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November 4th,
1938

Flim Evangel

Foursquare Revivalist

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

HEBREWS 13-8

SAVIOUR HEALER BAPTIZER COMING KING

Our Special
"Evangel" Crossword
FOR INCREASING BIBLE KNOWLEDGE

(see page 701)

4

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:
 22, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. November 4th 1938. No. 44.

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4 Coming Events 4

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

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

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

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

BELFAST (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.

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

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

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

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

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

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

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

GLASGOW. November 5. The City Temple, Elmbank Street. Scottish Crusader Rally. Special programme and speakers.

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

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

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

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

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

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

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

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

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

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

Missionary Itineraries.

Tour by Pastor and Mrs. G. H. Thomas

October 27.	Sheffield.	November 2.	Dunfermline.
October 29-30.	Greenock.	November 3.	Aberdeen.
October 31.	Kilsyth.	November 5-6.	Dundee.
November 1.	Edinburgh.	November 8.	Glasgow.
		November 9.	Carlisle.

Tour by Mr. Leslie Wigglesworth

November 2.	Forest Hill.	November 8.	Wood Green.
November 3.	Leyton.	November 13.	Rye Park.
November 6.	Kingston-on-Thames. (Evening only)	November 15.	Ipswich.
		November 16.	Rayleigh (Essex).

The following splendid late news has just come through from Grimsby where Pastors P. S. Brewster and C. A. C. Hadler are now conducting a campaign:

"Cinema besieged. Hungry crowds seeking to know more about God. Queues of hundreds formed an hour before doors opened. After thrilling talk on Prophecy fifty-one people decide for Christ, bringing total for fortnight to 223."

Revival at Nottingham

PRINCIPAL & REVIVAL PARTY

continuing in

The City Temple, Halifax Place,
 Nottingham

Saturday, 7 p.m. Sundays, 10.45 a.m. & 6.30 p.m.

Until November 20th

Pastor WM. MILLER BARTON

ASSISTED BY REVIVAL PARTY

conducts a

CAMPAIGN

in the

Baptist Church, Nether Street
 off Station Road, Beeston, Nottingham

Commencing Monday, October 31st

Each Week-night (except Fri. & Sat.) 7.30

Sundays - - - 10.45 a.m. and 6.30

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. 44

NOVEMBER 4th, 1938

Fridays, Twopence

Our Lord's Joy

By E. ADAMS

Jesus . . . who for the joy that was set before Him endured the Cross.

THE Cross was the consummation of His life of service and self-sacrifice. He who went about doing good and who came, not to be ministered to but to minister, completed and crowned the devotion of a lifetime when He offered Himself up to God, a spotless, perfect sacrifice. To Christ, Calvary was a glory.

His was *the joy of solving a problem*. At the Cross are exhibited with exceptional clearness the character and attributes of the Eternal God. At that blessed trysting place meet holiness and love, truth and grace, justice and mercy. There we see the infinite compassions of the God of love side by side with His inflexible determination to give sin its due. It is at the place where we realise that the condemnation of sin is the very means of its forgiveness that we behold, like the seven-coloured rainbow spanning the heavens with its arch of beauty, the glorious blending of all the attributes of the Almighty. As the poet sings:

Truth, wisdom, justice, power and love,
In all their glory shone;
When Jesus left the courts above,
And died to save His own.

The problem, "How can God pardon the sinner and yet remain just?" admits of no solution apart from the Cross of Christ. God's love desires to save the sinner; but God's justice must be met. Only at Calvary are the desires of love and the claims of justice satisfied and reconciled by that stupendous transaction. God took upon Himself, in the person of Christ, the issues of human guilt, and ended them by His blood!

A schoolboy is glad when he manages to solve a hard problem in arithmetic; a scientist or philosopher rejoices when he is able to find the solution to a difficult problem in his sphere of study; a statesman has joy when he is able to reconcile the conflicting interests of rival nations or classes. These are but faint pictures of the surpassing joy of our Lord when, at the Cross,

He solved the stupendous problem, "How can a just God forgive sin?"

"*Done is the work that saves.*" What joy, what relief lie before the man who is accomplishing a bitter and painful, but invaluable task! The knowledge that Christ was doing a work in virtue of which countless multitudes would be saved was the source of that joy in the strength of which He "endured the Cross, despising the shame." He was doing that for which He came into the world. He was the mighty Worker who was achieving the masterpiece for which He had planned and prepared from eternity.

At the Cross a victory was won; a victory over sin, and Satan, and the world; a victory which is shared by all who trust it. Satan and his hosts tried their utmost to mar that sacrifice. Had their efforts succeeded, the sacrifice could not have been accepted, the sufferings and death would have been in vain, the Saviour's power would have proved unequal to His love, and He would have failed in the work He had undertaken on our behalf. We shudder at the dreadful alternative and hail with glad relief the final shout of triumph, "It is finished!" Thanks be to God for our Redeemer's glorious victory at Calvary. His was *the joy of victory*.

And His was *the joy of exaltation*, as Son of Man, to the throne above. Consequent upon the humiliation came the exaltation and the "name that is above every name." The hands that were pierced at Calvary now wield the sceptre of the universe. The mighty Emancipator is the supreme Dictator, who frees as He rules every soul that is subject to Him.

The consummation of our Lord's joy was *the joy of winning and possessing His Church*. Out of His death came her life. She is the fruit of the travail of His soul and His portion for ever. And for eternity the redeemed will be learning more of the "riches of the glory of His inheritance in the saints." And then will be fulfilled His deep desire, "That My joy might remain in you, and that your joy might be full."

IN a letter to officers going on foreign service from Lord Roberts, Lord Grenfell and Lord Methuen, three famous Field Marshals and three noble figures of their time, these words of commendation of men and women on the far-flung battle lines were written:—

“Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories. We commend these missionaries to you as a body of men and women who are working helpfully with the Government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most Missions will bear looking into, and we are convinced that, if you will do this, you will never afterwards condemn or belittle them.”

What noble words written by men of high position who touched power and passion and reality in the lives of the “desert-preachers” of their day. May these lines inspire our beloved missionaries both on furlough and in service for Him in these days of darkening shadows. Brave warriors, take courage! Let this beautiful tribute to those who have gone before, inspire and strengthen your hearts in the battle. A secret history is being written in the annals of eternity of the unknown and unsung on God’s battlefield in this your day. Your name is there. Your sacrifice and surrender are not forgotten or overlooked by Him who seeth every secret thing. We thank you for these glimpses you have given us of your work in the reports that follow. Our prayer and intercessions will garrison you and your native helpers in the fight.

Mrs. H. C. Phillips (Nelspruit) writes: “We had quite a big day here on Sunday. It was the tenth anniversary of the opening of the church, so we combined it with Miss Waymouth’s welcome meeting. We had splendid gatherings and the Lord was very present. The enemy also sent his deputy in one of the girls, and after the message, beautifully given, this demon began to manifest his power, by crying out wildly, and flinging this dear girl about. Only those who have seen the manifestation of demon power in these people can understand. In the natural this girl has a bonny round face with a very sad expression in the eyes. Under demon power she became diabolical in her expression, foaming at the mouth, whilst the demon or demons gabbled out all they wanted to say. When questioned as to who “he,” the demon was, the answer came “Samson.” When questioned as to whether Jesus was Lord, the answer came, “Yes, but we don’t want Him or His work.” We claimed the power of the blood and the power in the all-prevailing name of Jesus, and after a time she became quiet. We trust that a perfect work was done, and that to-day she is rejoicing in complete deliverance. How we need to hold on to God for these people.

About ten days ago we visited one of the flock, who has not been to church for such a long time. We have often visited her and begged of her to come right back to the Lord. She always replied the same: “I’m afraid to come to church because as soon as I draw near, the demons within cause me to run away as fast as I can.” Oh! how our hearts cry out to see the mighty power of God in the deliverance of these people who are bound by Satan.”

PARTNERS

A Missionary Report

By Miss A. HENDERSON



School children drilling at Nelspruit.

Elim Missionary Policy Enlarged

The Elim Missionary Council are looking to God’s people for their earnest co-operation and support in the steps they have taken to enlarge the Missionary Policy at this time of international unrest.

