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Bliss Evangel

Foursquare Revivalist

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

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

PEACE BY
NEGOTIATION

(SEE PAGE 737)



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

General Headquarters:
20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. November 25th, 1938 No. 47

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Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Quantities.—10 copies 1/6, 20 3/-, 30 4/6 and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 9860.

4 Coming Events 4

BARKING. December 4th. Baths Concert Hall, East Street. Visit of London Crusader Choir. 3 and 6.30 p.m.

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

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

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

BIRMINGHAM (Sparkbrook). December 10—11. Elim Tabernacle, Golden Hillcock Road Sparkbrook. Special visit of Pastor E. C. W. Boulton.

BIRMINGHAM (Graham Street). December 10—12. Elim Tabernacle, Graham Street, off Newhall Hill. Visit of Pastor P. N. Corry.

BRIGHTON. November 27th. Elim Tabernacle, Union Street. Visit of Pastor P. N. Corry.

CATERHAM. November 25. Co-operative Hall, Upper Caterham. Visit of Pastor E. C. W. Boulton. 7.30 p.m.

CROYDON. November 27. Elim Tabernacle, Stanley Road. Church Anniversary services. Special speaker: Pastor E. G. Ball. 11 a.m. and 6.30 p.m.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

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

HULL (City Temple). November 26. City Temple, Hessle Road (corner of Madeley Street). Special visit of Bradford Crusader Choir.

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

LAINDON. November 19. Elim Foursquare Gospel Mission. Special visit of Essex Evangelistic Team. 3 and 7.30 p.m.

LEYTON. November 10, 17, 24. Elim Tabernacle, Vicarage Road. Special series of Bible Lectures: "Christ's Atoning Death." By Pastor H. A. Court.

MERTHYR. Now proceeding. Revival and Healing Campaign in the Jerusalem Church, Court Street, conducted by Pastor H. W. Fielding.

NEATH. December 4—15. Elim Foursquare Gospel Church, Marshfield Road, Melyn. Evangelistic campaign by Pastor H. W. Fielding.

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

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

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

PORTSMOUTH. Now proceeding. Elim Tabernacle, Arundel Street, Youth Campaign by Pastor David Vanstone.

RYE PARK. November 19—27. The "Little Tabernacle," Rye Road, Rye Park, Hoddesdon, Herts. Sundays, 11 and 6.30; Week-nights (except Fridays), 7.30. Special speakers: Pastors W. G. Hathaway, J. McAvoy, D. B. Gray, S. Penney, and Mr. S. Ide.

SOUTH CROYDON. November 26. Elim Hall, Selsdon Road. Surrey Elim Churches' Rally and Baptismal Service, 7.30 p.m. Speaker: Pastor F. D. Bvatt.

STOCKPORT. December 3—5. Elim Church, Great Portwood Street. Visit of Pastor E. C. W. Boulton.

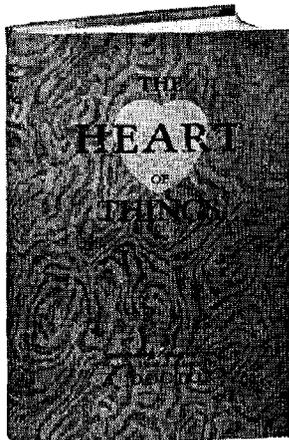
THORNTON HEATH. November 10, 17, 24 and December 1, 8. Elim Tabernacle, Moffatt Road. Special series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

WOOLWICH. November 10, 17, and 24. Elim Hall, Vicarage Road. Bible Lectures: "The Tragedy of Calvary," by Pastor John Dyke.

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

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 47

NOVEMBER 25th, 1938

Fridays, Twopence

Peace by Negotiation

By Pastor H. W. GREENWAY

And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar ED: for it shall be a witness between us that the Lord is God.—Joshua xxii. 32-34.

THIS most interesting story recorded in Joshua xxii. is of topical interest, now that the searchlight of publicity has been focused upon the British Prime Minister in his efforts to find a peaceful settlement of the Sudeten problem. From the crisis through which we have but recently passed, rises a strong demand from the masses that all international disagreement should be settled by negotiation, and not by brute force. It has been proved that a peaceful solution *can* be found to these perplexing racial entanglements. Bitter strife can be dissolved by careful investigation into causes and suggestions for the amelioration of the distress.

Here is the story of Joshua xxii. It had been agreed during the early stages of Israel's campaign against the Canaanites, that two-and-a-half of their tribes, Reuben, Gad, and the half-tribe of Manasseh, should be allowed to settle in the country beyond Jordan, after they had helped their brethren to dispossess their enemies. They were faithful to the pact they had made and fought with their fellow-countrymen until the land was at rest. Then Joshua called them, gave them his blessing, and sent them back to their tents. So far the agreement had been kept on both sides; they had shared the burden of fighting, and now were entering into the reward of their fidelity. But a fear began to trouble them, lest the river boundary beyond which they had chosen to live, should eventually cut them off from the

REST OF THE NATION,

and so disfranchise them from their religious liberties. "In time to come," they said, "your children might speak to our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord."

They were determined this should not be the case, and so, to preserve for their descendants the heritage of righteousness offered to the sons of Jacob, and in order to make secure their claim, they raised a great heap of stones beside the river boundary, an altar of witness; to mark the place where they had crossed and recrossed the river, firstly to keep covenant with their brethren, and then to occupy their possessions.

It all seemed quite reasonable and just; but the rest of their brethren on the other side Jordan, quickened by religious suspicion, began to view the new altar with indignation. There was a suggestion of idolatry among the detached minority; it looked as though they were serving other gods. Here before them in this pile of stones was the seeming evidence of apostasy, and they remembered only too well how in the past, apostasy had been followed by national calamity. Experience had taught its bitter lesson—the sin of the unit, or part of the nation had brought judgment on the whole community; and they were naturally, in self-defence, determined to punish this

DEPARTURE FROM THE FAITH

of their fathers, and wipe out the dishonour in blood. They gathered therefore in full military force at Shiloh, ready for war, irascible, and anxious to execute the judgment of God upon the wicked renegades.

It is just here, however, that the leaders of the people showed great restraint and astute diplomacy. Before the opening of hostilities, they sent a deputation, consisting of a priest and ten princes, to investigate the strange behaviour of their fellow-countrymen, and to consider whatever explanation they had to offer. Instead of hasty invasion, with its accompanying horror of civil war, they resorted to the policy of negotiation; and one can almost imagine their surprise and sense of relief, when their brethren explained the true purpose of the altar. To use the words of the margin: "it was good in their eyes." Potential enemies now became

positive friends; and the very altar which threatened to divide the people in hatred became the place and sign of a solemn covenant, a pact to preserve the honour of the name of the Lord on both sides of the Jordan. They called the altar "Ed—witness."

It was a witness to the authority of Jehovah; but more than that, it was a witness to the wisdom of patient negotiation.

Several facts emerge from this story. In the first place we realise how easy it is to quarrel over simple

MISUNDERSTANDING OF MOTIVE.

Here were a people labouring unconsciously under a cloud of suspicion, when all the time their motive had been to preserve for their children a place in the religious life of Israel.

Most of us know how easy it is to misunderstand and to be misunderstood. We pass censure on the behaviour of our brethren in Christ because we do not fully comprehend the motives underlying that behaviour. We jump to conclusions, and bristle with indignation, and are for expelling the delinquents from our religious fellowship; when our duty is to investigate the circumstances which may have combined to create the impression we have, for circumstances sometimes have a cruel way of distorting our vision. It is our duty, therefore, to weigh all the available evidence, and make personal enquiry from those under the cloud of suspicion. How many sincere people have been driven from our churches, because their motives have been obscured, misunderstood, and condemned by those who should have acted with leniency and wisdom?

The same is also true of our relations with the Father in heaven. There are experiences through which we all pass, puzzling and tragic: we are baffled by them and become fretful, and quarrel with the overruling Providence of God. Misunderstanding Him who always acts for our good, we enter into a state of sullen hostility. Is it not true, that even in

THE MATTER OF PRAYER,

we feel we should always receive the answer *we* want? Whereas the Father gently turns us aside from our designs, knowing it would be harmful to us if they were realised. The story is told of a little girl, who in her prayers asked God for something beyond the purchasing powers of her daddy. After some days he thought he would question her to see if her faith had been hurt by this apparent rebuff, so he said to her, "God hasn't answered your prayers, has He?" "Oh, yes, daddy," she replied, "He has, He said 'No!'" All parents know how necessary it is at times to refuse the request of the child; and there are times when the all-wise Father must answer our pleading with an unmistakable "No." His reply at such times as this is the challenge to our confidence. Our faith in the ultimate beneficent purpose of God is measured by our response to the negative answer we receive.

Not until the loom is silent,
And the shuttles cease to fly;
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the Weaver's skillful hand,
As threads of God and silver
In the patterns He has planned.

We are also reminded by this story of the necessity for peaceful negotiation before passing judgment on

THE ACTIONS OF OTHERS.

If ever the Church needed to remind herself of this fact, it is at the present time. Most of her sects and divisions arise from a spirit of intolerance. One party refuses to condone the actions of another, choosing rather to break off from the fellowship than discuss the grounds of difference. Thus in our petty irritations we give to the world its most potent argument against the Christian organisation.

The early Church itself was only saved from disaster and possible disintegration, by the peaceful negotiation of the apostles. An acute situation had arisen regarding the admission of Gentile believers into the Christian fellowship. Teachers with strong Judaising ideals had followed the missionary pioneers, demanding from the simple converts a submission to the ritual of the Jewish faith. It could have developed into a bitter controversy splitting the new-born organism into Jewish Church and Gentile Church. But their leaders came together for conference, and there at Jerusalem found a common ground of agreement. The suspicion of the Jewish party was allayed: the zeal of the Gentile converts was encouraged.

