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Elim Evangel

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Foursquare Revivalist

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

Vol. XX., No. 36.

SEPTEMBER 8th, 1939.

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[ERGUEL CASTLE

“ THEY SHALL PERISH : BUT THOU REMAINEST ”—Heb. i. 11.

In this Issue :

At the Beautiful Gate. This devotional article deals with the Acts iii. incident of the lame man's healing.

The Old Sailor's Vision. The story of a mariner who came to Christ late in life, related by a member of our Islington Church.

Ahab—Elijah—a Contrast. A character study of an outstanding prophet and a notorious king, emphasising to-day's need for intercession and diligence.

Discipline and Forgiveness in the Church. A challenging article on the scriptural command to practise the Christ-like spirit among fellow-believers. Read how to make **YOUR** assembly a happier place.

“ I Was There ! ” — Epistle to Galatians

Clippings without Comments — Indestructible

Prayer — News from the Churches

and other interesting features

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ

of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XX. September 8th, 1939 No. 36

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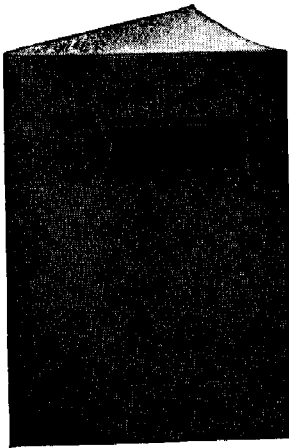
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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

CLAPHAM. August 27—September 10, Elim Tabernacle, Clapham Crescent. Regular services conducted by Pastor R. Mercer.

COULSDON. September 4—7. Elim Tabernacle, Chipstead Valley Road. Special meetings conducted by East London Revival Team.

ISLINGTON. September 10 to 13, Elim Tabernacle, Fowler Road, off Cross Street. Special meetings conducted by South London Revival Team.

LEYTON. September 2. Elim Tabernacle, Vicarage Road. North London Monthly Convention. 7 p.m. Speakers: Pastors J. Scott and J. J. Way.

LOWESTOFT. Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 9 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

PETERSFIELD. Commencing August 20. Tent Campaign at junction of Alton and Winchester roads (near railway crossing), conducted by Evangelists R. B. Chapman and G. K. Mathew. Sundays, 11, 7.30. Weeknights (except Fridays and Saturdays), 7.30.

PORTSMOUTH. August 13—September 10. Tent Campaign in Commercial Road (next to Papp's music shop). Sundays, 11, 6.30. Weeknights (except Fridays and Saturdays), 7.30. Speakers expected: Pastors C. Kingston and L. Morris.

RUSHDEN (near Kettering). Commencing August 27. Big Tent, St. Mary's Avenue, Wellingboro Road. Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 9, 7.30. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

RYE PARK. September 7. Little Tabernacle. Pastor and Mrs. H. C. Phillips. 7.30.

SLOUGH. Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road, conducted by Pastor W. E. Smith. Sundays, 7.45. Weeknights, 7.30.

ST. HELENS. Regular Foursquare Gospel services are now held in the Baptist Church, Hall Street: Sundays, 8. Tuesdays and Thursdays, 7.30.

WELLS. August 30. Elim Church, Chamberlain Street. Pastor W. G. Hathaway, 7.30.

WRENTHORPE. September 2—10. Foursquare Gospel Church. Eleventh Anniversary and Convention. Saturday, 3.30, 7. Sunday, 10.30, 3, 6.30. Week-nights, 7.30. Speakers include Pastor T. A. Carver and others.

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Form of Bequest

[The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Avenue, Clapham Park, London, S.W.4, marking the envelope "Private."]

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Avenue, Clapham Park, London, S.W.4, the sum of £ _____ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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. XX., NO. 36.

SEPTEMBER 8th, 1939

FRIDAYS . TWOPENCE

At the Beautiful Gate

By LILIAN B. YEOMANS, M.D.

APPARENTLY the friends of the unfortunate lame man spoken of in the third chapter of Acts had done all in their power to aid him. Day after day they washed him, dressed him, fed him, and carried him to the Beautiful Gate of the Temple where his pitiful plight was sure to appeal to the sympathies of worshippers in that sacred place. And they had persevered in this benevolent work for years, for we are told that the man was "above forty years old" at the time of his healing.

Let us note that all that human effort could accomplish left him outside of everything worth while.

It was a Beautiful Gate, but he was on the wrong side of it. A gate is something through which to pass to something better beyond: an entrance, a portal, to the supply of your needs, the satisfaction of your longings and desires, the fulfilment of your aspirations.

How perfectly the condition of this sufferer typifies the state of unregenerated humanity! By nature we are outside the Beautiful Gate, "far off" without God and without hope, "strangers from the covenants of promise."

It does not matter how people may cleanse us by reform methods, or how resolutely we may endeavour to cleanse ourselves; how we may be

DRESSED UP IN CULTURE

morality and refinement, we are still outside the Beautiful Gate.

We may be borne along on our own native resolution or the will power of others, to the very portal, but we cannot enter, for Jesus has said, "No man cometh to the Father but by Me."

It takes Jesus to bring you in.

How ready He is to do it! See where He comes, in the persons of two of His representatives, Peter and John, and of them the lame man asked an alms. What a poor, imperfect prayer it was.

Many years ago I heard a woman address an

audience of thousands in one of the great cities of the world. She has been in the homeland for a long time now and it is not necessary to mention the name by which she was known on earth. Suffice it to say that she bore a title of nobility and had been closely associated with royalty. She was educated, cultivated, accomplished, graceful and beautiful, and owned more castles than she could live in. She was accustomed to sit in cathedrals with the light pouring in from windows of amethyst, ruby and topaz stained glass, listen to the sobbing of great organs and the oratory of

FAMOUS ECCLESIASTICS

and murmur responses out of a prayer book to the prayers prescribed by the ritual. She did not realise that she was outside the Beautiful Gate till one day when stark, staring, shameful tragedy stalked into her home and she had to find a living Christ to help her bear her unsupportable burden. Under the shadows of the trees of her ancestral woods, at evening when the dusk was falling and the stars were beginning to shine, she cried, "O, God, let me know that You are!" Quick as a flash came the answer, "Act as though I was and thou shalt know that I AM."

So real was this message that she replied, "I'll do it." Into the house she went to pick up her Bible and soon she fell upon her knees and in a few moments she found herself inside the Beautiful Gate brought nigh by the blood of Jesus Christ. How astonished people were! I could not begin to tell you how wines were banished from her home, how prayer meetings took the place of balls and dinner parties, how she forgot to send cards to the dukes and duchesses and invited the poor and lowly.

Now to return to the lame man who is still outside the Beautiful Gate. In answer to his prayer Peter says, "Look on us."

It matters everything *where* you look. The power

of a look! It brings what you look for right into your soul and body. It changes you into what you look at.

"We . . . beholding as in a glass

THE GLORY OF THE LORD

are changed into the same image."

There is life, spiritual life, physical life, for a look at the Crucified One.

The lame man obeyed, gave heed to them, expecting to receive something of them. Looking and expecting he could not be disappointed. Neither can you.

Look and expect this moment. Those who do this are never disappointed.

"Silver and gold have I none. We are bankrupt. So far as I go, personally, I could not heal you of a wart on your finger or the smallest corn on your little toe," Peter would tell us if he were here this moment. "Nevertheless, look on us, and see through us and in us another, who is Almighty. Whose will it is to heal all who call upon Him. Such as I have give I thee."

"Then you have something?" the lame man inquired.

"Yes, I have the Name which conveys the all-power of Sovereign Deity. Utterly bankrupt and per-

fectly helpless in ourselves, we are nevertheless the accredited agents of Omnipotence. In the Name of Jesus Christ of Nazareth rise up and walk."

And the lame man, looking steadfastly with the eye of faith, saw no longer feeble human beings, but

AMBASSADORS FOR CHRIST

through whom God was operating. He yielded to the kind, warm grasp and let himself be lifted up, and the response to immediate faith was instantaneous. His feet and ankle bones received strength, and he leaping, stood and walked and entered with them into the Temple.

Blessed moment of fruition! He passed through the Beautiful Gate at which he had gazed longingly for so many weary years, and entered "with them"—the apostles of the Lamb, and the redeemed of all ages—into the Temple, the House of God.

There he is where no human hand could ever have led him, where no self-effort could have placed him and he is quite at home, for he leaps and walks and praises God.

This is the first recorded miracle of healing in the Holy Ghost dispensation. As it is the era in which we are living, we have a right to expect that God will work in answer to implicit faith just as mightily to-day.

"I Was There!"

Testimonies of Eye-witnesses to the value of the Pentecostal Experience

X.—AN OPPOSER SILENCED

By Pastor W. GEORGE (Elim Tabernacle, Romsey)

IN 1928, in the town of Merthyr Tydfil, South Wales, there was a young man acting as secretary to a local political movement. He was bitterly opposed to our gospel work. When we were holding open air meetings, he would habitually come to create a disturbance, and really became a nuisance. This continued for a number of months.

One evening he entered our Tabernacle with the intention of causing trouble. Not long after the meeting had begun, and we were all inwardly praying for this young man—for we knew his intentions—the power of God fell on a sister (a Miss Jenkins). She spoke in tongues and the interpretation was given. I noticed that the young man instantly

BECAME VERY QUIET,

and remained so to the end of the meeting.

At the end of the service he came and spoke with me, and said, "Did you understand the young lady speaking?" I replied, "No." "Has she ever been abroad?" I again said, "No, I am sure that she has never been out of this country, nor learned any foreign language. I have known her since she was a little girl."