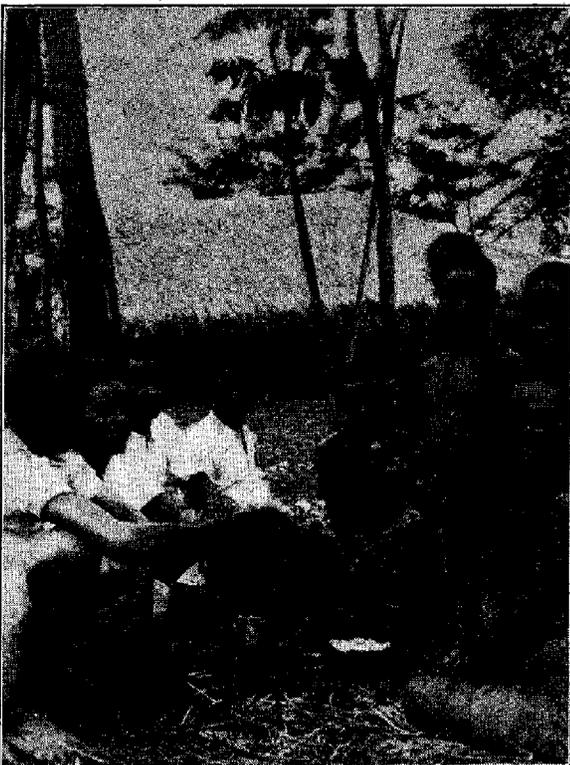
The enlarging of the policy includes a new section of missionaries known as Elim Associate Missionaries, who, though their support is not guaranteed by Elim, yet will have deputation tours through Elim churches in which offerings taken up for them will be transmitted to them by the Council. They will also receive all monies designated for them through Headquarters, and the Missionary Council will endeavour to assist them financially from time to time as funds will allow. Reports from these missionaries of their work will be published from time to time. These missionaries must accept the Fundamental Truths of the Elim Foursquare Gospel Alliance as all Elim missionaries have done in the past, they will endeavour whenever possible to establish self-supporting churches of native believers in their work overseas.



Some of Miss Ewens's little Christian girls with Sam their master.



Mr. Francis's evangelist ministering the Word.



African boys having a meal after carrying loads for their missionary.

Mr. and Mrs. Archie Scott (Belgium) write: "This month reports a healthy steady progress, and now that the evenings are drawing in it is much easier for the people to come along. Last Sunday evening was the largest congregation we have had for some time, and certainly the best meeting.

Your hearts would have rejoiced if you could have seen the confidence and peace that our Christians had during the difficult time through which we have been passing nationally. It was a real joy when visiting and talking with those who had lost husbands and sons who had joined the forces. Their note of confidence and trust in the Lord was a stimulus and consolation to ourselves. Is it not wonderful what the power of God can do? The more we go on the more we realise that we have only touched the fringe of things, and that there is a host of unexplored territory in the spiritual world. God help us to pay the price in giving up our all upon His altar that He may lead us on further in the Christian life.

Since our absence on holiday the Russellites have been working very hard amongst our people, and one of our best young fellows has been greatly influenced by them. We will ask your prayers on his behalf.

We do lift our hearts in praise and gratitude to God for His wonderful deliverance from bloodshed, and now that the war clouds are passed we ask you with ourselves to seize the opportunity and to pray and work as never before, for the harvesting of lost souls before He comes."

Mrs. Taylor (Belgian Congo) writes: "At last I was able to set out on my outstation trip and a very blessed time we had, quite a nice number believed and some backsliders were restored. It was beautiful to see each teacher carrying out his school time table and all the children had learned—the result of the teachers' two months training here; also the gifts and tithes they had collected.

I must tell you one big thing to pray about. You remember the struggle we had to get a young lad Mako back to God. Three hours of prayer we had and pleading with that lad, but I told you he was determined to go over to the Roman Catholics. You remember that on leaving that village (a large new one) I asked him to go with me for three days to carry a load. He went and yielded to God and was put in charge of that village, not as a full-time evangelist, but as a helper as there was nobody else to send. That is a thing I have never done before and probably will never do again, but it was God's leading. That lad has got up a school and is now just as faithful and keen as he was our despair! God's work is always real. Well, I stayed one day at Mako's home and whilst there was led to the hut of a big Bambudge man, one who gives all his time and heart to wickedness. All around his walls were evil pictures drawn with white chalk, and there we prayed for him for a whole hour. His wife told us that he was a day's journey away, digging out pits to catch wild animals in the forest and would stay there for at least a month. "But," said she, "Madame, he has a heart to want to believe. Oh, if only he had been here." On leaving that village I was led to send Mako and Danyeli (my capita and right-hand man) on a journey after this fellow Kapindula (Kah-pin-doola) away on a day's journey into the forest, with a message to come back in three days' time and meet me at his own house for a chat. Danyeli and Mako were both thrilled to go, but the others laughed and said, "Do you think a wild man like that will come back all the way to talk about God?" I went along to Kopwasa for three days and came back within an hour's hammock ride of that place, so we came along to

(Continued on page 700)



Conducted by Pastor DAVID VANSTONE

HULLO JUNIORS,

Have you ever been in a punt? You know, a flat-bottomed boat with square ends. Well, if you have I expect you sat on a nice cushion and moved the boat by means of a paddle. Of course, that's quite a good way; you lean back and just dip the paddle in when you feel like it. Still I think I know of a better plan if you are big enough, that is to stand up in the stern (the back of the punt), drop down a long pole until it touches the river bed, push on it and thus propel the boat.

Some months ago I was poling along a five-mile stretch of the Thames when I had to pass through a lock (Father will explain that to you). Coming out at the upper end I was giving some extra hard shoves on the pole when I had the misfortune to strike a patch of oozy, black mud some feet deep. The pole stuck, the punt went on and—oh no! sorry to spoil it! I wasn't left clinging to the pole. Although made of springy willow it split with a horrid cr-rack, and when I dragged it out I found the bottom three feet quite wobbly. No good now for punting against the wind and stream!

It didn't take long to bring the craft alongside the bank. I had an idea that I could make the split pole useable in spite of its hopeless appearance. Fishing out my penknife, cutting a length from the "painter," and binding tightly the affected spot was the work of a few moments, and the punt was soon swinging into the stream again and onwards to the end of her journey.

Now of course I saw a lesson in all this. See if you agree! You are the pole. The Lord is using you to push along his work. One part of you (the soul) can always be in His hand, but the other end (the body and mind) has to come into touch with the dark earth at the bed of the river. Sometimes you strike a slimy, oozy, sticky patch of temptation and trouble. Instead of bending (in prayer) and springing out of it, you

get gripped by it, your strength goes, you crack! You split! You let your Master down! Even then He pulls you out again, but when you look at yourself you say, "Oh, dear! I'm finished. I can never be used again. Broken, feeble, no good at all." What a failure you feel when you've given way to temptation: cowardice, lying, greediness, stealing, cruelty, unkindness, impurity. You know! "Never be any good again."

Look here, Dorothy or Albert, perhaps you feel like that just now. Do you know, the Saviour is willing to bind you up, repair you, better still (what I couldn't do with my pole!) make you brand new. There's a good verse in the Bible about this. "A bruised reed shall He not break, and the smoking flax shall He not quench." Even when his reed pipe gets bent the shepherd doesn't throw it away: he binds it with a cord, and again it gives out music. When the flax (wick) of his lamp smokes for lack of oil, he doesn't put the flickering flame right out, but fills up with oil and light shines out again.

Oh, I say! Have you lost your song and brightness? Ask the Saviour to stiffen your backbone again, and to fill you with the oil of His Spirit and—you'll give out music and light again. Now you punt poles—Watch that mud!

BIG BROTHER DAVID.

The Bible First

Physiology shows us how inevitably the food on which one subsists determines the texture of his flesh. Can the daily newspaper, the light romance, and the secular magazine, build up the fibre and tissue of a true spiritual character? We are not putting any surly prohibition on these things; but when we think of the place which they hold on modern society, and with how many Christians they constitute the larger share of the daily reading, there is suggested a very serious theme for reflection. As the solemn necessity is laid upon the sinner of choosing between Christ and the world, so is the choice pressed upon the Christian between the Bible and literature—that is, the choice as to which shall hold the supreme place.—A.J.G.

Freed and Filled

E. C. W. BOULTON.

A. E. A. HAYWARD.

Copyright.

Bible Study Helps

WHAT FAITH DOES (Hebrews xii. 1, 2)

Introduction: You ask what faith is, and all one can do is to explain by showing what it does.

1. It justifies the soul (Rom. v. 1).
2. It purifies the heart (Acts xv. 9).
3. It works by love (Gal. v. 6).
4. It overcomes the world (I. John v. 4).

