

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangelist

Foursquare Revivalist



March 19, 1937.

Twopence

Vol. xviii.

No. 12

BY SUBSCRIPTION:

Anywhere, 6 months, 5/-; 1 year, 10/-.

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

The Effects of the Anointing

By A. B. SIMPSON.

Some Lessons from the Book
of Revelation

By E. J. G. TITTERINGTON.

Stones that Speak

By P. N. CORRY.

The Quiver

By J. J. MORGAN.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed

General Headquarters:

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

Vol. XVIII. March 19, 1937 No. 12

CONTENTS

| | |
|---|-----|
| Question Time on "Hallelujah Corner" (No. 8) ... | 177 |
| Victorious Vision (Continued) ... | 179 |
| What our Readers Say ... | 181 |
| Elim Seaside Holiday Homes ... | 182 |
| Music: O, My Saviour ... | 182 |
| Bible Study Helps ... | 182 |
| Family Altar ... | 183 |
| The Effects of the Anointing ... | 184 |
| Editorial ... | 186 |
| London Easter Convention ... | 186 |
| Gleanings from Other Fields ... | 186 |
| Some Lessons from the Book of Revelation ... | 187 |
| Stones that Speak ... | 188 |
| The Quiver ... | 189 |
| How Vernon Found Peace ... | 190 |
| Elim Crusader Page ... | 191 |
| News from Here and There in the British Isles ... | 192 |

Terms.—10/- for one year or 5/- for 6 months, post free to any address.

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

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

4 Coming Events 4

BERMONDSEY. March 7—21. Elim Tabernacle, Dunton Road. Campaign by Miss A. Kennedy.

BIRMINGHAM. March 16, 17. Elim Tabernacle, Golden Hillock Road. Visit of Pastor and Mrs. G. H. Thomas, missionaries to Spain.

BIRMINGHAM. March 18. Elim Tabernacle, Graham Street. Visit of Pastor and Mrs. G. H. Thomas, missionaries to Spain.

BISHOP AUCKLAND. Now proceeding. Revival and Healing Campaign in the Jubilee Co-operative Hall, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

CANNING TOWN. April 4. Elim Hall, Bethell Avenue. London Crusader Choir, 6.30 p.m. (Wormwood Scrubs Prison, 1.30 and 2.30 p.m.)

HORNSEY. Now proceeding. Elim Tabernacle, Duncombe Road (off Hornsey Rise). Evangelistic Campaign by Pastor J. Williams.

ISLINGTON. March 18. Elim Tabernacle, Fowler Road. Visit of Evangelist D. Vanstone.

ROMSEY. March 20—22. Elim Tabernacle, Middlebridge Street. Special visit of Pastor E. C. W. Boulton.

RYDE. March 21. Elim Tabernacle, Warwick Street. Visit of Pastor W. G. Hathaway.

WIMBLEDON. March 18, April 8, 15. Elim Hall, Southey Road. Special series of studies on the Holy Spirit by Pastor E. C. W. Boulton.

WOOLWICH. March 7—21. Elim Hall, Crescent Road. Campaign by Evangelist Thomas Kemp.

EASTER MONDAY (March 29th)

TWELFTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal GEORGE JEFFREYS

WILL PREACH AT THREE GREAT GATHERINGS

**11 a.m. Divine Healing; 3 p.m. Baptismal Service;
7 p.m. Communion Service**

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

COME, join the Testimony and share in the Festival!

FOR VISITORS TO LONDON

Accommodation: Those requiring accommodation at Elim Bible College should write immediately to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Cheap Railway Tickets. Monthly return tickets at cheap rates are now available, from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

Enquiries should be accompanied by a stamped-addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Principal and Revival Party's Engagements

LONDON, Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. World Revival Crusade healing meeting, conducted by Pastor R. E. Darragh, every morning 11 to 12 noon. On Sundays the morning service is conducted by the Principal.

MARGATE. The Theatre Royal, Addington Street. Tues., Wed., Thurs. March 16th, 17th, and 18th. 3 and 7.30 p.m. each day.

BRISTOL. The Pembroke Hall, Terrell Street, Good Friday, March 26th, 11 a.m., 3 and 6.30 p.m.

Easter Conventions in the Provinces (continued)

MACCLESFIELD. March 26 (Good Friday). Elim Church, Bank Street, 11 a.m., 2.30 and 6.30 p.m. Speakers include: Pastor White. Convener: Pastor J. Kelsall.

PARKGATE. Nr. Rotherham. March 27—29. Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 3 and 7.30 p.m. Special speakers. Convener: Pastor W. J. Hilliard.

SALISBURY. Elim Tabernacle, Scotts Lane. Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.45 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m. Speakers include: Mr. John Leech, K.C. and Pastor J. McAvoy. Convener: Pastor F. J. Stemmung.

SOUTHEAST-ON-SEA. March 26 (Good Friday). Elim Tabernacle, Seaview Road; 3 and 7 p.m. Speakers: Pastors G. I. Francis and R. J. Hayes.

SOUTHPORT. March 27—29. Temperance Institute, London Street. Saturday, 7.30 p.m.; Sunday, 3 and 6.30 p.m.; Monday, 3 and 7.30 p.m. Speakers include Pastor J. Woodhead. Convener: Pastor F. G. Cloke.

Easter Conventions in the Provinces

ABERDARE. March 26—30. Foursquare Gospel Church, Canon Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 3 and 6.30 p.m. Speakers include: Pastor T. A. Carver. Convener: Pastor S. J. Cooper.

BELFAST. March 28—April 1. Ulster Temple, Ravenhill Road. Sunday, 11 a.m., 3.30 and 7 p.m.; Monday, 3.30 and 7 p.m.; Wednesday and Thursday, 8 p.m. Speakers include: Pastors H. T. D. Stoneham, A. Thorne, L. N. Knipe, W. Urch. Evangelist N. Brooks. Mr. J. Strachan, and members of London Crusader Choir. Convener: Pastor W. L. Taylor.

BIRMINGHAM. March 26—30. Elim Tabernacle, Graham Street. Friday, 11 a.m. and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 7.30 p.m. Speakers: Pastors E. C. W. Boulton and J. T. Bradley. Convener: Pastor S. Gorman.

BOURNEMOUTH. March 26—April 1. Elim Tabernacle, Victoria Road, Springbourne, and Elim Church, Hawthorn Road, Winton. Friday, 11 a.m., 3 and 6.30 p.m. (Winton only); Sunday, 11 a.m., 3 and 6.30 p.m. (both churches); Monday, 11 a.m., 3 and 6.30 p.m. (Springbourne only); Tuesday, Wednesday, and Thursday, 7.30 p.m. (both churches). Speakers include: Miss A. Henderson and Pastor and Mrs. G. Kingston. Convener: Springbourne, Evangelist L. W. Green. Winton, Evangelist F. C. Packer.

CARDIFF. March 25—April 1. City Temple, Cowbridge Road. Thursday, 7.30 p.m.; Friday, 11 a.m., 3 and 6.30 p.m.; Saturday, 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday, 3.30 and 7 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors H. Entwisle and C. Palmer. Convener: Pastor J. J. Morgan.

CARLISLE. March 26—29. Elim Tabernacle, West Walls. Friday, 11 a.m., 3 and 7 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, 7 p.m. Speakers include: Evangelist Thomas Kemp. Convener: Pastor J. Tetchner.

DONCASTER. March 26—29. Elim Church, St. Sepulchre Gate. Special speakers. Convener: Pastor A. E. Pike.

DUNDEE. March 26—April 1. Elim Tabernacle, Dudhope Crescent Rd. Friday, 11 a.m., 3 and 7.30 p.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, Tuesday, Wednesday, Thursday, 7.30 p.m.

GLASGOW. March 28—April 1. The City Temple, corner of Bath and Elmbank Streets. Sunday, 11 a.m. and 6.30 p.m.; Monday, 3 and 6.30 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Mr. L. Naumann, Rev. W. H. McWhinnie, and Evangelist R. Barrie. Convener: Pastor J. McWhirter.

GLOSSOP. March 26—30. Elim Tabernacle, Ellison Place. Friday, 11 a.m.; Saturday, 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday and Tuesday, 7.30 p.m. Speakers include: Evangelist J. E. Shaw. Convener: Pastor A. S. Gaunt.

GUERNSEY. March 26—30. Eldad Church, St. Peter Port. Friday, 6.30 p.m.; Sunday, 10.30 a.m. and 6.30 p.m.; Monday, 3 and 6.30 p.m.; Tuesday, 7.45 p.m. Speakers include: Pastor J. Smith. Convener: Pastor H. O. Bale.

IPSWICH. March 25—28. Elim Tabernacle, Vernon Street. Speakers: Pastor J. Eaton, Evangelist L. D. T. Kelly and Mr. E. J. Jones. Convener: Pastor W. F. South.

LEEDS. March 26—31. Foursquare Gospel Tabernacle, Bridge Street. Speakers: Pastors H. W. Greenway, W. G. Hawkins, W. L. Kemp, W. B. Kelly, L. Morris, A. S. Thorne, J. Woodhead; Easter Tuesday, Mr. H. Womersley and Miss I. Clarke (Congo). Convener: Pastor G. Miles.

(Continued at foot of next column)

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. XVIII, No. 12

MARCH 19, 1937

Fridays, Twopence

Question Time on "Hallelujah Corner" (No. 8)

By Pastor T. A. CARVER (Swindon)

THE subject to-night, always one of absorbing interest, has proved exceedingly attractive, viz., the persecuting history of the Roman Church. Lecky, the historian, says that "The Roman Catholic Church has shed more innocent blood than any other institution known to humanity." The remarks of the speaker have provided terrible confirmation of the rationalist's statement. The first question is the inevitable one expected by Protestant speakers.

Questioner: "Are you not aware that Protestantism has persecuted also, and one of your great men, Oliver Cromwell, committed some atrocious deeds?"

Speaker: "Admittedly, there was a degree of persecution for a while by Protestants, but as Lecky rightly points out, it was uncongenial with its character and was abandoned. Now in regard to this matter I want you to note the difference between the persecutions of Rome, and the so-called persecutions of the Protestant Church.

1. *Persecution is a definite and fundamental part of the Roman system*, whereas with Protestantism the thing is foreign to its nature, and what little has taken place was under exceptional circumstances which explain the case.

Turn to the records of Rome and what do we find? First, the persecution of heretics has been proclaimed by its "infallible" Councils, e.g., The Fourth Lateran Council (1215) and Constance (1414), which latter Council

DELIBERATELY DECEIVED

and burnt John Huss. Secondly, we find the slaughter of heretics commended by popes as a healthy exercise for the 'faithful.' Leading popes in this have been Innocent III., Paul III., in his infamous Bull *Coena Domini*, Gregory XIII., and Pius IX. Thirdly, we turn to the theologians of Rome and find the same inherent principle. Dens, in his *Theologia Moralit*, asks, 'Are heretics justly punished with death?' *Ans.*: Thomas Aquinas answers in the affirmative, because forgers of money, or others disturbing the republic, are justly punished with death. Therefore

also heretics, who are forgers of the faith, and disturb the republic.'

