful messages in the power of the Holy Ghost, resulting in the salvation of three precious souls. Each one felt the presence of God in the

midst. Again on a later Wednesday the Halifax Crusaders paid a return visit, and what a blessed time of fellowship it was. Two choir pieces were rendered, one of which was composed by a sister who testified to being miraculously healed by the power of God. Testimonies were given, solos were sung, and two sisters faithfully proclaimed the Word resulting in the salvation of one precious soul and the return of two backsliders. God is indeed honouring His Word and the ministry of His servants with signs following lives that were once veritable "broken blossoms" have been raised to life and enjoyment again by the mighty resurrection power of our risen Saviour, and homes have been transformed. Truly they can say, "Where Jesus is, 'tis heaven there", the Lord has indeed done great things.

FIVE YEARS' PROGRESS

Hammersmith (Pastor H. O. Bale) The following is culled from the local press:

"The meetings of the Elm Foursquare Gospel Alliance, which are held at the Broadway Congregational Hall, Brook Green Road, continue to attract large gatherings. Since the meetings commenced some five years ago there has taken place a deepening and consolidating work and under the ministry of Pastor H. O. Bale great and ambitious things are contemplated at the Gospel services held on Sunday evenings. The singing is bright and cheerful, and the message is one of hope and comfort.



Pastor H. O. Bale

The Bible readings are especially interesting to all earnest Christians. The Pastor draws his people around the Scripture and expounds with clearness and directness, which reveals a real knowledge of the Bible, and a true grasp of its interpretation. The minister is at present taking a series of studies on the Book of Nehemiah, and these are proving both helpful and inspiring.

The Crusader meetings are bright, and a real family spirit pervades the atmosphere. The programmes are varied, sometimes the Pastor giving lectures and often the Crusaders themselves taking active part."

TENT CAMPAIGN.

Canada, West Wellow, Hants The believers of the Elm Mission Hill, Canada Road, are full of the joy of the Lord, and are praising God for the rich blessings He showers upon them.

Miss Imton (from Iretind) has recently conducted a tent campaign, which was arranged to continue for three weeks, but was extended for another week as the tide of blessing was still rising.

Wonderful conversions have taken place and Satan has been defeated in all his attempts, Jesus has proved Himself to be the glorious Victor who never fails.

Many of God's children have been filled with the Holy Ghost, speaking in tongues as the Spirit gave them utterance.

Praise God, they have been praying and believing, and their heavenly Father has given remarkable answers, far exceeding what they could ask or think, and the end is not yet. There is much land yet to be possessed, and the dear Lord is leading forward unto more of His fullness.

GETTING MORE OF GOD

Hockley, Birmingham (Pastor Gowin Bishop) The saints at the Lodge Road Institute are experiencing a time of refreshing from the presence of the Lord. Through the sincere ministry of Pastor Gowin Bishop, the Word has gone forth in mighty power, and the blessing of God has come down upon His people, some having been baptised in the Holy Ghost according to Acts ii. 4. The prayer meeting held half an hour before each service is increasing in numbers and in power.

On a recent Wednesday the congregation enjoyed a visit from Evangelist P. S. Brewster of Tamworth, one of the two Pastors at Lodge Road. He and Pastor Bishop each give a short message. The blessing of God was upon them, as a result the whole assembly received much spiritual profit. It was a night which will long be remembered.

The saints are praying earnestly that God in His love and boundless mercy will continue to pour out His blessing upon pastor and people, and know He will answer prayer.

One Sunday evening Pastor Bishop spoke upon The Death of John the Baptist. From the character of Herod, Herodias, and Salome, he depicted three types of sin which are to be found in the world to-day. The message was very searching, and at the close one precious soul found her way to the foot of the Cross. Glory be to God!

THE LORD'S HEALING

Hastings (Pastor A. C. Coffin) The saints meeting in the Central Hall, Bank Buildings, are still enjoying the blessing of the Lord which "maketh rich and addeth no sorrow."