In writing to the Galatian Church some time after, the Apostle Paul warns them regarding this same issue. "But if ye bite and devour one another," he says, "take heed that ye be not consumed one of another." Nothing can be gained by continuous quarrelling; everything is lost. We are in danger of becoming like the famous Kilkenny cats, who fought each other tooth and claw, till at length there was nothing left but their tails! On the other hand much can be achieved by

UNITED PEACEFUL EFFORT.

We must acquire the habit of patient enquiry. If thy brother offend thee, go to him face to face, seek satisfaction by pacific means, and choose rather to leave the sword of antagonism in the scabbard of trust. Let us remember by the warning of this story that an impulsive resort to force may prove an insane imposition of cruel injustice.

Lastly, we are shown the possibility of using our differences as a means of unity. The Israelites turned an altar of contention into an altar of covenant. It became the ground of greater confidence between these two peoples.

And that is exactly what happened at Calvary. It was here that human sin came into conflict with divine authority. Here the love of God stooped to dissolve the antagonism existing between God and man. Here our sin crucified the beloved Son, making its indelible stigmata on the heart of God.

But that very sign of conflict has become the sign of unity. The altar of contention again becomes the altar of covenant. "Come now, and let us reason together," we hear Him say, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Here on the rugged tree He made peace by the blood of His Cross. This is true peace by negotiation: a peace secured as an everlasting testament, and ratified in His blood. No longer do I fear the insecurity sug-

gested by natural doubts, for the future rests, not in my ability to achieve salvation on my own, but in the work He accomplished on my behalf.

Let me no more my comfort draw
From my frail hold on Thee,
Rather in this rejoice with awe—
Thy mighty grasp of me.

What a different Church ours is going to be, if we only take the trouble to apply this method of nego-

tiation in our relations to God and our fellowmen. Hasty criticism will give way to patient reason; unjust preconceptions to the more balanced judgments of an understanding mind. Much of our bitterness and strife will disappear. God's love will find expression in lives devoted to the practical application of Christian principles: and in the interminable disputes which divide and harass Christendom with such drastic results, we shall bring a new administration of holy common-sense.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”—I. JOHN v. 4.

The Victory

P.R.

PAUL RADER.

1. No more need fear, and no more need doubt-ing, No more need
2. There is a place, praise God, I have found it, There is a
3. Pre-cious pro-vi-tion, Won-der-ful pros-pect, Je-sus will

pride con-trol in my life. I may be free from all con-dem-
place where we may be free; Free from de-feat, with pow-er sur-
rule and Je-sus will lead. He is my Shep-herd, He is my

na-tion, I can have vic-to-ry now in the strife.
round-ed; Yes, there is vic-to-ry, Je-sus in Thee.
Keep-er, He is my Bread of Life, On Him I feed.

CHORUS.

I take the life of vic-to-ry, Not I, but Christ Him-self in me,

He conquers now, He sets me free; I take, He gives—the vic-to-ry.

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Bible Study Helps

EQUIPMENT FOR SERVICE

- Look up to the Father—Prayerfully (Psa. v. 3).
- Look into the Word—Reverently (James i. 25).
- Look on the Fields—Compassionately (John iv. 35).
- Look unto Jesus—Steadfastly (Heb. xii. 2).
- Look for Jesus—Momently (Phil. iii. 20).

THE TRAGEDY OF ATHENS

(Acts xvi. 32, 33)

Introduction: Athens, third most influential city in the empire. There human wisdom sat enthroned—mother of fine arts, patron of poetry, founder of systems of philosophy, home of such world-famed persons as Socrates, Plato, Aristotle, Demosthenes, Aristides, Phidias, Zeno, Epicurus, Zenophon and others. Had she hearkened to the voice of God through His servant Paul, Athens might, have outrivalled Rome. As it is there is no epistle to the church at Athens. She is scarcely mentioned in Holy Writ. In our discussion, note four things:

- I. **The Men at Athens** (Philosophers of the Epicurians and Stoics).
(1) Religious; (2) ignorant; (3) scornful; (4) prejudiced.
 - II. **The Minister at Athens.** (“Paul stood in the midst.”)
(1) Paul, the intellectual genius; (2) Paul, the peerless preacher.
 - III. **The Message at Athens.** (The Gospel of the grace of God.)
(1) God; (2) Christ; (3) man; (4) repentance; (5) eternal destiny.
 - IV. **The Mockery at Athens.** (God's wisdom foolishness to man.)
(1) “Some mocked”; (2) others procrastinated.
- Application:**
1. Paul departed.
2. Athens degenerated.
3. To which class do you belong—mockers, procrastinators, or converts?

The Way of Salvation.

"Oh, For a Drink of Water!"

"HALLO! what's that?" Pioneers they were, almost the first to attempt the terrible crossing of Australia from South to North—involving as it did, tractless wanderings in arid desert, waterless, scorching, terrible. . . . Their eyes were burning with the glare and heat, the reflection of the pitiless sunshine upon the arid scrub. By and by the practised eye of one of the explorers had caught sight of—what? Something that was not a withered bush, or sun-beaten rock: something dark that was huddled in the sand.

A few moments later, they were bending over all that was left of another intrepid explorer. He had set out on that same terrible crossing long ago, and never been heard of since. Lost! the desert had swallowed him up, and had kept the secret—till now.

"Yes, poor fellow: it's he right enough! Got as far as this . . . and then—the end! Wonder why he had to give up?" They were soon to know.

"Hallo! what's this? His billy-can! There's something scratched on it."

Bending over the pitiful can that told its own sad story, they read these words—scratched in his agony by a dying hand,

"My tongue is sticking to my mouth. I know it is the last time I shall express my feelings. . . . Lost for want of water. My eye dazzles, my tongue burns, I can say no more. God help me!"

They were the last words of Coulthard, the Australian explorer. Was that prayer written on the billy-can a prayer from his heart? Was it a cry from a soul athirst, as well as a perishing body? A cry for help to One who has said, "If any man thirst, let him come unto Me, and drink" (John vii. 37)? We shall never know.

To thirst for water when there is none is to die, for water means life. Still greater is the need of the soul: A soul athirst, and seeking satisfaction, yet often rushing eagerly to drink polluted water, which can never satisfy.

In the stillness and quiet of an English garden when every blade of grass, every rosebud, was dripping and refreshed, after an abundance of summer rain, an Englishman who fought on one of the Eastern fronts during the last Great War said quietly: "Oh, this glorious rain we've

had!" Yet people grumble! How little they know what it meant to us once to be without a drop of water for three days. There were eight thousand of us troops, and then the camels, marching through the burning sand in the desert, on our way from Egypt to enter Palestine, in the heat of the pitiless East! Three awful days—and not a drop of water left to drink. No words can describe our sufferings—skin cracked, lips dry, our tongues black with the agony of thirst. And then—at last!

Water! the camels led us to it—an oasis in the desert, a pool, full to the brim, but yet not nearly full enough for the men who only wanted to drink, and drink again. A maddened rush would be useless, there was just a can full once, and only once, for every one of us eight thousand men, that was all. Afterwards the camels drank. Then when the pool was empty, there came a discovery too awful to describe. We had been drinking water that was not fit to drink—it was polluted. There, at the bottom of the pool, now dry, we saw the body of a dead Turk!"

Not fit to drink! Yet people are drinking water that may mean death to the soul, when they might have the Water of Life, all the time! The thirsty soul, unsatisfied by the polluted stream of evil and worldly pleasure, must face the consequences. "The soul that sinneth, it shall die"; "After death the judgment" (Ezek. xviii. 4; Heb. ix. 27). Thirsty heart, sin sick, repentant, feeling your need of Christ as Saviour from sin and its consequences, why turn to broken cisterns, polluted water, waters of pleasure that can never satisfy?

"If thou knewest the gift of God, . . . (then) thou wouldest have asked of Him, and He would have given thee Living Water" (John iv. 10). So He Himself said, sitting beside the well, and talking to a sin-sick soul, who had tried the water that was not fit to drink and found it fail. Even of the cool, deep water of that well He said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the Water that I shall give him shall never thirst." "Whosoever will, let him (come and) take the Water of Life freely" (John iv. 13, 14; Rev. xxii. 17):

Will you come to Him here and now, and drink and live? You will never regret.—G.P.P.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price."—Isaiah lv. 1.

"Let him that is athirst come: and whosoever will, let him take the water of life freely."

—Revelation xxii. 17.

Christian Biographical Series.

Frances Ridley Havergal

III. "TAKE MY LIFE"

By Pastor J. ROBINSON

THE year 1873 brought a yet fuller experience of consecration. "F.R.H." had written: "I know I love Jesus, and there are times when I feel such intensity of love to Him that I have not words to describe it. I rejoice, too, in Him as my 'Master' and 'Sovereign,' but I want to come nearer still, to have the full realisation of John xiv. 21, and to know 'the power of His resurrection,' even if it be with the fellowship of His sufferings. And all this, not exactly for my own joy alone, but for others."

And later: "On Advent Sunday, December 2nd, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see you can never unsee. There must be full surrender before there can be full blessedness."

"The blood of Jesus Christ His Son *cleanseth* us from all sin—I see it all, and I *have* the blessing."

The poem, "For New Year's Day, 1874," is this outcome of this glorious experience. "There!" she said, "I could not have written this before."

... "From glory unto glory!" What mighty blessings crown
The lives for which our Lord hath laid His own so freely down!
Omnipotence to keep us, Omniscience to guide,
Jehovah's Triune Presence within us to abide!

The fullness of His blessing encompasseth our way;
The fullness of His promises crowns every brightening day;
The fullness of His glory is beaming from above,
While more and more we realise the fullness of His love. . . .

February 4th, 1874, brought the famous hymn, "Take my life, and let it be consecrated, Lord, to Thee."

"Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me *all* in this house!' And He just *did*! Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with 'Ever, ONLY, ALL for Thee!'"

