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# The *Elim Evangel* AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVI., No. 6

FEBRUARY 8, 1935

Twopence

SAVIOUR



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



## The Cross lifts us up . . . from Christian Endeavour to Divine Achievement and Victorious All- Sufficiency

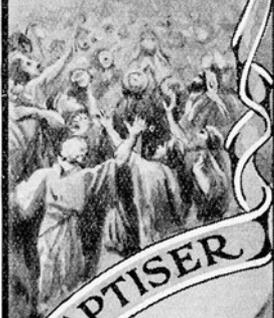


COMING KING



"I  
will  
come  
again."

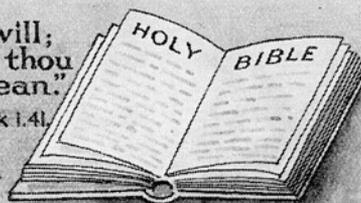
John XIV. 3.



BAPTISER



"I will;  
be thou  
clean."  
Mark I. 41.



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.  
Official Organ of the Elim Foursquare Gospel Alliance.

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Vol. XVI. February 8, 1935 No. 6

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**BELFAST (Hunter Street).** Special Series of Bible Lectures now being given each Wednesday at 8 p.m. by Evangelist C. W. Stlemming.

**BLACKPOOL.** Commencing Feb. 2. Elim Hall, Waterloo Road (opposite Hawse Side Lane). Revival and Healing Campaign by Pastor T. W. Thomas.

**CARDIFF.** Jan. 29—Feb. 3. City Temple, Cowbridge Road. Series of Talks on "The Holy Spirit and His Relation to the Church," by Pastor W. G. Hathaway. Sunday, 11 and 6.30. Week-nights, 7.30.

**CATERHAM.** Feb. 17. British Legion Hall. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Maidstone Prison.)

**CHICHESTER.** Feb. 3rd to 24th. Cicestria Hall, North Palant. Revival Campaign by Pastor D. Forsyth.

**FRESHWATER.** Feb. 3—16. Oddfellows' Hall (week-nights); Social Hall (Sundays). Evangelistic Campaign by Mr. D. Vanstone.

**GUERNSEY.** Feb. 6, 7. United Rally of New Converts. Delancey, Feb. 6. Vazon, Feb. 7.

**HOVE.** Feb. 2—4. Elim Tabernacle, Portland Road. Four special services: Sat., 7.30 p.m., South Coast Rally. Sun., 11 and 6.30; Mon., 7.30, Prophetic Lecture. Special speaker: Mr. John Leech, M.A., LL.B., K.C.

**LEEDS.** Feb. 16—20. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Evangelistic Campaign by Pastor H. Entwisle. Sunday, 6.30 p.m. Week-nights, 7.30 p.m.

**LEEDS.** Feb. 24, 25. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Special visit of Pastor E. C. W. Boulton.

**LEIGH-ON-SEA.** Crusader Campaign. London Crusader Choir. Sun., Feb. 3. Elim Tabernacle, Glendale Gardens at 3, and in St. Clement's Hall, Rectory Grove, at 6.30. Campaign continues in Elim Tabernacle on 4th, 5th, 6th, 7th, at 7.30, and Sun., 10th, at 6.30. All these services will be conducted by local Crusaders.

**LETCHEWORTH.** March 10. Elim Tabernacle, Norton Way. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Bedford Prison.)

**PLYMOUTH.** March 3, 4. Elim Tabernacle, Rendle Street. Special Visit of Pastor E. C. W. Boulton.

**PUTNEY.** Every Sunday, 11 and 6.30. Scouts' Hall, Oxford Road (near East Putney Station). Foursquare Gospel services.

**RYE HOUSE.** Feb. 9 at 7 p.m. Week-end Convention. Speakers: Pastor D. Rudkin and Evangelist Stevenson.

**SOUTHAMPTON.** Feb. 24. Elim Tabernacle. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Winchester Prison.)

**SOUTHEND-ON-SEA.** Feb. 24th to March 7th. Christian Tabernacle, Seaview Road. Evangelistic Mission by Pastor Wiggins.

**WIMBLEDON.** Feb. 10. Elim Hall, Southey Road. 11 and 6.30. Pastor W. G. Hathaway.

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the

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and all who seek to destroy the Word of God

For full particulars, write to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S.W.4.

## OPENING OF

New Elim Tabernacle

By Principal GEORGE JEFFREYS at YORK

On SATURDAY, 2nd FEB. at 7.30

ELIM TABERNACLE

(LATE CENTRAL MISSION BUILDING)

corner of Finkle Street

Followed by one week's campaign by the Principal and Revival Party from February 3 to 10. Sundays, 3 and 6.30. Each week-night, 7.30. Wednesday Afternoon 3.30.

# 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. XVI., No. 6

FEBRUARY 8, 1935

Fridays, Twopence

Cameos of Jesus.

## Sidelights on the Greatest Figure of History

### III.—CHRIST'S BAPTISM

By Pastor H. KITCHING

John i. 1-37; Matthew iii.

**I**N this chapter our interest is centred around the debut of John the Baptist and the water baptism of Jesus. It is suggested that John began to preach about A.D. 26. He exerted a profound influence wherever he went. His stern and dauntless message of repentance for sin stirred the whole countryside. The result was immediate and great. Crowds followed him even into the wilderness. He fearlessly and courageously denounced the dark evils of his day both in the synagogue and in the state. The staleness and hypocrisy of religion was censured as well as the state of Rome. His was a very fascinating life—full of thrill and adventure. He was a real religious genius; both an Amos and a Jeremiah in his cry for justice and in his message of courage and hope for repentant man. Jesus and John commenced their ministries about the same time. They preached in the same district and evidently knew each other. They probably had many talks together. Naturally the people began to compare the two preachers. Many people do the same to-day—especially when one first goes to a Church. They compare the incoming minister with the outgoing one in a manner which is often very discouraging and grieving to a sensitive soul. This sort of hyper-criticism is not good for either pastor or congregation. Yet there is a criticism which if given in love can be helpful and does not pain. It was such criticism that transpired in the minds of

#### THE JUDEAN MULTITUDE.

The result of such investigation is recorded in the brilliant language of John x. 41, "John did no miracle but all things that John spake of this man were true." That was the verdict of public opinion concerning a good man's life. John's two great characteristics of life were thus revealed. *First* his limitation, "He did no miracle." *Secondly*, his loyalty, "All things that John spake of this man were true."

One day whilst John was baptising converts a remark-

able event took place. Out of the midst of the dense crowds walked Jesus and strode into the water to John. Can you imagine that dramatic scene? These two men stand face to face. We can imagine how surprised John would be. Jesus breaks that tense atmosphere by a request for baptism and John replies, "I have need to be baptised of Thee and comest Thou to me?" (Matt. iii. 14). The rest of that incident is best given in the words of Scripture. "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus when He was baptised went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

The baptism of Christ was very beautiful and full of meaning. It is often asked why He allowed

#### SUCH A CEREMONY.

It was certainly not a confession of sin, for as far as we are able to understand the words of Jesus, He claimed to be free from all sin. The apostles also made this claim for Him. He did it to fulfil all righteousness. It was a sign of His dedication to the service of the Father and a witness to the world that He was the very Son of God and that there was salvation through faith in His name. He was the Masterpiece of God and the Divine Pattern for the Church. He is our example in all spiritual matters. Christ's baptism is an ordinance to be followed by His followers—we can apply it to our own lives. Baptism by immersion is a perpetual ordinance. Many try to ignore it and like the ostrich bury their heads in the sands of indifference. There is not one scripture ever given that annulled this command, but many to suggest that it is one of Christ's sacred legacies to the Church. It is a divinely instituted ordinance. The various scriptures imply immersion of the whole

body in water. In both Greek and English the interpretation appears to be the same. No amount of critical examination can make it to mean anything else. The word "baptism" according to Calvin means the plunging of the whole body under water. It is something more than sprinkling the brow with a few drops of water. One cannot possibly read sprinkling into that word.

Although this ordinance is important yet it is not

#### NECESSARY TO SALVATION

but it shows a real love and devotion to Christ's kingdom. It is the believer's outward confession of his or her faith in Christ as Saviour. It is an outward witness to an invisible grace. There is no scripture to support what is called "Baptismal Regeneration." It is the blood of Christ and not the water that cleanses from sin (I. John i. 7). To follow Christ in this way shows loyalty to His commands, for has He not said, "If ye love Me keep My commandments" (John xiv. 15, and I. Peter ii. 21)? It is a sign of obedience.

Many splendid lessons are enshrined in this ordinance. From a perusal of the sacred writings we find that there are at least four different baptisms mentioned. Hebrews speaks of a doctrine of baptisms. The first is a baptism for the unregenerate and the remaining three are for believers. The various baptisms taught are as follows:

1. *Baptism of repentance.* First mentioned in connection with the preaching of John the Baptist (Mark i. 4 and Luke iii. 3). It means repentance and sorrow for past sin and a desire to escape from it. Not merely to be sorry for sin but to have a new mind and to forsake sin. Many in prisons to-day are sorry for their sins yet have no desire to forsake them. Repentance has a deeper meaning than grief for transgression but also means we must be willing to give up the old life of sin and iniquity. This

#### BAPTISM OF REPENTANCE

was preached by Peter in Acts ii. 38, 39. When we receive Christ as our Saviour we receive what Paul calls in Galatians iii. 27 a "baptism into Christ." It is an experience entered into by the sinner immediately he believes in the Lord Jesus for the remission of his sins.

2. *Baptism of suffering.* Recorded in the three Gospels of Matthew, Mark and Luke. Matthew xx. 22, Mark x. 38, and Luke xii. 50 particularly applies to Christ's sufferings to redeem us from sin. At the time of speaking these words Christ was looking towards Gethsemane and Calvary. An ambitious

mother desired that her two sons might sit on His right and left hand in Christ's kingdom. Jesus asks "Are ye able to be baptised with the baptism that I am baptised with? and they answered, We are able." Jesus promised them that they should experience His baptism of suffering. It means a willingness to suffer even unto death. Most of the disciples suffered unto death in various ways. Romans vi. 3, 4 refers to a baptism unto death—inferring a suffering to the end for Christ's sake. All believers experience this baptism of suffering in some degree—some more and some less.

