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Foursquare Revivalist

August 19th, 1938.

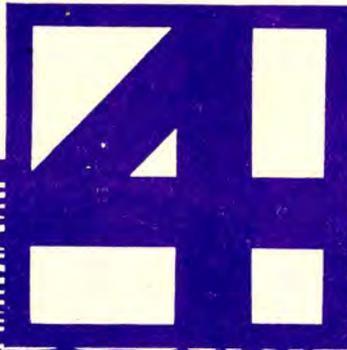
Vol. XIX., No. 33.

Twopence

**JESUS FORETELLS
THE HISTORY
OF HIS CHURCH**

(see page 520)

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



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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

Vol. XIX. August 19th, 1938 No. 33

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4 Coming Events 4

ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/6.

GLOSSOP. Now proceeding in the Elim Tabernacle, Ellison Street. Revival and Healing Campaign conducted by Pastor W. R. Cole and Crusaders. Sundays, 3 and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

ISLINGTON. August 28. Elim Tabernacle, Fowler Road, off Halton Road. Visit of Pastor W. G. Hathaway. 11 a.m. and 6.30 p.m.

LETCHWORTH. August 28. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

LETCHWORTH. October 6—8. Elim Tabernacle, Norton Way North. Foreign Missionary Exhibition.

SHOLING, Southampton. Revival Campaign now in progress, conducted by Pastor G. I. Francis in the Large Tent, corner of Middle Road and South East Road. Sundays, 3 p.m. (Divine Healing), and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

SILVERDALE. Revival Campaign commencing August 14 in the Roxy Theatre, 7.30 p.m., and continued in Large Tent erected in Carnival Field, Park Road. Conducted by Pastor C. A. C. Hadler. Week-nights 7.30 (except Fridays).

WALSALL. Now proceeding in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. J. Thompson.

WORCESTER. August 14—28. Elim Tabernacle, Lowesmoor. Campaign by Pastor H. W. Fielding.

COME TO THE GREAT

Foursquare Gospel Rally

AT THE

**CENTRAL HALL,
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Saturday, 3rd September

A continuous programme all day from 10 a.m.

including

11 a.m. DIVINE HEALING SERVICE

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(A Great Gathering of Youth)

Speaker:

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Speaker:

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Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, ready in August, price 3d.

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PRINCIPAL

& Revival Party's Summer Engagements

PORTSMOUTH. In the BIG TENT, pitched on the Fair Ground, Commercial Road, near the Royal Hospital. Campaign now in progress and continuing throughout August. Sundays, 11 a.m. and 6.30 p.m. Week-nights (except Friday) 7.30 p.m. Wednesdays, 3 p.m.

COLWYN BAY. Pastor and Mrs. Joseph Smith, assisted by the Caravan Evangelists, are continuing the campaign in the Lecture Hall, Sea View Road, throughout August. Sundays, 7.45 p.m. Monday to Thursday each week, 7.30 p.m.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 33

AUGUST 19th, 1938

Fridays, Twopence

Christian Biographical Series

Hudson Taylor and a Practical Application

V.—TRIALS AND TRIUMPHS.

By Pastor LESLIE H. NEWSHAM

YET another trial awaited Hudson Taylor ere he should reach China; no sooner had they started their voyage than a violent gale sprang up, and 25th September found them drifting into Carnarvon Bay, each tack becoming shorter, until at last they were within a stone's throw of the rocks. The captain, who was a Christian, said to God's servant, "We cannot live for half an hour; now what of your call to labour for the Lord in China?" But Hudson Taylor knew whom he had believed and at the crucial moment the wind freed a necessary two points and they were able to beat out of the bay.

On another occasion on the Equator they were becalmed and the ship was carried helpless, dangerously near to the North of New Guinea. They could see the natives who were cannibals rushing about the sands and lighting fires in prospect of a good haul.

Finally the troubled captain said, "Well, we have done everything that can be done; we can only wait the result." "No!" replied Hudson Taylor, "There is one thing that we have not done yet." "What is that?" enquired the captain. "Four of us on board are Christians," replied Hudson Taylor, "let us each retire to his own cabin and in agreed prayer ask the Lord to give us immediately a breeze." He writes, "the captain agreed to this proposal. I went and spoke to the other two men and after prayer with the carpenter, we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that

OUR REQUEST WAS GRANTED

that I could not continue asking, and very soon went up on deck.

"The first officer, a godless man, was in charge. I went over and asked him to let down the clews (corners of the mainsail) which had been drawn up in order to lessen the useless flapping of the sail against the rigging. He answered, 'What would be the use of that?' I told him we had been asking a wind from God, that it was coming immediately and we were so near the reef by this time that there was not a moment

to lose. With a look of incredulity and contempt he said with an oath that he would sooner see a wind than hear of it! But while he was speaking I watched his eye and followed it up to the royal (the topmost sail) and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. 'Don't you see the wind is coming?' I exclaimed, 'No, it is only a cat's paw,' he rejoiced. 'Cat's paw or not,' I cried, 'pray, let down the mainsail and let us have the benefit!' This he was not slow to do; in another minute the heavy tread of men on the deck brought the captain up from his cabin to see what was the matter; and sure enough the breeze had come, . . . and the multitude of savages had no wreckage that night."

On March 1st, 1854, Hudson Taylor stepped on to Chinese soil, to find the land in the throes of a

BITTER CIVIL WAR;

not a soul was there to meet him and welcome him, and he gives a little insight into the feelings that filled his breast at this time when he tells of the feeling of unutterable loneliness that overwhelmed his soul as he made his lonely way to addresses that had been given him of other missionaries in Shanghai. Three addresses had been given him, the first had died from fever only a month or two before, the second had left for America, the third was an introduction to a Dr. Medhurst who treated him very kindly and put him in touch with a Dr. Lockhart, with whom he lived for six months until at last he was able to obtain a house in the native quarter and where he lived in constant danger from the fire of the opposing forces. Many were the narrow escapes, and on the first pioneer excursions, the horrors and the misery were such that it is impossible to give any adequate idea on paper of what these trials meant to his sensitive nature. Nevertheless, he was not daunted and took the opportunity of making many evangelistic journeys with more experienced workers and spreading the good news.

1857 found Hudson Taylor settled in Ningpo, and at this time he was led to make a great decision. "During the latter part of this year," he writes, "my

mind was greatly exercised about continued connection with my society, it being frequently in debt. Personally I had always avoided debt, and kept within my salary, though at times only by

VERY CAREFUL ECONOMY.

But the society itself was in debt. The quarterly bills which I and others were instructed to draw were often met by borrowed money, and a correspondence commenced which terminated in the following year by my resigning from conscientious motives. To me it seemed that the teaching of God's Word was unmistakably clear: 'Owe no man anything.' To borrow money implied to my mind a contradiction of Scrip-

ture—a confession that God had withheld some good thing, and a determination to get for ourselves what He had not given. Could that which was wrong for one Christian to do be right for an association of Christians? Or could any amount of precedents make a wrong course justifiable? If the Word of God taught me anything, it taught me to have no connection with debt. It seemed to me that if there were lack of funds to carry on such work, then to that degree, in that special development or in some other respects, it could not be the work of God as it should be. To satisfy my conscience, I was therefore compelled to resign my connection with the society which had hitherto supplied my salary.

What Books Shall I Read?

By Pastor J. C. CARISS

THE influence of literature upon the character cannot be over-estimated. Many, as they have stood upon the threshold of life have had their mind corrupted and their outlook warped because of pernicious books which have fallen into their hands. On the other hand, some of the greatest men civilisation has produced have left it on record that the influence of their early reading contributed much to making them the men they were. Seeing then that literature has such possibilities, both for good and evil, it is imperative that our minds are made up as to what we may and what we may not read.

First must come the Bible. It must have a place in our lives which no other book possesses. Regularly, systematically, prayerfully, we must study its pages. It is as necessary to our soul as food is to our body. It is not merely a book—it is a complete library. The Bible is an authority on anthropology, cosmology, sociology, and every other branch of knowledge. It is a gem, or rather the gem of literature. We have nothing in the English language to hold a candle to it. The poetry of the Psalms, the pathos of the Prophets, the logic of the Epistles, the imagery of the Revelation, the fresh simplicity of the Gospels, the accuracy of its historical records, the miracle of its fulfilled predictions, and the loftiness of its entire theme, proclaim it in a word to be, not human, but Divine. In its pages we find guidance in perplexity, comfort in sorrow, hope in despair, and information

REGARDING THE UNIVERSE

we live in, which cannot be found elsewhere. That great Scotsman and inimitable writer of historical novels, Sir Walter Scott, paid a grand tribute to the Bible in the eventide of his life. He lay upon that couch from which he was soon to rise to look not upon the wooded vales, and heathered hills of his beloved land, but upon the wonders of eternity, and called one day to those who waited on him, to bring him the "Book." Not knowing whether it was one of his own volumes or another of which there were so many in his well-chosen library, more detailed instructions were solicited, to which Sir Walter replied, "There is only one 'Book,' bring me the Bible."

