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Blum Evangel

Foursquare Revivalist



44

SEPTEMBER 30th, 1938.

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WHAT THE BIBLE TEACHES ABOUT ITSELF (see page 616)

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

Vol. XIX. September 30th, 1938 No. 39

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ANNUAL CRUSADER WEEK

OCTOBER 2nd to 9th

4 Coming Events 4

ABERDARE. October 9—20. Elim Foursquare Gospel Church, Cannon Street. Evangelistic Campaign by Pastor H. W. Fielding.

BELFAST (Ballysillan). October 10 to 16. Elim Tabernacle, Crumlin Road. Evangelistic campaign conducted by Pastor David Vanstone. Sunday, 7 p.m. Week-nights, 8 p.m.

CHELMSFORD. September 25. The Corn Exchange. London Crusader Choir at 7.30 p.m. (H.M. Prison at 2.30 p.m.).

CLAPHAM. October 1, 2. Elim Tabernacle, Clapham Crescent. Saturday, 3 and 7.30 p.m. Sunday, 6.30 p.m. "The Message of the Bible," by Mr. Ralph Ford. Special display of ancient Bibles.

COVENTRY. Now proceeding. Elim Hall, Stoney Stanton Road. Campaign by Pastor David Vanstone.

ELIM WOODLANDS will be open to visitors on the last Saturday of each month throughout the coming months. Meetings will be arranged with special speakers to follow the tea at 4.30 p.m. Admission 1/-.

ELIM WOODLANDS. October 1. Holiday Homes Reunion. 3.30—9 p.m. All are welcome. Bring friends and photos. Entrance 1/- each.

GLOUCESTER. September 24, 25. Elim Tabernacle, Millbrook Street. Special speaker, Pastor W. G. Hathaway.

GUERNSEY (Delancey). September 25 to October 9. Elim Foursquare Gospel Church. Revival campaign conducted by Evangelist William George. Sundays, 6.30 p.m.; Week-nights, 7.45 (except Fridays and Saturdays).

HORNSEY. October 4, 11, 18, 25 and November 1. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

ISLINGTON. October 6, 13, 20, 27 and November 3. Elim Tabernacle, Fowler Road, off Halton Road. Special Series of Bible studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

LETCWORTH. October 6-8. Elim Tabernacle, Norton Way North. Missionary Exhibition. (Followed by special Missionary Sunday). Thursday to Saturday, 3 to 9 p.m. daily. Ten to twelve missionary speakers representing seven countries. Interesting exhibits. Missionaries in native costume explaining exhibits. Lantern talks. Special Youth meetings, solos, recitations, etc. Particulars from Miss D. Phillips, Hermon, Norton Way, Letchworth, Herts.

LEYTON. September 24—26. Elim Tabernacle, Vicarage Road. Anniversary services. Special speakers: Pastors A. Longley, S. Penney, A. S. Thorne and Mr. C. Solomon (converted Jewish Journalist). Saturday, 7 p.m. Monday, 7.45 p.m.

LLANELLY. October 23—November 3. Elim Tabernacle, Island Place. Evangelistic Campaign by Pastor H. W. Fielding.

MERTHYR. October 6. United Welsh Crusader Rally and Demonstration, in the Pontmorlais Chapel. Speakers to include: Pastors W. G. Hathaway, J. J. Morgan, H. W. Fielding, S. J. Cooper, A. J. Chuter, L. W. Green, and Mr. W. L. Bell. 11 a.m., 3 and 6.30 p.m.

PONTARDULAIS. October 9. Beulah Hall, Alltogo Fields. Special speaker, Pastor W. G. Hathaway.

RUGELEY. Commencing September 25. Revival Campaign in the Forester's Hall, conducted by Pastor and Mrs. E. J. Thompson. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays).

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

SWANSEA. Now in progress. Elim Tabernacle, Alexandra Road. Revival and Healing Campaign conducted by Pastor H. W. Fielding. Sundays, 11 a.m., 3 and 6.30 p.m. Week-nights, 7.30 (Fridays excepted).

WOOD GREEN. October 2—16. Brook Hall, Brook Road, off Maves Road. Meetings for the deepening of spiritual life by Principal P. G. Parker.

The

Principal & Revival Party AT NOTTINGHAM

The City Temple, Halifax Place
Sat., Oct. 8th to Sun., Oct. 16th

Week-nights (except Friday) 7.30 p.m.
Sunday 10.45 a.m. and 6.30 p.m.
Thursday 3.0 p.m.

SATURDAY, OCTOBER 8th, at 7.30 p.m.

GREAT CRUSADER RALLY

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 Cadeis, 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. 39

SEPTEMBER 30th, 1938

Fridays, Twopence

The Gifts of the Spirit

X. THE GIFT OF TONGUES (continued).

By Pastor C. J. E. KINGSTON

ONE of the questions most frequently asked by those who do not understand this Gift is usually couched in the words, "What is the use of speaking in tongues?" Let us for a moment seek an answer to this query. It should be remembered that our Lord Himself promised this sign should follow them that believed on Him (Mark xvi. 17); that on the Day of Pentecost this Gift accompanied the outpouring of the Holy Ghost; and that it is definitely called, in Scripture, a Gift of the Holy Ghost. Supposing the apostles and early disciples, while under the Pentecostal anointing, had turned to God with the query, "What's the use of this, Lord?" would they not have displeased Him? And does not the like attitude to-day displease the Holy Spirit, who divides "to every man severally as He will"? (I. Cor. xii. 11). If He, in His divine omniscience, gives this Gift, who is he who will question the wisdom of God, or refuse the Holy Spirit's graciousness in giving?

Reverently, therefore, realising that there must be some use for any Gift from God, let us enquire into its uses.

The Gift of Tongues is, firstly, to confirm the ministry of believers in Christ. "These

SIGNS SHALL FOLLOW

them that believe . . . they shall speak with new tongues . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark xvi. 17, 20).

That the gospel might make its impact upon idolatrous paganism; that the superstitious mummery of the pagan oracles might be ousted by a greater dynamic; that God might speak and thus silence the gods, who were yet no gods but figments of debased human imagination; God confirmed His Word with this supernatural sign of tongues.

In this twentieth century Christianity must face more subtle foes, and needs again the signs following to confirm its message.

Secondly, this Gift is given that men may speak supernaturally to God. "He that speaketh in an unknown tongue," wrote Paul, "speaketh not unto men, but unto God: for no man understandeth him; howbeit

in the spirit he speaketh mysteries. . . . For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (I. Cor. xiv. 2, 14).

All Christians are conscious, at times, of a depth of feeling too deep for words; of

SPIRITUAL DESIRES

which cannot be expressed. Says one writer, "The Gift of Tongues sinks a well into the dumb profundities of the rejoicing spirit, liberating a jet of long-pent ecstasy that gladdens the heart of man."

Since they that worship God must worship Him "in spirit and in truth" (John iv. 24), there is surely a need for such a gift as shall enable the human spirit to commune with the Divine.

Such a materialistic age as the present cannot comprehend the spiritual power there is in anointed prayer, but Paul knew it, and rejoiced. "My spirit prayeth," he said of speaking in an unknown tongue; and he added, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

When we know not what we should pray for as we ought—then the Spirit of God prays through us according to the mind and will of God. Such Spirit-taught prayer must have its answer! Do you, reader, know anything of praying with the spirit? This is not praying with the understanding and is distinct entirely from it. Said Paul, "For if I pray in an unknown tongue, my spirit prayeth, but my

UNDERSTANDING IS UNFRUITFUL.

What is it then? I will pray with the spirit, and I will pray with the understanding also" (I. Cor. xiv. 14, 15).

We should notice that there is a distinction between praying with the spirit which is, as Paul explains, our human spirit praying in God-given unknown tongues, and praying with the understanding, which is such prayer as our minds direct. Both are blessed and both are necessary and Paul is evidently determined to exercise both methods of prayer. This latter, pray-

ing with the understanding, can sometimes be with such an access of spiritual power that it can be called "prayer and supplication *in the Spirit*" (Eph. vi. 18), and in such a case it most nearly approaches to praying *with the spirit* but is still distinct from it, as is evident from Paul's words to the Corinthians just quoted.

Thirdly, the Gift of Tongues is given that believers may *magnify the Lord*. Of the household of Cornelius it is said, "they heard them speak with tongues, and *magnify God*" (Acts x. 46). To magnify God is to make God great—to praise Him highly! Then if this be the praiseful result let us pray that all the Lord's people may magnify Him in other tongues! I heard one, whose native tongue is Welsh, say that when he commenced praying, he usually did so in English; then found his native Welsh came more naturally as

HIS SOUL TOOK FIRE

and his spirit mounted on the wings of faith; but, as he entered on the threshold of the Presence, and came face to face with God, only the Spirit-given language could express all the adoration of his heart. The writer has witnessed many believers receiving the Baptism in the Holy Ghost with the signs following; in every case, at the moment of receiving, gesture, upward look, and praiseful utterance, all testified that Jesus Christ was all in all.

Fourthly, the Holy Spirit gives the Gift of Tongues that the recipient of it may himself be *edified*. "He that speaketh in an unknown tongue," wrote Paul, "*edifieth himself*" (I. Cor. xiv. 4). Before hastily dismissing this use as selfish, let us remember that it is a good thing to edify oneself; at least, Paul thought so, for he says, "I thank my God, I speak with tongues more than ye all" (I. Cor. xiv. 18). The Greek word for edify, *oikodomeo*, literally means to "build a house," and then, more generally, to build up or construct anything. If, as the Scripture teaches, believers are the house of Christ and the temples of the Holy Ghost, then anything, surely, which assists in the building, or edification, of that house should be received with joy. Speaking in tongues produces the same results on our spirits as does deep and sincere prayer—for then the spirit is in real

CONTACT WITH GOD.