Then he told me that he understood every word—he had travelled abroad, and knew the words spoken to be in perfect Hindustani.

He said that he was very sorry for the harm he had done. He also promised to send along a donation to help to carry on the good work: what he had seen and heard that night convinced him that we were genuine and sincere (I. Cor. xiv. 22).

And so were fulfilled two scriptures: I. Corinthians xiv. 25: "He will . . . report that God is in you of a truth."

Psalm lxxvi. 10: "Surely the wrath of man shall praise Thee." Praise God for Pentecost!

ANONYMOUS GIFTS

The following anonymous gifts recently to hand are gratefully acknowledged:

For Students' Bible Training: Clapham member, £4; Bath, 5/-; L.A., Hants, £4; Portsmouth brother and sister, 5/-; Mitcham, £2.

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Elim Debt Fund. Southport member, 10/-; East Ham brother, £1.

Prison Fund: East London, £5; Clapham sister, 5/-.

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The Old Sailor's Vision

A JOURNEY TO HEAVEN

By WILLIAM BARROW

THE title of this article was given to the verses attached; these were written by a personal friend of the writer, an old sailor, and a brother in Christ Jesus our Lord. He wrote these verses some twelve months after his conversion, and following a sad blow that had come upon him by the death of his wife, to whom he was very deeply attached.

His father was a Christian man, and the desire of his heart was that this boy of his should follow in the footsteps of our Divine Lord and Saviour. So he took his boy to his own place of worship and also sent him to a Sunday school. The boy took up with other lads and neglected these means of grace and the good things of the kingdom of God. At the early age of sixteen years he joined the Royal Navy, and was drafted with his ship into the Mediterranean. When in Malta, away from his home and its good influences, he entered into the paths of sin, for this town in those days was a very evil place, full of drinking-dens and places of evil repute. The lad joined in the drinking orgies of that day, and forgot God and the good ways of life that he had been taught at home. He told me that at times when

HIS CONSCIENCE PRICKED HIM,

he said to himself there was plenty of time for this sort of thing; and often when thoughts of his father and mother and his upbringing rose within him, he tried hard to make himself believe that there was no God.

During the twenty-five years he was at sea and in the Reserve, he lived a very godless life and never entered a church. In the town in which he lived he opened a shop, traded on Sundays, and in every way disregarded the claims of God. He was successful in business, and to use his own words, "I did not want God." At the outbreak of the Great War, being a Reserve sailor, he was called up, and was in many of the naval exploits in the Mediterranean, Dardanelles, etc. While he was serving with his ship out there it was torpedoed, and sank within three minutes, with some 800 men aboard. As he rose to the surface after sinking, in his distress he said, "I called upon God to save me, and promised I would serve Him." At that moment he was picked up by a French boat's crew: but sad to say, after his discharge from the Navy he forgot all about his prayer and promise to the Almighty and went further into sin, visiting race-courses, gambling, etc., and again he opened a shop and continued trading on God's holy day. Just at this particular time, a great blow fell upon him in the death of his wife, and at this time of

GREAT DISTRESS OF MIND

he sought, by prayer, the God whom he had neglected. He said it was while he was in earnest prayer that he had this vision, which he put into verse form in his own peculiar way of speech.

The great change in this man's life is a living testi-

mony to the mighty power of God to change the very nature and outlook on life of a man of this rough, godless type. The Bible reveals to all mankind that the ear of God is ever open to the cry of His creatures, at all times and under all circumstances. My friend often referred to his experience when sinking as "a prayer meeting under the water," and up to the month of May, 1939, when he passed into the presence of the Lord, he was a man ever praising God, having found the good way of life, and enjoying its fulness. He only had five years of this experience, but he was indeed a man entirely changed. He became a blessing to all with whom he had contact, proving again those wonderful words of Scripture, "Happy is that man whose God is the Lord!"

Our readers will be interested in the following lines written by this sailor in his own peculiar style:

I know of a place, all lovely and sweet,
I know Someone there I am going to meet;
'Tis the place that He told us He'd gone to prepare,
And all who believe it, that place will share.

It's all ready furnished, so brilliant and bright,
The robes on the walls are gorgeous and white,
There's a chair in the place for each one to sit down,
And over each chair is suspended a crown.

The Master is there, so gracious and sweet,
With scars on His hands, His side and His feet,
They are there because His love I'd refused,
And for years and years, His name I'd abused.

Jesus said, "They are there for one and for all:
The children God made, by Satan did fall;
But I have redeemed them, and offer them love,
And want them to dwell in this heaven above."

I fell on His breast, His arms I embraced,
And said I was sorry His name I'd disgraced,
He answered 'twas all I e'er needed to do,
"A free pardon already is granted to you."

There I did go to the heights far above,
Bathing in oceans of glory and love,
The Father was sitting upon His great throne,
And calling the names of His children, His own.

The sight was more grand than pen can e'er write,
I tasted the joys of the heavens that night,
I never had known such bliss before
My heart is still yearning and longing for more.

He said unto me, "Your name I have here
But it's only been down just over a year;
I've called and I've called, but my voice you refused,
And all My just people you've also abused.

But when your sickness and sorrow was great
You came on your own and knocked at My gate,
I flung it wide open and bid you come in,
And washed you and cleansed you from every black sin.

Now, when you return, My name you declare
And tell them of the place I want others to share;
It's for sad and for weary, the sick and the lost,
And for all who will come, it is theirs without cost.

I did beg and did pray that up there I might stay,
I did feel so happy, so lovely, and gay,
But a Voice spoke to me as sweet as a song,
"Return back again, and it won't be for long."

Oh, how my heart yearns and pants for that land,
For ever to be at the Master's right hand,
To sing with His angels His praises above,
And dwell evermore with the saints that I love.

THE EPISTLE TO THE GALATIANS. No. 5.

The Application of Paul's Gospel

Chapters v. 2—vi. 10.

(See Chart in *Elim Evangel* of July 14th)

By Pastor FREDERICK G. CLOKE (Elim Church, Southport)

SKILFULLY the apostle now proceeds to apply the Gospel that he has so logically defended.

1. *Freedom from the Law to be maintained.*

The Judaisers were preaching grace and law, faith and works, Christ and Moses, but Paul makes it perfectly clear that such a hybrid creed cannot stand. Circumcision disqualifies from Christ; that is, when the reception of this rite is the token that justification is sought by Law-keeping. Circumcision under these circumstances would put them into an absolute legal state and under obligation to perfect obedience. To seek justification by Law-works in this manner would disassociate them from Christ and was a departure from grace—the fundamental principle of the Gospel. The two systems could not be united, the adoption of the one was the rejection of the other; they were mutually exclusive. It must be one or the other—on the one hand grace, faith, and Christ; on the other hand Law, works, and Moses.

Faith alone is the

ENABLING FACTOR FOR GLORIFICATION.

That this is the correct interpretation of verse five will become apparent by a little contemplation. It is not a hoped-for righteousness that is spoken of here, but "the hope of righteousness" which is a very different thing. Believers have a righteousness of God (Rom. v. 17), but they wait for "the hope of righteousness," i.e., glorification (Rom. viii. 23-25) and they wait by faith—faith that proceeds from the indwelling Spirit of Christ. This life, begun by faith in Jesus Christ, can only be consummated by faith. Circumcision counts for nothing in Christ and lest uncircumcision should also become a creed, Paul adds that uncircumcision likewise is of no significance; but faith, active in love, is the effective force in Christianity.

The Galatians "did run well," they were liberated from the slavery of idolatry by faith in Christ—that was their particular bondage rather than the Law which they had not—and for a while they ran by faith the Christian race; indeed, they ran so well that Paul is astonished that anyone should have been able, by rushing on to the course, to intercept them. The Persuasion (Judaism) that had retarded their progress was not introduced by the Apostle when he evangelised

them. It was, however, an evil, contagious influence that, even though small, could permeate the whole of the churches and make them corrupt. In the case of the Galatians Paul was persuaded through the Lord, that they

WOULD REPUDIATE THIS EVIL,

but the perverter—a reference to some unknown or unnamed leader of the Judaisers in the Galatian churches—would be punished according to the judgment solemnly pronounced (i. 8), i.e., the anathema. Paul had evidently been charged with inconsistency, preaching circumcision where the Jews predominated and denouncing it in the churches where the Gentiles predominated, thus violating the principle of freedom from the Law. His denial of the charge is presented from the very attitude of his accusers: If he had been a preacher of circumcision he would never have been persecuted, for circumcision was the qualifying rite of Judaism, and freedom from Mosaic ritual and ceremonial was the stumbling-block of the Cross. The fact that he was still persecuted settled the question and proved that he was not a circumcision-preacher. Righteous indignation now grips the soul of the apostle and he sternly announces his desire that the perverters would excommunicate themselves.

2. *Freedom from the Law not a license to the flesh.*

This portion is of great importance in the practical application of Paul's Gospel. The apostle anticipates a licentious application of the principle of freedom from the Law and cautions against it. The Church in every generation has needed this counsel. Many Christians of our day when reprov'd for sin

MAKE AN IMMORAL APPLICATION

of the covenant of grace and say: "We are under grace and not under Law," as if being under grace is a license to sin. It is true that we are not under the Law, but neither must we break the Law, for the righteousness of the Law must be fulfilled in us (Rom. viii. 4). We were not put under grace to become Law-breakers, but to become a holy people for whom the Law was not given. The covenant of grace offers no indulgence to Law-breakers.