Having agreed then that God's Word must come first, we ask ourselves what other books we may, as

time and opportunity permit, find pleasure in, and yet be uncondemned. For our own part we feel we cannot take too narrow a view of this question. It is true that as Christians we must shun anything in book, magazine or newspaper, which would harm our spiritual life, but there is no reason why we should not explore the vast fields of noble and edifying literature, which to-day our libraries and bookstalls have made accessible to all. Books of travel and exploration do much to enlighten us as to the peoples and conditions of other lands. We may never be privileged to leave the shores of our homeland, but as led by the author of a book, we stroll in our imagination down the narrow streets of oriental cities, or stand upon the bank of some great far-off river, or watch the pale moon rise upon the silent desert, or gaze spell-bound upon

A SHINING GLACIER,

lying in the wind-swept bosom of a snow-capped mountain range, our knowledge of the world is much increased. The stories of great men and women, heroes of the Christian faith and others,—how they rose from obscurity to fame, how through days of poverty, hardship, adversity, and disappointment, they toiled until their goal they reached, like ships, which through darkness and waves which threaten every moment to engulf them, press grimly onwards, until at last the harbour light is sighted, remind us that though in a very much less spectacular manner perhaps, yet in just as real a sense,—

We may make our lives sublime,
And departing leave behind us,
Footprints on the sands of time.

Historical works are beneficial too. It is only as we trace social and political streams back to their source in the hills of antiquity that we understand how their courses are shaped to-day. Indeed, any literature which can impart to us aught of knowledge of ourselves, of other people, of the mighty universe in which we live, or can make us more appreciative of art, poetry, and nature, cannot but be helpful to us. Even works of fiction providing they are well-chosen, and by authors of repute may be a source of instruction to us. In suggesting this we are not un-mindful of the great harm which too much such read-

ing may occasion, nor can we look upon the mass of sensational, sensual literature which is finding its way into the hands of the youth of to-day without deep regret. We have to admit that crime has often originated from such fiction. But it is equally true that fanaticism and error have sprung from the study of biased and

UNSOOUND THEOLOGICAL LITERATURE.

In neither case, however, may we condemn the practice because in isolated cases it has brought disaster. Especially is this so, when we realise that neither the fiction we have mentioned, nor the theological literature, are representative of what is best in their respective classes. There is fiction and fiction. Some fiction is without question absolutely pernicious. Usually, however, titles and book covers are sufficient to indicate such fiction. But our aversion to such literature (and as Christians we should have a strong aversion to it) should not lead us to reject those masterpieces of the writer's art by men who though dead yet speak, just because, since they deal with imaginary characters, they must be classed as "fiction."

Fiction may be a vehicle of truth. Indeed it has proved to be so over and over again. Sheldon in his volume, *Our Exemplar, or, What would Jesus do?* deliberately chose fiction as the most suitable method of bringing home to his readers the force of the message he wanted to deliver. How well he succeeded, those who have read the book will know. Was it not Charles Dickens, who in *Bleak House*, and *Oliver Twist* first urged the need of neglected children and city waifs? Was it not *Uncle Tom's Cabin* which more than anything else helped to break the fetters of the slave in America? Was it not Charles Reade's, *It's Never Too Late To Mend*, that brought about the much-needed changes in our prison system? And fiction is a pleasant way of learning of other people, and other times. Not many of us would have known much about Savonarola had it not been for George Elliott's *Romola*, and some of us learned more of

THE FEUDAL SYSTEM

in England from Scott's *Ivanhoe* than ever we did at school. But too much fiction is not good. It is to the intellect what honey is to the palate. A little is all right, but too much invites unpleasant consequences, as Solomon himself tells us, "Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it" (Prov. xxv, 16). Intemperate reading of fiction induces mental laziness. It weakens the mind and perverts the outlook on life. One may weep over the misfortunes of *David Copperfield*, or the hardships of *Les Miserables*, and yet look with dry eyes on suffering humanity as we see it to-day sweltering beneath the broiling July sun in filthy London tenements, or huddled in passages and doorways for shelter from the biting wind in chill December. A man becomes to a large extent what his reading makes him. Shakespeare said, "The apparel oft proclaims the man," and we might add without much fear of contradiction, his books betray his character. Take a walk into a man's library, study carefully his bookshelves, and you will see what kind of man he is. The excessive novel reader is over-sentimental, idealistic, unpractical, living in a world of unrealities, where all

the characters except himself are fictitious, argumentativeness, dogmatism, pedantry, and general heaviness of bearing are marks of a man who gives himself intemperately to the study of logic, philosophy or the higher branches of science. The same thing applies with equal truth to the man who loves his Bible. The more he reads it, the more its fragrance lingers with him. The more he imbibes its precepts, the more exalted becomes his mind, the more irreproachable his life. The Psalmist knew this when he said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm cxix. 9).

The question then of "What books shall I read?" is not so much one of what is lawful, but of

WHAT IS EXPEDIENT.

Every field of literature is open to us, but we must only explore those fields as we can do so without injury to our soul. Our reading, like every other department of our lives as Christians, should be made a matter of prayer. We should seek God's guidance as to the books we choose. And it will help us if before commencing to read any book, we ask ourselves, "What is my motive in reading this volume?" If it is simply to while away the time, or to get a "thrill," then we are not justified in reading it. If it would take us away from duties, if it would constitute an excuse for not doing something we know we ought to do, if it would fill our mind with thoughts that would lead us away from God, or are alien to Him, then it is wrong. We must cut it out. But there are times when relaxation is necessary for mind as well as body, and if we read now and then with the purpose of gaining such relaxation, surely no harm is done, especially if at the same time we are enlightening our mind, and enriching our mental store. If any doubt arises as to the actual book we intend to read, let us consider whether we can really ask God's blessing upon it. If we are prepared to do this, we need not discuss the matter any further. The answer to this question will always be the only answer for us as individuals, to the question before us, namely, What books shall I read?

DEAD INDEED

MACARIUS, a distinguished teacher of Egypt in the fourth century, was asked by a young man what was the meaning of being dead and buried with Christ. "My son," he said, "go to the cemetery, and tell over your own dead brother all the slanders of him that you ever heard, and hear what he answers." Hesitating at the strangeness of the command, the young man went. "Well," said Macarius, on his return, "what did your brother say?" "Say, father? why he said nothing: he is dead." "Now, son," said the old man, "go and tell over him all the flatteries of him you have ever heard, and come, tell me the answer." Beginning to see what Macarius was after, the young man went again; and on his return, Macarius said, "You now know what it is to be dead and buried with Christ. The world's praise and the world's blame are nothing to the entombed disciple."

Critical Comments on Current Concerns

By "PURITAN"

T. A. Carver

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

The Pope Speaks the Truth. That may sound strange to those who are acquainted with the history and character of the papacy, but it is a fact. The daily papers for July 30th reported a speech by the "Holy Father" in which he crossed swords with the Fascist party. He declared "Catholic Action, which is the pupil of my eye, is the very life of the Church. Whoever attacks it attacks the Church. Whoever attacks the Church attacks the Pope. And—I warn you—he who attacks the Pope dies. This is the truth, and history bears me out."

The World's Butcher. Truly, history substantiates the above statement. The man who will dare to stand against the schemes of Rome must be prepared to pay for his stand with his life. Rome knows no mercy to those who seek to bring to light her evil deeds, and every means of murder and assassination are permissible to the "faithful" when used at the command of "Holy Church." Think of some historical examples. Students of history will recall the spreading influence of the Waldenses in the twelfth century, when they brought God's truth from their mountain homes to the papal benighted cities of Switzerland, Italy and France. As soon as Pope Innocent III. espied the light, it was "death to those who struck at the Pope." The Inquisition, the most infernal thing known to mankind, was inaugurated, and soon the valleys ran with the blood of these simple Christian folk, and their towns and villages lay in charred ruins.

One also recalls to mind Reformers like Huss, Jerome, Zwingli, Tyndale, Cranmer, Latimer, Ridley, etc., who discovered it was death to strike at the Pope.

Modern Examples, too, are numerous. The fangs of the wolf have not been destroyed. We think of that Greatheart of the United States—Abraham Lincoln—who fell on the 14th April, 1865, at the hand of the Jesuit-inspired Booth. Read all the evidence in Chiniguy's "Fifty Years in the Church of Rome." All the conspirators in that ghastly crime were "holy children" of the "holy Father."

Think of Spain, now fighting her life-or-death struggle. Early this century, Ferrer tried to give Spain state schools, free from priestly domination. He was slain in 1909. In England, we remember John Kensit who endeavoured to awaken John Bull. He was repaid by a blow from an iron file thrown by a "loyal son of the Church," and he, too, in 1902, found it a costly thing to "attack the Pope."

When Thieves Fall Out. This rift in the family lute in Italy suggests that all is not well between the "holy Father" and his "dear son" Mussolini. You've heard the story of the two thieves who both wanted all the loot. Well, here is the actual thing. They have been playing a sharp game with each other, both getting fat on the other's

ambitions. Mussolini wanted Abyssinia, but he needed the Pope's support, and so the Vatican was enriched by £20,000,000 and the Pope made a king. Thus the "divine oracle" at Rome remained silent whilst the papal emissaries "evangelised" the Abyssinians with the glorious products of modern civilization—poison gas and high explosives. But that diabolical bargain couldn't last long, and now we hear the rumblings of a coming storm.

