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November 11th,  
1938

# Him Evangel

Foursquare Revivalist

“Jesus Christ  
the same  
yesterday,  
and today,  
and forever.”

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

National  
Crusader Week Reports

(see page 712)

# 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. November 11th, 1938 No. 45

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# 4 Coming Events 4

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

**BARKING.** November 16. New Park Hall, Axe Street. Visit of London Crusader Choir. 7.45 p.m.

**BEAUFORT (Monmouthshire).** December 10-12. Soar Baptist Church. Special series of services conducted by Principal P. G. Parker.

**BELFAST (Ballysillan).** 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.

**BELFAST.** November 6-20. Ulster Temple, Ravenhill Road. Visit of Pastor P. N. Corry.

**BIRMINGHAM (Graham Street).** November 13-20. Elim Tabernacle, Graham Street. Special series of services for the deepening of spiritual life, conducted by Pastor G. Kingston.

**BLACKHEATH (Birmingham).** November 12. Elim Church, Cardale Street. Special visit of Gloucester Mandoline Band, accompanied by Pastor H. Haith. 7.30 p.m.

**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.

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

**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.

**HAYES (Middlesex).** Now proceeding in the Albert Hall, Albert Road. Gospel campaign conducted by R. B. Chapman and G. K. Matthew (touring evangelists of The World Revival Crusade). Sundays, 11 a.m., 3 and 7 p.m. Mondays, Tuesdays, Wednesdays and Fridays (except Armistice Night), 7.30.

**HAYES (Middlesex).** November 13, Albert Hall, Albert Road. Visit of London Crusader Choir at 7 p.m. (Choir at Wormwood Scrubs Prison in the afternoon).

**HORNSEY.** November 20. Elim Tabernacle, Duncombe Road, off Hornsey Rise. 11 and 6.30. Special visit of Pastor W. G. Hathaway.

**ILFORD.** November 24, December 1, 8, and 15. Elim Hall, Scrafton Road. Bible studies by Pastor P. N. Corry.

**LEYTON.** November 10, 17, 24. Elim Tabernacle, Vicarage Road. Special series of Bible Studies by Pastor H. A. Courr.

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

**NEWTOWNS.** November 20-December 4. Elim Tabernacle, Court Street. Evangelistic Campaign conducted by Pastor W. J. Martin. Sundays, 7 p.m. Week-nights (except Saturdays), 8 p.m.

**NEWTOWNS.** November 26, 27. Elim Tabernacle, Court Street. Annual Convention. Saturday and Sunday, 3.30 and 7 p.m. Speakers: Pastor and Mrs. Martin, Pastors T. H. Stevenson, H. F. Hardman, G. Wright, and Mr. Benson. Convener: Pastor L. T. D. Kelly.

**PETERBOROUGH.** Now proceeding in the P.S.A. Hall, Lincoln Road. Revival and Healing Campaign by Pastor G. J. 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.

**RYE PARK.** November 19-27. The "Little Tabernacle," Rye Road, Rye Park, Hoddesdon, Herts. Sundays, 11 and 6.30; Week-nights (except Fridays), 7.30. Special speakers: Pastors W. G. Hathaway, J. McAvoey, D. B. Grav, S. Penney, A. E. Thorne, and Messrs J. H. Gee, S. Ide.

**SHEFFIELD.** November 12, 13. Friends' Meeting House, Hartshead. Anniversary Services. Saturday, 7.50; Sunday, 11 and 6.30. Special speaker: Pastor W. G. Hathaway.

**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 13. Elim Hall, Penn Road, St. Albans Road. Visit of Pastor E. C. W. Boulton. 11 and 6.30.

**YEOVIL.** December 3, 4. Elim Hall, Southville. Special visit of Pastor W. G. Hathaway.

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### Tour by Pastor and Mrs. G. H. Thomas

November 5-6. Dundee. November 9. Glasgow.  
November 8. Carlisle.

### Tour by Mr. Leslie Wigglesworth

November 6. Kingston-on-Thames. November 14. Chelmsford.  
(Evening only) November 15. Ipswich.  
November 8. Wood Green. November 16. Rayleigh (Essex).  
November 13. Rye Park. November 20. Coventry.

# 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. 45

NOVEMBER 11th, 1938

Fridays, Twopence

## The Second Coming of our Lord

By Principal P. G. PARKER

**W**E are still pursuing, through the pages of this paper, our series of articles on the fundamental beliefs of our faith.

The last article was on the present intercessory work of our Lord. The next in order is that of His second coming.

There is a remarkable statement in II. Peter iii. 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Well, let us ask the same question and then seek to answer it. Where is the promise of His coming?

The mocker asks the question. So does the unenlightened Christian.

Many are proclaiming to-day that the Lord Jesus Christ is coming back again. In Church, in convention, by letter, and by tract, on the public highway and in the secluded cottage, the message goes forth that the Lord Jesus is coming again.

The assertion is met by a great question mark. While the thousands say He is coming, the tens of thousands unbelievably ask, Where is the promise of His coming?

So let us seek to answer the question:

1. *The promise of the Lord's second coming is given in the Old Testament.*

The prophecies of the Old Testament speak of

### A MESSIAH WHO SUFFERS

and a Messiah who reigns. The statements grouped around the two phases are so opposite and contradictory that some of the Jewish leaders felt the only explanation was two Messiahs—one who would be rejected and suffer greatly, the other who would be accepted and triumph gloriously. Yet every Jewish rabbi felt the difficulty of two Messiahs. The Jew in his ignorance could not reconcile them. But there is a simple reconciliation: At His *first coming* He would be rejected and suffer greatly. At His *second coming* He would be accepted and triumph gloriously.

Bring two scriptures together and fit them into each other. Isaiah ix. 6 says that a Child born, a Son given, should establish a throne of righteousness that would last for ever. Although a Child born, He was yet to be the Mighty God, the Father of Eternity, the Prince of Peace. But Daniel ix. 26 says that "the Messiah, the Prince, shall be cut off." Only one viewpoint can harmonise these scriptures. It is that the Child born—the Mighty God, should be cut off (slain), and that He would rise again and at last *return* and establish an everlasting kingdom of righteousness and peace.

Zechariah xiv. 4 tells us of the time when the feet of the Lord shall stand upon the Mount of Olives. Well, the feet of Christ have stood upon the Mount of Olives at His first coming! Yes, we grant that. But look at verses 2 and 4, 5. The time when the Lord's feet stand upon the Mount of Olives is when *all nations* are gathered against Jerusalem to battle—and when

### A TREMENDOUS EARTHQUAKE

splits the mount into two. Such has never happened yet. It can only happen by Christ coming again.

There are far more Old Testament scriptures bearing upon the reign of Christ than upon the suffering of Christ. Every prophecy bearing upon the suffering of Christ has been exactly fulfilled. Therefore, we can confidently expect that every prophecy bearing upon the reign of Christ will equally be fulfilled.

2. *The promise of the Lord's second coming is given in His own words.*

Jesus undoubtedly believed that He would come again. "If I go away I will come again" (John xiv. 3). Did He go? Yes! Then just as surely He will come. As surely as the one took place so will the other. He went—He is preparing a place for us—He will come again—and then receive us into the prepared place.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. xxv. 31).

"For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under

heaven: so shall the Son of man be in His day."

"But first must He suffer many things and be rejected of this generation" (Luke xvii. 24, 25).

In Revelation, the glorified Lord is still heard speaking. What does He say?

**"SURELY I COME QUICKLY."**

(Rev. xxii. 20).

In the Gospels the Lord practically said nothing about His second coming until He had made it clear that He was to be rejected and crucified. Then He spoke freely about His return.

3. *It is found in the other writings of the New Testament.*

D. L. Moody said that Paul wrote about baptism thirteen times, but he referred to the return of Christ 50 times. Out of the 260 chapters in the New Testament there are 318 passages about Christ's return. An average of one verse in 27 makes reference to that return.

There are many remarkable passages—but one of the clearest is that promise which was given as the Saviour went away. On that fortieth day ascension, just as the Lord had been received up into heaven, there came that amazing experience described in the following words:—

"And while they looked stedfastly toward heaven, as He went up, behold two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

How clear was the message of these glorious worshippers! Just as definitely as He went—so He was coming.

Then later on one of

#### **SATAN'S HINDRANCES**

turned out to be one of the Church's greatest blessings. Praise God, the Lord always overrules the hindrances of Satan. Paul did not reach Thessalonica just when he proposed, because "Satan hindered him." So he wrote a letter instead, and that letter has been preserved for us, and in this letter he said:—

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *Wherefore comfort one another with these words*" (I. Thess. iv. 16, 17).

So that the coming of Christ is the great comforting hope of the Church. Let us not argue with one another about it, nor get bitter with one another over it, but let us preach it with such tolerance, definiteness and wisdom, that we shall comfort one another with it.

4. *It is found in the signs of the times.*

While the actual date at which the Lord will return is hidden, yet there are definite signs which indicate His very near return.

The present writer is frequently

#### **AWAY FROM HOME.**

The children eagerly anticipate my return, but they do not know the exact minute. But they know the general time when a letter arrives which says that daddy is coming home. They understand by the new light in mummie's eyes, and the special things bought in for tea, and the extra arrangements made in the home—when it is announced that daddy will preach next Sunday, then they know by the signs that I am returning.

So it is to-day—the signs prove the near return of our Lord. "This know also, that in the last days, *perilous times shall come.*"

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away" (I. Thess. iii. 1-5).

We have known perilous times, but in no day are they so clearly revealed as to-day. The world loves pleasure—few there are who enjoy their pleasures in the will of God. Many churches are practically social clubs and debating and dramatic societies.

There are hundreds of signs of the Lord's return. The Jews are increasingly being driven out of their own lands, and almost

#### **BURSTING THE GATES**

in order to get back to Palestine. The Roman Empire has been revived. Spiritism is on the increase. We are living on the brink of the most devastating war in history. The greatest earthquakes and famines and pestilences have taken place in our time. Even H. G. Wells says, "I want to say that civilisation in which we are living is tumbling down, and I think tumbling down, very fast. Unless something radical happens, Europe will, I am convinced, slide down beyond any hope of recovery, into a process of social dissolution as profound and as disastrous as that which closed the career of the Western Roman Empire."