Conclusion: The characters in Hebrews xi. were not chosen because they were good, but they were chosen because they were God's and did His will by faith.

GOD'S PATHWAY TO PEACE

1. The Maker Personifying Peace (John xiv. 27).
2. The Master Providing Peace (John xvi. 33).
3. The Mediator Purchasing Peace (Eph. ii. 15).
4. The Messenger Proclaiming Peace (Eph. ii. 17).
5. The Man Possessing Peace (Eph. ii. 14).

"Jesus Christ"

"Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews xiii. 8.

By W. J. TUNLEY

THE descent of the Holy Spirit marks another definite stage, when the work of God the Son prepared for and culminated in

The redemptive ministry of God the Spirit linking yesterday with to-day. And just as the ministry of Jesus was attested by God the Father, "This is My beloved Son, hear Him," so now the ministry of the Spirit is attested by the Lord Jesus speaking from heaven. "He that hath an ear let him hear what the Spirit saith unto the Churches." And we have had during the last nineteen centuries the presence on earth of the Holy Spirit, exercising His mighty ministry, revealing Christ and making His work on the Cross effective in regenerating men and women, convicting of sin, exalting Christ, building up His Church, acting on earth as the Executive of the Godhead, preparing the Church for her glorious privilege as the Bride of Christ.

And once again the ministry of the Spirit is one also of preparation, looking forward and onward to God's to-morrow, preparing for the return of Christ, who though now in heaven, will once again exercise His ministry on earth, that millennial reign when prophecies shall be fulfilled, when the knowledge of the Lord shall cover the earth as the waters cover the sea: when none shall need to say, "Know the Lord," for all shall know Him from the least to the greatest, when the earth itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, when we who have suffered with Him shall also reign with Him.

And even this, glorious as it is, will be but the preparation for something more glorious still.

Let me read what this is: I. Corinthians xv. 24-28: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. . . . And when all things shall be subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

I know nothing beyond that, and I need not seek to know any-

thing beyond it. God all in all, Christ filling all things, His redeemed people sharing in His glory, as they have shared in His toil and His suffering and His rejection.

There are many attempts to convey in human language some idea of the glory and the beauty and the joy of that time. I think the most suggestive is in Revelation xxii. 3, 4, "His servants shall serve Him." Joyful activity without limitations. God shares with us the highest privilege His universe can offer. "The Son of man came not to be ministered unto but to minister." He said, "He that is greatest let him be the servant of all," for He Himself is the God who serves and in the eternal state He takes us into partnership with Him in the glory and dignity and joy of service.

And they shall see His face. This gives the thought of unclouded vision. Paul says in his matchless song of love, "Now we see through a glass darkly," dimly obscured by our limitations of vision, by the partial nature of God's present revelation, "Now we know in part," "but then face to face" with fulness of revelation, with clearness of apprehension, bringing a full understanding of what redemption has meant and a full and completely satisfactory answer to all life's questions and explanation of all life's mysteries. And His name shall be in their foreheads. Best of all, we shall be like Him for we shall see Him as He is, so perfectly like Him that nobody can mistake the relationship.

This, the crowning point of redemption, God's purpose is at last carried into effect, man in God's own image; God no longer the lonely God, but with a whole universe of redeemed personalities, each one with his own individuality, displaying infinite variety, but each are just like Christ.

This is the vision my text brings to me, the vision of God's yesterday stretching back to the eternity past, the vision of God's for ever reaching onward to the eternity yet to be; the vision that sees Jesus Christ as the dominant figure, linking together the eternal past and the eternal future; the vision that sees Him as the Unchangeable One, unchangeable in purpose, in power,



in character, the same yesterday, the same for ever.

But what does this mean to you and me to-day? After all, it is to-day we have to face, to-day's needs we must meet, to-day's opportunities we must grasp, to-day's lessons we must learn. What message has my text for to-day? For only as we understand God's purpose for us to-day can we view the past and the future aright. Let me try to tell you what it means to me.

I see a miner holding in his hand a pneumatic tool with which he hews out the coal or the ore, and I see in it an illustration of the truth I would like to convey. He holds in his hand far more than a tool. He holds the inventive genius of the world focused upon that particular bit of work he has to do. All the successive stages by which the best brains of the world have thought out ways of making more and more perfect the inventions of man and harnessing them to the world's work are represented by the tool he holds.

He holds, too, not only the brain, but the brawn of the world, not only its thought, but its toil. Before he could be equipped as he now is the miner and the smelter and the engineer must all do their part, and only when they have done this can be used the results of their toil.

But he holds far more than that. Before the tool can fulfil its purpose it

MUST BE HARNESSSED

to some source of power. God must prepare ages ago the stored-up energy in coal or oil that is now captured and released in order that the tool in the miner's hand may be effective. He holds the full and complete heritage of the past focused upon and harnessed to the task he has to do. Because men have toiled with brain and muscle, because God has stored up the energy for his use, he is now able to do his work and do it effectively.

What picture does this bring to your mind? I am like that workman, and so are you. In my hand and your hand God has placed a mighty gift. The gift of *To-day and To-day's Opportunity*. I look back to the yesterday of which we have been speaking. To-day's opportunity is only possible because of the long age of preparation. There must have been a creation. There must have been the long preparation of God for the coming of Christ. There must have been a Bethlehem manger, a Gethsemane, a Calvary Cross, an empty tomb, a triumphant ascent of Christ and a triumphant descent of God's Holy Spirit. All these, and the long centuries of Christian experience are focused upon the present moment and available for me for making the right use of to-day and its

GOD-GIVEN OPPORTUNITIES.

God has given you and me the glorious heritage of His yesterday filled, as it has been, with the redemptive ministry of Father, Son and Holy Spirit.

And He has given us the vision of His to-morrow with all its joy and glory, and between the two eternities He has given us the greatest gift of all, the gift of to-day, the briefest of spans when measured by eternity past and eternity future, but filled with possibilities beyond all your imaginings. And the Christ of yesterday and for ever stands by our side to-day to

enable us in His strength to fulfil these possibilities.

1,900 years ago a young man realised that God's yesterday had led to a glorious to-day and he said to his brother, "You remember what Moses and the Prophets foretold about the Messiah? We have found Him." The heritage of the past had focused in Christ, the yesterday of prophecy had merged into the to-day of fulfilment. And the use Andrew made of that heritage changed the course of history. When he brought Peter to Christ he set in motion spiritual forces that have gone on expanding and multiplying ever since, and will go on multiplying through all the ages yet to be. And in the same way, our use of to-day with its glorious heritage of yesterday is going to have

ETERNAL ISSUES

that will stretch into God's great for ever. The consequence to myself and to others of to-day's tremendous opportunity are beyond all our power to estimate.

God has given me the heritage of yesterday that I may use it in fulfilling His purpose for the eternity yet to be. I can't foresee what the future may hold, I can't understand its mysteries. I can't enter yet upon its privileges, but I can do a greater thing. I can take the heritage of the past as a solemn trust. I can so use the glorious opportunity of to-day, laying hold on the mighty heritage of yesterday and making it effective in the service of God to-day, that I can make that future day brighter and more glorious and more useful for myself and for others, and in so doing can bring more glory to the One who fills past, present, and future, "Jesus Christ the same yesterday and to-day and for ever."

AVOID PRIDE

If you are handsome, God made you so ; if you are learned, someone instructed you ; if you are rich, God gave you what you own. It is for others to perceive your goodness ; but you should be blind to your own merits. There can be no comfort in deeming yourself better than you really are ; that is self-deception. The best men throughout all history have been the most humble.—Anon.



FAMILY ALTAR



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

Sunday, November 6th. Heb. xii. 1-13.
"Nevertheless afterward" (verse 11).

In our conception of God as our Father we are inclined to forget His prerogative of Corrector. We think of the kindnesses bestowed by a parent on his children, and in parallel see God acting similarly. A fond parent cannot do enough for his sons, we remember, and we look upon Father as a very apt title for the Creator. The writer of this epistle sees another side to it. He regards the correcting rod in the hands of the Divine Father as another evidence of the love of God. It is safe to say that he thanked God for blessings in showers, and also for the disguised blessing of chastisement. The inner truth is that God chastises because He sees the "afterward." Unfortunately we overlook this during the chastisement period, and murmur and complain. The punishment is not an end in itself, but only a means to an end. When God chastises us He is leading us somewhere. But above it all I think God would rather not chastise us at all. If we gave Him no reason He would not. Think about this!