Fifthly, the Gift of Tongues, when interpreted by another Gift, the Gift of Interpretation, *edifies the Church*. "I would that ye all spake with tongues," wrote Paul, "but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, *that the Church may receive edifying* . . . forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret" (I. Cor. xiv. 5, 12, 13).

Thus, for the edification of others, the Gift of Tongues needs interpretation and, "if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God" (I. Cor. xiv. 28).

It is interesting to note that these two gifts are together equal in their scope and usefulness to the one Gift of Prophecy. This being so, that query naturally

arises as to why the Holy Spirit, departing from the usual economy which can be discerned in the manifestations of His power, should impart three Gifts when one would seem to be sufficient. For an answer to this, we must remember that the Gift of Tongues is essentially a "sign" gift, an evidence and confirmation of the message of God. This it was on the Day of Pentecost.

However, the general trend of

THE APOSTLE'S ARGUMENT

in the fourteenth chapter of the First Corinthian Epistle is to exalt the Gift of Prophecy, as compared with the Gift of Tongues, and he sums up his directions with the words, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (I. Cor. xiv. 39).

The reason for this preference is because established believers should not, normally, stand in need of a continual "sign" to establish their faith; therefore in their meetings for worship the direct channel of Prophecy would be more in keeping with their spiritual status. From this fact it will be seen the Gift of Prophecy should be much more in evidence than it usually is in our meetings for worship, while the more spectacular sign-gift should receive less attention. It should, of course, be clearly understood that Paul was only writing in this way of the public ministry of this Gift. Its blessing and usefulness in other spheres has been amply shown in what has been previously written.

To sum up this point we see that the Gift of Tongues, when interpreted, edifies the Church; since the edification comes through the interpretation, and not through the Tongues, the Gift of Prophecy brings an equal edification with an economy of manifestation; the Gift of Tongues, being a sign-gift, is not so necessary to believers in their

WORSHIP MEETINGS

and it should therefore tend to give place to the more direct Gift of Prophecy.

Lastly, the Gift of Tongues is a *sign to unbelievers*. "Wherefore," wrote the apostle, "tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe" (I. Cor. xiv. 22). Thus this Gift becomes, to the unbeliever, a warning beacon announcing the presence of the divine; the Gift of Prophecy, on the other hand, being in a known tongue, might well be passed by unnoticed. Such a sign, however, needs immediate ministry, through other channels, to follow. On the Day of Pentecost, the supernatural sign of tongues drew the multitude together, but Peter brought the three thousand to Christ by preaching, in the power of the Holy Ghost, words in a language which was common to all, appealing not to their sense of wonder but to their conscience and will.

It will be well if we examine the passage just quoted a little more fully, since a misunderstanding of it has misled some well-meaning people. They suppose that, seeing the Gift of Tongues is a sign to the unbeliever, they should, therefore, speak in tongues in the open air meeting, or in

THE GOSPEL SERVICE.

Such a use, or rather misuse, of the gift would be but

an illustration of the proverb which speaks of casting one's pearls before swine.

In the previous verse to the one just quoted, we read, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (I. Cor. xiv. 21, 22). The passage referred to by Paul is Isaiah xxviii. 9-13. There the Lord declared that, "with stammering lips and another tongue will He speak to this people . . . yet they would not hear." The other tongue was the strange language of the invading Assyrian armies, and this was to be a sign to scornful Judah to repent of her wickedness and turn to God. The full meaning of the sign was not, however, appreciated, nor its purpose fulfilled, and Judah a century or so later was, in her turn, devastated by men of another strange tongue.

Paul's argument is, therefore, as follows: the speaking in other tongues is a sign to unbelievers which they will neither hear nor heed but will rather, if "all speak with tongues . . . say that ye are mad" (I. Cor. xiv. 23) and certainly will not understand what is said (verse 16).

The Gift of Tongues, therefore, may only be used as a sign to unbelievers when God uses it as such; as, for instance, on

THE DAY OF PENTECOST.

Then, this supernatural sign prepared the minds of the ceremonial-minded, priest-ridden multitudes to receive the new light of the gospel message.

It should be remembered that there is a difference between the ordinary Gift of Tongues, which requires interpretation to become intelligible, and the speaking in Tongues on the Day of Pentecost, which men of different tongues understood, and of which they said, "we do hear them speak in our own tongues the wonderful works of God" (Acts ii. 11).

Although unknown tongues to the disciples who uttered them, they were known tongues to the hearers.

This is, therefore, the God-given illustration of the sign value of the Gift under discussion. On certain occasions, under the direct sovereignty of God, it is a sign to the unbeliever. To become such a sign, however, it would be necessary that the tongue, unknown to the speaker, be in a language known to the unbelieving hearer.

An illustration will make this point clear. A lady, Dr. Florence Murcutt, was converted through this Gift in the following remarkable fashion. An Australian Jewess, she was brought up in the Jewish faith, and was taught by her mother never to believe that Jesus was the Son of God. When her mother died, she read the Bible through in six weeks! After securing her medical degree in the city of Philadelphia, U.S.A., she came into contact with some Pentecostal people in Vancouver, B.C., and attended some

REVIVAL MEETINGS

then being held at Portland, Oregon.

One night, while standing outside the tent with about ten Canadians, one began to speak to her, under the anointing of the Holy Spirit, in the purest Parisian French, a language which she knew. Dr. Murcutt says: "He told me I was a sinner, and that I could only be saved in one way, and that was through Jesus Christ, who was the Way, the Truth, and the Life. . . . As he spoke he urged me to yield to God. This brother was absolutely unfamiliar with Parisian French, but was speaking entirely under the anointing of God. . . . We talked for over an hour in Parisian French. When I said anything that tallied with the Word of God, the Spirit of God in this brother rejoiced. When I said anything contrary to the Word of God, the Spirit of God in him would moan. As a result of this manifestation of God's presence, I went on my knees and yielded to God."



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Christian Workers:

THE SPIRIT OF THE HIRELING

"The hireling fleeth because he is an hireling, and careth not for the sheep." The Lord Jesus in these words sets forth the false shepherds of the flock.

The hireling runs away from danger, and leaves his flock to the mercy of the wolves. Many a preacher and Sunday school teacher have deserted the post of duty when adversity and tribulation has come to them. The teacher has given up her class because of a misunderstanding or dispute in the school.

The hireling works for hire, for money, for reward. The hireling labours from

a wrong motive. He is prompted by selfish desires.

The hireling does not love the flock like the true shepherd. Were he to love the flock he would fight for them and make great sacrifices for their well-being and safety. May God give to us shepherds with true shepherd hearts.

Principal GEORGE JEFFREYS
AT NOTTINGHAM
 Full particulars on cover ii.

"To rescue was the voice of yesterday. To prevent is the divine whisper of today."

The strategy of to-morrow is to win the children of to-day.—BROWN.

The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.—E. M. BOUNDS.

The messenger is more than the sermon.—E. M. BOUNDS.

Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make a man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of divine unction because the man is full of the divine unction.

—E. M. BOUNDS.

From

Melancholy Rhythm to Paean of Faith

By Pastor H. W. GREENWAY

THERE is a sadness in the tempo of the prophet's words which in most characters would have given way to bitter invective against the providence, or lack of providence, of God. He stands in the midst of a fearful desolation. Failing fruitage. Wasted labour. Dying flocks. Before him the future is as depressing and black as the circumstances of life can make it; and the stark spectre of famine raises its gaunt unwanted head. It was the kind of situation in which most men would despair, and chide the overruling powers for their lack of sympathy. Why should calamity come with such crushing monotony? It were bad enough to lose the fig tree through blight, but why the vine, the olive and the corn at the same time? And as though this fourfold calamity were not enough, there is added the loss of flocks. It was utter ruin of the worst kind: a patriot's nightmare.

But the prophet Habakkuk is a God-conscious man, and life's adverse balance is only another cause to rejoice in the Lord. Instead of bemoaning his fate he breaks out into praise; praise to the God of salvation, and what is this praise but the evidence of indomitable faith. "God of my salvation." That is just the secret of his exuberance, he knew the desolation was only part of life's instruction; at least, it was to him, and that God would bring him to a place of ultimate triumph.

This truth runs like a golden thread through the sacred narrative, that where a man has reached inner harmony through the divine adjustment called salvation, outward difficulties assume scholastic values. Instead of depressing the saint calamities only serve to inspire greater praise, and become stepping stones to victory. Character triumphs under test, and each problem is made the occasion of deeper trust.

Take the case of Job. Here was a man afflicted in body and deprived of substance. His wife whispers the sentiment of the worldling: "Curse God and die." It would have been easy to commiserate with himself, to accept the luxury of death, to have one back at the powers that had failed him in this terrible hour, but his faith is in God, and he rises above his sufferings in the spirit of the well-known words: "Though He slay me, yet will I trust in Him." He knew the cause of righteousness to which he adhered would eventually overcome the forces so cruelly oppressing him; and so we read at the conclusion of the book: "And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before. . . . So the Lord blessed the latter end of Job more than his beginning."