3. *Baptism of the Holy Spirit.* John i. 29-33; Luke xxiv. 49; Acts ii. 1-4 and Acts ii. 38, 39. It is an experience for the "born again" person." It is an endowment with divine power from on high. This baptism means the consecration of the body and soul for service—supernatural equipment for a holy vocation. It is

#### NO IMAGINARY EXPERIENCE

but something that can revolutionise the whole life. It is bound to bring an effective Christian witness.

4. *Baptism in water.* A very scriptural ordinance. Endorsed by Christ and the apostles. An ordinance for all who are old enough to understand what they are doing: whether as old as Methuselah or comparatively young.

The baptism of the Ethiopian is very touching. This man had a Bible but did not understand its message. He was deeply concerned about his soul; he could not rest, so left his home country and rode in a chariot to Jerusalem where all the doctors of divinity lived, but they could not give him any light and so he returned very sad and weary in heart. He sat in his chariot reading from Isaiah the prophet and by the mercy of God Philip was sent to him and preached unto him Jesus. He was led to believe in the Lamb of God. The chariot stood still and they went down both into the water, both Philip and the eunuch; and he baptised him. Dear reader, let me ask you a question. Have you sought the Scriptures in so earnest a manner? I wonder if you are seeking to know the truth concerning water baptism? If not then proceed now to gain the knowledge you need. Seek for instruction and you will find it and finding the truth you will desire like the eunuch to be baptised?

The Word of the Lord comes to you as it came to Paul, "And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16).

## "CHRIST IS RISEN"

There is in the cry "Christ is risen" the affirmation of His perfect victory, the declaration of the divine seal set upon that victory, and the proclamation of a sure anchorage for the faith of men. The living risen Christ is the centre of the Church's creed, the Creator

of her character, and the Inspiration of her conduct. His resurrection is the clearest note in her battle-song. It is the sweetest music amid all her sorrows. It speaks of personal salvation. It promises the life that has no ending, it declares to bereaved souls

that "them also that are fallen asleep in Jesus will God bring with Him"; and therefore the light of His resurrection falls in radiant beauty upon the graves where rests the dust of the holy dead.—*Dr. Campbell Morgan.*

# The Foundation of Effectual Prayer

By ERNEST S. WILLIAMS

“**F**OR through Him we both have access by one Spirit unto the Father” (Eph. ii. 18).

The need of effectual prayer is known to all the household of faith and the desire of all sincere children of God is that they might be able to effectively pray. Reading books on prayer, or knowledge of theory will not create prayer. It is not the purpose of this brief article to add to the already vast material on the subject of prayer. It is only hoped that through reading these lines souls may be stimulated afresh to seek the Lord.

The foundation of prayer is our Lord Jesus Christ, His person and work. It is through Him that we have access unto the Father: “That whatsoever ye shall ask of the Father in My name, He may give it you.” As without the shedding of blood there is no remission of sins, so apart from the shedding of blood there is found no access to God in effectual prayer. Only once during the year could the high priest of Israel enter into the holy of holies where abode the Shekinah glory of the Divine Presence, where was the

## ARK OF THE COVENANT

upon which rested the mercyseat. It was a solemn and sacred approach which the high priest made. Access was made possible only by the blood which he bore and with which he sprinkled on and before the mercyseat. This signified that general approach into the holiest of all was not yet made manifest while the first Tabernacle was yet standing. It required the sacrifice of Christ to provide free access by all to the Father.

When Jesus died upon the Cross, the veil of the Temple was rent from top to bottom. Since then each cleansed believer has free access unto God. I believe I am correct when I say each cleansed believer. Not for much would I write anything that might hinder faith in any Christian, or assist Satan in his effort to hinder any from drawing nigh to God. It must, however, be remembered that in our prayer life we are assuming the role of priests, “Ye are a royal priesthood.” Before the priests of the Aaronic order could enter within the sacred precincts of the Tabernacle they must first pass the brazen laver where might be reflected any defilement they might have contracted, and at which their feet and hands must be washed.

## THE CHRISTIAN'S LAVER

is the Holy Scriptures. “Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word.”

Before effectual prayer, our walk and our works must be cleansed. “If I regard iniquity in my heart, the Lord will not hear me.” If we bear ill will toward any we must first forgive if we would effectively pray, “And when ye stand praying, forgive, if ye have ought against any.” Domestic relationships also must be kept upon a plane of sanctification and honour “that your prayers be not hin-

dered.” “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” It is very important therefore that in order to effectually pray our hearts be right.

Although our hearts be right we may have times when it seems most difficult to pray. The prayer of Daniel was hindered for three full weeks although he persistently held on through all that time. It would seem that even

## THE PRAYER OF JESUS

in Gethsemane was hindered until He had resorted to the place of supplication the third time. We must not depend too much on how we feel. Our dependence must rest on the atoning blood of Christ. It is He, and not our feelings, by which the veil was rent, and since Calvary access to God has ever remained unveiled.

Strongly will Satan resist a life of prayer. In no place will he withstand more determinedly than here. We must steadfastly resist him in faith, and if necessary wait for our answer, trusting all the while in the merits of our blessed Redeemer. Well does the writer remember an occasion at a camp meeting, when it seemed impossible for him to pray through. He had been in a wood trying to pray, seemingly without success. Returning to the Tabernacle, he was kneeling between two benches when God flashed through his mind and heart the promise, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God;

## LET US DRAW NEAR

with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Immediately he saw it was not by how he felt, but entirely by what Jesus had provided that he had access to God, and with it came a wonderful victory and effectual prayer.

We need grace to persist if we are to effectively pray, but we need also a correct understanding of the foundation of success. This is found in Christ and Calvary. May our heavenly Father help us to discern this truth and enable us to pray as we ought.

## Numbered and Unnumbered

The hairs of my head are numbered (Matt. x. 30).  
The stars in their limitless space (Psalm cxlvii. 4).  
My steps hour by hour are counted (Job xxxi. 4).  
So wonderful, boundless His grace (John i. 14).  
But His loving thoughts towards me (Jer. xxix. 11).  
They cannot be reckoned or told (Psalm xl. 5).  
By day and by night how He careth (Isaiah xxvii. 3).  
His is love that never grows cold (John xiii. 1).

# Bible Study Helps

## THE WORK OF CHRIST FOR US.

1. He makes us free (John viii. 36).
2. He gives peace (John xiv. 27).
3. He cleanses (I. John i. 7).
4. He gives life (I. John iv. 9).
5. He gives rest of soul (Matt. xi. 28-30).
6. He redeemed us (I. Pet. i. 18, 19).
7. He strengthens us (Phil. iv. 13).
8. He forgave us (Col. iii. 13).
9. He gave Himself for us (Eph. v. 2).
10. He is to us power and wisdom (I. Cor. i. 23, 24).
11. He keeps us (II. Tim. i. 12).
12. He feeds us (John vi. 35).
13. He guides us (Luke i. 79).—G.B.H.

## THE "ALL THINGS" OF GOD.

1. The Source of all things ("all things are of God") (II. Cor. v. 18).
2. The Recipients of all things ("all things are yours") (I. Cor. iii. 22).
3. The Preparation of all things ("all things are now ready") (Luke xiv. 17).
4. The Character of all things ("that pertain unto life and godliness") (II. Pet. i. 3).
  - a. Temporal things (that pertain unto life) (Matt. vi. 31-33).
  - b. Eternal things (that pertain unto godliness) (II. Pet. i. 4-8).
5. The Purpose of all things ("all things work together" for our "good") (Rom. viii. 28).
6. The Conquest of all things (makes us "more than conquerors") (Rom. viii. 35-37).
7. The Consummation of all things ("all these things shall be dissolved") (II. Pet. iii. 10-14).—L.J.D.

## FAVOURITE TEXTS OF FAMOUS MEN.

### Mid-week Messages.

- The text from which John Bunyan preached to the multitudes: John vi. 37.
- The text that saved William Cowper from suicide: Romans iii. 24, 25.
- The text that made Martin Luther the hero of the Reformation: Romans i. 17.
- The text that comforted the troubled soul of John Wesley: Mark xii. 34.
- The text that made David Livingstone a missionary: Matthew xxviii. 19, 20.
- The text to which John Knox anchored his soul: John xvii. 3.
- The text that gave William Carey a world vision: Isaiah liv. 2.
- The text that made William Penn a conqueror: I. John v. 4.
- The text on which Michael Faraday staked everything: II. Timothy i. 12.—J.G.A.

# Hallelujah for the Blood

Mrs. C. H. M.

Mrs. C. H. MORRIS.

1. Hal-le-lu-jah for the blood, for the sin-cleansing foun-tain, For the  
 2. Hal-le-lu-jah for the blood; sing for joy, all ye na-tions, And re-  
 3. Hal-le-lu-jah for the blood; hal-le-lu-jah for-ev-er, We shall

Lamb has been slain, and the ran-som price paid; Ful-ly can-cel'd was the  
 joyce that the work of re-demp-tion is done; Here is par-don free for  
 sing it a-new in the king-dom of God, Where the an-thems of de-

debt, when on Cal-va-ry's moun-tain All the sins of this world up-on  
 all, and a per-fect sal-va-tion Thro' the sin-cleans-ing blood of the  
 light shall be si-lent, no, ne-ver, Ev-er-more hal-le-lu-jah for

### CHORUS.

Je-sus were laid,  
 cru-ci-fied One. } There was no arm to save, there was no eye to pi-ty,  
 Christ and the blood. }

Un-til Je-sus our Saviour from glo-ry came down; He was mighty to

Study to shew thyself approved unto God,  
 a workman that needeth not to be ashamed,  
 rightly dividing the Word of truth.—II. Tim. ii. 15.