PRAYER TOPIC:

That much blessing may result from the London Crusader Choir's visit to Watford this evening.

Monday, November 7th. Heb. xii. 14-19.
"Root of bitterness" (verse 15).

When the children of Israel came to the bitterness of Marah they murmured. God found a remedy. Later, when the sons of the prophets found they could not eat some pottage for the presence of the wild gourds, Elisha found a remedy. There is a remedy. But we are assuming that the root of bitterness has already come, and that a penitent seeking after the Lord has righted the matter. The writer, however, is forewarning. "Lest" it come, he says. We are to give ourselves "diligently" to see that this thing does not take place. In Deuteronomy this root indicated a turning after other gods: idolatry. In the quoted case of Esau it is a matter of self-worship: "whose god is their belly." In every case it means that the heart has turned away from God through yielding to some other call. Let us "diligently" stop our ears to these other calls, and let us with like carefulness heed the voice of the Lord. Thus shall we assure ourselves that the root of bitterness has been kept from our lives.

PRAYER TOPIC:

For blessing upon the campaign now in progress at Dowlais.

Tuesday, November 8th. Heb. xiii. 1-14.
"Established with grace" (verse 9).

The strategies of Satan are not unknown to us. We are not ignorant of his devices. And we have learned to know that he suits his method according to the

person he has in mind. Has a man a weakness for a certain debarred thing? Then Satan commences a bombardment along that line. Is a believer insecurely established in the Lord? Then this one becomes a victim to a variety of strange doctrines, all ministering to his flesh. And the doctrines with which Satan has trammelled the true doctrine of Christ are legion. Some are so strange that it would seem impossible that men should follow them. The victims to these forms of sidetrack, are not established with grace. They may have appeared established, and perhaps they were. But not with grace. They have relied on self-made anchor-lines, and these have failed them at the times of stress and strain. Some have been established to the truth by what they hoped to gain: position, office. They are easy victims. Safeguard yourselves by being established with grace.

PRAYER TOPIC:

God's touch to rest upon those who minister to the sick.

Wednesday, November 9th. Heb. xiii. 15-25.

"Offer the sacrifice of praise continually" (verse 15).

Under the old economy there was a continuous sacrificial offering made to God. The altar fires were continually burning. Through the medium of the altar God and His people Israel were nationally in constant communion. God could not lose sight of His people while the smoke ascended, and they as a nation could not lose sight of Him while the offerings continued. Under the gospel of grace God's dealings are with us personally. He cannot forget when He sees Christ the Eternal Offering. But there is a way whereby we need never lose sight of Him. It is by the continuous offering of the sacrifice of praise. Are you given to moments when you cannot appreciate the presence of God? Do you get morose? Do you lose the joy of life? Start this moment the practice of praise. Look back over some of the blessings God has given you, and praise Him for them. Encourage the habit, and life will again be a fullness of blessing.

PRAYER TOPIC:

Showers of "later rain" upon the Convention being held at Chelmsford to-day.

Thursday, Nov. 10th. Psa. cxix. 1-16.
"Thy Word have I hid in my heart" (verse 11).

This psalm, subdivided into sections corresponding with the Hebrew alphabet, is a concentration on an important theme—the Word of God. In the original language the eight verses of the first section commenced with the Hebrew "A"—Aleph. The next eight commenced with "B," and so on through the twenty-two letters of the alphabet. Every verse refers to the Word of God. We may thus call

this psalm "an alphabetical appreciation of divine declaration." This simplified form of grasping divine truth was of great assistance in hiding the Word in the heart. The loving heart employed the memory as a servant. This can still be the case. It is good to remember the truth, but this is not enough. Unless the memory works in collaboration with the devotion of the heart there is little profit. Memorised truth is often mechanical. Heart-stored truth is free-flowing and fruitful. At the judgment it will not be a question of how much we knew, but of how much we acted on what we knew.

PRAYER TOPIC:

That our Elim missionaries may realise the constant quickening of the Holy Ghost in their labours for the Lord.

Friday, November 11th. Psa. cxix. 17-32.

"Open Thou mine eyes that I may behold wondrous things out of Thy law" (verse 18).

Men are scanning the Book through the spectacles of Modernism. And in so doing are placing it on the bookshelf with other books. They preserve it for the beauty of its phraseology. Its romance appeals to them. Its songs are cheerful, its poetry noble. But because it has no higher place in their lives than the common bookshelf this Book comes in for its share of criticism. Consequently its outstanding declarations cannot be received. The Virgin Birth is "an obvious legend," the ascension story added to quieten sceptics. The Book is accepted where it ministers to the finite mind, but disputed and doubted when it dares enter the realm of the infinite. If we would preserve ourselves from such an outlook, if we would see the Book elevated to its place of a declaration from heaven, we must pray in the words of the text: "Open Thou mine eyes." We must peruse its pages as seeking divine revelation. To read it of ourselves is to read a book. To read it with God is to read the Book.

PRAYER TOPIC:

That revival may break out wherever God's hungry ones meet together to wait upon Him.

Saturday, November 12th. Psa. cxix. 33-48.

"I . . . will not be ashamed" (v. 46).

Is there a man who would be ashamed to tell what a king had told him in secret? Who having received an invitation to audience with royalty would blush to tell others what he had heard from the king's lips? Why should we falter and bluster when essaying to talk of the things a greater than a king has taught us? Why should we hesitate to proclaim what is of more importance than any royal utterance? Let us rejoice rather that we can co-operate with the Omnipotent One in the broadcast of the testimonies of truth. When next the Word of God is on our lips let us count it an honour. Men smile at our credulity, and look on our belief as a weakness. They relegate us to a place of inferiority. But is that the end of it? Is not the smile rather with us whose belief in the truth has set us free. Are we really inferior who by the power of God can conquer sin, and resist temptation? Is not the infidel's laugh really that of a slave envying us our liberty?

PRAYER TOPIC:

Blessing upon all our Crusader branches.

The Gifts of the Spirit

X. THE GIFT OF TONGUES (concluded).

By Pastor C. J. E. KINGSTON

ONE of the commonest criticisms of the Gift under review is that it does not consist of a language, spoken and understood in some part of the world; but that it is, rather, a jumble of meaningless sounds which are the outcome of excessive religious emotion. On the Day of Pentecost, we read, "they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts ii. 7, 8). Clearly, the Gift of Tongues consisted then of languages, known to the hearers, although unknown to the speakers.

Later, when Paul would show the uselessness of great gifts without love in their manifestation, he says, "Though I speak with the *tongues of men* and of *angels*, and have not love, I am become as sounding brass, or a tinkling cymbal" (I. Cor. xiii. 1). Evidently, the tongues spoken in Corinth were real languages, either earthly or heavenly! There are many proofs that this is also true of the manifestation of this Gift in the present day. Let us examine a few of them, culled from different sources.

The Chinese language spoken.

Dr. T. J. McCrossan, formerly teacher of Greek in Manitoba University, testifies to the following: "One night, after a great evangelistic meeting where scores had been saved, we saw the evangelist himself

OVERCOME BY THE POWER

of God while in prayer, and we heard him speak Chinese. We recognised the language because we had so often heard it spoken; but God, in His goodness, had a Christian Alliance missionary standing by our side, a man we knew, trusted and loved. He had been a Chinese missionary for over eighteen years. He whispered to us, 'He is praising God in the very Chinese dialect I preach in; he is speaking it perfectly, and oh, how he is praising the Lord Jesus.' He then interpreted sentence after sentence to us. It was indeed wonderful, as we both knew that the evangelist was absolutely ignorant of the Chinese language."*

Mrs. Carrie Judd Montgomery, editress of *Triumphs of Faith*, tells how that after receiving the fulness of the Holy Spirit in June, 1908, she was drawn to pray especially for the Chinese people; and often, when the spirit of prayer came upon her, she would speak in other tongues in a language which seemed like Chinese. About this time, she met Mrs. Harriette Shimer, a missionary of the Society of Friends, who had been working in China for several years. This missionary did not know very much about the Pentecostal work but was opposed to what she had heard of it. She was interested, however, to hear Mrs. Montgomery's testimony, and later came to a meeting in her house. Several times, when Mrs. Montgomery spoke in tongues, she recognised the language as being

A CHINESE DIALECT

but later said, "You have not yet spoken in Mandarin, which is my dialect."