Commencing with the definition of this important principle the apostle says that there is a law to which the believer is under obligation—the law of love, called

in the next chapter, "the law of Christ" (vi. 2). The lower nature must not be allowed to exploit our freedom from the Law and thus break the Law, but it must be counteracted by love. The whole Law in all its relation to God and man is fulfilled in one word—*love*; and although it is here limited to man, it implies also love to God, for love to man is but the expression and complement of love to God: "He that dwelleth in love dwelleth in God, and God in him" (I. John iv. 16), and "every one that loveth Him that begat loveth him also that is begotten of Him" (I. John v. 1). This law of love to one another, being the true expression of the indwelling Christ and therefore called the "law of Christ," is to be the restraint put upon the lower nature. Failing this, freedom from the Law can become a weapon in the hand of the lower nature with power

TO DESTROY A SPIRITUAL COMMUNITY.

Paul then proceeds to show the process by which the lower nature can be counteracted. The simple method is to be guided in the Christian walk by the indwelling Spirit of Christ instead of yielding to the demands of the lower nature. The antagonism and contrary impulses of the two natures are shown. The new man and the old are diametrically opposed, the spiritual and the natural are reciprocally exclusive and the believer's response to the one counteracts the other. Response to the Spirit of Christ maintains freedom from the Law, for the Law was not given or intended for those who are thus led. A frightful list of the activities of the lower nature is given with the solemn declaration that those who indulge in them are disinherited from the kingdom of God. This, obviously, must be so for those who practise such things are subject to the Law and under its condemnation. The result of response to the Spirit of Christ is then described, and the virtues are called "fruit" because they are the proper and natural production in a spiritual life and against these no law was ever made or given. Those who practise these virtues are therefore the true freemen.

The practise of a spiritual life is now demanded. Those who are truly Christ's have, by their identification with Him, crucified the lower nature with all its depraved emotions and degenerate desires, and they find their new life in Christ. Therefore living in the Spirit demands a corresponding walk in the Spirit. Profession and practice must be correlated; spiritual life demands spiritual conduct, such as that expressed in the previous verses—love one to another.

* * *

The apostle does not close this important section until he has shown that this

GOLDEN RULE OF LOVE

must be universal in its application. A limited application of this code of Christ would invalidate it. Three illustrations are presented in an effort to show the range of this law.

If a fellow-Christian is suddenly overwhelmed by heavy temptation, and falls, those who are in a spiritual condition should gently and lovingly assist him to regain his former position. Everyone is subject to such an experience and should be ready to help another who is thus heavily burdened. If a man

assumes a superiority over others he is under the spell of self-deception. Let him scrutinise his own character and conduct and boast only in regard to this and not indulge in unworthy comparison with others, for everyone shall bear his own responsibility before God.

The second illustration makes an application of the rule to the realm of temporal things. Those who are instructed in the Word of God must share with the Teacher all the good things which they possess. Undoubtedly the apostle intends this to mean the support of the minister by supplying him with abundant means in temporal things. Such gifts are given to God, and Paul warns them not to deceive themselves, for God cannot be "taken in" in this matter, a man will reap just what he sows. The word "mocked" in this verse is a graphic word in the Greek and its colloquial meaning is "turning up the nose," and it implies the contemptuous sneer of one who has cheated another in the market by short weight or inferior goods. God cannot be hoodwinked by niggardly giving or short weight; empty promises

DO NOT DECEIVE HIM;

such impudence and contempt is self-deception. Liberal expenditure on selfish indulgence is an investment in corruption, but liberal expenditure for Christ, in the interest of His work, is an investment in eternal life. Exhorted not to be weary in such generosity they are assured of a harvest at the appointed time. Thus temporal things can make their contribution to a walk in the Spirit.

The last illustration gives the principle a very broad application. Wherever there is opportunity to minister temporal good it should be done, but the emphasis is placed upon the family circle of believers.

CONCLUSION—Chapter vi. 11-18.

The conclusion of the epistle takes the form of a summary, and Paul pens it with his own hand. Usually the amanuensis penned the whole epistle, but this autographed conclusion seems to have been the method chosen by the apostle to give emphasis to the contents of the epistle. The Revised Version gives the correct rendering of verse 11: "See with how large letters I have written." Just as the use of all capital letters gives emphasis to a word or sentence so the apostle adds this autographed summary in large letters.

1. Summary and Blessing.

First a summing up of the character of the Judaisers which constituted a scathing indictment of them. He charges them with being superficial, inconsistent, and insincere. They merely desired to make a grand display of the externals of religion, and circumcision was enforced as a means of evading persecution. To preach

THE SUFFICIENCY OF THE CROSS

of Christ would expose them to the persecution of the Jews. They were neither consistent nor sincere, for they knew that circumcision brought them under obligation to the whole Law yet they did not keep the Law or even pretend to do so. They were not anxious about the observance of the Law, all they wanted was

the opportunity to boast many proselytes bearing on their bodies the scars of circumcision.

Here the apostle breaks out in earnest, vehement eloquence, and places himself in contrast to the Judaisers who boast in externals. He summarised the teaching of the epistle: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Thus he exalts the Cross of Christ and presents it to us as the sole object of the believers' boasting. By the Cross of Christ we have secured deliverance from the world, that is, from its sin and also from the Law against that sin. Circumcision or uncircumcision has no force whatever in Christianity, the new birth is an absolute necessity to all.

A special blessing is pronounced upon those who accept this principle.

2. *Credential and Benediction.*

Asking that he be no more molested or annoyed, he presents his credentials as the servant of Christ. He refers to the scars on his body, scars received as the result of violence done to him as a preacher of the Cross of Christ. These scars brand him as the slave

of Christ. Here again one cannot fail to note the contrast—evidently intended—to the Judaisers. They were branded, and they

DESIRED TO BRAND OTHERS,

with the scars of circumcision, thus making them slaves of the Law; but Paul bore the scars of the Lord Jesus that branded him as His slave.

The usual benediction closes the epistle.

What was the effect of the epistle in the Galatian churches? We do not know, but we do know something of the effect of the letter upon subsequent churches and generations. Luther declared that this was his favourite epistle and that he was married to it, and undoubtedly it played an important part in the great Reformation. Shall we endeavour to give it a large place in mind and heart and so enjoy the freedom it so definitely proclaims, and lead other souls into the "liberty wherewith Christ hath made us free."

Readers will be pleased to know that a series of articles by Pastor Frederick G. Cloke on Paul's Epistles to the Thessalonians will be shortly commenced.—ED.

IN LOVE WITH THE WORD

Great peace have they which love Thy law: and nothing shall offend them.—Psalm cxix. 165.

Nothing shall cause to falter the heart that is in love with the Word of God. When the heart has grasped the great truths of God revealed in His Word, it takes the hesitation out of life. The cause of a great deal of offence and wavering is that we have no heart grasp of the will of the Spirit through the Word. When such a heart grasp of the mind of God becomes

the central pivot of life, the thing does not exist that can cause us to falter, because we know that every circumstance of life is God's wise interposition, a definite move of Omnipotence for our good and for His glory. We know that we stand in a perfect circle environed by God, and that everything that touches us does so with His permission.



Conducted by Pastor DAVID A. VANSTONE

Answers to Prayer.—I.

CANNIBALS COULDN'T COOK

John G. Paton (the famous missionary to the South Sea Islands) was right up against it this time. For four years life had been no picnic—always hardship, anxiety, and acute danger amongst the cannibals on Tama Island. But now there seemed no hope, for Chief Miaki had united the tribes in a bond of blood to slay and eat the missionaries, and no boat would venture near to rescue the white men.

"Worn out with long watching and many fatigues," he says, "I lay down early and soon fell into a deep sleep. About ten o'clock the savages again surrounded the Mission House. We committed ourselves in hushed prayer to God and watched. Immediately a glare of light fell into the room! Savages passed with flaming torches. First they set fire to the church and then to the reed fence connecting house and church. In a few minutes the house, too, would be in flames, and armed savages waiting to kill us on attempting to escape!"

Taking his unloaded revolver and a small axe he ventured outside. His companions urging him to stay inside lest he be killed, he said, "Be quick! leave that to God! In a few

minutes our house will be in flames and then nothing can save us."

While the others prayed and watched, Paton hacked down the burning fence. Several savages rushed around to club him, yelling, "Kill him! Kill him!" Leaping from their clutches he raised the useless revolver, his heart going up to God, and said "Dare to strike!"

They yelled in rage, urging each other to strike the first blow, but the Invisible One restrained them.

At this dread moment came an incident which I trace directly to the interposition of God. A rushing, roaring sound came from the south. Every head was turned and they knew it to be one of those awful tornadoes of wind and rain.

Most remarkably the wind was from such a quarter as to blow the flames away from the house, and the deluge of rain soon made it impossible to fire it.

The mighty roaring of the wind, the black cloud pouring down unceasing torrents, and the whole surroundings, awed the savages into silence. Some began to withdraw from the scene; all lowered their weapons, and several, terror-struck, exclaimed, "This is Jehovah's rain! Truly their Jehovah God is fighting for them and helping them. Let us away!"

A panic seized upon them; they threw away their torches and disappeared into the bush, leaving God's servant alone, praising Him for His marvellous works.

Well, that was in 1862 although it reads like a Bible story. Best of all, God is still the same to-day—"near, to comfort and cheer, just when we need Him most."

By the way, after another near shave Paton escaped. Finally, all the islands heard the message and gave—but I think we must have some more about this later, don't you?



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, September 10th. Nehemiah vi. 1-16.

“Wrought of . . . God” (verse 16).