## HALLELUJAH FOR THE BLOOD—Continued

save, He was strong to de - liv - er, He has brought us sal - va - tion, a  
robe and a crown. Hal - le - lu - jah, hal - le - lu - jah, sing the tri - umph - ant  
strain; Hal - le - lu - jah, for the blood and the Lamb that was slain.

## BIBLE STUDY HELPS (cont.)

## SPIRITUAL IMPERATIVES.

John iii. and iv.

Christ's own category:

The must of a

## I. Spiritual Perspective:

"Ye must be born again" (John iii. 7).

## II. Atoning Sacrifice:

"So must the Son of man be lifted up" (John iii. 14).

## III. Heroic Humility:

"He must increase, but I must decrease" (John iii. 30).

## IV. Unselfish Service:

"Must needs go through Samaria" (John iv. 4).

## V. Wholesome Worship:

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 24).—E.E.T.

From "Blackwoods" Magazine for  
December, 1934.

"Why did you send us on those raids? They scared us to death and got us killed and never did any good to anybody. Of course, you filled us up with a lot of tripe about the necessity of securing identifications, but we knew that was all my eye. Why did you do it, General?"

"To cure you of agoraphobia," (fear of coming out into the open), the General replied. "I had a Number One psychologist on my staff who kept his finger on your pulse, though you may not have noticed it. When you showed symptoms of an unhealthy affection for the seclusion of your dug-out I prescribed some exercise and fresh air. No man can fight when afflicted with a fear of open spaces. My aim was to save your life by winning the war as quickly as possible. To finish off a soldier like Fritz, I needed tigers, not rabbits. So I made tigers."

"Maybe," said I. "But you lost a lot of men doing it."

"No," said the General. "I saved the men who would have been killed if it had taken longer to finish the war than it did. You'll admit that one tiger is more efficient as a fighting instrument than thousands of rabbits. And survivors of successful raids were tigers, with their tails up. By January, 1918, I had some thousands of fighting tigers under my command, and you may remember what they did—to the Hindenburg Line, for example."

## The Folly of War

**M**ANY men of talent, musicians, poets, authors, and artists as well as fathers, brothers, husbands and sons, perished in their thousands during the raids that were a daily occurrence during the War. They were fine men and lovely boys who, we have been informed, were the flower of our race, martyrs for civilisation, heroes and saints. But now, after the smoke of battle has been blown away and fine words have lost their glory we get to know what they were in reality. They were *Rabbits!* Those who escaped were human tigers with the lust to kill so deeply planted in their hearts that the red rule of tooth and claw was their greatest joy, but the poor, maimed and broken lives that were crushed in the onslaught were just *rabbits*. That is what war does and what war is. Let every boy and youth who reads this remember and refuse to be either a *rabbit* or a *tiger*, but a man in God's image.

# Which Side is Your Heart?

## A Short Sunday Morning Meditation

By Pastor A. JACKSON (Andover)

*A wise man's heart is at his right hand, but a fool's heart at his left.—Ecclesiastes x. 2.*

**W**E must at the outset understand the meaning of our text by referring to Eastern customs and manners. Though often we lose the key meaning of many passages of scripture through the prevailing and often very contrastive ideas between the East and the West, yet when viewed in their right setting, and their intended application, there is a fragrance and spiritual import revealed. In this case may the "import" be such that we shall gather more illumination of the things of God that will prove of true value to our Christian life. The text before us refers to the modes of Oriental apparel. The large mantle or hyke was held in position by either the left or the right hand being enveloped in it, in fact it was so encumbered that it could not be readily disengaged in any unexpected emergency. At once we see the disadvantage one would experience should he have his right hand enfolded in his garment if set upon by adversaries. The inference of our text is that the wise man always has his right hand free. Being ready with the best. I must always be ready with my best for God, any other attitude will result in my overthrow. Have you ever noticed those who are so burdened with personal cares, who cling to temporal comforts, whose sole concern seems for the self life, how easily they are upset? While the best I can offer God is wrapt up for myself I am

### A USELESS UNIT,

though I might easily think otherwise. The Bible teaches me that I have a fool's heart if I am the infatuated victim of an unhallowed love of myself. Where do I stand? Am I entangled with the yoke of personal anxiety and the sole interest of self? We know the philosophy of the hour is rationalistic, but that is not the true Christian standpoint, it is as much out of line as the efforts of Socialism to create an earthly Millennium. No! the issue is definitely given in the New Testament. John xii. 25, 26, "He that loveth his life shall lose it. . . . If any man serve Me, let him follow Me." It means that if I have one self-centred attraction my right hand, i.e., "my best for God" is drawn in for its defence. Thank God the constraining power of Christ has impelled us to love and serve Him fully. Since God has given His best for us, it is now, our best for God. The title of one of Oswald Chambers' books is very expressive, *My Utmost for His Highest*," Rendering unto God continually the full measure of body, soul and spirit, that in return we may be able to receive and enjoy all that the Lord has for us.

The vows of God are on me, and I may not stay  
To play with shadows, or pluck earthly flowers,  
Till I my work have done  
And rendered up account.

The life that is constantly on the alert so as not to be

taken unawares, is the life ready to receive from God His best. If my life is enclosed in the folds of

### EARTHLY ENTANGLEMENTS,

involved in numerous cares, laying fast hold of my own ambitions, then I am erecting a barrier that God cannot penetrate to bless me. The defence of self always automatically becomes my own hindrance to Christ's purpose in me. Surely in the face of what is missed by confusing the interests of self and those that the Lord offers, the man that chooses the self way is rightly termed a fool. Where is my heart? Is it on the left or on the right side? Do I seek with readiness all that the Lord has for me, or is it that the prominent feature about me is to secure the false and fleeting satisfaction of self-attainment? In one of Wesley's letters he says, "I find the engaging, though but a little, in the temporal affairs, is apt to damp and deaden the soul." The Book of Ecclesiastes is an account of a long experience of a man seeking in the world, apart from God, only what God can give; it is the grave mistake that the world is making to-day. The sum difference is this, that there is an insufferable repetition in life which can only produce the conclusion that "All is vanity and vexation of spirit." Human life goes round in a monotonous circle that can become well-nigh intolerable, but God leads straight on to the goal. The New Testament gives it in this way, "from one degree of radiant holiness to another" (II. Cor. iii. 18, Weymouth). If I have my life free for God, I do not develop into a natural recluse, but I possess an experience, leading to a series of experiences bringing me on into still deeper blessings. As long as I

### FOCUS INTEREST UPON MYSELF,

I am doing the inevitable "round of the circle." I get a cul-de-sac experience, whereas the domain of the Spirit, which God longs that we may enter and enjoy, is not a mere wide open space, but an unmeasurable spiritual sphere.

The conclusion is that we may all withdraw the right hand of service and sacrifice from every fold and entanglement of self. To be loosed from self and to be set free for God. Offering Him the very best; not the left hand, but the right, indicating the whole-hearted dedication of ourselves to Him.

### A Reader's Appreciation

*"The 'Evangel' is a weekly source of comfort and edification. It brings a message from the Lord which often comes with healing in seasons of darkness and discouragement."—A Lover of Truth.*

# FAMILY ALTAR



## The Scripture Union Daily Portions : Meditations by Pastor JOSEPH SMITH

**Sunday, February 10th.** Luke ii. 18-35.

"But Mary kept all these things, and pondered them in her heart" (verse 19).

This verse reveals the type of woman chosen to be the mother of our Lord. What an ideal character: one who could think deeply, and feel deeply without making it a matter of conversation among her neighbours. Mary could keep what she did not fully understand quietly locked away in the secret of her innermost soul, knowing full well that the day would come when all would be clear. No doubt many things were a mystery to her, but she calmly believed and trusted in the Lord. Mary was one of the "good ground" hearers, "Which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience." Mary may indeed be taken as a good example for womanhood.

**Monday, February 11th.** Luke ii. 36-52.

"And Jesus increased in wisdom and stature, and in favour with God and man" (verse 52).

He was the perfect child, the perfect youth, and the perfect man. His wisdom was in perfect keeping with His years. We read in the Bible: "Wisdom is the principal thing; therefore get wisdom." We read of David that he "behaved himself wisely," and later on: "And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him." No one is afraid of a fool, if left alone he will soon trip himself up, but the man of wisdom is a powerful adversary, and Satan hates to find such an one among the servants of the Lord. Thank God that He has promised to give us wisdom for the asking.

**Tuesday, February 12th.** Luke iii. 1-14.

"And now also the axe is laid unto the root of the trees" (verse 9).

No more lopping off the branches; if the fruit is not good the tree must come down. If Judah will not bear good fruit then as a nation he is finished with and God will find new trees of His own choosing and plant them in His garden. "Neither circumcision availeth anything, nor uncircumcision, but a new creature." There is but one tree: the Tree of Life, which can bear acceptable fruit in the sight of God. On that tree, and on that tree alone, there grows the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Where else can you find pure unadulterated love? Where else can you find deep, lasting and true joy? As for peace in this troubled world: its price is far above rubies. The

imaginary price of peace has been paid in millions of human lives sacrificed to the god of war. But peace, perfect peace, is here as a fruit; it is to be found growing on the Tree of Life, which every man may have planted in the garden of his own soul, in the person of Christ Jesus our Lord.

**Wednesday, February 13th.** Luke iii. 15-23.

"He shall baptise you with the Holy Ghost and with fire" (verse 16).

In this reading we see the simple Son receiving the Holy Ghost as He stood on the bank of Jordan. That Jesus was the very Life of God in flesh, that He was Deity incarnate from His mother's womb is not doubted by any fundamentalist. And yet before He began His public ministry, according to the plan of God it was necessary for Him to receive this endowment of power from heaven. If this was necessary for the Son of God, how much more necessary for His followers. Jesus saw to it that none of those commissioned by Him to preach His Word were sent forth without this equipment for service. His command to tarry at Jerusalem until they would be endued with this power was too explicit to be misunderstood. Why then is there so much misunderstanding about this experience? Why is it confounded with sanctification, with holiness, and with the new birth? Surely Jesus was sanctified and holy, and the Son of God years before this experience. Were not His disciples and His mother also sanctified and holy and the children of God before the day of Pentecost? Thank God this experience is our blood-bought inheritance (Acts ii. 38, 39).