For though the fig tree shall
not blossom, [vines;
Neither shall fruit be in the
The labour of the olive shall
fail, [meat;
And the fields shall yield no
The flock shall be cut off} from
the fold, [stalls:
And there shall be no herd in the

Yet will I rejoice in the Lord,
I will joy in the God of my
salvation. (Hab. iii. 17, 18)

Turning over the pages of the Old Testament and into the New, we come to another incident illustrating the same thought. This time our eyes are strained to pierce the gloom of a Philippian gaol, a place so dark and pestilential that we shudder with horror. It is here the chains rust on the limbs of the victims, here men's bodies are twisted into the stocks designed with diabolical callousness to destroy every hope of comfort, here the prisoners curse their captors and die in despair. Two missionaries are incarcerated in this vile dungeon, their backs bleeding from the recent flogging. Did they doubt their mission? Could it be that the Macedonian vision was only the product of an excited and over-zealous imagination? This is how men of more earthly minds might have looked at the situation, but there is not the least sign of doubt in the spiritual attitude of Paul and Silas. "This miserable place needs brightening with a song," declares Paul, and Silas being in complete agreement they commenced their nocturnal melody. No Roman prison could retain or suppress a spirit of dominant optimism like that, and God Himself introduced the earthquake as a fitting symphonic complement to the simple duet of praise rendered by these two irrepressible saints. Its reverberating crescendo brought fear to the other wondering prisoners, but only served to confirm the happy faith of God's servants. Their bodies may have been subject to torture and ignominy, but their spirits were free: they were able to rejoice in adversity.

Why is it that such experiences as this should be confined to a few individuals? If only the Church could really grip the message of Christianity, it would surely give her this exuberant faith as a general experience. Can it be that in this age of scepticism we have failed to appropriate the words of the Apostle Paul: "And we know that all things work

together for good to them that love God, to them who are the called according to His purpose"? If we believe the Bible from cover to cover, we shall accept our trials in the spirit of praise, for the eternal Word assures us that even our apparent setbacks are evolving some higher purpose than the material mind would have us believe.

Perhaps it is that the love of ease, so characteristic of this modern generation, has influenced the Church. "We have eliminated the element of sacrifice," wrote Moffat Gautrey, "erased the stigmata, suppressed the Cross, and kept a guilty silence as to suffering for His sake. . . . We have made the Cross into a plaything, a jewelled ornament to be suspended about the neck by a golden chain. We have reduced it to an emblem to be emblazoned on a banner or used to enrich an architectural design, and we have almost lost sight of its appalling purpose." Instead of approaching life's tragedies in confidence, we are in danger of allowing ourselves to be intimidated by fear, and depressed by circumstances. A religion that can sing in the dark, amid desolation, when life seems all wrong, is the kind of religion men are looking for to-day.

Our failure to live that kind of religion is usually due to our foolish predisposition to make life self-centred. It is always the self which bemoans its lot and commiserates on its appalling fate. When the ego has been subjected to the dominion of Christ life is viewed from an entirely different angle. We are not

limited in our horizon, but acquire an extended vision, by which we are able to look beyond the immediate present to the glorious purposes of the Master. Depression gives way to redundant optimism, and the Christian is possessed, to use the words of Von Hugal, of "an overflowing interior plenitude." He lives a *plus* life.

The world is at present in sorry plight and peoples' hearts are failing them for fear. Social disturbance and international unrest; the awful possibility of catastrophic war with its accompanying horrors; the instability of human morality: all create fear. We stand amid a social and moral desolation of the worst kind. Hope has been cut off, and universal peace seems farther away than ever. Can we rejoice? Surely the Christian is the man to be hopeful through it all, for these distresses are but the prelude to a glorious day of victory. We read in the unhappy signs a message of salvation, and with Habakkuk can sing our paean of praise:—

Yet I will rejoice in the Lord,

I will joy in the God of my salvation.

This is the Christian answer to the demand of the worldling when he says:—

Give me the man with the sun in his face,

And the shadows all dancing behind;

Who can meet with reverses, with calmness and grace,

And never forget to be kind.

—JOHN PEMBERTON.



Conducted by Pastor D. A. VANSTONE

Spot the Stories.—No. 2.

ADVENTURE WITH THE OUTLAWS

It is night. We are in the camp of the outlaws—some four hundred hunted men. For weeks they have been hounded by the king's forces, and it really does seem as though the end is near.

Around us are sleeping men who have flung themselves down to snatch a little rest. It is rumoured that the king himself has come to take command of his troops, and they cannot be far behind. No knowing when the alarm will be given followed by a rush to arms and a desperate hand-to-hand scuffle in the darkness. "Better sleep while we may, even though it be our last night alive."

Picking our way among the sleeping forms we come across a handful of men huddled together round a small fire; for the night is cold. A ruddy-faced athletic young man is speaking, and despite his youth we learn that he is the "Robin Hood" of this outlaw band.

" . . . and what is more," he is saying, "our men report that the king and his forces are encamped in the next valley. I have seen the camp myself, and could see the king quite plainly. Still I must go right into the enemy lines." Then, turning to two stalwart young guards, "Which of you goes with me?"

There is a moment of dead silence. Each faces the challenge. Fear and loyalty are struggling within. The awful risk flashes before them. "Two against an army . . . sentries . . . discovery . . . arrest . . . shocking death . . . so needless anyway . . . much safer here." But loyalty and devotion triumph in one man. Saluting, he replies, "I will go with

you, sir." The other, timid and afraid, turns aside to hide his shame.

Passing the line of vigilant sentries the two quickly gain the hill-top from which may be seen the enemy lying in the valley below. Gulping hard and bracing his wobbling knees the loyal young fellow is soon scrambling down the rock-strewn hillside behind his courageous captain.

And now an astounding discovery is made! Every sentry is asleep at his post, and the whole army lies as if drugged! Even the king's bodyguard is snoring loudly. God has sent a deep sleep upon them.

The moon rising above the rim of the hill reveals a startling sight. There lies the king peacefully sleeping and standing over him, his life in their power, two desperate outlaws.

"Oh sir," the youth is pleading, "God has delivered him into our hands. Let me smite him. I'll make no mistake. He won't arouse the camp, for my first blow will kill him."

Within the captain's heart wells up something of the love of God. "Take his spear and water-bottle, but spare his life. God shall smite him or he shall die in battle. We must not touch the Lord's anointed." So seizing the kit they steal away as quietly as they came, back to the safety of the hills.



When you have found this story in I. Samuel you must read on to the end. You will enjoy the fun when "Robin Hood" laughs at the king's guards.

Well, I hope you are as **loyal** to the Saviour as that young fellow was to his leader. Even when you run into a tight corner as a result **never let Him down**, and because of danger and difficulty never turn away like the other chap did.

"Jesus counts upon you to be loyal and true,

And there is no end to the good you may do"

if you will only dare to stand the test. Valiant outlaws, sworn enemies of Satan, follow your Leader and you will never be alone. "Who will go **with Me?**" May our hearts reply every time, "I will go," and even when our knees feel wobbly, and we know we are going quite pink, let us remember His promise, "I will **never** leave thee nor forsake thee."

The Way of Salvation

What Think Ye of Christ?

By H. G. SPENCE

DEAR reader, may I earnestly ask you this all-important question, "What think ye of Christ?" Do you know the Lord Jesus Christ as your personal Saviour? Have you repented and believed the gospel? Are you a professor or a possessor? Have you the full assurance of sins forgiven, through the atoning sacrifice of the Lord Jesus on Calvary? Have you ever thanked Him for shedding His precious blood and dying for you on the cruel Cross that you might escape the wages of sin, which is death, and receive the gift of God which is eternal life?

The greatest event in one's life is their conversion to God, yet sad to say, multitudes are missing this glorious salvation, having a form of religion but living for the interests of this perishing world.

Dear reader, you may be respectable, moral, honest, kind, conscientious and religious and still be lost. You may be a church member, a Sunday school teacher, a charity worker and yet be outside of Christ. Many souls are under the delusion that they can be saved, being well brought up by Christian parents or being baptised and confirmed, confessing or doing the best they can to their fellow creatures.

Dear reader, listen to the words of our Lord and Saviour, "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). Jesus alone can save you. Have you been born again? Do you love the world and its pleasures? Do you profess to be a Christian on Sunday and during the week enjoy the company of the unconverted? Not if you are born again of the Spirit of God. Only the power of the precious blood of Christ can change your life. "The blood of Jesus Christ His [God's] Son cleanseth us from all sin" (I. John i. 7). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II. Cor. v. 17).

Dear reader, I urge you to heed this simple message. Come to Jesus now; just as you are, a lost sinner, and He will save you to the uttermost, cleanse you from all your sins, give you joy, peace, everlasting life and a home in heaven. Do not delay, time is short. To-morrow may be too late. Now is the day of salvation (II. Cor. vi. 2).

*In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.*

Victory in the Lord

E. C. W. BOULTON. Lord for you, B. TETCHNER.

There's vict'ry in the Lord, vic-t'ry in the Lord, Vic-t'ry in the Lord for you,

Lord for you,

Lord, vic-t'ry in the Lord, If you trust His promise true, You will find He'll take you thro' There is vic-t'ry in the Lord for you.

Copyright.

Bible Study Helps

THERE IS, AND SHOULD BE, "A DIFFERENCE"

Introduction: "The Lord doth put a difference between the Egyptians and Israel" (Exod. xi. 7); also between the worldling and the Christian—the Cross stands between us (Gal. vi. 14).

1. **A difference in fact.**—Under the blood (Exod. xii. 13; I. Cor. v. 7).
2. **A difference in dealing.**—In mercy and in grace as His sons (Eph. v. 6; Heb. xii. 7).
3. **A difference in conduct.**—To walk as Christ walked (Exod. xii. 11; I. Pet. ii. 21, 22).
4. **A difference in power.**—Strength and joy from the Lord (Exod. xv. 2; Gal. ii. 20).