"The next morning we were gathered again in a precious little meeting, when I began to sing in the Mandarin, at which Mrs. Shimer suddenly interrupted me with: 'Do you know what you are saying?' and gave the interpretation. After this, again and again the Spirit gave utterance in the Mandarin, which, of course, was always easily translated by Mrs. Shimer, as she said that I spoke it much more perfectly than she could, although she had been in the country seven years."*

Another interesting example is that reported by Mrs. Woodbury, of the Christian and Missionary Alliance, in her account of the work in Shanghai. She tells how a cultured student, related to a Mandarin in Szechuen, was arrested by hearing a missionary speaking his own Mandarin tongue, through the power of the Holy Ghost. This missionary, Mrs. Hansen, did not know her own message. As a result the young Chinese student yielded himself to God and in due course was baptised, later becoming a worker in the mission.

A Mexican native speaks in English.

Pastor and Mrs. Thomas, Elim missionaries at that time in Mexico, wrote of

THE BLESSING OF GOD

resting upon their labours in that field. "Two weeks ago, at the close of our Sunday evening service, when the invitation was given to those who were seeking the Baptism in the Holy Spirit to go to the prayer room, a large number responded, and soon many were under the power of God, and at least three received the Baptism with signs following. Since then eight others have received at the meetings. One of the last to receive was a young man and it did us good to see him on his knees, with his eyes closed and hands up-lifted, and to hear him talk clearly in other tongues. One of the workers who speaks English heard this young man speak English, saying, 'I see Him, I see Him'; the young man in question does not know a word of English."

The Hebrew language spoken.

While preaching in Canada some years ago I attended the Conference of the Canadian Pentecostal Assemblies, held that year in Toronto. At one of the evening services Miss Beatrice Sims, missionary-evangelist, told of an experience in her own life. On one occasion, while praying for the healing of a sick person, she spoke a few words in a tongue that was not English and which was also unknown to herself. Her father, at that time exceedingly critical of the Baptism in the Holy Ghost, was present. Himself an

ACCOMPLISHED HEBREW SCHOLAR,

he was astonished to recognise the language spoken by his daughter as Hebrew, and said afterwards that she quoted from Genesis ii. 7, saying, "Pour into him the breath of lives," using the plural word *lives*, as it is indeed in the Hebrew, instead of the singular *life*, as the Authorised Version renders it.

* "Speaking in Other Tongues: Sign or Gift?" By T. J. McCrossan, B.A., B.D.

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

Prior to this, I had held some meetings for Pastor Robertson, whom I came to know very well and in whose veracity I had every confidence; at that time he was in charge of the Church at San Bernardino, California. He told me of the following instance:

Some time previously he had had a wedding at his church. A woman, who was a Roman Catholic, attended and, impressed by the service, came again the next Sunday morning. At this meeting there was given a message in an unknown tongue followed by the interpretation. She stated that the tongue spoken was Hebrew, which language she understood very well, and as a result of this evidence of God's power this woman came out for salvation.

A very remarkable instance of the use, by the Holy Ghost, of the Hebrew tongue is related by Lewis Rudner, an Austrian Jew, who, at the time when the following incident occurred, had been in America about six years. One wet day he was passing

A MISSION HALL

in Seattle, Washington, and, seeing the sign "Welcome" over the door, entered to get out of the rain. The congregation was in prayer, but shortly the speaker repeated the 53rd chapter of Isaiah in the Hebrew language; then a woman, whom he found later was the wife of the preacher, sang a song in the Hebrew which Jews sing on their New Year's Day; following this a girl, about twelve years of age, repeated the 12th Psalm and then the 6th Psalm in Hebrew. Finally a woman, who was evidently a Scandinavian, spoke in Hebrew pointing at him, telling him that he was lost, and urging him to turn to God. He says: "All this was during the prayer service, and I found tears flowing down my cheeks. . . . Hearing all this Hebrew talk, I commenced to wonder where I was. I saw I was not in a synagogue and the people were not Jews." After the service Mr. Rudner went up to the speaker and asked him if he were a Hebrew, to which he replied: "I am a German."

"Asked if he had studied Hebrew, he replied, 'No.' To which the Austrian Jew said, 'You spoke just such Hebrew as persons speak who are born and raised among the Hebrews in my country'.

Told by the preacher, whose name was Mr. Junk, that it was God speaking to him, Rudner

KNELT TO PRAY;

those gathered around him once again began to speak in Hebrew, urging him to give his heart to God and be saved. He says: "They urged me to kneel down and pray, but all spoke in Hebrew, not knowing a word they spoke. They dropped on their knees and all commenced to pray in Hebrew. Then I fell down and commenced praying in Hebrew, crying to God for mercy. . . . I was converted to God and am now a happy Christian."*

The Indian language spoken.

Another remarkable case, of which Mr. Robertson, referred to above, spoke to me, was as follows:

A Christian man of the town in which he was ministering had made up his mind that the Pentecostal Movement was in error and, on one occasion, came to a meeting, with his Bible under his arm, determined to show them so. During the service a message in

tongues was given; it was in the Indian dialect which this man knew very well. As a result of this "sign to them that believe not" he sought the Baptism in the Holy Ghost for himself, later receiving the blessing.

A remarkable incident, in which the Indian language was actually spoken to Indians, is given in his book by Stanley H. Frodsham. He writes:

"One of the first to receive the Baptism in those early days was Pastor A. G. Ward, who went out to preach among the Indians of the Fisher River reservation. He had to speak

THROUGH AN INTERPRETER.

One day, when he was preaching under the power of the Spirit, he began to speak in other tongues and his interpreter suddenly exclaimed, 'Why, you are now speaking to us in our own language.' It was a call for these Indians to advance, and this remarkable manifestation had a marked effect on the hearers."*

Another instance, given by Mrs. W. D. Yerger, is as follows: "In a campaign at Phoenix, Arizona, only a few remained till the midnight hour. The evangelist was dealing at the altar with a notorious character of the town. Suddenly a Swedish woman on the front seat jumped up under the power of the Holy Spirit and, walking across the front space, gave a message in tongues, and returned to her seat.

"There were three Apache Indian girls in the back. One of them pricked up her ears on hearing the women talk. A second time the Swedish sister was impelled to jump up and give a message. This time the Indian girl came half-way up the aisle, her eyes wide open with wonder. A third time the woman jumped up and repeated the message. The Indian girl came to the front and in awe-stricken tones said: 'This woman speaks my language. She says

JESUS IS COMING

soon. Indian girl better get ready.' She did, and helped to get the other two ready also."*

The English language spoke by a Chinese.

Harold Horton gives the following instance:

"A Chinese student named Wang, aged seventeen, received the Baptism in the Spirit at Luh Hsi, China, in 1927. Speaking in other tongues, he was clearly understood in English, a language not a word of which he knew. His very words are recorded by the missionary who heard him. 'Those that walk with Him in white and are faithful will ascend at His appearing. Behold, He is coming very soon!' Wang knew nothing of the coming of the Lord."†

The Greek language spoken.

A few years ago the following instance occurred in the Elim Church at Leigh-on-Sea. During a service there a sister gave a message in tongues and this was interpreted by a visiting minister, who had come to address the meeting. A woman, who was a stranger, was present and afterwards asked the pastor's wife if the one who interpreted could speak the Greek language. Receiving a negative reply, she said that the tongue spoken had been in this language and that moreover the interpretation given had been an exact and perfect one.

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

† "The Gifts of the Spirit," by Harold Horton.

(Continued at foot of page 700)

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



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.

Fascinating & Profitable new Feature.

ON another page of this issue readers will find the first of a splendid series of Special *Evangel* Crossword Puzzles, which we have decided to introduce as a regular weekly feature.

With the advent of the long winter evenings we can heartily recommend these puzzles. Every Christian will find that they provide a fascinating occupation since all the solutions will be found in God's Word, which as this year's commemorations have reminded us was translated into our own tongue some 400 years ago.

These Crosswords can profit us in the highest sense by adding appreciably to our knowledge of the best Book of all.

Begin now to follow these *Evangel* Crosswords each week and please tell all your friends about them as they will want to do the same!

This feature, so ideal for improving Bible knowledge in leisure moments, should prove to be immensely popular, as we thank God that Elim folk are a people sound in their love for the Word of Life. Through the appeal of this new feature it might even be possible for each of us to gain at least one more regular reader. Shall we try?

The Theology of C. H. Spurgeon.

"My theology now," said the dying C. H. Spurgeon to a friend, "is in four little words: 'Jesus died for me.' I do not say that this would be all that I should preach were I raised up again, but it is enough to die upon—'Jesus died for me.'"