2. The duration of these persecutions. The measures adopted by Protestants were brief and temporary, but Rome's policy has continued through the ages. Suppose we commence with the first great crusade against heresy in 1209 under Innocent III. (although that is centuries later). The slaughter of 1,200 Christians at Bangor in North Wales in A.D. 612 was probably the result of Rome's power), yet we have at least six centuries of continued war against the people who love the Word of God.

3. The measures adopted by Protestants were the result of the awful atrocities of Rome, e.g., the work of Oliver Cromwell in Northern Ireland. In 1641, Rome proclaimed a holy war to stamp out the aggressive Protestantism of this land. The full remission of sins was promised to all who participated in this crusade, and in the province of Ulster alone upwards of 154,000 were massacred or

EXPELLED FROM IRELAND.

It required the policy of Cromwell to stop the orgy of blood that Rome was revelling in. The so-called persecutions in other times have all been the result of the intrigues and plots of Rome.

4. The extent of these persecutions. The numbers put to death by Protestants are infinitesimally small compared with the vast army slain by the sword of the Pope. It is estimated that more than 70,000,000 have perished through Rome's 'Holy Wars.'

5. Where there has been any real persecution by Protestants, sincere Christians regret the extreme measures adopted by their zealous forefathers. Take for example the stock argument of Rome—the burning of Servetus at Calvin's order. The people of Geneva have erected an expiatory monument to the memory of Servetus. Now let Rome do likewise. Let her show her remorse for the slaughter of the Waldenses by inscriptions of repentance on the rocks of those blood-stained valleys. Let her show her horror of the infernal Inquisition by erecting an expiatory column

in the Quemadero in Madrid; let her atone for the hellish crime of St. Bartholomew's Day by proclaiming to the world her sorrow for the blood of the 70,000 she slew then. Let her erect in Holland a monument to proclaim her detestation of the atrocious butcheries of the papal servant, the Duke of Alva. Let English papists subscribe for the erection of a statue of repentance for the martyrs of Smithfield and Oxford. No! One might just as well expect the Devil to repent for the work of sin he has carried out, as Rome to repent of her vile deeds. She has never raised a voice to decry these crimes."

Questioner: "That is all very well, but that is 400 years ago. The Roman Catholic Church to-day is no more

GIVEN TO PERSECUTION

than the Protestant Church."

Speaker: "False again, sir. I know that is the general opinion. Even Father Woodlock, the Jesuit priest, said to A. J. Russell (quoted in *One Thing I know*, where Russell recounts an interview he had with the well-known Jesuit), that 'The Inquisition was part of the mentality of an age when everybody persecuted, when it was thought you could change a man's mind and its convictions by doing violence to his body. That age and its practices are gone for good.'

Now this was very clever on the Jesuit's part (too clever for Russell), but is it true? I say emphatically, No! First I repeat my statement that Rome has never repented of those evil deeds of the past. Then consider what some modern writers have said. In 1908, in a book published, *De Stabilitate et Progressu Dogmatis* ('On the Stability and Progress of Dogma'), Father Lepicier, a Professor of Sacred Theology, says: 'If anyone makes public confession of heresy, or tries to pervert others by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others.' And again, 'It cannot be denied that the Church, absolutely speaking, has the right to put heretics to death, even if they have come to repentance.' Again, in the early years of this century, Hugh O'Donnell writes in the *Ruin of Education in Ireland*: 'It seems rather disconcerting to find the most eminent living professor of the Jesuit Society, the Canonist and Theologian of the Gregorian University of the Vatican, the learned Father Marianus da Luca, S.J., eruditely establishing in the volumes of his *Institutiones Juris Ecclesiastici Publici*, published only two years ago (1902), that instead of being educated,

HERETICS OUGHT TO BE SLAUGHTERED

and that the slaughtering of them is a mark of the "perfection" of the Catholic Church.'

Perhaps Father Woodlock would find in this something of the 'mentality of an age when everybody persecuted.' Let us also bear in mind the words of one of the most energetic of modern Romanists in this country, Father Ronald Knox. (I note, too, that he is catching the eye of the Vatican and has recently received promotion.) He declares in his *Belief of Catholics* that 'a body of Catholic patriots, entrusted with the government of a Catholic state, will not shrink even from repressive measures in order to perpetuate

the secure domination of Catholic principles among their fellow-countrymen. . . . When we demand liberty in the modern state we are appealing to its own principles, not ours.' These 'repressive measures' are undoubtedly part of that same 'mentality,' and as for 'Catholic principles,' chapter upon chapter of history, written in blood, bear witness to their horrible nature."

Questioner: "Are you not aware that quite a large number of Roman Catholics were martyred for their faith in this country, so that your arguments cut both ways."

Speaker: "That is one of the great falsities that Rome seeks to teach those who are educated in her schools. She boasts of her martyrs, especially in the reigns of Henry VIII. and Queen Elizabeth; but a short acquaintance with the true facts of history will soon convince anyone that the people whom Rome acclaims as

MARTYRS FOR THEIR FAITH

were in reality put to death because they were most dangerous traitors to their Sovereign and country. Take Henry's reign first. The most famous names in this period are Sir Thomas More and John Fisher of Rochester. They were made 'saints' after Rome's fashion in 1935—400 years on the way to heaven! Both were intolerant persecutors. More, who had men burnt for reading the Bible, says, 'My epitaph shall record that I have been an enemy to heretics. I say it deliberately. I do so detest that class of men that unless they repent, I am the worst enemy they have.' Fisher was the same, seen especially in his part in the cruel burning of John Brown at Maidstone on June 7th, 1511. As regards the latter's 'martyrdom,' let us remember that the laws under which he suffered were the work of a Romish King and Parliament; they were admitted by all the Romish bishops save Fisher; they were administered by Romish judges; the accusers, witnesses, jury, and so on, were all Romish. The only voice raised on his behalf was that of Cranmer, who was already half a Protestant. But that he was a traitor to his king and country, is now beyond question. After suffering a short term of imprisonment in connection with poisoning in his residence, he was released and began to 'write books against the King, and secretly sent them to Spain to be printed' (Pollard, *Henry VIII.*, p. 283). Henry bore it patiently, but when Fisher was guilty of complicity in the treasonable frauds of *The Nun of Kent*, he was sent to the Tower in April, 1533. Within six months, Fisher was again

ENGAGED IN CONSPIRACY,

this time with Spain. On the 27th September, 1533, Chapuys, the Spanish ambassador in England, wrote to his master, stating that Fisher had told him that if he (Charles V.) would invade England, he would be 'doing a work as agreeable to God as going against the Turk.' Again on October 10th, he wrote, 'The good and holy Bishop of Rochester would like you to take active measures immediately, as I wrote in my last, which advice he has sent to me again lately to repeat.' Ultimately, Fisher was arrested, and required to take the oath of Succession and of the Royal Supremacy. He refused, and *because he placed the*

Pope as superior to the King of England, he was executed. Now Rome calls him a martyr.

Then take the so-called martyrs of Elizabeth's reign. The best answer to this is for all who labour under this delusion to read the verbatim report of the debate between Mr. Albert Close and Father Vincent McNabb, held on March 20, 1935, on the thesis, that 'The old State papers recently recovered from the Vatican archives, etc., clearly prove that many of those whom the Roman Church now designates as 'martyrs' for their religion' were really involved in Jesuit plots to murder the Queen, and bring about the invasion of our country by foreign armies.'

Mr. Close, with the aid of photographic slides of the State papers proved conclusively the truth of the Thesis. The Dominican defender of Rome's 'martyrs' was so overwhelmed that he did not know what to say, and spent about ten minutes of his time trying to

CLOSE THE DEBATE

by contending that the Protestant had not properly

stated the case. Then, when compelled to go on, he merely indulged in a lot of superfluous jokes about his being an Irishman, and got nowhere.

One thing is clear. The Popes of Rome tried all they could to assassinate the Queen. Many quotations could be given in proof. Let one suffice—the message of Pope Gregory XIII. from Rome, December 12th, 1580: 'Since that guilty woman of England rules over two such noble Kingdoms of Christendom, and is the cause of so much loss to the Catholic faith, and loss of so many million souls, there is no doubt that whosoever sends her out of the world with the pious intention of doing God service, not only does not sin, but gains merit. And so, if those English nobles decide actually to undertake so glorious a work, . . . the Pope bestows his holy benediction.'

For carrying out the wishes of these corrupt men of the Vatican, many Romanists were put to death. They have no claim to the title of martyr, being justly sentenced as traitors to the country they lived in."

Victorious Vision (Continued)

By Pastor LESLIE H. NEWSHAM

CONGREGATIONAL VISION. A congregational vision implies an *individual* as well as a *collective* vision. Churches are sometimes plagued with individualists who seem to consider they have the copyright to vision, and oh! how we poor preachers suffer at their hands; they are no use whatever in the work of the Church because they decline to fuse their efforts in the congregational effort. We need to remember that true vision is collective as well as personal.

Have you ever tried to solve a jig-saw puzzle with the aid of others? All are working with the aim of completing one picture, each having little pieces which they subscribe to its completion. It is not *my* picture, it is *our* picture.

I am reminded of a scripture in I. Corinthians xii. which is as follows (verses 14-22):—

"For the body is not one member, but many. If the foot shall say, because I am not the hand I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

"Nay, much more those members of the body, which seem to be more feeble are necessary." Is not that 22nd verse beautiful? You have

SOMETHING TO SUBSCRIBE

which I cannot, even if I wanted to, to make the picture complete; we are workers together, and best of all, co-workers with Jesus Christ. Principal and preacher, Sunday school teacher and Bible class leader.

The preacher is not in your Church primarily to please you—for, as a true shepherd, his ministry will sometimes reprove, if he is faithful, and that, I know, is not pleasing at the time. The Sunday school teacher serves, not only because the pastor asks him to do so, but because he realises he is contributing his God-given part to the completion of the picture. And you, brother, you who are always in the background, sometimes it is a hard job carrying on when nobody takes much notice of you, remember that your part is just as important as the preacher's, even if it is just praying in private where no eye sees but the eye of God, and no ear hears but His; God is marking every moment you spend in prayer and probably your crown will be a far greater one than the preacher's. It is not our job that matters, but how well, and how faithfully we do it.

I have turned to that 22nd verse in moments when in despair because of my apparent failure or incompetence and those words have seemed to say to me, "Courage! your part may be little, but remember, even if you are only a little finger, you are essential to the completion of the picture!" Then I have felt encouraged.

You may not be a Spurgeon, or a Wesley, or a Booth, but you are just as important as they are if the

PICTURE IS TO BE COMPLETE.