FOUR "PRECIOUS" THINGS

1. **We have a Precious Possession.**—Soul (I. Sam. xxvi. 21; Psa. xlix. 8; Mark viii. 36).
2. **Redeemed by a Precious Person.**—Christ (I. Pet. ii. 7, 24).
3. **Paid with a Precious Price.**—His blood (I. Pet. i. 18, 19).
4. **To bring us to a Precious Place.**—Heaven (Deut. xxiii. 13; John xiv. 1-3).



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD.

Sunday, October 2nd. II. Kings xvii. 6-19.

"Turn ye from your evil ways and keep My commandments" (verse 13).

How wonderfully God pleads with His erring ones. His loving heart yearns over them. His all-seeing eye discerns the end of the evil ways and seeks in love to divert the steps of the wicked from the dangers and disasters of evil to the safety, assurance, and pleasantness of His commandments. Bless His name, His commandments are not grievous, for in the keeping of them there is great reward. Praise the Lord for that glad day when we heard His loving voice, and the response of our hearts caused us to be turned from darkness to light. In each hour of temptation may we ever hear His love-call and sin will lose its power and we shall find our chief joy in the way of His statutes.

PRAYER TOPIC:

That the windows of heaven may be opened in revival outpouring throughout this special Crusader Week.

Monday, October 3rd. II. Kings xvii. 20-28.

"Then one of the priests whom they had carried away from Samaria, came and taught them how they should fear the Lord" (verse 28).

Praise the Lord! This unnamed servant of God, although a captive, was not unemployed. God finds an opening for His own. We sometimes find ourselves in strange and straitened circumstances, where service for God seems almost impossible, but if we only wait God's time, a glorious opportunity will arise. God loves the whosoever, and allows circumstances to occur to enable Him to have His messengers ready to hand to be ministers of blessing to the needy. This dear man's office was not to reveal some new-fangled doctrine, but to instruct the people in that good old-fashioned yet ever-efficient and wholesome truth: "the fear of the Lord." God make us ready and willing whenever we are to be ministers of this blessed way of life.

PRAYER TOPIC:

For rich blessing upon all revival and healing campaigns now in progress in our Elim assemblies.

Tuesday, October 4th. II. Kings xvii. 29-41.

"But the Lord your God ye shall fear, and He shall deliver you out of the hand of all your enemies" (verse 39).

A full-hearted, filial fear of the Lord our God, gives assurance of glorious, complete, and uttermost deliverance.

The deepest laid schemes, the most carefully laid traps, and the most specious arguments, will fail to ensnare those whose trust is in the Lord, and whose hearts are bowed in sweet and holy reverence before the Almighty. Fear the Lord, oh ye His saints, for there is no lack to them that trust Him. The soul in love with God is standing on victory ground. The Lord is strong in their defence. Not a single enemy can stand before the mighty operations of His heart and hand employed for His beloved. So blessed Lord, increase within me this sweet assurance which springs from a worshipful spirit.

PRAYER TOPIC:

God's sustaining grace to be vouchsafed to all believers now passing through deep waters of trial.

Wednesday, October 5th. II. Kings xviii. 1-12.

"He clave unto the Lord . . . the Lord was with him and . . . he prospered" (verses 6 and 7).

Hezekiah doubtless had as many temptations as his fellows, for temptation is the common lot of man. But Hezekiah looked away from sin's allurements to Jehovah the Saviour of men. He clave to the testimonies of the Lord and clung to the never-failing Rock of his salvation. Hence in all his experiences he had the strong support, the sweet society and safe guardianship of the Almighty. Temptation but made him cling the closer. Led by the sweet counsels of the Lord he went forth to find the prospering hand of his God upon His undertakings. We may well learn from him. Lord, grant me this trustful clinging love and allegiance, that my soul may be fragrant with the balm of Thy companionship, my ways ordered by Thee, and that such God-given prosperity be mine as shall make men trace it to Thee, and glorify Thy name.

PRAYER TOPIC:

That many of our Sunday school scholars may be won for Christ.

Thursday, October 6th. II. Kings xviii. 13-25.

"What confidence is this, wherein thou trustest?" (verse 19).

Thus speaks the enemy. The devil is always trying to belittle the power of faith. What he speaks of as being trifling he knows to be really tremendous. Could he shake our confidence he would accomplish his conquest. But praise God, the saint has a confidence, God-given, God-sustained and God-honoured. This faith, the gift of God, will weather all storms, withstand all shocks, and sing

like Silas and his companion through the midnight of adversity. It is the grand anchor of the soul, which holds it fast to the Rock of Ages. The saints of old confided in their God. He honoured their simple trust as a grand tribute to His power and character. And here and there to-day, the whole wide world over, God has His trusting ones living in the grand experience of the fulfilment of His promise: "Blessed is the man that maketh the Lord his trust."

PRAYER TOPIC:

That many hungry hearts may be reached by the message which the "Elim Evangel" contains.

Friday, October 7th. II. Kings xviii. 28-37; xix. 1, 2.

"The Lord will deliver us" (verse 32).

Hezekiah exalted the Lord as Saviour. He took not count of soldiers or arms, but reckoned on the unfailing arm of the Almighty. He attracted his people not to himself, but to his and their God. With the calm and dignified poise that comes from a quiet trust, he had commanded his people not to enter into argument with the enemy. He knew that words often lead to warfare. His kingly advice was, "Leave the matter with God" it is His to deliver. We do well to heed the message. To try to combat flesh with flesh is fatal. Let us repose our whole confidence in the Lord. The forces of evil may be great, the arguments skilful, subtle, and strong, but the counsel and strength of the Lord is all-wise and almighty, and He will bring deliverance to His own. Hallelujah!

PRAYER TOPIC:

For abundant blessing in the work of Pastor and Mrs. Mullan in the Transvaal.

Saturday, October 8th. II. Kings xix. 5-20.

"Hezekiah spread it before the Lord" (verse 14).

He was practical, thorough and open in his dealings with God. He opened out the matter before God in God's house. He went straight away to God with his trouble. There was no dallying, no conference with flesh and blood, but an immediate interview with the Eternal. Hezekiah's attitude was simple but sublime; child-like but not childish. A great love for the people committed to his charge actuated his noble heart. His prayer was for God's glory. He knew that the enemy's conquests had been over false gods. He knew his God to be pre-eminent, all-wise and almighty. How the heart of God is delighted with this candour and confidence. He knows all, yet He loves us to spread our matters before Him and to pour out our hearts to Him.

PRAYER TOPIC:

That as a result of this week's special Youth Effort the Elim Crusader Movement may receive real spiritual impetus for future achievements.

DEGREE OF HOLINESS
IS IN PROPORTION
TO THE PERFECTION
OF UNION WITH GOD

HISTORY demonstrates that there can be no such thing as a creedless life. Some appear to live without a fixed faith because, they say, they fail to find a credible creed. But their assertion is really a positive creed expressed in negative form. The atheist says he doesn't believe in a God when what he really says is, "I believe there is no God."

The fact of belief is beyond dispute. The question of importance is, What do we believe? It is a dangerous and devilish delusion that it does not matter what we believe so long as we live right, for the Bible declares that "as a man thinketh in his heart, so is he." We are under a moral obligation to accept certain essentials which Christianity presents—facts about the Bible, Christ, man, sin and salvation. To discard or disregard these is to invite our own wreck and ruin.

Suppose a reliable announcement could be made that at a certain time God was going to speak, and by tuning in a certain station we could hear Him. What a stir there would be—even among men of the street who proverbially have little or no concern for spiritual things! But God has *spoken* and still speaks to us, and the station is *B I B L E*.

The Bible has a right to speak about itself, just as much as you have when I enquire about your character and contrition.

I. WHAT THE BIBLE TEACHES ABOUT ITS CHARACTER.

1. *It is the Word of God* (Heb. i. 1; I. Thess. ii. 13).

Bible readers frequently meet with phrases such as

WHAT THE BIBLE TEACHES ABOUT ITSELF

BY ARTHUR B. WHITING

"Thus saith the Lord," "God spake," "God said," etc. No less than 1,904 times do such expressions occur in the thirty-nine books of the Old Testament; so that at least three-fifths of the whole of the Old Testament is directly declared to be the Word of God. And from the testimony of Christ and the witness of the apostles, together with the reciprocal witness of the two Testaments, it is evident that what is predicated of the Old also stands good for the New.

When we speak of the Bible being the Word of God we do not mean that God spoke or wrote every word in the Bible. It is true that at Christ's baptism God spoke and we have record of the actual words (Matt. iii. 17), but it is also true that the Bible contains the words of Satan (Job i. 9-11) and the words of men—even of liars (Job xlii. 7; Acts v. 8). The truth is that while every word in Scripture is not the word of God, the record of every word in Scripture is the work of God.

Neither do we mean that God specifically revealed everything we have in the Bible. There are some parts we never would have had if God had not been pleased to make them known. Only God could have revealed the wonderful creation story of the opening chapter of Genesis. And no mere man could have told us the details of Christ's temptation experience in the wilderness. But the genealogies and much of the historical data found in the Bible could easily be obtained from documents preserved in the archives of the Temple. That God undoubtedly guided in the selection of these and guarded them from error we shall see later, but it is evident that the contents of the Bible are not the products of a particular revelation.

Then what do we mean when we say the Bible is the Word of God? Just this, that God was responsible for the original autographs as they came from the pens of the various writers. It is a fact that we do not possess these originals. Where they are we do not know. Then, you say, we do not have the Word of God! But we do! We may not have the original manuscripts, but we do have the original text. We have over twelve thousand Bible manuscripts of different dates, and substantially they agree. An interesting parallel is that of Lincoln's Proclamation of Emancipation. The original manuscript was destroyed in the great Chicago fire, but no one is much disturbed about that for we have the text of that important document. Copies were made of the original before it was lost and to-day we know what Lincoln wrote. The same holds true of the Bible. The originals have gone but the text remains because copies were made and from them we can obtain the original message of God to man.