This beautiful hymn stands first in the group entitled "Loyal Responses," prefaced with a sentence from the Anglican Communion Service: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

"Childlike" faith was ever a characteristic of Frances Ridley Havergal. There is a story told of her (I have not been able to trace it in her own writings),

that she was confined to bed one Sunday morning, prostrate with sickness. Unable to join in public worship, she waited for the church bell to cease, then followed the service in her Prayer Book. The gospel for the day was Matthew xi., and she was greatly troubled by verse 28—"Come unto Me, all ye that *labour*." The word seemed hopelessly inappropriate to her own weak condition; but, taking up another translation, she found the verse rendered, "Come to Me, all ye who are *worn out*." Immediately her heart responded, "Amen, Lord, that includes me!" and the peace of God flooded her whole being as she thought thereupon.

But her faith was by no means of the passive order only. High Church controversies were rife at this time (Newman seceded in 1845, the "Lincoln case" began in 1888), and she was frequently called upon to defend her "Low Church" views—though always without personal malice. Two extracts must suffice:

March 5th, 1864: "I consider what you call my father's Churchism to consist of *Evangelical Doctrine*, i.e., Christ and His Atonement are above and before all things: Conversion, whether taking place in Baptism or subsequently, sudden or imperceptibly gradual, to be an absolute necessity; that good works follow out of and are not any means of justification, which is only by faith in Christ; that outward forms and ceremonies have no merit or virtue in themselves whatever. . . . Now I think a 'High' confession of faith would be rather different to this. They would make the 'Church' their great meeting-point, rather than the Atonement of Christ. They would say that regenerating grace is always given in Baptism, and that all we have to do is to take heed not to fall from it. (I'm quite sure I never had any to fall from!) They make some sort of subtle virtue to be in the performance of rites, and so there is a sort of half-acknowledged trust placed in them. They would think as much of gaining a dissenter to join the Church as of winning a soul from darkness to light. As far as my experience goes, they have more devoutness and less devotion, more fear and less love, more feeling of duty than of desire. . . ."

1871. ". . . He holds the whole High Church scheme, beginning with baptismal regeneration. I never saw before how complete each scheme is in itself. I always wondered why people did not hold some doctrines of one school, and some of the other, but I see now; and so my allegiance is given in more entirety than ever to the Evangelical side, and I never could go with the other in anything, because I now understand that it must be all or none."

Her attitude towards "things unseen yet eternal" is in marked contrast to that of many in our own day. A modern anthology of religious poetry will be scanned for many weary pages before anything will be found to equal "F.R.H.'s":

(continued on page 742)

Jesus Bore Our Sickness

By ANDREW MURRAY

He took on Him our sickness and bore our pains. My righteous Servant shall justify many, for He will bear their iniquities. He shall divide the spoil with the strong, because He bore the sins of many.

—Isaiah liii. 11, 12.

DO you know this beautiful chapter, the fifty-third of Isaiah, which has been called the Fifth Gospel? In the light of the Spirit of God, Isaiah describes beforehand the sufferings of the Lamb of God, as well as the divine graces which should result from them.

The expression, to bear, could not but appear in this prophecy. It is, in fact, the word which must accompany the mention of sin, whether as committed directly by the sinner, or whether as transmitted to a substitute. The transgressor, the priest and the expiatory victim must all bear the sin. In the same way, it is because the Lamb of God has borne our sins, that God smote Him for the iniquity of us all. Sin was not found in Him, but it was put upon Him. He took it voluntarily upon Himself. And it is because He bore it, and that, in bearing it, He put an end to it, that He has the power to save us. "My righteous Servant shall justify many, for He shall bear their iniquities. . . . He shall divide the spoil with the strong, because . . . He bore the sins of many" (Isaiah liii. 11, 12). It is, therefore, because our sins have been borne by Jesus Christ, that we are delivered from them as soon as we believe this truth; consequently we have no longer to bear them ourselves.

In this same chapter, Isaiah liii., the expression, to bear, occurs twice, but in relation to two different things. It is not only that the Lord's righteous Servant had borne the sins (verse 12), but also that He has borne our sicknesses (verse 4, R.V., margin). Thus His bearing our sicknesses forms an integral part of the Redeemer's work, as well as bearing our sins. Although Himself without sin, He has borne our sins, and He has done as much for our sicknesses. The human nature of Jesus could not be touched by sickness because it remained holy. We never find in the account of His life any mention of sickness. Participating in all the weaknesses of our human nature, hunger, thirst, fatigue, and sleep, because all these are not the consequence of sin, He still had no trace of sickness. As He was without sin, sickness had no hold on Him, and He could die only a violent death, and that by His voluntary consent. Thus it is not *in* Him but *on* Him that we see sickness as well as sin; He took them upon Him and bore them of His own free will. In bearing them, and taking them upon Him, He has by the very fact triumphed over them, and has acquired the right to deliver His children from them.

Sin had attacked and ruined equally the soul and the body. Jesus came to save both. Having taken upon Himself sickness as well as sin, He is in a position to set us free from the one as well as the other; and that He may accomplish this double deliverance, He expects from us only one thing, our faith.

As soon as a sick believer understands the purport of the words, Jesus has borne my sins, he does not fear to say also: I need no longer bear my sins; they are upon me no longer. In the same way, as soon as he has fully taken in and believed for himself that Jesus has borne our sickness, he does not fear to say, I need no longer bear my sickness. Jesus, in bearing sin, bore also sickness, which is its consequence; for both He has made propitiation, and He delivers me from both.

I have myself witnessed the blessed influence which this truth exercised one day upon a sick woman. For seven years she had almost entirely kept her bed. A sufferer from consumption, epilepsy, and other sickness, she had been assured that no hope of cure remained for her. She was carried into the room where the late Mr. W. E. Boardman was holding a Sunday evening meeting for the sick, and was lying in a half-fainting condition on the sofa. She was too little conscious to remember anything of what took place, until she heard the words: "Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17, and then she seemed to hear the words: "If He has borne your sicknesses, why then bear them yourself? Get up." But she thought: "If I attempt to get up, and fall upon the ground, what will they think of me?" But the inward voice began again: "If He has borne my sicknesses, why should I have to bear them?" To the astonishment of all who were present, she arose, and although still feeble, sat down in a chair by the table. From that moment her healing made rapid progress. At the end of a few weeks she had no longer the appearance of an invalid, and later on her strength was such that she could spend many hours a day in visiting the poor. With what joy and love she could then speak of Him who was "the strength of her life" (Psalm xxvii. 1). She had believed that Jesus had borne her sicknesses as well as her sins, and her faith was not put to confusion. It is thus that Jesus reveals Himself as a perfect Saviour to all those who will trust themselves unreservedly to Him.

Frances Ridley Havergal

Continued from page 741

In full and glad surrender, we give ourselves to Thee,
Thine utterly and only, and evermore to be!
O Son of God who lovest us, we will be Thine alone,
And all we see and all we have shall henceforth be Thine
own.

Viewed only from the standpoint of poetic technique, her writings are far from flawless; but after the tortured strivings of much modern verse, there is real comfort in the simple and holy faith of this sweet singer.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON

Sunday, November 27th. H. Thess. i. 1-12.

"We are bound to thank God always for you, brethren" (verse 3).

Those Thessalonian saints provoked the Apostle to thanksgiving. Their faith and their fortitude provided a means of inspiration to his own heart. Their courageous response to the challenge of Christian discipleship gave to the souls of their brethren an example which conveyed encouragement and comfort. In a similar manner our lives may yield inspiration to our fellow believers. As they behold our untiring zeal, unflagging devotion and unfainting love, they will take courage and go forward along the path of patient endurance. Let us recognise our responsibility in this direction. Much depends upon the spirit we display, and the manner in which we shoulder our burdens and tackle our tasks. Let us become a strength to our brethren.

PRAYER TOPIC:

For Divine power and blessing to attend the various campaigns and special services now in progress in our Elim Churches.

Monday, November 28th. II. Thess. ii. 1-12.

"Be not soon shaken in mind" (v. 2).

There is grave danger here. We may bend to every wind that blows. There may be little steadfastness of heart, and a tendency to change our course as changing circumstances seem to demand. Unless we are deeply rooted in God those sudden gusts of temptation that come will sweep us off our feet, and lead to our spiritual undoing. Blessed are those whose convictions find their anchorage in the Word of God; who yield not to the subtle seductions of the adversary. There are always things that seek to possess the mind, and lead the soul into a state of instability. God would have us steadfast in faith and strong in resolution and determination, to do His will. There must be no fear-prompted wavering, no half-hearted compromise, but a courageous stand for truth and righteousness if we would become stalwarts in Christian service.

PRAYER TOPIC:

God's blessing upon our Elim missionaries now on furlough in this country.

Tuesday, November 29th. II. Thess. ii. 13-17 and iii. 1-5.

"The patient waiting for Christ" (verse 5).

"The patient waiting for Christ." Waiting for the coming of the Lord certainly does demand patient endurance; there is so much to discourage those who look for His appearing; so many things that seem to contradict that "blessed

hope." The days and the years pass away and still He tarries. The cry of our hearts grows more and more insistent. World conditions increasingly demand the return of the King. It is only as we walk in fellowship with Christ, and the Holy Spirit constantly witnesses to that happy hour that we are able *patiently* to wait for our absent Lord. Again and again there comes the renewal of that hope, shedding its glory on the pilgrim pathway, making life's burdens easier to bear, and extracting the bitterness from sorrow's cup.

PRAYER TOPIC:

Thanksgiving for the souls which have been won for Christ in recent revival campaigns.

Wednesday, November 30th. II. Thess. iii. 6-18.

"Be not weary in well doing" (v. 13).

Faithfulness to the highest and noblest in life sometimes seems to bring such disheartening results. And it is then that the heart is apt to grow weary and lose its zest for the best. The constant and continuous application of the powers to the demands of duty and discipleship can become a strain under which the flesh falters and faints. There must needs be the continual renewal of life's spiritual forces. A daily re-adjustment to all that the Divine will claims. A willingness to persist in the path of devotion though it cost the flesh dearly and deeply. Blessed Master, keep Thou my hand upon the plough of service. Let me not shrink from the way of obedience to Thy precepts. Forbid that I should ever give up the burden which Thy love appoints.

