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October 28th,
1938

Bliss Evangel

Foursquare Revivalist

Jesus Christ
the same
yesterday,
and today,
and forever."

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

Principal Jeffreys'
Nottingham Campaign
Extended

(see page 683)

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XIX. October 28, 1938. No. 43.

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See Important Announcement on
Cover iv

your winter study

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4 Coming Events 4

ANDOVER. October 30. Special Revival meeting in the Guildhall, conducted by Pastor Walter R. Cole. 7.30 p.m.

BARKING. Now proceeding. Elim Hall, Ripple Road. Revival and Healing Campaign by Pastor W. E. Smith.

BECONTREE. October 29. Christian Temple, Green Lane. Special visit of Essex Evangelistic Team. 3 and 7.30 p.m. Sunday, October 30, special visit of Barking Male Songsters at 6.30 p.m.

BELFAST (Bailysillan). November 19, 20. Elim Tabernacle, Crumlin Road. Annual Convention. Saturday, 3.30 and 7 p.m. Sunday, 11.30 a.m., 3.30 and 7 p.m. Special speakers.

CHELMSFORD. November 9. Elim Tabernacle, Mildmay Road. Monthly Convention. 3.30 and 7 p.m. Speakers: Pastors E. C. W. Boulton and G. Hillman. Convener: Pastor G. Backhouse.

CLAPHAM. November 5. Elim Tabernacle, Clapham Crescent. Annual Crusader Rally at 7 p.m.

DOWLAIS. November 5—17. Elim Tabernacle, Ivor Street. Evangelistic campaign by Pastor H. W. Fielding.

ELIM WOODLANDS. November 5. Annual Crusader "At Home," from 3.30 p.m. Only Crusaders invited, followed by United Rally at Clapham.

ELIM WOODLANDS. November 12. Eastbourne Crusader House Party (St. Helena's). Re-union 3.30 p.m.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each. Special speaker for October 29th: Miss M. Ayers, the well-known Evangelist from Australia.

GRIMSBY. Now proceeding, Revival and Healing Campaign by Pastors P. S. Brewster and C. A. C. Hadler; Sundays, 7.45 p.m. in Plaza Cinema, Riby Square; week-nights, 7.30 in the Elim Tabernacle, Tunnard Street, off Park Street.

HALIFAX.—October 23—November 3. Elim Tabernacle, Bond Street, Hopwood Lane. Youth Campaign by Pastor D. Vanstone.

HORNSEY. October 25, and November 1. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

ISLINGTON. October 27 and November 3. Elim Tabernacle, Fowler Road, off Halton Road. Special series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

KNOTTINGLEY. October 22—27. Convention. Elim Tabernacle, Cow Lane. Speakers: Pastors H. W. Greenway, T. E. Francis, J. Woodhead, S. E. Homer and E. Dainton. Convener: Pastor J. Naylor.

MERTHYR. Commencing November 20, Revival and Healing Campaign in the Jerusalem Church, Court Street, conducted by Pastor H. W. Fielding.

PETERBOROUGH. Now proceeding in the P.S.A. Hall, Lincoln Road, Revival and Healing Campaign by Pastor G. I. Francis. Weeknights at 7.30 (except Saturdays). Divine Healing services on Mondays and Wednesdays at 3 and 7.30 p.m.

PETERSFIELD. Now proceeding in the Town Hall, Evangelistic Campaign conducted by Evangelist Tom Thomas.

READING. November 6—20. Elim Tabernacle, Waylen Street. Bible School Campaign conducted by Principal P. G. Parker.

SALISBURY. October 29—31. Elim Tabernacle, Scotts Lane. Special visit of Pastor P. N. Corry.

SMETHWICK. October 22—27. Convention services in the Elim Tabernacle, Oldbury Road. Speakers: Pastors E. C. W. Boulton, S. Gorman, J. T. Bradley, D. T. Rudkin, and H. Palliser. Convener: Pastor W. Kelly.

STOCKPORT. November 19—21. Elim Church, Great Portwood Street. Visit of Pastor E. C. W. Boulton.

THORNTON HEATH. November 10, 17, 24 and December 1, 8. Elim Tabernacle, Moffatt Road. Special series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

WATFORD. November 6. Elim Hall, Penn Road, St. Alban's Road. Visit of London Crusader Choir at 6.30 p.m.

INTERESTING BOOKS

LIVING IN THE MINISTRY OF SONG. The romance of an extensive ministry, singing the Gospel in U.S.A., Bermuda, Newfoundland, Nova Scotia, and the British Isles, by Tom Jones. 2/6 net (2/10 post free).

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IN THE QUIET CORNER. One of the last books written by the well-known author of the "Quiet Talks" series of books, S. D. Gordon. 2/6 net (2/9 post free).

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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. 43

OCTOBER 28th, 1938

Fridays, Twopence

The Gifts of the Spirit

X. THE GIFT OF TONGUES (continued).

By Pastor C. J. E. KINGSTON

IN our last article we traced the Gift of Tongues in its various appearances during the Church age, but space did not permit of any notice of its present-day revival; this will be our purpose now.

Immediately, we are faced with the fact that whenever there has been a revival of apostolic faith, God has given apostolic signs; thus individuals at different times have experienced Pentecostal blessings. For instance, at an international conference held in England in 1885, Mrs. Michael Baxter, the widow of the late Rev. Michael Baxter, the author of "Forty Future Wonders of Scriptural Prophecy," and founder of the *Christian Herald*, told of being able to preach for thirty-five minutes in German when she was almost entirely unfamiliar with the language; she was well understood, and one soul was converted. She stated, "After that, He led me to speak almost every day, and often twice a day to hundreds of people, although when I went into a shop I could not make myself understood, nor could I understand the people."*

Some years ago, the late Dr. F. B. Meyer visited Esthonia, where he found some simple peasant congregations of Baptists. He wrote to the *Christian* of the wonderful work of the Holy Ghost that he saw among them. He stated, "It is very remarkable, at a time when the Lutheran church of this land has lost its

EVANGELISTIC FERVOUR,

and is inclined to substitute forms and rites for the living power of Christ, that God raised up a devoted nobleman, Baron Uxhull, to preach the gospel in all its simplicity, and is renewing among the peasantry those marvellous manifestations which attended the first preaching of the gospel when God bore witness to the message of salvation 'with signs and wonders and gifts of the Holy Ghost.' To have come across a Movement like this is intensely interesting. The Gift of Tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here

at Reval, the pastor of the Baptist church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, 'Jesus is coming soon; Jesus is near. Be ready; be not idle.' When they are heard, unbelievers who may be in the audience are greatly awed."*

In 1901 God gave a gracious visitation of His Spirit to the students of a Bible school at Topeka, Kansas, U.S.A. One room in this school was dedicated to the Lord as a "Prayer Tower," and the students resorted there for three-hour watches. During the Watch Night Service God's blessing rested upon them and in the evening of the first of January, 1901, one of the students, Miss Agnes Ozman, asked that hands might be laid upon her that she might receive

THE GIFT OF THE HOLY GHOST.

She wrote: "It was as hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. I had the added joy and glory my heart longed for and a depth of the presence of the Lord within that I never knew before. It was as if rivers of living water were proceeding from my innermost being."

Soon others became hungry and received the Holy Spirit with the same sign following. Another student, Miss Lilian Thistlewaite, wrote: "An upper room had been set aside for tarrying before the Lord, and here we spent every spare moment in audible or silent prayer, in song, or in just waiting upon Him. There was no confusion, as only one prayed audibly at a time, and when more than one sang, we sang the same hymn. It was truly a time of precious waiting. The presence of the Lord was very real, and there were definite heart-searchings. I was not looking for 'tongues,' but for some evidence from God that would convince me that I had received the Baptism. We

* "With Signs Following," by Stanley H. Frodsham.

* "With Signs Following," by Stanley H. Frodsham.

prayed for ourselves and we prayed for one another. I never felt so little and so utterly nothing before. A scrap of paper charred by fire is the best description I can give of my feelings. Then

THROUGH THE SPIRIT

I received this message in my soul, 'Praise the Lord for the Baptism, for the Spirit does come in by faith through the laying on of hands.' Then a great joy came into my soul, and I began to say, 'I praise Thee.' Then, "my mouth was filled with a rush of words I did not understand. I tried to praise Him in English, but could not, so I just let the praise come as it would in this new language that was given. The flood-gates of glory were wide open. The Holy Spirit had come to me, even to me, to speak not of Himself, but to magnify the Christ—and oh, what a wonderful, wonderful Christ was revealed. It was then that I realised that I was not alone, for all around me I heard great rejoicing while others spoke in tongues and magnified God."

Continuing, she writes: "On one occasion a Hebrew rabbi was present as one of the students read the lesson from the Bible. After the service this rabbi asked for the Bible from which the lesson was read. The Bible was handed to him and he said, 'No, not that one, I want to see the Hebrew Bible. That man read in the Hebrew tongue.' On another occasion during the sermon there was a short message in tongues. At the close of the meeting a man arose and said, 'I am healed of my infidelity; I have heard in my own tongue the Psalm I learned at my mother's knee.'"*

On April 9th, 1906,

THE FIRE FELL

at Los Angeles, California. Meetings had been held there for some time at which the Christians fasted and prayed for the Baptism in the Holy Ghost, but from this date, one after another, the hungry workers and saints received the blessing, each one speaking in other tongues as the Spirit gave them utterance.