The men who tried by every artifice to discourage Nehemiah have damaged themselves rather than him. They discover too late that they have been wrestling not against Nehemiah, but against God. They realise afterwards that the work was wrought of God. In later years Gamaliel warned over-zealous religionists against a similar folly. The combined ingenuity of the whole human race is inadequate to injure what God sponsors. “Leave well alone” is in this respect sound advice. Nehemiah, before Paul, might well have written those tremendous words: “If God be for us, who can be against us?”

PRAYER TOPIC:

For world-wide blessing on every agency seeking to extend the kingdom of God.

Monday, September 11th. Nehemiah viii. 1-3, 8-18.

“Because they had understood” (verse 12).

This was a day of great rejoicing. It was better than any gala day known to the world. Wherefore this mirth? The Book of the Lord had been opened. Once again after so long the precious words of God were heard by the people. It was a resurrection day. The tombs had been opened, and life was again pulsating in Israel. They had heard God's word, and, happy thought, they had understood. With some of us it is still gala day, and will be until the Lord returns! For He is making us to hear His voice, and, blessed be His name, He is making us to understand what we hear.

PRAYER TOPIC:

For Divine protection to be granted to all missionaries serving in war-stricken areas of China.

Tuesday, September 12th, Nehemiah ix. 1-17.

“Thou art Lord alone” (verse 6).

Here is worship strained of all impurity. It isolates God from all else, and gives Him due worship. It must be remembered that there was a strong tendency on the part of Israel to fall into idolatry. When, therefore, the Levites lead the people in this act of devotion there is evidence of real revival. The word should come home to us, for have not we, too, a tendency to turn our hearts in other directions? We pray for revival. As soon as every word and every thought and every action is a recognition that

“Thou alone art God,” that prayer can cease. For revival will have come!

PRAYER TOPIC:

The touch of Christ to rest on those seeking healing for their bodies.

Wednesday, September 13th. Nehemiah ix. 24-28.

“Delighted themselves in Thy great goodness” (verse 25).

That surely is the Divine purpose put in a cameo. It is simple utterances such as these that hold the most profound truths. Too many people see the God of the Old Testament as an austere Being. They think of Him as another Pharaoh, and His law as a whip with which He lashed them. The truth is that He called them into a good land to enjoy it, and He knew that they must be law-abiding to do so. Hence came laws born of Divine wisdom. The words have their echo in our experience. It is the purpose of God that the redeemed of the Lord should enjoy His goodness. By walking in His way we shall do so.

PRAYER TOPIC:

That all our Elim Crusaders may be filled with zeal to witness for Christ.

Thursday, September 14th. Nehemiah xiii. 1-14.

“They separated from Israel all the mixed multitude” (verse 3).

We must look upon the experiences of Israel as a new beginning: their leader saw the wisdom of profiting by former mistakes. What mistake is now his guide? When they left Egypt the people of Israel had a new beginning, but they took with them a mixed multitude. It was this latter company that started the complaint against manna in the wilderness. Much of Israel's sorrow could be attributed to the mixed multitude. Never again, says wise Nehemiah. None not incorporated in the promise was allowed to remain. May God help us to be as severe with the flesh, of which this multitude is a type.

PRAYER TOPIC:

That God's children everywhere may humbly seek His face for revival.

Friday, September 15th. Nehemiah xiii. 15-22.

“Keep the gates” (verse 22).

Outside influences soon try to creep in to disturb the blessing of this newly-consecrated people. The reading shows clearly what those influences were. Nehemiah took steps to guard against these things. So should we. The world would come in wherever the blessing of God is apparent. We are up against the subtleties of Satan. We must keep the

gates. We must watch and pray. We live in an age when ultra-care is needed. Good men have fallen, and better men might yet fall. Send the cry along the walls till all have heard it and jump to their posts: “Keep the gates.”

PRAYER TOPIC:

For Mrs. Taylor and her work in the Belgian Congo.

Saturday, September 16th. Acts i. 1-14. “Witnesses” (verse 8).

Hereto are we called, that we might represent the Lord Jesus. We are not God's witnesses so much as Christ's. Every blade of grass, and every shining dewdrop is a witness to God. It is the blood-washed who are witnesses of the Blood-Shedder. It is the saved who witness to the Saviour, the redeemed who witness to the Redeemer. To enable us to carry out this highly-important function, God has provided power. Have you received your power to carry out your task? Are you trying to do skilled work without tools? Foolish man! The promise is to you: Ye shall receive power.”

PRAYER TOPIC:

For inspiration and power to be granted to all our ministers preparing for to-morrow's services.

Helpful Illustrations for Christian Workers

Loved, but Lost

A Victorian authoress, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to lay bare his heart. He wrote and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with the letter, but wrote her reply and sent it within the hour. It was a pouring wet day, and her brother undertook to take the letter to the village post-office. Her lover never came, and she never saw him again. Some years after she heard of his marriage and of his remaining on in India, where he had an honourable and prosperous career. Five and twenty years after, the Manning family moved into a new house and an old coat belonging to the brother was dragged into the light. When the pockets were turned out, there the letter was, yellow and crumpled. The culprit was never told, and the lost lover never knew. Let us see that at all costs, God's love-letter to the world which He has entrusted to us, we do not leave undelivered.

God's Faithfulness

A dying Scotch laddie had avowed his faith in God. A friend, to try his faith, said, “What if God should forsake you now when you need Him to help you face death?”

“He would lose more than I would,” said the laddie. “He would lose His honour; I would lose only my life.”

WE have two notable characters before us in this text—Ahab the outstanding sinner of his time, and Elijah the outstanding prophet of God.

Elijah, having won the great victory on Mount Carmel over the prophets of Baal; and having destroyed all of these false prophets, spoke to Ahab with the calm authority of a prophet of God, "Get thee up, eat and drink; for there is a sound of abundance of rain." "God is not through yet with this. You have nothing to do. You might as well go and satisfy your fleshly cravings. 'Eat, drink, and be merry.' But I am going to the top of Carmel to pray."

Note they both went up. Ahab went up to eat and drink. Elijah went up to pray.

The fleshly man will go to his own company, the spiritual man to his. See Acts iv. 23: "And being let go, they went to their own company," and there lifted up their voices to God with one accord.

It is noteworthy also that when Peter was released from prison he at once made his way to the prayer meeting that was being held at

THE HOUSE OF MARY

the mother of John, whose surname was Mark (see Acts xii. 12).

Note that Ahab did not require a second urge from the mouth of Elijah; for we read the significant words, "So Ahab went up to eat and to drink." He was glad to get this word from the prophet. We see this same picture before us to-day. How few there are who go to the Mount of Communion to pray compared to the number that go to the Banqueting House to feast. The fleshly man loves to go where he can satisfy his fleshly cravings. The spiritual man would rather go to Carmel (fruitful) to pray.

I have said that Ahab was the outstanding sinner of his time. Possibly he had to thank Jezebel his wife for this, for she certainly was the synonym of all that was dark and wicked.

It was Jezebel who induced Ahab to erect a temple to Baal, and to import a retinue of Baal priests; and from that time forward he seemed to follow her in the path of darkest infamy, and rejection of the true God.

In I. Kings xvi. 33 we are told that Ahab did more to provoke the Lord God of Israel to anger than all

THE KINGS OF ISRAEL

that were before him.

And in I. Kings xxi. 25 we read that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." And in the preceding 22nd verse God spoke to him through Elijah, "Thou hast provoked Me to anger, and made Israel to sin."

On the other hand, Elijah was one of the greatest of God's prophets. To read his life—including the few weak spots in it—is to be thrilled and inspired by the marvellous events it contains. The contrast between

AHAB - ELIJAH

By W. E. MOODY

A

"So Ahab went up to eat and to drink. And Elijah

Ahab and Elijah in character and usefulness is great. Elijah's life fires us with an ambition to "follow in his train," while the life of Ahab fills us with loathing and disgust. What shall we say when we contrast the winding up of those two careers?

Concerning Ahab it was said (I. Kings xxi. 19), "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And this came literally to pass. See I. Kings xxii. 38.

Of Elijah, on the other hand, we read the inspiring record in II. Kings ii. 11, "It came to pass, as they [Elijah and Elisha] still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder;

AND ELIJAH WENT UP

by a whirlwind into heaven."

But let us return to Mount Carmel, and see what these men—Elijah and Ahab—are doing.

Ahab went to the house of feasting. Elijah went to the place of prayer. Elijah had already uttered the triumphant words, "There is a sound of abundance of rain," and he was going to prove to Ahab and to all Israel that he had uttered those words in the power of the Spirit, and that they were about to have their fulfilment.

Did Elijah "sit down" and await the fulfilling of these words? No, he went up to the top of Carmel. Note that he went to the top. This reminds us of the experience of Moses as he went to the top of the hill with the rod of God in his hand, and there took the victory over Amalek. See Exodus xvii. 9-13.

And again in Exodus xxxiv. 2 the Lord called to Moses, "Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to Me in the top of the mount." (see also xix. 20).

I wonder how many of my readers love to wend their way to the top of the Mount of Communion, and there hold converse with God. There is no place more attractive to the one who knows God.

"Elijah went up to

THE TOP OF CARMEL;

and he cast himself down upon the earth, and put his face between his knees." This twofold attitude be-

AH - CONTRAST

went up to the top of Carmel."—I. Kings xviii. 42.

tokened intense earnestness. But he had heard the "sound of abundance of rain," and he knew he was on the right track.

Have we heard that sound? This was a sound that no one heard but Elijah. Have we ears to hear this sound? Can we hear the conquering tread of our Emmanuel?

Men and women of prayer are hearing the sound of coming victory.

How and when may we be sure that there is a sound of abundance of rain?