They are being "built up in their most holy faith," and God continually gives practical evidence that He hears and answers prayer, many of His redeemed ones having cause to offer praises unto Jehovah-raphi, for in answer to the prayer of faith and the act of obedience enjoined in James v 14-17, they have been delivered from various pains and ills.

One case was that of a sister who had suffered for several weeks with ear trouble, causing her much pain and some distress of mind, and she had been advised to undergo hospital treatment, but first decided to trust the Lord to heal her.

On a recent Thursday she was prayed for and anointed with oil in the Name of the Lord, and the next day all trace of the trouble had disappeared. All praise to His glorious Name.

Week by week cases of healing continue to register the great and glorious fact that "God is, and is the Rewarder of those who diligently seek Him," even if the seeking is for the blessing of deliverance from physical suffering.

Under the inspired ministry of God's precious Word, the saints are being strengthened and blessed, and have a deeper desire to "search the Scriptures," and so come to a definite personal knowledge of the deep things of God.

At the moment the Central Hall is undergoing certain structural alterations, which when completed will give a much larger seating accommodation, and other facilities much to be desired.

BALLYMENA CONVENTION.

Ballymena (Evangelist W. H. Urch) The annual Convention is over once more, leaving many happy memories of the blessed times spent in the presence of our Saviour at the Elm Tabernacle, Castle Street. Once again there was the pleasure of welcoming many friends from other assemblies who came along to share the blessing. The speakers were Pastors W. L. Kemp, A. Gorton, W. Hall, D. Rudkin, and Messrs E. Danton and D. Hood.

Right from the outset the presence of God was manifest in the midst. Pastor Rudkin gave the opening message which was a very fitting one for the opening of any Convention, his subject being, The Christian's Calling, Called unto Holiness. Pastor Hall then spoke on The Joy of the Lord. It was quite evident that Mr. Hall has no use for long-faced Christians.

At the evening service Pastor Kemp gave the opening message on the subject of The Pillars in Solomon's Temple, "Jachin and Boaz" (Strength and Stability) which were crowned with lily work (Beauty), so God's people should be strong, stable, and beautiful for the Lord. Then Evangelist Danton spoke on The Christian's Race—to be run with patience, looking unto Jesus.

On Sunday Pastor Gorton spoke at all three services, his morning topic being The Offering, when all were once again reminded of the great offering on Calvary's cross. In the afternoon both Sunday school scholars and older folk gathered to hear God's message. This time it was Four Short Prayers—Save me, Keep me, Bless me, Send me—a very appropriate word for all.

The evening service was a time of special blessing, Pastor Gorton spoke on the subject of Choice, its Privilege and Power, and inevitable Reward or Penalty.

At the last meeting on Monday Evangelist Hood spoke on The Meat Offering typical of the humility and Deity of the Lord Jesus. So the Convention closed, creating a deeper determination to follow in the footsteps of Him who we love because He first loved us.

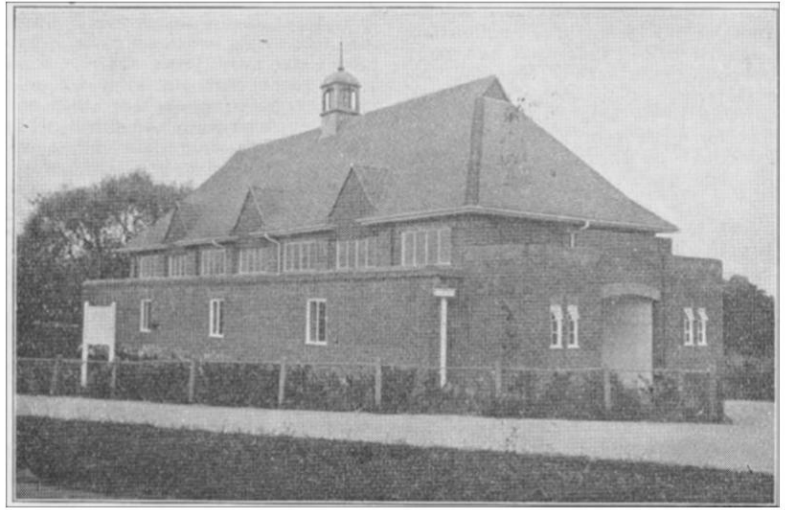
SUNDAY SCHOOL ANNIVERSARY

Letchworth (Miss D. Phillips) What was perhaps the most successful anniversary held at Elm Tabernacle, Norton