It was soon noised abroad that God was working with old-time power, and many came to see but remained to pray. Some premises were later obtained in Azusa Street. This place had at one time been a Methodist Church, but had been converted in part into a tenement house, leaving a large, unplastered, barn-like room on the ground floor which was used for the meetings. A witness wrote of those early days, "The news has spread far and wide that Los Angeles is being visited with a rushing mighty wind from heaven." The how and why of it is to be found in the very opposite of those conditions that are usually thought necessary for a big revival. No instruments of music are used, none are needed . . . all who are in touch with God realise as soon as they enter the meetings that the Holy Ghost is the leader. . . . As soon as it is announced that the altar is open for seekers for pardon, sanctification, the Baptism in the Holy Ghost and healing of the body, the people rise and

FLOCK TO THE ALTAR.

There is no urging. What kind of preaching is it

that brings them? Why, the simple declaring of the Word of God. There is such power in the preaching of the Word in the Spirit that people are shaken on the benches. . . ."

Another witness of those early days, Mr. Frank Bartleman, writes: "The services ran almost continuously. Seeking souls could be found under the power almost any hour day and night. The place was never closed nor empty. Hence a continuous meeting. The meeting did not depend on the human leader. God's presence became more and more wonderful. In that old building, with its low rafters and bare floors, God took strong men and women to pieces, and put them together again, for His glory. It was a tremendous overhauling process. Pride and self-assertion, self-importance and self-esteem, could not survive there."

One of those to receive the Baptism in those early days was a Baptist minister, Rev. A. H. Post. He wrote in 1906: "For more than thirty years I was a minister in one of the leading denominations, and by the grace of God sought to walk in all the light as God revealed it to me. In common with many honest hearts among God's children, for many months past I had been seeking for a deeper fulness of God's love . . . with this conscious need a cry went up to God for a Pentecost, and surely He heard and answered according to

HIS OWN PERFECT WILL."

He was led to Azusa Street where he says, "I was soon convinced that God was indeed working in ways that I had never witnessed, and the fulfilment of Scripture was plainly manifest. In the altar service I quietly presented myself before the Lord. On the second day, while at the altar, as distinctly to my inner consciousness as a clear voice to my ear, the Lord said, 'Receive ye the Holy Spirit.'" A few days after this, "as Brother Seymour preached, God's power seemed to be increasing in me. Just at about the close of the sermon, as suddenly as on the day of Pentecost, while I was sitting in front of the preacher, the Holy Spirit fell upon me and filled me literally. I was in the air in an instant, shouting, 'Praise the Lord!' and instantly I began to speak in another language. Two of the saints quite a distance apart saw the Spirit fall upon me. . . . Oh, how God did fill my whole being in a way indescribable."*

During the early days of the outpouring, a reporter was assigned to "write up" an account of the meetings from the standpoint of the ridiculous, and he went to the meetings with feelings in harmony with those of the editor of his paper. While he was at the meeting a certain Spirit-filled woman gave an exhortation to the sinner to turn to God; suddenly she broke out in words, as the Spirit gave utterance, in a different language, which proved to be the native tongue of the foreign-born reporter, who was also, of course, proficient in

THE ENGLISH LANGUAGE.

Directing her gaze upon him, she poured forth such a holy torrent of truth, by way of exposing his former sinful, licentious life, that he was perfectly dumb-

* "With Signs Following," by Stanley H. Frodsham.

* "With Signs Following," by Stanley H. Frodsham.

founded. No one seemingly understood the language but himself.

After the service he made his way to this woman and demanded of her if she knew what she had said while speaking in that foreign language. At first he could scarcely believe her when she told him, "No, not a word," but her evident sincerity convinced him. Then he told her that she had given an entirely correct statement of his wicked life, and that he now would yield his life to Christ. Returning to the editorial offices of his paper he told them he could not give such an account as they desired, but would give a true and impartial account if they wanted it. They did not want that, and also told him they did not need his services any longer.*

One of the remarkable facts about the Pentecostal outpouring of the beginning of this century is that the Spirit of God fell all over the world upon companies of earnest, praying, believers, even though they had not in any way come in contact with anyone else who had received the blessing.

Thus, about this time, God also began to pour out His Holy Spirit in England. In 1906 a

COMPANY OF CHRISTIANS

had commenced a prayer meeting in Sunderland and elsewhere for revival and enduement of power, and the news soon reached them that God was pouring out His Spirit in Los Angeles with the signs following, including the speaking in tongues, healing and miracles. Early in 1907, Mrs. Catherine S. Price received the Baptism in the Holy Spirit in London; she was the first in this country to receive the Pentecostal experience. She wrote concerning her experience that while attending a convention meeting, "I seemed to see the Lamb of God enthroned, but pleading with His people to humble themselves before Him, yield wholly unto Him, and to cease from their own works. He gave me a great burden to say this to those present, but I found I was speaking by the Spirit in another language. I was asked by a minister sitting near me if I knew the language, and that if it was by the Holy Ghost would I ask for an interpretation. The Lord at once gave it to me in English. The result was conviction, confession and whole-hearted yieldedness to the Lord Jesus all over the hall, and some were anointed with the Holy Ghost."

In September, 1907, the fire fell at Sunderland. Pastor T. B. Barratt, whose experience has already been given, arrived in Sunderland on August 31st, having been invited there by the Rev. A. A. Boddy, the vicar of All Saints, Monkwearmouth, Sunderland. Within a fortnight

SEVENTEEN HAD RECEIVED

their full Pentecost. Writing of this, Pastor Barratt says:

"It is remarkable to see and hear the wonderful change that comes over people when they get their Pentecost. Instead of the timid voice and demeanour, their whole appearance and method of testifying is changed. Those who have never dared to say a word at the meetings before, become bold and fearless, and testify to the saving, cleansing, and baptising

power of Jesus, with burning hearts and bright shining faces. Oh, those transformed faces! How they cheer you and draw your mind homeward! Almost all who have spoken in tongues hitherto have received the interpretation at the same time, very often sentence by sentence or word by word. The joy of some has been inexpressible."*

In 1908 the showers of blessing had become a cloud-burst and by 1910 the whole country was being flooded by a deluge of Pentecostal power. To-day, multitudes up and down this land can testify to a like precious experience.

In Norway, the blessing commenced upon the return of Pastor T. B. Barratt from America where he had received his Pentecostal blessing. Writing of those early days, he says: "The remarkable thing is how rapidly the Revival spreads over Norway. The Lord had surely prepared the way for it. It

CAUGHT LIKE FIRE

in dry grass. Instead of looking up the people, they came to us. Crowds thronged the halls we used. They were by far too small to receive the hungry hearts that tried to come in. People came from far and near. Numbers were baptised in the Holy Ghost and took the Fire with them back home."*

From there the fire spread to Sweden through a young man, who had received his Baptism in Norway, and another who returned from America. When Pastor Barratt visited Stockholm crowds attended the services. In 1905 and 1906 Christians all over Sweden were moved to pray for revival. In answer to prayer, the Spirit of God began to move, especially among the Baptists. Pastor Lewi Petrus wrote: "In January, 1907, I picked up a Stockholm paper and saw the picture of a man I knew very well, Pastor Barratt of Christiania (Oslo), Norway. The heading of this article was, 'A remarkable revival has broken out in Christiania. People are talking in tongues, just as on the Day of Pentecost.'" Pastor Petrus decided to go and see this new revival and, while there, was baptised in the Holy Ghost. Soon there were thousands and thousands in Sweden baptised in the Holy Spirit. He continues: "Since this revival began in Stockholm it has continued, summer and winter, all these years. We have not had any special revival campaigns. We have a campaign the year around; souls are being saved,

FILLED AND HEALED.

It is wonderful to know that God can start a fire that will keep on burning, just as it was on the altar of burnt offering. God commanded that this fire should always be burning on the altar; it must not be put out. That is the way God wants it to be among us."†

Space does not permit to tell how the Spirit first fell in Denmark, Holland, Germany, and elsewhere, but sufficient has been written to show how wonderfully God met the universal cry amongst Christians for revival. To-day, multitudes rejoice in a personal experience of the power of Pentecost and the Revival still goes on.

* "With Signs Following," by Stanley H. Frodsham.

* "When the Fire Fell," by Thomas Ball Barratt.
† "With Signs Following," by Stanley H. Frodsham.

Home Call of Pastor T. Tetchner

By Pastor E. C. W. BOULTON

A NOTHER faithful servant of the Lord has been called home to his eternal reward, and another gap has been made in the ranks of those whose lives speak so eloquently of the One whom they serve.

For over twenty years it was the writer's privilege to know Pastor T. Tetchner. At various intervals during those years circumstances threw us together in close co-operation in the work of the Lord. This enabled me to discover some of those sterling qualities which characterised his life and ministry.

He was pre-eminently a lover of souls. This was undoubtedly the dominating passion of his life—the grand purpose to which, nearly forty years ago, he dedicated himself. Unsparringly and whole-heartedly throughout those long years of Christian service he gave himself to the cause which meant so much to him. He had no other ambition. Under all conditions you would find Pastor T. Tetchner in quest of the perishing.

His path lay through many a heart-breaking test. More than once he was wounded in the house of his friends. Yet even in the fiercest fire he never faltered. God was the great Reality of life to him, and in moments of pressure and pain he found shelter in the Everlasting Arms. He lived and moved in fellowship with Christ. It was from this source he borrowed all his inspiration for service.

Our brother was a great prayer warrior. He realised full well the value of Holy Ghost prayer. Doubtless it was the influence and example of his saintly father (that dear old veteran whose ministry in the earliest days of the Pentecostal Movement in this country will gratefully be remembered by many) that led to this deep life of prayer. More than once has the writer caught the inspiration of this great soul as it poured out its passionate cry before the Throne. Moments spent thus with our dear departed brother in earnest supplication and adoration are still fresh in our memory.