In His True Colours. Is this coming storm the result of recent troubles at Rome, or is it the outworking of forces held in check for years? People who know a thing or two believe the latter. Before Mussolini became a leading figure, he was an ardent Socialist and violent anti-clericalist. On gaining power, he threw overboard his socialism and embraced popery. But many are convinced his religion is but a sham. He no more believes the superstition of popery now than he did twenty-six years ago. What were his views then? They are well revealed in a striking article by John Bond in the "Churchman's Magazine" for August, where he recalls a book written by Mussolini in 1912. On embracing popery in 1922, Mussolini ordered all copies to be brought in and burnt, but several are still in existence, and it is from these the article quotes.

Flaying the Pope. The book was called "John Huss, the Truth-Teller," and was an account of Mussolini's study (whilst in prison) of the Bohemian martyr, John Huss. In the preface, Mussolini stated: "In giving this small book to the press, I cherish the hope that it will arouse in the reader a hatred for every form of tyranny, whether in spiritual or in temporal matters." Amongst other things, the present Dictator spoke of the burning of Huss as "one of the crimes of popery," and compared the evil priests of that day with "the profit-hunting tradesmen in priestly garb, who hover about the pools of the Lourdes of modern Catholicism." After commending Huss for his Protestantism, Mussolini added: "Five centuries have passed since Huss preached against this evil, but the Church has never modified its conduct. The clerical parties of Italy and Austria at every one of their Congresses protest against the occupation of Rome by the Italian Government and THE BLACK WORLD OF THE JESUITS has not yet pardoned it and probably never will pardon it."

Can the Ethiopian Change His Skin? And those who know the slayer of the Ethiopians know quite well that he has not changed from the above views, in spite of the Lateran Treaty. He made his temporary peace with the Vatican from other motives than religious inclinations. Look out for further developments, and in the meantime read Revelation xvii. 16.

FOURSQUARE GOSPEL RALLY

Central Hall, Westminster, September 3rd. 10 a.m. to 9 p.m.

Plan to Come!

“Ye must be born from above”

By P. C. NELSON

ONE night, somewhere in Jerusalem, perhaps on one of the flat housetops, with the beloved John within hearing distance, Jesus had a meeting, no doubt by appointment, with the famous Jewish scholar and theologian, Nicodemus, a member of the Sanhedrin. Nicodemus showed Jesus the highest respect by addressing Him by the jealously-guarded title, Rabbi, “my teacher,” corresponding to our use of the word “doctor.”

“We [we Jewish leaders] know that Thou art a Teacher come from God; for no man can do these miracles which Thou doest, except God be with him.” A wonderful confession. Will Jesus follow it up by demanding why then he does not come out in the open and take a bold stand for Him? No. Unless there is a complete transformation in the life of Nicodemus, he could be of no use to the Lord—he could not see or enter the kingdom of God.

The question lying back in the mind of Nicodemus was this—“What must I do to enter the coming kingdom?” Jesus answered the question before it was asked: “Verily, verily [the Greek word is *amen*, *amen*], I say unto thee, Except a man be born again [the Greek says, “from above”] he cannot see the kingdom of God.” Nicodemus is puzzled. This word “born again” or from above is beyond his comprehension. As an unregenerate man, he cannot

PERCEIVE SPIRITUAL TRUTHS

(I. Cor. ii. 14).

But Jesus reiterates the statement with added emphasis, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.” The word water is a symbol of the Word of God—“That He might sanctify and cleanse it with the washing of water by the Word” (Eph. v. 26); “He saved us, by the washing of regeneration and the renewing of the Holy Ghost” (Tit. iii. 5); “Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever” (I. Pet. i. 23); “Of His own will begat He us with the word of truth”; “Receive with meekness the engrafted Word, which is able to save your souls” (James i. 18, 21). The Word is the means which the Spirit uses to convict of sin and prepare the heart for the incoming of Christ—“For the Word of God is quick and powerful” [Greek reads “living and energetic,” with special emphasis on the word “living”—living is the Word of God and energetic], “and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. iv. 12). If this interpretation of the word “water” is right, Jesus asserts that no one can enter the kingdom of God unless he has been born of the Word and of the Spirit of God. This accords with the whole tenor of the gospel.

Then Jesus announced to this noted Bible

STUDENT AND THINKER

a great spiritual law of which millions of intelligent people in this enlightened age are totally ignorant—as Nicodemus was—“That which is born of the flesh is

flesh (sinful human nature); and that which is born of the spirit of spirit (is spiritual, adapted to live in a spiritual kingdom). God made man in His own image, but he fell and lost the divine image and has inherited the likeness and image of Adam (Gen. v. 3). It is the work of the Spirit of God to restore in us the image of Christ (II. Cor. iii. 17, 18; Gal. iv. 19). You cannot educate or cultivate an unregenerate man into a Christian any more than you can educate a dog into a human being.

As Henry Drummond so beautifully sets forth in his *Natural Law in the Spiritual World*, “The power to lift a human being out of sinful self into the life of the Spirit must come from above.” “Ye must be born from above,” said Jesus Christ. Through the Word the Holy Spirit reaches down into our lives and lifts us up to a new and higher life. “If any man be in Christ, he is a new creature” (Greek, *creation*) (II. Cor. v. 17). “We are His workmanship, created in Christ Jesus unto good works” (Eph. ii. 10).

A child has to learn to walk and to talk, to eat and to drink, to play and to work, but no one need teach him to sin. There is something radically wrong with human nature. It is unfit for heaven and hardly fit for earth.

MAN'S DEPRAVITY

extends to spirit, soul, and body. It touches his intellect, his emotions, his imagination, his will, and his conscience. Nothing short of a complete renovation will avail.

Amazement was written on the face of Nicodemus. Jesus said, “Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth [willeth], and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.” To man there is mystery in this transforming experience. How can anyone explain how it is that a poor, wicked, cursing, swearing sinner, vile with vices too awful to mention, can kneel down at an altar and in a few minutes rise with sins forgiven and washed away, with all the love of sinning gone, and instead a holy desire filling his heart to live for God? You cannot explain just how the Spirit of God through the Word operates on a human heart, turning a wicked, blasphemous sinner into a glorious saint, extracting the poison of asps out of the cursing tongue, and filling the heart and mouth with prayer and praise to God; but thank God, such marvels of grace are not rare.

You cannot even analyse the experiences you pass through yourself, and the operations of the Holy Spirit on your soul and spirit in regenerating you; but you can point to a time when you passed

OUT OF DEATH INTO LIFE,

out of darkness into light; when the Devil moved out, and Christ moved in, and now it is “Christ in you, the hope of glory” (Col. i. 27). You suddenly discover that you are a “new creature” [creation], in a new world, surrounded by new objects and new people—“Old things are passed away; behold, all things are

become new. And all things are of God, who has reconciled us to Himself by Jesus Christ, and has given unto us the ministry of reconciliation" (II. Cor. v. 17, 18).

Regeneration is fundamental in Christian experience. Unless we are born again, it is useless to seek the Baptism in the Holy Spirit. Unless we are truly regenerated, we are not qualified to be baptised or to partake of the Lord's Supper; and if we join a Church or an assembly, we are simply dead weights to be carried along by the living body of Jesus Christ. There may be some who have long sought the Baptism in the Holy Spirit who should first of all seek the pardoning and regenerating grace of the Lord. The door into God's marvellous grace in all of its forms is faith. Through faith in the shed blood of Jesus Christ we are

prepared to be born again, to be filled with the Spirit, and to be healed of our diseases. Give close heed to the words found in the first chapter of the Gospel of John, verses 11 to 13: "He came to His own possessions, and those who were His own

RECEIVED HIM NOT.

But as many as received Him, to them He gave the right to become children of God, to those believing in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God."

In conclusion, let us consider these three propositions, which will make a good basis for a sermon: 1. To be well born, you must be born twice. 2. If you are born but once, you will die twice (Rev. xx. 14, 15). 3. If you are born twice, you never die at all (John xi. 25, 26).

The Way of Salvation.

LIGHT AND DARKNESS

"THE light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. vi. 22, 23). Thus we learn from the lips of the Lord Jesus Himself that many people—old or young—may *think* they are in the light while all the time "the light in them is darkness."

But where are we to find the True Light? If we turn to John i. 6-9 we read: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He [John] was not that Light, but was sent to bear witness of that Light. That was the True Light, which lighteth every man that cometh into the world."

Now you will notice that "Light" is spelled in these verses with a capital letter. What does that mean? It is just this, that the "Light" was the Lord Jesus Himself, as He said: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12). Now will you go to some strong light, and stand facing it? Where is your shadow? Behind you. Now turn your back to the light and where is your shadow? In front of you, of course. What do we learn from this very simple object lesson? Just this, that if you look to the Lord Jesus by faith, and face Him, "the True Light," you will not walk in darkness; but if you reject the Lord Jesus and turn your back on Him you will "walk in darkness." Do you understand? Will you come to the Lord Jesus to-day, and "have the Light of life"?

Let me tell you a story of two boys. One dared the other to walk through a long tunnel, and so the boy, pretending to be brave, started off on his lonely journey. On he went, although it grew darker and darker and at last there was no light at all. Still on he went, until he heard something in the distance. What was it? He grew frightened and hurried on, but the noise grew louder and louder. It was the express train coming through the tunnel, and as he realised this he screamed for help. On came the express—then—suddenly out from a place in the tunnel wall, shone a light, and a man's hand pulled the boy in off the track, and the train rushed past. The man had snatched the boy from certain death. He was saved!

Have you ever said to the Lord Jesus:

*"Rock of Ages, cleft for me,
Let me hide myself in Thee!"*

Are you going to be like this foolish boy going on in darkness, or are you going to follow the Lord Jesus—"that Light"? "He that believeth on Him [Jesus] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 18, 19).