1. There is "a sound of abundance of rain" when all the children of God love one another.

"By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35).

"And the glory which thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me" (John xvii. 22, 23).

Love and unity will drive us to prayer, and prayer will bring the "showers of rain."

It was

THE SPIRIT OF UNITY

in praising and blessing God that caused the glory of God to fill the house of the Lord (see II. Chron. v. 13, 14).

It was the spirit of love and unity that made possible the great outpouring of the Spirit on the Day of Pentecost, as recorded in Acts ii.; and it was the same unity that brought about a repetition of Pentecost in Acts iv. 29-31. Whenever and wherever this love and unity prevails to-day, "there is a sound of abundance of rain."

2. There is "a sound of abundance of rain" when a deep spirit of prayer is abroad in the earth.

"As soon as Zion travailed, she brought forth her children" (Isaiah lxvi. 8).

The revivals under Jonathan Edwards, Charles G. Finney, D. L. Moody, the Welsh Revival, the Latter Rain Outpouring of the Spirit, all were the direct result of prevailing prayer. When people crowd to the prayer meetings, there is a clear sign of rain.

3. There is "a sound of abundance of rain" when an intense spirit of giving gets possession of the people.

Malachi iii. 10 is clear on this point. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you

THE WINDOWS OF HEAVEN,

and pour you out a blessing, that there shall not be room enough to receive it."

4. There is "a sound of abundance of rain" when the people of God have "a mind to work."

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. iv. 6).

Work and prayer always go hand in hand.

Having then heard the sound, let us like Elijah pray until the mighty showers descend.

Our praying must be importunate.

Elijah not only prayed, but he kept on praying, and looking for the answer.

He "said to his servant, Go up now, look [attentively, *Newberry*] toward the sea. And he went up, and looked [attentively], and said, There is nothing."

How often we have had a similar experience. We have looked, and there was no sign of rain.

But Elijah kept on praying. "Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." It was at the seventh time, when Elijah's

FAITH AND PATIENCE

were perfected, that the clouds began to gather, and "there was a great rain."

And now Elijah's chief thought was for Ahab, who was away gratifying his fleshly appetites. "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not."

Had not Elijah thus spoken, the oncoming flood might have cost Ahab his life. For "it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain."

Are we looking for showers of rain in these the closing days of this age? Has not God promised to send "floods upon the dry ground"? (Isaiah xlv. 3).

Has He not told us to ask for "rain in the time of the latter rain"? (Zech. x. 1). Has He not promised to pour out of His Spirit upon all flesh? (Acts ii. 17). Is His power limited?

Surely the rain is needed, and surely God is willing to send it. He can give us spiritual cloudbursts. Let us "to our knees," and pray until the floods come.

Saw ye not the cloud arise,

Little as a human hand?

Lo, it spreads across the skies,

Hangs o'er all the thirsty land:

Lo, the promise of a shower,

Drops already from above;

But the Lord will shortly pour

All the Spirit of His love.



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.

Crisis.

As we go to press millions of men are under arms, and desperate efforts are being made to save Europe from a more fearful carnage than the world has yet witnessed. What the next few days will bring forth none of us can predict, but prayer can move the heart of a dictator as well as the hearts of other men.

Let us with sorrowful humility confess that the nations, through departing from the living God and His standards of righteousness, deserve to reap the bitter harvest they have sown: let us confess, too, the slothful sleep of the Christian Church, and its failure to warn men of impending doom without Christ. But let us seek earnestly the God of mercy, and pray that for the sake of the furtherance of the Gospel of Christ, and on behalf of the untold millions of men, women, and children who would be the sufferers, peace may reign.

But if war must come, then may the peace of God keep our hearts and minds, whatever the future may hold for us. And may we pray more fervently than ever for the return of our Lord and Saviour, and the setting up on earth of His kingdom in peace and righteousness.



Back to the Bible.

OUR need to-day is to get back to the Bible and to the God who poured out His Spirit so wonderfully in the early days, confirming His Word with signs following. The power vouchsafed on the day of Pentecost is still available. The very apostasy of to-day should make us cry desperately to God, "It is time for Thee to work; for they have made void Thy law." The best answer to the formal Pharisees and the atheistic Sadducees in the days of Christ and His disciples was the miraculous, which they could not gain-say. And to-day we should pray as they did of old, "Behold their threatenings; and grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus."



Honesty.

DAVID LIVINGSTONE had a vivid remembrance of his father telling him that the Livingstone family had never been rich or famous, but it had always been honest, and that if any of the new generation became liars or dishonest, they would be betraying the generations that had gone before them.

Honesty refers not only to property but also to that which is felt but not seen, heard but not handled! Let's ask ourselves: Do we ever colour up conversation with our emotions and imaginings? Honesty refers also to the use of time. Do we ever steal the time of others by being late in keeping appointments? Or do we take our employer's time by using it in our own pursuits? Honesty refers to others' reputations. Do we ever listen to the "they say" of folks and idly repeat it? To be honest in all things—how greatly we need God's help!



Gleanings from Other Fields

Pocket Testament League.

Mrs. Alexander Dixon recently presided at the second international conference of the Pocket Testament League held in Holland.

Rev. Lionel B. Fletcher.

Rev. Lionel B. Fletcher is announced to hold campaigns this autumn at Bedford, Hereford, Sutton, Stockton, Dereham, and Shrewsbury.

The Church Army.

Mr. Edward Wilson Carlisle, a grandson of Prebendary Carlisle, has been appointed a member of the Board of the Church Army.

Dr. T. R. Glover.

A temporary pastorate of Christ Church, Westminster Bridge Road, London, has been accepted by Dr. T. R. Glover, of Cambridge.

Rev. C. M. Chavasse.

The news of the nomination of Rev. C. M. Chavasse, Master of St. Peter's Hall, for election as Bishop of Rochester will be welcomed by all evangelical believers, particularly in view of the large number of Anglo-Catholic bishops in this country.

Rev. J. A. Broadbelt.

The Principal of Cliff College, Rev. J. A. Broadbelt, was united in marriage to Mrs. J. A. Chapman of Headingley, Leeds, on August 17th.

Dr. Howard Moody Morgan.

Dr. Howard Moody Morgan, youngest son of Dr. G. Campbell Morgan, recently conducted a broadcast service from Harrow Baptist Church. He is on holiday in this country, his church being in Philadelphia.

The Salvation Army.

Commissioner George Carpenter, who is to succeed Evangeline Booth as General of the Salvation Army, is a native of New South Wales, where he joined the Salvation Army forty-eight years ago. He is 67 years of age and for some time past has been in charge of the Army's work in Canada.

Prayer Changes Things **Philippians iv. 6.**

Praise is offered :

That a missing daughter has been found in answer to prayer requested in this column.

Prayer is requested for :

A sister with a weak heart, who is greatly oppressed.

A neighbour very ill with a clot of blood on the brain.—*J.G.*

Suitable employment to be found for me.—*D.H.*

The salvation of a husband and wife.

Discipline and Forgiveness in the Church

(Matthew xviii. 15-35)

WAS ever a preacher more practical than Jesus Christ? He revealed the deep mysteries of the Kingdom in parables never exhausted, but He always stopped to press plain duties of everyday human relations.

The passage before us is a natural transition from the solemn words warning His disciples against offending little ones, to the matter of instruction concerning the treatment of brethren who offend us. Here is something necessary to the peace of the Church and the spiritual welfare of those who have done wrong. The fact that so little heed is given these teachings accounts for many a Church shot through with feuds.

A brother has trespassed against thee (verse 15). "Go and tell him his fault between thee and him alone." We are not dealing here with little imaginary troubles, petty quarrels where the fault lies on both sides. In that case, common sense dictates

GETTING TOGETHER AND SHAKING HANDS.

Here is a real "trespass," something implying a scandal. The fault lies on one side. How shall we act toward the offender? Cut him dead? Give him the cold shoulder? A fellowship is broken that affects the whole Body of believers. It must not be left to grow.

Don't wait for an apology. Go to him. Throw personal dignity to the winds and seek the offender in the interests of the Kingdom. (He has failed to recognise his sin and to come to you with confession. See Matthew v. 23, 24).

You are not going to him to make him eat his words or to put him on the spot. Stay away if your thought is simply to burn him up. That would be a hollow victory at best. If your motive is to "gain thy brother," you will proceed prayerfully.

"Tell him his fault." Literally, this is "convict him"—presupposing his guilt. Do it "alone." Don't blurt it out before others. It is much easier to lecture one in the presence of another. It takes real grace to tell one his fault face to face. How cautious you will be if you really have the interests of Christ's kingdom at heart!

But, suppose he won't hear you! Then go again and "take with thee one or two more" (verse 16). The offence must be sufficiently grave to warrant such a step. The Church is being disrupted, the cause is being injured: therefore

PERSEVERE IN SEEKING PEACE.

United, prayerful reasoning may help. Having witnesses in such a case may also help.

Suppose the offender withstands even this! Then invite the prayers of the assembly. Get the combined judgment of the brotherhood. If there is still no progress, "let him be unto thee as a heathen man and a publican." Does that mean snub and freeze him? No, it is a Christian spirit that our Lord is teaching. We do not have unkind feelings toward the heathen if we are right with God.

On the part of the one sinned against, the man is already forgiven (verses 21, 22), but since he has taken his stand against the Church, he can only be regarded as one who needs conversion. Regard him with the compassion of Christ for lost sinners.

The mention of Church censure leads to a reference in verse 18 to the power vested in praying brethren in the Church in matters of discipline. "Whatsoever ye shall bind on earth shall be bound in heaven." This power first given to Peter, is bestowed upon the Church as a whole.