**Thursday, February 14th.** Luke iv. 1-15.

"And Jesus returned in the power of the Spirit into Galilee" (verse 14).

Jesus returned in the power of the Spirit for two reasons: First, because He had just recently received the Spirit of power; second, because He had resisted and refused all the allurements and temptations of Satan. Let it be for ever understood, that as the first of these experiences is necessary to the receiving of the power of God, so the second is necessary to the retaining of the power of God. We may be filled with the Holy Ghost, and yet through carelessness allow the power to leak out. (See Heb. ii. 1, marg.). Instead of our former experience extending so that it controls every part of our being, it is speedily narrowed down to a past blessing. But let past experiences be our lessons for the future, and let us arm ourselves afresh to the conflict, and wait on our God

for renewed strength, and by His grace we shall be more than conquerors.

**Friday, February 15th.** Luke iv. 16-30.

"And He closed the book" (verse 20).

Why this sudden closing of the book in the middle of a sentence? If we turn to Isaiah lxi. 2, we shall there see the reason; for the next line reads: "And the day of vengeance of our God." And it is very evident that at His first appearing Jesus Christ had not come to proclaim that day. Somehow, owing to the false colours in which the character of the Son of God is painted, in which meekness, humility, and gentleness of character is put for weakness; one is likely to be charged with being un-Christlike if he speaks of anything savouring of vengeance regarding the attitude of Christ towards the children of men. The love of God has been painted as merely good nature, and not as that which in every respect flows out in sacrificial love for the establishment and promotion of holiness. Nevertheless, as we look out we can see that the moral condition of this world is becoming such that no healing medicines can cure, and nothing short of a Divine Operation will be effective.

**Saturday, February 16th.** Luke iv. 31-44.

"What a word is this!" (verse 36).

Yes, indeed it was a wonderful word; but somehow men were slow to recognise the voice. The demons were much quicker in recognising the Son of God than His fellow-countrymen. There was something in that voice—once heard, never forgotten: so calm, so confident. It was the same voice which in the early morning of creation brought order out of chaos which now brought order and peace to this poor demoniac. The very same voice which said to the deep: "Peace, be still," had also said, "Let the waters under the heaven be gathered together into one place." It was the same voice which said, "I am the Light of the world," which also said: "Let there be light, and there was light." That voice which said: "Lazarus, come forth," will be heard again, "And all that are in the graves shall hear His voice, and shall come forth." Yes, there was creative power in that word, there was life in that word, there was resurrection power in that word. "To-day, if ye will hear His voice, harden not your hearts."

Our readers' attention  
is called to the Special  
Gospel Number of "The  
Elim Evangel" which  
will appear shortly.

# TRIUMPHS OF OUR MISSIONARIES

## In Challenging the Darkness

**T**HE following reports tell of trophies won for eternity in the lands of darkness and sin, of the difficulties encountered in the fight, of the small number that accept salvation, while the others make excuses and remain in the grip of the evil one, and of the joy God gives these brave lion-hearts when they see these attestations of His marvellous grace living changed lives. Their reports tell us that they have not abandoned the supernatural, they are counting every time upon the might and power of God behind their feebleness. They are spiritually sensitive



Miss Ewens with Indian Worker.  
Just off on village trip.

to their absolute dependence upon Omnipotence; they are stretching out through these written reports for the prayer support of the ones they left behind. You promised that every day you would pray for them; are you keeping true to your vow? Are they seeing souls slipping from their grasp because of your slackness on your knees? Are they often feeling tired, ill, dejected, because of your neglect in remembering them? It is all very well to read the reports in a comfortable easy chair by the fireside and feel relieved and rejoiced that God is using them, but remember that missionaries seldom write the worst side, they bravely keep that back and bury the things they dare not tell in the heart of God.

The call God gave you may have been to become a prayer warrior before you become a missionary. Your fidelity to those on the field in prevailing, persistent prayer may be the opening of the door by Him to send you forth, riper and more matured for His service. To all readers, young and old, comes afresh the divine challenge to loose the prisoners and let the oppressed go free through unflinching intercession for the missionaries who represent you on the far-off fields.

From Miss Ewens (Kodarma, India) whom you will see in the snap with the bullock cart, we receive the following encouraging news:

"I have been looking over our daily record book for the last few months. Saturday is a holiday for our workers, but five days of each week are spent in going out to preach the gospel. Up to the present

Miss Biswas and I are the only ones doing this work in this district. From August to the present time we have visited 118 Bengali and 160 Hindu homes, preaching the gospel in each one. In the open air we have preached to over 154 groups of men and women. By means of our wee gospel chariot we have reached 35 villages; of this number 16 for the first time. *In none of these had the people ever heard the name of Jesus before.* A large percentage of these villagers are unable to read, but we have sold over 100 Gospels in the markets. The Bengali school started last July is still growing both in numbers and in the knowledge of the Scriptures. More attend the Sunday school than the day school. The people who are interested in the gospel in the village of Aragar have asked us to teach their boys. A Maranatha Mission orphan boy who has been through the high school—Sam Masihi—has started this school and twelve boys attend regularly. There is also a Sunday school for them. Please pray that we may be able to get a place to stay in at Bermo, a colliery centre about seven hours' journey from here."

Our missionary group in the North-east Transvaal, comprising Pastor and Mrs. Hubert Phillips and Mr. Francis, is getting along with good strides in the extension of His kingdom. For this they are deeply grateful to God through your prayers, and in their letters they continually thank the prayer warriors at home for their loyal support. The Nelspruit family shown in the photo group has in the back row Pastor and Mrs. H. Phillips. In front at the extreme left Miss Powling with little John Phillips, and on the extreme right in the front row Miss Hobbs. Pastor Phillips in his last letter says: "We have just had a very uplifting yearly Conference. Mr. Anderson, a Swedish Pentecostal missionary from Natal, was with



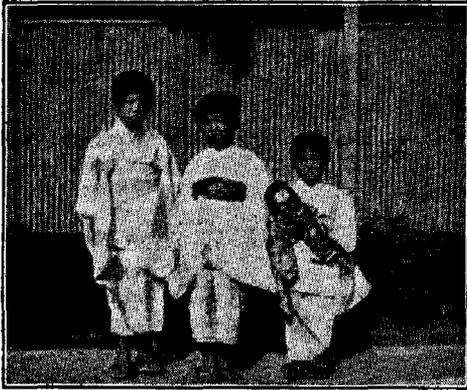
A Missionary Group

with Pastor and Mrs. H. Phillips and Mr. Francis.

us and there was a goodly company of evangelists, preachers and wives. The meetings for seekers went on till 11 or 12 o'clock nightly. Two preachers were filled with the Holy Spirit and have gone back to their churches with glowing yet hungry hearts."

The brave workers in Spain—Pastor and Mrs.

Thomas—speak of that country still being in a “state of war” and that “it is risky to do propaganda,” but without ceasing they are persistently visiting the homes of the people, speaking to them of the Lord Jesus and in every way that is possible trying to win these ignorant, unenlightened people for the Master.



Three of Miss Hoskins' Sunday School Children.

Miss Hoskins, whose report follows on, is continuing steadfastly to hold forth the Word of Life in far-off Japan. She it is who sends the snap of three of her school children. Notice the little wooden shoes they wear. She writes:

“It is just a year ago to-day since I first came to live here in Kakogawa and God's blessing and presence was very real in my women's meeting to-day, which was also a praise and testimony meeting, which greatly rejoiced my heart as these dear women testified to the grace and saving power of our mighty God and Saviour. Not a few tears were shed as we were reminded of God's great love and mercy during the past year and our hearts were deeply touched by the message from His Word, “It is I, be not afraid,” after which we sang one of their favourite hymns, and they sing the chorus over and over again—

Blessed quietness, holy quietness,  
What assurance in my soul;  
On the stormy sea, He speaks peace to me,  
How the billows cease to roll.

Recently, another young wife was gloriously saved at my women's meeting. It was the first time she came, but I knew her need before, and was believing God to graciously prepare her heart for salvation that very day. “Hallelujah to Jesus,” “The Blood shall never lose its power,” and the Holy Ghost is truly working in a mighty way in the hearts of these hungry souls, while you are all uniting your prayers with mine for complete victory. This makes a total of nine women who have accepted Christ Jesus as their Saviour since I first started meetings here in Kakogawa, but there are many others who have been attending the meetings and God is surely doing a work of grace in their hearts too in answer to prayer, and “The end is not yet, praise the Lord,” for “God is still on the throne.”

The Sunday school too is going forward, though

a lot of children have become careless and do not come as often as they might. Praise God for the earnest ones who find joy and blessing in coming each Sunday.

God is wonderfully blessing my young girls' meeting on Sunday afternoons and they too read the Bible and sing the hymns very well. Two of them have accepted Jesus as their Saviour and the others are showing a desire to do likewise. All of them need your special prayers. Oh how my heart yearns for the six hundred girls in the school quite near my house. Please pray with me that God shall be able to make a way into their hearts even through the testimony of those who are coming to the Sunday meetings. You will all rejoice to know that I have got in touch with another lady teacher of this school, and she is coming earnestly to the meetings on Sunday evenings and is getting so blessed and is very near giving her heart to Jesus. Quite a number of the lady teachers are coming, and two are really saved. “Hallelujah, what a Saviour.” I do ask you all to pray hard for the men and women teachers of this school, I still believe that God will send revival right there, for while my burden is chiefly for the women and children and my work is all along that line, yet it is wonderful how God is working in the hearts of the men too. Some of the teachers have come to the Sunday evening meetings and brought their wives with them. “With God all things are possible.” Please pray on.