The Lord Jesus said also, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness" (John xii. 46).

*Come to the Light, 'tis shining for thee:
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see
The Light of the world is Jesus."*

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH.

Sunday, August 21st. John xii. 20-36.

"Except a corn of wheat fall into the ground and die, it abideth alone (v. 24).

Life by death is God's order in both the natural and the spiritual realm. Paul was perfectly aware of this fact when he wrote; "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." We all want the life, but it is the dying which we do not like. We find Satan tempting our Lord along this line, and pointing out to Him all the kingdoms of the world and the glory of them, and suggesting another way by which He might obtain them other than the way Christ was determined to go: via Calvary. All who ever receive the resurrection life of the Son of God must first be willing to die to the old life, and as this is the first step in the christian life, so every succeeding step will likewise be marked by life through death. How can a new king be lawfully crowned while the old king remains on the throne?

PRAYER TOPIC:

For an ingathering of souls in the campaign now in progress at Silverdale, conducted by Pastor C. A. C. Hadler.

Monday, August 22nd. John xii. 37-50.

"For they loved the praise of men more than the praise of God" (v. 43).

In the Revised Version it reads "glory" instead of praise. Alas, how God must have looked upon this abhorrent thing: esteeming the praise (or glory) of men more than the praise (or glory) of God. Is it any wonder that "The Lord of Hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth." What will the glory of man look like when God shall judge the secrets of men according to the gospel? No wonder Peter said that all the glory of man is as the flower of the grass. How soon it fades away. How often we see those who are had in reputation to-day had in reproach to-morrow. How fickle is man. But think of our God: unchanging, understanding, eternal; never forgetting a kindness done in the right spirit, but forgetting sin when it is repented of. He alone is able to put down and to exalt whom He will. How we should regard what He thinks. What is man compared with the One who holds the earth in the hollow of His hand, and to whom the nations are as the small dust of the balance? Therefore let us ever have regard to the glory and praise of this mighty and gracious God.

PRAYER TOPIC:

That the Word of God may penetrate the darkness of all lands where priestcraft holds sway.

Tuesday, August 23rd. John xiii. 1-17.

"He that is washed needeth not save to wash his feet" (verse 10).

In the Revised Version it reads "bathed" instead of "washed." There can be no doubt but that the Lord had in mind the custom in Israel when a priest was ordained: how that he was brought to the door of the tabernacle and there washed (or bathed) with water. But ever afterwards, before he entered the holy place he must wash his hands and his feet in the laver, but he did not have to receive another ceremonial bath. So in the new dispensation there is need for the daily cleansing, but there is no need for the experience of the new birth having to be repeated. Having been once cleansed from sin through the precious blood of Jesus Christ, and having been made a new creature by virtue of same, this experience is an abiding experience. So he that is bathed needeth not save to wash his feet.

PRAYER TOPIC:

That God's voice may be heard through the medium of the Family Altar Meditations.

Wednesday, August 24th. John xiii. 18-30.

"Lord, who is it?" (verse 25).

This verse reveals wonders of grace in the Son of God. Here was a man going in and out in their midst, accompanying with them, all these years, and never once has he been given the cold shoulder by our Lord. And yet all the time our Lord knew that this was the man who was one day going to sell Him for the price of a common slave. Even on this the very last night of our Lord's earthly life He was kindness itself to Judas, washing his feet as tenderly as those of any of the others, and giving him the sop of honour. What grace, what astounding grace. Alas, that so little of this heavenly grace is manifest in the disciples of our Lord to-day. How much have we learned of Him? How much have we imbibed of His Spirit? How much can we endure?

PRAYER TOPIC:

Praise for the faithfulness of those of God's servants called to be prayer warriors.

Thursday, August 25th. John xiii. 31-38.

"A new commandment" (verse 34).

It is quite scriptural to say that the commandments of God now number eleven, and both the Old and the New Testaments affirm the greatness and the importance of this new commandment. It is not merely an exhortation, it is a commandment, and to break it is sin. The Bible affirms that to carry hatred in your heart is to carry murder in your heart, and the very essence and nature of Satan himself. But to carry real, true love for one another is to carry God in your heart, and does result in confidence toward God, and is well pleasing in His sight. Seeing that this commandment is Christ's special commandment and means

so much to both God and to ourselves, it is quite natural to expect that Satan will do his utmost in order to get us to transgress this commandment. What a need there is to watch and pray. It is my firm belief that the transgression of this special commandment is responsible for the great lack of power among Christians; that it cripples and ruins their spiritual life; that it hinders revivals; hinders souls coming to Christ in families; works more havoc in assemblies than any other thing; that it empties heaven and fills hell, and causes more grief to the heart of God than any other thing in His Church.

PRAYER TOPIC:

For blessing upon the ministry of the London Crusader Choir.

Friday, August 26th. John xiv. 1-14.

"He that believeth on Me, the works that I do shall he do also" (verse 12).

We cannot say that there is any time-limit to this verse, nor that it applies only to the apostles or believers in any special time in the Church's history. Nor does our Lord here limit us to the works which He has done, but removing every bound, throws it open for greater works than these which He had done to be done by believers. But it all seems to hinge on the last clause of the verse: "Because I go unto My Father." What happened when He went to the Father? He sent back the Holy Ghost, who when He came began to manifest Himself through the believers in the same manner as He had done through our Lord during His earthly ministry. Compare I. Cor. xii. 7-10 with the works of Christ, and see how you can put everything which Christ did under one or other of these nine manifestations of the Holy Spirit.

PRAYER TOPIC:

That showers of blessing may be experienced in the Principal's Portsmouth Campaign.

Saturday, August 27th. John xiv. 15-31.

"If a man love Me he will keep My words" (verse 23).

You will naturally do it. To love is the law of nature, and to cherish that which we love is merely the usual order of effect following cause. To cherish the Lord Jesus Christ above all other things is the root cause of all holiness, obedience, and blessing. And is not Jesus Christ such an One that we can readily love and cherish? Let us consider His love for us. In order to redeem us He who was in the form of God had to make an eternal choice and decide to take our form upon Himself, the form of a servant. This was a choice for eternity. What moved Him to make it? Love. And being found in fashion as a man, He took another step downwards—this time into the criminal class, the outcast class, the object of scorn and spitting, not only down into death, but a shameful death—crucifixion. What moved Him to do it? Love. Think of the years He sought me, think of the blood that bought me, think of the grace that brought me back to the fold of God. Shall I not love Him?

PRAYER TOPIC:

The divine illumination to be given to all our Elim ministers in their preparation for the Sunday's services.

He that hath an ear let him hear what the Spirit saith to the churches.—Revelation i.—iii.

THESE Seven Churches were selected by our Lord Jesus because they reveal by their topography, secular history, and natural characteristics the subsequent history of His Church upon earth, from the beginning at Pentecost to the apostasy of the present day.

The Revelation of John was received by the Churches in the cities mentioned as accepted Scripture, and is so mentioned by early writers.

The Lord, robed for sacrificial duty, appeared to John. He was *standing* in the midst of the seven golden candlesticks, and held in His hand the seven stars, which were the angels or evangels of the seven Churches. At the close of His message to the Churches He takes His place by the side of His Father upon the throne.

The Lord dictated to John the very words He wished set down in these letters to the Churches, which are represented as "lightholders"—the Spirit furnishes the oil, and the Churches have only to shine. His closing admonition to every church shows the imperative need for the guidance of the Spirit: "He that hath an ear let him hear what the Spirit *saith* [present tense] to the churches."

In the ancient Hebrew service at the Temple, the oil for the golden candlestick was made from olives grown on

THE MOUNT OF OLIVES,

and pressed in the oil press of Gethsemane. The worn-out garments of the priests were used as wicks. It is comforting to know that any tattered, worn-out bit of cloth will do for a wick if it is consecrated to His service!

The Lord commended the Church of Ephesus for their labour and patience, but pointed out to them that the one most important thing in their service was missing.

"Nevertheless I have somewhat against thee, because thou hast left thy *first love*. Remember therefore from whence thou art fallen, and repent, and *do the first works*; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The thrilling Pentecostal days were soon forgotten, the love trysts with the Lord were abandoned and the Church tried to fill up the measure of her service with works, but there is no substitute for love in all the universe. The first work of the church is to tarry until she receives her heavenly Guest, and then she must *entertain her Guest*. How often He is ignored and grieved!

"But this thou hast, that thou hatest the *deeds* of the Nicolaitanes, which I also hate." (*Nicao*, to conquer, and *laos*, the people). From the writings of the early Church fathers we realise that very little was said about the Holy Spirit. The Churches were admonished to "obey the bishops." While the

Jesus Foretells

By ELIZABETH BOWMAN, B.A., B.D.

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ADMONITION OF THE LORD

seven times repeated, was, "He that hath an ear, let him hear what the *Spirit saith* [present tense] unto the churches. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the Paradise of God." The Second Adam will lead them back into the garden of God. The city of Ephesus was called "The Light of the World." The name means Desire. The great Temple of Diana was the largest Greek temple ever built and was called one of the wonders of the world.