PRAYER TOPIC:

For Holy Ghost showers in the work in Northern Ireland.

Thursday, December 1st. Psa. cxxx. 1-8, and Psa. cxxxi. 1-3.

"Out of the depths have I cried unto Thee, O Lord" (Psa. cxxx. 1).

"Out of the depths." Often the truest prayer is born in the depths; there the soul may learn many of the most vital secrets of the prayer life. It is in the depths that we discover our real need of God, and find out how wonderful is His provision for those who truly seek His face. When threatened with overwhelming trouble we are taught by the Holy Ghost to lay hold of God, and prove the exceeding greatness of His grace and strength. In the depths we have come to realise how close is the union which exists with our risen Lord. Through our tears we are able to see the shining of His glorious face. I would not miss the depths if Thou art with me, for there this soul shall find itself more wholly cast

upon Thee. Teach me to trust even when passing through the valley of darkness.

PRAYER TOPIC:

That the power of God may be manifested in the bodies of those who are trusting Him for physical healing.

Friday, December 2nd. Psa. cxxxii. 1-18.

"Let Thy saints shout for joy" (v. 9).

Radiant Christianity is urgently needed in this age. It forms one of the most effective means of advertising the gospel, and extending the Kingdom of God on earth. Nothing more attractive than a company of Christians whose lives are lit with the glory of Christ's indwelling; whose experience shines with the brightness of His presence. Incalculable is the spiritual influence which such a fellowship radiates. And there is every reason for such joyous expression amongst the people of God. His boundless grace and unceasing goodness are sufficient to provoke the saints to exultant gladness. Blessed Master, grant unto Thy servant this day to interpret Thee to others in terms of radiant joy. Let my whole life bear that winsome spiritual beauty which shall draw men to Thee.

PRAYER TOPIC:

For divine guidance to be given continually to our national rulers and administrators.

Saturday, December 3rd. Psa. cxxxiii. 1-3, and Psa. cxxxiv. 1-3.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. cxxxiii. 1).

Perhaps nothing militates against success in Christian ministry and fellowship so much as disunity. Unity is one of the essentials to spiritual progress. Many evils follow in the train of discord among Christian brethren. Nothing so destructive of influence as strife in the Church of God. Happy the fellowship of saints who dwell together in spiritual oneness; whose hearts flow together in the Lord. The secret of unity and harmony is found in union with Christ; the closer we are drawn to Him the nearer we must come to each other. How powerful and influential must that church be which enjoys this heart oneness. Their strength shall not be diverted into channels of division, but shall be spent in the service of the Master. They shall be occupied with the extension of the Kingdom rather than devoted to more selfish ends.

PRAYER TOPIC:

That the power of the Holy Spirit may rest upon all our Elim ministers in their preparation for the ministry on the morrow.

Where there is much prayer there will be much of the Spirit; where there is much of the Spirit there will be ever-increasing prayer.

The Gifts of the Spirit

XI. The Gift of the Interpretation of Tongues (Concluded).

By Pastor C. J. E. KINGSTON

IN conclusion it is necessary to say a few words concerning the regulation of both the Gift of Tongues and the Gift of Interpretation. The fourteenth chapter of the First Epistle to the Corinthians is evidently intended to discipline the use of these two Gifts which, being more frequently distributed, were claiming more time and interest than was necessary in the Corinthian assembly.

Firstly, it should be noted that the public use of these Gifts ought to be limited to meetings composed of believers; that is to say, to the Sunday morning meeting for worship, to the prayer meeting, and the week-night Bible study. They are not for the general use in the Sunday evening evangelistic service, nor in any other public meeting where unbelievers have gathered.

To prove this point it will be sufficient to notice how frequently the word *church* is used in this chapter; it appears at least nine times and is the translation of the Greek word *ekklesia* which means "that which is called out." It is perhaps unnecessary to remark that this word refers to those who have been "called out" of sin and "this present evil world" to become believers in, and followers of, the Lord Jesus Christ. Thus it is clear that the apostle wrote of the Church meeting at which all the *called-out ones*, that is to say, all the believers, would be gathered.

To quote a few of the passages in which this word appears, he wrote:

"He that prophesieth edifieth the Church" (v. 4).

"... Interpret that the Church may receive edifying" (v. 5).

"... Seek that ye may excel to the edifying of the Church" (v. 12).

"... In the Church I had rather speak five words with my understanding" (v. 19).

"If therefore the whole Church be come together into one place" (v. 23).

"If there be no interpreter, let him keep silence in the Church" (v. 28).

It should be remembered that in

THE EARLY DAYS OF CHRISTIANITY

there were no indoor meetings exactly corresponding to our present-day evangelistic services. Meetings, attended by believers only, were usually held in some private house; frequently, we read of "the Church in thy house" (Phile. 2), or "the Church that is in their house" (Rom. xvi. 5). The early Christians were not, on the whole, wealthy and probably could ill-afford to purchase places for meetings; therefore, when they came together, it was primarily for worship and the breaking of bread in some private house. After Pentecost, they continued daily with one accord in the Temple, and "breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts ii. 46). Conybeare and Howson, writing of the primitive Church, say:

"The meetings of the first converts for public worship were not confined to a single day of the week; they were always frequent, often daily. The Jewish

Christians met at first in Jerusalem in some of the courts of the Temple, there to join in the prayers and hear the teaching of Peter and John. Afterwards the private houses of the more opulent Christians were thrown open to furnish their brethren with a place of assembly; and they met for prayer and praise in some 'upper chamber,' with the 'door shut for fear of the Jews.' The outward form and order of their worship differed very materially from our own, as indeed was necessarily the case where so many of the worshippers were under the miraculous influence of the Holy Spirit. Some were

FILLED WITH PROPHETIC INSPIRATION;

some constrained to pour forth their ecstatic feelings in the exercise of the gift of tongues, 'as the Spirit gave them utterance.'"^{*}

What we would now entitle the evangelistic service, on the other hand, was held in the market-place, or in some other spot where people congregated, and thus corresponded more with the open air meeting of today or the field preaching of Wesley and Whitfield. Paul, in such public places, would certainly not have thought of speaking in tongues; nor indeed do we ever read of him using the Gift of Tongues in the hearing of any of the audiences who listened to him in his public presentation of the gospel message. This, in spite of the fact that Paul rejoiced he spake in tongues more than they all. These considerations will show that the Gift of Inspired Utterance in Tongues, and its interpretation, are designed primarily for the edification of the Church; there is no mention of them being used in connection with any gathering such as a gospel meeting. The only example we have of the use of the Gift of Tongues as a sign to the unbeliever, is the initial outpouring of the Day of Pentecost and, as has already been said, in this case the tongues were known by those who heard them. Therefore, in the exercise of His sovereignty, the Holy Spirit may, on occasion, speak through someone in an unknown tongue should He desire thereby to give an especial sign to some unbeliever who is present in the meeting. But in such a case, on the analogy of the Day of Pentecost, the language of the message in tongues would be one which was

KNOWN TO THE UNBELIEVER,

and thus would be understood by him without any interpretation.

Secondly, the Gift of Tongues ought to be controlled. It should be remembered that when God bestows this Gift, or indeed any other Gift, it is ours when we receive it and may be used or misused, like any natural gift such as food or fire. One needs to impress the fact that the Gift is not the less authentic because it is possible to misuse it. A scriptural instance of such misuse is given us: "If therefore," writes the apostle, "the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say

^{*} "The Life and Epistles of St. Paul," Vol. I., p. 413.

that ye are mad?" (I. Cor. xiv. 23). There was an evident need in the Corinthian Church for sanctified common sense in the ministry of this Gift. We see, therefore, that in giving these supernatural Gifts, God does not take from the recipients all power of self-control. Rather, He gives the anointing and then leaves the outflow of it to the sanctified wisdom of a heart in spiritual communion with the Holy Ghost. If we wait for the anointing of the Holy Spirit, everything will be in Divine order; to speak without the anointing, though possible, will be barren of blessing.

Sometimes one, who has spoken out of the scripturally approved order, has stated that he "could not refrain from speaking." This is, however, contrary to the admonition of Scripture which replies to such a claim by saying, "the spirits of the prophets are subject to the prophets" (I. Cor. xiv. 32).

Herein the Pentecostal Gifts differ from the trances, spirit-control, etc., of some false religions; in them the devotee loses consciousness and self-control; in the manifestation, however, of these spiritual gifts of the Holy Ghost, there should be, and can be,

ABSOLUTE SELF-CONTROL.

Therefore, when the scriptural number of three messages in tongues have been given in a meeting, let no weight of unction seem an encouragement to give a fourth. Turn the overplus of God's anointing into prayer, or praise, or faith, or into the ministry of one or the other of the gifts, rather than break the express command of the Word of God.

Thirdly, the Gift of Tongues should *not be used at all in a meeting if no interpreter be present*. "If there be no interpreter," says the Scripture, "let him keep silence in the Church; and let him speak to himself, and to God" (I. Cor. xiv. 28). That is, let him turn the anointing, resting upon him, into the channel of prayer or praise.

Sometimes the question is asked how is it possible for one, who has the Gift of Tongues, to know if there is an interpreter present unless he speaks first in tongues to prove it. The answer to this seems to be threefold: firstly, it may be said that if one really awaits the definite anointing of the Holy Spirit, before speaking in tongues, there will be no danger of speaking out of divine order, for the Holy Spirit Himself knows whether there be an interpreter present or not: secondly, the Scripture provides for such a situation as this saying, "let him that speaketh in an unknown tongue pray that he may interpret" (I. Cor. xiv. 13); should no interpreter be present, he may then interpret his own message: and thirdly, the ministry of the Gift of Tongues should generally be

LIMITED TO "PROVED" INDIVIDUALS

of the local Church (who would, of course, know if one of those who have the Gift of Interpretation was present).

Fourthly, the number of separate messages in tongues which may be given in any one meeting ought to be *limited to three*. The Scripture says, "if any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course" (I. Cor. xiv. 27).