Something must happen. The world is in danger of committing physical, moral, and spiritual suicide. The coming of the Lord can save us—Scripture reveals that the coming of the Lord will save us. In mercy and in judgment He will return, and restore all things.

5. *It is found in the utterances of the Holy Spirit through the Gifts.*

During the last thirty-five years there has been a great Pentecostal revival. Gifts of healing, of tongues, of prophecy, yea, all gifts have been restored. Amidst all the attempts of Satan to abuse and break up the work, there has persisted a very definite Holy Spirit ministry. Believers have spoken in tongues and interpretation. Believers have prophesied. And again and again in these

#### **SUPERNATURAL UTTERANCES,**

the declaration has been made that Christ is coming again.

Many can bear witness to the fact that ignorant men and women, yea, even boys and girls under the power

of the Holy Ghost, have declared that the Lord Jesus is coming again.

Many of Pandita Ramabai's girls in India, declared, when they were baptised in the Spirit, "Jesus is coming again." Pentecostal missionaries have also borne testimony to the fact that natives who have turned to God, through Christ, have not only been saved, but also baptised in the Spirit, and have declared in tongues and interpretation, and in prophecy, that the Lord Jesus is shortly coming again. Evan Roberts, the Welsh Revivalist, said, "*The burden upon my spirit night and day is the imminent appearance of the Lord Jesus to translate His saints.*"

6. *Lastly, it is found in the fact that God does answer prayer.*

The last prayer in the Bible is in connection with the second coming. "Surely, I come quickly," says the living Lord. "Even so, come, Lord Jesus," is the

apostle's reply. Millions and millions have taken up that cry during the centuries. It has passed from lip to lip, from saint to saint, from church to church, from century to century. It is a prayer nearly 2,000 years long.

#### GOD ANSWERS PRAYER.

We've proved it over and over. He will answer this one. Christ will come.

I saw a picture this morning of a ship on a rough sea, drawing nigh to land. Above it was written, "The coming of the Lord draweth nigh."

So it is. Over the rough seas of two thousand years the Lord has been coming nearer and nearer to the moment when He will reach us. "Twill not be long now, and the Saviour will be here." Look up and trust. Look up and sing. Yea, look up and laugh—laugh with joy.

## More Missionary News

### Miss Hoskins's Departure for Japan

TWO beautiful services were held to bid Miss Hoskins Godspeed on her return journey to Japan. At Wood Green, where Pastor A. E. Thorne convened the meeting, a number of children in Eastern dress gave a short sketch illustrating Miss Hoskins's work during her previous term of service in Kakogawa, Japan, and the surrounding district. Miss Hoskins followed by speaking of the joy in her own heart at the prospect of resuming her work amongst the people she loved in Japan. In the closing message, Miss Henderson mentioned the warm missionary atmosphere in the Wood Green assembly and encouraged the people to support Miss Hoskins by their unflinching prayers, as she went forth once more, and the work to which God had called her in the Far East. Miss Hoskins's final farewell was at Clapham, where Pastor C. J. E. Kingston convened the meeting, which was supported by Pastor Wm. G. Francis, home on furlough from Transvaal, and also Miss Henderson. Miss Hoskins's note of praise to God for His faithfulness to her during the past years, right up till the present, was really inspiring. Miss Henderson spoke appreciatively of the marked way in which a number of the Elim Churches (Clapham being one) had so nobly responded to the appeal for stronger missionary support owing to the bolder policy formulated by the Missionary Council this year. A special committal of Miss Hoskins into God's loving keeping and care brought the meeting to a close.

From Pastor and Mrs. James Mullan comes a report of the work in Tzaneen and district during September. They write: "Recently we had an enjoyable baptismal service again at Stillwells, when more young men and women followed Christ's instructions to be 'buried with Him in baptism.'" The services here are still well attended, but there is a great need, as we have mentioned before, for a resident evangelist. One young man is in view, but thus far no funds for his support are promised.

A number of "initiation camps" are in progress,

for young men and women, and we have been heart-broken to find two of our young believers forced to enter in at Botha's, although they refused bravely, and were compelled only by severe beatings and threats from their father (a witch-doctor). Another believer, Sara Teba, recently baptised and on fire for God, was deceived by heathen relatives and forced into the "camp" held near here for young girls. They are warned that should they attempt to escape they will fall down dead. I managed to force my way into the hut where Sara was and found the girls lying on the mud floor, stripped naked and covered only with a blanket. They are forbidden to speak and must not even be seen, but when I spoke to Sara she replied amidst the beating of the drums and told me it was not her will to be there. Do pray for these young Christians who have to obey heathen relatives and are often forced to wickedness as a result.

Recently the wife of our evangelist was attacked and bitten by a snake. The people were horrified and expected her to die. However, Vilemina prayed, claiming the promises of God, and in spite of the bite she suffered no ill effects. Praise God for His listening ear and His faithfulness to His servants.

Another cause to praise! Wilson was a Christian, not baptised, but a believer. However, like many others, he fell a slave again to sin and drank heavily of the native intoxicants. One day he became seriously ill and for a long time lay in great pain, wasting away. The only food he could take was beer! He at last repented and fearing to die without confessing his sin, he sent for the evangelist Johannes for help. It resulted in immediate repentance and Wilson begged his relatives to throw away all the beer and his old pipe and tobacco, for he wanted Christ to live in him again. Shortly afterwards he was restored to perfect health and told Johannes that God had delivered him and he was unable to bear the smell of beer and felt sick when he smelt tobacco. He has a bright testimony now of the saving, healing and restoring power of Christ."

# What a Joy is Mine

T. J. ENGLISH.

E. HUGH JONES.

What a joy is mine, what a peace that is di-vine, As I  
go to God in se-cret prayer; For I know He knows ev-'ry  
sor-row, ev-'ry care, And I find sweet com-fort there.

Copyright.

# Bible Study Helps

## OUR ABUNDANT GOD

He gives—

1. Abundant Grace (II. Cor. iv. 15).
2. Abundant Rejoicing (Phil. i. 26).
3. Abundant Mercy (I. Pet. i. 3).
4. Abundant Life (John x. 10).
5. Abundant Ministry (II. Cor. i. 12).
6. Abundant Answers to Prayer (Eph. iii. 20).
7. Abundant Spirit (Tit. iii. 5, 6).
8. Abundant Confirmation (Heb. vi. 17).

## EVERYDAY EXCUSES FOR REJECTING CHRIST

1. Engrossed in Possessions (Luke xiv. 19).
2. Absorbed in Business (Luke xiv. 18).
3. Preoccupied at Home (Luke xiv. 20).
4. Imprisoned in Selfishness (Luke xvi. 19).
5. Deterred by Cowardice (Matt. viii. 26).

## PARTAKERS

1. Of the divine nature (II. Peter i. 4).
2. Of the promise (Eph. iii. 6).
3. Of the heavenly calling (Heb. iii. 1).
4. Of an inheritance (Col. i. 12).
5. Of His holiness (Heb. xii. 10).

# THE LORD FOR THE BODY

Psalm ciii.

By Rev. A. B. SIMPSON

“**B**LESS the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle’s.” This will not mean much to you, if you have not actually lived it. Some of you know what it is; the health that is out of weakness made strong, and that lives on the bosom of God.

One is impressed by the completeness of this doxology. It covers everything, all kinds of healing and health. It is the life of God, it is the mercy and salvation of God. “Who forgiveth all thine iniquities.” He starts at the right place. There is always need for a fresh touch of grace. Do not try to walk on a plane of independence, but get right down at the foot of the Cross. There may be things in your heart that you did not know were there. There may be little films from the very atmosphere of the world, but, oh, it is exquisite to get right down at the feet of Christ and say, “He forgiveth all.” He is so holy that the heavens are unclean before Him. And so, come, sufferer, come to the Blood every time and take a fresh cleansing even for what you do not know, and just live under the Blood.

And then the healing is complete: “He healeth all thy diseases.”

But that is not half of the blessing. When all your diseases are healed you are but half healed. He

“redeemeth thy life from destruction.” You are well to-day, but to-morrow you would break all your bones if the Lord did not hold you up. You are walking through death all the time and the elements of poison and disease. Why don’t you die? Why, the Lord “redeemeth thy life from destruction.”

But that is not half yet. “He crowneth thee with lovingkindness and tender mercies.” That is the sweet nearness that it gives you, the fondness and the oneness of the Father’s heart, for when He comes into your body He gets a closer hold of you. I do not know how we would know the love of God if we did not have Him in our very bones. When He is in every throb of the heart, in every bone of the body, He seems nearer to the soul. Do not try to be too stiff and cold, too regular and proper; there is a place for love and emotion, and the happy child and the overflowing hallelujah, and they know it best who are conscious that the Lord is for the body and the body is for the Lord.

But that is not all; the very best is still to come. He “satisfieth thy mouth with good things so that thy youth is renewed like the eagle’s,” that is divine life that comes after divine healing. That is being lifted to higher plane and kept there all the time. That is being healed when you are well, as well as when you are sick. It is the overflowing life of God in the human frame and in the human heart. That is the ideal life of this beautiful Psalm. These Psalms are far beyond the experience of most lives. May God help us to live up to them and then help others to enter in!

# The Gifts of the Spirit

## XI. THE GIFT OF THE INTERPRETATION OF TONGUES. By Pastor C. J. E. KINGSTON

**W**E come now to the last Gift of the nine; "to another the interpretation of tongues" (I. Cor. xiii. 10).

This Gift is not, of course, the natural aptitude to understand foreign languages; otherwise, he who speaks in tongues would not be commanded to "pray that he may interpret" (I. Cor. xiv. 13). Did he know the language well enough to speak it, he would obviously know it well enough to interpret his own speech.