God gave His best to the Ephesian Church: Paul established it, and lived there with Priscilla and Aquilla; his most spiritual letter was addressed to the Church at Ephesus. It is believed that John lived there and wrote his Gospel and Epistles from Ephesus. Mary, the mother of Jesus must have lived there, also Luke and Timothy, who was once the head of the Church. The Church must have prospered greatly, for it is claimed that it once received a yearly revenue from pilgrims of more than £20,000.

The city of Ephesus has been "removed" just as the Lord warned the Church. Nero carried off many of the treasures of the great Temple of Diana, Trajan sent the gates to Constantinople. Some of the pillars are in the British Museum. The Lord Jesus said He would remove their candlestick and His words have been fulfilled—Ephesus has literally been carried off, the city is now a total ruin.

The time assigned to this

PERIOD OF CHURCH HISTORY

is A.D. 29—167. "And unto the Church of Smyrna write: These things saith the First and the Last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: *be thou faithful unto death*, and I will give thee a crown of life. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches; He that *overcometh* shall not be hurt of the second death."

"Smyrna" means myrrh, for embalming the dead. The salutation "which was dead and is alive" contains the promise of resurrection. The Lord warned the Church of Smyrna that they should have tribula-

the History of His Church

y, San Jose, Calif.

tion ten days. History shows that in 1000 B.C., Smyrna was a great city. In 600 B.C., a Lyddian king destroyed the city but the villages around it were called the "State of Smyrna." It was ten times destroyed by earthquakes and plagues, and "ten times" the city rose from its ruins with increased splendour. It was the one city which was "dead and is alive." The Church of Smyrna suffered persecution under ten different Roman emperors. Under the last of the ten emperors the persecution lasted ten years, during which time Diocletian determined to

EXTERMINATE THE CHURCH.

The date of this period of Church history is given as A.D. 167—311.

The Church of Smyrna is still alive with a flourishing Christian community. The Church of God cannot be crushed by persecution, but the history of Ephesus shows *it can die from lack of love for the Lord who bought it with His blood!* Again the Lord pleads for the Church to listen to the voice of the Spirit which was poured out upon the Church to be its Guide and Counsellor.

All the Churches were within the kingdom of Pergamos, which was a royal city: the first provincial city to worship Augustus as a god.

"And to the angel of the Church of Pergamos write: These things saith He which hath the sharp sword with two edges." The sword implies judgment as at the gate of Eden, and when the Lord comes in wrath (ch. xix. 15). A two-edged knife is made in Pergamos and nowhere else. "I know thy works, and where thou dwellest, even where Satan's seat is and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth." The serpent was worshipped at Pergamos, and Antipas is thought to have been a martyr there. Others teach that "Antipas" means Peter, who was killed at Rome. The Lord commends this Church for "holding fast His name," and not denying His faith. There arose a controversy between Arius (who taught that Jesus was only the

HIGHEST CREATION OF GOD)

and Athanasius, who affirmed that Jesus was the Third Person in the Trinity, as had always been taught by the disciples and the Apostle Paul. The Emperor Constantine called the First Ecumenical Council at Nice in Bithynia (A.D. 325) for the purpose of defining the question raised by Arius. It was affirmed at the Council

of Nice that "Jesus is Very God of Very God." The Roman Church has never denied the name of Jesus: Immanuel (God with us).

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam (Num. xxv. 15), who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." History shows that Constantine tried to placate and harmonise idolaters and Christians. He placed himself at the head of Babylonian idolatry as well as the head of the Church of Christ.

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." The deeds of the Nicolaitanes, mentioned in chapter ii. 6, have developed into a doctrine! "*Repent*; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." The sword of His mouth is the Word of God. Martin Luther was used of God to show the appalling difference between the methods of the mediaeval Church and the doctrines of the Bible. Again the Lord pleads with the Church to listen to

THE VOICE OF THE SPIRIT,

and the promise, always to the *overcomer*, is hidden manna, the "white stone" of acquittal in Greek and Roman trials (or forgiveness which is given by Christ alone), and a new name.

In choosing Pergamos for the name of the Church of this period, the Lord reveals His infinite wisdom and foreknowledge, for in every detail we find a revelation. The time was from the accession of Constantine to the Imperial Throne at Rome and his subsidising of the Church to the end of the age.

The old city of Pergamos is on the crest of a mountain. The ruins are the most remarkable in the world. Above the temples of the gods stand the temples of Rome and Augustus. Satan's seat was there, but was removed to Berlin by German excavators. We wonder if this has a future meaning!

Away back in old Babylon, a priestess named Ishtar proclaimed that her son Adonis was the son of Adonai, God. She was the first false Madonna, or Queen of Heaven, and her son Adonis was the first Antichrist. This false religion soon spread all over the world: in Egypt Ishtar was known as Isis, and her son as Horus; in Canaan she was Ashteroth, and her son was Tammuz; she was known to the Greeks as Athene, and by the Romans as Minerva. In China she is known as Gwang Yin, the Queen of Heaven, and the Japanese still believe their emperor is a descendant of the Queen of Heaven! God promised the earth a Divine Ruler, and wrote it in the stars, and all the ancient nations were eager to appropriate to themselves

THIS MIGHTY PROMISE

of God for their own glory.

In 334 B.C. Alexander conquered Babylon, the original headquarters of the "Queen of Heaven" cults, and the high priest Pontifex Maximus, moved
(continued on page 526).



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

Red-Hot Preaching

WHAT a need of red-hot preaching in these times, and only the Holy Ghost can produce this type of preacher. Where oratory and eloquence fails, the evangelism of the flaming heart will succeed. When the pulpit is filled with men whose souls have caught fire in the upper room then prejudice will give way and cold indifference be melted like snow before the noon-day sun. It is fellowship with the Great Lover of souls that will bring this vital warmth of heart, creating an intensity of spirit and passion of soul that cannot fail to awaken the conscience of those who sit in darkness. One great preacher once said, "Indifference in the world is largely the result of passionlessness in the pulpit." Preaching in modern times has almost become a fine art, the sermon revealing a skill in preparation and delivery which is certainly admirable.

Yet in spite of this there is a lamentable lack of spiritual effectiveness in the pulpit to-day. Results are poor because the ministry lacks that dynamic which gave such success to the efforts of the early Church witnesses. We need to get back to apostolic experience if we are to claim apostolic results. Nothing can act as a sufficient substitute for the fire of the Holy Ghost. Let us acknowledge our need and claim from the hand of God that which will make our ministry fruitful in signs and wonders.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister suffering from severe nervous trouble. —F.M.E.

An old lady may have the witness of the Holy Spirit that her sins are all forgiven.

A young man suffering from nerve trouble, that he may be healed and suitable employment be found.

One who recently met with an accident to the nose, that God may grant complete healing.

A nominal Christian may be definitely converted.

One in difficult circumstances, that she may prove the victorious power of Christ.

God forms strong characters by allowing great storms to sweep over them.

CLINGING FINGERS

HAVE you ever heard of what well-seasoned saints in earlier days called "living the detached life"? It is a very real thing, particularly after one has had "clinging fingers" for various earthly objects; and God has tenderly but firmly loosened the grasp from those very objects however dear to the heart. Perhaps you still hold them, but more loosely now, with a heart centred in Him, remembering those words of Paul, "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

There is a story of the tiny lad whose hand was caught in a priceless vase belonging to his mother. Anxious to preserve the vase the mother gently tugged at the little hand in an effort to release the prisoned member. All to no avail! Finally she said, "Sonny, are you holding your fingers out straight when I pull?" "No, muvver," came the answer, "I tant, or I'll lose my free pennies." Clinging fingers and three pennies were that laddie's price of liberty. But the situation understood, mother soon solved the difficulty for all concerned. Do not God's children oftentimes lose the fulness of their glorious blood-bought liberty in a very similar manner?

Did you ever hold an object so tightly that you left the impress of your finger-nails in the palm of your hand? This very thing can happen to your heart also. You can hold a treasure—friend or object—so closely that you will only hurt yourself. You will become blinded to the real value of living, and the balance of true consecration to God. Pressing the natural so closely will cut the sweetness and closeness of communion with the only One who ever loved you enough to die in your stead—Jesus.

If you really give Him first place, hold precious the trysting time with Him in prayer and His Word and honour His claim on time or strength above any other—you will find yourself more perfectly adjusted to the other relationships of life. You will be a better friend, employee, daughter, sister, lover. Like discovering the key to a puzzle, perplexing combinations will be simplified and adjusted when He is considered first. The very fact that you are seeking His glory will make you self-forgetful and conscious of others' welfare.

Some have clung tenaciously only to find the treasure wither in their clasp, and one day the clinging fingers relaxed to reveal only ashes. We often doom the very idol, or treasure by clinging too closely to it. It has been said, "What we hold we lose; what we give we keep." It sounds strange, but it is true. Do you cherish that friendship, that alabaster box? Loosen from it your feverish, over-eager fingers. Ask God to hold the treasure at His own wise disposal, then rest in His love and find how beautifully He keeps that which you have committed unto Him against that day.

No more worry lest you lose the treasure, for it is in His keeping; no more divided heart and double vision, for He is first; no more grieving over idols torn from your clinging fingers, for whatever comes is His appointment and there is no disappointment in His precious will. This is "the detached life"—good for old and young.