2. *It is the inspired Word of God* (II. Tim. iii. 16).

"All Scripture is God-breathed," declares Paul. There was some

thing supernatural about the manner in which the revelation was communicated. The Bible is not the product of the natural inspiration of human genius as, for example, the writings of Shakespeare. We even are told that the writers of the Bible never fully understood all they wrote (I. Peter i. 10-12). The truth of II. Peter i. 20, 21, thus becomes very evident. The men who wrote were specially fitted; and this fitting is what is meant by inspiration. God never wrote the Bible with His own hand as some misguided people appear to think, although we are told that the Ten Commandments were "written with the finger of God," one of the three recorded occasions of Deity writing.

How did God fit the writers? It is certain that He did not mechanically dictate the message, as one would dictate a letter to a secretary. That would make them mere machines. We know they were not automatons, for each writer betrays his own peculiar individuality, whether he be the rugged Amos, the poetic David, the loving John or the scholarly Luke. Yet we are plainly told they wrote under the influence of the Holy Spirit (II. Peter i. 21).

Just how far did this influence reach? In Deuteronomy xxxii. 4 we are told, "His work is perfect." There are many striking examples of the perfection of God's work. For instance, we can place the finest needle man can make under a powerful microscope and it appears as coarse as rusty iron; but put the sting of a common wasp under the same lens and there will not be the slightest trace of roughness nor any irregularity. If God takes such pains with a wasp sting, surely He will not be careless about the details of His Word! So we are not surprised to read in I. Corinthians ii. 13, "which things also we speak, not in words which man's wisdom teacheth but (words) which the Holy Spirit teacheth." And when Paul rests an important argument on the fact that the Old Testament uses the singular and not the plural number (Gal. iii. 16), there is evidence that the Holy Spirit's influence reached to the very words that were used. The popular theory, of course, is that God supplied the thoughts of the Bible and allowed the writers to clothe them with their own words. Such a view is hardly tenable according to these plain statements of God's Word. Thought is conveyed by words, and why should not both be influenced by the Holy Spirit? The variations of style would be accounted for by the Holy Spirit using the individual's form of expression, his vocabulary, etc. Surely, then, in the light of what the Bible says about itself, we can believe in plenary inspiration. In the Bible we have a completely God-breathed Book.

3. *It is the reliable Word of God* (Psalm cxix. 160).

"Thy Word is true from the beginning," from the very first word. This is quickly appreciated when we realise that God controlled the writing of the Bible. He never makes mistakes; so He was able to give it free from error of any kind. It is true that errors have been made by copyists and translators. God chose to preserve the Scriptures for us not by the perpetual plenary inspiration of each copyist or translator, but by placing so many copies of His Word at our disposal that we are able to obtain a correct text as we compare manuscript with manuscript. So it is that our English Bible is a substantially accurate reproduction of the Scriptures as originally given and is thoroughly reliable. It means much to have a trustworthy Bible, one that is accurate in all its teachings whether it be dealing with things scientific, historical, ethical or spiritual.

4. *It is the living Word of God* (Heb. iv. 12).

The term "quick" in this passage is an old Anglo-Saxon word meaning "living." Here, as in other passages, the Bible is declared to be a living, vital Book. It moves in the realm of life, communicating life to every one who comes to it with the touch of faith, even as the hem of Christ's garment released

healing power to the woman who trustingly touched it. I. Peter i. 23 declares that we are "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." But the Bible not only is instrumental in starting spiritual life, it is the means of sustaining it: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I. Pet. ii. 2).

It is this living quality which helps us to appreciate the perennial freshness of God's Word. We never tire of turning to its pages—and that is more than most of us can say of Virgil and Cæsar! Instead of casting it aside after college days are over, men take this sacred volume and after a lifetime's study of it still agree with the Psalmist: "I rejoice at Thy Word as one that findeth great spoil."

5. *It is the permanent Word of God* (Psalm cxix. 89; Isaiah xl. 8, I. Peter i. 25).

The plain proposition of these verses is that the Word of God is of an abiding character. The Bible stands as secure as the heaven in which it is settled and from whence it came. Through the centuries men have performed the Jekoiakim act (see Jer. xxxvi. 20-23), doing their utmost to get rid of the Bible, but to-day more copies of this blessed Book are being printed and circulated than at any other time in its history. Its permanence is assured for its anchorage is in heaven.

(continued on page 620)



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.

Holy Laughter.

THE renowned Victorian preacher, C. H. Spurgeon, once recalled an experience which filled him with wonderful gladness of heart. He says, "The other evening I was riding home after a heavy day's work. I felt weary and sore depressed; when swiftly, suddenly, as a lightning flash, came, 'My grace is sufficient for thee.' I reached home and looked it up in the original, and it came to me in this way, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' It seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine. Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again I imagined a man away up on yonder mountain saying to himself, 'I fear I shall exhaust all the oxygen in the atmosphere.' But the earth might say, 'Breathe away, O man! and fill thy lungs ever; my atmosphere is sufficient for thee.' O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

THOUGHTS FROM THE THRONE

God measures time by love, and not by years.

A man reaches his highest level when most he humbles himself before God.

Prayer . . . is the highest and most dynamic form of interaction between the human and the Divine.

Some Christians use doctrine as they use bed-clothes, to wrap themselves up in. They are sound, but sound asleep.

A robust spirituality is the only antidote to the malaria of materialism.

The Personality of the Holy Spirit

PERHAPS a more confusing subject cannot be found in the Scriptures, among religious people, than the identity, mission and work of the Holy Spirit. If we will lay aside our preconceived ideas that are at variance with the teaching of inspiration, and investigate this subject in the light of God's Word instead of the psychological experiences and teaching of men, we can then bring to light and fully understand what the Lord would have us know about it.

Let us note the following characteristics of a Person which are attributed to the Holy Spirit.

1. *A mind*: "And He that searcheth the hearts knoweth what is the mind of the Spirit" (Rom. viii. 27).

2. *A will*: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I. Cor. xii. 11).

3. *He knows*: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I. Cor. ii. 11).

4. *Affection*: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. xv. 30).

5. *Goodness*: "Thou gavest also Thy good Spirit . . . and gavest them water for their thirst" (Neh. ix. 20).

Again: Only a personality can have the following attributes:—

1. *Grieved*: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30).

2. *Vexed*: "But they rebelled, and vexed His Holy Spirit" (Isaiah lxiii. 10).

3. *Quenched*: "Quench not the Spirit" (I. Thess. v. 19).

4. *Blasphemed*: "But the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. xii. 31).

5. *Resisted*: "Ye do always resist the Holy Ghost" (Acts vii. 51).

6. *Lied Unto*: "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?" (Acts v. 3).

But let us note the Holy Spirit's works:—

1. *He speaks*: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (I. Tim. iv. 1).

2. *He comforts*: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth; whom the world cannot receive" (John xiv. 16, 17).

ANONYMOUS GIFTS

We say "thank you" in His Name to those who have so kindly sent the following anonymous gifts:

Debt Fund: Watford ("Evangel" Reader), 5/-; Barking, per Pastor McAvoys, £5; Southampton, £3; Birmingham, R.A.H., £1; Glasgow, West sister, 10/-.

Foreign Missionary: Bath (S.O.S.), 5/-.

Work in General: Leeds, 4, 10/-.

Free Distribution Fund: London, E.C., 1/-.

Divine Patience

By Rev. C. H. SPURGEON

DIVINE PATIENCE is more than passivity; it implies endurance and continuance joined with love.

God's omnipotence makes His patience even more wonderful. Without patience what would He not do!

God's patience dwells in His Son and will dwell in all His saints.

Divine patience is an unwearying grace.

The source of Christian patience is from above, from God, through Christ.

There is little time for the so-called passive virtues in our day.

In this rushing busy age one might wonder whether Jehu or Jesus is King.

There is need of a baptism of the Holy Spirit, not only for service, but for sacrifice and suffering.

You begin to reign, someone says, the moment you begin to suffer well.

The Christ life is never consummated unless patience has her perfect work.

Patience is not Christian unless united with faith, hope and love.

Faith, hope, and love are not perfected without the discipline of patience.

Moses lost the land of promise through impatience. Many Christians will lose reigning in the kingdom by impatience. The kingdom in power is "the kingdom and patience of Jesus Christ."

Indifference and apathy may cease to be virtues, but patience never.

Patience knows that God is eternal and can therefore afford to wait.

Patience is a wonder to the rash and foolish to the slothful.

The catalogue of sin is almost inexhaustible, but God's patience is limitless.

God is unhurried. Admire His patience!

Patience is uncomplaining, unconquered, and unconquerable.

Patience is not a sign of weakness, but of strength.

Patience springs from Christ, not from circumstance.

Patience develops by exercise.

Patience sometimes is another word for genius. She plods yet wins the prize.

Patience pays big dividends and never goes bankrupt; it has riches in glory.

Patience inherits the promise and is the ruler over all opportunities.

Patience makes opportunities out of hardships and handicaps.

We often chafe at delays and interruptions; we forget that the music of life needs an occasional rest.

Patience is a Christian grace; impatience a Christian disgrace.

Someone says, "If you would lengthen patience, strengthen faith."

Patience has a fire department to extinguish the fires of wrath, malice and envy.

Patience is not obstinacy of will, but constancy of heart.

Be patient; God's school will not take vacation till the lessons are learned.

It is rather want of patience than of compassion that holds us from bringing Christ to the world.

Many are thought to be derelicts and irreclaimable. Has the experiment of patience been fully tried by the Church?