It sounds fantastic, I know, but it is true! I should fail if I tried to be a Spurgeon, I was not meant to be—I was meant to be a Newsham!

It makes me feel like weeping sometimes to see young men trying to be someone else.

The preacher's vision.

One day I was visiting in a church where a young man who idolised a certain great preacher and copied his every intonation and action had been ministering. A little time after, the great preacher himself came for special services. After one of the first services a lady

came up to me very seriously and said, "Pastor, does not Mr. So-and-so (naming the great preacher) preach like our last Pastor! It sounded so humorous that I could not help laughing at the time, but I saw the tragic side afterwards.

That young man was trying to take the great preacher's place in the picture. How much better he would have done to have filled his own little corner, however lowly and humble. *Be yourself!* Trying to be anyone else makes of you an actor in the pulpit and takes the reality out of your message. Get your eyes on the Christ who hung upon the Cross you are trying to uplift and tell the congregation what you see and you will be a preacher with a vision, there will be fire in your message, and passion in your words—there may not be marvellously eloquent passages or beautifully constructed sentences, but there will be

SOMETHING FAR MORE ELOQUENT

and valuable, there will be *life* in your words, even tears in your eyes, but there are sure to be tears in your soul: as you seek to lead your congregation to the Cross. But *best of all*, you will be filling *your* part in the picture.

Pardon an apparent digression, but I recall the words of Samuel Chadwick in his book, *The Call to Christian Perfection*, in which he says: "Academic truth kills; truth, vitalised by experience quickens and saves."

Every preacher who hopes to extend the kingdom of Christ must have his own experience before he can utter such soul-saving words with conviction, and then he will be too absorbed in his message to be other than himself.

Let me quote Rev. Dinsdale T. Young in this connection from his book, *Popular Preaching*, pp. 120-121. I quote at length for fear of spoiling any part by extraction from its context:

"I know how impossible it is adequately to conceive of immortality, but we are intellectually defied by all the greatest entities and indeed, by many of the meanest—to our intellectual humiliation. But the question is not the clarity of our conception, but the reality of the fact 'Man is for ever,' says Browning's *Grammarians* exultantly, but it may be said woefully. It may be a tragic fact, with more matter for tears than the most awful tragedy which ever appalled an assembly. To realise that every man is an immortal soul is to make *Popular Preaching* an inexorable necessity. It extorts the fiery cry, 'Would God that all the Lord's people were prophets,' and yet the more flaming avowal, 'Woe is me if I preach not the gospel.' Brothers, this sense of individual immortality is a burning constraint to *Popular Preaching*. Each man, rich or poor, cultured or ignorant, refined or gross, young or old, serious or flippant, has a never-dying soul to save. *This* will loose the preacher's tongue; *this* will make his tongue a tongue of fire; *this* will make him address himself to all, not as a philosopher, or a rhetorician, or as a self-seeker, or a mere promoter of Denominationalism, but as a herald, as the Lord's messenger, as an ambassador for God. *This* will inspire him to cry, 'We preach Christ crucified'—the only cry which can bring salvation to man's never-dying soul."

And once again on p. 123:—

"We cannot be content with pleasing a clique, or tickling the fancy of the flippant, or leaving a vivid impression of our personal cleverness if once we see the genius of the gospel. We must, as moved by a fiery instigation, endeavour to make all men see its wonders."

For the preacher,

VISION IS INDISPENSABLE,

without it, there can be no urgency or conviction in his message. His ministry will degenerate into a series of lectures and his sermons into mere platitudes.

Individual vision.

Paul had in mind the larger vision of life when he uttered the words, "I was not disobedient to the heavenly vision," but here is a vision of a different order.

Acts xvi. 9: "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

How close did the apostle live to his Lord that he could recognise the guidance of God in a dream. Methinks that many of us would have blamed the dream on a heavy supper and thought no more about it, but this vision was of value to Paul because he had the larger vision of life, which had enlisted the whole of his life and every faculty in consecrated service to God, so that his whole being was on the alert for the slightest indication of God's will. He was ready to hear the voice of God in the apparently trivial happenings of his life.

I think this is the attitude that the prophet Isaiah has in mind when he says, "They that wait upon the Lord shall renew their strength,"—always listening in to heaven.

All true vision has a practical issue in inspiring to godly living.

The Rev. Norman Dunning in

THAT DELIGHTFUL LIFE STORY

of Samuel Chadwick, which should be read by all who preach, credits him with the following words:—

"A vision without a task makes a visionary.

A task without a vision is drudgery.

A vision with a task makes a missionary."

These are words of distilled wisdom which I will not presume to enlarge upon.

God has entrusted to us in the Foursquare Gospel a great and wonderful vision of a gospel that can meet the need of spirit, soul and body. Back in Ireland twenty-one years ago, He inspired a little body of men, unknown to the recognised churches of the day, with a vision which included salvation for the soul, healing for the body, power in the Baptism in the Holy Ghost and the restoration of the Gifts to the Church as in the early days, and the hope of a soon-coming Lord and King. Faithful to the vision they crusaded the God-given message in the face of scorn and opposition from the most surprising quarters, the churches generally refusing to participate in the revival which followed because, like most revivals, the methods and the meetings were not orthodox. Very rarely has professing Christendom recognised revival when it has come. We look back and raise our Ebenezer to God

for His love in raising up a movement that promises to be great, we have

REACHED OUR MAJORITY,

and still survive to confound the prophets who predicted that all was a "flash-in-the-pan."

But let us not complacently fold our arms, feeling that we have attained. We have not! The fulfilment of the vision depends now, not only upon the faithful few who crusaded the vision, but upon thousands more who have come under its healing rays; upon you and me.

The future spreads out before us with limitless possibilities, not only Great Britain, but the whole world has to be reached, but the all-important question is, *What of the vision?* Is the vision clear before you? If not, then bend your knees before God and wait for the vision before you essay to go out in His name.

"A task without a vision is drudgery."

Vision will unloose your purse strings, and cause you to give, even though it means the sacrifice of some of your luxuries to do so; so that the work may go forward.

Let our prayer be, "Lord, give me a vision of the great need of the world, then, Lord, show me what I can do to meet its need. Give me a vision, Lord, of the coming conflict of nations that I may not waste a single hour without witnessing to Thy saving power, that I may realise how short is the time ere night shall fall. Above all, Lord, keep the vision clear before me, that I may not heed the scorn of men, or the trials that beset my way, but keep the goal clear before my eyes so that I may unerringly 'press toward the mark for the prize of the high calling of God in Christ Jesus,' and that I shall not be ashamed in the day of Thine appearing."



ARE ALL EVENTUALLY SAVED?

DEAR EDITOR,

In reply to your correspondent's enquiry *re* I. Tim. iv. 10, it seems clear from this passage and many others, such as I. Tim. ii. 4; Rom. v. 18; Col. i. 20; Eph. i. 10; I. Cor. xv. 22; John xii. 32, etc., that God's ultimate purpose is to save every member of the human race.

The apparent contradiction to this in other passages of the Bible arises from the failure to recognise that God is doing this work by stages through the progressive ages of time, "the end" being reached in the scene of complete subjection depicted in I. Cor. xv. 23-28. Principal P. G. Parker shows that "the end" will come at the expiration of an "Age of Achievement" subsequent to the Millennium.

In the present age God's work is a selective one, as indicated by the phrase "Specially of those that believe." The selective character of this age is also unequivocally declared a number of times in the New Testament.

Those passages which seem to conflict with this view are mainly those in which these ages of time and their operations are treated as being eternal owing to the incorrect translation of a pivotal word. Apart from the correct translation as given by Rotherham, Young, Weymouth (in the early editions), the F.V. in the margin, and others, your Correspondent will discover an endorsement of this claim in the *context* of each passage. Yours faithfully,
London.

WINIFRED GOODCHILD.

DEAR SIR,

In reply to "Anxious One," God is the Saviour of all in that Christ died for all (II. Cor. v. 15); He can save all (Heb. vii. 25). He is willing to save all (II. Pet. iii. 9). The tragedy is that men spurn their Saviour. A gipsy boy, a powerful swimmer, tried to save his mother from drowning. She struggled so greatly that the lad had to release his hold—she was drowned. On the day of the burial a grief-stricken young man bent over the coffin and cried in anguish, "Mother, I could have saved you. Mother I would have saved you, but you would not let me."

If the word Saviour here implies providential deliverances in times of peril, the last words of the text can be easily understood in the light of Psalm xxxiv. 7.

Bristol.

R. J. LOCKE.

JOEL'S PROPHECY

DEAR MR. EDITOR,

In reply to "A Regular Reader," regarding Joel's prophecy, I should like to point out what I feel is a definite

statement that we can expect revival in these days.

Verses 28 and 29 of Joel ii. tell us of a mighty outpouring of the Holy Spirit, and God says that it is to be in "those days." Noting specially those two words, and ignoring for a moment the division of chapters ii. and iii., let us read straight on, and in chapter iii., verse 1, God again mentions these two words as being the time of the return of the Jews to Palestine.

Can we not, therefore, in the light of the remarkable fulfilment of chapter iii., verse 1, expect to-day an outpouring such as we have never seen?

Because the Enemy becomes stronger, surely the Holy Spirit will be outpoured more and more to combat his strength, rather than withdrawing Himself and leaving the entire field to the Enemy. Yours sincerely,
Clapham.

L. F. LLOYD SMITH.

DEAR SIR,

In reply to "A Regular Reader," *re* Joel's prophecy, may I call attention to Peter's words in Acts ii. 16, "This is that," etc.; clearly showing that the time of the last days, probably the last dispensation, was even then in progress. But we also have in Joel ii. 23 a wonderful prophecy of the former and the latter rain. Does not this suggest that the former rain was given at the time of the first outpouring of the Holy Ghost on the day of Pentecost? also that the day of the latter rain is now at hand, as witness, the great and glorious pentecostal Movements which have been taking place in this and other lands during the last few years?

Yours sincerely in Christ,
J. L.

Petersfield.

DEAR SIR,

With reference to the letter on Joel's prophecy, perhaps the following may be of a little help. In Acts ii. 16, 17 we read "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh," etc. This conclusively proves the time of Pentecost was the *beginning* of the last days. Peter was preaching firstly to the Jew, and had they given heed as a nation, the Lord's second coming would have undoubtedly been hastened (Acts iii. 19-21). When he quoted Joel's prophecy he definitely stated "this is that which was spoken by the prophet Joel." This was the commencement of the dispensation of the Holy Ghost and carries on to the present time. Pentecost is being experienced in every land with signs following. God is pouring out His Spirit on all flesh. The great revivals of Wesley, Whitfield, Moody,

Booth and under the ministry of our beloved Principal Jeffreys, are all in fulfilment of this prophecy.