The dying prince of preachers finds his hope and peace, not in all the sermons he had preached about Christ and for Christ, nor in his orphanage work, nor his college work, nor in the knowledge that multitudes of souls the wide world over had been converted through his instrumentality, but only in this—"Jesus died for me."

Go to the glory-crowned martyrs in heaven and ask them how they came thither, and with one voice they would say: "Not that we died for Jesus, but that He died for us. Not the blood we shed for the Lamb blotted out our sins, but the precious blood the Lamb of God shed for us."

"I saw," says Bunyan, "that just as Christian came up to the Cross his burden loosed from his shoulders and fell from his back, and it fell into the sepulchre and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart: 'He hath given me rest by His sorrow, and life by His death.'"

SECRETARIAL NOTES

By W. G. H.

Mr. R. P. Pestell, of 36, Parkfield Road, Ilford, Essex, has recently started up business on his own in the advertising line, having given up an appointment in the G.P.O. owing to Sunday work. He will be pleased to quote for any kind of hand-painted poster work.

* * *

The World Crusade Box Scheme in Elim Churches is supplemented by a scheme covering all scattered box holders in various parts of the country. There is a Welsh, a Scottish, and an Irish Division, and England is divided up into Northern, Midland and Southern. Any Elim friends not attached to any Elim Church and who wish to take a World Crusade box and be included in the scheme, should write to the Chief Box Secretary, 20, Clarence Avenue, Clapham, London, S.W.4.

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Pastor Niemoller.

MANY have been wondering concerning this fearless German Pastor since Hitler sent him to a concentration camp. The most recent news is that published in the *News Chronicle* giving an account of Mr. S. H. Moore's visit to Germany. Speaking at the Autumnal Assembly of the Congregational Union of England and Wales, and in a subsequent interview, he saw that in Germany a Church in the catacombs exists, and that many are standing true to the Bible. In May he himself spoke to over a hundred pastors. He said that "The battle is bringing the gospel in Germany to its place and power—have no doubt about it. In spite of trials, testings and temptations, the spiritual principles of the Reformation are still intact in Germany."

"Pastor Niemoller is being slowly murdered, and many another member of that great army of martyrs has lost goods, liberty, and in some cases life.

Germany had set up the sword and *Mein Kampf* in place of the Bible and the Cross."

All efforts to get Pastor Niemoller released from the Sachsenhausen Concentration Camp have failed. A recent letter from the pastor saw that bodily he was all right, but spiritually, "I am like a ship in a storm at sea, dragging its anchors. But," he added, "the cable still holds."

Since February Mr. Niemoller has been in solitary confinement. Even his guards are not allowed to speak to him. He only has fifteen minutes' exercise a day. Apart from his Bible and hymn book he has nothing.

It is indeed a terrible ordeal—but the grace of God can super-abound. Let us pray for our courageous friend and all who likewise are called to suffer for the sake of Christ's name.

God's presence lies deeper than our consciousness.

The Principal and Party at Nottingham

HOLY GHOST REVIVAL—500 CONVERTS—HEALINGS—GREAT JOY
REVIVALIST AND PARTY TO REMAIN IN THE DISTRICT

Words are inadequate to describe the tremendous scenes of revival power and glory which have been witnessed during the past two weeks at the City Temple, Nottingham. Thousands have come under the spell of the Holy Ghost as Principal George Jeffreys has ministered the Word, and have received new life for spirit, soul and body. Hundreds have accepted Christ as Saviour, including 109 in one meeting, and healings—lameness, rupture, growth, deafness—have been given in answer to prayer. Hundreds of born-again believers have attended the communion service each Sunday morning, when the Spirit of God has come upon the hushed congregations, bringing that overwhelming sense of God's presence and power. To see the historic City Temple, the scene of the Principal's first campaign in the city eight years ago, crowded again to capacity is a sight never to be forgotten, and volumes of praise ascend to God from the great congregations. Prayer is going up from earnest hearts that the revival fire might burn its way into every church, chapel and mission hall, until the whole of our beloved land shall witness revivals similar to those recorded in the Acts of the Apostles. The following is taken from "The Nottingham Journal," dated October 17th, 1938:

"Scenes of unusual religious fervour are taking place at the City Temple, situated amidst warehouses and offices, right in the heart of Nottingham. Crowds have been flocking night after night to the spacious building, holding 2,000 people, to take part in the revival meetings. The revivalist is Principal George Jeffreys, whose large London gatherings at the Royal Albert Hall and Crystal Palace have attracted tens of thousands during the last twelve years of his ministry. Bodily healing is a striking feature of the meetings, and some have testified to remarkable deliverances from infirmities. The Temple was again crowded last evening to hear Principal Jeffreys deal at length with fulfilled Bible prophecy. Principal Jeffreys said that the peace we had at present would be of short duration, and the Churches should concentrate on a revival of true religion, calling the nation back to God and the Bible. He believed that the British Commonwealth should not depend merely upon armaments, but on supernatural power. He believed that if the people came back to the God of Israel that the Commonwealth would be miraculously protected and preserved. "The Church must decide which it is to be—rivers of Holy Ghost power or rivers of blood," he said, and called upon all Churches to unite for a religious revival.

In response to the passionate appeals of the multitude, the Principal has decided to organise meetings in the district to carry the revival flame. Pastor Miller Barton, with the Revival Party, is conducting meetings in a Church at Beeston, while the Principal will take the week-end services—Saturdays at 7.30 p.m. and Sundays at 10.45 a.m. and 6.30 p.m.—in the Nottingham City Temple for another month. Readers, pray on!



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

CHRISTMAS EVANS THE PREACHER

Christmas Evans's equipment consisted of a Bible, Bunyan's "Pilgrim's Progress," a dictionary, and "Burkitt on the New Testament," and a soul aflame with the desire to serve. No matter what equipment a man may have, it is of little use unless he has that great deep compassion of heart which moved Christ as He looked upon the multitudes.

A PREACHER'S COVENANT

I come to Thee, beseeching Thee to be in covenant with me in my ministry: As Thou didst prosper Harris, Rowlands, Whitfield, Bunyan and Vavator Powell, O prosper Thou me! Whatever hinders my success, do Thou remove; work in me whatsoever is approved of God. Give

me a heart sick of love to Thyself and to the souls of men. May I experience the power of Thy Word, before I deliver it, as Moses did that of his rod, before he saw its power on the sea and on the land of Egypt. Grant this for the sake of Thine infinitely precious blood. Amen.

[An extract from Christmas Evans's Covenant.]

For Sunday School Workers.

THE CHILDREN'S CHURCH

In certain churches with minor halls or suitable accommodation, a service for children can be run concurrently with the church service.

This can be organised so that the children act as stewards, take up the offering, sing solos, read the lesson, etc., and a grown-up can then give an address

to the children. The children can be encouraged to speak or read a sermonette of their own composition. There is something very appealing to children about a service of their very own in which they can take an active part, as well as take an interest.

THE SUNDAY SCHOOL

A PREVENTATIVE OF CRIME

The following is from the South Wales Echo: "The story of the escapade of five boys was told at Caerphilly Juvenile Court. . . . Two of the boys pleaded guilty of breaking and entering a cinema and stealing 163 admission tickets.

"The magistrates dismissed one of the boys with a caution and placed the other on probation for three months and ordered him to be home at eight o'clock at night, to attend Sunday school, be punctual at day school, and not to go to a cinema during the probation period."

These magistrates valued the Sunday school as a means of preventing crime, and reckoned the cinema as an aid to crime. Could a more glowing tribute be paid to the power of the Sunday school?

Sunday school teachers, you are a real power for good in the country.

(continued on page 704)

PARTNERS

(continued from page 691)

Kapindula's house for the second time. There he was waiting for me at the appointed time, and he said, "Well, all the hundreds of people there are about here in the village, and God must needs call for me out of the bush." He sat down at my feet and I and some of the school lads talked to him and he listened so intently and then told us that with all his heart he wished to believe, but that he first had a duty to perform for two women relations of his, whose husbands had died and it was his affair to give a big dance and ceremony in order to set them free of their year's mourning (during which time they are not allowed to wash, etc.). He was their only man relation alive who was capable of doing this for them and it was his obligation and he could not get out of it. "Unless," he said, "you will let Danyeli do it for them as he is my young brother." O course my Danyeli is a Christian and it could not be thought of, so Kapindula has faithfully promised that in three months' time (D.V.) we will meet and he will bring all his medicine and charms and come right out for God. His ceremony cannot be performed until it rains in three months' time. Here is a challenge of faith for

you, beloved! What is it to be? Shall we win him or lose him?"