Have our prayers prevailed by the patience of faith?

More patience will make most homes a paradise.

Real patience arises, not from stupidity, but from spiritual intelligence."

It does not say, "Because I must, I submit," but, "Because I desire."

An ounce of patience cures a pound of ills.

Patience always carries love's mantle of charity.

Patience is more than self-containment. It is more than a spineless indifference. It is more than a jelly-fish carelessness. The file, the rasp, the plough, the harrow, the chisel and the buzz-saw all have their turn, but patience still praises the Lord.

Human patience soon wears out. Divine patience never ends.

Patience has the strength of Atlas and the tenderness of a child.

Patience has perseverance as its next of kin.

Divine patience is like the everlasting hills for stability, the springtime for freshness, and the autumn for fruitfulness.

Patience is no time-server. It is faithful whether observed or unobserved.

Patience is the ox that bears the load over rough roads and insurmountable obstacles and never breaks nor complains.

Patience has on its coat of arms the ox between yoke and altar with the motto above, "Ready for either service or sacrifice."

Patience solves all problems, unties all knots and learns all secrets.

Patience forgives not once nor twice nor seven times, but seventy times seven.

Patience like love never fails; the ages of the ages are hers.

Patience hastens, but never hurries; she glows but never scorches; she burns, but never smokes.

Patience carries her own smoke-consumer.

When taken in faith, "tribulation worketh patience."

Patience grows both by use and by abuse.

Patience is the Pompeian sentinel that remained at his post though Vesuvius erupted.

Patience is founded on the love and steadfastness of God.

Sleepless nights and weary days are the soil for larger patience.

Impatience breaks all our telescopes of vision and our microscopes of discovery.

To wait is often harder than to work. "They also serve who only stand and wait."

Let Christ work in us His patience; ours will not endure.

"God worketh for him . . . that waiteth for Him."

What the Bible Teaches about Itself

(Continued from page 617)

We should thank God that His Word is fixed. Christ Himself said that the Scriptures cannot be broken (John x. 35). What a blessing to have a standard that never fluctuates with the times! Times change, but truth is eternal. That is why the Bible is always up-to-date. We cannot rely upon human tradition for that has always been so variable. That was the trouble in Christ's day—they had made the Word of God of none effect through their tradition (Mark vii. 13). Were it not for the inflexible principles of the Word of God, how difficult and dangerous it would be to live as we should in a constantly changing world.

6. *It is the authoritative Word of God* (Rom. iv. 3).

One of the great fundamental questions of humanity is: What is the ultimate authority for life? Where is the last word concerning the great issues of time and eternity? Some think that the human reason is the seat of authority; others, that the Church occupies that pre-eminent position; but there are those who accept the supremacy of the Bible. Since God is the seat of all authority, surely His Word is authoritative. The Bible is more than a manual of religion; it is a divine authority that is binding upon men's consciences and conduct. When I am confronted with a life-problem the question is not: What do I think about it? or, What do men say? but, What saith the Scripture? The God-breathed Book is the final court of appeal, the one sufficient and supreme standard for all matters of creed and conduct.

We have traced briefly what the Bible teaches concerning its characteristic features; now we turn to some definite things it says about its function.

II. WHAT THE BIBLE TEACHES ABOUT ITS FUNCTION.

1. *It points to Christ* (II. Timothy iii. 15).

There are some people who use the Bible as superstitiously as a Tibetan uses his praying machine. But the Bible is not a saviour—it is a signpost. It is not the way to life; it points the way. "They are they," said Christ, referring to the Scriptures, "which testify of Me" (John v. 39). The Bible speaks of Him and points to Him as the Way, the Truth, and the Life. Thus it makes us wise unto salvation through faith in Him. Signposts can make or mar any journey. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). God's Book tells the way to life (John iii. 36). Of course, if you think otherwise you can follow your own opinions but don't blame God when you finally discover that you are wrong! Be wise: follow directions; trust Christ and obtain life—the very life of God filling and flooding the soul with peace and power.

2. *It profits us* (II. Tim. iii. 16).

Speaking through the prophet Micah (ii. 7) the Lord asks: "Do not My words do good to him that walketh uprightly?" Here in this passage from II. Timothy we are told just in what ways the Word of God is profitable.

First, we are informed that it is profitable for doctrine. Its great body of teaching can profit us by removing our tremendous ignorance. How much would we know concerning the great questions of life apart from the Bible? Here is a Book that communicates indispensable knowledge for this life and the next as its plain and positive teaching answers the fundamental questions of the human head and heart. Would you profit your soul? Saturate yourself with the great doctrines of the Bible!

Then, the Bible is profitable "for reproof" or "conviction" as the word really means. The Word of God is definitive of error. Because "the entrance of Thy words giveth light" (Psalm cxix. 130), errors are exposed. It is quite certain that one of the main reasons why heresies flourishes to-day is just that the Bible is not known. Peruse its pages under the guidance of the Holy Spirit and the light that streams forth from this peerless Book will not permit you to be "tossed to and fro and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14). The light from this Lamp will reveal the errors which the head may be holding and the heart following.

Again, the Bible is profitable "for correction." That means it is determinative of standards. Hebrews iv. 12 reveals that the Word of God is a "discerner" (or "critic" as the word actually means) of the thoughts and intents of the heart—and the world thinks man should be the critic! It is the Bible's prerogative to criticise; and instead of attempting our puny criticisms of the Book, we should accept its pungent criticisms of us. Always test your opinions, your beliefs, your principles, your canons of creed and conduct by the infallible, divine standard of the Bible. Be willing to be corrected by the Book.

Furthermore, the Word of God is profitable for "instruction in righteousness"—that is, it has a disciplinary action upon the one who submits to its ministry. It wants to set you right and it will do so gloriously, if you give it a chance.

3. *It perfects us* (II. Tim. iii. 17).

The great goal of the Bible's function is to completely furnish and thoroughly equip the believer for every good work. There is real scholarship in knowing your Bible. That is why an eminent educator like Dr. William Lyon Phelps can say, "I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible." Get both if you can, but never deprive yourself of that scholarship which comes as the result of your going through the Bible and the Bible going through you. You cannot be equipped for life now or hereafter without it. It is the Book that blesses (Jer. xv. 16) and the Book that builds (Acts xx. 32).

Such, then, is the threefold function of God's Word as it is indicated in this great passage. If you would see the Word at work accomplishing these purposes,

(continued on page 624).

CONTENDING FOR THE FAITH

Showers of Salvation—Repentant Sinners and Rejoicing Saints

SUCCESSFUL CAMPAIGN

Another Foursquare Church Opened

The recent "Back-to-the-Bible Campaign held in Silverdale, and conducted by Pastor C. A. C. Hadler opened in the Roxy Theatre. The auditorium was filled with a goodly crowd, and much enthusiasm was manifested. The message was of outstanding interest dealing with prophecy and its fulfilment concerning the first and second advent of Christ. He pointed out that the unemployment question, the forsaking of the old Bible truth along with the spiritual dearth of the Church were sign-posts of the closing of the present age. The present mad rush for rearmament he said, appeared to be leading up to the great battle of Armageddon spoken of in the Revelation. This soul-stirring message closed with an appeal for men and women to repent and turn to God ere it was too late.

The revival meetings were continued in a large marquee pitched on the "Carnival Field." Great was the rejoicing of the children of God when 18 souls surrendered to Christ. On one occasion souls were saved without the preaching of the Word, whilst the Spirit of God brooded over the meeting. God's power was manifested in a very wonderful manner, several testifying to Divine healing. One young man who sent a request for prayer, who was suffering from pleurisy, was healed instantaneously. Also a little girl with fever symptoms was prayed for and gloriously delivered; another woman claimed great improvement after prayer was made on her behalf.

Although the tent was abandoned owing to the intense cold, Pastor Hadler continued the campaign in the Drill Hall.

When an appeal for Church members was made almost fifty indicated their desire to join. At the closing service of the campaign a very large crowd gathered and the new members were received into fellowship.

Mr. Orme is now in charge of the work and the Lord's people are rejoicing that another Foursquare church has been established in the Cheshire district.

GOING FORTH AT GOD'S COMMAND TO THE REGIONS BEYOND

Canada (West Wellow, Hants). Mr. and Mrs. Mundy who have been faithful workers for ten years at Canada; having received a definite call from God about eight years ago for service on the mission field, sailed from Southampton on the R.M.S.P. *Almanizora* on Saturday, August 20th for Pernambuco, Brazil.

Between fifty and sixty friends gathered at the docks to bid farewell to God's

children, whose ministry there had been owned and blessed; it was a time which will never be forgotten and the presence of the Lord was very real, as the saints prayed and sang hymns of praise at the ship's side, to Him who had made a way for these loved ones to carry the Foursquare Gospel message to that dark country.

The fellow-passengers gathered round and listened most intently.

For years Satan had tried in many ways to hinder but God gave the victory; there had been opportunities for Mr. and Mrs. Mundy to go as missionaries to other parts, but God had definitely said, "Brazil," and although the door was apparently closed against them, they trusted God and He has opened the way. These servants of God have gone out at His command, knowing Him in whom they have believed is able, and that His promises are "yea and amen" to those who truly obey Him.

WRENTHORPE'S TENT ANNIVERSARY REPORT "The Best Yet"

There is a great stir once a year in the village of Wrenthorpe. It is on the occasion of the Foursquare Anniversary. Buses unload visitors in such numbers that the village has the appearance of the Lakeland town of Keswick during convention week.

The tenth anniversary has now receded into the realm of happy memories; it has been a great time of blessing. All the anniversaries have been wonderful, but the word on everybody's lips has been "this has been the best yet." Friends came from far and near. Leeds, Bradford, Brighouse, Knottingley, and even from Blackpool.