fore the eyes of the congregation. It was a success in the highest sense, and must have made a lasting impression on those who saw it. The Spirit of the Lord was certainly present, and there was a spirit of happiness and joy in the manifestation of His presence, as the Gospel story was told.

The scholars and teachers all had some part to play in the demonstration, and even the tiniest children contributed their bit towards it.

Letchworth Elm Sunday School is in a very healthy state thanks to the devoted work of the Superintendent, Mr. A. H. Goodall, and his loyal band of



Elm Tabernacle, Letchworth

Way North, since the Sunday school was started at Letchworth eight years ago has just been held. It is no exaggeration to say that the Sunday and Monday services were so blessed that they will long be remembered by the boys and girls, and by the older people too.

Many of the children took special parts in song and recitation, all of them very definitely emphasising some Scripture truth and right royally did they carry out their allotted tasks. The hymns were sweetly sung, and carried their messages home to the hearts of those who listened.

Pastor Hawkins, of Ilford, who proved himself a favourite with the children last year, was welcomed with open arms again, and he held the children spell-bound as he talked to them, using remarkably effective illustrations. Best of all, by asking questions, he got the children to express for themselves what they thought and believed. He evidently knows that what a child says for himself he is not so likely to forget!

Monday night's service was a long one, for it took up the whole of two hours, and yet there were no signs of weariness either on the part of children or adults. It was divided into two parts—a telling address by Pastor Hawkins after various special hymns and other items, and then a very effective demonstration called Building a Lighthouse, in which was told many a Scripture truth by song, speech, and the building up stage by stage of a model lighthouse be-

fore the eyes of the congregation. The children themselves also take a hand, for they are always on the look-out for boys and girls who go to no other school.—P. W. B.

MISSIONARY TESTIMONY

East Ham (Pastor H. T. D. Stoneham) The work at Elm Tabernacle, Central Park Road, is still definitely progressing and the results recently have been very encouraging. One Sunday night in particular stands out, on this occasion Pastor Stoneham gave a splendid Gospel address on The Year of Jubilee. This Old Testament picture beautifully typified the story of our Lord's atoning death on the cross, and the wonderful freedom from the power of sin for every one who would believe.

There have also been some very helpful and instructive Bible studies by Mrs. Stoneham on Thursday evenings, her most recent one especially being greatly blessed. Mrs. Stoneham also preached on a recent Sunday, taking for her theme the 2nd chapter of Jeremiah, where the Lord before correcting and rebuking Israel for her futility, reminds her of her first love for Him and pleads with her. Two decided for Christ during the altar call which followed, and further results were seen later—a young man was in the meeting who had loved the Lord at the age of thirteen, but who had lost that first love. The message so touched his heart that night that he sought and

(Concluded on next page)

Studies in The Acts

By F N CORRY

ACTS XXV

From what we know of Festus, the new Governor, he was made of different stuff from Felix, whose love of bribes and fear of the Jews had unjustly left a untried freeborn Roman in chains, and who was himself now on trial. The account in these two chapters shews us a Roman governor at his best, just, unflinching even against mobs, and, what was more to the point, unbribable. He had become Governor at a time when racial hatred was at its height, when it was possible for priests to arrange or plan assassinations on the high road (Acts xxv 3), and when revenge was rampant

The Visit to Jerusalem (read Acts xxv 1-6, 15, 16, 24)