Joel's prophecy cannot possibly refer to the time when Christ comes with His saints to judge the world, for in II. Thess. i. 7-8 judgment, not revival, is promised and during the Millennium He will rule the nations with a rod of iron (Rev. xix. 15). The great outpouring is now taking place, and in the midst of apostasy God is taking out a people for His name (Acts xv. 14), but when once the Church is taken the Holy Spirit will have gone, and the Great Tribulation will follow.

Yours in the Elim Fellowship,
LESLIE OZANNE.

Delancey.

EDUCATIONAL FILMS

DEAR MR. EDITOR,

There should be no doubt in the mind of "Enquirer," regarding their attitude to the picture theatre, for if one's heart is wholly given to the Lord surely they will have no desire for such places. As far as purely educational films go I cannot find any, the world does not want such and the companies are out for a dividend.

We are told to refrain from all things that would cause our brother to stumble, and personally I should not like to be found in a picture house when Our Lord comes, and no one knows the hour when the Son of God cometh. Yours sincerely,
Aberdare.
J. A. BRUCE.

DEAR SIR,

I take it that "Enquirer" regarding educational films, would undoubtedly admit the uncleanness of the ordinary film. The Cinema is undoubtedly used by Satan as part of that far-reaching system which destroys human morals, and ensnares human souls. The very posters make the Christian avert the eye with a shudder, and pass on sick at heart.

So I think the question must be "Can a Christian support in any degree, an industry, and a profession, known to be so utterly corrupt? May we sit and watch any picture, which, though clean in itself, is produced through the agency of so questionable an occupation?"

It is not, therefore, so much a case of "Love not the world nor the things of the world; if any man love the world the love of the Father is not in Him" (I. John ii. 15), or, "Who-soever is a friend of the world is the enemy of God" (James iv. 4), which texts would apply to the ordinary cinema-goer; but it is another case of "Touch not the unclean thing," and "Come out and be ye separate" (II. Cor. vi. 17). Would we not make ourselves "partakers of her sin"? (Rev. xviii. 4); would we not also be "a stumbling block to them that are weak?" "For if any man see thee in the idol's temple, shall not the conscience of him that is weak be emboldened?" (I. Cor. viii. 9-13).

Shall we not stand for no compromise?
Portsmouth.

S. N.

Elim Seaside Holiday Homes

EASTBOURNE. Beautiful house with its own grounds, in a commanding position at the sea front. Miss Henderson will give Bible Readings and spiritual help. July 30th—September 3rd. Apply (after Easter) to: Miss Barbour, Elim Woodlands, Clarence Road, London, S.W.4.

ST. ANNES-ON-SEA, near Blackpool. 31st July to September 4th. Lovely house overlooking golf course. Tennis, garden, and playing field. Special meetings on the premises, for sanctification, the gifts and prayer. Particulars and special teachers later. For accommodation apply, Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax.

O, My Saviour

J.A.L. *mf* *mp* J.A.L.



O my Sa - viour, Be Thou near me,
Ne - ver let me go a - - stay; In Thy mer - cy,
Thou wilt shield me, E - ver keep me all the way.

Copyright. Used by permission.

Bible Study Helps

GROWING

Text: Eph. iv. 15.
(Read Eph. iv. 1-16)

I. Grow:

After being born again, for only the living can grow.

II. Grow Up—Increase:

1. Downward, rooted in Christ.
2. Upward, pressing toward the mark.

III. Grow Up unto Him—Be Like Him:

By abiding in Him, as the branch in the vine.

IV. Grow Up into Him in All Things:

1. Spiritually—Church, Sunday School, Bible study.
2. Temporally—home, school, business.

A TYPICAL PREACHER (II. Timothy I. 11-13)

1. His **Divine Appointment**—"I am appointed" (v. 11).
2. His **Determined Attitude**—"I am not ashamed" (v. 12).
3. His **Delightful Acquaintance**—"I know whom" (v. 12).
4. His **Deliberate Advice**—"Hold fast" (v. 13).



The Scripture Union Daily Portions. Meditations by Pastor H. A. COURT

Sunday, March 21st. Mark xiv. 17-31.

"But he spake the more vehemently" (verse 31).

In his ignorance of the impending tragedy Peter insisted his loyalty. We ought not to doubt his sincerity. He meant what he said when he said it. Jesus had come into his life, and was so real to him, that it seemed impossible to him that he should show himself disloyal. Put yourself in his place (by the way do that always before you criticise: it works wonders), and would you not also have protested your allegiance? It seemed incredible to Peter and his fellow disciples that they should break away from the Man in whom they had placed all confidence. Where they failed was that they over-estimated their abilities. We are living in a day when Christians need to speak Peter's words. But unlike Peter they must not trust in themselves. In this day we need not deny our Lord, for there is grace given to help us stand.

PRAYER TOPIC:

For a mighty outpouring of Divine power at the coming Easter Conventions in London and the Provinces.

Monday, March 22nd. Mark xiv. 32-45.

"My soul is exceeding sorrowful unto death" (verse 34).

As our blessed Lord entered into the final stage of His divine purpose there fell upon Him the shadow of the Cross. It seems to me that the pains of death were already laying hold of Him, that the weight that was taking Him to the Cross was already pressing Him down. The Man who went to the Cross of Calvary carried a heavy load to the place of execution. "My sin, oh the bliss of this glorious thought" is what we gladly sing. But it was anything but bliss to the Man who bore that sin. In the very depths of His being He felt it before the judgment of man had been passed on Him. It was not what the Jewish priests said or what the Roman soldiers did. It was not the scoffing of the rabble, or the execrations of their leaders that filled the Redeemer's soul with sorrow. He had been accepted as the sin-Bearer, and the load was heavy.

PRAYER TOPIC:

That special blessing may rest upon the work of Pastor and Mrs. Francis in the Transvaal.

Tuesday, March 23rd. Mark xiv. 46-59.

"Their witness agreed not together" (verse 56).

It is said that an enthusiast met His death on Calvary, and that He was found guilty of that which deserved death. But was He? Of all important things in a trial it is necessary that there should be no conflict where witnesses are concerned. A discrepancy between the utterances of the subpoenaed is enough in itself to call a halt in the

proceedings. The trial to which Christ was subjected was history's greatest farce. Despite false witness the trial was "rushed" to a conclusion. They who had brought it about had one object. They must rid themselves of the One who was disturbing the peace of mind of hypocrites. What matters it that there was a weakness where the witnesses were concerned? And so it came about that Christ was shamefully done away with. Whatever His enemies may say about His guilt in their eyes, there can be no denial of the fact that they resorted to evil and not honest measures to procure His death.

PRAYER TOPIC:

That God may make the Elim periodicals of increasing spiritual help to their thousands of readers.

Wednesday, March 24th. Mark xiv. 60-72.

"He wept" (verse 72).

The unexpected, the impossible, had happened. Peter had denied his Lord. He had been emphatic in his assurances to the contrary. But sad to say cursing and swearing displaced loyal confession. Peter discovered Peter's weakness: consequently he wept. He knew that he had failed. Oh what a good thing if we have failed the Lord that we know it. It is the turning point to better experience. The man who wept became later a man of boldness. May God bring us to see our own failings. May Smith see Smith's faults, and not Jones'. It is not profitable to be always rebuking one another. A little self-rebuke occasionally would suit us all. What was the communion of Peter's heart when he wept? What, think you, did he call himself? Can you imagine that ruddy fisherman hiding behind excuses? There was full confession of failure when he wept.

PRAYER TOPIC:

For real revival to fall upon the Irish churches and their workers.

Thursday, March 25th. Mark xv. 1-15.

"So that Pilate marvelled" (verse 5).

Pilate was used to witnessing acts of courage. They were part of the Roman standard. Not a few Jews also had shown courage in the hour of adversity. The Maccabees wrote their deeds so indelibly that they can never die. Despite this familiarity with past and present epics Pilate marvelled. He had before him a Man whose words might procure His liberty. A word of denial might have made all the difference to the result. It seems to me that Pilate was waiting for that word, that he felt like putting it in the mouth of the Man before him. But it was not forthcoming. Silently Christ moved toward His death. Centuries before it had been said that

He would utter no word of defence, that He would accept the slaughter as a sheep. When the time came He was ready to conform to the prophecy. Pilate little realised that what he marvelled at was a wondrous spectacle—the Creator yielded to His creation.

PRAYER TOPIC:

That a gracious anointing may rest upon the Principal and Revival Party in their meetings at Bristol on Good Friday.

Friday, March 26th. Mark xv. 16-32.

"Save Thyself and come down from the cross" (verse 30).

Had the Redeemer concurred with this they would not have believed. The miraculous had not been wanting where He was concerned. Many things that He had done had shown that He was from God. Mighty miracles had all given testimony in His favour. A descent from the Cross would not have done what they had failed to do. But when the Christ remained on the Cross He became the Saviour not of Himself but of others. To-day (on this Good Friday) worship is being given to the One who remained transfixed to the wooden beam. For, unknown to those who railed Him, a mightier miracle was taking place. The sins of the whole world were by the power and grace of God being transferred from the sinner to the Saviour. To-day's saints rejoice that their sins have leaped the gap of twenty centuries, and were laid upon Him.

PRAYER TOPIC:

For a day of fellowship with the Man of Calvary, and that all our people may enter more deeply into the spirit of His sacrificial love.

Saturday, March 27th. Mark xv. 33-47.

"My God, My God, why hast Thou forsaken Me" (verse 34).

When Jesus said that His disciples would not remain with Him He said "Yet I am not alone, because the Father is with Me." He had constantly depended upon His Father. Theirs was a wonderful fellowship. But when at the Cross Jesus looked for divine support in the hour of deepest trial He found that He was alone. He felt that distance separated them. Was it that He who had become sin was feeling the punishment of the sinner separated from God? Was it that He had become the scapegoat banished into the wilderness? It seems that there was an awful agony in the utterance of Jesus, that the full horror of the price He was paying had come upon Him. He was forsaken by His Father. What does this mean to us? It means that we who should have been forsaken by Him can rejoice in the promise "I will never leave thee, nor forsake thee."

PRAYER TOPIC:

For a day of remarkable manifestation and ingathering of precious souls on Monday at the Royal Albert Hall.