As I look back over the past year and call to mind the day I arrived here in Kakogawa alone—a stranger in a strange place—to preach the gospel to the poor and needy my heart feels so full that I want to cry for joy. Someone asks me “Has it been worth the price you paid—has it really been worth while after all?” To this I say, “Yes, praise God, it has been more than worth while.”

(To be continued).

## THE GREATEST JOY

A FINE passage in the life of C. T. Studd vividly shows that the greatest joy in life is doing God's will. The greatest joy is not found in pleasing others, and certainly not in pleasing oneself. The only joy that will stand the shock of every circumstance is that which is ours through obedience to God. When about seventy years of age Mr. Studd reviewed his past life. This is what he said:

“As I believe I am now nearing my departure from this world, I have but a few things to rejoice in; they are these:

(1) That God called me to China and I went in spite of utmost opposition from all my loved ones.

(2) That I joyfully acted as Christ told that rich young man to act.

(3) That I deliberately at the call of God, when alone on the Bibby liner in 1910, gave up my life for this work, which was to be henceforth not for the Sudan only, but for the whole unevangelised world.

*My only joys therefore are that when God has given me a work to do, I have not refused it.”*



## Restatement.

IN some quarters there appears to be a growing demand for what is termed "a restatement and re-adjustment of faith," and this with the avowed object of "making Christianity more intelligible to the world." Are we to assume then from this that God has bequeathed to mankind an evangel that is to a great extent unintelligible to them? A gospel that required nearly two thousand years of study to comprehend? Did God give a revelation that was only suited to the intelligence of the age in which it first appeared? Has mental progress made such rapid strides as to demand the revision of that revelation? Whatever the object in view it is a dangerous and costly thing to tamper with truth. We must beware lest in eliminating those things that are an offence to the mind of the age we remove the very things that count. The apostle, faced as he was with the rejection and repudiation of the revelation which God gave him, might have advocated a restatement of truth; but we find that he clung to that which was the stone of stumbling to his hearers, because it was the creative dynamic of his message and ministry. And so he would admit of no alteration or adjustment of that given him from above; it was too precious to trifle with. Let us likewise hold fast that same old Gospel of the Crucified—this and this alone can achieve moral and spiritual miracles in this age of materialism.

## Prayer Changes Things Philippians iv. 6.

### Prayer is requested for:

A sister oppressed by the enemy through the influence of Spiritualists.

A person suffering from internal trouble which the doctor has pronounced as incurable.—A. E.

A sister suffering from blood-pressure.—M. M. H.

The complete restoration of a believer whose health has been slowly improving of late.—Mrs. H.

A young believer who has got into a back-slidden state, that she may be brought back into fellowship with God and His people.—A. G.

One who is at present the inmate of a mental hospital that God may deliver.—F. P.

A brother going through a great trial, that all bitterness may be taken out of the heart, and that God will be allowed to rule in the life. Also that the daughter of the above may be saved.—E. M. P.

## Whispers from Within the Veil.

### The Fragrant Life

By Pastor C. C. W. Houlton

"Blow upon my garden that the spices may flow out."  
—Canticles iv. 16.

O let me share with other souls,  
The wondrous things Thy grace and love bestows,  
That thus the circle may enlarge,  
Of those whose hearts with holy passion glows.

**H**OW much wealth there is that lies locked up within the human heart; wealth that is either being selfishly stored, or perchance remains untouched and unexpressed. It is waiting for some influence to call it into action; to provoke it to overflow. Some dispensation of circumstances that will unlock the imprisoned sweetness, and let forth the captive radiance.

The great secret that God desires to reach His own is how the riches of the inner life may be set free to ennoble and energise other lives. To show us the secret of imparting to other lives the inspiration that has meant so much to us. In various ways God has been pleased to break the seals of these souls that possess a genius for true greatness, and led them to share with their fellows the sacred things which have enriched their own lives.

God has not made my inner life garden-like merely for my own gratification, but that others may drink of its loveliness, and share in its sweetness. "Out of his inner being shall flow" is the law that must govern this life in God. And then there is another sense, a far deeper sense, in which the strength and glory of this inner life of mine is not to be expended on myself—it is to be kept specially for the Master of the garden, for His enjoyment and delight, that He may find pleasure therein.

How the human loves to choose the sheltered place, yet this does not lead to greatest fruitfulness. It is often when exposed to the cruel blasts of fierce temptation that life comes to its highest and noblest fruition. The process may be painful, but the end provides ample repayment.

How remarkably some lives develop in the crucible of suffering; what unguessed glory is released by some staggering blow to their most cherished hopes. They seem to rise up in splendid response to the chastening hand of circumstances. The finest and sweetest chords of life are awakened by the touch of sorrow. Sorrow brings in its train a new resurrection of gentleness and tenderness; thwarted ambitions lead to greater exhibitions of Christlike strength.

O Thou Who didst drink Gethsemane's cup, touch the deeps of my nature. Out of my suffering let a new song be born. Let my wounds prove winsome to other broken lives. Make life's mystery yield a wider and more sympathetic ministry. Cause my tears to tell of triumph, and my bonds to breathe of blessing. Even my mistakes Thou canst make to minister to those who tremble on the brink of despair.

O why should I shrink from the winepress,  
Or long to escape from the fire?  
When out of the crushing and melting,  
Is born a new power to inspire.

# A Tribute to Pastor Cyril Taylor, M.A. (Cantab)

By Miss A. HENDERSON

**T**HE sudden and unexpected Home-call of our dear missionary warrior, Pastor Cyril Taylor of the Belgian Congo, will have brought a great surge of sorrow to the hearts of all our readers, especially to those who knew him and heard him speak of his beloved work in the heart of the Belgian Congo.

Soon after the Great War he visited for the first time the Elim Churches in Ireland. He was then accompanied by his dear mother, Mrs. Hester of Worthing. It was at this time he told us of the call so definitely given him by God to go forth as a missionary to Central Africa. He



Pastor  
Cyril Taylor.

had been a student at Cambridge and had the prospects of a brilliant future in the homeland, but he gave up these brilliant prospects, and, renouncing a life of comfort and refinement, he went forth to carry the message of redeeming love to the savages and the villages of Central Africa. He still lives in our memory as we saw him during that first visit to Ireland, a tall, virile, manly figure. His appeal was passionate and persuasive as he told of the hold God had got of his life. He had had ambitious

desires, but the same Jesus who had revolutionised the life of Saul of Tarsus and had turned all his plans upside down, had

## REVOLUTIONISED HIS LIFE

too. The plans he had made for the future with all their enticing achievements collapsed and lost their charm for him before the all-consuming passion for souls. People everywhere who heard him were impressed by his earnestness; his enthusiasm was contagious.

Forth he went to the Congo in 1920, leaving behind him in the hearts of the people at home the memory of a man who counted it a living joy to be a servant of Jesus Christ, who cared not what the future held of toil, privation, pain or loss, so long as his divine Master used him in bringing perishing souls to His feet.

When next we saw Mr. Taylor it was in Congo. A great sorrow had fallen upon us all. Miss Brooks, who had journeyed with us from England and who was to be our co-worker on the field, had passed away with a suddenness that was bewildering and staggering, as we were on the last lap of the journey up the Congo River. We were falteringly stretching out empty hands to God, asking Him to explain why He took the one so loved. Mr. Taylor came to Mwanza Kasingu on a visit to Mr. and Mrs. Salter at the time. He said, "Ask God to give you a message from His Word to help and comfort you in the hour of this great trial." We asked Him. A few days later God answered.

The Belgian Government had asked us for a document which necessitated our searching through Miss Brooks' trunk to procure it. We found what we wanted. We also found a scroll and from the words on that scroll God gave to our hearts His message of comfort. The scroll had a red background and in bold white lettering stood out the words—"God meant it unto good" (Gen. 1. 20). It was sufficient. God had spoken. Not only then but in many a crisis-hour of sorrow since, has God flashed into our minds that message of divine solace, heaven's balm for a bleeding heart. We thanked Mr. Taylor for his kind advice and told him what comfort God had given. His reply was that he too had been through trial and it was from God's Word that illumination, revelation and explanation had come which had silenced for ever the questioning of his heart. No wonder, then, that something like the following was written by us to a personal friend of Mr. and Mrs. Taylor just a few days before we heard of his Home-call, and without the knowledge that he was even ill. We were mentioning their soon departure from us all (Pastor and Mrs. Taylor had planned to return to the Congo early in March) and while referring in this letter to Mr. Taylor's efficiency and capability as a missionary we said: "It was times of crises which revealed how much God has hold of a life. Mr. Taylor's life showed up to best advantage to those of us who knew him on the field in crisis days. . ."

Pastor and Mrs. Taylor's work in the Congo remains a lasting witness to their united and whole-hearted effort to evangelise and Christianise the native men and women not only of their own station and its immediate vicinity but of a vast territory of hundreds of miles around. Mrs. Taylor's influence as a wife by her husband's side in Congo has been a stimulating, noble example of what a refined, educated woman can do in helping her husband to make a home out there in the wilds of the Congo, the centre of sanctified activity and of Christian influence. She has proved herself to be a noble, true and devoted help-mate. Their united success as missionaries on their station in Ngoi-Mani will be known to the full in that day when those dark-skinned men and women, whose lives they have through grace divine been the means of redeeming, have been gathered home to God, not in scores, but in hundreds. With these blood-bought trophies from the Congo these two brave warriors will stand again united in the presence of the King with exceeding joy.

## ANONYMOUS GIFTS.

Work in General: Ephraim, £1.  
Foreign Missionary Fund: Ealing Convert, £5; Guernsey Sister (designated), £1.

A man's character is the sum of his *intentions* and his *choices*.

# CONTENDING FOR THE FAITH

## Conventions and Campaigns—The Word Winning its Way

### RAPID GROWTH OF WORK AT WOOLWICH.

#### Public Confession of Faith.

**Woolwich** (Pastor L. Morris). Recently the Church here held its second baptismal service, which proved a time of real spiritual inspiration and encouragement to all who participated. Below we give a report of the service taken from

The Rev. W. E. Smith deputised for Pastor W. G. Hathaway, and in addition to giving an address he read Biblical texts as each candidate entered the water.