It was the usual thing for a new Governor to visit the capital of the people he governed, and Festus does so with commendable speed, for only three days elapsed before he set out for Jerusalem. At once all the chief men of the Jews and the High Priest himself are gathered to meet the new Procurator. As in the East to-day it would be a time when speeches of welcome and of desire for friendship would be made on both sides, and it is not unlikely gifts would be exchanged and petitions heard and granted. The smooth running of Festus' term of office might depend upon the good first impression that these turbulent Jews would receive, and they, knowing this, were prepared to make their desire manifest in one thing, the trial of Paul by the Sanhedrin at Jerusalem. His reply is courteous but firm, but the word "if" in verse 5 lets you see his mind, they had no doubts about the guilt of Paul—he had. They seem then to have become enraged, for in reporting the event later he says that all the multitude (not only the chief priests and elders, verse 15) of the Jews at Jerusalem and at Cæsarea cried out that he (Paul) ought not to live any longer (verse 24). His firm judgment on the question was now given in as stern and uncompromising a manner as it was possible for a Roman to make it—"It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." This for ever put an end to the Jewish plot to slay Paul on the way to Jerusalem. Why did he do it, and thus incur the hatred of the Jews during his first contact with them? True, he knew the prisoner was a freeborn Roman, and had rights, but Felix had not been above expecting bribes and delaying justice. On the face of it Festus seems to have gone out of his way to be needlessly harsh to the Jews. Prayer seems to me to be the only satisfactory answer to account for the championship by this Governor of a poor Christian

prisoner. The hearts of kings, princes, and governors are still in his hand.

The Trial at Cæsarea

After ten days at Jerusalem Festus returned to his Roman city, and the next day the trial so long delayed begins. The Jews laid many and grievous complaints against Paul (verse 7), but they had all to do with religious differences about the Lord Jesus and the Resurrection, there were no witnesses to prove the charges (verses 18, 19) of law-breaking, sacrilege, and rebellion against Cæsar (verse 8). Paul that same day might have been a free man, and should have been such by Roman law, for there was nothing proved against him, and he had committed nothing worthy of death or imprisonment (Acts xxvi 31).

The Governor then seems to desire to please or conciliate the Jews, for he says to Paul, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" But do not forget that the trial would be a Jewish one. Festus could not do this without the consent of Paul, because it was as a Roman that he had been tried so far, on the charge of sedition and riot against Rome. It meant referring or transferring the question back from the Roman to the Jewish Court, Paul was to be the shuttlecock of a protracted trial in which no specific charge had been made. That "Wilt thou?" must have brought back to Paul's mind all the memory of the last night in Jerusalem, of the long delay that he had already endured, the hatred of his own countrymen, the apathy of the Church, and the charges which had over and over again been refuted. He was sick of it all, sick of delay and of imprisonment like a mouse in a trap, which, because of the greed of a Roman Governor, might result in his being handed over to the hate of his foes at any moment. From Felix, from Festus, from the High Priest, and from his countrymen he knew he would never receive justice, so he makes use of a freeborn Roman's final and grandest prerogative, his right of appeal from all lower courts of justice to that of Cæsar himself as Emperor. I can almost see the Apostle draw himself to his full height as he says, "I stand at Cæsar's judgment seat where I ought to be judged to the Jews have I done no wrong as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die, but if there be none of these things whereof these accuse me, no man may deliver me unto them." Then the words rang through the judgment Hall "I appeal unto Cæsar."

Festus by these words was superseded, pushed to one side, along with all the false witnesses in the case, and no man now dared touch this case but Cæsar himself. The proceedings of the court

were at an end the appeal allowed, but surely Festus meant Paul to understand that what he had done was not only a reflection upon his justice (the first trial during his Governor-Generalship), but that Paul was jumping out of one fire into another seven times hotter, as he harshly said "Hast thou appealed unto Cæsar? Very well, unto Cæsar shalt thou go."