Neither is this Gift the natural, nor even the spiritual, aptitude to unfold or interpret the Word of God. It is solely given to make plain, in the language of the hearers, the meaning of the words previously spoken in a "tongue" and is, of course, entirely supernatural. It should be made clear that the interpreter does not understand the "tongue" he is interpreting; his utterance is as equally from God as is the utterance in other tongues; therefore the interpretation is just as much a miracle as the original utterance in tongues. The interpreter has no need to pay any attention to the syllables and words spoken in the unknown language which he is to interpret; indeed, even did he do so, he would not understand them seeing they would almost certainly be in a language of which he had no human knowledge. Rather, he needs to look to God for the showing forth of the meaning of the "tongues," as dependently as did the original speaker in tongues for his supernatural utterance.

Without this Gift, the ministry of the Gift of Tongues in the Church would be impossible since, "if there be no interpreter, let him (that has the Gift of Tongues) keep

### SILENCE IN THE CHURCH

(I. Cor. xiv. 28). Without this Gift, the Gift of Tongues would not be profitable in the Church, nor would the Church be edified (I. Cor. xiv. 5). Thus we can appreciate the importance of this Gift; if it is withholden, through fear of man or lack of faith, the Gift of Tongues, at least in its public exercise, must atrophy through lack of use. It is probable that this is one of the reasons why these supernatural Gifts of Utterance have not continued in the Church, although from time to time restored.

It is worthy of note that these two Gifts, of Tongues and of Interpretation of Tongues, are distinctive of this dispensation; they are the two gifts of the Holy Ghost which we do not find manifested, in some way or another, in the Old Testament. Besides, to many others, to Solomon was given the Word of Wisdom; to Moses the Word of Knowledge; to Elijah the Gift of Faith; to Elisha the Gifts of Healing; to Moses the Working of Miracles; to all the Old Testament prophets the Gift of Prophecy; and to Micaiah the Gift of Discerning of Spirits.

There is, it is true, a similarity between the Gift of Interpretation of Tongues and the God-given ability of men, like Joseph and Daniel, to interpret visions and dreams, but it is not really the same. The nearest

Old Testament example of this Gift is, of course, Daniel's interpretation of the writing on the wall of Belshazzar's palace. The words which were written, *Mene, mene, tekel, upharsin*, are in the Chaldean tongue but the rabbis say that on the wall they were written in the old Hebrew or Phœnician letters in order that Daniel might have the honour of reading and interpreting them. If this be true, it is evident that we have not, in this instance, an Old Testament

### EXAMPLE OF THE GIFT

under review, since Daniel would certainly know, quite naturally, the ancient Hebrew lettering, and also the Chaldean language from which the words were taken. Rather, he evidenced the Gift of the Word of Knowledge and of Prophecy, in the fuller meaning which he gave to the three or four brief words on the wall.

Through the Gift of Tongues and Interpretation, the confusion of tongues at Babel is reversed and, in its exercise, the latter Gift represents the triumph of redemption over mankind. The day will come when the Lord shall "turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9). As one writer puts it: "The Sovereignty that revealed Itself at Babel revealed Itself again at Pentecost. It represented the complete triumph, at least momentarily, and potentially ultimately, of redeeming grace over the whole being. The flag of the Victor was flung up, as it were, upon the most significant part of the captured soul—that which Bunyan in his *Holy War* quaintly calls 'Mouth Gate.'"<sup>\*</sup>

Having said this much by way of introduction, let us now examine the *purpose* of the Gift of Interpretation. It is, of course, entirely dependent upon the Gift of Tongues and could have no meaning without it; in this it is unique among the Gifts; the others are independent, and even the Gift of Tongues, although sadly circumscribed in its usefulness, can exist apart from interpretation since it has other uses besides the public edification of the Church.

Therefore it is obvious that the purpose of this Gift is to render the Gift of Tongues

### INTELLIGIBLE TO OTHERS

"for," says the apostle, "greater is he that prophesieth than he that speaketh with tongues, *except he interpret, that the Church may receive edifying*" (I. Cor. xiv. 5). All through the fourteenth chapter of the first epistle to the Corinthians it is impressed upon us that no message in tongues should be given, in the Church, unless it is interpreted (see verses 5, 12-17, 27).

This spiritual Gift of Interpretation performs, indeed, the same purpose as does ordinary natural interpretation, such as would be necessary if a speaker from, say Germany, were to address in his own native tongue an English audience. The difference, however, is that this Gift is supernaturally bestowed, while the other is acquired by natural learning. This Gift also enables the recipient to interpret *any* language; not indeed by

<sup>\*</sup> "Concerning Spiritual Gifts," by Donald Gee.



giving close attention to the words spoken in another tongue, such as would be necessary in natural interpretation, but rather by a close concentration in Spirit upon the Lord, who alone gives the interpretation.

There is an added purpose in this Gift: it is to make clear to the *understanding of him who spake in tongues* what has already been an edification to his spirit. "Wherefore," saith the scripture, "let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (I. Cor. xiv. 13, 14).

Our next point is to discuss how and *in what manner the interpretation* is given to the one possessing this Gift. It has already been noted that it is different from

#### NATURAL INTERPRETATION,

since it does not come through the understanding, but by a divine revelation of the Holy Ghost. It therefore follows that this Gift will comply with the rules of Prophecy and all inspired utterance.

No doubt, the response of the Holy Spirit, in the operation of this Gift, will be governed by the depth and purity of the speaking in tongues which has called it forth; and there will be an immediate response to the utterance in tongues, in the spirit of the believer whom the Lord desires to use for the Gift of Interpretation. As water cannot rise above its source, so usually an interpretation can have no more unction and anointing resting upon it, than originally rested upon the message in tongues which preceded it, and of which it is the interpretation. It is well, therefore, for those who minister in the Gift of Tongues to await the anointing before speaking. It is evidently possible to exercise a spiritual gift, and yet be out of touch with God; such speaking, however, though it be "with the tongues of men and of angels," is so much "sounding brass, or a tinkling cymbal" (I. Cor. xiii. 1).

In some cases the Interpretation may come *as a vision from God*. It will be remembered that in this way the prophet of the old dispensation frequently received his revelation, and he was often called the *seer* for this reason. I knew a young man in Belfast, some years ago, who had a blessed gift of interpretation; one day I asked him how he received this; he answered that he

#### SAW THE WORDS

in front of him, as it were on a screen, and that he simply read them out aloud.

The greater number of interpreters, however, receive the words *as an urge of the Holy Spirit to speak forth*, trusting Him to provide the words and inspire the utterance; each syllable, then, is unknown to the mind of the speaker until it falls upon his own ear, at the same moment as it does upon the ears of others. The interpreter thus yields to the Holy Spirit, and simply follows the line of utterance as led by the Spirit, much as a car follows a winding road, turning this way or that according to the momentary need of the track. Thus, this manner of receiving interpretation corresponds, very nearly, to the way in which a message in tongues is given; that is to say, the understanding of the speaker does not dictate the interpretation, although it be in the language known to him, but rather

his tongue moves as impelled by the Holy Spirit, even as a car is controlled by the driver of it.

It is possible that there is a third, and less general, way in which the Spirit of God imparts interpretation. It may come *as an outline suggestion to the mind* of the interpreter; he, however, being left by the Holy Spirit to provide words from his own vocabulary to express this revelation. This, however, one would judge to be a lower form of the Gift, since one usually finds that, while

#### UNDER THE ANOINTING

of the Spirit of God, both the prophet and the interpreter rise to heights of eloquence unusual to them, and use words entirely beyond the range of their usual vocabulary.

In all cases, the interpreter should wait upon the Lord and not speak until there is a real response in his own spirit to the Spirit of the Lord, remembering the woe that is pronounced upon those foolish prophets "that follow their own spirit, and have seen nothing . . . saying, The Lord saith: and the Lord hath not sent them." (Ezek. xiii. 3, 6).

The exercise of the Gift of Interpretation needs *faith in its operation*. It is a principle that the greater the gift, the greater the responsibility, and many have shirked this responsibility through lack of faith. Many have the gift but, through the "fear of man (which) bringeth a snare," they have allowed it to become quiescent; let all such remember that they are the custodians of a gift from God and beware lest they wrap it up in a napkin of reserve and hide it in the earth of men's opinions, as did the slothful servant of the parable (Matt. xxv. 25; Luke xix. 20).

Even Timothy needed the apostolic injunction, "Stir up the gift of God, which is in thee," and to be reminded that "God hath not given us the spirit of fear" (II. Tim. i. 6, 7). If God be not the author of such fear then it must be of the Devil! Wherefore, blest interpreter, "stir up the gift of God, which is in thee"; "resist the Devil, and he will flee from you."

## Prayer Changes Things

Philippians iv. 6.

### Prayer is requested for:

A missionary in North Africa who is at death's door with diabetes; also a missionary in North China who is very ill with what appears to be cholera; that they may both be healed by God's power.

An aged sister suffering with cancer, that God's healing touch may be given.

An old lady who is most unhappy, that she may have the assurance of sins forgiven. Also for a young man that he may find the Saviour, and obtain suitable employment.—R.I.

One who needs physical quickening in order that God's work may not suffer.—T.T.L.

# FAMILY ALTAR



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

**Sunday, Nov. 13th.** Psa. cxix. 49-64.

"I thought on my ways, and turned my feet unto Thy testimonies" (verse 59).

The psalmist's introspection had excellent results. He looked within, considered seriously the way of his life, and then came to the only satisfactory conclusion. He must henceforward walk according to the way of the Lord. By self-admission he faced the fact that his own testimonies were against him. He could have deceived himself by vain and futile excuses, but that would have been against spiritual progress. It behoves every man to act similarly. The psalmist took his courage in both hands, as we say to-day, and laid the ghost once and for all. Go and do thou likewise. Your ways are not leading you to the highest and best. You know it, but you try to forget. You plead the rush of modern times as an excuse. But does that give you peace of mind? Be stern with this thing now. Else it will show its head again and again. Think on your ways! Deal with the issue now. There will be one conclusion if spiritual advancement is your objective. You will have done with your ways. His testimonies will occupy your fullest attention.

PRAYER TOPIC:

For showers of Latter Rain outpouring in our Elim Churches this day.