The Gifts of the Spirit

IX.—Discerning of Spirits (continued)

By Pastor C. J. E. KINGSTON

CONTINUING our consideration of the Gift of Discernment, let us think, in the third place of *the value and uses* of this wonderful Gift. We must remember that the early Church was, and the Church in every age should be, enjoying constant experience of the supernatural in the daily life of its members and in its meetings for worship. There were converts either real or false, in the early Church who had recently been steeped in heathenism, spiritism, and demon-possession, and there was therefore a real danger of evil spirits operating supernaturally and thus deceiving even the elect. With this Gift, however, the shepherds of God's flock were able to *detect the presence of evil powers* and take measures to restrain them from manifesting their deceptions. Not only from a defensive standpoint but also from an offensive one the Gift was valuable. Once an evil spirit had been detected as operating through some human channel, that person could then be delivered by another Gift of the Spirit—the Working of Miracles.

Coming down to our own day, demon-possession is responsible for more cases of mental derangement than most people recognise. Minds of men are still racked and tormented by cruel spirits, as was the demoniac son of the believing-unbelieving father (Luke ix. 39), who lash them into violent frenzies and urge to self-destruction; youthful hearts are driven by unclean and impure spirits, as was the man of Gadara (Mark v. 2), to revolting talk and obscene behaviour, and unspeakable diseases;

THE POWER OF SPEECH

is robbed by dumb demons (Matt. ix. 32, 33); and the bodies of many are infirm by a "spirit of infirmity," as was the woman who was bowed together, who could in no wise lift up herself and who, Jesus said, had been bound by Satan eighteen years (Luke xiii. 11, 16).

A little while ago I read an account in a periodical of the deliverance by a Christian medical doctor of a young man who had been given up by twenty specialists but who, he was convinced, was bound by demoniac forces. With another Christian man this doctor literally wrestled with this young man as he cast the demons out of him in the name of the Lord Jesus Christ. One of the spirits quoted scripture, but this religious demon was cast out with the words, "I command you, in the name of Jesus Christ, come out." After two-and-a-half hours' conflict all the demons, to the number of nine, had been cast out. The young man, a six-footer, came in limping, but he walked out of the room straight and normal, and is to-day preaching the Gospel.

This Gift is valuable, too, to *discover and defeat the plans* of the Adversary. Sometimes, to further his devious, the Devil is "transformed into an angel of light. Therefore," argues the apostle, "it is no great thing if his ministers also be transformed as the ministers of righteousness" (II. Cor. xi. 14, 15). It is noticeable that even evil spirits, for their own ends, sometimes preach Christ. Such contaminated testimony, however, does more harm than good. In the

days of Christ unclean spirits cried out, "I know Thee who Thou art, the Holy One of God" (Mark i. 24). Similarly, Paul needed this Gift at Philippi, where a "damsel possessed with

A SPIRIT OF DIVINATION "

met them and followed them, crying after them, "These men are the servants of the Most High God, which shew unto us the way of salvation" (Acts xvi. 17). Her statements were true, but emanated from an unclean source. Likewise Peter, through this Gift, was able to unmask Simon the Sorcerer, though he had deceived Philip, perceiving that for all his outward profession of belief Simon was still "in the gall of bitterness, and in the bond of iniquity" (Acts viii. 23).

How necessary is this Gift in the latter days when "shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Before his destruction his coming is "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (II. Thess. ii. 8-10). Happy that church, and happy those people amongst whom will be found in that day such a Gift as the discerning of Spirits to unmask such strong delusions and throw a flood of light upon the Devil's latest lie. Again, this Gift is of great value in the *exposing of plausible error*. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of devils; speaking lies in hypocrisy" (I. Tim. iv. 1, 2).

Many a foul demon to-day is influencing men to preach specious lies instead of truth; denying the Deity of Christ, the Virgin Birth, the miracles and the value of

THE ATONING BLOOD

of Jesus Christ; denying the reality of sin, of the Devil, and of divine wrath on the Day of Judgment. How necessary then to discern the wolf in sheep's clothing, the snake in the grass, the talon of the bird of prey hidden in the unsuspecting feathers!

In conclusion, there are one or two general remarks which need to be made.

For those not possessing this Gift God gives a sure way of *testing the spirits*. "Beloved," writes the loved disciple, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I. John iv. 1-3). We should notice, however, that it is the *spirits* themselves, not the persons, who are to be challenged. Therefore, when the person is actually speaking or acting under the supernatural power, for example as a medium in a seance, then the operating spirit should be questioned. It would certainly be useless challenging the same person when not under Satanic inspiration for he

would, as likely as not, agree with you that Jesus Christ is come in the flesh. Another, and similar test is given in I. Cor. xii. 3: "Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Christ also gives a further test: "Beware," He says, "of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits*" (Matt. vii. 15-20). Evidently

THE PRACTICAL TEST

is a clear one. Men do not gather grapes of thorns, nor figs from thistles; neither will a person possessed of an evil spirit bring forth the fruits of righteousness. This in itself provides the clearest answer to those gainsayers of the Holy Ghost, and criticisers of the supernatural Gifts of God. Are men and women converted to Christ by those who have been baptised in the Holy Ghost with the signs following; according to Acts ii. 4? Is Christ made more real in the lives of multitudes who had begun to lose their hold on God previously because of the low state of religion in their community? Has the Bible become a new Book—loved and perused with profit instead of being relegated to the topmost bookshelf and covered with the dust of neglect? Is prayer now the Christian's vital breath instead of—as it once was—an empty talking to a distant deity? Since "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). Therefore, "ye shall know them by their fruits."

Much harm has been done to the cause of God in the past by unspiritual and prejudiced people judging and condemning a real work of God because it did not conform to their ideas as to how the Almighty should manifest His power. Thus Wesley and Whitfield were condemned for daring to preach the Gospel in the street and market-place; Finney was opposed for calling repentant sinners to the "anxious seat"; today, some condemn, wholesale, all manifestations and experiences connected with the Baptism in the Holy Spirit. But are they in a

POSITION TO JUDGE

who have had no experience of the manner of the Holy Spirit's workings? John Wesley, in his journal writes, "Towards morning one of them was overwhelmed with joy and love, and could not help showing it by strong cries and tears. At this another was much displeased, saying, 'It was only nature, imagination, and animal spirits.' O Thou jealous God, lay not this sin to her charge; and let us not be wise above what is written!"

It should be remarked, further, that an effort to cast out evil spirits should not be made without the full supernatural assurance, by this Gift, that the afflicted person is really demon-possessed. Some are only *oppressed* by the Devil and not *possessed*. Therefore no suggestion of demon possession should ever be made without the fullest assurance by the voice of the Spirit of God.

I well remember a certain new convert going from the church, of which I was at that time the pastor, to a Christmas convention. There he, with many others,

sought God for the Baptism in the Holy Ghost. One over-zealous brother prayed over him that God would cast the Devil out. This seemed too much for the new convert and he arose in anger; the Devil seemed to come into him rather than go out!

Again, it is well to remember that the Gift of Discerning of Spirits does not necessarily carry with it the *power to exorcise* evil spirits, even when they have been discerned. Gifts of power are requisite in addition. Evil spirits only yield to the servants of God who are

FILLED WITH THE HOLY GHOST

and living in close communion with Him. Sceva's sons found to their cost that spiritual vagabonds have no power after "the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them" (Acts xix. 13-16).

Even the disciples found they could not cure the lunatic son. Enquiring why, Jesus told them, "This kind goeth not out but by prayer and fasting" (Matt. xvii. 21). Howbeit, to believers has been given the sign following: "In My name shall they cast out devils" (Mark xvi. 17).

Jesus cast out evil spirits "with His word" (Matt. viii. 16); there is no recorded instance in the scripture of the "laying on of hands" for exorcism, and we should follow the divine pattern in every detail.

Finally, we do well to remember that no child of God need fear because of the prevalence of malign and evil spirits in the world to-day. Speaking of this very subject, John writes, "Greater is He that is in you, than he that is in the world" (I. John iv. 4); and the apostle Paul writes, "If God be for us, who can be against us? . . . We are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, *nor principalities*, nor powers, nor things present, nor things to come, nor height, nor depth, *nor any other creature*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 31-39).

HITHERTO

Hitherto hath the Lord helped us.—I. Samuel
vii. 12.

When our soul is much discouraged
By the roughness of the way.
And the cross we have to carry
Seemeth heavier every day.
When some cloud that overshadows,
Hides our Father's face from view:
Oh! it's well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! And yet,
All the way His hand *has* led us,
Placed each hindrance we have met;
Given to us the "pleasant places,"
Cheered us all the journey through:
Passing through the deepest waters,
He has blessed us hitherto.

CONTENDING FOR THE FAITH

Souls Surrendering to the Saviour—Extending and Establishing the Kingdom

SOULS SEEKING THE SAVIOUR Convention Gatherings

Neath (Pastor J. H. MacInnes). The Church at Neath has every reason to praise God for His presence and His blessings, but above all for the salvation of souls.

Since the last report the church has assembled in three different halls, in various parts of the town, but the Glory Cloud has always been present.

The church has experienced many blessings. During a week's special convention the hall proved far too small to accommodate the crowds seeking to hear the Word of God. A much larger building was secured for the Sunday evening service, and over 650 people eagerly congregated to hear the gospel.

During the July convention thirty precious souls decided to live for Christ and to follow the strait and narrow road that leads to eternal life.