Among the candidates were two families, one comprising father, mother and two children, and the other, father, mother and one child.

Eighteen candidates passed through the waters, their radiant faces bearing eloquent witness to the peace and joy within. There are many encouraging signs of the Divine Presence and power, and during the past thirteen months since the campaign God has been leading His people on into ever-deepening fellowship with Himself. And still the Holy Spirit breathes into the hearts of the saints the conviction that "the best is yet to be."

### CONVENTION AT CARLISLE.

**Speakers: Pastor A. Longley (Glasgow) and F. J. Slemming (Salisbury). Convener: Pastor H. T. D. Stoneham.**

God graciously spread a table of rich spiritual blessing during the recent convention gatherings. At the very commencement of the meetings hearts were deeply conscious of the brooding Presence. The first message, given by Pastor Longley, led the thoughts of God's people to the Incarnation, and the wonderful condescension of God revealed therein. The Sunday evening service was full of the spirit of praise and adoration. Both Pastors Longley and Slemming ministered the Word, and all present were conscious that the Spirit of God was in control. The following services were rich in blessing, and the Lord's people were again and again brought into the heavenly banqueting house, there to feast upon that which the heart hungered for of spiritual blessing. During the convention a baptismal service was held.

The convention is past but the inspiration of those blessed gatherings remains as an abiding impetus to service for the Master.



### Baptismal Service at Woolwich.

Pastor L. Morris, who officiated, is seen in the foreground.

the "Kentish Independent and Kentish Mail."

### THE APPEAL OF ELIM.

**Adherents Baptised at Woolwich Baths.** For the first time since the opening forty years ago, the Woolwich Public Baths were used on Thursday for a baptismal service.

The Elim Foursquare Gospel Alliance, which was founded by Principal George Jeffreys, has a centre of worship and service at Crescent Road, Plumstead, and so rapid has been the growth of it that there has been a steady flow of believers desirous of making a public confession of their faith.

The Elim Hall at Plumstead does not possess a baptistery and a few weeks ago candidates were baptised in a neighbouring Nonconformist church. It was felt, however, that other accommodation was desirable and through the offices of the Woolwich Borough Council the baths were secured for service purposes.

There were twenty candidates for immersion on Thursday, these comprising men women and children. The ceremony was witnessed by a large and reverent company.

The candidates were attired in white, and as they entered the water Pastor L. Morris took them by the hands, quoted scriptural injunctions, and immersed them. They were then led out of the water and escorted to the dressing boxes where willing helpers with towels and wraps were in attendance.

### FAITHFUL AND FRUITFUL MINISTRY.

#### Two baptismal services.

**Scarborough** (Pastor T. Tetchner). The recent baptismal services at this Church have brought much blessing. God met His people during the campaign conducted by Evangelist Palliser and many souls found the light. Under the uplifting ministry of Pastor Tetchner the Church has experienced no little blessing. Two baptismal services were held, one for sisters and the other for brothers.



### Baptismal Service at Scarborough.

Pastor Tetchner is seen with the candidates on the platform.

**SPECIAL MISSIONARY GATHERING.****A telling story.**

**Armagh** (Evangelist W. H. Urch). The Church here has just had the pleasure of a special visit from Pastor J. Mullan of the Cougo. The occasion was specially interesting as Mr. Mullan was a former Pastor of the Church at Armagh.

Despite a dense fog a large crowd gathered, and none went away disappointed. The missionary message proved to be an inspiration to all present. Many declared that they had not heard such an interesting missionary address before. It was one long record of glorious facts, all going to prove that God is Love, and that God is Power. We trust and believe that all who heard Mr. Mullan will be more fervent in their prayers and more practical in their sympathy for all who labour for God in other distant lands.

**LESSONS FROM THE HOLY LAND.****Illustrated addresses.**

**Barnsley** (Pastor J. R. Knight). The Lord's people in the Church here are full of praise for all that the hand of God is bestowing in the form of blessing. For a number of weeks the Pastor has been giving a series of addresses on Palestinian Customs, illustrated by Mrs. Knight. Many obscure passages of Scripture have thus been made clear. During the Christmastide celebrations the Crusaders conducted two special Carol services, which were well attended and much enjoyed. The Crusader Choir also sung these carols in various parts of the district, thus carrying the glad message of the Saviour's birth to others. A children's service was also held, which was greatly enjoyed by both adults and little ones. At the close of the service the Pastor presented each child with a gift and a motto card. The last Sunday in the old year was crowned with the decision of five souls, who gave themselves to Christ.

**OPENING OF NEW HALL.****Bible study campaign.**

**Kingston-on-Thames** (Pastor J. Cariss). The Church here has recently taken possession of its new building, Emmanuel Hall; this all being in answer to prayer. Thus the difficulty and inconvenience of meeting in a hired public hall has now been removed.

In order to celebrate the opening of the hall a five days' Bible Study Campaign was conducted by Pastor David Forsyth. The campaign is over, but thank God, the rich blessing remains. Those who were privileged to be present at these well-attended meetings will not forget the speaker's earnest exhortations to greater holiness of life when he dealt with such subjects as Building for the Life to Come, Christian Progress, Justification and Sanctification. Hearts were stirred afresh to live nearer to God in thought as well as deed. Recently the Kingston Crusaders visited the Wimbledon Church in order to conduct a meeting. Right heartily, in true Foursquare fashion were they welcomed, and greatly did they enjoy the presence of God. A month or so later the visit was returned

by the Wimbledon friends. The evening was much enjoyed by all.

**A YEAR OF RICH RESULTS.****The Power of Prayer.**

**Edinburgh** (Pastor A. J. K. Magee). Another year has passed in the history of the Church at Dean Street, Edinburgh, and much there has been in that time for which to render thanks to God. Many have come to know Christ as their personal Saviour, many have felt the touch of the Hand Divine, many have followed Him through the waters of baptism, and many have been baptised in the Holy Spirit. A few weeks ago twenty new members were received into fellowship.

On the morning of Christmas Sunday, Pastor Magee preached on Emmanuel—God with us, and as the realisation of the Abiding Presence and the vastness of God's love towards mankind was emphasised, with gratitude the hearts of God's people were uplifted. Christmas has gone with only a memory left; the Saviour who came to the manger abides for ever. Moments of intense issue—fraught with desire toward God; as silent prayer ascended to the throne, and the old year gave place to the new, with all its hopes for the furtherance of God's work—individually and collectively.

Recently the children's party was held. Although later than usual, the children looked forward to the event with eager anticipation. A Christmas tree, brightly lighted and hung with toys, presented a pleasing aspect. The presentation of a gift to each child was followed with a dialogue, musical items, and recitations by the children. This provided a very happy evening.

At the breaking of bread service on Sunday morning, the Pastor spoke on The Sayings from the Cross. With clarity of speech, he depicted the scene as the blessed Redeemer, hanging on the centre cross, uttered words of tenderness and love. Love that climbed the hill of Calvary bearing the woes of the world. The Gospel services on Sunday evenings are well attended. Many strangers are to be observed in the church, and the preaching of the Word is followed with God's blessing. In addition to the weekly prayer meeting, meetings are held for prayer on Sunday, prior to the morning and evening services. These gatherings prove a veritable power-station—for, of a truth, "More good is wrought by prayer, than this world dreams of."

**NEW YEAR CONVENTION AND CAMPAIGN.****Glorious times.**

**Dundee** (Pastor J. J. Morgan). With the advent of the new year, a time of national festivity in Scotland, the saints in Dundee looked forward with great expectation to the special services of the Convention-Campaign. In the prayer meetings hearts were pouring out their petitions before God. Were they disappointed? God never disappoints believing hearts. The last night of the old year arrived. The City Square is the

scene of a large open air service. For almost an hour the crowd listened to the words of life, and many followed the happy rejoicing saints to the watch-night service. The old year is passing away to the accompaniment of tuneful melodies sung from thankful hearts, now to the message by Pastor H. Fielding, searching, inspiring, helpful, the last moments are passing away accompanied with fervent prayer from hearts which are bowed before God. Softly over the congregation floats the melody from praying hearts,

All my days and all my hours,  
All my will and all my powers,  
All the passion of my soul,  
Not a fragment but the whole,  
Shall be Thine, dear Lord,  
Shall be Thine, dear Lord.

Now it is being hummed. The last moment of 1934 has come. One could almost hear the heart beat of the whole congregation. A chord from the piano sends its signal to the Crusaders in the gallery, from youthful, optimistic hearts comes the inspiring message in song, "O for a closer walk with God." Yes, by God's help it is going to be closer, more calm and above all more holy. "A happy New Year, everybody." Hand is clasping hand. We are singing the Shepherd's Psalm. "Goodness and mercy," Not for 1935 only but "all my life." Now the saints stand and with hands linked all over the church they sing "Blest be the tie that binds." Hallelujah, it is the glory of the Lord which enshrouds them. If this is the foretaste, then 1935 is going to be the most wonderful year of the Church in Dundee.

On New Year's Day and Wednesday the ministry of the Word, by Pastors Fielding and Morgan, and Evangelist Kennedy was enjoyed; then each night until the Sunday Pastor Fielding gave messages from the Word and also delightful messages in song. The spoil must be shared, others must be told, and so the following week a series of evangelistic services were conducted, night after night the preacher magnified Christ, saints found new beauties in Christ, souls came out for salvation, until high-water mark was reached on the closing Sunday night. Every seat is filled, now extra forms are placed for the brethren on the lower platform. Here they come, not enough room, seats down the aisles, and yet some had to stand. Pastor Fielding is preaching on Divine Healing, now it is being emphasised by his own particular experience. Jesus still lives, to heal and save. Who will trust Him. One, two, three . . . ten, . . . fourteen. Hallelujah! The saints are rejoicing, angels are rejoicing, poor sinners are rejoicing, the Lord of glory is rejoicing. "It was meet that we should make merry and be glad, for [his thy brother [and sister] was dead, and is alive again, and was lost, and is found."