**Monday, Nov. 14th.** Psa. cxix. 65-80.

"Sound in Thy statutes" (verse 80).

Here is a wise prayer; it is wiser than many that appear to have been prayed since. One can imagine the writer of this psalm acting up to these words by perusing most carefully the things revealed in God's Word. He would pore over the scroll of divine truth ever seeking to know the mind of God. It is more fashionable to-day to pore over volumes that have been written about God's Word, and the prayer would appear to be: let my heart be sound in —'s opinion. They who lay God's Word to heart, and seek to know it fully are without confusion. Which cannot be said of those who take God's Word second-hand. Opinions vary and foster distrust. Uncertainty dogs the steps of those who look to man and not to God. Apostasy and backsliding soon characterise those who are not sound in the Lord's statutes. We are well aware that some men have written some wonderful and inspiring things about God's Word. But even these at their very best are not as good as God's own declarations. Therefore be sound in His statutes!

PRAYER TOPIC:

God's living touch to rest upon Miss Hoskins in her work in Japan.

**Tuesday, Nov. 15th.** Psa. cxix. 81-96.

"For ever, O Lord, Thy Word is settled in heaven" (verse 98).

On earth the Word of God is being subjected to severe criticism. As lions tear at their prey so would men rend the

Scriptures asunder. Did they but know it these men are destroying their own hopes of eternal salvation. They are cutting away from beneath their own feet their own support for eternity. Unfortunately it does not stop there. These men are thieves and robbers. They are stealing from others. They are making it harder for men to be saved. But all their efforts will not effectively obliterate the Word of God. The Master copy of divine truth is not, thank God, in the hands of man. God has His own private copy, and He keeps it where thieves cannot break in and steal. When man has burned every Bible and destroyed every saint, the Word of God will live and abide for ever. The utterances of God have the quality of eternity: they cannot die. Man will run his course, and will revel in his cleverness. His assaults, by nefarious scholarship, on God's Word will give him temporary pleasure. But when earth has ceased to be the habitation of man the Word of God will remain settled in heaven.

PRAYER TOPIC:

That the Holy Spirit may make the Elim publications a means of spiritual refreshment to thirsty souls.

**Wednesday, Nov. 16th.** Psa. cxix. 97-112.

"Thy Word is a lamp unto my feet and a light unto my path" (verse 105).

The mode of expression employed here by the psalmist brings before us a custom of the East. There existed an arrangement by which a small light was attached to one of the sandals worn by the easterner. In those days lights were not very powerful, and a lamp carried in the hand might fail to reveal some awkward hindrance on the path. A night traveller would, therefore, light the small lamp attached to his sandal. As the man walked along the little lamp would cast a small light which would show him the way. At the same time the traveller had his hands free, one for his staff and the other for any burden he had to carry. Now what this little lamp was to the traveller, the Word of God had become to the sweet singer of Israel. And so it can be to us. There need be no trouble to him who will take the light of God's Word as his guide. Unlike the lamp in the illustration God's Word is a powerful light, and will throw its rays along the whole of life's pathway.

PRAYER TOPIC:

For much blessing upon all our Elim Sunday School and Cadet work.

**Thursday, Nov. 17th.** Psa. cxix. 113-128.

"My hiding place" (verse 114).

The world's chief worry to-day is its defences. Never in all its history has so much money been spent in the interests of national security. Every endeavour is made, every nerve and fibre strained, to ensure immunity from enemy attack. The Christian would do well to remember that

he has ample provision made for him in the realm of spiritual attack. Our foes are not tangible humans, but evil, unseen spirits, and they are out to frustrate the work of God in our lives. There can be no safer hiding place than God Himself. Let us entrench ourselves in God. Let us hide in the shelter of His omnipotence. Let us see His love outspread as some great all-embracing, all-covering shield. Without God—alone—we are in dire danger. With God we are totally surrounded with safety. Dwell in God, and you dwell in a walled city. Rest in God and you are as safe as they that slumber peacefully in a fortress.

PRAYER TOPIC:

That peace and goodwill may prevail among the nations.

**Friday, Nov. 18th.** Psa. cxix. 129-144.

"Order my steps" (verse 133).

Are we ever perplexed as to the course we are to pursue? Has life become a problem? Do we feel that our whole experience is one mass of tangled threads and loose ends? Bring God in. That is the solution. For, if allowed absolute mastery of our lives, He will order our steps, and out of our chaos and confusion He will bring perfection and peace. Those loose ends, those tangled threads, all so hopeless and unattractive, will form a choice pattern in the hands of the Master-Weaver. Disorder is the result of our own feeble efforts. Let the great God of eternity bring into your experience the wisdom of omnipotence. Then, and then only, can you be sure of a wise move. Your steps will be ordered by Him who sees the shore across the ocean before you can leave the shore this side. There is no risk when God is ordering our steps. He has never made a mistake. He cannot. The life He controls is secure. God Himself is the guarantee that the right path is being trod.

PRAYER TOPIC:

That God may preserve His people, the Jews, in this time of persistent persecution.

**Saturday, Nov. 19th.** Psa. cxix. 145-160.

"With my whole heart" (verse 145).

We have met this phrase several times in this great psalm. Repetition has perhaps acted as a reminder—that God requires the whole heart. If singing about surrender were sufficient many of us have nothing left to offer God. If complying with consecration appeals count for anything God has done His work with us. Unhappily these things have not been sufficient. Wholeheartedness is something more practical, and made of sterner stuff than a song or a momentary response. Wholeheartedness must characterise the whole of our make-up if it is to count at all. God will share no heart. It must be His in its entirety. There are some people who put more heart into a hobby than others put into their Christianity. Let us remember that it was a wholehearted love that created the Calvary act. There was no half-heartedness about the Man who received the nails in His hands, and who heard the taunts of the enraged rabbis around His cross. Let us provoke ourselves to a full unpromising surrender.

PRAYER TOPIC:

For blessing upon the work of Mr. and Mrs. Scott in Belgium.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Dundee Crusader Rally

By Pastor W. G. Hawkins

Fellowship: what a blessed word in the Christian vocabulary. This mighty tie that binds was further strengthened recently on the occasion of the Scottish Crusader Rally in the Elim Tabernacle, Dundee.

"Here they come," we cry as a coach rounds the corner, these are the Glasgow folk. Greetings are exchanged, and very soon reminiscences are to be heard on every hand, as the adventures and blessings of the Crusader Camp are recounted.

Off to the station to meet the Aberdonians who are arriving by special train. Glad greetings, warm handshakes, and everyone caught in this joyous Foursquare fellowship which is so infectious. Then off to the great meeting. What glorious singing! These young people saved to serve know nothing of decorous reserve; from hearts God has touched pour forth pæans of praise to Him who "gave Himself the just for the unjust to bring us to God."

Pastor L. Newsham (from Glasgow) leads in prayer; Elim Crusaders mean business with God. As we pray the very atmosphere is pregnant with divine unction; the people assembled here know God. This fact is the more apparent as the service continues. Testimonies, and the singing of the united choir, in addition to the contributions from the Crusader branches represented, all unite in lauding and honouring the Saviour's name.

The Word is ministered by Pastor J. R. Knight, of Edinburgh, who reminds us that "we are workers together with God." The call is individual but the work universal. This must be the vision for every servant of God; to limit the view to our own narrow sphere is to lose that vision. (Continued on page 720)

**CHRISTCHURCH CRUSADERS**  
Leader: Mr. F. Robertson.

## Ulster Crusader Rally

Something of the power of the Elim Crusader Movement was displayed when it rallied in the Ulster Temple on the occasion of a united Rally. It showed to all that Christ had still virile youth fighting in His cause. Over a dozen branches were represented, and despite the fact that torrential rain fell continually, the attendance was next to record.

The afternoon rally was addressed by Melbourne Street Crusader Secretary, Mr. Coulter, and his message coupled with the witness of a number of Crusaders, in word and song, left no doubt as to the goal of the movement. "God's best for us and our best for God" was again set as the standard. Fellowship was enjoyed with old Crusaders of other branches, and the right hand of comradeship was extended to the considerable number of new members, when the company sat down to tea. It was encouraging to see the ranks so greatly increased and to welcome Crusaders from the newly-founded Church at Larne.

The evening rally was led by Pastor E. F. Cole and the Ulster

(Continued on page 720)

## Southend Crusader Week

By Sylvia Jarvis

Hallelujah, what a joy to report the blessings showered on the Southend Crusaders during the recent great Youth Week.

The first Sunday saw the young people, somewhat nervous perhaps, but joyfully confident in the power of God to uphold their efforts for Jesus. Praise the Lord for the evening service which brought the encouragement of one precious soul, as added grain to the Crusader harvest.

On Tuesday the Holy Spirit interwove, as though to set a pattern, all that was done by both Crusaders and congregation, thus continuing the peaceful atmosphere that brooded over the previous meeting.

The chair was taken by Pastor D. B. Gray at the Essex Crusader Rally on Wednesday. His well-chosen words gave a warm welcome to all, and were well appreciated by the congregation of about four hundred and fifty. There was, too, a good attendance of Crusaders from surrounding churches, numbering about a hundred-and-forty. The two united pieces rendered, "Praise the Lord, Exalt His Name," and "O Church of God," were much blessed.

After a reading by a Rayleigh Crusader, a Leigh Crusader gave a soul-stirring testimony of God's saving grace. He had indeed been lifted from the pit. The ministry in

(Continued on page 720)



## Merthyr Crusader Rally

By Pastor F. A. Hodge

To God be all the glory! The expectation that filled the hearts of the people of South Wales was gloriously fulfilled at the United Rally held at Merthyr recently. The day commenced with a prayer and tarrying meeting.

Mr. W. Llewellyn Bell later in the day gave a rendering of a beautiful piece in his own inimitable way, followed by a musical Elim chorus switch sung by the Dowlais Crusaders. When a sister from Merthyr sang "Into My Hands" it seemed that the meeting was being lifted into the heavenlies.