This passage of Scripture refers, evidently, to messages in tongues when it limits them to two or at the

most three. Some have suggested that it refers to speakers, who should be limited to three, but whose individual contribution of messages could be as many as three, each one being viewed as a broken part of the one message. Thus as many as nine messages, according to this, could be given. This, however, seems to be a direct negation of the whole chapter, which is confined to instructions controlling and restricting the public exercise of the Gift; it is also a contradiction of the terms of the very verse under question; and, finally, the parallel with verse 29, which speaks of only two or three prophets ministering through their prophetic gift, with a definite emphasis, it seems to me, on the limitation of separate messages to two or three, would be lost.

From the use of the words, "by course," it is evident that this scripture does not support the contention of some that any one of the three speakers in tongues may give as many as three messages in a meeting. The Greek, *ana meros*, here translated "by course," means "by portion," "by share," or "by turn," and thus is taught unselfishness in

THE EXERCISE OF THE GIFT.

If three persons are to share the privilege of being the mouthpiece of Divine Utterance it is evident that, generally speaking, each speaker can only minister but once. Surely, the Holy Ghost can give all that is necessary through one channel at one time and needs not to split up His message into two or three parts!

One further thought. Seeing, the Holy Spirit has expressed His will that there be sometimes two, or even three, messages in tongues in the Church meeting, it will be needful to wait quietly before the Lord after the first message has been given in order that the Holy Spirit may speak again a second time, or even a third time, if He so will.

Fifthly, they who speak in tongues are expressly *instructed to pray for the interpretation*. "Wherefore," says the Scripture, "let him that speaketh in an unknown tongue pray that he may interpret." (I. Cor. xiv. 13). From this it can be adduced that God does not wish, or will, the Gift of Tongues to be silenced. He has, therefore, while forbidding tongues without interpretation in the Church, provided gloriously that the Gift shall always be paired with the Gift of Interpretation and thus may always remain in operation.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Seeing that he, who speaks in tongues, should pray that he may interpret, it follows that it is not unscriptural for one to interpret his own message in tongues. On the other hand

THE WEIGHT OF SCRIPTURE

is all on the side of sharing in the ministry of these gifts; therefore, while not unscriptural to both speak in tongues and to interpret one's own message, it would certainly be more unselfish to allow to another the ministry of interpretation. Of course, should there be no other interpreter present, it would be quite in Divine order for the message to be interpreted by the same one who originally spoke in tongues.

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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.

Care of Converts.

Too much attention cannot be given to converts. During the early stages of Christian discipleship there are many and fierce temptations which demand great watchfulness on the part of the young believer and those responsible for the spiritual oversight of the flock of God. No matter how high the birth-rate of a nation may be, its population will be seriously affected, if the infant mortality of that nation is correspondingly high. Nations to-day, realising the vital importance of this question, are spending large sums of money in order to reduce the loss of valuable life, and preserve the children who are the potential progenitors of future generations. In like manner the Christian Church will do well if she devotes her efforts and directs her energies towards the conservation of her converts. Together with earnest efforts to multiply the number of her converts should be determined organised endeavours to prevent those losses which sometimes prove so distressing and discouraging to Christian workers. Each soul won for Christ has within it great spiritual possibilities, and whether these possibilities shall be fully realised depends very largely upon careful handling in the days immediately following decision. Wise feeding is one of the most important factors in the development of babes in Christ. The Word of God will make them grow into strong and useful Christians.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A believer who is dissatisfied with her experience that she may be filled with the Holy Ghost.—*M.A.G.*

One seeking physical healing, that God may deliver spirit, soul and body for His glory.—*R.H.*

One who has undergone two operations, and whose nerves are in a bad state, that the Lord may undertake for every need.—*E.G.*

A wife suffering from nerve trouble, that she may be healed by the power of God.—*T.M.*

Company of Christians, that God may pour out His Spirit in their midst.—*V.K.Y.*

SECRETARIAL NOTES

By W. G. H.

Regular meetings are now being held in the Skating Rink, Drifffield, Yorks., on Sundays, and in the Mechanics Institute on week-nights, following a caravan mission by Evangelists R. B. Chapman and G. K. Matthews.

* * *

The campaign by Pastor E. J. Thompson in Rugeley, Staffs., has resulted in the commencement of regular meetings which are being held in the Foresters Hall.



Gleanings from Other Fields

Sunday School Association.

We learn that the World's Sunday School Association is holding its 13th Convention in Durban, South Africa, in July, 1940.

Called Home.

Rear-Admiral Sir Harry Stileman, a well-known friend and supporter of the Evangelical cause in the Church of God, has been called to higher service.

Mrs. Beresford Baker.

Another devoted servant of Christ has been called into the presence of the King, in the person of Mrs. Beresford Baker, of Dover. Many of God's people will have fragrant memories of Mrs. Baker's work for the Master.

Visiting Australia.

Captain Reginald Wallis has left England for a visit to Australia where he will be ministering in many centres.

Famous Organ.

The organ used by Mr. I. D. Sankey during the memorable Moody and Sankey Campaigns in London, has been in the possession of the London Y.M.C.A. This has kindly been offered to the D. L. Moody Museum, Northfield, U.S.A. The offer has been gratefully accepted.

Tour of British Universities.

Under the auspices of the Inter-varsity Fellowship of Evangelical Unions, the Misses Mildred Cable, Eva and Francesca French are conducting a tour of the Universities, which is to include a visit to Ireland.

Well-Known Welsh Preacher Retires.

Rev. E. Keri Evans, one of the best-known preachers in Wales, is retiring from the pastorate of Priory Congregational Church, Carmarthen, where he has ministered for thirty-eight years.

Mr. J. Edwin Orr.

Mr. and Mrs. Edwin Orr recently spent a week in the Phillipian Islands, where he addressed several large gatherings, and a number of souls were led to Christ.

Principal and Revival Team at Nottingham

THE WORD CONFIRMED IN TEMPLE, CHURCH, AND CINEMA

The Lord continues to honour the ministry of His servants and thrilling scenes are being enacted in Nottingham City Temple, Beeston Baptist Church and the Majestic Cinema. While the Revivalists were in the Baptist Church, Mrs. Barton held a prayer meeting in the minor hall of the Temple, when the power fell, and seven souls were saved and a number baptised, with signs following. More than 700 conversions have been registered during the past few weeks, and people are being healed in body, some instantaneously, while the Spirit is falling in Acts x. fashion. The following report is from the "Beeston Gazette and Echo," dated November 11th:—

HEALING THE SICK

CLAIMS TESTIFIED AT BEESTON REVIVAL MEETINGS

Principal George Jeffreys, the world-famous revivalist, whose meetings at the City Temple, Halifax Place, Nottingham, are attracting great crowds each Saturday and Sunday, preached at the Majestic Cinema, Beeston, last Sunday night after the usual service in the Temple.

The Cinema was crowded and enthusiastic scenes were witnessed. The enthusiasm reminded one of the old-time revival meetings, for the large audiences waved hymn sheets and frequently responded with "Amen's" and "Hallelujahs."

At the close of Principal Jeffreys' address, as a result of which forty-three professed to be "saved," a number came to the front and publicly testified to bodily healing received in the revivalist's meetings. One man claimed to have been healed of an ulcerated stomach ;

a woman can now walk after being a cripple for four years ; another had a growth removed, the healing being witnessed by husband and daughter.

This revival and healing movement, which is creating such an interest in the Nottingham district, was founded by Principal Jeffreys some twenty-three years ago. . . .

Similar revival scenes as those in the cinema are being witnessed during the week in the late Baptist Church, Nether Street, where the Rev. Miller Barton, minister in charge of the Nottingham City Temple, is conducting a revival and healing campaign, assisted by Principal Jeffreys' Revival Party. In these special meetings there is the same enthusiasm, the same belief expressed in the Bible, and the sick are prayed for according to the Scriptures.



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

Conducted by Pastor J. J. MORGAN

For Christian Workers :

EARNESTNESS

We all admire the men and women who in the cause of God and truth and righteousness are earnest. We can never persuade the world about the eternal realities unless we are earnest and whole-hearted in our service, untiring in our labours and not easily discouraged. Earnestness has been variously described as "the devotion of all the faculties," "enthusiasm tempered by reason," and "all-heartedness." May we be earnest in God's service.

For Local Preachers.

BIBLE COLLEGES

"The colleges have kept out of the ministry many whom God meant to be there, and have placed others in the ministry whom God never intended for it." These words by E. Ebrard Rees are further proved by the difficulties which beset Christmas Evans in his desire to preach the Gospel. A church rule insisted on every minister receiving a college training. That was the only recognised and official door to the ministry. College was impossible as far as Christmas Evans was concerned, for he had neither money nor influential friends. It is a strange fact that David Davies and Christmas Evans were received into membership of the same church the same evening,

and that they began preaching in the same cottage within a week of each other, and yet both were excluded from the ministry of their own church because they were not college trained. David Davies became a Congregationalist and Christmas Evans a Baptist.

ROWLAND HILL AND THE COLLECTION

Rowland Hill once preached in aid of a certain meritorious institution. At the conclusion of the sermon, just before the plates were handed round for the collection, he made this short address to the congregation: "From the great sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of—that some of you may be inclined to give too much. Now it is my duty to inform you that justice, though not so pleasant, yet should always be a prior virtue to generosity: therefore, as you will all be waited upon in your respective pews, I wish to have it thoroughly understood that no person will think of putting anything into the plate who cannot pay his debts." It is needless to say that these remarks produced an overflowing collection.

The Gifts of the Spirit

Continued from page 745

Sixthly, it has sometimes been urged that the Gift of Tongues is *not for the purpose of speaking unto men but unto God* (I. Cor. xiv. 2), and the conclusion has been drawn from this that speaking in tongues should not, therefore, be regarded as a message from God; and that the interpretation should not be couched in the form of an exhortation but rather in the form of prayer or praise to God. In answer to this, one should carefully note the wording of the verse in question. "For," says the Scripture, "he that speaketh in an unknown tongue speaketh not unto men, but unto God: *for no man understandeth him; howbeit in the Spirit he speaketh mysteries.*" That is to say, the reason he speaks "not unto men," is because "no man understandeth him"; and the reason he speaks "unto God," is because he speaks "in the Spirit."