Difficulties may be settled by united prayer in the Spirit. This power rightfully exercised on earth, will be ratified in heaven. When we find real blending of hearts in prayer over these matters, difficulties soon dissolve (verses 19, 20).

Now the Lord, in this address, had not said anything as yet about forgiving the offender, yet it was implied in the whole process. One does not go to an offending brother with the object of gaining him, unless he forgives him in his heart.

Peter was turning all this over in his mind. There ought to be

A LIMIT TO THIS THING

somewhere, he was thinking. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (verse 21).

The rabbinical rule was three. Peter, to be liberal, took the sacred number seven. But would we want God's forgiveness on that basis? Jesus took the number 77, the perfection of perfection, suggesting the illimitable. Our love is not to be limited by the multiplication table.

Now comes a parable to show why there should be no limit to our forgiveness. All believers, by accepting unlimited forgiveness from God, should logically extend the same to others.

Do not try to read into this parable what is not intended to be there. It is not a parable of salvation based on our forgiveness of other people and withdrawn from us because we fail to forgive someone.

It deals with the moral conditions of the life of a professing Christian. It is a lesson in practical Christianity. The man who refuses forgiveness to his brother, is turned over to his Father for chastisement (verse 35). As the man with an unmerciful spirit, himself a great offender, was turned over to torturers (verse 34), so a cold spirit on the part of a Christian toward another may shut him out from the full benefits of Christ's atoning death, robbing him of the joy of salvation and leaving him nothing but torment of conscience.

We know that the final reckoning for the Christian will be at the Judgment Seat of Christ. Yet there is a continual reckoning which God's present justice makes respecting the conduct of men—even professing Christians—and many have been made

TO FEEL THE FULL PRESSURE

of this in the present life.

"So shall the heavenly Father do unto you." An unforgiving spirit is no light matter. Nothing is more used of Satan to rob the Church of its testimony. Nothing causes more heart-aches and mental torment among believers. Why do we allow these conditions to go on?

Is our Lord, in His plan here given, asking too much of us? We ourselves need unmeasured mercy. Are we not ready to manifest unmeasured kindness to others in their faults? (Eph. iv. 32). Surely nothing but the

love of Christ in the heart can constrain us to such forgiveness.

Says Dr. Levy: "To pray for even the bitterest foes flows spontaneously from the Christ-crowned heart. How fiendish for men who have been forgiven ten thousand sins to hold hardness against a fellow mortal! If Jesus could forgive His murderers and bear in love the accumulated iniquities of all ages, by His grace, *I will be forgiving.*"—*Prophecy.*

INDESTRUCTIBLE PRAYER

By EVANGELIST G. CANTY
ELIM CHURCH, LANGLEY, BIRMINGHAM

"Four living creatures . . . and four and twenty elders, having each golden bowls full of incense which are the prayers of the saints."—Revelation v. 8. (R.V.)

MANY of us have the type of mind which demands that our Christian service shall be of the very active variety. In such cases when our available time is spent in the comparatively inactive occupation of prayer, we may find ourselves mentally unsatisfied. This is a disposition, however, which must be made to see reason, and impressed with the fact that *no time spent in prayer is wasted.*

One means to this end is to bear in mind the effect we have experienced within ourselves: "They that wait upon the Lord shall renew their strength." And there is at least another means—to face the testimony of the Word of God. The first may fail to persuade us through very lack of feeling, but this other should convince us despite the evidence of a contrary experience. We cannot gainsay Divine revelation on the grounds of physical or mental sensation.

Throughout the Scriptures there is great emphasis laid upon the need for prayer, and we are given innumerable encouragements to pray. In the above passage is an inducement, however, of a unique character, and worth special note by those with an aptness

FOR WORK RATHER THAN PRAYER.

The interposing obscurity is brushed aside and we find ourselves looking at the concrete proof that prayers are never wasted energy. We see they accumulate in golden censers in the very presence of God. *Every* prayer finds its way there; certainly the unanswered ones, and even the *answered* ones. None of them is ever lost.

Mayer and Joule, two nineteenth century scientists, furnish us with an illustration of this by their discovery of "The Law of the Conservation of Energy." Briefly stated, the law is this—energy is never destroyed, it can be turned into other kinds of energy, but it can never be turned into nothing. The law works out mainly on the following principle. A blacksmith expends his strength by hammering a piece of iron. He loses a certain amount of energy as he does so, of course. But he has only *transferred* his strength to the iron; if you touch it, you will find the iron is warmer than before. A blacksmith can hammer a piece

of iron until it becomes red hot. The energy is lost to the striker but not destroyed. The energy is not even lost when the iron cools, but it will pass as heat into the surrounding air.

Prayer is a form of spiritual energy. It is an effort of the soul, expending itself in the presence of God. Our time may seem to us wasted; we may be left with a sensation of exhaustion, as if our very soul had been poured out like water; but nothing of it is wasted—it is only transferred. One day when we shall ascend to the place to which we have directed our prayers, we shall find them again,

GLOWING LIKE BURNING INCENSE

in the golden vials.

The real result of prayer is still in the future. We may or may not be perfectly satisfied with the effects we have already observed, but we have yet to see the ultimate result of prayer. If intercession has been heard and we have gained our object, that is the first consequence only; we shall receive far more yet. It is in the golden vials where all prayers shall finally be answered. The blacksmith does not wear out or burn up the energy he puts into making an iron horseshoe: the expenditure of his strength results in the formation of the shoe, and energy he uses still remains in existence, but it is to be looked for elsewhere. Similarly the expenditure of spiritual energy in prayer may produce what we want, but that energy still remains in existence—to be looked for in the golden vials.

Prayer is indestructible; not even the full answer to our request can consume, nor can eternity waste it. It commences a perpetual process never to be consummated, even if we see nothing of its workings appearing now. Prayer, like godliness, has promise not only of the life that now is, but more particularly of the life which is to come. Mayer and Joule revealed a natural law of the natural world, John found a similar natural law of the spiritual world.

Pray, always pray; though weary, faint and lone,
Prayer nestles by the Father's sheltering throne.
All earthly things with earth shall fade away;
Prayer grasps eternity; pray, always pray.

CHRONICLES OF VARIED BLESSINGS

Conventions—Campaigns—Laying of Foundation Stone

FOUNDATION STONE LAID

Christchurch (Mr. F. Robertson). Much blessing from the hand of the Lord is being experienced among God's people here. We are holding our services in a tent, while at the side our new church is being erected.

A campaign was conducted by Pastor A. J. Chuter and Mr. Tom Saunders. Souls have been saved and bodies received a healing touch from the Great Physician.

We had a visit from Pastor W. G. Hathaway recently, his message was full of encouragement. Special singing was rendered by Christchurch Crusaders and the Winton Choir.

Pastor E. C. W. Boulton has also ministered to us. Great joy was experienced as he laid the foundation stone for the new church. Times of real fellowship were spent during tea. A Convention meeting followed, Pastor George (Romsey) dwelling on Christian life and experience. Pastor Boulton spoke on the Sure Foundation, urging all to build upon Christ, the solid Rock. Pastors A. J. Chuter, F. Shadlock, and H. Fardell, also assisted on this joyful occasion. Pastor Boulton remained with us for the Sunday services, and a rich time of blessing was experienced around the Word.

We praise God as we see the answer to many years of prayer and striving. Truly we can say, The Lord has done great things for us!

BANK HOLIDAY CONVENTION

Grimsby (Pastor S. Penney). Great enthusiasm was shown at our Annual August Convention, on Bank Holiday Monday. Though a hot, sunshiny day, the Tabernacle was well-filled, many visitors arriving from Scunthorpe, Lincoln, and Hull.



Pastor S. Penney

The themes of the Convention were "The Lord's Return," "The Battle of Armageddon," and "The Inspiration of the Scriptures," addresses given by Pastor J. Smith. God's people received wonderful enlightenment and help on the Word.

Pastor Court's cheerful addresses brought a happy note to the services. Pastor Homer's address on "Consecration" brought much help and blessing. Then last, but not least, Pastor Cariss on "Prophecy."

The Convention concluded on a happy note, with the knowledge that two sisters had accepted Christ as Saviour.

LOWESTOFT REVIVAL CONTINUES

Lowestoft (Pastor G. Backhouse). Our first Convention held in the Tent on August Monday was a day of glorious fellowship. Early in the afternoon people arrived prepared to stay in the tent during the interval so as to obtain a seat!

Pastor F. Cantel brought us two messages of power, and Pastor G. Hillman captured all hearts and minds with his timely addresses. The blessing of the Lord rested upon the gatherings, and gave to the people at the first rally a foretaste of good things yet to come. Five souls surrendered to Christ.

On the following Monday we were honoured with a surprise visit from Pastor G. Stormont (Assistant Superintendent of Essex Elim Churches), and Pastor H. Mason (Secretary) whose visit drew a large congregation: their ministry was greatly appreciated by all.

They brought us news of the future of the work, and we praise God because He has opened a way for permanent Four-square Gospel meetings in this town of East Anglia. "Hallelujah!"

God has indeed been manifesting His saving power at Lowestoft. From the beginning of the campaign by Pastor G. I Francis up to the present, 740 souls have decided for Christ.

The first report below is from the "Lowestoft Mercury," and the second from the "Lowestoft Journal":

"With the departure of Pastor Gwilym I. Francis those responsible for organising the faith healing campaign in Lowestoft replaced the large tent at the Triangle with a smaller one, but the services conducted by Pastor George Backhouse have proved so popular that recourse has had to be made to a larger tent again. Many further cases of healing are reported."