The ministry of the Word by Pastor H. W. Fielding gripped everyone present. The hands of the clock moved to 6.30 and one of the local pastors entered the pulpit to conduct the singing until the advent of Pastor J. Morgan, the convener of this Rally. "More than a millionaire!" How that lively and joyous chorus filled the huge church as more and more got caught in its infectious joyousness, until the whole place rang. This was the preparation for the great evening rally. The special guest speaker for the evening was Pastor W. G. Hathaway (*Field Superintendent*). One after the other various branches took part. Cardiff Choir sings that old favourite, "Ashamed of Jesus?" Although a very well-known hymn, it seemed different in its new setting. Pontardulais, Aberdare, Swansea, and others, all added to

(Continued on page 720)

## National Crusader Week

United Witness of Elim's Youth

SCENES OF SOUL-SAVING ENDEAVOUR  
at Great United Rallies.



## National Crusader Week at Kensington Temple

By Cyril Miller

The National Crusader Week at Kensington has indeed been a blessed time for all and our Crusaders have cause to praise God for the rich seal set upon the special ministry of this effort.

For the opening Sunday the theme was "Christ and Youth," the Crusader members taking part in testimony and messages. This ministry was blessed by nine souls accepting Christ as their Saviour.

The Welsh members contributed an evening on the Thursday, bringing before the meeting reminiscences of the Welsh Revival of 1904. Songs and readings were given in Welsh and scenes from the wonderful revival of the early days of this century were described. It was an encouragement for all to persevere in their prayers for revival in these present days, not forgetting that revival must start in ourselves.

All will hold fragrant memories of the great United Rally in the Kensington Temple on the Saturday evening—the challenge in song by the Southend and Kensington choirs and the sweet ministry by the

(Continued on page 720)

## Britain's Youth for Christ! Romsey Crusader Rally

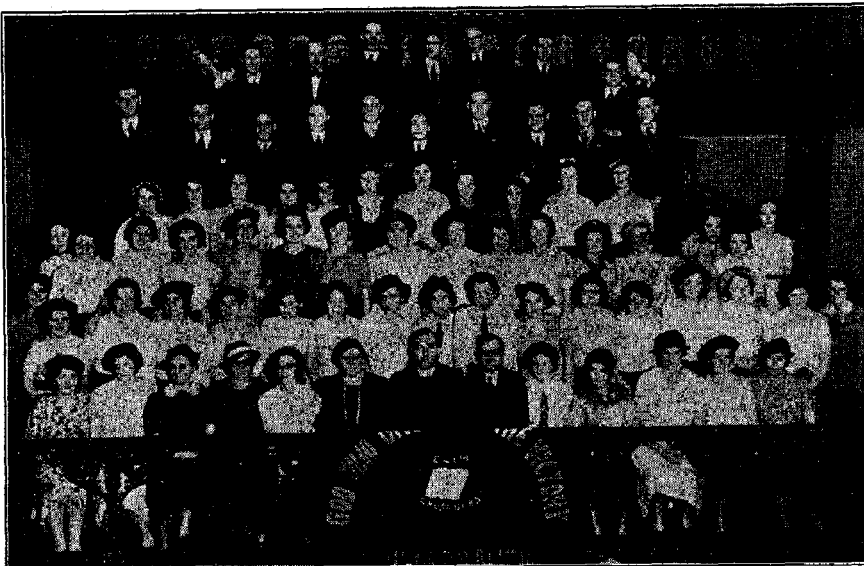
By Pastor W. N. Brambleby

We were able to hire the beautiful Congregational Church, an edifice seating 600, and in spite of the weather, splendid contingents came from Portsmouth, Bournemouth and Christchurch, while there were also a number from Southampton and the smaller local assemblies. Pastor W. N. Brambleby (Convener) welcomed the visiting Crusaders and ministers, and introduced the speakers. Mr. D. Craig's message on the practical application of talents and gifts proved to all that everyone had something they could do for the Master. It was thrilling to observe that the Crusaders sat and leaned forward to drink in every word as Mr. Craig spoke. His charm and grace won all hearts.

Pastor Joseph Smith's message was, like Mr. Craig's, typical of our Crusader Movement. Joy! Yes! This speaker too exalted Christ and the Baptism in the Holy Spirit. How we love to hear the preciousness of the truth of the Baptism from these men of experience. Pastor Smith, as he usually does, gathered us all up, carried us along, seemingly put us down again as if he said "There"—and we were left breathless and thrilled at his message and his infectious enthusiasm. Both speakers attributed power and blessing, life and service, to the Baptism in the Holy Ghost, and that thrilled and reassured us. Portsmouth Crusaders (a lovely crowd) sang, as did Bournemouth and Christchurch, united. The massed Crusaders from all the churches also sang. Our much-esteemed brother, Mr. D. House, of Winton, rendered a gospel solo beautifully.

And so, out into the teeming rain again, happy, renewed, determined, praising God! These Crusader rallies are a means of great blessing in fellowship in the movement.

**HULL CITY TEMPLE CRUSADERS**  
with Pastor and Mrs. J. Woodhead  
and Mr. F. C. Pocklington (Crusader  
Secretary).



# Editorial



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.

## November 11th.

TWENTY years ago the "cease fire" order was given, and those vast armies on the continent, that for over four years had been engaged in the most terrible conflict of the world's history, discontinued their fearful work of destruction. The world vainly hoped that with the cessation of hostilities in 1918 peace would follow, that if the prize of permanent peace had been secured then to a great extent this compensated for the awful price which had been paid on the fields of Europe. Men turned their faces towards the future with confident hope, believing that the dawn of a new day of world prosperity and progress had dawned; that out of the travail of blood should be born a better understanding among the nations. Yet 1938 finds the nations preparing more feverishly than ever for another terrible encounter. In fact it is but a few weeks since the world temporarily escaped the abyss of war, over which they were about to plunge to doom. It seems that the lessons which 1914-18 should have taught the world have been lost amid the rival ambitions of those who seek territorial expansion. At this twentieth anniversary of the Armistice all God's children should unite in intercession for peace. Let all Spirit-filled believers pray for widespread revival, that men's hearts may be turned to God, and that love and goodwill may prevail in the counsels of those who rule the nations. The Church has a mighty weapon in prayer, and this imposes a solemn responsibility which the Lord's people should not fail to discharge.

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for :

A young man, terribly depressed through business losses, that he may be converted and find suitable position.—R.C.

A sister who is most unhappy and threatens to take away her life; that the Lord will lead her to Himself.

One who is at present unemployed, that God will undertake and open a door of service.—D.H.

A servant of God who suffers from depression, that God may grant him a new vision of Christ and His power.—W.W.L.



## Gleanings from Other Fields

### Dr. John Wilkinson.

We learn that Dr. John Wilkinson has now returned to the Mildmay Mission to the Jews to resume important duties in connection with the Mission.

### Rev. C. Ensor Walters.

Rev. C. Ensor Walters, a well-known Nonconformist minister, is, we understand, suffering from overstrain and overwork. Owing to this it has been necessary for him to take a complete rest.

### Missionary to Abyssinia.

Mr. John H. Starling was one of the last English missionaries to leave Abyssinia after the Italian conquest of that country. He has accepted a call to the Alexandra Mission in Penge.

### Bound for the States.

Another well-known evangelist, Mr. Jock Troupe, expects to pay a six months' visit to America early in the new year. He is to work under the Moody Extension Department.

### Dr. Douglas Brown.

We are glad to learn that Dr. Brown is making satisfactory progress towards recovery after his recent illness.

### For the Mission Field.

Over sixty members of the Inter-Varsity Fellowship of Evangelical Unions have departed or are leaving for the mission field this year.

### The North Africa Mission.

Rev. E. J. Poole-Conner, after many years of faithful service as General Secretary of the North Africa Mission, is resigning so that a younger worker may take up his duties.

### Revival Work in Australia.

Hundreds of souls have been won for Christ in the Australian campaigns conducted by Mr. Edwin Orr and his party.

### Fifty Years' United Service.

Commissioner and Mrs. Lamb of the Salvation Army have recently celebrated fifty years' of married service for God. The Commissioner was one of General William Booth's earliest workers.

## THOUGHTS FROM THE THRONE

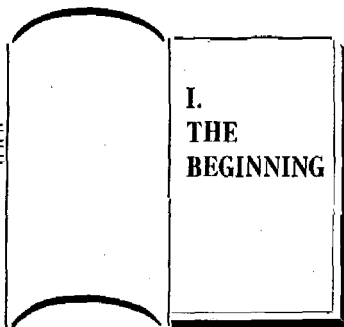
*The Holy Ghost rides in the Chariot of Scripture, not in the wagon of Modern Thought.*

*Ministers are numerous but prophets are few.*

*Great preaching must have great themes.*

*Do you live in Thanksgiving Street? If not, move on immediately.*

*Worldliness has strangled more churches than persecution ever smashed.*

CHRISTIAN  
BIOGRAPHICAL  
SERIES

## Frances Ridley Havergal

By Pastor J. ROBINSON

“**F**RANCES RIDLEY HAVERGAL, British poet and hymn writer. Born at Astley, Worcestershire, December 14th, 1836, daughter of Rev. William Henry Havergal, writer of sacred music. She began to write verse at the age of seven. She is chiefly remembered as a writer of hymns. She died June 3rd, 1879.”

Those five sentences comprise all the details of her life that were thought necessary for an entry in one of our leading encyclopædias. So little, and yet so much, for therein is contained the answer to her own prayer, written in 1859 as a “Prelude” to *The Ministry of Song*:

Oh, be my verse a hidden stream, which silently may flow  
Where drooping leaf and thirsty flower in lonely valleys  
grow;

And often by its shady course to pilgrim hearts be  
brought

The quiet and refreshment of an upward-pointing thought:  
Till, blending with the broad, bright stream of sanctified  
endeavour,

God's glory be its ocean home, the end it seeketh ever.

Not for her the outward achievements of the missionary pioneer, the great preacher, or the other noteworthy servants of God already mentioned in this series. Herself frequently one of “the Lord's shut-ins,” she was the poet of the hidden life, the homely companion of the common way.