A parallel passage is given further down the same chapter. "But 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 evident that it would be difficult for a speech to be addressed in subject matter at the same time both to himself and to God. The meaning, therefore, of this passage is simply that, when no interpreter is present, he should speak in tongues quietly to himself and to God.

Thus it is clear that the speaking "not unto men, but unto God" refers not to the subject matter of the discourse in tongues but rather to the language of the speech, which in the event of no interpreter being present, would be impossible of understanding by men, but would, of course, be

KNOWN TO GOD

This is made clearer as we read further. The Gift of Tongues, if accompanied by the Gift of Interpretation, is, the Scripture says, equal to the Gift of Prophecy. "I would that ye all spake with tongues, 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.*" (I. Cor. xiv. 5).

Now if the two Gifts of Tongues and Interpretation are equal to the one Gift of Prophecy it is evident that they will cover similar ground. Therefore, since "he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (I. Cor. xiv. 3), the same must also be true of him that speaketh in an unknown tongue, granting his message is interpreted.

In fact these two Gifts by no means fall short of the Gift of Prophecy in ministering edification to the Church. This is shown clearly in the following words, "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. 12, 13).

Further, it might be urged that even though some messages in tongues should turn out to be praise or prayer in their subject matter, cannot the Holy Spirit

cause an appropriate interpretation so that praise in "tongues" is interpreted as praise and prayer as prayer? It is evident that there is room for *praying with the Spirit, blessing with the Spirit, and thanksgiving with the Spirit* (I. Cor. xiv. 15-17).

When the one hundred and twenty were

MAGNIFYING GOD

on the Day of Pentecost, their recital of the "wonderful works of God" came as the message of the Holy Ghost to the devout Jews gathered there. When Habakkuk said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. i. 13) was not this at once a message that God is holy, even though couched in terms addressed to God?

Thus, we see that the teaching of Scripture on this point is that "tongues" may take the form of prayer, blessing, thanksgiving, edification, exhortation or comfort and that in all of these avenues it is the will of the Holy Spirit to edify the Church through the appropriate interpretation.

Finally, the Holy Spirit saith, "*Forbid not to speak with tongues*" (I. Cor. xiv. 39). This does not, of course, mean that we must not forbid disorderly speaking in tongues but it does mean that this Gift should not be forbidden in the worship of the Church. What have the critics of this Gift to say to this? And how far short of the Divine Plan for the meetings of the Church do many of the religious services of to-day fall! "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

Our task is done and the studies in these miraculous gifts, however incomplete, are finished. If something that has been written has encouraged the readers to "covet earnestly the best gifts," to grasp the

BANNER OF PENTECOST

more tightly and to hold it aloft in spite of persecution and attack, then the writer's object will have been accomplished. And if the Elim Movement, which we all love, becomes "terrible as an army with banners" when clothed with the power of Pentecost and armed with the nine supernatural gifts, then will she be victorious and many captives will she take from the dark-hued, gloomy ranks of sin. Rise up, then, in this thy Lord's might, faltering, doubting, despairing child of God; put on the whole armour of thy Lord and know this, not a "weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isaiah liv. 17).

HER POCKET PICKED!

A lady who refused to give after hearing a charity sermon had her pocket picked as she was leaving church. On making the discovery she said:

"The parson could not find the way to my pocket but the Devil did."



The Elim Evangel



NEWS FROM THE CHURCHES

Souls and Signs in Campaign Meetings—Crowded Convention Gatherings

REMARKABLE HEALINGS AT PETERBOROUGH CAMPAIGN

The following reports of the campaign conducted by Pastor G. I. Francis at Peterborough are taken from the local Press, and speak for themselves of the work being done for God in that centre:

PALESTINE CRISIS Revivalist's Surprising Claims

Another Remarkable Cure at New England

"Palestine Crisis; The Real Cure," was the title of a striking address given by Pastor Gwilym Francis, to a crowded congregation at the revival and Divine healing meeting at the P.S.A. Hall, Lincoln Road, on Sunday evening.

Recalling his recent visit to Palestine, the speaker said that the present crisis there had arisen from three causes: Israel's colonisation, Ishmael's nationalisation, and the international exploitation. The return of so many Jews to their ancient land had occasioned alarm to the Arabs, who feared being out-numbered. There were also hostile influences operating from foreign countries, such as Italy, Germany, and Turkey, and all these had significant bearing upon Bible prophecies. It surprises many people when they are told that the Bible deals with such present-day problems.

THE DIVINE TITLE-DEEDS

"Who have the right to Palestine?" If our statesmen would examine the Divine title-deeds deposited in the Bible, they would soon discover the true ownership of the land. The Scriptures clearly revealed that Palestine belongs to the Jewish people by conquest under Divine covenant, established over 4,000 years ago. The British Commission's recommendation for a partition of the land was unworkable, and although it might be man's best contribution to peace, he agreed with a well-known statesman who has described it as "nothing but a recipe for war."

The Scriptures further indicate the territory to be occupied by the Arabs, also under Divine covenant. The award of Iraq, Arabia, Syria and Transjordan to the Arabs by the Allies in return for their assistance during the Great War was a remarkable fulfilment of Scripture prophecy, and the Arabs should be satisfied with this vast concession. The majority of the present inhabitants of Palestine were not really Arabs, but a mixture of nationalities left by the many waves of alien invasion in history. The real Arabs, known as the Effendis, were in the minority, and lived in the cities of Jerusalem, Hebron, Nablus, Jaffa and Acre, the scenes of the present trouble.

They having acquired large tracts of land by money-lending and other crafty means, controlled and possessed a great deal of land previously occupied by the poor peasants, whom they controlled and oppressed.

THE SOLUTION

The speaker said he was afraid that the future outlook for Palestine and the world was dark and gloomy. The suggestion made to cut down immigration would not solve the present problem, but would be a challenge to God's plan, programme and power, as the return of the Jews to their own land was predicted in the Bible as a sign of the near return of Christ, who alone could establish peace. The nations would only find a solution by a return to God, and submission to His way. Any other attempted solution would only aggravate the situation, and would finally involve the nations in mutual war.

In the evangelical appeal at the end of the service there were several professions of conversion. A large company remained to the public healing meeting which followed, at which testimony was given by Mrs. Jarvis, a local lady, of a remarkable healing received previously in the campaign. Having seen a notice of the Campaign she had attended one of the services and was anointed by the Revivalist, and although she had suffered for over seven years with pernicious anaemia, she was healed. Her natural colour has been restored, and she added, "that it was a pleasure now to do her work."

A number of people sought healing at this service and the congregation were greatly impressed by the healing of a man, who came in deaf, but after the ministry of anointing was able to answer questions put to him.

—"Citizen," Nov. 1st.

STILL MORE MIRACLES

The crowded congregation at the Revival and Healing meetings at the P.S.A. Hall, on Sunday evening, listened with deep interest to the amazing predictions and assertions made by Pastor Gwilym Francis, during his address on "The World Crisis." The healing service which followed proved a great attraction, and several testified to healing received under the Revivalist's ministry. A remarkable testimony was given by Mrs. Dolby, of Harris Street, New England, who said she had suffered with arthritis for over thirty years, had received all kinds of medical treatment, yet without relief, and had been given up as a hopeless case. She had been anointed at a previous service, had been miraculously healed, and ever since had been able to attend to her home and other duties without the slightest pain or stiffness. The congregation was deeply moved at the

healing meeting on Wednesday, when a young woman who had been deaf was able to answer questions put to her by the Revivalist.

—"Advertiser," Oct. 29th.

KNOTTINGLEY'S FIRST FOURSQUARE GOSPEL CONVENTION

Knottingley (Pastor J. Naylor). The recent Foursquare Gospel Convention, which happened to be the first one in Knottingley, caused considerable interest in the little Yorkshire township. Quite a fleet of motor coaches found their way into the place on this occasion. Four came from Bradford, one from Barnsley, others from Halifax, Cleckheaton and Wrenthorpe, bringing contingents of Foursquare Gospel friends to the Convention gatherings. The Tabernacle presented quite a crowded appearance when the first meeting commenced, with the platform full of Bradford Crusaders, who had turned up in good force. Quite an array of ministers gathered on the platform, including Pastors H. W. Greenway, A. S. Thorne, T. E. Francis, J. Woodhead, S. Hillman and G. Truswell, together with Evangelist T. Ellerington. With these brethren on the platform was Captain Beasley of the Salvation Army.

The young people from Bradford sang splendidly. Mrs. Woodhead gave a thrilling rendering of a solo entitled, "By His Power Divine." Pastor J. Woodhead delivered a rousing message to a most appreciative congregation. Following the afternoon service tea was served in the Congregational schoolroom, Knottingley Crusader sisters being in attendance.

The evening gathering again provided opportunity for the augmented Choir to render valuable service in song. A number of Crusaders from Wrenthorpe joined the Bradford young people on the platform. Mrs. Woodhead again sang the gospel, as also did Pastor and Mrs. Francis, Pastor Francis afterwards delivering a thought-provoking message from the Word. Pastor Greenway also gave a stirring message.

The Sunday services were addressed by Evangelist T. Ellerington and Pastor G. Truswell. The remainder of the Convention meetings were addressed by Pastor S. Homer of Hull. On the Wednesday the Salvation Army Songsters were present and their singing was much appreciated by all.

ENTHUSIASTIC MEETINGS Inspiring Bible Studies

Dowlais (Pastor L. W. Green). For several Thursday evenings past Pastor Green has been giving Bible lectures entitled "Adventures in the Acts of the

Apostles." These studies, founded entirely upon the Word of God, have been instructive and of great spiritual benefit to the large congregations that gather week by week, many Christians from other denominations attending.