SUCCESSFUL REVIVAL CAMPAIGN AT PETERBOROUGH

We are happy to learn of the splendid success which has attended the campaign at Peterborough, conducted by Pastor G. I. Francis. The following is a report taken from the "Peterborough Citizen" of July 26th:

BAPTISMS AT NEW ENGLAND IN REVIVAL CAMPAIGN

Sunday evening witnessed the largest and most impressive meeting of the revival campaign by Pastor Gwilym Francis which has been in progress during the present month on Brotherhood's Sports Ground, St. Paul's Road, the occasion being the baptism of five women and two men, followed by the divine healing service to which the public are increasingly attracted as a result of the remarkable cures experienced, some three dozen members of the congregation at this meeting making public acknowledgment of healing received under the ministry. Seating was insufficient, even after the platform was requisitioned for the purpose.

The women candidates for baptism were attired for the ceremony in white gowns and head tires, and the men in white duck suits, the "baptistery" being a large green canvas tank below the improvised pulpit, arranged with tasteful floral decorations. After an instructive



Pastor J. H. MacInnes

address on the baptism of the Ethiopian eunuch (Acts viii.), the candidates received the appointed rite. As each stood in the water before immersion, the evangelist narrated to the congregation pertinent points in the spiritual history of each individual, in some cases with experiences of bodily healing, after which immersion took place accompanied by lively revival choruses by the worshippers. This was the second baptismal service of the campaign.

Speaking with the "Citizen" representative, the evangelist expressed himself as deeply impressed with the growth and fervour of the congregations during the six weeks of the campaign, which commenced with an audience of two at the first meeting in the Triangle Hall, and has progressed to the present gratifying result, there being thirty-one more professions of conversion during the services on Sunday.

SPECIAL BIBLE STUDIES Open Air Converts

Birmingham (Pastor S. Gorman). The blessing of God continues to rest upon each department of the work in the Graham Street Tabernacle, and under the faithful ministry of Pastor Gorman saints are being fed upon the finest of wheat. During the past few months a series of studies upon the second coming of Christ have been given by the Pastor, illustrated with a beautiful coloured chart. This amazing truth has gripped the hearts and minds of God's people, encouraging them to hold fast to the faith, eagerly looking for His glorious coming. The gospel services are well attended. As the convicting word goes forth sinners are being saved. Almost every Sunday there are decisions for Christ.

On a recent Sunday there was a time of special blessing, when the saints rejoiced to see four brothers and two sisters follow the Lord through the waters of baptism. Jesus was in the midst as the gospel was preached and three souls were saved. Hallelujah!

Activities in the open air are blessed of God. On a recent Sunday, after the service, the choir conducted a service in the bandstand of a nearby park. Anthems were rendered and the gospel preached by a sister and brother, resulting in three souls accepting Christ. Truly the Lord is good and the showers of blessing are falling in this part of His vineyard.



Pastor S. Gorman

BELIEVERS IMMERSED Salvation that Satisfies

Knottingley (Pastor J. Naylor). On a recent Saturday evening Pastor Naylor arranged a baptismal service, when several members of the church obeyed

the Lord by following Him through the waters of baptism. A notable feature of the service was the varying ages of the candidates ranging from 14 to 64, yet each had a testimony of the satisfaction there is to be found in Christ, proving conclusively to anyone who may have been sceptical that Christ can and does satisfy those of all ages. Pastor Pike, of Doncaster, assisted by conducting the singing and giving a forceful address on "The Essentiality of Water Baptism." Other church activities include a visit of the Crusader branch to Huddersfield where a blessed time was experienced, and special meetings at home taken by Crusaders, Veterans, and Bible Class. Thank God for His presence and blessing in Knottingley!



Pastor J. Naylor

BIBLE CENTENARY MEETINGS Special Speakers

Islington (Pastor W. J. Patterson). "Thank God for the Bible." With these words, and her Bible raised, Mrs. Patterson opened the first of four days' special meetings for the Fourth Centenary of the English Bible. Her address with its challenge to stand for the Truth, together with the singing of old-time hymns and choruses, stirred all hearts and established a note of praise that continued throughout the meetings.

The church was privileged to have visiting speakers, the first being Pastor F. C. Packer of Hornsey. As God's servant spoke on "Sticking to Thy Testimonies," the unction of the Spirit rested upon the word, and much blessing was experienced. At another meeting Pastor H. Court of Woolwich ministered, and the Lord's people were taken in thought back to the days of Tyndale, when the Word of God was made free for England. He said how the Bishop of London, in trying to keep down the sale of the Bible, only helped in spreading the glorious message.

The saints gathered again on Thursday for the Bible message from Pastor J. Dyke. To God be the glory for all that His Word has come to mean in our lives!

OVER ONE HUNDRED SOULS WON FOR CHRIST

Remarkable Results

Hull (City Temple) (Pastor Woodhead). The last few weeks have seen remarkable scenes of soul-saving activity at the City Temple. The Pastor's sermons have been accompanied by the power of the Holy Ghost, so that since his ministry commenced, some twelve weeks ago, 101 souls have acknowledged Christ as their Saviour. The majority of these converts have been men.

There is a fine band of keen young men Crusaders, ever increasing in numbers, who spend their time in the service of winning others for the Lord Jesus Christ, both in the open air and in other meetings. These are doing good service for the Master.

The work that is going on is creating interest in the town, and even the local newspaper has given a couple of half columns to a review of the local Foursquare activities. Praise God He is still attracting both the old and the young and giving them cause to rejoice in His wonderful name.

PROGRESS AND PROSPERITY

Increasing Numbers

Langley (Birmingham) (Evangelist G. Canty). During the past few weeks this church has experienced great times of blessing under the ministry of Evangelist G. Canty, whose recent appointment to the work in Langley has been greatly blessed of God in the salvation of souls.

Twelve new members were received in lately, and the membership of the church

is increasing rapidly. In nearly all departments of the work there is a marked increase in numbers.

The Crusaders are showing great interest in their branch of work, and a choir has recently been formed which is being used of God in many ways.

Recently the Sunday school held its Anniversary, and the singing of the children and choir was very much enjoyed by all. The visits of Evangelist Timbrell and Pastor I. R. Moore added to the success of the anniversary.

The Bible class on Thursday is very well attended and the Word of God is being faithfully proclaimed, and the gospel service on Sunday evening is also well attended; as the Word goes forth one can feel the very presence of God in the midst.

Jesus Foretells the History of His Church—cont.

to Pergamos, and made it the great centre of the Ishtar religion. 63 B.C., the high priest of the Temple of Ishtar in Pergamos bequeathed his title Pontifex Maximus, and its powers, which has always conferred deity upon its wearer, to Julius Cæsar and his successors. Emperor Gratian, a Christian emperor of Rome in A.D. 375, gave up the heathen title as unfitting for a Christian, and the *Bishop of Rome assumed the title* and handed it down to his successors in the Papacy. The title has conferred divinity on its holders for about 2,500 years. When it was assumed by the Bishops of Rome, they began to arrogate to themselves divine attributes and powers never dreamed of by a Cæsar or a Babylonian king. The Church of Pergamos was blamed for "Satan's seat" in the midst. Constantine, who tried to be both heathen and Christian, was typified by Balaam. As an angel appeared to Balaam, so Constantine had a vision of the Cross, and he too placed a stumbling block before the people by his methods of trying to unify idolatry and Christianity. The first time the word *Catholic* appears in Church history, was when it was used by Constantine in calling a *general* council, A.D. 325, and it was used in that sense only.

The doctrines of

THE CATHOLIC CHURCH

developed later; in A.D. 402, Innocent I. taught Universal Ecclesiastical Supremacy; Leo (A.D. 440) put forth the claim of Unbroken Apostolic Succession from Saint Peter, who, he claimed, was the first Pope. This was unthought of for 400 years. Gregory the Great (A.D. 590), promoted the doctrines of temporal power; purgatory; relic and image worship, worship of saints and martyrs, and pilgrimages to the Holy Land and shrines. Gregory VII. succeeded in placing the Church above the State, and instead of bishops being appointed by kings, he reversed the order and made kings subservient to the Papacy. Either they took orders from the Roman See, or their kingdoms were placed under Papal ban, and no one in that particular kingdom was allowed to have the offices of the Church for marriage, last sacrament at death, or the benefit of Christian burial.

From the time that Gregory the Great wrested the title of Metropolitan Bishop from John of Constantinople, the Church of Rome has added rites and observances as follows:—

Worship in Latin, A.D. 600.

At the Second Council of Nice, A.D. 787, the Church voted for the worship of Images.

Adoration of the Virgin Mary, A.D. 788.

Blessing of Bells, A.D. 965.

Fasting at Lent, and Holy Water, A.D. 1000.

Marriage of Priests forbidden by Gregory VII., A.D. 1079.

Rosary invented, A.D. 1090.

Sale of Indulgences, A.D. 1190.

Sacrifice of Mass, Transubstantiation, and Confession of Sins to the Priests, A.D. 1212.

Adoration of Wafer or Host, A.D. 1220.

Feast of Corpus Christi, A.D. 1264.

Communion Cup forbidden to Laity, A.D. 1414.

Doctrine of Purgatory emphasised, A.D. 1438.

Apocryphal books added to the Bible, A.D. 1546.

Immaculate Conception of Mary accepted, 8th December, 1854.

Infallibility of Pope declared, 1870.

Pope made a prisoner in the Vatican, 1871, the year following his assumption of infallibility.

Pope's Temporal State restored June 7th, 1929.