In a biographical sketch of “F.R.H.” events mean little. Her true life was in the realm of things spiritual, and is best made known in the *Autobiography*, which no other eye saw during her lifetime, and in her later poems, whose depth of rich experience bears eloquent testimony to the life which nurtured them.

School in Germany, residence at Okehampton, at Winterdyne, and in Wales, holidays in Switzerland (mainly for health reasons), and so on, down to her death at the age of forty-three in Astley once more—these things are of no great importance to the real woman, save that Switzerland left ineffable memories of the beauties of God's creation, and that the Baroness Helga von Cramm became her collaborator as well as her friend, adding her exquisite Alpine paintings to F.R.H.'s poetic gifts.

To write adequately of such a life is to tread on holy ground indeed, for her writings give utterance to the inmost thoughts and feelings of a

devout and passionate soul, and only a kindred spirit can truly understand. So then, we shall not assay to be her chronicler, but content ourselves with reading some of the lessons of her life, as set forth in her own words.

When did her real life begin? It is hard to say. She herself could not. When she was twenty-three, she wrote an *Autobiography* of her own childhood, but it is difficult to disentangle her real child-self from the backward reflection of her more matured and developed nature. For instance, she writes thus of herself at fourteen:

“I know I did not love God at this time, the very thought of Him frightened me; but sometimes a feeling not unlike love would make me go to sleep with a wet pillow. It would be often thus. Going to bed, I would determine I would try to think about God, hard as it was; and after I lay down, as my thoughts did not flow at all naturally heavenward, any more than water flows upward, I forced them into a definite channel by a half whisper: ‘How good it was of God to send Jesus to die!’ was my usual beginning, while I by no means felt or believed that wonderful goodness. Nevertheless it usually ended in my crying most heartily because I was so bad and He was so good, and because I didn't and couldn't love Him when He even died for sinners.” Immediately afterwards she writes:

“Never for one moment, even from my earliest childhood, have I ever been tempted to think otherwise of myself than as a great and miserable and helpless sinner. Never have I dared to think myself ‘as good as others,’ for even as a little child I knew and felt the sinfulness of my own heart.”

Quite plainly, she is to some extent “reading back” into her infancy thoughts deeper than an infant mind could compass. Equally plainly, she needed to “strive to enter the strait gate.” A godly home, a loving family circle, and regular attendance at public worship from earliest days, could not of themselves bring peace to her heart.

Only shallow folk belittle the struggle for faith that is the portion of some. Whatever of unconscious over-stress there may be in her self-analysis, she fought bravely for faith, in a manner that grown-ups often fail to do. Listen again:

“What brought it to me I don't know, but now came a more definite and earnest prayer, for *faith*. Oh to believe in Jesus, to believe that He had pardoned me! I used to go to bed rather early, and lie awake in the long summer twilight, praying for this precious gift. Oh for faith! That was my cry; but it was not given, at least not *as* and *when* I asked.”

Between August, 1850, and February, 1851, much happened. “I can't love God, Nellie!”—that was on August

14th. In October, her chum Mary was being approached by her now thoroughly in earnest little friend—the conversation was perforce in French, as the rule of the school demanded. “ ‘ Mary, dites-moi, est-ce que vous aimez Dieu? ’ ” She looked almost surprised, there was no doubt about the matter with her. ‘ *Oui, certainement,* ’ she said.”

December 8th brought a sermon on Mark ii. 1-12, which deeply impressed her, as did the very real conversion at this time of another friend, Diana, whom she “adored.” And at last in February, 1851, comes this entry :

“ I feel that the beginning of this year ought to be marked as the commencement of a new life-chapter, because it was then that, for the *first* time, I ever knew what it was to have one gleam of hope or trust in Christ, or one spark of conscious faith. Not that I would date conversion exactly from this time; that I cannot fix. The *time* I know not, the *fact* I would desire to ‘ make sure ’ more and more.”

In that same year she wrote :

Yes, I will leave it all with Thee,  
And only ask that I may be  
Submissive to Thy loving will,  
Confiding, waiting, trusting still.

Her diary thereafter shows no more trace of the old struggle and fret. She had reached safe haven at last. Now would come a period of development, and then a life of quiet service, a “ hidden stream ” so far as the busy world was concerned, but one that flows still. She, being dead, yet singeth.

### A Thankful President

When President Garfield was lying at the point of death at Long Branch, his wife, worn with anxiety and dread at the growing weakness of her husband, went out on to the piazza and began to sing : “ Guide me, O Thou great Jehovah, pilgrim through this barren land. . . . Bread of heaven, feed me till I want no more.” Looking up to Mr. Bliss, one of his cabinet officials, the President said : “ Isn’t that great, Bliss? That’s where my hope is.”

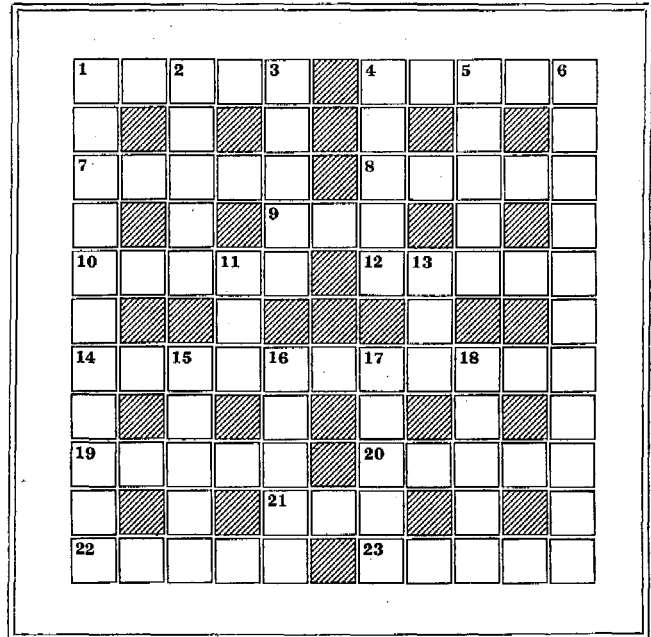
### GRIMSBY IN GRIP OF REVIVAL

OWING TO MONSTER CROWDS SEEKING TO JOIN REVIVAL A LARGER BUILDING WAS ACQUIRED FOR SUNDAY SERVICE. THIS BUILDING WITH ITS 1,200 SEATS WAS PACKED TO ITS UTMOST CAPACITY. TWO HOURS BEFORE ADVERTISED TIME POLICE WERE CONTROLLING THE CROWDS OUTSIDE. AFTER SERMON ON HOLY SPIRIT, 100 PEOPLE PUBLICLY DECIDED FOR CHRIST, MAKING A TOTAL OF 332. OWING TO REQUEST OF PEOPLE, PASTOR BREWSTER AND PARTY ARE CONTINUING FOR ANOTHER WEEK.

## OUR SPECIAL “EVANGEL” CROSSWORD

For Increasing Bible Knowledge

No 2.



#### CLUES ACROSS

1. Jesus refers to this commandment in Matt. 22.
4. A weapon.
7. In this house a record was found (Ezra).
8. He was shearing his sheep in Carmel.
9. First word in Acts.
10. In old age this was not abated in Moses.
12. David used this successfully.
14. What God did against Israel (in Neh. 9).
19. Name given by the Creator to the dry land.
20. To acquire knowledge.
21. By reason of this senses are exercised (Heb.).
22. And Moses rose up early in the morning, and went up unto mount —.
23. What we are exhorted to do, after having taken to ourselves the whole armour of God.

#### CLUES DOWN

1. Relatives who precede us.
2. Rank given to Joseph by Pharaoh.
3. Is there this in the white of an egg? (Job).
4. Thoroughfares.
5. One who sealed the covenant (Neh. 10).
6. This happened to Jonathan’s eyes.
11. “ And others — down branches.”
13. What the leopard will one day do by the side of the kid.
15. At this place Peter caused the people to turn to the Lord.
16. A son of Saul (I. Sam. 14).
17. These were called Chittim (Ezek. 27).
18. Goddess of the Ephesians.

#### SOLUTION TO NO. 1 CROSSWORD

**Across:** 2. Pot (Judg. 6: 19). 4. Awe (Psa. 4: 4). 7. Nurse (2: Sam. 4: 4). 8. Organ (Job 21: 12). 9. Ahi (1 Chron. 5: 15). 10. Elect (Isa. 45: 4). 11. Dwell (Acts 28: 16). 12. Rie (Exod. 9: 32). 14. Fig (Rev. 6: 13). 16. End (Rev. 21: 6). 17. Was (Gen. 1: 3). 18. Leeks (Num. 11: 5). 20. Sarai (Gen. 11: 29). 21. Yield (Rom. 6: 13). 22. Eshek (1 Chron. 8: 39).

**Down:** 1. Wonderfully (Psa. 139: 14). 2. Purse (Luke 10: 4). 3. Theatre (Acts 19: 29). 4. Avoided (1 Sam. 18: 11). 5. Eagle (Prov. 30: 19). 6. Candlestick (2 Kings 4: 10). 13. Ink (2 John 12). 15. Glede (Deut. 14: 13). 17. Worth (Prov. 10: 20). 19. Sad (Matt. 6: 16). 20. See (John 9: 25).

Gleanings from the Garden of Communion. No. 28.

## The Way to Triumph

By Pastor E. C. W. BOULTON

"Through our union with Christ . . . one continual triumph."—II. Cor. ii. 14 (Twentieth Century N.T.)

Uttermost weakness—  
'Tis all I can bring;  
Uttermost blessing  
Now flows from my King.

"ONE continual triumph!" But how difficult to entertain this exalted conception of the Christian life. And still more difficult to interpret the crucifixions and calamities of life in these victorious terms. There is so much in the average life that seems to challenge and contradict such an aspect of discipleship. In the light of much Christian experience one would hardly seem justified in taking such an ultra-optimistic view of life.