**LEARN TO THINK OF
GOD AS NEAR THEE
—TOUCHING THEE**

FIRST, "It teacheth you all things, and is truth and is no lie." The idea surely is that we have within us a living Presence adequate for all the light we need to guide us, not only into truth, but into every practical duty. That light which was communicated of old by the mysterious Urim and Thummim, which was sought sometimes by the lot, which was obtained at other times from seers and prophets, is now directly communicated to each individual Christian by a Divine presence that dwells within us, and which the Master says, "shall guide us into all truth." It is not said that we shall always have direct Divine revelation, shall see a vision, shall hear a voice, or dream a dream, pointing out the path of duty. But somehow, by various agencies, often by the gift of practical wisdom, quietly imparted through our own sanctified judgment; again through directing us to some passage of God's holy Word; or again by a distinct combination of providential leadings; or occasionally by a direct spiritual intuition; or, most frequently and safely, by the combination of all these methods and processes, we shall be so directed that we shall be able to walk in a straight way "wherein we shall not stumble." God is greatly honoured when we trust Him thus to show us our way. He Himself has said,

"IN ALL THY WAYS ACKNOWLEDGE HIM

and He shall direct thy paths." The people of the world are accustomed to look in superstitious reverence to clairvoyants, fortune tellers, signs, portents, lucky and unlucky days or things, their impressions, or the counsels of their friends, or the instructions of the spiritual lords of their consciences and their souls. All this God forbids on the part of His children. He is their Master, their Shepherd, their Guide, and He has given to them His sufficient Word, and His omniscient Spirit, and it is true in a very real sense, "The anointing which abideth in you teacheth you of all things."

Secondly, the relation of the Holy Spirit to other teachers. "You need not that any man teach you." There is, of course, a limitation to this statement. God has appointed a human ministry, there is a place for the teacher of the Holy Scriptures and the preacher of the Word. There is also a place for the counsel of proved friends and experienced guides. But none of these voices would influence us beyond the still small voice within us, which in every case will witness to what is true, and will detect and reveal the false if we keep close enough to God. We have no right to be guided by any human being beyond our own personal conviction of right and duty. The wisest counsel we must

SUBMIT TO THE LORD

and get His approval, before we venture to act upon it. The second great mistake which Joshua and His people made in entering the land of promise was that they

The Effects of

By A. B.

followed their own impressions and "sought not counsel of the Lord." The sin of Saul which sealed his doom was his running after a familiar spirit which was just a representative of modern spiritualism. To the horror of both Saul and the witch herself, God interposed, and a real prophet came and a real message from God, but the sin of seeking to anything else but God for counsel was none the less terrible and fatal. The apostles before the day of Pentecost probably committed a grave error by casting lots for a successor of Judas instead of letting the Spirit direct them, and in consequence the man they chose was never mentioned afterwards, and in due time God raised up His own apostle Paul. "These things," says John, "have I written concerning them that seduce you." The true remedy against false teachers and seducing spirits is to turn away from all human guides to God alone. There is no little danger from these seducing spirits. The Romish Church has long held an unholy sway over the consciences of men by claiming to be the supreme authority, and assuming the right to tell their ignorant,

SUPERSTITIOUS DEVOTEES

what they must do with their money, their lives, and their very souls. Spiritualism has long claimed the same awful ascendancy over its deluded votaries, and men dispose of their estates, decide their family affairs, and act in great issues of life on the vague messages of some muttering, demon-possessed old hag, who poses as a messenger from the Lord. We have reason to fear that new forms of religious superstition are rising up on every hand to-day in imitation of these dangerous things. We hear sometimes of prophets and prophetesses who claim that the Holy Ghost has authorised them to reveal the secret sins of others, or to direct them in the decisions of their life. No man or woman has a right to thus usurp the throne and authority of the Holy Ghost for you and me. "One alone is your Master and ye are all brethren." The Holy Scriptures have been completed as the authoritative voice of God to men, and no man dare add to them or take from them at his peril. When Paul got his instructions from the Lord, and "purposed in spirit" to go to Jerusalem and Rome, he refused to listen to the voices that would have dissuaded him, even though they were the voices of prophets and

the Anointing

SIMPSON

prophetesses at Tyre and Cæsarea, and still pressed on along the lines where

GOD HAD POINTED THE WAY,

until even these men and women were constrained to say, "The will of the Lord be done." When the old prophet of Israel got his orders from Jehovah and obeyed them he was blessed and honoured. But when he turned aside because another prophet told him that he had a vision or a message from the Lord, bidding him turn aside and tarry with him for the night, although he had been forbidden by God to do so, he listened and followed; but a lion met him in the way, and his life was the forfeit and penalty of listening to any other voice than God's. How solemn the words of the old prophet Isaiah, "When they say, shall we seek to them that peep and mutter, for the living to the dead? shall we not seek to the Lord? To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Oh, may God save us from ourselves and one another, and shut us up to Himself and His blessed anointing.

Thirdly, the relation of this anointing to the Lord Jesus. The best of all about this blessed Holy Ghost is that He is not another Saviour, distinct from our blessed Christ, but He is the One that makes that blessed Christ more real to us than ever before, and brings us into and keeps us in direct personal fellowship with God. For the apostle adds, "Even as it hath taught you, ye shall

ABIDE IN HIM."

Not in the Spirit, but in the Lord Jesus; for he still further adds, "And now, little children, abide in Him," that is in Jesus, "that when He shall appear we may have confidence and not be ashamed before Him at His coming." And still a little later he adds, "And hereby we know that we abide in Him and He in us by the Spirit which He hath given us." The Spirit's great ministry, therefore, is to make Jesus real to us, standing like the true artist behind the screen while the face of Jesus shines forth upon the canvas, and we "beholding as in a glass the glory of the Lord are changed into the same image from glory to glory as by the Spirit of the Lord."

How simple, how delightful this blessed Christ-life. Not a lot of divinities to discover and keep in their right adjustment. Not a lot of processes to labour through. Not a lot of labyrinths and mysteries, and transcendental experiences to climb up to, but "Abide in Me and I in you." "As ye have received the Lord Jesus even so walk in Him." "For ye are complete in Him." "And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

In conclusion, let us take with us from this study two lessons especially.

First, let us

GET TO HEADQUARTERS

and stay there. Let us not be ever getting second-hand. All other sources are broken cisterns that can hold no water, but the Holy Ghost Himself is the Fountain of living waters that never fails. "Where did you get this delicious water?" a traveller asked of a little girl whom he met outside the village with a pitcher of cool, spring water. "At a fountain on the hillside." "Does that fountain ever fail you?" "Yes," she said, "it often runs dry." "What do you do then?" "Why, I go to the fountain higher up." "And what do you do when that fails?" "Why, then, I go to the fountain at the top of the hill, and that never fails." How many of us have been going a little higher, and a little higher, and still finding our spiritual resources intermittent and insufficient. Let us go to the heights of God, to the supreme Source of grace and blessing, and have that fountain opened in our hearts, and our souls shall be a watered garden and as a spring whose waters fail not.

And, secondly, having found the supreme source of perennial blessing, let us become ourselves living fountains for others. Let us cease to be spiritual gadabouts, ever learning and never coming to the knowledge of the truth, ever drinking in and never giving forth the

STREAMS OF LIVING WATER.

Someone was asked once by Mr. Moody to tell him the name of a woman who was always at his meetings, sitting near the front, and seeming to drink in every word with intense interest. "Oh," said the Christian worker, "She is what we call a bog?" "A bog," said Mr. Moody, "what is a bog?" "Why, it is a low place that all the water in the neighbourhood is continually running into and remaining there until it becomes stagnant. This woman is educated, professedly a Christian, wealthy and widely acquainted. She goes to every religious meeting on the calendar, and seems to be continually running after some new blessing and experience, but she never does anything for others, and so we call her a bog." Beloved, are you a bog, or a fountain out of whom flow "rivers of living water"?



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

Transformed Lives.

THE Archbishop of Canterbury (Dr. Lang) speaking at a meeting of Members of Parliament on March 3rd said:—

“The best testimony to the power of Christ to change the life of the world was the testimony of a life which had itself been changed.”

We thank God for this emphasis upon experimental Christianity for which we stand so wholeheartedly. If the move now being made towards the “recall to religion” is to produce any lasting result then it must insist upon changed lives being brought into being through the power of Christ in the heart. The secret of success is in the grand old word, “Ye must be born again.” Let every “new creature” in Christ Jesus not only show to the full the power of the new life within but seek to impart to others this new life through the Word of Truth and revival will be a reality in England and over seas.

London Easter Convention

Good Friday, March 26th to Friday, April 2nd

Services will be held in five churches as follows:

CLAPHAM. Elim Tabernacle, Park Crescent, Good Friday, 11 a.m., 3, and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors R. Mercer, J. R. Moore, A. Maccullagh and Mrs. C. Price. Convener: Pastor C. J. E. Kingston.

KENSINGTON. Kensington Temple, Kensington Park Road, Good Friday, 11 a.m., 3 and 6.30 p.m., Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors A. Longley, A. C. Coffin, and P. S. Brewster. Convener: Pastor P. Le Tissier. Friday, April 2nd. Final Rally, 7.30 p.m. Special speakers.

CROYDON. Elim Tabernacle, Stanley Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors A. Longley, J. R. Moore and P. S. Brewster. Convener: Pastor H. Kitching.

EAST HAM. Elim Tabernacle, Central Park Road. Good Friday, 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastor R. Mercer and Mr. J. F. Welsh. Convener: Pastor J. C. Kennedy.

ISLINGTON. Elim Tabernacle, Fowler Road (off Halton Road). Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday and Thursday, 7.30 p.m. Speakers include: Pastors J. Kelly and T. Tetchner. Convener: Pastor W. J. Patterson.

AND REMEMBER

SATURDAY, March 27th at 7.30 p.m. Elim Crusader Rally at Marble Arch, Hyde Park.

EASTER MONDAY, March 29th at 11 a.m., 3 and 7 p.m. Royal Albert Hall



Gleanings from Other Fields

Rev. H. Tydeman Chilvers.

We learn that Rev. H. Tydeman Chilvers has accepted a call to the pastorate of the Holland Road Baptist Church, Hove. Until eighteen months ago Mr. Chilvers held the pastorate of the famous Metropolitan Chapel for many years. We wish him every success in his new sphere of service for the Master.

Well-Known Evangelist for Africa.

Mr. David Matthews, the well-known Welsh Evangelist, is now on his fourth visit to South Africa, where he is to take the temporary pastorate of Brakpan Baptist Church.

Home-Call of Christian Worker.

Mr. Walter Partridge, for over fifty years musical director of the Spurgeon Orphan Homes, has just passed away. He will be remembered by many with whom he came in contact during his journeys with the Orphan Homes Choir.

Golden Wedding.

Mr. and Mrs. Samuel Hinds Wilkinson recently celebrated their golden wedding, when a number of their many friends assembled at the headquarters of the Mildmay Mission to the Jews in London.

The Moody Centenary.

Many large and successful gatherings have recently been held in various parts of the country in connection with the centenary of Moody's birth. Those held in the Westminster Central Hall were much blessed of God.

Japan Evangelistic Band.

In spite of the strong spirit of nationalism in Japan at present, God is blessing the witness of this society. Tent missions have been held and conversions have resulted. In Kobe souls continue to yield to Christ.

500 Seeking Way of Salvation.

We are glad to learn of 500 men and women of an hitherto untouched tribe in Sudan, asking to be shown the way of salvation. A native evangelist is working amongst these people.