The Catholic Church in Austria was authorised to recognise Hitler as Political Head of Austria, April, 1938.

Time is shown to be from 325 to the present.

(To be continued).

To be alone with God means to be not alone.

~ ~ ~

Jealousy seldom enters the home where true love dwells.

~ ~ ~

Criticising another's faults is merely advertising your own.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

GREAT LONDON RALLY AT ELIM WOODLANDS

The second annual Garden Rally at Elim Woodlands drew nearly 500 people at a recent Saturday afternoon. In spite of threatening weather, this large crowd, representatives of the great Metropolis and even from the south coast, were well repaid for their visit. The grounds were flower laden, and added wonderful natural charm amid such a cluster of stately and thickly leafed trees, for indeed such an exquisite spot is certainly "Woodlands." What a fine crowd of Youth were present, and even those of more mature years heartily joined in the various activities (games, treasure hunts, etc.). Special visitors were the Chalk Farm Band of the Salvation Army. True to their reputation and tradition, they arrive on the tick of time. The playing of the opening hymn tune *Rutherford* was gripping. With organ-like effect, coupled with such clear-cut precision, and sonority of tone, they could not but fail to satisfy the most musical mind, yet behind their ministry of music was the evidence of *soul* and purpose. Bandmaster Bramwell Allington's leadership was equally inspiring to player as well as hearer. Other pieces included two meditations on "The Old Rugged Cross," and "Nearer to Thee." Massed Crusader Choirs sang accompanied by the band, "Who is on the Lord's side?" and "O Taste and See," conducted respectively by the bandmaster and Pastor D. B. Gray (who organised the day's events). The band were entertained to tea by the London Crusader Choir.

The united service in the grounds will long be remembered. While the crowd assemble the band plays some beautiful and well-known hymn tunes. Pastor W. G. Hathaway leads us in prayer and also reads

the Scriptures. Then Mr. Douglas Craig (*Crusader Commissioner*) speaks to us in such a way that we are challenged—everyone present—by a message that was unmistakably as from the Lord. We still are meditating on those words in II. Chronicles, "Be strong . . . and . . . do it!" Hundreds were inspired as well as encouraged to press



A Section of the Band with Bandmaster B. Allington conducting

on and walk worthily the path of obedience and service to God and our fellow men.

The service concludes with that immortal hymn, "At even, ere the sun was set," with band accompaniment that reminds us of a great organ, backing the praises of God's people. Pastor E. J. Phillips concludes the service with prayer.

Band items follow at the request of large crowds that surround the visitors. Truly it was a day of fellowship that will long live with us. Heartiest felicitations must be paid to Miss M. F. Barbour (the Superintendent of Elim Woodlands), and her indefatigable workers for so well catering for such large crowds.



The
Evening
Service
in the
Grounds.

SHEFFIELD'S SUCCESSFUL EVANGEL BAND

We are delighted to see new Crusaders joining in the fight in this corner of the vineyard. Each Monday evening (our Crusader night) is a time of blessing. We have just welcomed Pastor and Mrs. Thorne into our midst and already we feel God has blessed the new things which have been started. We have formed an "Evangel" Band whereby each member of the Church is assured of getting their "Evangel" from one of these Crusaders week by week. Recently we held a Bible Question Night and quite a number of Crusaders were successful in finding the answers. Our Monday programmes are quite interesting and an hour well spent is the testimony of all who attend.

South Coast Youth Rally

at
PORTSMOUTH

on Saturday, August 27th

conducted by

Principal George Jeffreys
(Crusader President)

at 7 p.m. in the large

Canvas Tabernacle

Old Fair Ground, Commercial Road

(near Royal Hospital)

MASSED CRUSADER CHOIR ITEMS

also visit of the

LONDON CRUSADER CHOIR

directed by Pastor Douglas B. Gray at the Saturday Rally, and all day Sunday, August 28th
Everyone Welcome! Bring Your Friends!

South for Sunshine and Blessing

GREAT RALLY OF YOUTH

SATURDAY, SEPTEMBER 3rd.

Central Hall, Westminster

AT 3 P.M.

Principal GEORGE JEFFREYS

(Crusader President)

will preside.

Lieut-Com. D. H. MACMILLAN, R.N.R.

will speak

Massed Choirs from London and Provinces
CRUSADERS BRING YOUR FRIENDS!

The Sun has Gone to Rest

J.N.G. 'PRESWYLYFA' J. NORMAN GRIFFITHS.

1. The sun has gone to rest, So now must we Up -
 2. Thy love shall ne - ver die, Though life de - cays; We
 3. Watch o'er us while we sleep O Lord Di - vine, Thy
 4. When days and nights are o'er, And life is done; Through
 5. So ere this day is gone, And night is nigh, O

on Thy sa - cred breast, Rest si - - lent - ly.
 join when ev - 'ning's nigh To hymn . . . Thy praise.
 hand up - on us keep, Till night's . . . de - cline.
 tracts un - known we soar, In hope . . . we've won.
 may our hearts in song Reach Thee . . . on high. A - men.

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Bible Study Helps

THE ALL-SUFFICIENT ATONEMENT

- Who gave Himself for us (Titus ii. 14).
1. Atonement made only by blood (Lev. xvii. 11).
 2. Typified by Old Testament sacrifices (Lev. xxiii. 26, 27).
 3. Each sacrifice foreshadowed Christ (Isa. liii. 5).
 4. Reconciliation made by the Cross (Col. i. 20).
 5. The death of Christ was final (Heb. x. 10-12).
 6. Salvation offered in Christ only (Acts iv. 12).

SOME GLORIOUS THINGS TO COMFORT BELIEVERS

- Glorious **gospel** (I. Tim. i. 11; II. Cor. iv. 4).
 Glorious **liberty** (Rom. viii. 21).
 Glorious **Church** (Eph. v. 27).
 Glorious **Body** (Phil. iii. 21).
 Glorious **power** (Col. i. 9-14).
 Glorious **ministrations** (II. Cor. iii. 7-11).
 Glorious **appearing** (Titus ii. 13).
 Glorious **reign** (Isa. xxiv. 23).



Conducted by Pastor David A. Vanstone.

As it is still holiday time we are allowing Puzzle Corner to fill up all the space on this occasion. We start with a brain-teaser which I think will not be too hard for you. You had better find some paper and a pencil, and I expect you will need your Bible. Of course if you know the answers without making use of the clues, so much the better!

In each of the following sentences one word is represented by figures. Find out what letter each figure stands for.

1. The Spirit of God came upon 1 2 4 3 (I. Sam. 11).
2. Samson put a firebrand in the midst between two 5 2 6 3 1 (Judges 15).
3. My 1 7 8 give me thy heart (Prov. 23).

Using the same figures can you find the word 1234525678 in the last verse of Colossians? By whom was it given?

This person tells us in another place that he was beaten five times. Do you remember how many strokes he received on each occasion? (II. Cor. 11). Care!

Now you will need that paper and pencil. Put down the number you have just found. Subtract the number of coins Peter found in the fish's mouth (Matt. 17), multiply the answer by the sum of the number of people Christ fed (Luke 9), and the number of soldiers under Cornelius the centurion (100). To the result add the number of lepers who saved a city (II. Kings 7), subtract the age at which a child will die in the new Jerusalem (Isa. 15: 20).

Got it? Well if I were you, I should check over the figures to make sure. You should have a six-figure number beginning with 1 and ending with 4. The first two figures tell you what book of the Bible to look in (counting Genesis as 1, Exodus as 2, etc.). The next two figures tell you the chapter and the last two give you the verse (overlook the 0).

When you have found the verse I am sure you will agree that it contains some very valuable advice; for it puts in another way our Saviour's promise, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

CODE PUZZLE

Put all the letters of the alphabet round a circle in order. The letter you want is the fourth after the one given, if you take care always to move in the same direction as the hands of a clock:

PNQOP EJ PDA HKNZ SEPD WHH PDEJA DAWN P
 WJZ HAWJ JKP QIPK PDEJA KSJ QJZANOPWJZEJC.

FOR YOUNGER FOLK

Here are three verses from John's Gospel. Only someone has missed out the vowels. Can you find what the verses are?

- (a) FRGDSLVDTHWRDLDTHTHGVSNSLYBGTTNSNTH
 TWSVSRBLVTHNHMSHLDNTPRSBHTHVRLSTNGLF
 (John 3).
- (b) WHTSVRHSTHNTYDT (second half of verse, John 2).
- (c) B TSMNYSRCVDHMTTHMGVHPWRTBCMTHSNSF
 GDVNTTHMTHTBLVNHSNM (John 1).

It is easier to be honest with others than to be thoroughly honest with one's self.



Love is the antidote for all the world's care and fretfulness as well as for its sinfulness.



Contentment and contemplation are closely related. Think far enough, and you will cease to fret.

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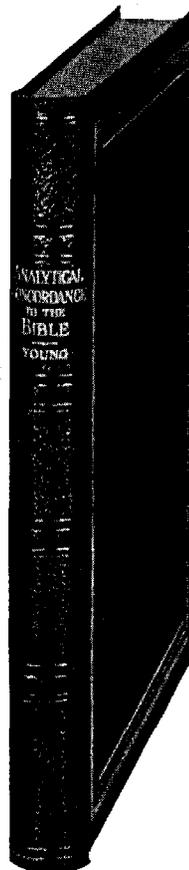
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