The presence of the Lord has drawn wondrously near in the Sunday morning meetings, filling each heart with the wonder of His love. Thank God for such services. The Sunday evening gospel addresses are being given under the unction of the Holy Spirit, the Lord being present in convicting power.

Two names were written in the Lamb's Book of Life on a recent Sunday evening, when the meeting was being conducted by the "Dowlais Evangelistic Party," composed of seven young men Crusaders.

During the last fortnight another soul was won for Christ, also a backslider returned to the Lord.

A glorious meeting has been conducted by Pastor Green at the largest cinema in the town. Before the advertised time of opening, people gathered outside the cinema, revealing the interest that had been aroused. Five minutes after the time the meeting was due to commence, the place was packed to utmost capacity, chairs having to be brought in to accommodate people that were standing. When the appeal was given one brother responded, giving his heart to the Lord. During the past fortnight, four souls have been gloriously saved.

ENCOURAGED IN GOD Salvation Sunshine

Birmingham, Erdington (Pastor E. J. Jones).

" Blessings abound where'er He reigns,
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest."

These lines are being experienced by the Foursquare people in Erdington, for the blessing of the Lord is indeed resting upon this corner of His vineyard.

In the breaking of bread services God reveals His presence to those who gather around these precious emblems.

The prayer meetings are proving veritable times of refreshing from the Lord, and the Bible studies held each Thursday evening are looked forward to by all as God's Word is unfolded. Pastor Jones has recently been giving some very help-

ful studies on the "Ministry of Christ."

Eight weeks ago a Sunday school was formed, and there has been an increase in numbers since its formation.

The Lord blessed the efforts of the young people during a recent Youth Campaign with salvation sunshine. At the Sunday evening gospel service a beautiful message was brought to the congregation gathered in the church by Mr. L. Sargent, his text being "Crucify Him." At the close of the service two souls yielded to Christ. The visit on the Tuesday evening of the Kingstanding Crusader Choir was much appreciated by all.

On the following Sunday evening two more souls found salvation after having heard the message of uttermost salvation in Christ. The end is not yet. Praise the Lord!

WEST SMETHWICK CONVENTION
Speakers: Pastors E. C. W. Boulton,
S. Gorman, J. T. Bradley, J. Rudkin,
L. Timbrell.
Convener: Pastor W. Kelly.

The saints have been greatly blessed and built up as a result of the Convention just held in this church. The meetings were filled with the presence of the Holy Spirit, thus resulting in spiritual inspiration to all who were privileged to be present.

Each message proved to be a spiritual feast, and Pastor Gorman brought the Convention to a close with an address on "Prayer" which resulted in God's people being brought into a deeper life of power and holiness, inspiring them to witness even more faithfully in the days to come.

GOD'S POWER MANIFEST Fifteen New Members

Leyton (Pastor J. Dyke). Pastor Dyke's faithful ministry of God's Word and zealousness for His glory are bearing deep and abiding fruit, and the church rejoices in the "signs" and frequent additions to the Church which follow. The breaking of bread services are hallowed times when the consciousness of His Presence is very real, accompanied by the operation of the Gifts of the Spirit, glorifying God, and exhorting and encouraging His people.

At a recent gospel service the saints were privileged to have the ministry of

Mr. C. Solomon (a converted Jewish Journalist) who spoke on "The Feast of the Passover," illustrating his message with the aid of a table on the platform, on which the Feast was placed, and as each point was dealt with precious truths were revealed, and hearts moved to deeper love and worship of the great Antitype.

The visit of Miss Hoskins, shortly before she sailed for Japan, was a means of much blessing as she related how God had called, led and provided for her, and His gracious works of deliverance in souls and bodies in that land of spiritual darkness. Her fearless "I believe God" revived and encouraged the faith of many; The prayers of God's people follow this servant of His that she may again tell forth the gospel of His matchless grace, with the promised "signs and wonders" following.

The weekly prayer meetings are times of laying hold and receiving from the One who answers prayer, and at the recent week of prayer varied blessing was experienced, one brother being baptised in the Holy Ghost, and one saved during National Crusader Week. A special divine healing service was held on the Sunday evening, when this aspect of the gospel was proclaimed to a crowded congregation; many testimonies were given, and many anointed and prayed for.

Miss C. Jardine, "the Portsmouth miracle," testified at a recent gospel service to the wonderful work of the Lord Jesus Christ in delivering her from complicated and incurable diseases over eleven years ago, and joy abounded as the saints saw this marvellous evidence in the midst. Two yielded to the Lord at the close of this service.

Mr. L. Wigglesworth's visit on a recent Thursday evening was anticipated with pleasure, and his vividly interesting talk resulted in a deeper understanding of the work and difficulties on the Congo field; the realisation has quickened interest and prayer for the needs of that vast area, and the "workers together with Him" out there.

The singing of the local Crusader Choir during gospel services is an item much enjoyed; praise God for this avenue of witness to the attraction and satisfaction to be found in Him of whom they sing.

Fifteen new members were recently welcomed into fellowship by Pastor Dyke during a gospel service.

A BEAUTIFUL TRIBUTE

WOE to a world that vainly tries to escape from Jesus Christ. They may deny His Deity, dispute His power, disbelieve His resurrection, explain away His existence, deride Him as phantom, insult Him as "a spirit medium," philosophise over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. "Jesus Christ the same yesterday, and to-day, and for ever"; the Christ "who was, who is, and who is to come"; He who had glory with His Father "before the world was," shame with man during His earthly pilgrimage; and who, having

suffered these things, has entered "into His glory,"—that same Jesus still lives in all the majesty of His divine character, and in all the powers of an everlasting life. Herod could not kill Him, Satan could not seduce Him, death could not hold Him; and yet He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ! rejected, crucified, exalted, glorified, and coming again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign for ever as the Lord of all.—H.L.H.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

EVANGEL BANDS!

Read this—

BARNSELY CRUSADERS

Activity! Activity! We are continually adding to our exploits for God. The latest is the formation of an *Evangel* Band for the purpose of selling *Evangel*s in the public houses. We never thought that such blessing could follow. Below are a few incidents out of our abundance of experiences.

Here is a young man under the influence of drink. He had been a Bible student at — College. Sin had crept in; his promising Christian life ruined. He was directed to the open air meeting where he entered the ring and publicly gave himself back to God.



Barnsley "Evangel" Band

Here is a public house where the landlord urges his customers to purchase a magazine, saying: "There's some good stuff in it." Now a group of men who ask two sisters to sing; the entertaining pianist offers to play. "Does the pianist know *O Sol Mio*?" "Yes!" "Good, we shall sing that tune but with the well-known words and chorus, 'O How I Love Him!'" There is a hush as scores of men and women listen. Who can tell the results of such a witness?

Here is a young man following the Crusaders around from house to house. He has been impressed with their enthusiasm, and wants to know more.

God has put His seal on this work; and since commencing we

have sold 2,500 copies of the *Evangel*, which to us means so many witnesses to the Foursquare Gospel. Pray for us!

ECHOES OF YOUTH EVANGELISM

Crusader Week at Barking was full of activity and blessing. Visitors included Pastor and Mrs. G. Kingston, Pastor D. B. Gray and Party, and the local Crusaders loyally and faithfully united their efforts in uplifting the standard of Jesus Christ.

Hull City Temple Crusaders report increase in numbers. The Crusader library is doing good work, and cycling band busily engaged in surrounding districts. Mason Street Crusaders have visited the Temple.

Leyton Crusader Week proved a stimulus to the local work. Pastor J. Dyke opened the campaign. Other visitors included the East Ham Choir.

Eastbourne's opening meeting on "Our Fundamental Beliefs" was most interesting, helpful, and blessed of God. Every Crusader during the National Crusader Week took a part in the meetings. Brighton Crusaders were very welcome visitors, and their ministry greatly enjoyed.

Sunny Southport enjoyed the presence of God during the special week. Crusaders from Liverpool and Blackpool carried messages full of power and inspiration.

Elim Crusaders and Christian Endeavour Youth from the local Baptist Church united in witness at Wolverhampton. Mrs. South commenced the campaign with a message of inspiration. Pastor J. T. Bradley and Sparkbrook Crusaders visited the Church.

A series of open airs commenced the special week at Canning Town. On the first Sunday a special egg

and flower service was held (these were afterwards given to the local hospital), and in the evening Mr. Leonard Gray and musical party conducted the service. Other visitors were Pastor D. B. Gray, Rye Park and Kensington Crusaders.

Penzance Crusaders, although almost isolated (geographically) are actively engaged for the Master. Raiding nights, and the rendering of the Song Service, "Where are the Nine?" were evenings of much joy and help. There are evidences of progress both numerically and in desire to be all out for the Kingdom of God.

London Crusader Choir's FOURSQUARE WITNESS

Following the visit to Maidstone Prison, the choir conducted the evening service at St. Leonards, where the Palais de Danse was crowded. An old-fashioned service was held and much joy was experienced between the local friends and the visitors. Visits to Holloway Prison, Wimbledon and Watford, all resulted in meetings of true praise and thanksgiving, as well as witnessing those finding Christ.

Great Youth Week-end

DECEMBER 3rd, 4th and 5th

at Barking

Saturday at 7.30 p.m.

Elim Hall, Ripple Road,

visit of

Pastor P. LE TISSIER

& Party of Kensington Temple Crusaders

Sunday at 3 and 6.30 p.m.

Baths Concert Hall,

EAST STREET,

LONDON CRUSADER CHOIR

(Directed by Pastor DOUGLAS B. GRAY)

accompanied by

Pastor P. N. CORRY

Monday at 7.30 p.m.

Baths Concert Hall,

GREAT CRUSADER RALLY

Chairman:

Pastor E. J. PHILLIPS

(Vice-President Elim Crusader Movement)

Speaker:

Mr. J. DOUGLAS CRAIG

(Crusader Commissioner)

Musical Items by

East Ham Male Voice Choir

Leyton and Southend-on-Sea Crusader Choirs

EVERYONE HEARTILY WELCOMED!



Conducted by Pastor DAVID A. VANSTONE

THE THREE GATES

If you are tempted to reveal
A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold.