"The Christian Herald."

Recently Rev. W. Percy Hicks (Editor of "The Christian Herald") completed forty-four years' faithful service in connection with this well-known religious periodical. At first he was assistant editor, and latterly editor.

The R.I.T.L.

We are glad that in these days of apostasy an effort is being made by the "Read it Through" League to encourage the consecutive reading of the Bible right through from Genesis to Revelation. Their first annual meetings will be held at the Aldersgate Street Y.M.C.A., 186, Aldersgate Street, E.C. 1 on Saturday, March 20th at 3 and 7 p.m.

S. A. Leader's Home-Call.

Commissioner A. E. Powley, until recently in charge of the Editorial and Literary Departments of the Salvation Army, has been called to higher service. For nearly fifty years he has been a faithful and devoted Officer, serving in many and varied capacities in that organisation.

ANONYMOUS GIFTS

To those who have given to help forward the Lord's work as under, we say "Thank you" in His name:

Foreign Missionary Fund: New Milton brother, 5/-; Hove Crusader, designated, 2/6; Longfield (M. H.), 12/-; Birmingham sister, 10/-.

Work in General: Birmingham sister, Lord's portion, £1 4s.

Some Lessons from the Book of Revelation

By E. J. G. TITTERINGTON

The Throne of God and the Sealed Book.

WE now come, in chapters iv. and v., to the heart of the Book. The scene is set in heaven, before the very throne of God Himself. Round about the throne are four and twenty thrones (not "seats," as in our version), on which are seated the four and twenty elders, whom we have no difficulty in recognising, by their thrones and crowns, and by their white raiment, as representing those whom He has made kings and priests unto God and His Father (i. 6; v. 10). In the midst of the throne are the four living creatures (for so the word should be translated), who remind us much of the living creatures of Ezekiel's vision (Ezek. i.), but with differences appropriate to the New Testament dispensation; from their song of praise in chapter v. 9 we see that they also represent in some way God's redeemed ones, and perhaps we may say that they stand for the new creation of God. It is to be noted that in chapter iv. the living creatures and the elders alike worship God as the Eternal Creator; there is as yet no note of redemption.

Then it is seen that the One on the throne holds in His right hand a book, written within and on the backside, sealed with seven seals. Proclamation is made and there was found no man in heaven, nor in earth, nor under the earth, who was able to open the book, or to look thereon—not

ENOCH, OR ELIJAH,

or Moses; not Abraham, or Isaac, or Jacob; not David or Samuel, or the Apostle himself; and John wept much, because no man was found worthy. The angel who made the proclamation could not open the book, though he was a strong angel; it was not to strength, but to worthiness that it was given; moreover, it was for a Man it was destined, and not for an angel.

Then appears on the scene the Lion of the Tribe of Judah, the Root of David, the Lamb, as it had been slain, who had "prevailed to open the book, and to loose the seven seals thereof. And He came and took the book out of the hand of Him that sat upon the throne." And now the book, its seals as yet unbroken, is in the hands of the Lord; the four living creatures and the four and twenty elders fall down in worship before Him, and lead the praises of heaven with the new song, the song of redemption—"Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." The angel choir takes up the strain, singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"; and finally, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and

glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"—

The whole creation join in one
To bless the sacred Name
Of Him Who sits upon the Throne,
And to adore the Lamb.

And the song of praise comes back full circle, as the four living creatures echo, Amen, and the four and twenty elders fall down and worship Him that liveth for ever and ever.

What, then, is the book? We see that it is in the custody and bestowal of the Father, until by Him conferred upon the Son; that in some way or other it deeply concerns the human race, and that it was a matter of great anguish to the Apostle that no man was found worthy to open and read the book.

For an answer, let us turn to the Book of Daniel, which is so closely linked in many ways with the Book of Revelation, and in the seventh chapter, in verses 13 and 14 we read:

"I saw in the night visions, and behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

COMPARING THIS PASSAGE

with the fifth chapter of Revelation, with its reference to power and kingship, and to tongues, peoples and nations, can we doubt that they relate to one and the same event? That dominion which was conferred upon man in Genesis i. 26, 28, but forfeited because of sin, has been reserved in the hand of the Father until there should arise another Man, who should prevail, and should be found worthy to exercise dominion, until all enemies are put under His feet, and the kingdom is again rendered back to God—

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet" (1. Cor. xv. 22-25).

The book is therefore the *Title Deeds of Earth's Dominion*, the Book of Human Destiny.

Seals, Trumpets, and Vials.

The breaking of the seals which follows must then represent our Lord asserting His claim and proceeding to take possession of the dominion which is His.

But when we come to the seventh and last seal, this inaugurates a fresh

SERIES OF VISIONS,

symbolised by the sounding of seven trumpets; and

the seventh and last trumpet, again, leads to a still further series of visions, characterised by the outpouring of seven vials. These visions occupy chapters vi. to ix., and xv. and xvi.; the intervening chapters, x. to xiv., will call for our attention later. The seventh seal covers the whole period signified by the trumpets, and the seventh trumpet the whole period signified by the vials.

When we come to examine these three series of visions together, we find that they do not depict uniform and unbroken progress, and though the forces that come into play are carrying out the divine purpose, and executing the judgments of God, many of them, and especially those signalled by the trumpet visions, are under the direction of the forces of evil—the rival king, the angel of the bottomless pit, Apollyon (the “Destroyer”) himself (ix. 11). We need not be surprised at this; God has often made use of His enemies, as the Assyrians and Chaldeans of old, to accomplish His purposes, in spite of themselves, and thus making the wrath of man to praise Him; and so it is here. But the appearance of this “king” upon the scene shows that our Lord’s assumption of power will not remain unchallenged; but that the prince of this world, the god of this age, will contest at every step our Lord’s action in dispossessing him.

Under

THE SEVEN VIALS,

however, there is a change; as the plagues of Egypt, the seven last plagues are poured forth in righteous judgment, to the accompaniment of the praises of the redeemed (xv. 2, 3) and the end is victory, complete and final, and the overthrow of all that opposes itself against God.

We can thus sum up the visions of the seals, trumpets and vials as follows:—

The Seven Seals—the claim.

The Seven Trumpets—The challenge and the conflict.

The Seven Vials—the conquest.

Throughout these visions we see that God has a definite programme, and in spite of all appearances, is steadily working His purposes out; we can even go further than this, and say that He is also working to a time table. Not that we can know all the details either of the plan or of the time table—enough is revealed, and no more, for our instruction and encouragement, and we may not know, for instance, the day or the hour of our Lord’s return—yet He is not slack concerning His promises, and will not be one moment behind the time. Though it will be long, as men count time, “the day of the Lord will come . . .” and in the meantime He has graciously given us these prophecies in order that we may understand something of what He is doing, and not lose heart. With many seeming setbacks, things are yet working to a climax, and there is a pattern which will one day be made plain, confused though it sometimes appears. Despite everything, there is—

. . . One far-off, Divine event
To which the whole creation moves;

and that event, the coming of the Lord.

(To be continued).

STONES

By

Pastor

P. N. CORRY

that

SPEAK

IN one of London’s busiest streets—City Road—is Wesley’s Chapel which contains the pulpit (besides other interesting relics) from which John Wesley preached the Word. I have often taken friends through the building, and many a visitor and student from the Elim Bible College has prayed on that sacred spot and dedicated themselves to spreading the same message of “scriptural holiness” throughout the land and beyond the seas.

Wesley’s grave is behind the Chapel, crowded by business houses, so much so that it is impossible to



Photo by]

[P. N. Corry.

keep them out of the photo. Not that I wanted to, for they seem to fit into the picture. The quiet fields of Wesley’s day have given way to rush and noise, yet somehow I think that grand old man would be better pleased to be in the hub of things rather than in some quiet country graveyard. Dean Stanley asked, “Is this ground consecrated?” The Chapel-keeper answers: “Yes.” “By what bishop?” inquired the Dean. “By depositing in it the bones of that good man of God, John Wesley,” was his reply, and the Dean had the grace to say: “A very good answer.” The inscription is almost word for word what Adam Clarke wrote with a diamond on his study window in Manchester, after learning of Wesley’s death, and in it he says among other things—

“To the memory of
The Venerable John Wesley, M.A.,
Late Fellow of Lincoln College, Oxford.

This great light arose
To enlighten these Nations,
And to revive, enforce, and defend
The pure apostolical doctrines and practices of the
Primitive Church.”

I never read that without a thrill. The founder of Methodism was proud to be in the apostolic succession to spread not only apostolical doctrines but the practices of the primitive Church throughout the land.

Come for a few moments into the house which was Wesley's (it is next door to the Chapel in City Road) and while each room is full of memories, there is one room that will tell us the secret of Wesley's power. Come up to the first floor, and in the back room (the one which in accepted opinion was Wesley's bedroom and the room from which he went to glory), you will see something which will make you want to cry or to pray—perhaps both. Opening out of his bedroom is a small chamber, only 8 feet 2 inches by 6 feet 9 inches. *It is Wesley's prayer room.* When at the Foundry he said, "A room six feet square is enough for me, night and day." I can often see in my mind the aged warrior wrestling with God before going down into

that Chapel to fight for souls. Here on February 25th, 1791, he came back from Leatherhead and Balham to die. The last night on earth the veil between earth and heaven seemed lifted and he repeated often: "I'll praise—I'll praise." As he lived he died, with the words on his lips: "I'll praise my Maker while I've breath."

Tell me, before you hurry away from this spot, to mingle with the busy world, do you intend to do your part to spread apostolic doctrine and practice throughout the land? Then you must get your power from the same throne that Wesley did—the throne of grace. May we remember that it is not word only but power, and there is only one way to get that. Wesley knew the secret, do we?

Next: The Rosetta Stone.



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5.

For Sunday School Teachers,
Open Air Workers, Local
Preachers, Tract Distributors
and Visitors.

Conducted by Pastor J. J. Morgan

THE NOBLE ARMY OF TEACHERS

In the Church of God you stand as a noble army among all the other forces of the King of Kings. You are doing one of the greatest pieces of Christian work—if not the greatest of all. Each of you teachers who week by week prepare your lessons, pray over your scholars, and take your place in your classes each Sunday can truly say "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it and come down to you?"

Sometimes the easy chair calls you down from this great work, or the warm fireside, when outside the wind is driving the rain before it. Christian (?) friends will suggest a quiet restful hour, and the class will be all right for one Sunday. But no. You are doing a great work. To you comes the privilege of

Winning young fragrant lives for Christ. Lives which as yet know nothing of sin in all its ugly forms, nor have felt the strong pull of temptation. It used to be considered that Christianity made people ready to die, thank God it teaches us how to live. Lives lived for God are much better than death-bed repentances, in that the life has been saved as well as the soul, and its influence upon other lives been felt down through the years. To you comes this noble task.