This challenge from Mrs. Taylor, labouring alone with her Christian men and women out there in Congo's jungles will bring a glad response in believing prayer from the readers of this article, I know. Pray also for Mr. and Mrs. Thomas, who are reading with bleeding hearts the terrible accounts of desolation and suffering in Spain, the land where they toiled and laboured and won trophies for Him. Ask God to completely restore Mrs. Thomas, who has been far from well, but who, with her husband, is longing to be in the fight again, perhaps back in Mexico—who can tell? Remember Miss Ewens, safely arrived from India but so needing a touch of healing and quickening in her body also at this time before doing any deputation work in the churches.

Mr. and Mrs. Francis and little son have returned from Transvaal and are at present enjoying a much-needed rest at home. They will be ready for deputation work in the New Year and wish to convey their warmest Christian greetings to all the friends that have supported them in prayer during their faithful term of service at Pilgrims Rest.

THE GIFTS OF THE SPIRIT

(continued from page 697)

The Hindustani language spoken.

Some years ago, my wife and I were at a certain town in the North of England conducting an

EVANGELISTIC CAMPAIGN,

and we arranged a series of prayer meetings for those who were seeking the fulness of the Spirit of God. While praying with one of the seekers, my wife spoke a few words in an unknown tongue. Nearby was another woman who, with her husband, had spent many years in India. She overheard the unknown tongue and, after the service, asked Mrs. Kingston if she knew Hindustani. Being told that she did not, she replied that words in pure Hindustani had been spoken and that the subject matter was praise to God for all His marvellous mercies.

A Tibetan native speaks English.

A missionary in Tibet wrote to tell how a Tibetan native, when he received the Baptism in the Holy Ghost, spoke a number of words in English although he himself did not know that language. In what was an unknown tongue to him he was heard praising God and thanking Him for sending His Son, the Lord Jesus Christ, and he ended by saying, "Jesus is coming back soon."

The Mexican language spoken.

Pastor T. B. Barratt gives the following incident in his book *In the Days of the Latter Rain*: "Mr. Gilbert E. Farr relates that when he attended a mission in Houston, Texas, a young man spoke for five minutes or more in a foreign tongue, under the power of the

Spirit. When the invitation was given for seekers to come

FORWARD TO THE ALTAR,

a Mexican came forward, weeping, and in broken English, said, 'I sinner, I Catholic, I no Christian; woman spoke Spanish, said I sinner, no Christian, God said I repent. Pray I be saved.' They prayed with the man, and he became happy, and gave good evidence of salvation."

To these instances, given above, there might be added many more, but sufficient has been said to convince any unprejudiced mind that the languages spoken are real languages and not merely incoherent and uninterpretable glossal noises. A definite difficulty to some may be the fact that sometimes the "tongue" seems to be a monotonous repetition of similar sounds. The explanation of this is that sometimes the "tongue" is simply praise to God. If one repeatedly praised God in English there would be a considerable amount of repetition; naturally, therefore, there will be the same if another language other than English be spoken.

Then again it should be remembered that some of the more simple foreign languages use words of the same sound to express different meanings; a change of meaning being denoted by an alteration in the position of the word in the sentence or even by a difference in inflexion. It is, at any rate, very difficult to follow the various shades of meaning in a language of which one is totally ignorant. Although knowing a little French, one has listened to a number of

FRENCH PEOPLE

talking rapidly among themselves, and failed to catch

the sound of familiar words; as a result the whole speech has seemed like a meaningless jumble of sounds. The Greeks thought the same of every language other than their own and coined a word to express a foreigner; he was *barbaros*, that is, a barbarian. Literally, this word means stammering; it is an onomatopoeic word, which means it has been formed to resemble the sound of the thing of which it is the name. To the Greeks, all foreigners seemed to be endlessly repeating similar sounds, such as bar-bar-bar-bar-bar, and so they called them *barbaros*. Nor is this contempt for the speech of the foreigner peculiar to the Greeks. The Hebrews called all Gentiles *laag*, that is, stammerers; and "in such names as *Zamzummim* they intended to satirise the jargon of hideous reduplications which the aboriginal language of Palestine presented to their ears."*

In conclusion, we do well to ask why it should be thought strange, in this twentieth century, that God should manifest His power, or that the physical frame of those to whom He thus reveals Himself should evidence such contact with the Divine? When the power of God came upon Samson he had the strength of many men; his physical frame reacted to its contact with God's Spirit. Daniel, upon the approach of

THE HEAVENLY VISITANT,

whose face was as lightning, found that there remained no strength in him until a hand touched him; his body, as well as his spirit, was affected by such revelation of the supernatural (Dan. x. 8-10). Jeremiah had such a revelation of God that he wrote: "All my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of His holiness" (Jer. xxiii. 9).

I wonder what the twentieth century opposers of Pentecost would have said had they beheld Jeremiah reeling like a drunken man, under the mighty revelation of God and His Word!

Habakkuk stated that when he heard God's message his whole physical frame was affected by the awful sense of the Divine Presence. "When I heard," he says, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself" (Hab. iii. 16). Such an experience of the imminence of the Divine Presence is not limited to the few; multitudes have, since Habakkuk's day, been moved upon as they drew nigh to God and their physical frames have felt the touch of the divinely supernatural. If this mortal body shakes and trembles under the

INFLUENCE OF ELECTRICITY,

why should it be thought strange if it should tremble under the dynamic of God?

On the Day of Pentecost, when the Holy Ghost filled them, the apostles and other disciples reeled like drunken men (Acts ii. 13, 15). Their bodies could scarcely stand the spiritual exhilaration of the Holy Spirit's anointing. Modern opposers of Pentecost would certainly have had some fault to find with the apostles had they then been present!

In the Cornelian household, the physical manifestation of speaking in tongues was that which compelled

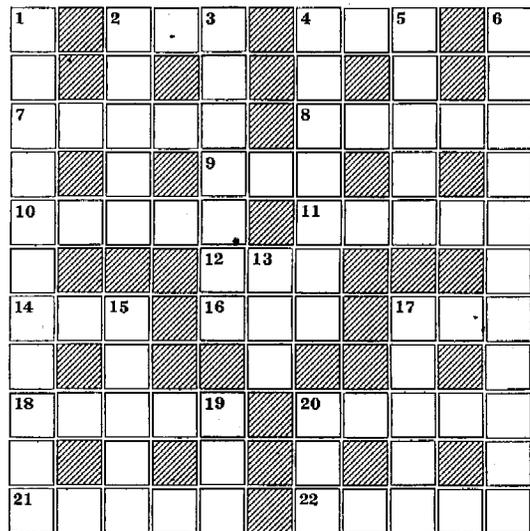
them "of the circumcision which believed" to see that the outpouring of the Holy Spirit at Cæsarea was the same as that received by the apostles and others some eight or more years earlier in Jerusalem. Indèed, this was the ground on which Peter later justified himself for going to the Gentiles with the gospel message, saying, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. . . . Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts xi. 15, 17).

And if God, in the exercise of His divine prerogative, chooses to give "the like gift" to those, to-day, who humbly seek the fulness of His Holy Spirit, what are we that we should withstand God?

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 1.



CLUES ACROSS:

- 2. Gideon put broth into this.
- 4. "Stand in —, and sin not."
- 7. She caused Mephibosheth to be lame.
- 8. Musical instrument.
- 9. Son of Abdiel (I. Chron. 5)
- 10. The Lord thus names Israel, in Isaiah 45.
- 11. To reside.
- 12. This was not smitten by hail.
- 14. A fruit tree.
- 16. This is Omega.
- 17. "And there — light."
- 18. The children of Israel ate these in Egypt.
- 20. The wife of Abram.
- 21. "— yourselves unto God" (Rom. 6).
- 22. Father of Ulam, in I. Chron. 8.

CLUES DOWN:

- 1. "I am fearfully & — made."
- 2. Used for carrying money.
- 3. Paul's disciples begged him not to enter this place (Acts 19).
- 4. David — Saul's presence twice (I. Sam.).
- 5. The way of this bird in the air, is wonderful.
- 6. Set in Elisha's chamber (II. Kings 4).
- 13. Used in writing.
- 15. A bird mentioned in Book of Deuteronomy.
- 17. "The heart of the wicked is little —" (Prov. 10).
- 19. As the countenance of hypocrites.
- 20. "Whereas I was blind, now I —."