Three narrow gates; first, "Is it **true?**"
Then, "Is it **needful?**" In your mind
Give truthful answer; and the next
Is last and narrowest, "Is it **kind?**"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell, nor ever fear
What the result of speech may be.—*Sel.*

A STORY

Heard this one?

A man stamped into the office of a provincial newspaper. Livid with rage and brandishing the latest issue of the paper, he demanded to see the Editor.

Shown into the Editor's room, he nearly exploded. "What's this, you imbecile?" he roared; "You've announced my death, and I've never been more alive than I am to-day. It's a down-right disgrace! What are you going to do about it?"

"Well sir," replied the Editor, "I'm sorry to have caused you any inconvenience, you know. Look here, we'll soon put the matter right, I'll put your name in the Births' Column tomorrow."

The views which the client expressed are fortunately not recorded!

Strangely enough, you have been correctly announced in the Deaths Column. Of course the reference is not to your body (I have no doubt that is very much alive!), but to what is really much more important, your soul. "Dead in trespasses and sins," the Bible says.

How grand to know that the Heavenly Editor, having made no mistake, is willing to enter your name in the Births' Column. You can be "born again"—this time into God's family. How? Well, "to as many as received the Lord Jesus to them God gives the privilege of becoming His sons." When you open your heart to Him your name will be written in the Lamb's Book of Life. So, in simplicity, but earnestness, take God at His Word and step out of the Deaths' Column into the New Life Column—to-day!

PUZZLE CORNER

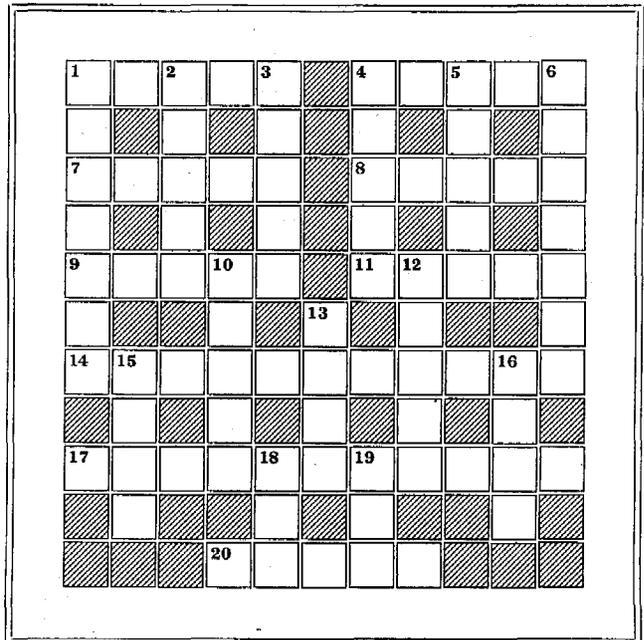
This time we have eight jumbled names of fruits, plants and trees. Each "poached name" is followed by a clue. Answers next time.

- 1. EKLMOCHO (Deut. 29).
- 2. DUM RATS (Matt. 13).
- 3. PIJ RUNE (I. Kings 19).
- 4. BCCEMRUU (Num. 11).
- 5. EGO TRAP NAME (Ex. 28).
- 6. LET TEN (Job 30).
- 7. COY MORSE (Luke 19).
- 8. TLYREM (Isa. 55).

There are two ways of covering sin, man's way and God's way. You cover your sins and they will have a resurrection sometime; let God cover them, and neither Devil nor man can find them.

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 4.



CLUES ACROSS

- 1. Kind of stones mentioned by Isaiah (chap. 27).
- 4. "If a man die, shall he live ___?"
- 7. To dwell.
- 8. Jesus caused the blind to receive this.
- 9. One who prophesied in Israel's camp (Num. 11:27).
- 11. A proclamation sent forth by a king is this.
- 14. Those who seek to proclaim the gospel to the masses.
- 17. Sorcerer.
- 20. Adam and Eve wore coats of these.

CLUES DOWN

- 1. In this lived a prophetess in Jerusalem (2 Kings 22).
- 2. Opposite to "subtracted."
- 3. We do this to dough.
- 4. Son of Jeconiah in 1 Chron. 3: 17.
- 5. "Oh let not the Lord be ___."
- 6. Stinging plants.
- 10. Slain by Joab and his brother (2 Sam. 3).
- 12. Group of stars (Amos 5).
- 13. Used by a weaver.
- 15. Joshua sent men to — Ai.
- 16. Parts of the feet.
- 18. Deborah was buried under a tree of this species.
- 19. A city of Judah (Josh. 15: 32).

The solution will appear next week.

SOLUTION TO NO. 3 CROSSWORD

- Across:** 1. Minds (2 Cor. 4: 4). 4. Leeks (Num. 11: 5). 7. Roman (Acts 22: 27). 8. Skill (Dan. 1: 17). 9. Got (Jer. xiii: 2). 10. Husks (Luke 15: 16). 12. Shame (Prov. 13: 5). 14. Need (Matt 9: 12). 17. Meal (Isa. 47: 2). 19. See (Mark 8: 24). 21. Imagination (Gen. 6: 5). 22. Ethan (I. Kings 4: 31). 23. Times (2 Tim. 3: 1).

- Down:** 1. Merchandise (Prov. 3: 14). 2. Names (Gen. 2: 20). 3. Songs (Isa. 38: 20). 4. Lusts (1 Tim. 6: 9). 5. Elike (2 Sam. 23, 25). 6. Silverlings (Isa. 7: 23). 11. Kid (Gen. 37: 31). 13. Ham (Gen. 5: 32). 15. Elath (2 Kings 14, 22). 16. Ten (Exod. 34: 28). 18. Eliam (2 Sam. 11: 3). 19. Sion (Deut. 4: 48). 20. East (Matt. 2: 1).

THE DAY YOU DEPEND MOST ON CHRIST IS THE HAPPIEST DAY OF YOUR LIFE

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.

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BIRTH

Reid.—On November 6th, to Mr. and Mrs. J. Reid, of Glasgow, the gift of a son, James Gardner.

MARRIAGES

Carney : Goodman.—On November 4th, in the City Temple, Glasgow, by Pastor Leslie H. Newsham; David Carney to Jessie Sarah Goodman (both Elim Crusaders).

Gould : Shearing.—On November 5th, in the Elim Hall, Wimborne, by Pastor F. Shadlock; Charles Gould to Elsie Louise Mary Shearing.

Thurtle : Childs.—On October 29th, in the Elim Church, Merriott, Somerset, by Mr. Caleb Moore; Walter Thurtle to Gladys Winifred Childs (both Elim Crusaders).

WITH CHRIST

Buckie.—On November 6th, Mrs. Jean Buckie, aged 41, beloved wife of Mr. Buckie of Grangemouth, devoted Elim adherent. Funeral conducted by Pastor Leslie H. Newsham.

Campbell.—On November 9th, Mrs. Mary Campbell, aged 50, of Glasgow. Service conducted by Pastor Leslie H. Newsham.

Dingwall.—On October 29th, Miss Alice Dingwall, of the City Temple, Glasgow. Funeral conducted by Pastor Leslie H. Newsham.

Evans.—On November 3rd, Mr. D. W. Evans, Pastor of the Aberystwyth Assembly, passed into the presence of the King. Laid to rest by Pastor W. J. Hilliard.

Hay.—On October 30th, Captain Peter Hay, aged 69, member of Elim Church, Aberdeen. Funeral conducted by Pastor John Hill.

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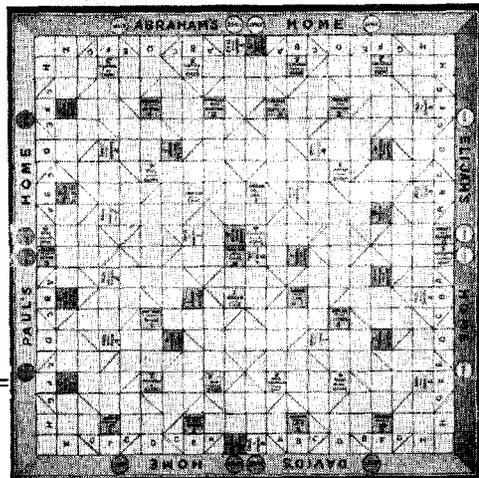
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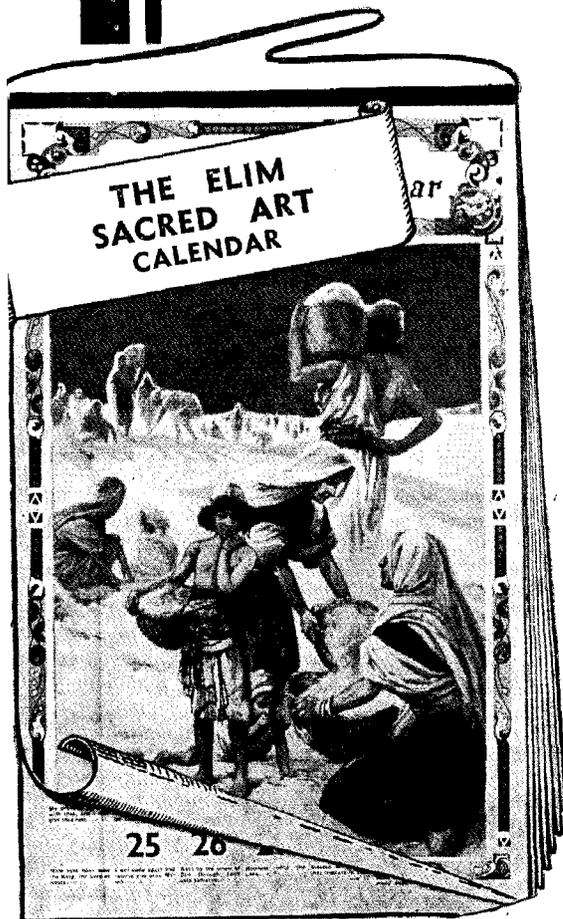
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