Building safety fences along life's highway.—Your teaching is a fence erected to prevent young lives toppling down the precipice of temptation, hurtling over the edge into a life of sin. Your wise guidance by means of the Word of Life will guide those feet into the King's highway. Let those who will, work in the hospitals below, yours is the task of preventing them getting there by means of good fencing.

Training the future generation.—Your teaching will bear impressions upon the next generation. Lives in the future will bear the impress of your work for God. President Hoover said, "If we could have but one generation of properly born, trained, educated and healthy children, a thousand other problems of government would vanish." May many a prayer rise from the altar of your heart for God's assistance in this great work.

Providing material for the heavenly temple.—Every boy and girl is a stone in that spiritual building. To you is given the task of shaping and chiselling each stone, to be fitted into the eternal building. Take time and patience over your work, and eternity alone will reveal the grandeur of your service. Above all let your life be an example to the children, and labour on despite discouragements for "you are doing a great work."

IS A SUNDAY SCHOOL WORTH WHILE?

Two men met upon a steamer during a Scotch excursion and talked of many things, among others of Sabbath schools. "To tell the truth," said one of them, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all, I seem to have done no good." "Well, I do believe in Sabbath school work," said the other. "As a lad I received life-long influences for good in my old class." And he named the school with which he had once been connected. "Were you there?" asked the other. "That was were I taught. Were you there in my time? My name is George Brown." "And I was your scholar. I remember you now," said the younger man. "I owe everything to you." There, side by side, stood the teacher who believed that he had done nothing, and the man he had influenced for life.

NOT I, BUT CHRIST

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair, "The World's Great Light,"
And gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink—when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To rase the walls of Satan's hold—
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come,
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp,"
The weary hand will then be seen,
Clasped in those pierced ones—naught between.

[The above beautiful lines were written on the occasion when Dr. Elmstie preached his first sermon. His mother was unable to be present, so wrote asking a friend to go, and then write and tell her how her boy got on. This poem was the friend's reply.]

"The Way of Salvation."

How Vernon Found Peace

By BEULAH M. BOWDEN

OH, yes, Vernon Carter was a church member; but he was not a Christian. There is a vast difference, you know, between belonging to a church and belonging to Christ; between having one's name spread upon a church roll and having it recorded in the "Lamb's Book of Life." How Vernon came to unite with the church he did not tell us. Perhaps a Sunday school teacher with more zeal than knowledge had succeeded in persuading her whole class to join together because "everybody ought to belong to the church." Or perhaps, the event followed an unwisely conducted revival meeting where young people were over-urged to go to the altar, and went as the easiest way of escaping their tormentors. At any rate, this thirty-five-year old farmer had at some time got into the visible church, but he had never been born into the true Church, which is the invisible Body of Christ. He had been ushered into this world upon the broad road that leadeth to destruction, and he had never left that broad way. But while he drank more and more and often made life most unpleasant for his poor wife and little children, God was looking down in love upon him and planning to show through Vernon Carter the marvels of His grace. We shall let Vernon tell the story.

He says, "When I drove into town one Saturday night a man was preaching on the street corner. Someone asked me to come over and listen to him. I refused, for I cared nothing for God. I went my own way in search of a good time. But I had caught one sentence of the preacher's message: 'Ye must be born again.' That verse was with me incessantly all the next week. I could not get away from it. When I went into the field I heard it, 'Ye must be born again.' When I went into the barn to milk the cows that text rang in my ears, 'Ye must be born again.' When I sought my bed at night I could not escape it, 'Ye must be born again.' By the next Saturday night I was quite ready to go to the street meeting."

On that second Saturday night the preacher talked on "Peace." That was what Vernon wanted, oh, so much!

The street preacher went on to say that in the late war the soldiers in the trenches had nothing to do about the making of peace. Peace was made

at headquarters, and when the good news that peace had been made was brought to the soldier boys they accepted it with varied demonstrations of rejoicing, from throwing their hats into the air and shouting, to the shedding of tears of joy.

As the glad tidings of peace were brought to the boys weary of war, just so the sweet message that peace was made on the Cross is preached unto sinful rebels to-day. The boys in the trenches in the World War had no part in making peace. Their part was simply to receive it, to throw down their arms and cease fighting. Had they insisted on continuing the fight they would have borne their punishment for despising the peace that had been made. Just so rebel sinners cannot make peace with God. That was made for them nineteen hundred years ago on Calvary. Their part is to receive the glad news, to rejoice in it, to lay down their arms, and cease fighting against God. If they reject the peace procured for them at infinite cost they must then abide the awful consequences.

At that moment Vernon Carter in simple faith received the glad tidings of peace, ceased rebelling against God, surrendered his heart and life to the Saviour who had died to make peace.

"How wonderful!" thought Vernon. "I came here a rebel against heaven, determined to have my own way; and now I have peace with God by simply accepting it by faith. Peace with God—all right between

Him and me!"

In a few days the street preacher left the community, and it was not until months afterwards that he learned that while he had preached peace that Saturday night a man standing not far from him had set the angels of heaven rejoicing by accepting the Prince of Peace and His finished work.

Vernon went home to his wife, a new man; old things had passed away and all things had become new (II. Cor. v. 17). His old comrades laughed at him and declared it wouldn't last. But God is able to keep His own (John x. 28, 29). A few months later Vernon Carter stood on the same street corner where he had found Christ, and there he earnestly preached God's proclamation of peace to sinners who would receive it. His old associates couldn't understand the change that had come into his life. How could they? It was a miracle such as God alone can work.



Vernon went home to his wife, a new man; old things had passed away, and all things had become new.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

HOVE CRUSADERS' SERVICE

A note of praise is ringing out from the hearts of the Hove Crusaders as we review the past year and realise how wonderfully the Lord has blessed. Indeed, we have proved Him to be a God who performs wonders. We do praise God for those who have been filled with the Holy Ghost. Messages from Pastor and Mrs. Fielding have been both edifying and helpful, and the means of drawing us closer unto God. We have been privileged to have visits from St. Leonards, Preston Park, and Brighton Crusaders. God indeed blessed their ministry. We also have paid them return visits; at Preston Park we gave a "Wireless Programme" arranged by one of our own Crusaders, and at Brighton "The Life of Christ" was given. God blessed these unique methods of telling forth His wonderful love. The visits once a month to the Shoreham Workhouse are much appreciated by the inmates. The Prayer, Visiting, Missionary, and Gardening Bands are all being kept busy for the Master.

McCROSSAN MUSICAL MESSENGERS IN ENGLAND

Our good Evangelist friends, Charlotte, Don, and Dave McCrossan, just recently arrived in England en route for South Africa on an Evangelistic Tour, and during their few days' stay conducted two services at Clapham and Croydon, where large congregations warmly welcomed them back. Their ministry in word and song was greatly appreciated, and souls were added to the Kingdom.

CRUSADERS' NOTE!

A Summer Camps for the finest holiday you could possibly spend.

GLOSSOP

M July 31st to Aug. 14th

SOUTH DOWNS, BRIGHTON

P July 24th to August 14th

Book your holidays now and avoid disappointment.

S Limited accommodation

SHEFFIELD YOUTH CAMPAIGN

By WILFRED SARGENT

We awoke on Saturday morning to find it was snowing, but we had ordered a car to take the loud speaker and gramophone out into the open air in order that the unsaved might hear and see the work of grace that had been done in the Smithfield Fairground in 1931. The inclement weather, however, did not deter the brothers from going out in the afternoon to a neighbouring district to tell forth the good news. At night we held a demonstration (it was now snowing more than ever). The Foursquare car went on before, and behind it came brothers and sisters carrying banners with texts on them and invitations to our Youth Crusader campaign. We feel great blessing was brought and much good work accomplished for our effort which was to begin on the morrow. Snow cannot stay the zeal of Sheffield Crusaders. Sunday the snow and slush made it bad outside, but as we gathered around the Lord's table we were well rewarded. Pastor Eric Dainton was the messenger on the Sunday and Monday nights, supported by singing and testimonies by our local Crusaders. During the week various efforts were put forth, and on the Wednesday and Thursday, Pastor W. Kelly from Huddersfield ministered the Word.

Sunday night we had the joy of seeing six souls enter into the Kingdom. God truly had kept the best till the last. We held our campaign until Wednesday. God blessed the efforts of our local Crusaders, and we are happy to know, although late, we had a grand harvest.

A HAPPY GROUP OF YORKSHIRE CRUSADERS

The Halifax Crusader
Choir (Pastor and Mrs.
A. S. Thorne).

Miss G. Longworth
(Secretary).

Mr. H. Naylor
(Choir Leader)



LONDON CRUSADER CHOIR'S

VISIT TO NORTHERN IRELAND. EASTER WEEK-END CAMPAIGN

Good Friday, March 26th, LISBURN. The Orange Hall at 7.30 p.m.

Saturday, March 27th, LURGAN. The Town Hall at 3 and 6.30 p.m.

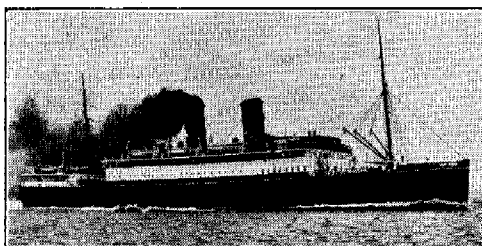
The

IRISH CRUSADER RALLY

Special Speakers

Sunday, March 28th, Ulster Temple, BELFAST at 11 a.m., 3 and 6.30 p.m.

The Choir will be under the leadership of Pastor Douglas B. Gray (Chief Crusader Secretary). Evangelist David Vanstone and Dr. F. Weston (Crusader Commissioners) will also accompany.





The Transforming Touch of God—The Divine Faithfulness and Changelessness

BELIEVERS BAPTISED IN THE HOLY GHOST

Healed of Heart Trouble

Preston Park (Pastor J. Robinson). God has been of late graciously pouring out His Spirit upon the work here. The Divine Unction has rested upon the preaching of the Word from time to time. Several have received the Baptism in the Holy Ghost, and others healed by the power of God. The pastor's series of addresses on the Person and Work of The Holy Spirit have been much appreciated. God has recently wonderfully answered prayer in delivering



Pastor J. Robinson

a sister who went into hospital with heart trouble, the doctor declaring that she was beyond hope, but the Lord has worked in a marvellous way in her body.

EDIFYING MINISTRY

The Giving Spirit

Romsey (Pastor W. N. Brambleby). God's blessing continues to rest upon His work in this little Hampshire townlet. The Word is being faithfully proclaimed and the Lord's people edified. Recently the Tabernacle has been re-decorated, the members responding most heartily to the appeal which was made, £20 being forthcoming within a fortnight. Thus once again God's people have proved His un-failing goodness and faithfulness. There has been no need to appeal to the world for funds to carry on God's work. Hearts that are brimful of the divine love are always willing to give liberally as He hath prospered them.