He was, in the noblest sense of the term, a shepherd of the flock. He lived for his people, giving them all that there was to give of himself. He shared their joys and their sorrows, getting right underneath their burdens, entering into every phase of their lives. He was at their command day and night. No trouble was too much if he could help a struggling soul through to victory. His ministry was not confined to the pulpit or platform; it took him into the homes of the people. He sought them out to comfort, counsel and cheer.

To those who for years listened to his impassioned ministry, and watched his tireless zeal in the cause of Christ, the news of his home-call has come as a great blow. His death is a real loss to the Church of God, and many a heart to whom he stood as the embodiment of practical righteousness and holiness will feel that loss most keenly.

He has gone to be with the Lord, "which is far better." For him the shadows are past, and the eternal morning has dawned. The consummation of

his hope is now realised. May God's hand at this time be upon his dear wife and daughters who are left to mourn their loss, and may they realise that touch which brings healing to the wounded heart.

ONE OF GOD'S WARRIORS

Gone from our midst, a warrior
Whose crown is won;
A loyal servant of the Lord,
Whose race is run.

In yonder courts of light above
His spirit reigns,
Whilst now for ever broken are
All earthly chains.

The things that once were dearly loved
But dimly seen;
Are now unveiled with not a cloud
Of earth between.

The mysteries of earth to him
Are now made plain;
And in the radiant light of heav'n,
All loss is gain.

At home with Christ, his risen Lord,
All pain is past;
Life's journey o'er, within the 'vail
He dwells at last.

Perhaps to-day the call we'll hear
To join the throng
Of ransomed souls whose rest is won,
And swell their song.

A little while—'twill not be long—
And morn shall break;
Then we shall see the one for whom
These hearts now ache.

ANONYMOUS GIFTS

The following anonymous gifts recently to hand are gratefully acknowledged:

Foreign Missionary Fund: Plymouth sister, £1.
Work in General: Essex, R.H., £1 10/-; Leeds 4, 9/6.
Debt Fund: Plymouth sister, £2; York (Green ink), 10/-;
Ealing member, 10/-; Clapham, per Pastor Kingston, £2;
Bournemouth sister, £3; Tamworth, £2; Macclesfield, £1;
Birmingham sister, £18.

Free Distribution Fund: Edinburgh (Widow's Mite), 5/-.

This Month's New Books

"The Audacity to Live." By A. E. Reffold. 4d. (by post 5d).
"Daily Strength." By Fairlie Thornton. 6d. (by post 7d).
"Prophecy's Light on To-day." By Chas. G. Trumbull, Litt.D. 3/6 (by post 3/10).
"The Way into Blessing." By H. T. Rush. 1/- (by post 1/3).
"Twelve Youthful Martyrs." By E. E. Enock. 1/- net (by post 1/3).
"The Gospel of the Dawn." By Alexander Frazer. 2/6 (by post 2/9).
"Jericho's Judgment." By Walter T. Beasley, F.R.G.S. 3/6 (by post 3/10).
"The Bible and the Child." By G. Campbell Morgan. Paper covers 1/6 (by post 1/7).
"Precious Things of the Lasting Hills." By Isobel Kuhn. Paper covers 1/- (by post 1/2).
"White Bell Heather." By Isabel Cameron. Cloth boards. 3/6 (by post 3/10).
"Heydays and Maydays." By Anne Hepple. Cloth boards. 3/6 (by post 3/10).
"The Passing of John Broadbanks." By F. W. Borcham. Cloth boards. 2/6 (by post 2/9).
"Just a Tramp." By the Housemaster of Windlestone Hall. Paper covers 1/- (by post 1/2).
"Why Jesus Never Wrote a Book." By W. E. Sangster, M.A. Paper covers 1/- (by post 1/2).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

The Way of Salvation**HE HAD NO SONG****Or, Trying to get to Heaven without a Saviour**

SEVERAL years ago, as I was passing out of meeting one evening, a lady sought me and asked me to go with her and see her husband who was quite anxious about his soul, knowing he would soon have to die. When I entered the room I found him sitting in an easy chair, and he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul; did he think his sufferings would end when his body yielded and death came?

"Well," he said, "I think my chances for getting to heaven are pretty good."

I felt he was not real; so I said, "Do you believe heaven is a reality?"

He said, "Yes."

"Is it true there is a hell?"

He replied, "Yes, I believe it."

"And you have an immortal soul that will soon be in one or the other of these places for ever."

"Yes," he said earnestly.

"You just now said you thought your chances for heaven were pretty good; you believe heaven is a reality, and hell is a reality, and your precious immortal soul will soon be happy in heaven for ever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak and I waited for his answer as it came slowly. It was this: "Well, I've always been kind to my wife and children, and I have not intentionally wronged my fellow men."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me what kind of a place do you think heaven is, and what do they do there?"

"Well," he said, "I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Revelation i. 5: I said: "Yes, they do sing there, and I'll just read you a song they sing. It is this: 'Unto Him that loved us, and washed us from our sins in His own blood.' You see, they are praising their Saviour, the One who loved them and died for them. I'll read it again. 'Unto Him that loved us, and washed us from our sins in His own blood.' I want you to take notice: they have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now, suppose you were up there and had got there in the way you say, because you had been good to your family, and so on. There would be one sinner in heaven that had never been washed from his sins in the blood of Jesus; you could not join in the song they sing, could you?"

I waited for an answer. His head had dropped and his eyes were turned to the floor. I shall never, never forget his look as he raised his head and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities and his only reply was:

"Well, I never thought of that before."

But I said: "God has, and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to heaven in that way. I'll read the verse. It is the 4th verse of the 4th chapter of Romans: 'Now to him that worketh is the reward not reckoned of grace, but of debt.' Let me explain this: When you were well and could work, you received your wages because you earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, 'Here is what I made to-day.' You could talk about what you had done, and what you had got and you would not have a word to say about the man that paid you. That is just what God means by that verse. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' If you could get to heaven by what you have done, there would be no grace about it. You would know nothing of God's love as shown in Jesus. You could not sing, 'Unto Him that loved us, and washed us from our sins in His own blood'; for you would be there without a Saviour; and you would have no song. Do you think now you could be happy?"

He was now ready to give up his ground and for the first time frankly owned what his wife had said, that he was anxious about his soul and wanted to have the question settled. He fully confessed that in spite of all the good he claimed he was a sinner and needed a Saviour. It was with joy I read to him this scripture (I. Tim. i. 15). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He repeated, "To—save—sinners!—to—save—sinners!"

"Yes," I said, "to *save* sinners—not to *help* sinners to be saved, but to *save* sinners. He is not a helper, but a Saviour, and God's Word is 'to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' And again, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" He did believe. I left him that night after reading other scriptures to him, with a new hope—not based on what he had done, but believing

(continued on next page)

He Had No Song (continued)

what God says about what Christ has done.

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, I'll have a song now. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'"

He was with us about a week afterward, and fell asleep, happy in the Lord.

Reader, will you be able to sing that song? Or will you have to say, "I am tormented in this flame"? It will be one or the other. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark

xvi. 16). Again: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). And again, "Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John v. 24).

*I will not work my soul to save,
For that my Lord has done;
But I will work like any slave,
For love of His dear Son."*

"Let us love one another: for love is of God."

—I. JOHN iv. 7.

Wonderful Love

M.P.

MISS M. POWNELL, Harmony by MRS. SUTTON REID.

1. I've found such a friend in my Sa - viour, So dear, so precious is He;
2. My Saviour has promised His Spi - rit To all who are sav'd thro' His name.
3. He's coming one day in the glo - ry To take me up a - bove,

He fills my life with His beauty, For time and e - ter - ni - ty.
I rest on His word and believe it, 'Tis ev - er and always the same.
For ev - er I'll sing the sto - ry, His wonderful, wonderful love.

CHORUS.

Wonderful love, won - der - ful love; Oh, the love of Je - sus! It

lifts my soul to heav - en a - bove, This wonderful love of Je - sus.

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Bible Study Helps

PREVAILING PRAYER

Introduction: Prayer is the talking of a child of God to the Father, in the name of the Son, and in the power of the Holy Spirit. It should be in harmony with the Scriptures, according to the will of God, and for God's glory.

1. It must be made by a saved person (John ix. 31).
2. It must be made by an obedient Christian (John ix. 31).
3. It must be steadfast or unwavering (James i. 5-7).
4. It must be unselfish (James iv. 1-3).
5. It must be according to God's will (I. John v. 14, 15).
6. It must be in Christ's name (John xiv. 13; xvi. 23, 24).
7. It must be in the energy of the Holy Spirit (Rom. viii. 26).
8. It must be according to the Scriptures (John xv. 7).
9. It must be according to one's own desire (John xv. 16).
10. It must be for the glory of God (John xiv. 13).

PAUL'S PERSONAL ASSURANCE

(II. Timothy i. 12)

1. **A personal conviction of his Lord's worthiness.**—"For the which cause I also suffer these things."
2. **A personal appreciation of his Lord's glory.**—"Nevertheless I am not ashamed."
3. **A personal knowledge of his Lord's character.**—"For I know whom I have believed."
4. **A personal faith in his Lord's Word.**—"Whom I have believed."
5. **A personal confidence in his Lord's ability.**—"He is able to keep."
6. **A personal committal to his Lord's keeping.**—"That which I have committed unto Him."
7. **A personal hope of his Lord's return.**—"Against that day."



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

Sunday, October 30th. Heb. ix. 15-28.

"The second time" (verse 28).