One must pay tribute to the yoman service rendered by the noble band of Crusaders. Their special items of song were heartily appreciated, and testified to the thoroughness with which they carry things through, and who can compute the help which was rendered by the

orchestra. Night after night they poured the melody of their instruments and hearts into the service of Christ.

### HEAVENLY JOYS.

#### Winning young life for Christ.

**Sheffield** (Pastor F. A. Farlow). Sheffield saints are still proving the grand old gospel to be a glorious present-day and everyday reality. A new friend to Sheffield, Evangelist Palliser, paid a visit which resulted in believers being edified and precious souls added to the Kingdom, through the preaching of the Word. Then a visit from Pastor Knight of Barnsley. Truly Sheffield is fortunate to hear such Spirit-filled messengers of God. May rich blessing from above be their portion is the prayer of an edified Church.

A campaign to reach the youth of this city was recently held. The top note of praise was reached, when the strains of that great old tune "Diadem"

brought a mighty Holy Ghost unction on speakers and congregation alike, proving again that "God is just the same."

The watch-night service found another great congregation gathered together to hear what the "old clock in the tower" was saying. Prayers ascended to our great Jehovah for His many mercies and love toward His people during the past year. A fitting climax to a year of won-



Pastor  
F. A. Farlow.

derful blessing. The campaign ended all too quickly. The last Sunday was set aside for the first visit of Pastor E. J. Phillips. Since the hallowed times in the Sheffield Fair Ground, when the Elim work first commenced in Sheffield, "Onward, Christian Soldiers" has been our motto. How this Foursquare work has progressed in Sheffield since that time.

### HELPFUL BIBLE STUDIES.

#### Public house visitation.

**Halifax** (Pastor F. Cloke). Believers here are experiencing steady spiritual progress, and a deepening desire to know more of God and His precious Word. Through the ministry of Pastor Cloke, many have realised as never before, the richness of God's precious Word, and are being drawn nearer to the Lord; others have come to a knowledge of sins forgiven through the precious Blood, and many baptised in the Holy Ghost; many backsliders have also been restored.

A series of addresses is now being given on the wonderful ministry and glorious personality of the Lord Jesus Christ, which are proving a blessing and help to many. Another series of talks on Saturday evenings is proving extremely interesting and edifying.

On Saturdays some of the sisters visit the public houses from 8 till 10 p.m., selling the "Evangels" and witnessing for the Lord.

The Cadets now have a meeting of their own which has proved very helpful and encouraging, how eager they are to serve the Lord, though young in life, so blessed to hear them repeat many portions of Scripture which have been committed to memory.

### GROWING CONGREGATIONS.

#### Faith rewarded.

**Gloucester** (Pastor S. Hillman). A packed hall, a sea of happy faces, a num-

ber of white-clad men and women, an atmosphere charged by the dynamic power of the Spirit of God. What does it all mean? people may ask. We answer with grateful hearts, This to us is a sign of God's approval on His work. It is a baptismal service, held in the Elim Tabernacle here on a recent Sunday evening, when a number of saints followed their Lord and Master through the waters of obedience, openly testifying to all that Christ is still mighty to save.

It was a very impressive service, and we rejoiced to hear the praise from the candidates as each received the promise given to them by the Pastor. A touching incident occurred when the Pastor announced he was baptising a father, mother and daughter, all saved recently. To God be the glory!

We praise the Lord for the way He is continuing to prosper the work here. The numbers have increased beyond our expectation, and more seating accommodation has been made. A large number of the members of the Church are Crusaders, and we pray that their ministry may be the means of the salvation of many souls, that Jesus shall be uplifted in all His fulness before the eyes of the unsaved. The preaching of the Word, through the faithful ministry of the Pastor, is a constant source of great encouragement and uplift to all the saints. His messages on the Second Coming of Christ have much enlightened us, and we say with John of old, "Even so, come, Lord Jesus!"

The breaking of bread services are times of rich feasting in the presence of the Lord, when Jesus Himself draws near and communes with His people. What joy on the last Sunday evening breaking of bread service, to see the entire centre of the hall packed with people, remembering the Lord "till He come."

"Whom do men say that I the Son of Man am?"  
—Matt. xvi, 13.

### THE WORLD'S VERDICT

- "Some say a teacher kind and true,  
'Twere well His life their guide should be.  
A son of God: not God's own Son.  
Saviour! nay: just a man was He."
- "Some spurn the Christ; His name blaspheme.  
With bitter scorn they go their way;  
Trample God's laws with proud disdain  
And desecrate His holy day."
- "Others deny Christ rose again,  
And teach the vanity of faith.  
The Resurrection, they contend,  
Is but a legendary wraith."
- "While some with intellect so great,  
From out God's Word all meaning take.  
Chapter and verse they cast away;  
Put in their place some clever fake."
- "Some say a God of love is He,  
Though wrong and sin our lives defame,  
When the dread Judgment Day shall fall,  
We've but to call upon His name."

"But whom say ye that I am?"—Matt. xvi, 15.

### THE SAINTS' REPLY

- "Thou wast a Babe of Bethlehem,  
There in a manger rude was laid.  
Rich were the gifts the wise men brought,  
While shepherds their glad homage paid."
- "Thou art the Saviour crucified,  
To ransom sinners, Thou didst die.  
'Mid mocking jeers, and cruel hate,  
On Calvary's Hill, wast lifted high."
- "Thou art the Risen, Ascended Lord,  
From rock-hewn tomb Thou didst arise;  
Up to the Heaven didst then ascend,  
While men looked on with wond'ring eyes."
- "Thou art the Christ, Omnipotent.  
Scholars may sneer, the Church deny  
The very Christ they feign to serve:  
'Come quickly, Lord,' Thy saints reply."
- "Thou art the very King of Kings,  
Nations shall own Thy sovereign sway,  
Judgment must come to great and small,  
Christ's blood alone avails that Day."

—C. M.



### Dundee's Victorious Year

Another milestone has been reached in Crusader enterprise in the city of Dundee, and another year of glorious active service for Christ ended by a Crusader Rally.

Special open air work has been carried on in Dundee, and the surrounding district. The evidence of this enterprise is marked in our Church, because of the men and women who through this work have been brought into the glorious light and liberty of the gospel. The Crusaders have also paid special visits to Perth, Comrie and Edinburgh.

### Cardiff: From Victory to Victory

Praise God we can report times of blessing in Cardiff! The Crusaders are still on "active service"; the different bands uniting to uplift the blood-stained banner of the Cross.

On a recent Wednesday three coloured brothers took the meeting, and by message, testimony and song witnessed to the love and power of the Saviour. How our hearts rejoiced! and we were urged to greater efforts for our wonderful Lord.

The Open Air and Absentee Bands have also taken the Crusader meeting, the theme of the latter being "Work." It is glorious to see our young people growing in grace, and giving of their time and talent to the Lord.

Truly as we look back we praise God for the victories won and blessings experienced!

With confidence we go forward, knowing that we are more than conquerors through Him who loves us, and we are fighting from victory unto victory.

### Dowlais' Active Programme.

Blessing, service, and progress characterise the branch at Dowlais, for as each week comes along, there is some new item on the programme, and some new depth of Holy Ghost blessing. Quite recently there was a visit from the Aberystwyg Crusaders, under the leadership of Mrs. Rhys Jones, and the messages in song and in sermon proved an inspiration indeed.

A visit has been made to Abertyswyg Church, and the messages in song and in word were appreciated by the local Crusaders.

New spirit, and life, so graciously sanctified by God, seems to have come into the Crusader meetings at Dowlais Church, and the special programmes and new ideas introduced by Pastor Patterson, makes things interesting and helpful.

New converts have signified their desire to become active workers in the Church by wishing to join the Crusader branch here.

Expansion is the law of the new life

in Christ, and this is fully manifest at Dowlais, as we march on with all the other Crusaders from all the other branches in the Movement, at the voice of our Great Commander who continually cries, "Advance."

### Southampton.

The Crusaders at Southampton have been richly blessed by God during the past twelve months. Increased activities and an intensified winter's campaign have given them the opportunity of proving that Christ does attract the young.

It has been especially gratifying to hear the messages from the younger Crusaders, who in their early 'teens have shown themselves founded upon the Word of God.

There is an air of bright expectancy for the future, with the hope, should our Lord tarry, of another year in His service.

### Gloucester. Unbounded Enthusiasm!

The Gloucester Crusaders look forward to 1935 with expectancy, and enter it with unbounded enthusiasm. The plans that are made are such as will bring forth fruit to the glory of God. We have everything to encourage us, for example our Crusader band has almost doubled. Individual talents are being brought to light and sanctified for the Master's use. Our various bands are getting active. Truly we can use the words O.H.M.S. How grand it is to work for God!

### HERE & THERE

**Chelmsford.** The Crusaders are rejoicing in progress made. The weekly meetings are full of interest and much enjoyed. We send greetings to every Crusader branch.

**Barking.** Steady progress with good weekly meetings is the news from this branch, one of the oldest members of the Crusader family. New members are continuing to join up. Praise the Lord!

**Broadstone.** "We're a happy lot of people, yes, we are," was the chorus which commenced our first Crusader meeting. Mr. H. Joiner addressed the meeting, which was a great success.

**Newbury.** Another new branch, which God is richly blessing, with spiritual and numerical increase.

### Latest Prison Visits

Holloway Women's Prison, London, and Maidstone Gaol, again are visited by the London Crusader Choir, whose ministry seems to be having even greater results and effect. At the former, the service, presided over by Mrs. Douglas Gray, was one of tense interest, every item being followed with utmost keenness and attention. At Maidstone, Pastor E. C. W. Boulton takes over the service. In this prison the congregation is probably the most appreciative one to which the choir at any time ministers. The most simple gospel items as well as those of other musical arrangements are asked for, and greatly

loved. At both these prisons Miss Joan Holman beautifully rendered the gospel in song. Readers, pray on for this work, we greatly need your support.