The special speakers were Pastors T. A. Carver, H. J. Edwards, H. W. Greenway, and Mrs. Westmorland, each of them bringing a powerful message from the Word of God.

Crusaders from Leeds, Bradford and Wrenthorpe provided impressive musical items at all the services. Words fail to describe the song renderings of two of our own Crusaders, Bro. G. Lindley and Bro. H. Cook.

One of the most popular features of the Wrenthorpe anniversary is the great tea provided by Wrenthorpe friends. Fearful souls when they see the crowd say it is impossible to feed them, they also say we shall never get them in, but we do. Our visitors as in former years did great justice to this "home-made tea" and enjoyed themselves immensely.

The services were continued over the week-end by Pastor T. A. Carver. This gifted preacher held his congregations

spellbound as with prophetic insight and power he thundered his anathemas against sin, and modernism, and the evils in church and state. The messages on "The Secret Place," "Preaching," "The Jealousy of God," and "The Church of Jesus," will never be forgotten by some of us as long as we live. The preacher reminded us of the prophets of the past, and as we listened to his fearless and faithful utterances, we were carried along by a whirlwind of forceful and convincing declarations. It is no exaggeration to say that the messages of this servant of God have thrilled us through and through. We thank God for this wonderful tenth anniversary, and for His good hand through the years, but most of all for the Word that He has sent us.

REVIVAL CAMPAIGN AT SHOLING

The following are two newspaper reports of the tent campaign at Sholing, conducted by Pastor G. I. Francis:

WELSH REVIVALIST AT SHOLING

Testimonies to Faith Healing

At the healing service, conducted by Pastor Gwilym Francis, the Welsh revivalist, in his big tent at Sholing, he explained that healing was taught in the Scriptures, and was nothing new. It had been preached and practised through the ages. John Wesley, and other evangelical preachers believed in healing.

About twenty people came forward for the laying-on of hands. Some were elderly, but others were young. There was one baby in her mother's arms.

A Sholing woman said that through an accident over eighteen months ago, the sinews of her right hand were severed, causing one of her fingers to become stiff and cold. She claimed that she was now healed.

A young man said that he had been healed of a skin disease, and a young woman, sitting by his side, testified that she had been instantly cured of septic poisoning in her hand.

Another man, who had had chest trouble for many years, claimed that he had been healed at a previous service.

The preacher emphasised that the chief purpose of the campaign was to inspire an evangelical revival, which, he said, was the great need of the present time.

— "Southern Daily Echo."

FAITH CURES

Claimed by Revivalist at Sholing

Remarkable cures from illnesses were claimed by Pastor Gwilym Francis, the Welsh revivalist, who is conducting revival meetings in a large tent at Sholing.

The pastor addressed a large congrega-

gation on Sunday on "The Coming World Crisis." He said that the nations of the world were spending approximately £5,000,000 per day on armaments. The next great war would involve almost every nation under the sun, and it would be

chiefly an aerial warfare. The only solution to the present state of the world, he said, would be the coming of Christ to rule.

At a faith healing service which followed, Pastor Francis instanced striking

cases of healing during his recent campaigns in various parts of the country.

Many of the congregation on Sunday evening made public acknowledgment of healing received during the present campaign.—"Southern Daily Echo."

Prayer—Our Part and God's Part in Answering

Arranged by A. L. BRADLEY

BECAUSE I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof. . . . Then shall they call upon Me, but I will not answer (Prov. i. 24, 25, 28).

Ye ask and receive not, because ye ask amiss, that ye may spend [it] in your pleasures (James iv. 3, R.V.).

If I regard iniquity in my heart [care for; listen to], the Lord will not hear [me]. (Psalm lxvi. 18).

Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts [desires] thereof (Rom. vi. 12).

Not every one that said unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven (Matt. vii. 21).

He that turneth away his ear from hearing the law, even his prayer [shall be] abomination (Prov. xxviii. 9).

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard (Prov. xxi. 13).

[They] which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation (Mark xii. 40).

And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear (Isaiah i. 15).

And when ye stand praying, forgive, if ye have ought against any (Mark xi. 25).

Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you (Luke vi. 27, 28).

Ye wives, . . . [be] of a meek and quiet spirit, which is in the sight of God of great price. . . . Likewise, ye husbands, dwell with [them] according to knowledge, giving honour unto the wife, . . . and as being heirs together of the grace of life; that your prayers be not hindered (I. Peter iii. 1, 4, 7).

Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak (Matt. xxvi. 41).

In all thy ways acknowledge Him and He shall direct thy paths (Prov. iii. 6).

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret (Matt. vi. 6).

In the name of the Lord Jesus, giving thanks to God and the Father by Him (Col. iii. 17).

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:

but the Spirit itself maketh intercession for us . . . according to [the will of] God (Rom. viii. 26, 27).

But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. . . . Your Father knoweth what things ye have need of, before ye ask Him (Matt. vi. 7, 8).

And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another (I. John iii. 22, 23).

And this is the confidence that we have in Him that, if we ask anything according to His will He heareth us (I. John v. 14).

But let him ask in faith, nothing wavering [doubting, R.V.]. For he that wavereth [doubteth] is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord (James i. 6, 7).

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John xv. 7).

Draw nigh to God and He will draw nigh to you (James iv. 8).

In everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. iv. 6).

O come, let us worship and bow down; let us kneel before the Lord our Maker. For He [is] our God; and we [are] the people of His pasture, and the sheep of His hand (Psalm xcv. 6, 7).

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer (Psalm xix. 14).

Not my will, but thine, be done (Luke xxii. 42).

This Month's New Books

From Messrs Pickering & Inglis, Ltd., we have received the following Calendars for 1939:

Daily Meditation Block Calendar	1/6 (by post 1/10).
Golden Text	1/3 (by post 1/6).
Daily Manna	1/- (by post 1/3).
Grace and Truth	1/- (by post 1/3).
Young Folks'	1/- (by post 1/3).

Bible Almanac 2d. each (2/6 per doz. by post).

Daily Light Almanac 14d. each (1/10 per doz. by post).

Our Home Almanac 1d. each (1/6 per doz. by post).

These are beautifully produced, and even better than the 1938 designs. All obtainable from Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

"Christian Life in Practice." By Frederick A. Tatford. 1/6 (by post 1/9).

"The Keswick Convention—1938." Paper 2/6 (by post 2/10). Boards 4/- (by post 4/6).

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



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

National Rallying Centres during Crusader Week

ENGLAND

LONDON

Kensington Temple

OCTOBER 8th at 7 p.m.

GRAND FINALE

for London Churches

and

Annual Missionary Rally

Speakers include:

Mrs. G. Thomas (Spain)

Mr. L. Wigglesworth (Congo)

Miss Adelaide Henderson

(Secretary for Elim Foreign Missions)

Convener:

Pastor P. Le Tissier

Choral and missionary songs by
Kensington Temple and Southend Choirs
and Children's Choir in International Costumes

PROVINCES

Nottingham

THE CITY TEMPLE

OCTOBER 8th at 7.30 p.m.

conducted by

Principal George Jeffreys

(Crusader President)

and Revival Party

MASSED CRUSADER CHOIRS

conducted by

Pastor DOUGLAS B. GRAY

will sing from 7 p.m., and items by the
Birmingham (Graham Street) Crusader Choir

Romsey

in the large

ABBEY CONGREGATIONAL CHURCH

(Market Place)

OCTOBER 8th at 7 p.m.

Speakers include:

Pastor JOSEPH SMITH

Mr. J. DOUGLAS CRAIG

Items by the Portsmouth and Winton
Crusader Choirs

Southend

ELIM TABERNACLE, SEAVIEW RD.

OCTOBER 5th, at 7.30 p.m.

Visit of

Pastor DOUGLAS B. GRAY

Mr. J. DOUGLAS CRAIG

Special Youth Programme and Massed Choirs

Brighton

ELIM TABERNACLE, UNION STREET

OCTOBER 8th at 7 p.m.

Speakers:

Pastor E. C. W. BOULTON

Pastor J. DYKE

and special visit of the Leyton Crusader Choir

Convener:

Pastor J. Kennedy

IRELAND

Belfast

ULSTER TEMPLE

OCTOBER 8th at 3.30 and 7 p.m.

Special Visit of

Pastor DAVID A. VANSTONE

Convener:

Pastor E. F. COLE

SCOTLAND

Dundee

ELIM TABERNACLE

Dudhope Crescent Road

OCTOBER 8th at 7 p.m.

Speakers include:

Pastor JOHN HILL (Aberdeen)

Pastor J. R. KNIGHT (Edinburgh)

Convener:

Pastor W. G. HAWKINS

WALES

Merthyr

PONTMORLAIS CHAPEL

OCTOBER 8th at 3 and 6.30 p.m.

Speakers:

Pastor W. G. HATHAWAY

Pastor H. W. FIELDING

Convener:

Pastor J. J. MORGAN

Special Youth Programmes

Make These Rallies Known

Crusaders should do all in their power to make these special meetings in their respective district well known. Endeavour to get your friends along, and by your personal effort seek to win others to the service of the King. Elim Crusaders, everywhere, rally in united effort during this great National Crusader Week.

"Soldiers of Christ"

THE NATIONAL YOUTH CAMPAIGN SONG

Specially written for the Crusader Campaign Week, Crusader choirs everywhere should order their copies now. Written in a style within the scope and ability of all singing companies.

WORDS BY

Pastor E. C. W. Boulton

MUSIC BY

Pastor Douglas B. Gray

The Torch of Truth

By F. EDWARDS.