Only they who have appreciated the first visit of Christ Jesus to earth can look forward joyfully to His second visit. For by His first coming He did that which made it possible for us to meet Him on His second journey earthward. He poured out His blood that we might be cleansed from sin, and in so doing settled the sin question once and for all. The coming we gladly await is not in relation to sin. He comes to take a cleansed people to their eternal home. Can it be long ere this shall happen? Around us is a crumbling world, propped up and supported by human effort. War lust in the bloodstream of the nations is urging them towards Armageddon. The portents are loud in their announcement that a new world must dawn. We welcome it, for it is His new world, and not theirs. Roll back, O clouds, and reveal the Coming One. Cast aside thy frown, O darkened heavens, and let us see the smile with which our Redeemer will bring in the dawn of the glad new day.

PRAYER TOPIC:

For special blessing upon all revival and healing campaigns now in progress in our churches.

Monday, October 31st. Heb. x. 1-14.

"A body hast Thou prepared Me" (verse 5).

Here is the purpose of the incarnation. God veiled in human flesh, borrowing—employing—it that He might pour out its store of blood for a cursed world. They who see His body as a vehicle of exemplary conduct have not discerned "the Lord's body." They who see it as a purpose by which wisdom could be imparted to a foolish race are yet more foolish. None who love the Christ deprecate His wondrous words dropping with wisdom. Neither do they set aside the exceeding righteousness of His conduct and character. But they see a body adopted by the Eternal One that He might of its essence provide a fountain of Atonement. The offerings of the past had been fingerposts. When He came they had served their purpose. Interest then centred in that to which they pointed. In their day these offerings had acted as atonement by the blood outpoured. Now God pushes aside those offerings by taking a body of "richer blood than they." Now, as then, "it is the blood that maketh atonement for the soul."

PRAYER TOPIC:

That God's controlling hand may rest upon those responsible for the affairs of State in this and other great countries.

Tuesday, November 1st. Heb. x. 15-25.

"The manner of some" (verse 25).

Who are we to discriminate in the revealed will of God? We are the creatures, though methinks there are times when we imagine we are the Creator. We decide this, and determine that, when long before God has ruled to the contrary. We allow feelings, temperament, circumstances, and other such things to be our guide. Which just shows how foolish man has become. And there are those who have allowed these things to so possess them that they are forsaking the assembling of themselves together. They can find God better on the mountains, they say, than in the house of prayer. We meet God at the place of appointment, where He has promised to meet us. Are the mountains the appointed place? Then there is that almost insane reason—incompatibility of temperament: "I cannot worship at the same place as —." And shall I mention the weather or weariness? Yet these very things have become determining factors in the matter of worship. They are "the manner of some."

PRAYER TOPIC:

That the spirit of prevailing prayer may be manifest during this Day of Prayer.

Wednesday, November 2nd. Heb. x. 26-39.

"Reward" (verse 35).

While the true saint is not labouring for his Lord with an eye to the reward, it is encouraging to know that there is one. It is helpful to feel that the Lord is not unmindful of our efforts, and that He will treat us suitably. And this is not a matter just for the life that is to be. There is daily reward for those who have placed full confidence in their God. Every response to our faith is a reward. The benefits of walking with God are in themselves rewards. The soul-winner is amply rewarded by seeing a soul won. He asks nothing else, except it be to see yet more won. In this respect the regenerate man differs from his unregenerate acquaintance. The latter has reward looming large in his mind, and he is constantly prompted to action by thoughts of it. The motive behind the believer's action is of love. The reward is incidental.

PRAYER TOPIC:

Divine blessing upon all members of the Foursquare Gospel Testimony.

Thursday, November 3rd. Heb. xi. 1-16.

"He pleased God" (verse 5).

And if one man could do it, others can. Enoch did it before the day of grace had dawned. Which makes it the more laud-

able. It is a fine example. We might copy Enoch to our profit. Two things seem to have stopped us in the past. First, we seem to have spent a considerable time trying to please ourselves. We split doctrine, shape truth, pursue life, all as though we were the only people that mattered. The "I" has received over-emphasis in our lives. And we have been so busily engrossed in self-pleasing that the higher and nobler purpose has been totally forgotten. The other matter is that we have hired out our conscience to please other people. The motives for this might be many, but there is an inter-connection between this and self-pleasing. It is all a sad mistake. Enoch's testimony is high-class advice.

PRAYER TOPIC:

For God's touch to be upon all the activities of our Young People's work.

Friday, November 4th. Heb. xi. 17-31.

"The reproach of Christ" (verse 26).

We are told that Moses made a choice, and that in doing so he flung away more than a king's ransom. He had become identified with the Hebrew castaways. He had shouldered a reproach, and could no longer stay in the luxury of an Egyptian palace. He took a step from which there was no return. He was marked, and he had to leave for ever that which had once been all to him. Is not this a picture of that reproach which rests upon the Christian? He identifies Himself with the crucified One (the world's conception goes no farther, remember), and is marked by all. There is no way back. We have made our choice; the reproach is ours. But while the world looks upon identification with Jesus of Nazareth as a reproach, the believer rejoices in the fellowship he has with the risen Lord. We have made our choice, and there are no regrets.

PRAYER TOPIC:

That Divine guidance and blessing may be granted continually to the Executive Council.

Saturday, November 5th. Heb. xi. 32-40.

"Through faith" (verse 33).

The eleventh chapter of Hebrews has many titles. One is "The Faith Gallery." Verses 33, 34 are outstanding, and bring in in a sudden rush some wonderful achievements of faith. And no wonder! For faith reposed in the living God is the mightiest thing there is. You cannot extract faith from the true saint. Roaring lions are hopelessly inadequate. You cannot burn it out though you heat a furnace seven times. You cannot bury it in a grave. Faith is bound up in the risen Lord. It is a matter of life, and it cannot die. Destroy the container if you will, but the contents will scatter to the four winds, and what you try to destroy you multiply. The Church of Christ would be no more if it were a matter of killing the saints. But the dead saints bequeathed their faith, and to-day in the midst of apostasy and declension great things are still done "through faith."

PRAYER TOPIC:

Showers of blessing on the work of Pastor and Mrs. Mullan in the Transvaal.

REPORT of By Pastor C. J. E. KINGSTON

Missionary Rally

HELD IN KENSINGTON TEMPLE
ON OCTOBER 8th - - - 1938

ALTHOUGH the evening was wet the numbers attending the Missionary Rally were an encouraging sign of Elim's interest in foreign missionary work. A coach-load of Crusaders came from Southend-on-Sea and rendered good service, both in union with the Kensington Temple Choir, and alone. Both of the choir leaders, Mr. Stanley Hardiman of Southend and Mr. Goodwin of Kensington, deserve praise for the high standard of the singing of their respective choirs.

MISS HENDERSON, in her introductory remarks, referred to the political crisis of the past weeks and said that God was giving us a breathing space to press on in the cause of Christ and to get into the centre of God's will. "While kneeling in Westminster Abbey during crisis week," she said, "I took by faith something which was fulfilled last Monday when God gave me such a drenching of His power as I had not had since the days of my Baptism in the Holy Ghost."

MRS. THOMAS, lately, with her husband, Elim missionary in Spain, then spoke, telling us of the Sunday school work which had been done there. Among the one hundred scholars there had been one, an earnest lad, who helped in various ways collecting the hymn-books, etc. Suddenly he ceased attending and when his parents were interviewed, the mother made excuses, finally telling the missionaries that the boy was now acting as an errand boy, receiving the equivalent of three-halfpence a day for his work. His master had threatened that if he attended the Protestant school he would have to lose his job. "What can we do?" asked the poor mother, "we do so much need the money."

And so for two years the missionaries did not see him again. Then one evening he slipped into the service and wept his way to Christ. After his conversion he used to read his Bible to his mother who began attending the Mission Church; the truth of the Second Coming of Christ especially interesting her. Then one day the lad's brother-in-law came into the Church angrily demanding that the lad, Juanito, return home at once as his father was going to beat him for coming to the



HALL IN SPAIN WHERE MANY SOULS WERE WON THROUGH PASTOR AND MRS. THOMAS'S MINISTRY

Protestant Church. He went home sorrowfully, but prayer was made for him by the Christians in the Mission, saying, "Lord, Thou must cover Juanito with the Blood." Afterwards, they learned that when Juanito returned home he found his father fast asleep and when he awoke he had forgotten about the beating. Later Juanito received the Baptism in the Holy Ghost.

Another interesting conversion was that of a Spanish woman who came one evening to the service and afterwards came out for prayer. She was heard to pray over and over again, "But, Lord, I'm such a sinner. You can't save me, Lord. You see I'm such a sinner." However, she became saved and commenced the regular attendance at the services, bringing with her her daughter, Enriqueta, "a gay peacock" of a girl. Soon she, too, was saved. She had a young man named Juanito (not, of course, the one in the previous story), who, although only eighteen years of age, professed to be an atheist. For a time the young couple argued over the things of God, until Enriqueta said she did not want anything more to do with him. Then one day, Juanito came to the meeting and was deeply impressed; at that service Enriqueta bought him a Testament. Shortly after this he, too, was saved.

His parents did not understand the change in him and used to talk about him to the neighbours, saying, "He's always reading a book called La Bible now and he doesn't drink wine at his meals or even smoke." Once his mother asked him to go to the tavern for some wine but he replied, "Not me, mother. Don't you know, I've got Jesus in my heart now."

Later, he received the Baptism in the Holy Ghost. When war broke out he, with many others, including Enriqueta, fled to the mountains to escape the rebel army. There he and Enriqueta were married and a letter, just received, told of the coming of a little child—overshadowed, however, with the fear that soon Juanito would be called up to fight. Mrs. Thomas requested our prayers for these two young Christians in these serious days.