However, because of this we must not hastily dismiss the apostolic conclusion, regarding it as impracticable and impossible. On close examination his words will reveal a noble Christian realism. Paul did not dwell in a world of abstractions; he proclaimed and experienced a gospel which possessed positive values. Neither let us forget that his life was largely made up of apparent frustration. This is shown in his words to the Corinthians, "*Troubled on every side, . . . distressed; . . . perplexed; . . . persecuted, always bearing about in the body the dying of the Lord Jesus.*" And yet in spite of all this he had come to regard his life as "*one continual triumph.*" It was, to say the least, a magnificent reaction to life's hindrances and handicaps. A splendid acceptance of the gauntlet of battle which difficulty and danger threw at his feet.

What a tremendous reality this union with Christ must have been to the Apostle. The great secret of his spiritual triumph, which enabled him to give such heroic response to the disabilities of his lot in life.

Blessed path of triumph  
Which the Master trod,  
Utterly abandoned  
To the will of God;  
I, like Him, would follow  
In the triumph way,  
Proving ev'ry moment  
Love's all-conqu'ring sway.

The conquest which this passage reveals is not merely material—it is moral, spiritual and eternal in character. It is the triumph of the invisible over the visible. The victory of nobility over narrowness; of selflessness over the sordid and the selfish.

The degree of triumph is determined by the extent and reality of the union 'twixt the Saviour and the soul. It is through the channel of that union that all the fulness of God, like some boundless sea, pours itself into poverty-stricken human nature, enriching and empowering it, until it becomes sufficient to sustain the conflict of life courageously and triumphantly.

It is the triumph of *endurance* to which the believer is called. He that endures, the same shall overcome. Facing with fortitude the things that come in like a flood spells victory in every time of test. Unmoved by life's perils and perplexities, the heart pursues its course with confidence unshaken in Him who has chosen and called.

"One continual triumph!" Here is faith which lays hold of the ugly things of life and converts them into allies for the furtherance of the Divine purpose. Faith which in the hour of crisis refuses to regard defeat as inevitable, but glories in snatching triumph from impossible circumstances. Faith which takes the hard unproductive field of sorrow and suffering and therein raises a harvest for the Lord.

Along the path of self surrender  
Triumph lies.

Thus we see that life in union with Christ becomes a militant force, developing a dynamic which carries it through the surging waters of affliction and adversity. As the great ocean liner encounters the mountainous billows of the deep and ploughs her course through them, because she is possessed of an internal energy sufficient to withstand the resistance which she meets, so the soul in triumphant union with Christ is made strong and sufficient to overcome the hostile forces which confronts it. It no longer needs to adopt an apologetic attitude in the face of antagonism. It can do all things through Him with whom it is united.

"Through our union with Christ . . . one continual triumph." This same path to victory lies open to every child of God. Victory is not, as some things seem to suggest, the monopoly of a few select souls, or the prerogative of a particular period in Church history. It is more a question of separation than of selection. It is the will to triumph which is too often absent. Where there is the will to overcome God will furnish the power.





## Encouraging News of Expansion—Test and Triumph—Proving the Promises

### "... INTO ALL THE WORLD"

**Letchworth** (Pastor H. Burton-Haynes). On the surface it would seem most inopportune for a Missionary Exhibition, for the hearts of all the world have been burdened of late with rumours of war—of terrific preparations for defence—of the power of the Dictators—of the persecution of God's people, the Jews—of plebiscites; on every hand men's hearts have as never before been appalled at the things that come upon this already sorrow-burdened earth.

**INOPORTUNE?**—Let us penetrate deeper into the matter. At such a time of dense darkness and oppression surely the gospel of Jesus Christ is the ONE hope? "A new commandment I give unto you . . . that ye love one another," says our Lord, and we know that His indwelling peace is the only thing that will conquer. Hence, the three-days' Missionary Exhibition at Letchworth came as a blessing rich indeed. To give to other not-so-fortunate nations the Good News is getting root-deep at the world's great sorrows.

The Exhibition was opened by Pastor P. N. Corry, Dean of Elim Bible College, and the chair was taken by Rev. W. Rushby of the Central Methodist Church, Letchworth; Mr. J. B. Tupman, M.A.—Baptist Church, Letchworth—read 2 Cor. v. 14-21. At the opening, Pastor Corry referred to the new Minor Hall, a magnificent structure, opened a few days previously by Mrs. John Phillips. He said that the opening of the new Minor Hall and the Exhibition coinciding was a delightful thing, for it proved that when there was a live missionary work the home work did not suffer. In this connection it is interesting to note that the Minor Hall was opened free of debt.

On the Friday the Exhibition was opened by Mr. Leslie Wigglesworth, the

Chairman being Rev. E. T. Killick (Rector of Willian), and on the Saturday by Mrs. George Kingston, Rev. Ellis Pearson (Free Church) presiding.

All denominational barriers were absent, the unity of all Christians being a dominating feature throughout. Teas and light refreshments were provided by the united efforts of sisters from other Churches, as well as Elim sisters. All worked happily and harmoniously for the furtherance of the gospel.

Twelve missionaries being present, there were enlightening talks at the various courts, where one had explained the uses of the implements, domestic and otherwise, used by the peoples concerned. Moreover, the particular needs—the pitfalls—the work done—were made known in a way which will bear fruit in the future. Wonderful talks—of kraals, of witch-doctors, of evil spirits, papacy, superstition, bondage, yogi-cults, of Arab and Jew—and of the great common need—the Christ of every road. It is against the powers of darkness, it was pointed out, that we fight, more than against flesh and blood, the Prince of the Power of the Air making terrific onslaughts against God's work and God's people, and the need for prayer and for the wherewithal to carry on are as urgent as never before. "The fields are already white unto harvest," and not only to Letchworth comes the cry for help, but to YOU. Letchworth folks have been asked these questions, and they are now placed before YOU:

1. Have I prayed for the furtherance of the gospel in other lands?
2. Have I given that others might go?
3. Have I worked here that there may be blessing there?

"I gave My life for thee—  
What hast thou given for Me?"

Although not sold at the Exhibition,

there were on show a large number of articles, made by various missionary-hearted folk at Letchworth, particularly by Miss D. Phillips, Missionary Secretary, and the Sisters' Working Party. The latter meet weekly and ply their needles for our missionaries, stitching away at the clothes worn by labourers of no mean City.

The amount realised as a result of this Exhibition is £75, but it is trusted that a really true and deep desire to help will show itself in the future in regular amounts.

Among the missionary speakers were representatives from Africa, Belgian Congo, China, India, Mexico, Palestine and Spain.

After such splendid effort, such lucid exposition, such pleading, shall not the response reach heaven from every heart: "Lord, what wilt Thou have me to do?"

### OVER SIXTY BAPTISED

#### Jewish Family Follow the Lord

**Portsmouth** (Pastor J. Smith). At two baptismal services held in Portsmouth within the last two weeks, over sixty believers passed through the waters of baptism. Among those baptised was a family of four young Jewish girls and their mother, four sisters, a father and mother and their two daughters, besides others such as a brother and sister, a mother and daughter, etc. It was a glorious sight to see these members of one family going into the baptistry together. One woman testified to having been a Christian Spiritualist medium for eleven years, but the Lord showed her where her power came from and she renounced it to follow the Lord. A brother testified that he had been a champion beer drinker, a champion gambler, a champion dart player, a champion liar, but now the Lord was his champion.

The blessing of the Lord continues to rest upon all of the services. The Sunday night services are for the present being held in the Coliseum Theatre, and there souls continue to find the Lord as their Saviour.

### STEADY INCREASE OF NEW CHURCH

**Testimonies of Salvation and Healing**  
**Wolverhampton** (Pastor W. F. South). Hearts are lifted to God in praise and thanksgiving for continued victory and blessing in this new work. A steady in-



Pastor  
Joseph Smith



Some  
of the Workers  
in Costume  
at the  
Elim Missionary  
Exhibition  
at Letchworth.

crease is being maintained, souls being saved and added to the Church "one by one." By the kind aid of Pastor I. R. Moore and his workers at Blackheath, it was possible to hold the first baptismal service on a recent Saturday. Prior to the immersion of the thirteen candidates from Wolverhampton, Pastor South spoke on the symbolism of total immersion, testimonies of salvation and healing were given, and before entering the water, the party sang very impressively:

"Dying with Jesus, by death reckoned mine,  
Living with Jesus a new life divine."

Truly a very blessed service.

Testimonies of the Lord's healing power during recent days, include rheumatism, deafness, ulcerated leg and the divine touch upon a fractured wrist.

A number of the saints are seeking the baptism in the Holy Spirit and Pentecostal times have been experienced in recent meetings. The unction of the Holy Spirit is the prayer of the Foursquare Gossellers in Wolverhampton. May God in His love grant it!

### NEW BRANCH CHURCH AT BEESTON

It was with great joy and in answer to the many prayers of God's children that the re-opening of the former Nether Street Baptist Church was performed by Pastor W. M. Barton of the Nottingham City Temple.

The church, which had been cleaned and redecorated was well filled with Foursquare Gossellers, whose hearts were overflowing with gratitude to God for His wonderful provision in supplying the beautiful building which was now to supersede the classroom in which the friends at Beeston had hitherto worshipped. The Pastor told how, without any appeal, the whole account had been met, also the providing of new hymn books and accessories; the seal of



Pastor  
W. M. Barton

God's hand being thus set upon this corner of His vineyard.

The service, as usual was very bright, the Crusader choir (recently formed) doing their part in the rendering of two items from the "Elim Songster," so helping to encourage the believers with the message of song.

The Pastor's wife, Mrs. W. Barton, gave the message, beseeching those present to keep God's house a holy place, and not to make it a house of merchandise, and to lay their all upon the altar in order to be His ambassadors in this sin-cursed world.

This long-to-be-remembered service came to a close with the salvation of one young man. God grant that this may be the beginning of great things done in this branch church of the Nottingham City Temple, and that the work will extend more and more, until Nottingham shall be moved from centre to circumference with the proclamation of the Foursquare Gospel message.

## BOOK REVIEW

"The Romance of the Bible," by Charles J. E. Kingston [VICTORY PRESS] 2/6 (by post 2/10).