There was a difficulty still to be overcome, one that would undoubtedly make Festus the laughingstock of Rome, and the butt of the scorn of his lord, and might well bring upon him the Emperor's displeasure if not removal from his office. He had no charge to make against Paul, and he himself sees that he has been placed in a position that is unreasonable (Acts xxv 27), for if what Paul said was the truth the prisoner was entitled to his liberty, and to keep a Roman in bonds without cause might lead to very unpleasant consequences.

How pleased he must have been, therefore, to hear of the arrival of Agrippa with his so-called queen, who was his incestuous sister. But here again we can see the good hand of God arranging the scene, so that yet another ruler shall hear the truth of the Gospel. More were to be added to the roll of kings who had sat spell-bound while Paul witnessed of his Lord, of righteousness, resurrection, and salvation. Of that great day we shall not now write, it demands separate treatment.

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found Christ again, and sent Mrs. Stoneham a letter to this effect during the following week. Coming as a seal on the preaching of the Word three sisters received the baptism of the Holy Ghost at the waiting meeting afterwards. Praise God!

The assembly was also greatly blessed by a visit from Pastor and Mrs. Thomas, missionaries on furlough from Mexico. Pastor Thomas ministered the Word after the breaking-of-bread service on the Sunday morning, and again in the evening, after Mrs. Thomas had spoken about their work in dark Mexico and described how wonderfully the Lord had started a Pentecostal movement out there through the efforts of quite an elderly sister.

Then again, Pastor Coates came with a message on two occasions, and was the means of great blessing to the saints at East Ham, who are always hungry for more of the Word.

Perhaps, of all the services the Saturday evening prayer meeting, which precedes the open-air meeting is one of the most precious of all. Those who attend testify of the great blessing received and of the presence of the Lord in the midst.

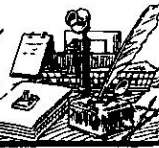
A whole week of special prayer, a prayer meeting being held every night, has just concluded. Great results are expected, for God never fails to answer when His people seek Him thus with all their heart. Faith will be rewarded with revival grace and blessing.

Filial love to God is the witness of His Spirit to the believer's adoption.

ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

Notes & News



Will all Crusader Secretaries kindly see that their Roll books are sent in to Headquarters without delay? This is most important! All branch Roll books are to be sent to Headquarters annually, during the first week in November.

We are glad to note the formation of a new branch of Elim Crusaders at Dunfermline, Scotland. We trust that great blessing may rest upon this band of young people, and that their witness may lead to the ingathering of other precious souls.

Forest Hill. Recently we had the pleasure of a visit from the Thornton Heath Crusaders.

These Crusaders gave us an uplifting evening with testimonies and song. One brother gave an inspiring message on the subject, "How to aim for the abundant entrance into the everlasting kingdom of our Lord Jesus Christ." The Lord is blessing the Crusader meetings at Forest Hill, and is setting His seal to all their efforts. Open-air meetings are held every Saturday evening, also on Sunday evenings following the service. Our pastor has now given us extra work to do, so before Sunday evening service, two open-air meetings are held, while others are doing personal work. The result of this extra work for the Lord has been fruitful. Many have been brought into the meeting, besides a sister accepting Jesus Christ as her Saviour.

We believe the end is not yet, praise the Lord.—H R S

Nottingham. The Crusaders are truly living on the victory side, in all branches of service, this being so at the City Temple, and spreading to other churches in Nottingham and district where the Crusaders have been invited.

During recent Crusader rallies at Carlton and Bulwell (branch assemblies) messages in word and song have gone forth in power and demonstration of the Holy Ghost, as evidenced by the salvation of precious souls, there being four, then three, and two other conversions, resulting from these revival gatherings. But the week just passed, being the annual convention, when we were visited by Pastors Phillips and Smith, was a time not to be forgotten.

This "business for the King" started in real earnest on Tuesday evening, with a great Crusader open-air and invitation meeting held in the centre of the city, during which "Evangelists," tracts, and convention leaflets were distributed to interested listeners. On Wednesday there was a very special and inspiring prayer and testimony meeting.