JEWYL THOMAS, dressed in Mexican costume, and described by Pastor Le Tissier as the youngest missionary present, then recited a poem entitled, "Children across the sea," and, following this, the Children's Choir in the costumes of many lands, trained by Miss Rose Prentice and Miss Eva Tetchner, beautifully rendered an international medley of choruses in the languages of the various missionary lands.

A little scholar of Kensington Temple Sunday School presented Miss Henderson with an envelope containing £2 for missionary work, which, together with a previous £2 given earlier in the year, represented 3,840 farthings collected by the scholars of the Temple Sunday School.

After the Kensington Temple and Southend Choirs had each rendered a special item, MR. LESLIE WIGGLESWORTH spoke upon the work in the Congo. "Seeing such a crowd of born-again young people," he said, "I thought what a wonderful thing it would be had I so many in my congregation in the Congo."

An old man once came to him, and asked, "Bwana, are you the only white man in your country? Are there not others who could come and tell the story of Jesus?" "That," said Mr. Wigglesworth, "is a challenge which I leave with you."

Then he told us the story of Masudi, heir to a chieftain. He came to the Mission School and began to read and write and heard the Gospel message. Then different people told him to prepare for the chieftainship; told him of all the wealth he would inherit, and the number of wives he would be able to buy. Almost persuaded to give up Christianity, he turned to his Bible and read there, "Seek ye first the kingdom of God and His righteousness." Before all the people, therefore, he publicly renounced the chieftainship for the service of Christ.

Some time after this, going to a certain village to preach instead of Mr. Wigglesworth, he contracted a severe chill which developed into pneumonia. Friends came and offered him charms to heal him, but he refused them all, saying, "This is a house where we believe God."

One night it really seemed as if he were going to die, but the Christians prayed on and within a week he was well again. Since then hundreds have been won to Christ by him. Every morning at 5.30 his drum beats for morning prayers and after that he sets out along the path and to everyone he meets he talks about Jesus. "He is an example," said Mr. Wigglesworth, "to us all."

An interesting and encouraging proof that the God who preserved Paul from snake-bite was the same to-day was shown when, on one occasion, Mr. Wigglesworth was carrying a hunting net and a very poisonous snake slipped out between his fingers without biting. "Bwana, God is with you," said the natives.

The closing message was given by Miss VAUGHAN-BARBER, who is shortly returning to her field in South India. "This land of 330 millions of Idols needs our prayers," said Miss Vaughan-Barber, and then told us of the revival which had been given in the boarding school of which she is in charge.

For some time the workers had been asking for revival among the girls and God answered by sending in their midst a beautiful young Indian woman who had taken her B.A. degree, and who came to be headmistress of the school. Noticing from the first something in her different from the other teachers, the headmistress later told the missionary how she became hungry for the Holy Spirit's fulness, and such was her hunger that she could hardly eat or sleep. One day she saw the Lord, and was filled with the Holy Spirit. She brought the touch of God to the school and something started happening. First it was noticed



LITTLE CONGO BOYS EATING THEIR "MULEBELE"
(PORRIDGE)

that the older girls began to get up early in the mornings and go away to pray. This went on until a camp was arranged for the older girls. During this time the Spirit of God worked in a
(continued on page 688).



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.

The Interpretation of Parables.

THE following quotation from the writings of the Rev. W. Arnot is of tremendous importance to all students of Scripture, and especially is it helpful in the interpretation of the parables.

“Except in some cases where an explanation is subjoined, or the circumstances exclude all uncertainty, it is not safe for us to lean on a parable as an independent evidence of a dogma. The pictorial illustrations and the more direct doctrinal statements of Scripture should go together for reciprocal elucidation and support. More especially it is extremely dangerous for a theologian, when he has a purpose to be served and an adversary to be refuted, to grasp a parable in the sense which suits his view, and wield it as a weapon of offence; in such a case he will probably do more execution upon himself than upon his antagonist” (p. 35, 1893 edition).

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A son who is in a bad state of health, that God will deliver him and bring him into deeper, fuller life in God.—*W.M.*

One suffering with goitre, that she may be completely healed.—*E.F.*

A man in a mental institution, that the Lord will heal for His glory.—*H.L.J.*

A young man who suffers from nervous debility, that he may be saved and healed.

Thanksgiving for :

A Methodist sister healed of an internal complaint.—*G.H.*

A wonderful answer to prayer for a husband and wife.—*W.M.*

Splendid News from Grimsby.

A further wire just to hand tells of excellent work being done in the campaign which is now in progress at Grimsby, conducted by Pastors P. S. Brewster and C. A. C. Hadler. The wire states: “Cinema thronged—72 converts to-night, making total of 149 for the week.” We do indeed rejoice in this glorious gospel triumph.

SECRETARIAL NOTES

By W. G. H.

The following ministerial changes are due to take place on October 23rd: *W. Brambleby to Rugby, J. Newman to Aberdare, S. J. Cooper to Pontardulais, A. J. Chuter to Winton, Bournemouth, R. D. Bradley to Glossop, W. Evans to Coulsdon.*

* * *

An announcement was recently made in this column to the effect that Pastor J. R. Moore had withdrawn his application to go to India as an Elim missionary. We now wish to make it clear that all gifts we have received from churches and individuals toward Pastor Moore's passage and outfit will be devoted entirely to the support of Elim missionaries in India. If any donors are not satisfied with this arrangement will they kindly write to the Foreign Missionary Secretary.

* * *

An Elim church has been commenced at Walsall following the campaign by Pastor E. J. Thompson. Meetings are being held in the Caxton Chambers, Darwell Street. Pastor E. J. Thompson is continuing his ministry there for the present.

* * *

The church at Silverdale, Newcastle-under-Lyme, has been recognised as an Elim Church, following the campaign by Pastor C. A. C. Hadler.

* * *

Elim meetings have now been commenced at St. Helens, Lancs.

Holiness.

WHAT strange and exaggerated ideas of holiness are current in some circles. Holiness is sometimes made almost grotesque, and certainly repulsive. When thus expressed it gives birth to misleading conceptions of God, portraying Jehovah in small and belittling terms. We remember reading one saintly preacher's words on this subject. “Holiness is not secretive, exclusive, but sanative and redemptive. It takes live coals from its altar-fires wherewith to purge the lips of the defiled. A negative holiness is as monstrous as a square circle, or a heatless fire. . . . It just means this: holy love shall be an eager servant in the ministry of a positive redemption.” Yes, holiness as revealed in the Word of God is a great and lofty revelation of God finding expression in lives that are lit by noble purpose and dauntless determination. Lives that refuse to be entangled with the trivialities of petty theological controversy; that break away from the dishonouring conventions which often render the Church of God powerless to fulfil her great destiny in the economy of God. The best and most convincing exponents of holiness are those who, because of the purity of their heart, see God, and incorporate that vision in their everyday life.

Nottingham—After Eight Years

ENTHUSIASTIC SCENES—REVIVAL PARTY CAMPAIGN EXTENDED

“The Nottingham Journal” of October 10th reports—

REVIVAL AT CITY TEMPLE

Principal Jeffreys Back in Nottingham

The memorable events connected with the visit of Principal George Jeffreys to Nottingham about eight years ago when he brought the Foursquare Gospel to the city and secured a great following at the City Temple—the building formerly known as Halifax Place Mission, where Methodists used to congregate—were recalled on Saturday evening, when he again attended at the City Temple.

It was the first service in connection with an eight days' revival which Principal Jeffreys is to conduct there. It was in the nature of a young people's rally, but while there was a big number of young people, older people also flocked to the service.

The congregation must have numbered close on two thousand, and the service proved a memorable one. The Rev. W. M. Barton told a “Journal” representative at Saturday night's service that since Principal Jeffreys' visit eight years ago great progress has been made, and that to-day the church is in a thriving condition and the congregations are still increasing.

LATE NEWS FROM PASTOR W. MILLER BARTON :

Crowded congregations in the grip of an Acts of the Apostles revival attend the City Temple at Nottingham. Souls are saved in every meeting, healings, gradual and instantaneous, confirm the Word, and believers are receiving the Baptism in the Holy Ghost in the public meetings just as they did at the house of Cornelius. A sister sitting right in the back seat at the top of the great gallery received the Acts x. experience. Amongst those healed is a sister who had been lame for four years. About 130 souls have turned to the Lord in the first few days of the meetings. News is received of the fire spreading to the districts around the city and there is an air of expectancy everywhere. Instead of finishing the meetings on the 16th October as announced, the Revivalist, amid the rejoicings of the people, has been compelled to extend the campaign another week.

Praying the Promises Through

By ARTHUR H. GRAVES

IF you have learned the lesson of this article you are on the way to some wonderful experiences. Let us state the lesson like this: “Even though a thing may have been clearly promised by God in His Word, it may never come to pass unless someone prays it into fulfilment.”

“But,” you ask, “if God has promised it, how can it fail to come to pass, regardless of what we do?” The answer to that question reveals the secret.

As we read our Bibles we discover two kinds of prophecies and promises, or perhaps we should say, prophecies and promises based upon two different foundations. Since God's promises are really prophecies the principle in which we are interested applies alike to both. The first kind of promise or prophecy is based upon God's will and plan alone, and this kind will be fulfilled regardless of any other condition. Such was the promise of Messiah, for He “was foreordained before the foundation of the world, but was manifest in these last times” (1. Pet. i. 20). Such is the promise of Jesus, “If I go and prepare a place for you, I will come again” (John xiv. 3). Such was the promise of God to Abraham, for if all men should fail,

John said, “God is able of these stones to raise up children unto Abraham” (Matt. iii. 9). Such is the promise of Him who is seen upon the throne in the

BOOK OF REVELATION

and declares, “Behold, I make all things new” (Rev. xxi. 5).