Let me be a reader of the Word of God,
Searching out the promises written there for me;
Finding daily guidance, trusting in His love,
Thankful for the Master's interceding plea.

Help me lift Thy banners with the Torch of Truth,
Shedding forth Thy sunlight by a darkness way;
Glowing in the shadows all along life's road,
Praising Him who loved me—for this, Lord, I pray.



Special Crusader Evangel Next Week! Something of Special Interest. Order your Extra Copies Now



Monthly Book Window

A MISSIONARY ARRIVES IN BRAZIL. By T. Bentley Duncan. (Pickering & Inglis, Ltd. 2/6, by post 2/11).

Two young missionaries at the call of God venture into the thick darkness which is Brazil, to a place where Protestant witness is unknown, "the Lord working with them and confirming the Word with signs following." Within five years, in spite of Papal ignorance and opposition, an independent self-supporting assembly of believers numbering several hundreds is formed; a church is built, and from their midst a Pastor is appointed to continue the work whilst the missionaries press on to new fields. A truly thrilling story.—JOHN HILL.

CHRISTIAN LIFE IN PRACTICE. By F. A. Tatford. (Pickering & Inglis, Ltd. 1/6, by post 1/9).

The chapters of this book edited by Frederick A. Tatford are in the form of twelve short reviews, contributed by very able writers from our friends "The Brethren," dealing with "Modern Thought," "Social Responsibility," "Class Distinction," "Sex Morality," "Politics," "Clericalism," "Trade Unionism," "The Body," "Recreations," "Friendships," "Business," and "Foreign Missions."

The whole volume is a real challenge on these problems of life. While one would hesitate to admit that the writers have in each case found the complete solution, yet they will provoke thought and go a long way to assist the believers who are constantly questioning as to where the line in these matters should be drawn. The need of teaching on these important subjects is great, and while we may not agree with a few of the sentiments expressed, the book supplies much-needed teaching on vital subjects.—J. WOODHEAD.

LIFE'S GREATEST ADVENTURE. By Paul Rader. (Mildmay Centre. 2/6, by post 2/11).

This book was written a few weeks before the "home call" of our dear brother. It contains his last message to the Church of Christ, the message which during his last years burned in his heart and dominated his thoughts even on his death bed.

Paul Rader has left a mighty big job to every Christian in this book, and it's up to each of us to learn the purpose of our salvation and then get into that plan as quickly and as effectively as we can. So often we allow Satan to gain a great advantage by excusing ourselves from active participation in the glorious adventure of soul-winning, but this book in the hand of God shows us our failure and *the way out*. If Christians will not only read this book, but carry out the plan, there is not a Christian but will gain greater joy, nor a church that will not be revived. It contains the secret of successful witnessing, and the sure plan for the greatest revival the world has ever known.

The book is very attractive, beautifully printed by the Elim Publishing Company, and is a bargain at the price. "Get it, and begin your adventure right away. You will bless God through eternity that you ever read this review and bought the book.—P. N. CORRY.

"A THREEFOLD CORD." Selections for the year. (Marshall, Morgan & Scott, Ltd. 5/-, by post 5/6).

This is one of the finest selections of devotional excerpts which has come to our notice for some time. It is fruit gathered from some of the most scholarly and saintly minds of the past and present times. Arranged for daily reading throughout the whole year, it should serve as a splendid bedside book. It is obvious that no little spiritual discrimination has been used in the choice of these beautiful cullings from devotional literature. The volume comprises three hundred and seventy-two pages of excellent spiritual pasturage for the devout Christian believer.—E. C. W. BOULTON.

CONQUERING THE CAPITAL "I." By A. Lindsay Glegg. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Perhaps the highest commendation of this splendid book is to say that it is at least equal, if not superior to, Mr. Glegg's previous volumes. The addresses, including his broadcast messages, are arranged so as to present the progressive life from salvation to holiness. Mr. Lindsay Glegg's illustrative genius finds splendid expression.—THOS. A. CARVER.

SPANISH HARVEST. By Lydia B. de Wirtz and Winifred M. Pearce. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

This timely book should inspire Christians to pray for the triumph of truth and liberty in the land of the Inquisition. It is a thrilling record of wonderful Gospel victories in the parts where Giant Pope has reigned as securely as his father in pandemonium. It has several illuminating illustrations of the promising character of the Republican Government, and also of the horrible treatment of Protestants by Franco's forces when they enter a town.—THOS. A. CARVER.

DANIEL SANELY EXPLAINED. By Victor G. Gollmick. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

The writer gives a splendid yet concise background of this wonderful prophetic book. His survey of the ever-changing political horizon of Daniel's time, and the time intervals between the visions, help to simplify this profound book. It is not a detailed exposition, but the prophetic visions are expounded, and the figures and expressions of the book. It generally accords with the Futurist School of Prophecy. We value its historical survey, and students of prophecy and Bible teachers will find it very helpful.—J. J. MORGAN.

FINGER-TIPS ON GLORY. By Reginald Kirby. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Twenty addresses on the Christian life covering a variety of themes, both practical and devotional, including the life, worship, and service of the believer. It is the book for the quiet hour when the soul seeks the uplifting vision necessary to inspire anew, and the heart longs for communion and fellowship with Christ. Its warning note is against having these ideals and failing to fulfil them, hence the words "I had my finger-tips on glory, but I fell."—J. J. MORGAN.

CENTRAL AFRICA REVISITED. By D. M. Miller. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

I have found this book interesting reading for the following reasons; firstly, from the spiritual standpoint, as to where Africa stands to-day in relation to the gospel, how the work has progressed, and how it is carried on—the writer having been a former missionary to that country is the better able to write on these things;—and secondly, from the educational standpoint, in that it gives us an interesting outline of the varied scenes through which the writer passed, and the customs of the people.—JOSEPH SMITH.

EVERGREEN AND OTHER NEAR EAST BIBLE TALKS.

By Abdul-Fady. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

This is not the book for a good quiet read. It is a book for study, and requires an open Bible by your side. You will find it very useful in getting fresh thoughts on Bible subjects. But I do feel it lacks an index badly. However, to the spiritual gold digger it will prove a source of wealth.—JOSEPH SMITH.

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

What the Bible Teaches about Itself (Continued from page 620)

turn to the Book of the Acts. There is the picture of the Word of God pointing sinners to the Saviour, dispelling ignorance, disclosing error, determining standards, disciplining lives and thoroughly equipping those who ministered it. "So mightily grew the Word of God and prevailed."

What shall be our attitude towards this wonderful Word? We can reject it (Jer. viii. 9), and resist it (II. Tim. iii. 8), stumble at it (I. Peter ii. 8) and corrupt it (II. Cor. ii. 17); or we can esteem it (Jer. xxiii. 12) and delight in it (Psalm i. 2), commune with it (Jer. xv. 16) and communicate it (Jer. xxiii. 28; Acts vi. 4), love it (Psalm cxix. 97) and live it (James i. 22).

Why not trust it and try it, hear it and heed it? We must not forget it but follow it—and it will lead us to the Lamb who sits on the Throne.

Lord, may Thy Word abide in us and may we abide in Thy Word (I. John ii. 14).

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.

A 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.**

Cornwall, Newquay.—Christian guest house, secluded position, comfortable and homely; vacancies for August and September; h. & c., electric light. Mr. and Mrs. Hooper, "The Place," St. Columb Minor. C680

* **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

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

* **Southend, E.**—Comfortable home offered two elderly ladies, or married couple; personal attention, light nursing; bedroom upstairs; close to assembly; terms 25/- each per week. R. McPherson, 212, Victoria Rd. C705

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

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

Worthing.—Comfortable board-residence, Christian atmosphere, sunny aspect, midday dinners, two minutes' sea, shops, and Elim Tabernacle; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road. C660

SITUATION VACANT

Wanted, a married couple or two friends, keen Christians and active workers, with some experience in household management and catering, preferably with some private means, to take charge Beth-Rapha, Glossop, and run it as a Christian boarding house. Apply: Superintendent, 30, Clarence Avenue, Clapham Park, London, S.W.4. C710

FOR SALE

Malcolm organ for sale, in good order; 12 stops; £7. Also knitting machine, Golden Fleece, perfect working order, 3-cylinder; £5. Ogdon, 158, Mitcham Road, East Ham. C709

MARRIAGES

Dawes : Blackwell.—On September 10th, in the Elim Hall, Barking, by Pastor J. McAvoy; Frank Dawes to Rose May Blackwell.

Rickett : Everitt.—On September 14th, in Elim Tabernacle, Seaview Road, Southend-on-Sea, by Pastor H. Ashley Mason; Robert Amos Rickett to Phyllis Annie Everitt.

WITH CHRIST

Crowson.—On August 24th, Frederick Crowson, aged 57, beloved member of Elim Church, Leicester. Died as a result of injuries in accident at his work. Funeral conducted by Pastor A. W. Childs.

INTERESTING BOOKS

PALESTINE AND THE BIBLE. Samuel Schor's useful and interesting book about the manners and customs of the people in Bible Lands. 1/6 net (1/8 post free).

THE BURNING HEART. The very latest book by Rev. J. A. Broadbelt, Principal of Cliff College. Foreword by Dr. Ferrier Hulme. 1/6 net (1/9 post free).

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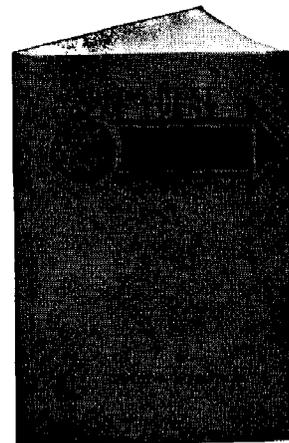
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