The final day of the convention (Sunday) was a day well spent in glorious reality of the presence of the risen Christ. In the afternoon the choir, about 250 strong, sang with real fervour that rousing hymn, "The fight is on, O Christian soldier," also a reminder to "lay up treasure in heaven." The evening service was a great success, having for its audience a congregation of about 1,500, when the choir rendered the beautiful and impressive piece, "I am the Resurrection." Then with real consecrated zeal and joyous anticipation of the theme of our song, the sisters sang, "I will shout His praise in glory," the brothers replying, "So will I"—which, praise God, became the reply of fourteen new converts that evening.

The convention terminated in the baptism of thirty confessors of the power and the blessed truths of the Foursquare Gospel. Hallelujah!—H S

A CRUSADER'S TESTIMONY

Joy, peace, satisfaction—these three words express my feeling to-day, and yet pen will never tell their full meaning—joy, peace, and satisfaction in the Master's service. Just a year, and still satisfied. I had been a chapel member all my life, brought up from infancy in the Methodist Chapel—twenty-five years of teaching, and yet in complete darkness.



Miss B Daniels

Never in all those years, had I heard the words, "Except a man be born again" explained. Never once had I heard the words, "Be saved." But the most tragic part of all is that I had been teaching the children in the Sunday school for ten years, ten years of trying to tell others of light, whilst I myself

was groping in darkness. I firmly believed I should go to heaven.

I was respectable, I had done no awful crime, I went to chapel every Sunday. What more could be expected? Then, came the ever-remembered event, Principal Jeffreys' visit to Huddersfield. Bills were posted here and there inviting people to go. I read them, that was all. At last, after being asked to go a few times, I decided to go and see for myself what these Foursquare men were like. It was Sunday afternoon, and never shall I forget that day. As I sat in the church, and listened to the speaker, words will never describe my feelings.

Never had I heard words like them. They sank deep, and I went home bewildered. I didn't understand it all, but,

I did know that these people possessed something I did not have. I could do nothing else but talk about that meeting and the preacher. I made up my mind to go to every meeting as long as they stayed in the town, and I did, Monday, Tuesday, and Wednesday afternoon. That afternoon I could not tell anyone what the preacher's text was, or much of what he spoke about, what I did remember was that there was a Saviour ready to save, and to forgive all who would come. The meeting came to a close, and then followed the invitation. With tears flowing fast and free I realised I was a sinner. I dropped from the top step of church membership, and my own righteousness, and found my Saviour. A year ago, and what a year—days full of joy, song and praise, sunny days and dark days too, days that have held nothing but tears, scorn, and jeering, but, above all the Master's smile. Looking back upon the past months, I wonder how I ever lived before—the wasted years of the life seeking pleasure and satisfaction in the world, running here and there, what a failure. Now, I have life such as I have never known before. A loving Father, who bears all for me, who never disappoints me, who is always willing to help, guide, and keep. What love to do all this for a sinner like me. When I think, too, that if Principal Jeffreys and his party had never come to Huddersfield I should still be in darkness, even to-day my heart warms, and loves the Foursquare movement. I should not be wearing the neat Crusader badge, as I am now (proud of it too) but above all, I should not have found my Saviour. Life will go on, days will be hard and drear. There will be trials and sorrows, but there will always be a Saviour far above all these, a Saviour, hallelujah, who will save and keep.—(Miss) B Daniels (a Huddersfield Crusader)

MUCH WITH GOD

Talk much with God, for then thy day
Will be as heaven on earth,
'Tis thus that in thy life will grow
A heart of heavenly worth.

I think much of God, for then thy way
Will shun the paths of sin,
No worldly mud will then befoul
Thy loveliness within.

Walk much with God, then in thy walk
No fall will mar the way,
The light will ever brighter grow
Until the perfect day.

Speak much for God, and let men know
How Christ has saved your soul
That through thy zealous words and ways
They too may be made whole.

Sing much for God, for through that song
The world will know your joy,
And they will see a glimpse of cheer
That nothing can destroy.—P.G.P

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