Sometime when you are discouraged, take your Bible and look at these promises and prophecies and realise that our faith is in One who is faithful to us because He is faithful to Himself. “If we believe not, yet He abideth faithful: He cannot deny Himself” (II. Tim. ii. 13).

But it is the other kind of promise and prophecy we are especially interested in here, the one which, even though they have been spoken by God Himself, do not come to pass until they are prayed through by God's servants. As we study these we discover that they depend for fulfilment, not upon God's will alone, but also upon conditions which God's children must meet.

One illustration of such a promise is the famous case of Elijah and the rain. In I. Kings xviii. 1 we read,

"The word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth." Here was God's definite promise of rain, what more did Elijah need? After he had obeyed the Lord and gone to Ahab there would seem nothing for him to do further but to find shelter and say, "Thank God, the rain is coming." But this is not all Elijah did. In the Old Testament we see him "cast himself down

UPON THE EARTH

and put his face between his knees." (I. Kings xviii. 42). In the New Testament we are told that he prayed (James v. 17, 18). And he kept on praying until he had some evidence that the promise had begun to be fulfilled. It was some time before there was any indication that the answer was on the way, but Elijah knew that he was praying in God's will for he was asking for the very thing God had promised. The servant did the watching, Elijah did the praying, and the cloud appeared.

Elijah knew that this kind of promise from God did not work automatically, but depended upon conditions. The land did not deserve rain, for we are told of no repentance by those whose sin had brought this judgment upon the land. Also there was such a degree of backsliding among the people that the spark of faith had almost gone out. Satan had such sway that the opposition to God's power was tremendous. So the prayer of faith must be prayed. It reminds us of Jesus' explanation, "This kind can come forth by nothing, but by prayer and fasting" (Mark ix. 29). And again, "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Luke v. 34, 35).

THE PRESENCE OF THE LORD

had been withdrawn from Israel in a measure, as is true of the world to-day, because of sin and unbelief. All these things made Elijah's prayer necessary.

Another example of this principle is found in the experience of Daniel. He tells the story himself in the ninth chapter, how he had been reading Jeremiah's prophecy that the Jews would be held captives in Babylon seventy years. It would seem that a prediction with a plain time limit set for its fulfilment could be trusted to come to pass by the word of the Lord. But Daniel tells us that when he discovered that the time for the fulfilment of the prophecy drew near, he set himself to pray it through. He went about it as earnestly as though there had been no definite promise made, although this was one of the most definite promises in all the Bible. He says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. ix. 3).

Why is Daniel praying like this about something which appears to be already settled? Because he knew that the promise could not be fulfilled unless certain conditions were met. The people were taken captive because of sin, and without repentance the judgment could not be lifted in seventy times seven years. Since there is no indication from the Bible record

that there had been any general revival among the Jews in Babylon, Daniel realises that God's own people, the ones who were not to blame for the captivity, must supply the condition which would enable the Lord to fulfil His Word. So Daniel, the one of all the Jews who had least cause to repent, began to repent and seek God as though the whole situation was his fault. Of course Daniel was not alone in this for we read of others also who sought the Lord for the restoration of the people to Jerusalem. These saints did not just fold their hands and say, "God has promised and all we have to do is wait." They prayed with all their heart for something which had already been promised, even to the matter of time, because they knew that conditions must be right for God to fulfil His Word.

Many such examples can be found in the Bible, but we have space for just one more. The promise in Joel, "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh," sounds like a promise that awaits only the proper time to be fulfilled. Many of God's children have thought that simply because we are living in the last days that every Christian must automatically have the Baptism in the Holy Spirit, whether there is any evidence for it or not. So some have said that we receive the

BAPTISM OF THE SPIRIT

when we are saved in these last days. Others have said, "There is the definite promise in God's Word, now just take it by faith, whether anything happens or not."

But Jesus Himself is our authority for the fact that the promise of the Father, the Baptism in the Holy Ghost, is one of the promises which does not work automatically, but must be prayed through into fulfilment in our lives. For after Jesus had said, "Ye shall receive power after that the Holy Ghost is come upon you," He went on to say, "Tarry ye . . . until ye be endued" (Acts i. 8; Luke xxiv. 49). Not only was this Jesus' command, but it was the apostles' experience. And like Elijah, they did not stop praying until the fulfilment appeared. All four of the Gospel writers tell us that John the Baptist gave the definite promise in Jesus' name, "He shall baptise you with the Holy Ghost and with fire," but the disciples knew that it was a promise which must be prayed through. They prayed it through and turned the world upside down.

Was it not a glimpse of this truth which led God's children to pray down this latter-day Pentecostal outpouring? Was it not this truth which spurred some of God's people, after the promise had been allowed to stand unfulfilled for so long, to pray the promise of healing back into experience again? This was what James had told us when, after all the definite promises regarding healing, he says, "the prayer of faith shall save the sick, and the Lord shall raise him up." The promise is definitely there, "Himself took our infirmities, and bare our sicknesses," but it is fulfilled in us when it is prayed through (Matt. viii. 17).

This then is the need of God's people to-day. First, to know what God has promised through Jesus Christ, and then to pray it through into fulfilment, "the Lord working with them, and confirming the Word with signs following" (Mark xvi. 20).

“Jesus

THE relation of our Lord to all that is indicated in the text must, of course, be the dominant note in our thoughts. I want, however, for the moment to detach the words from their primary meaning to which we will later return, and consider rather the way they bring before us in a phrase the whole sweep of God's purpose, stretching back to the eternity that is past—*yesterday*—and forward to the eternity yet to be—*for ever*—and the significance of *to-day* in its relation to both.

I wonder if you have ever noticed in how many passages the Holy Spirit has linked together the past, the present, and the future? Over and over again they are grouped together in a way that could not possibly be accidental and I believe every such grouping is rich in meaning for you and me.

To take a few very familiar instances of this linking together of Past, Present and Future, we have Psalm xxii., the Psalm of

the Cross, Past; Psalm xxiv., the Coronation Psalm, Future, and for the Present, between the two, Psalm xxiii., “the Lord *is* my Shepherd.” These have been aptly designated, the Cross, the Crook, the Crown.

We have again in II. Corinthians i. 10 a very suggestive statement, not primarily referring to eternal salvation, but at the same time suggesting the three aspects of salvation.

“*Who delivered us from so great a death.*” Salvation in the past tense, deliverance once for all from the penalty of sin.

“*And doth deliver.*” Salvation in the present tense, deliverance day by day from the power of sin.

“*In whom we trust that He will yet deliver us.*” Salvation in the future tense, deliverance in God's time, from the very presence of sin.

Or again in Hebrews ix. 26,

“Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself” (*past history*). Now to appear in the presence of God for us (*present activity*). Verse 28, “Unto them that look for Him shall He appear the second time apart from sin unto salvation” (*future prospect*).

Keeping these three appearings in mind let us turn to John's First Epistle.

The first chapter points back to the Cross and tells



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

—Hebrews xiii. 8.

Christ”

us of the blood of Christ cleansing from all sin, corresponding to the “first appearing” spoken of in Hebrews ix. 26.

The second chapter follows by telling us what provision God has made for us in the Present; because of the Blood that has been shed for our cleansing, John writes that we sin not, surely a reasonable expectation. “But,” he says, “if any man sin we have an Advocate with the Father, Jesus Christ the Righteous,” the One who, as Hebrews ix. tells us “now appears” in the presence of God for us.

The third chapter takes us right on to the future. “It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is,” corresponding to the “appearing the second time” in Hebrews ix. 28.

I. John 1 tells of fellowship established. The Cross, the precious Blood spilt there, removing the barrier of sin that stood be-

tween me and God and between me and my brother. Through the Cross we have fellowship with God and with one another. “Truly our fellowship is with the Father and with His Son Jesus Christ.” “If we walk in the light . . . we have fellowship one with another.”

I. John ii. tells us of how that fellowship can be maintained. The sin that spoils fellowship, too strong for us, can be dealt with by the Advocate (the One called alongside to help) who ever liveth to make intercession for us.

I. John iii. tells of fellowship consummated when sin will be for ever put away, seeing Him, when He shall appear, we shall be like Him as sinless as the spotless Son of God Himself. We can notice that same grouping also in regard to Christian experience and witness. Paul in writing to a Church recently

formed, thanks God on behalf of his beloved converts at Thessalonica. “Remembering without ceasing your work of faith, your labour of love and your patience of hope.”

What was their work of faith? Verse 9 tells us, “Turned to God from idols.” That was their past history.

What was their labour of love? “To serve the living and true God” their present occupation.

By W. J. TUNLEY

What was their patience of hope? "To wait for His Son from heaven." Their confident expectation for the future.

And when we find in our text, "Jesus Christ, the same yesterday, and to-day and for ever" we shall see how completely Christ fills the whole outlook of God and man, and how the revelation of God points to Him as the unchangeable One, linking together past, present and future and filling all in all. So my text indicates three headings, *yesterday, to-day and for ever.*

Yesterday! How far back does this carry us? In the beginning. We can get no further back than that. If you ask me to measure the vast period of time covered by the yesterday that stretches back to "In the beginning" I can't do it, any more than I can measure the first period of time described as "for ever." But I do find a joy in discovering "in the beginning" something familiar, something that links yesterday and to-day and for ever, for I read, "In the beginning God" (Gen. i. 1). And "In the beginning was the Word and the Word was with God and the Word was God" (John i. 1). He shows us a picture of God at work and He gives us the

FIRST REVELATION OF THE TRINITY.

God the Father—In the beginning God created the heaven and the earth.

God the Son—The Word was God. "All things were made by Him, and without Him was not anything made that was made." That is the farthest point to which yesterday extends, "In the beginning."

God the Holy Spirit—"The Spirit of God moved, [brooded] upon the face of the waters."