### Chichester Visited by Portsmouth Crusaders

What better and more fitting meeting could the Crusaders hold than a reconsecration service? At this meeting each member took a text from Scripture and expressed his or her spiritual ambition for the coming year. Varied as the desires were they may be summed up in, "... Let us have grace, whereby we may serve God acceptably, with reverence and godly fear," and we look expectantly to see the spiritual fruit of this surrender to God.

Recently we were favoured and blessed by a visit from the Portsmouth Crusaders. This proved to be quite a monster gathering for Chichester, well over 100 being present. Our Crusaders were provoked to emulate the sincerity of these young people who are so eager and full of fire in the service of the Lord, and hope to give a return visit in the near future. Under the able tuition of Mr. George the meetings are rendered bright and attractive.

### Glossop Activities.

#### Manchester Crusaders' Visit.

Our Crusaders continue to progress in the great service of love for the Master. Recently Pastor McAvoy gave us several interesting studies on homiletics which were very profitable.

We have had some of the Crusaders from the newly-formed branch at Manchester, accompanied by Pastor and Mrs. Tweed. It was marvellous the way God used them to the blessing of our souls and to the honour of His name. Many of the Manchester Crusaders, who took part in the meeting, were converts of the recent campaign conducted by the Principal and his Revival Party.

A splendid message on Sanctification was given. The speaker showed how the Lord Jesus was sanctified and the blessed results that followed His ministry. Other members of the new branch testified and sang of God's grace and glory.

The happy meeting was brought to a grand finale by an inspired message from Pastor Tweed.

The spirit of song had so taken hold of the visitors; this spirit was manifest not only in the meeting but also on the railway platform as the happy Christian company waited for their train homeward.

### Leyton's Forward Move.

We are marching on to greater things. We have already begun to have a real forward move and are looking to the future with great expectations, knowing that the Lord is going to work with us, with signs following. On a recent Monday evening we had the joy of the East Ham Crusaders taking the meeting, and all thoroughly enjoyed this service. It was an open gathering, and the people came in quite good numbers. Both the words and the songs were a great blessing to us.

## How to Preach Without Winning Converts

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 for private judgment. It is not for me to say you shall or 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 that God is too good to send anyone to hell, even if there is any hell.
9. Preach the universal Fatherhood of God and the brotherhood of man so as to show no second birth is 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 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.—C. G. F.

**S**O often men make the statement that they will follow the dictates of their conscience, and that is all the guide they need. Is this true? Can a man be rightly guided by his conscience? Is it an infallible guide?

Much might be said in favour of a man's conscience, but much can also be said against it when it is declared to be a safe guide. Man cannot depend on his conscience as a guide who will direct him aright.

What is conscience? One definition is as follows:

Conscience is the testimony and secret judgment of the soul which gives its approbation to actions that it thinks good, or reproaches itself with those which it believes to be evil. Again, it is a particular knowledge which we have with us of our own deeds, good or evil, arising out of the general knowledge of the mind, which shows us what is good, or evil, telling us when we have done the one or the other.

I do not doubt that God revealed Himself to man in conscience, but a conscience undefiled and unimpaired by sin is far different than a conscience after sin entered. The development of conscience depends on environment, education, influences, and other factors. Take for example a Christian mother and a Hindu mother. Together they stand on the bank of the Ganges, each with a babe in her arms. The religion of the Hindu mother demands that she toss her babe into the muddy stream. She does that very thing. Does her conscience accuse her? Not at all, for her mind has been trained and developed for that very thing. Her conscience would accuse her if she withheld the babe.

But the Christian mother? If she followed action similar to the Hindu mother, her conscience would accuse her night and day for the murder of her babe. They both do the same thing, one with a clear conscience and the other with a guilty conscience. Which conscience is right? If conscience is an infallible guide, we face an unsolved problem in these mothers.

The heathen makes a wooden idol and prostrates himself

### "Conscience, an Unreliable Guide"

By L. L. WIGHTMAN



before it. He does so with a clear conscience. Can a Christian prostrate himself before this idol and worship this wooden image with a clear conscience? Of course he cannot do it. Here again we find a dividing of the ways in the dictates of conscience.

Look again at our definitions and we will locate that which is lacking. Conscience is the testimony and secret judgment of the soul. But what is the basis of that testimony? the foundation of that judgment?

In order that the testimony may be sure, and the judgment sound, conscience must have all the facts. Now conscience does not go forth to gather facts. Conscience is the judge which weighs facts brought before it. But how can it render true judgment when some facts are missing, or some evidence is warped?

Again, conscience is a particular knowledge arising out of the general knowledge of the mind. The general knowledge of any mind is not universal in its scope. That knowledge which may be needed in any case may be the knowledge which is lacking. If the Hindu mother had the knowledge possessed by the Christian mother, the reaction of her conscience to the treatment rendered her babe would be entirely different than formerly. And if the Christian mother should exchange the content of her mind for the content of the other mind, her conscience would render a different decision.

Thus, it is easy to see that man depending on conscience for a guide is subject to the sum total of the various influences and knowledge used in the development of his own conscience.

If a man is a Christian and under the control of the Holy Spirit, the Spirit using the Word of God can make man's conscience what it should be, but only a knowledge from above, purified by the Holy Spirit and based on the Word of God and revealed Truth can be a certain Guide to man. So, to you who are depending on conscience, throw it aside and follow Christ, the Holy Spirit and the infallible written Word of God as your Guides. Otherwise, you will go wrong.

## Classified Advertisements

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

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

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**ELIM WOODLANDS.**—Commencing January 1st, Elim Woodlands will be open to visitors from 3 to 9 p.m. on the last Saturday in each month, instead of the first. Tea at 4.30. Tickets can be obtained from any Elim minister in the London districts.

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### SITUATIONS VACANT.

**WANTED by end of February.**—Young woman to take charge of Elim Book Depot. Permanent job for suitable person. Write in first instance, giving full particulars re experience, age, etc., to Managing Director, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

**GIRL, 14-15,** required as mother's help in Foursquare family; live in not essential; near Clapham Assembly. Write full particulars and wages required to Box 355, "Elim Evangel" Office. B1805

### SITUATIONS WANTED.

**LADY,** middle-aged, would like to share home and work with another in cottage, bungalow or flat; small salary, plain cooking, reference, Foursquare. Box 354, "Elim Evangel" Office. B1902

**SINGLE,** middle-aged man, seeks situation as gardener or odd man; willing to live in. Apply, F. Bee, 48½, Sincil Bank, Lincoln.

**TRAINED nurse (Crusader)** desires post in Elim or Pentecostal home, as nurse, nurse-companion, or the like; is domesticated; willingly accept smaller salary for Christian fellowship. Box 352, "Elim Evangel" Office. B1898

### MARRIAGE.

**KNOX; KERSLAKE.**—On January 12th, at Morace Square Baptist Church, Devonport, by Pastor R. Knox, assisted by Pastor J. Woodhead and Rev. F. Hes; C. J. E. Knox to Doris Kerslake. Both Elim Crusaders.

### WITH CHRIST.

**HUCKER.**—On January 10th, Miss E. Hucker, member of Portsmouth Elim Church. Funeral conducted by Pastor S. Gorman.

**KING-HELE.**—On January 9th, W. F. King-Hele, member of Portsmouth Elim Church, aged 64. Funeral conducted by Pastor S. Gorman.

**SMITH.**—On January 19th, Mrs. Smith, member of Brighton Elim Church. Funeral conducted by Pastor J. Smith.

**TAYLOR.**—On January 17th, Pastor Cyril Taylor, Elim missionary to the Congo. Passed into the presence of the Lord from Vevey, Switzerland.

**THACKRAY.**—On January 24th, Dennis Thackray, aged eighteen months. Bradford Assembly. Funeral conducted by Pastor R. Mercer. Safe in the arms of Jesus. B1906

If you would like the "ELIM EVANGEL" delivered free of charge to your door for a year, write to the ELIM PUBLISHING COMPANY, LTD., for particulars.

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# Are you 7? Are you 70? THEN THIS PAGE IS FOR YOU

We are introducing some entirely new features in the "Young Folks' Evangel" during 1935.

In addition to a New Year's letter by Principal

## GEORGE JEFFREYS

there appeared in the January issue

### A Special Unique Photograph

of him as a boy which has never before been published, and can only be obtained in this issue.

In a special series of monthly articles the Editor will tell among other things

### WHAT HAPPENS AT THE MINT

(in the February issue)

### HOW BOTTLES ARE MADE

### WHAT IT IS LIKE IN A COAL MINE

### HOW PINS ARE MADE

### THE MAKING OF ELIM BADGES

### MODERN CAR MAKING etc., etc., etc.

### LOOK OUT FOR THESE

Dear Boys & Girls,  
If you will look at the centre of this page you will see that we are going to have some jolly times in the New Year. I have visited quite a number of places, and am going to tell you what I have seen.

In our competitions next year we are going to give certificates of merit as well as prizes. So don't forget to have a good hard try, and remember that neatness as well counts.

One other thing. Why not try to get other boys and girls to buy the "Young Folks' "? We all love it. Why not try to get others to love it, too? By so doing we shall be sharing our blessings. Your loving friend,  
THE EDITOR.

Dear Grown-ups,  
I would like to take this opportunity of drawing your attention to the "Young Folks' Evangel."

While this penny monthly is written primarily for our young folks, you will find much in it to interest you. I believe I do not make too great a claim when I say that it is a miniature 'vade mecum' for Christian workers. The stories are suitable for telling at open-air and other meetings, while the new series of industry talks will provide a fund of telling illustrations.

May I then ask for your support? Buy one for yourself, and they are cheap enough to buy to give away. Yours in Christ,  
THE EDITOR.

## 'Lessons from British Industry'

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# YOUNG FOLKS' EVANGEL

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