"A rather surprising feature of holiday time was that during the weekend about 2,000 attended the faith healing tent on the Triangle, when the services were taken by Pastor George Backhouse. On Monday services were taken by Rev. G. Hillman, of Ipswich, and Rev. F. Cantel of Norwich."

GOD'S HEALING TOUCH

Ealing (Pastor F. W. Childs). We are glad to report continued blessing in Ealing. The ministry of Pastor and Mrs. Childs, who came here in June, has proved to be owned of God.

We do praise Him for answered prayer on behalf of sick ones, as several can testify to definite touches of healing. In one instance, one of our Sunday school scholars, very ill with diphtheria, was discharged from hospital several weeks

sooner than expected, as a result of intercession at one of the prayer meetings.

With the coming of the summer months the Sunday evening open air meetings, held in conjunction with St. Paul's Church, have been resumed.

In the gospel services the Word is faithfully preached. Praise God for the one or two who have shown signs of yielding, and we pray that soon they will come out definitely on the Lord's side.

A NEW VENTURE

Wimborne (Pastor F. Shadlock). The work here is making real progress; the Word is being declared in all its fulness, under the anointing of the Holy Ghost, and the saints are being edified. The Crusader ranks are increased, and the Sunday school is growing. We can truly thank God for the way in which our scholars are taught saving truth. Recently the children were taken to Weymouth for the Annual Outing.



Pastor F. Shadlock

One very special venture has been undertaken by the Pastor called "The People's Service." This is held monthly in the Women's Institute after our gospel service on Sunday evenings. The numbers that attend these gatherings exceed our expectations, for which we praise God. Much prayer was made, and God has answered in the salvation of precious souls.

The Sunday evening gospel services are very well attended, and God is bringing in the unsaved to these meetings.

AUGUST CONVENTION

Bournemouth (Springbourne) (Pastor H. W. Fardell). A time of real spiritual enjoyment was experienced during the August Convention here, the speakers being Pastor Nolan of Ilford, and Pastor Ladlow of Hendon: Pastor Fardell convened.

On Sunday, around the Lord's Table in the morning, Pastor Nolan caused us afresh to realise all that the Lord was preparing for us in glory, as he spoke on "The little while between." Sunday afternoon was devoted to the children, at which Pastor Ladlow passed on a very interesting talk. In the evening at the gospel service, both ministered the Word.

Monday afternoon a divine healing service was held, when many sick were prayed for: Pastor Nolan gave the word from I. Tim. vi. 12. In the evening a large number again gathered.

Thursday came all too quickly, with the last meetings of the Convention. Pastor Nolan's closing message from I. Sam. xv. 13, 16, caused us to think deeply. The last word, by Pastor Ladlow, was an exhortation that we follow in His steps (I. Pet. ii. 21). This Convention has meant to many, faith re-kindled, love renewed, and the love of the Book revived.

A NEW WORK

Hayes (Evangelist J. Gardiner). At a revival campaign held last autumn at Hayes, conducted by Evangelists Chapman and Matthews, approximately fifty souls were saved, and several testified to

having been healed by the power of God.

At the close of the campaign Mr. Chapman stayed to establish the Church, and much blessing has resulted from his faithful exposition of the Word. An active Crusader branch has been formed and twelve have recently received the baptism in the Holy Spirit. Mr. Chapman has now left us and is labouring for the Master in Petersfield, but we are enjoying the refreshing ministry of Mr. Gardiner, and trusting that the Lord will continue to bless us in the town of Hayes.

CONVENTION SERVICES

Malvern (Pastor W. G. Attwood). We praise God once again for His blessing

upon our annual convention on August Bank Holiday. The presence of God was manifested in each service. The special speaker was Mr. A. Carter of Grimsby. The Word was ministered by our brother and much blessing received; the power of the Lord was present indeed. We rejoiced also to see many old friends from the various churches in the Midlands coming to the feast.

Monday's services were especially marked by blessing. The afternoon saw us witnessing in the open air near the Fair on the common; and in the mission at 6.30 p.m. the Word was again ministered. It was a great spiritual treat for which we give thanks to God.

Clippings without Comments

By Pastor P. N. CORRY

Air-Raid Shelters.

A subscriber writes of Revelation vi. 15, 16 as once having seemed foolish until he began to read of underground tunnels, pill boxes, and bomb shelters being feverishly constructed in our day by many nations. Kings, great men, rich men, mighty men, chief captains—in fact all kinds of men—will indeed in the latter days take shelter in caves and dens in the rocks. But there are no "pill boxes" that can protect men from the "wrath of the Lamb."—*Prophecy.*

Humanism.

What "humanism" can mean is almost incredible outside hell. The Duke of Atholl writes: "I have just received a letter containing the following extract: 'At Port Bou we got many wounded children from Figueras, their hands and faces blown to bits by hand bombs—this is absolute fact. The Fascists drop from planes pretty little chocolate boxes, and the poor little mites of children run to pick up what they take to be the much-looked-for sweets. They feverishly start to open the boxes, when suddenly the bomb concealed inside goes off, and they are left without hands, and their little faces charred and burned beyond recognition.'"—*The Dawn.*

The Exiled Pastor.

The real reason why the Germans re-arrested Pastor Niemöller after he had been declared innocent by the court which tried him has now been revealed in a word that has just come from Europe. The former U-boat captain found himself in opposition to the Hitler regime because of his

desire to preach the full gospel of the Lord Jesus Christ. Pastor Niemöller said that he was bound to preach and declare that a man is saved by the blood of Jesus Christ and not by Aryan blood, that the exclusion of converted Jews from the full privileges of Christian life is unchristian, that the Church of Christ must be ruled by God's Word alone, and not by the Government, that the denial of justice is the mark of an unchristian state, that political movements cannot be regarded as Divine revelations, nor their leaders be venerated as messengers of God. It is Niemöller's refusal to withdraw from any of these positions that stands in the way of his freedom. Like Luther, "he can do no other."—*Revelation.*

Modern "Progress."

When General Franco began his insurrection, Spain had a population of about 29,000,000 people. In the period which has followed, more than a million of these people have been killed, and another million have been injured. Compare this record of casualties with the casualties for the four years of the World War. It is estimated that about 8,500,000 were killed in that struggle, and about 21,000,000 injured. But the conflict involved more than one thousand million people, or thirty-three times as many as live in Spain. And if the Spanish war were on the scale of the World War and were fought with the bitterness which has prevailed, the dead alone would to-day number 33,000,000. The record of the two years of the Spanish war reveals how terribly the "civilised" white savage of to-day has advanced in a quarter of a century in the hideous art of exterminating his kind.—*Detroit Free Press.*

HOW TO PREACH TO CONVERT NOBODY

By CHARLES G. FINNEY

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked: "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly: "Oh, that is a matter of private judgment. It is not for me to say 'you shall' or 'you shall not.'"
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is any hell.
9. Preach the universal fatherhood of God and brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."
11. Avoid seriousness, alarm, and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Next Saturday at The Central Hall

Crusaders' Rallying Centre

Next Saturday we hope to meet once again many hundreds of Crusaders at the Central Hall, Westminster. Such days always bring happy moments. Friend meets friend, greetings are exchanged, acquaintances are renewed, and fellowship prevails.

Amongst such a company of Christian youth, Crusaders will remember their own rally at 4.30 p.m. Here is a unique opportunity for a little personal evangelism. You can happily invite, or better still, bring along to this great youth gathering, that office colleague or work-day pal. It will be a service specifically for youth, held in a historic and attractive building.

Don't fail to do your part next Saturday. Your effort may win a soul for Christ. Principal George Jeffreys will preside, and there will be a special message by Pastor E. C. W. Boulton.

Choirs from Barking, Clapham, East Ham, Islington, Kensington, Leyton, Southend, and the London Crusader Choir, will also be present. Throughout the day other equally inspiring gatherings and programmes are planned. Secure an official programme for full details.

The Prisoner Speaks

A book recently published under the above title, and written by an ex-prisoner, contains an interesting and appreciative paragraph concerning the visits of the London Crusader Choir, and the Foursquare Gospel Movement.

Watch Next Month!

October! What events are in store? Only a few weeks to a month full of possibilities and probabilities. It is an important period as far as the Elim Crusader Movement is concerned. During this month scores of branches and thousands of Elim Crusaders are again enlisting in a united effort to seek and capture other youths for the service of Christ. National Crusader Week will be held, and each branch will select its own week during October, as local conditions guide.

Crusader Headquarters are planning Youth Leaders' Conferences and Public Rallies at various large centres, and already applications are reaching the National Crusader Secretary, requesting special speakers, and proposing dates and places for rallies. If you propose writing for campaigners, etc., remember the old saying, "The early bird,—!"

Delay sometimes means disappointment. Already rallies are planned for London (various districts), Cardiff, Birmingham, Bournemouth, Halifax, Hull, etc.

Let us make this year's effort the best so far, and in earnest co-operation seek to swell the ranks of youth for Jesus Christ.

CHALLENGE!

Take hold the Torch of Righteousness!

For those who held it high
Are silent now in deathless sleep;
Their armour is laid by.

Who'll take the flaming Torch of Truth?

Who'll spread its gleaming ray?
Who'll take the work—unfinished yet—

Of those who sleep to-day?

Our youth accept the challenge!

With courage strong and bright
We'll hold aloft the shining Torch,
And fight on—in His might!

—Flora Edwards.

Crusader Corner

By Pastor O. MURPHY

Well, Crusaders, did you manage to "read my mind" and get the answers to last week's Suggestives? Isn't it amazing how many scriptural illustrations we can discover even in our common daily routine of life?