Can we take a rapid survey of what followed? The whole of yesterday reveals an ever-moving panorama in which God's purpose has been unfolded in successive clearly marked stages, each of which is a preparation for the next. In the first stage we find the Trinity united to prepare for the time when God was to bring a new thing into being—man in His likeness. And the Word of God reveals to us the various stages by which the earth was made fit for the crowning point of God's creation, when He was able to say, "Let us make man in our image."

I wonder if it would be irreverent to say that with the new stage reached in the creation of man something came into the life of God that had before been lacking, and that the reason for the creation of man was the loneliness of God? I certainly do not mean it irreverently, and I believe that even if this particular form of expressing the thought may be open to objection, the thought itself embodies a great truth.

With the creation of man we have the revelation of God as the Bountiful Giver, giving all things necessary for man's need and giving too

THE WONDERFUL PRIVILEGE

of freedom of will that made him a moral being.

But with the fall of man we have an altogether new and unexpected revelation of God as the great Seeker as revealed in His first question. "Where art thou?" Whatever else may have been in that question there was the yearning for a lost fellowship, the revelation of the great heart of God seeking the lost and never satisfied until the lost is found—the wanderer restored.

This question, "Where art thou?" marks the next

stage. It is the beginning not of Creation, when God needed only to speak and it was done, but of redemption, to accomplish which God must suffer. And throughout the whole of the Old Testament story we get the unfolding of God's purpose in the record of

The redemptive ministry of God the Father. He comes down and talks to Adam. He foreshadows ultimate redemption. He walks with Enoch. He speaks to Noah, He calls Abraham, He appears to Jacob and to Moses. He gives the Law on Sinai. He speaks through prophets and poets and priests who give their messages with that divine authority of "Thus saith the Lord."

We see occasional glimpses of the Spirit of God and the Son of God. The Spirit of God moves man to write the truths revealed to them, and so we have the Old Testament. The Son of God appears to one and another as "The Angel of the Lord," but the main activities recorded are those of God the Father.

And how can we better sum up these activities and the unfolding of His great purpose than as a preparation for the ministry on earth of God the Son. God inspires prophets and poets and statesmen by giving them a forward look and a bright promise. He calls His servants and His messengers, not only to serve their own generation but to point forward to One greater than themselves. Dr. Campbell Morgan has well said, "In the Pentateuch we have the cry for the Priest. In the Historical Books we can hear the sigh for the King. In the Prophets we have the quest for the Prophet." He creates in the hearts of man these longings which prepare the world for the coming of that One who is to fulfil all these desires, God's perfect Prophet, Priest and King.

And in the fulness of time that long period of preparation is ended, and the redemptive ministry of God the Father reaches its climax and consummation, when God sent forth His Son, born of a woman. And the stage is thus set for the next great epoch.

The redemptive ministry of God the Son. As God the Son enters upon His earthly ministry the Father speaks from heaven, "This is My beloved Son in whom I am well pleased," and again, "This is My beloved Son, hear Him." In the Gospels we have the record of that marvellous ministry of God the Son. Our blessed Lord living His life among us,

REVEALING THE FATHER,

showing mankind in flesh and blood what God was like, revealing the principles of God's kingdom, showing what man in the purpose of God should have been and could have been, going about doing good, crowning His life of service with the sacrifice of Himself, dying for your sin and mine, giving His life that that lost fellowship with God may be restored and God's own purpose may be accomplished, by His death opening the kingdom of heaven to all believers, rising triumphant from the tomb and ascending to the Father's right hand.

And what was the Lord's life and death and resurrection and ascension but a preparation for the mighty work of the Holy Spirit. Peter said on the Day of Pentecost, "Being by the right hand of God exalted (Jesus having fulfilled His earthly ministry) hath shed forth *this* which ye now see and hear."

(To be continued).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

NATIONAL CRUSADER WEEK

Big Gatherings Throughout Britain!

News is to hand of abundant success during the recent National Crusader Week. Reports are now coming in. Shortly we shall be publishing several of these. Let us return thanks to God for His signal blessing on this annual youth effort.

London Crusaders!

COME TO THE ANNUAL "AT HOME"

Special and Unique Attractions

On Saturday, November 5th, at the Elim Bible College, Clarence Avenue, London, S.W.4, the Annual Crusader "At Home" will be held, from 3.30 p.m. During the afternoon arrangements are being made by Pastor F. B. Phillips (Managing Director of the Elim Publishing Co., Ltd.) for the new Elim Gramophone Records to be played. The new records are excellently recorded. You will be thrilled by them. They include recordings by Mr. Llewellyn Bell (the Welsh Singing Revivalist), Mr. Fred Elliott (the Scottish Gospel Singer), also the Ilford Crusader Vocal and Instrumental Quintet Party.

It is also being arranged for parties of the visitors to view the Elim Printing Works, and its machinery, showing some of the equipment in action. This will be of utmost interest to see how the *Elim Evangel* and other publications are printed and made, under such modern and first-class conditions. Don't miss this unique afternoon. Come early, enjoy the fellowship. Tea will be obtainable. Then at 7 o'clock a great united and public Rally will follow in the Clapham Tabernacle (see separate advert). Book the date now and plan to come. Buses 118 and 137 to corners of Clarence Road.

REUNION

AT ELIM WOODLANDS

November 12th at 3.30 p.m. of

ST. HELENA'S, EASTBOURNE,
CRUSADER HOUSE PARTY GUESTS

CRUSADER PRESIDENT LEADS STIRRING RALLY

Nottingham City Temple was the scene of intense enthusiasm on Saturday, 8th October. Over seventeen hundred people crowded the building, with a large percentage of Elim's Youth from the Midland and district churches. Our beloved President and leader, Principal George Jeffreys, with the Revival Party, conducted the thrilling service. Not a dull moment, the period of worship and prayer like heaven on earth; the stanzas of praise soul-stirring, and the ministry of the Word by the Principal, was not only a challenge to the unsaved, but a comfort to those in Christ. Fourteen decided for Christ, mostly young people. The massed choirs led by Pastor Douglas Gray, and the Birmingham (Graham Street) Male Quartet each rendered melodies and anthems of spiritual appeal. Outside torrential rain fell; inside too, the showers of latter rain were unmistakably felt, for the Lord was indeed in the midst.

VICE-PRESIDENT AT CROYDON

Pastor E. C. W. Boulton (a Vice-President of the Elim Crusader Movement), accompanied the London Crusader Choir to Croydon during National Crusader Week. The Tabernacle was packed to capacity, and following Pastor Boulton's moving address, three souls accepted the Saviour. The choir sang with great effect and inspiration.

November 5th at Clapham

Elim Tabernacle, Clapham Crescent

GREAT

CRUSADER RALLY

AT 7 p.m.

(following the afternoon's celebrations at Elim Woodlands)

Speakers include:

Pastor SAMUEL GORMAN
(Birmingham)

Convener:

Pastor E. C. W. BOULTON
(Vice-President of Elim Crusader Movement)

supported by

Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

and Crusader Commissioners
and Ministers

Musical Programme by
Ilford Vocal and Instrumental Quintet
and

Birmingham Male Voice Party

ORGAN RECITAL

at 6.45 p.m.

By Mr. RONALD F. COOPER

EVERYBODY WELCOME! COME EARLY!

Some of

EASTBOURNE CRUSADERS
(Pastor and Mrs. P. Brewster)

Photographed in connection with

GREAT BIBLE DEMONSTRATION

held during the recent
National Crusader Week

OUR FUNDAMENTAL BELIEFS

THE BIBLE	THE TRINITY	THE CHURCH	THE SAVIOUR
THE HEALER	THE BAPTISER	THE COMING KING	THE FRUIT OF SPIRIT
THE GIFTS OF SPIRIT	THE MINISTRY	THE FUTURE STATE	THE ORDINANCES



Report of MISSIONARY RALLY

Continued from page 681

wonderful way. The subject chosen for study was Sin, as revealed all through the Bible, and the Holy Spirit was left to do His work. From the first evening God gripped them and suddenly all the girls began praying and crying together and for two or three days the workers left them to get through individually to God. "Oh, Jesus, I belong to Thee. Send Satan away," one Tamil girl was heard to pray, and God did. On the last day of the camp they were all anxious to give their testimony. They had received the new birth, but they said, "Now we want to hear about the Holy Spirit." Upon their return to the school, this subject was taken and all that the Bible said on the subject was studied. Then the two prayer rooms became crowded, and another room had to be opened up, also for prayer. God began to work among the teachers also and in a short while one girl, who had been seeking for a year, received the Baptism in the Holy Spirit. One by one God baptised them and then afterwards the teachers gave their testimony to the children and they, too, began to get hungry.

One day there was a spontaneous work of the Holy Spirit among the girls and the Spirit of prayer was mightily upon them. When the school bell went they all made their way to the various classrooms, not daring to disobey the school regulations, but in the midst of lessons one little head went down on the desk in front and a girl started sobbing. Immediately, all over the school they were praying, "I will not let Thee go except Thou bless me."

The results of this blessed movement of the Holy Spirit were soon seen in the intercession in the Spirit; in their acknowledgment of the Lordship of Christ, "King of kings and Lord of lords," they said.

They took off their jewels, a thing which is most difficult in the natural, since they form, to the Tamil mind, a part of their dress. "We never tell an Indian to do this," said Miss Vaughan-Barber, "for it meant scorn from their friends."

The work has gone on since the outpouring, although there has been, in some cases, a falling away. "That which is of the flesh, is flesh, and that which is of the Spirit is spirit." But although some slipped back, others are going on.