LONDON CRUSADER CHOIR VISITS EALING CHURCH

Ealing (Pastor D. E. Forsyth). The church here has recently had a most helpful week-end visit from Mr. J. Leech, M.A., his messages were brimful of inspiring truth. All hearts realised in greater measure the vastness of the love of God as manifest in Jesus Christ.

The Pastor's addresses on "The Fruit and the Gifts of The Spirit" were most edifying to God's people, creating a deeper desire for the baptism in the Holy Ghost. The droppings indicate the pre-

sence of the coming showers of blessing. Recently at the Acton Branch gathering one sister decided for Christ. The coming days are bright and big with promise. Hallelujah!

The visit of the London Crusader Choir proved a means of much blessing to the church, their programme being full of uplifting ministry.

WHAT GOD IS DOING IN OTHER LANDS

Inspiring Meetings

Barnard Castle (Mr. R. L. Close). The Lord has lately been blessing in the church here at Barnard Castle. The visit of a brother from Russia who gave his experiences of that country, proved a great uplift and inspiration to the faith of the Lord's children. It is such a stimulus to zeal and love to hear of all that God is doing in other parts of His vineyard, especially in places where severe persecution prevails. Bless God for all the proofs that Jesus remains unchanged and unchanging, meeting the needs of dark souls in all lands.

Pastor P. S. Brewster and Revival Party Visit Darlington

By Mr. E. Howard Sunter

Darlington is a hard place to work! Such has always been the opinion of all including the local pastor and the saints whose labours for their master were continued in the little Elim Church at Darlington.

Months of anxious prayer and hours of toil were rewarded by a visit from Pastor P. S. Brewster assisted by Evangelist C. A. C. Hadler. A Revival and Healing Campaign was commenced in the largest hall in town, the Baths Hall, at which over 800 people gathered on the opening Sunday night. The power of God was manifest, and fourteen souls decided to take their stand under the banner of the King of Kings. Evangelist Hadler led the singing, and also sent forth the message in song, caught up by the microphone and wafted all over the large hall. The meetings have been continued in another hall for two weeks, and again the Lord who changeth not, has greatly blessed the work in the salvation of souls.

Night after night Pastor Brewster in convincing manner has published the whole of the Foursquare message, knowing it to be the power of God unto salvation.

The saints have been encouraged, and up to date over forty souls have been

saved. To God be all the glory and the praise!

God has dealt wonderfully in the realm of divine healing, one sister suffering from heart trouble claims to have been instantly healed; another sister suffering from cancer also claims to have received great benefit, and the doctors are watching her with great interest.

And so Darlington is full of thanksgiving and joy, and looks forward to the establishment of a real live centre. To the Elim Headquarters administrative department we wish to say "thank you all," for the arrangements which have turned a possibility into a reality.

OPENING OF BISHOP AUCKLAND CAMPAIGN

Nineteen Souls Accept Christ

The first meeting of the Bishop Auckland campaign was a most encouraging service. For several weeks, busy hearts, heads and hands had been at work, praying, planning, preparing for the opening of the campaign, and here, in the first service, the Jubilee Co-operative hall was well filled with a congregation of about 250 people. Pastor P. S. Brewster and his co-workers received a splendid reception and during the service a real spirit of revival was manifest. At the close of the service, when the appeal was made, 19 signified their intention of following Christ.

We pray that the splendid results of the first meeting will increase as the days go by, and many shall find Christ, and Bishop Auckland be touched by the mighty power of God.

THE DIVINE BLESSING FALLING

Inspiring Bible Studies

Newbury (Evangelist E. J. Ball). The hand of the Lord still rests upon the work in this church, and lasting work is being done in many hearts and lives. Recently the pastor has preached in the Congregational church on Sunday afternoons, and the Word has been given in all its fullness and simplicity.

Recently a series of Bible studies have been commenced on Thursday evenings; these are intended to cover the whole range of Scripture. God is blessing this means of grace to His children. Preparations are already in progress for open air work during the coming summer months.



Evangelist E. J. Ball

CLASSIFIED ADVERTISEMENTS

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

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

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

Blackpool.—Comfortable apartments, modern house, all conveniences; near Foursquare Jubilee Temple, five minutes South Shore Station; terms moderate. M. J. Pollard, 23, Romney Avenue, South Shore. C265

Bognor.—Let this be your happiest Easter! Spend it with Mr. and Mrs. Hollyman, Canonbury, The Esplanade. Right on the sea front. "Holidays are Jollidays" all the year round with them! Telephone 1029. C229

Bognor.—Arrange a holiday together from your meeting this year! Parties of half-dozen received at specially reduced terms. For many of God's people with slender incomes, small amounts received and booked to your holiday expense; fullest particulars (stamp); right on the sea front. Canonbury House. Mr. and Mrs. Hollyman; Phone 1029. C266

Bournemouth, Boscombe.—Bright, homely, Christian guest house; home comforts; central, near sea, gardens, etc. Highly recommended; separate tables; gas fires in bedrooms. Miss Cavill, "Salaam," 14, Campbell Rd. C232

Bournemouth.—Comfortable, homely board-residence, 3 minutes sea, pier; good table; all conveniences, recommended. 24, Walpole Rd., Boscombe. C260

* **Brighton.**—Board-residence from 30/-; bed and breakfast from 21/- weekly; 1d. bus to sea. Mrs. Robinson, 13, Stafford Road. C259

Bournemouth.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C263

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1 1/2 acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Book for Easter, terms 22 weekly. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. C241

* **Elim Bible College.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

London.—Superior accommodation, bed and breakfast 4/-; select district, very central, newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C228

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C235

London.—Central London Christian Guest House, 25-26, Cartwright Gdns. W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C231

Morecambe.—Quiet, homely, restful apartments; board optional; near centre, near promenade; nice garden with splendid view. Mrs. Dinsdale, 5, Coniston Road (off Thornton Road), Morecambe, Lancs. C251

Old Colwyn.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. C252

Peterborough.—Young people's Easter country holiday party; happy Christian fellowship; opportunities for village evangelism, Bible studies; historical spots visited. Miss Smith, "The Haven," Bridge Street, Kingscliffe. C261

Weston-Super-Mare.—Christian home for spiritual and physical refreshment; close to sea and shops. Special terms to Crusaders. Apply, Mrs. Grundy, 31, Langport Road. C264

Weston-Super-Mare.—Spend Easter at Weston-super-Mare; delightful sea-side resort; comfortable guest house; Christian fellowship; moderate terms. Mrs. and Miss Plant, 31, Exeter Road. C262

SITUATIONS VACANT

Bognor.—Mr. and Mrs. Hollyman, of Canonbury, Bognor Regis, require six lady helpers and two young men, from May till September; experience not necessary; adaptability essential (stamp reply). C268

Christian guest house, wanted, good general maid, Christian woman; own bedroom; wage 10/- weekly, all found. Apply Box 452, "Elim Evangel" Office. C249

Quiet home offered superior woman, all duties, plain cooking; country district one hour London. Apply, stating age, wages, capabilities, references, Box 450, "Elim Evangel" Office. C245

MISCELLANEOUS

Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. Phone 1029. C240

MARRIAGE

Weeks : Ingram.—On February 20th, at Throop Congregational Church, by Evangelist F. C. Packer; Harold George Weeks to Ivy Lucy Ingram (both Elim members).

WITH CHRIST

Dunns.—On February 17th, Elizabeth Anne Dunne, of Bournemouth. Funeral conducted by Evangelist F. C. Packer.

Higginbottom.—On February 18th, Mrs. Edith Higginbottom, aged 52, faithful friend of Elim Church, Glossop. Now with the Lord. Funeral conducted by Pastor A. S. Gaunt.

Jupp.—On February 28th, Miss Jupp, of Croydon, aged 58. Funeral conducted by Pastor H. Kitching.

Remember that Easter Gift

Visitors to London this Easter are cordially invited to call and inspect the great variety of

**BIBLES
HYMN BOOKS
MISSIONARY AND
DEVOTIONAL BOOKS**

displayed for their inspection at the
**ELIM BIBLE DEPOT,
Park Crescent, Clapham, London, S.W.4**
(next to Elim Tabernacle, Clapham)

FINEST VALUES

Every Style of Bible Supplied

A NEW BOOK FOR YOUTH WORKERS

**GOD
and the Children**

By J. Reginald Hill and
Rev. G. R. Harding Wood

Hugh Redwood writes—

"'God and the Children' is the sanest, simplest, and most illuminating book for Sunday School teachers and workers among the young that I have ever had the pleasure of reading."

**PRICE
2/- net
(by post 2/3)**

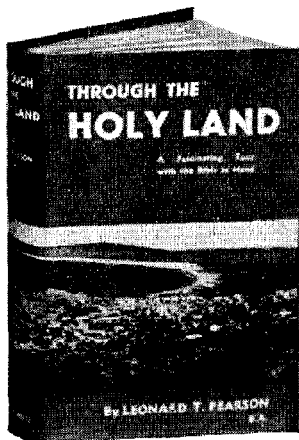
**ELIM PUBLISHING COMPANY, LTD.,
Park Crescent, Clapham, London, S.W.4**

When God Makes a Missionary

Here is a record of naked fact. A life-story that starts in the reckless transport-riding days of Johannesburg's wild gold-rush. There are a sweet romance, an adventurous journey into African wilds, hair-breadth escapes and gospel triumphs. We follow the life of Edgar Mahon as his vision enlarges. He is transformed from a useless physical wreck into a giant of activity. His testimony wins its way among wild Zulu and Basuto tribes. We climb among the vast Drakensberg mountains in blinding blizzards. We hear the thunder of the guns at the siege of Ladysmith, and face enraged blacks armed with shields and assagais. We are transported by the inspiring singing of native choirs as we gather for huge camp meetings. Criminals are turned to saints, enemies to friends, a great missionary work is built up and eventually, as the grand old father takes his last gospel service, and goes home to God, we lay down the book with profound gratitude that such heroes of the Cross still live and fight and triumph.

Price only 2/- (by post 2/4)

ELIM PUBLISHING CO., LTD., PARK CRESCENT, CLAPHAM PARK, S.W.4



Rev.
Leonard T.
Pearson,
B.A.

Through the HOLY LAND

Landing at Beyrout, a most interesting tour is made through Syria and the Holy Land, including a trip on the Dead Sea, and through Gilead, Moab and Edom. Thirty-two well-produced photographs add to the interest, and the book is unlike any other in the information and inspiration it gives. Eastern dress and customs, geography, archæology all throw light on God's Word.

A New Book by
this well-known
Traveller and
Lecturer.

Well bound in
attractive style.

PRICE

2/6

(or 2/10 by post)

A . FASCINATING . TOUR . WITH . THE . BIBLE . IN . HAND