The verses of Scripture that were suggested to my mind were:

1. The Barber's Shop—Judges xvi. 19.
2. The Young Lady—II. Kings ix. 30.
3. The Borrowed Razor—Isaiah vii. 20.

Bible Questions.

This week we are simply going to have a few Bible questions. Here they are:

1. Who died the death that he had planned for someone else?
2. Where do we read that the day of death is better than the day of birth?
3. Who was the person unexpectedly compelled to carry another's burden?
4. Which man, because of fear, pretended he was mad?
5. Which person purchased a piece of ground while shut up in prison?
6. Where do we read of God meeting a thief and rogue at night-time and transforming his life?
7. Which remarkable person died the year that Noah entered the Ark?
8. Who was the great scribe of the Old Testament?

Happy Hours at Hayling Island

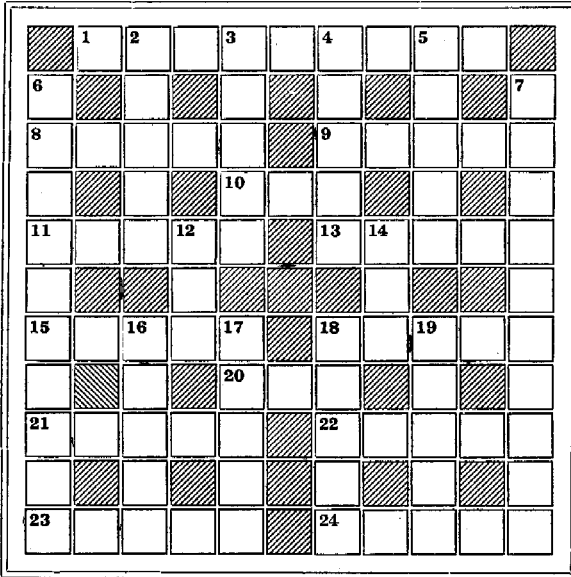
Here they come, faces radiant with joyful anticipation: Crusaders from York, Birmingham, Belfast, Rugby, Southend, London, etc. join one happy family at Hayling Island Crusader Party. From the very commencement, friendship and fellowship became the experience of all. A beautifully situated house overlooking the English Channel, and a glance to the west giving us glimpses of the Isle of Wight, together with other facilities for holiday happiness, were shared by all.

On Sunday meetings were held in the gymnasium, when very happy and blessed times were experienced. Fuller reports of this holiday centre will appear later.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 44.



The solution will appear next week.

CLUES ACROSS:

1. These watch over flocks,
8. "The — of the mountains," pasture for the wild ass (Job 39).
9. Where Pharaoh's daughter used to wash.
10. "— to teach," one of the things a servant of the Lord should be (2 Tim. 2).
11. Abraham's servant prayed for this (Gen. 24).
13. The Passover had to be eaten thus (Ex. 12: 11).
15. Samuel's sons turned aside after this (1 Sam. 8).
18. Joab took hold of Amasa by this to kiss him (2 Sam. 20).
20. A mighty man of David,
21. "Wisdom is the principal —" (Prov. 4).
22. Jonah made this and sat under it.
23. "The night is far —" (Rom. 13).
24. Particularly sweet to a labouring man (Ecc. 5).

CLUES DOWN:

2. "Arise, let us go —" (John 14).
3. What the Lord stands up to do for His people (Isa. 3).
4. Divine name for dry land.
5. These were sold in a place where they should never have been found (John 2).
6. Many followed Paul and Barnabas (Acts 13).
7. Make not this with an angry man (Prov. 22).
12. Job asked: "Doth not the — try words?" (Job 12).
14. "Stand in —, and sin not" (Psa. 4).
16. To scold (Ex. 17).
17. Number of souls saved by the Ark.
18. Infants.
19. To be this, is not good for man (Gen. 2).

SOLUTION TO CROSSWORD NO. 43

Across: 1. Comfortably (2 Chron. 30: 22). 7. Asses (1 Sam. 9: 3). 8. Birds (Jer. 5: 27). 9. Eye (Luke 11: 34). 10. Their (Matt. 1: 21). 11. Raise (Acts 26: 8). 12. May (Matt. 9: 21). 13. Esh (1 Chron. 8: 33). 14. Sad (Mark 10: 22). 17. North (Job 37: 9). 19. Hoary (Prov. 16: 31). 21. Oppressed (Psa. 9: 9).

Down: 1. Craftsmen (Hos. 13: 2). 2. Mystery (Eph. 3: 3). 3. Observe (Matt. 28: 20). 4. Taberah (Num. 11: 3). 5. Berries (Isa. 17: 6). 6. Yesterday (Heb. 13: 8). 15. Stop (2 Chron. 32: 3). 16. Pots (Mark 7: 4). 18. Ono (Neh. 6: 2). 20. Rod (Ex. 7: 20).

A Blessed Accusation

"He saved others: Himself He cannot save"—Matt. xxvii, 42.

THOSE ungodly men who mocked the dying agonies of the Son of God did not mean to say anything good of Him when they said this, but they did it nevertheless. They told out a fact when they said, "He saved others;" and it was also true that if He were to save others He could not save Himself. As we read, "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1. Pet. iii. 18). His desire was to bring the unjust to God; therefore, in order to accomplish this. He must suffer for their sins. This He did at Calvary, and now, on the ground of sin having been judged there, and justice satisfied, God in righteousness is saving all who will come unto Him through Jesus, His beloved Son.

"He saved others." Yes, friends, He has saved many others, some of them are in glory, and some of them on earth; and the saved ones on earth are just as safe as those in heaven, for they are all "saved by the blood." But my friend, *Has He saved you?*

It is very blessed indeed to know He saved others; but of what avail will that be to you if you are not saved? Will it not add to your deep condemnation to know that others as bad as you, believed on the Lord Jesus Christ and were saved, and are to be with the Lord for ever, while you wilfully neglected and rejected Him, though you knew He invited you to Him?

"He saved others." And among their number you find Peter, the swearing fisherman of Galilee; Mary Magdalene, out of whom the Lord cast seven devils; religious Saul of Tarsus, the persecutor and blasphemer; and millions more, who were once as vile as they. And now, in view of such wondrous power and grace dis-

played, comes the solemn question, "How shall we escape if we neglect so great salvation?" (Heb. ii. 3).

There is no way of escape: every avenue is closed against you; for the Lord Jesus has said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John xiv. 6). Not a way, as though He were but one of many, but *the* only way; for no man cometh unto the Father but by Him.

"He saved others." What a wail this will be for lost ones in hell! As from that abode of anguish and despair they look back on the mis-spent opportunities and privileges which were theirs in the past, what a bitter ingredient in their cup of woe the thought must be that "He saved others." A father, mother, brother, sister, husband, wife, neighbour, and friends were saved by Him; and the remembrance of lost mercies wrings from their soul the bitter cry, "I would not be saved by Him and now I am lost for ever! Woe is me!" And can they blame God for it? Never! Did He not send His Son to die for sinners! Did He not strive with them by His Spirit? Did He not beseech them to come unto Him for salvation, but they would not? And now their wail must ever be, "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20).

"He saved others." Yes, blessed be God, He did. And more, He is both able and willing to save any poor sinner who will come unto Him now. He says Himself, "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). Come to Him, as you are, and, believing on Him, you will find salvation and abiding peace with God are yours; then you will be able to say, "He saved others," and "He saved me."

—T. D. W. M.

CLASSIFIED ADVERTISEMENTS

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Holiday Apartments, etc.**

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- Pearson & Handley.**—On August 5th, at the Elim Tabernacle, Blackheath by Pastor I. R. Moore; Colin Pearson to Gladys Handley (both Elim Crusaders).

WITH CHRIST

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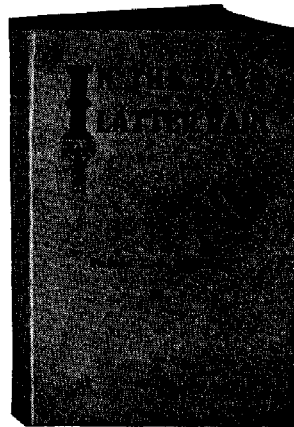
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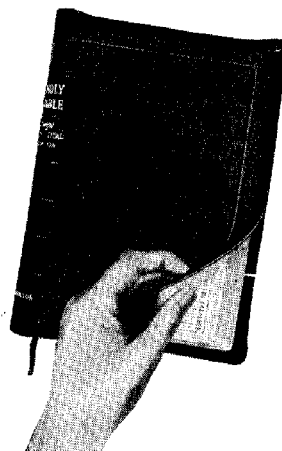
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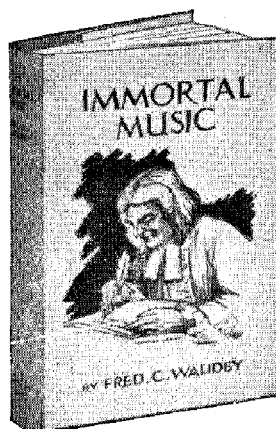
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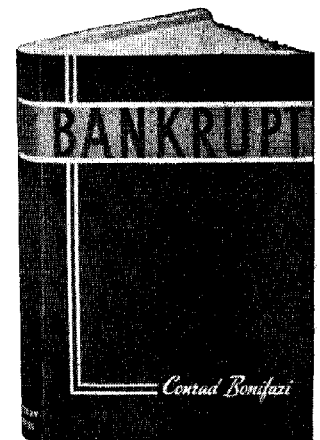
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