"Are we willing to go the way of the Cross?" asked the speaker. "Are we willing to die? George Muller said, 'There was a day when George Muller died.' Can we say this? We are living in a superficial age. Are we prepared to go deeper? God does not want anyone on the mission field unless crucified with Christ, and then it will not be I, I, I, but 'Christ liveth in me!'"

Two backsliders returned to Christ upon the appeal being given, but the results of this meeting will be found in the deeper consecration of all who were there to the service, either in the home or foreign field, of such a Saviour who can save unto the uttermost all who come unto God by Him.



Monthly Book Window

SEEING LONDON. By Charles A. Puncker. (Pickering & Inglis, Ltd. 2/-, by post 2/2).

This book, in a handy size, should be a great help not only to young people, but to all who desire a handy guide to the sights of London.

Not only does the writer draw attention to the various historical places to be seen, he also has a spiritual application which we are sure will prove helpful to all Christians.

The book is well illustrated with photographs and contains a handy index so that it is only a matter of seconds to turn up the place you wish to visit.—P. N. CORRY.

THE KESWICK CONVENTION, 1938. (Pickering & Inglis, Ltd. Paper covers, 2/6; cloth boards, 4/-. Postage 4d. extra).

Here is a feast of fat things. Containing the printed addresses of the well-known speakers at Keswick, no believer could fail to profit from a study or even a perusal of its pages. Only the fortunate few are able to visit Lakeland for the Convention, but here in this book we have Keswick brought to our very door. To the discerning reader there is much to discover, especially in the talks on the work of the Holy Spirit, which show the feeling of Keswick as to the definite need of the Baptism or Fulness of the Holy Spirit for the individual believer. What a pity these teachers, the cream of Evangelicals, and so rich in knowledge of the Word of God, do not see the truth of Hebrews xiii. 8 in this connection, and that the Lord Jesus Christ baptises to-day as He did in the days of the early Church. There seems such a desire to avoid any emotion, as if emotion can be divorced from the supernatural. Nevertheless, all readers will feel the benefit of this collection of addresses, published at such a reasonable price.—A. BIRKENSHAW.

LITTLE SAINT BARBARA. Pickering & Inglis, Ltd. Cloth boards. 1/-, by post 1/3).

An interesting story concerning the difficult days of the Reformation in England.

Barbara, a child of eight, resolves to be a saint, but has to learn that this does not, as she thinks, consist of wearing a "fair blue robe and having a golden ring about her head." Starting out on a pilgrimage she finds herself mistaken, but meets with one who tells her of the Good Shepherd and His care for His lambs. Determined to make a fresh start, she discovers that there are "dragons" to be met and overcome, but the story unfolds in a beautiful manner how Barbara achieved her ambition.

Insight is given also into the hardship endured in those days by all who loved and confessed Christ, many of whom had to suffer martyrdom for their belief.

A splendid and helpful book for all young people.

—Mrs. BIRKENSHAW.

TWELVE YOUTHFUL MARTYRS. By Esther E. Enock. (Pickering & Inglis, Ltd. 1/-, by post 1/3).

Most young people will enjoy reading these stories of members of their own youthful fraternity, who bravely died for the cause of the Gospel. There is variety of experience, for the choice of martyrs is made from widely divergent eras of Church history, and from different countries. There is one taken from the early part of the third century, and another from the latter part of the seventeenth century. They touch the persecutions in Rome, Britain, Scotland, and even far-off Madagascar.

The book is one in a series of seven, on "Twelve Noble Lives." A good gift book for your boy or girl.

—H. W. GREENWAY.

THE GOLDEN GRAIN DIARY FOR 1939. (Pickering & Inglis, Ltd. Prices 1/- to 6/6).

These very useful diaries, specially designed for believers, are again beautifully produced in a full range of bindings in two sizes. Standard Edition, size 3½ x 4½ ins., and Vest Pocket Edition, size 2½ x 3½ ins. Containing the usual information, but with the extra spiritual touch which means so much. Splendid gifts.

(continued on next page)

Monthly Book Window

PROPHECY'S LIGHT ON TO-DAY. By Chas. G. Trumbull, Litt.D. (Oliphants, Ltd. 3/6, by post 3/10).

The author of this book is the Editor of the American "Sunday School Times." The "Times" is one of the greatest contributions to evangelical witness in the world. This book not only clearly explains the Second Coming of Christ and the vivid signs surrounding us to-day, but it also gives the story of how the Second Coming of the Lord Jesus became one of the leading features of the "Sunday School Times." Packed with facts—with personal testimonies—and with clear explanations it should bring much blessing to every reader. It is especially suitable as a present for young men and women who are examining life from the midst of the present confusion in world affairs.—P. G. PARKER.

"JESUS SHALL REIGN." By Wm. H. A. Pritchard. (Thynne & Co., Ltd. 3/6, by post 4/-).

In this book the coming again of Christ is dealt with in a very comprehensive manner. The author, having made a very careful study of the subject during the past forty years, writes with authority and clearness. In the light of present-day happenings in this troubled world of ours the book is most interesting and illuminating. Like most other books written on prophecy much is dealt with that is considered controversial, but on the whole the book makes splendid reading.

—SAMUEL GORMAN.

THE BURNING HEART. Rev. J. A. Broadbelt (Marshall, Morgan & Scott, Ltd. 1/6, by post 1/9).

The first chapter deals with the subject from which the book takes its title, namely: "The Burning Heart." The other fifteen chapters contain a variety of subjects full of truth. The book is pregnant with deep spiritual teaching. The Christian who reads it carefully will yearn for a deeper experience in God. One cannot read this book without feeling thankful that the author, a man of spiritual insight, is the Principal of a large religious training centre like Cliff College.

—S. GORMAN.

THE WAY INTO BLESSING. By H. T. Rush. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

I can heartily recommend this book, and in following out its instructions the reader will find the way into greater blessing. The writer certainly labours with good sound reasonings as to how hindrances to blessing can be cleared away, but having shown this so beautifully, one feels it is a pity that he does not introduce his readers to an Acts ii. 4 experience, which would make the blessing complete.—JOSEPH SMITH.

THE GOLDEN GRAIN ALMANAC FOR 1939. (Pickering & Inglis, Ltd. Small type 2d. and 6d. Large type 3d. and 1/). Again published in two sizes. Very useful for distribution to Bible Classes, Women's Meetings, etc.

Also received from Messrs. Pickering & Inglis, Ltd.:

THE DAILY LIGHT ALMANAC. Price 1½d. per copy.

THE BIBLE ALMANAC. Price 2d. per copy.

OUR HOME ALMANAC. Price 1d. per copy.

All postage extra.

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

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

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

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BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Cardif.—Bed and breakfast 4/-, or £1 ls. per week; other meals to order; good for holiday and Foursquare Church. Miss J. Thomas, 30, Caerphilly Road. C717

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London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1193. C573

* **London.**—Christian greetings. Bed-sitting room, use kitchenette if desired; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. 'Phone, Mountview 7069 C671

Rhyl.—Apartments, bed and breakfast, board-residence; select residential area; highly recommended, clean and comfortable. Apply: P. Rawnsley, "Norland," North Avenue. C711

Southport.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576

Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C706

Worthing.—Comfortable board-residence; Christian atmosphere, sunny aspect, midday dinners; two minutes' sea, shops, and Elim Tabernacle; recommended by Pastor. Mr. and Mrs. Bowerman, 10, Salisbury Rd. C713

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London Mission, S.E., wants caretaker (Christian); no children; free accommodation, heat, light, in exchange for services; suitable man small pension; morning work for wife 10/- week. State ages, references (copies). Box 500, "Elim Evangel" Office. C719

Wanted, shorthand-typist and book-keeper, for Estate Agent's office (Birmingham district). Write, stating experience, age, and salary required, to Box 499 "Elim Evangel" Office. C718

PROFESSIONAL

Nurse, experienced, good lifter, for elderly gentleman, partially paralysed; £52; must be a Christian (Pentecostal preferred). Mrs. Wroot, 40, St. Stephen Road, Bridlington. C714

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Jack.—On September 27th, to Mr. and Mrs. David Jack. "Glenclay," Antrim Road, Ballymena, the gift of a daughter. C720

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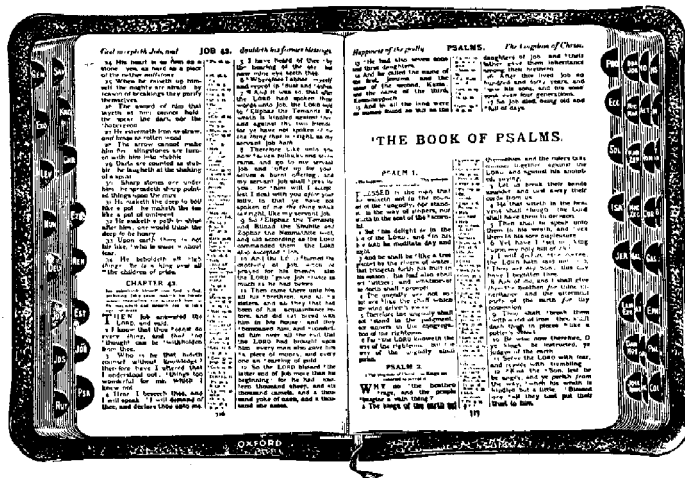
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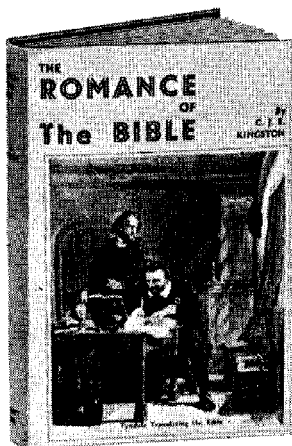
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