The Bible is a romantic book. It was born in the fires of human endurance, of persecution and of martyrdom, and has survived in spite of such continuing conditions.

Born from above, it has remained unconquerable by the forces of evil and stands to-day a monument of divine truth and power.

In his book Pastor Kingston leads the reader from the point where the Scriptures were given, through the manuscript days, through fierce opposition, to the printed stage of to-day. He shows sidelights of Eastern customs having a bearing on the Sacred Word, and gives you some of the outstanding martyrs of the Bible. He says, "The Bible comes down to us through

a line of crowned heads—but their crown was a crown of martyrdom." The spade of the excavator comes into the limelight in the author's survey. He devotes five of his fourteen chapters to this important subject, and the reader is given valuable data regarding the work of excavation and exploration in Bible lands.

The book is well written, in an intensely interesting and readable style, and holds the reader entranced right up to the last page. It is not only an interesting volume, but it will repay the reader by the valuable information gained concerning the Best Book of all. No Bible lover should be without this book, especially at the present time when the four hundredth anniversary of the Open Bible is focusing attention once more on this priceless heritage of mankind—the Word of God.—W. G. HATHAWAY.

## Keep Thy Heart

The heart is the citadel of the life. It needs to be thoroughly fortified and carefully guarded. Surprises may come, but if carefully guarded evil cannot control it. The spirit of mutiny may spread among the soldiers in a besieged garrison. There may be traitors in the camp. Insidious disease may be at work sapping the strength. There are possibilities of evil in every heart. The plague was once there, and lingering traces of infection may burst afresh. Evil imaginations may find a home there. A watch must be kept of all that goes to the heart. Sin lurks at the door ready to enter, if it is left ajar. Foul images may enter and hide themselves in secret places. Vile sounds may find their way and defile unspeakably. Equally careful must be the watch of that which proceeds from the heart. Unlawful desires and passions must be repressed. If per-

mitted to take form they may do mischief that cannot be repaired. As we keep our heart our character develops.

### ANONYMOUS GIFTS

We express our warmest thanks to those friends who have sent anonymous gifts as follows:

Debt Fund: Wisbech sister, 3/-; Hartshead brother and sister, £1; Macclesfield, £1; Birmingham, per Pastor Edsor, £1; Birmingham, N., £1; Halifax, per Miss Henderson, 5/-; Southampton (D. M.), £1.

Foreign Missionary Fund: Hartshead brother and sister, £1 10/-.

Work in General: Leeds 4, 9/6.

Free Distribution Fund: Langley, Birmingham, 5/-; Armagh, well-wisher, £1.

Prison Work: Hartshead brother and sister, 10/-.

# Crusader Week Reports (continued from page 712)

## DUNDEE

The task, though sometimes commonplace, is the building of the kingdom of God. The labourer in the erection of the cathedral is as important as the architect. Absolute consecration and concentration was the plea of God's servant. Aspiration, inspiration, and not least—perspiration was essential. And then, sincerely, very sincerely we sing, "Take my life and let it be consecrated, Lord, to Thee."

A great meeting was brought to a close, with a timely message from Pastor John Hill (Crusader Commissioner), "God reigneth," being the text. Despite the critical days, the challenge of dictators, the multiplicity of perplexities, God reigns.

A word of comfort, and conviction in the ultimate triumph of right, a faithful reminder of the coming of the Prince of Peace, fittingly brought to a close a service long to be remembered.

How we all sang, "All hail the power." Thank you, one and all! God bless you!

# Crusader Week Reports

(continued from page 713)

## MERTHYR

the success of the evening with their individual items. So again the congregation (where all the South Wales Churches except one were represented) climbed to the summit of the mount of blessing. Pastor Hathaway's message was a call to the young people for service. This was certainly a stimulus, not only to the young people, but to the pastors present also.

The great united Crusader Choir thrilled the congregation with their powerful rendering of "Soldiers of Christ," under the able conductorship of Mr. Ruthin Lodge, the Cardiff conductor.

Mr. Smith, the organist, seemed to stir the people when he played the voluntary before each hymn. The last item was by the local branch, the Merthyr Crusader Choir, under their conductor, Mrs. Hodge. They sang with real Welsh *hwyl* that beautiful piece *Il Trovatore*, to the words, "If I have Jesus only." This was a fitting, and a powerful close to a glorious day in the presence of God.

## ULSTER

Crusader Choir. The blessing of the afternoon meeting was carried into the evening service and the Lord was very present. Pastor D. A. Vanstone was the special speaker and, in his own inimitable way, addressed the rally, with much power, on "The Parable of the Talents." All were made to see their great responsibility for the extension of the Kingdom and will, it is felt, be encouraged to fight more earnestly to this end. The Rally was a fitting climax to a very successful week of campaigning. The victory is ours: to God be all the glory!

## REUNION

AT ELIM WOODLANDS

November 12th at 3.30 p.m. of

ST. HELENA'S, EASTBOURNE

CRUSADER HOUSE PARTY GUESTS

## SOUTHEND

song by the Southend Trio was greatly appreciated.

The greatest blessing of all was, perhaps, the word given by Mr. D. Craig. His exhortation to young and old, to have their baskets filled with the Saviour's loaves and fishes for soul winning, illustrated by Psalm ciii., was delivered in his own unique style. It was indeed a loving reminder of the Master's care.

This blessing continued into Thursday's meeting, and once again the Lord strengthened and helped nervous beginners. Another surrender resulted from this gathering.

Sunday was indeed a grand climax. All felt stronger for their witnessing during the services, and it was shown on the radiant faces of all the saved youth in the Tabernacle. Pastor Mason, just before the benediction, called on to the platform all young people who had experienced saving grace. This left the church with about two-thirds of the congregation, to whom the young people joyfully and earnestly sang, "Who is on the Lord's side?"

## KENSINGTON TEMPLE

Children's Choir. A special feature of this juvenile choir was their medley of choruses in the native and foreign languages of the missionary speakers. It was quite a scene of colour that adorned the platform, the children in their different national costumes framed by the blue and white uniform of the Kensington Crusaders.

The three visiting missionaries spoke with earnest appeal and reminded us, living in this privileged land, of our responsibilities, to whom so much is given. The meeting closed with three souls indicating their desire to return to fuller service for the Master.

The closing service, on the second Sunday, was the testimony of all the Crusaders—"What Jesus means to me." The choir singing, duets, solo and testimonies rang with this note. One soldier brother from Aldershot gave the message on "The Christian Soldier," the appeal being answered by five souls yielding to Christ.

### HIS FAITHFULNESS

He is faithful that promised.  
—Hebrews x. 23.

*Feed on His faithfulness,  
O heart of mine,  
Though clouds encompass  
thee,  
The stars shall shine.*

*Feed on His faithfulness,  
Though others fail,  
Trust on, He faileth not  
Within the veil.*

*Feed on His faithfulness,  
Fret not at ill,  
Look up! He see and knows  
Rest and be still.*

*Feed on His faithfulness,  
Wait patiently,  
Thus shalt thou prove His  
grace  
Enough for thee.*

## CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

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

\* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**London.**—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547 C566

**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

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

### SITUATIONS VACANT

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### BIRTHS

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**Francis.**—On October 9th, at Croydon, to Pastor and Mrs. W. H. Francis (of Pilgrim's Rest, Transvaal), the gift of a daughter, Joyce Muriel.

**Jackson.**—On September 18th, to Pastor and Mrs. A. Jackson, of Kingston-on-Thames, the gift of a son, David Lionel Beverley.

### MARRIAGE

**Wiggins : Bence.**—On October 15th, in the Elim Tabernacle, Springbourne, Bournemouth, by Pastor H. W. Fardell; William Wiggins to Elsie Irene Bence (of Englefield Green Elim Church).

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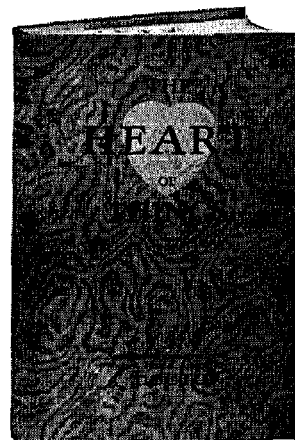
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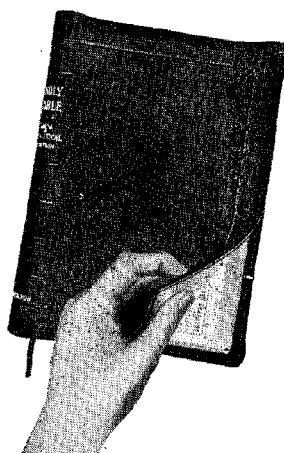
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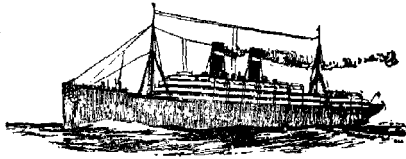
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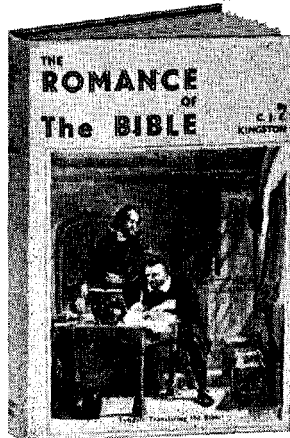
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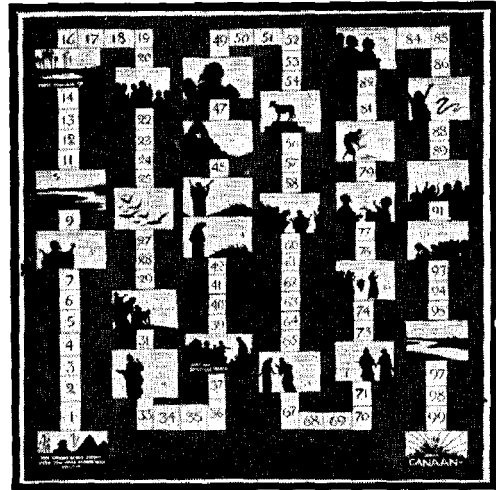
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