* "Language and Languages," by Canon Farrar.

The solution will appear next week.



RADIANT REVIVAL REPORTS

The Transforming Power of the Gospel—Twentieth Century Miracles of Grace

INSPIRING SERVICES Helpful Ministry

Southport (Pastor F. G. Cloke). The Church has recently been greatly privileged with a visit from Pastor and Mrs. E. C. W. Boulton. The Southport saints have often been inspired to a closer walk with God by the literary ministry of His servant, but hitherto had never had a visit from him. During the six services at which Pastor Boulton preached most helpful and searching ministry was given, which strengthened and encouraged the Lord's people. The singing ministry of Pastor and Mrs. Boulton was much appreciated and enjoyed by all.

THE CONSTRAINING CALL OF CHRIST New Members Welcomed

Worthing (Pastor E. O. Steward). Since the last report appeared a revival and healing campaign, conducted by Pastor Gwilym Francis, has come and gone. It was a time of blessing to many, and the turning point in the lives of some who surrendered to the call of Christ; also several testified to having received a touch of divine healing during the two weeks' mission.

On a recent Sunday the Pastor had the joy of welcoming into fellowship quite a number, one or two of whom had worshipped in the Tabernacle for some time, and were waiting for an opportunity of showing their desire to become members of the church.

The Crusader week followed directly on the campaign, and proved as usual how whole-heartedly the young people desire to work for their Master; not only do they show zeal in their ministry, but often real talent is displayed in both preaching and singing on many occasions.

The Cadet band, too, is showing a steady growth, the meetings averaging about twenty, which is commendable considering practically all the children come from a good distance and have to walk both ways.

SUCCESSFUL CAMPAIGN Revival Blessings

Swansea (Pastor W. J. Hilliard). Times of revival blessing have been experienced in the Elim Church during the recent campaign conducted by Pastor H. W. Fielding. From the very first meeting God set His seal to the effort, and night by night as the Revivalist ministered the gospel in word and song the tide of revival began to rise, until the last night of the mission when the

building was packed with a worshipful congregation to listen to the inspiring testimonies given by both Pastor and Mrs. Fielding. Many were the words of appreciation spoken by those privileged to regularly attend these special meetings. The gospel was certainly preached in power, for souls were saved, a number testified to having received a touch of healing, while others were filled with the Holy Ghost, according to Acts, chapter 2. Many will look back on this campaign with happy memories, for to all it was a time of delightful blessing—to God be all the glory.

Mention must also be made of the visit of Pastor L. T. D. Kelly from Ireland. Although on holiday he was glad to minister several times in the Tabernacle, and both old and young alike enjoyed his ministry. His talk on the Sunday morning on Phil. i, will long be remembered.

The work in Swansea is progressing most satisfactorily under the ministry of Pastor Hilliard. He is perfectly at home amongst the Welsh folks, and in many ways already God has set His seal to the ministry of His Word in the midst. One and all are looking forward with keen anticipation to a good winter's work.

PETERBOROUGH CAMPAIGN CONTINUED

Power of God Manifest

The following reports taken from the local press reveal that God's blessing is resting upon the campaign now in progress at Peterborough:

WELSH REVIVALIST'S RETURN

There was a large congregation at the P.S.A. Hall, Lincoln Road, on Sunday evening, to welcome Pastor Gwilym I. Francis, the Welsh Revivalist, on his return to Peterborough to conduct a further Revival and Healing Campaign. During his introductory remarks, Pastor Francis made reference to his previous campaign last summer, and said that he had been compelled to respond to the appeal for his return, and the large number gathered that evening had fully justified his decision. At a healing service which followed, Pastor Francis expressed his pleasure at seeing those present who had been healed at his previous campaign, which proved beyond any doubt that the healings were permanent, as they had been wrought by God. There were several professions of conversion at the Sunday services.

—"Citizen."

REVIVAL MEETINGS

Scenes similar to those which marked the campaign conducted in the large tent during the summer, are witnessed

at the renewed series of meetings which Pastor Gwilym I. Francis, the Welsh Revivalist, is now conducting at the P.S.A. and Unity Halls. A feature of the campaigns are the healing services which are attracting the people, and many claim to have received benefit. Following ten professions of conversion, the congregation was moved with deep emotion at the healing service on Monday, when an elderly lady, suffering from paralysis, and assisted to the meeting, was able to walk unaided the length of the hall. Another woman was healed of deafness, after prayer. At a welcome tea for Pastor Francis, held at the P.S.A. Hall on Monday, a large number of those who derived benefit at the former campaign gathered and expressed their interest in the present campaign.

—"Advertiser."

THANKSGIVING SERVICES Revival Fervour

Hockley (Mr. G. Chandler). Harvest festival services were recently held in the Elim Tabernacle, Hockley. The church was very beautifully decorated for this occasion. The special speaker for the occasion was Pastor Garfield Vale of Maidstone, who preached at each of the five services.

The Hockley Elim Choir rendered two harvest anthems.

Monday's services saw the church packed to its utmost capacity, every available seat being occupied, and amidst a touch of revival fervour, God's people rejoiced with the utmost enthusiasm and thankfulness to God for His abundant provision, but most of all for God's best Gift, His only begotten Son. The afternoon service was devoted especially to the Sisterhood. Hearts were stirred and thrilled to their very depths as they listened to the messages of God's servant.

The church was favoured with the visit of the Leigh-on-Sea Elim Crusader Choir which, under the leadership of Mr. P. Cutmore, rendered two special selections.

The following brethren were present from the local Elim churches: Pastors G. Kingston, H. Ashley Mason (Southend), A. Wright (Leigh-on-Sea), G. Stormont (Rayleigh), and Mr. Collier (Benfleet).

Mr. G. Chandler presided.

FOLLOWING THE LORD Obedience to the Word

Ingatestone (Mr. W. Francisco Lloyd). Eight candidates who passed through the waters of baptism recently, faithfully demonstrated their allegiance to the Master, each one also giving oral testimony to the saving power of the Risen Christ.

(continued on page 704).



**Pastor
E. O. Steward**



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Ngoi Mani

Dear Elim Crusaders, particularly those of Brighton, Edinburgh, Bournemouth, Plaistow (London), Barnsley, Thornton Heath (Surrey), and Petersfield (Hants.), who have written me very kind, cheery letters.

I am wondering what sort of a crowd you are and whether you will be hurt or annoyed if I write to you this general letter instead of writing to each assembly separately.

Some won't write any more, or even bother to pray when there is no *personal* answer—and that I do *not* want! I would rather sit up all night writing to each one, than lose your prayerful interest and cheery letters—but it certainly is a problem with so much to care for and so little time to do it in—besides each letter costs 2.50 francs to send (7 francs to the shilling, you know) and thus ten or twelve letters very quickly mount up! Again writing to *each* one just means a greeting and an ending with very little in between—but now we can have a real talk.

Let us now pretend that each one of you is a new missionary and safely arrived on the field, and we will follow up your career. I shall have to take myself, Miss Hazelwood (now gone up higher) and one or two others (I won't mention their names!) as samples (we will not say examples) in order to give you a few ideas. All of us have read "first impressions" by various missionaries but it is not first impressions that I propose we should chat about, but real missionary life—whether you will be thrilled or not I do not know—and anyway no real missionary comes out for thrills—we come out to work and of that you will find plenty. Have you ever read *But If Not*, by Florence M. Knight, B.A. (missionary of the Zenana Bible and Medical Mission)? If you have not done so, please do

(continued on column three)

Next Week

Next week we shall publish full reports of some of the victories and accounts of the great gatherings in connection with the recent National Crusader Week.

November 5th at Clapham

ELIM WOODLANDS

from 3.30 p.m.

(Crusaders only)

Special Programme

New Elim Gramophone Record Recital
Visit to Elim Printing and Publishing Dept.
(Teas obtainable)

A GREAT

CRUSADER RALLY

AT 7 p.m.

(following the afternoon's celebrations
at Elim Woodlands)

Elim Tabernacle, Clapham Crescent

Speakers include:

Pastor SAMUEL GORMAN
(Birmingham)

Convener:

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

supported by

Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

and Crusader Commissioners
and Ministers

Musical Programme by
Ilford Vocal and Instrumental Quintet
and
Birmingham Male Voice Party

ORGAN RECITAL

at 6.45 p.m.

By Mr. RONALD F. COOPER

EVERYBODY WELCOME! COME EARLY!

Scottish Crusader Rally

November 5th

THE CITY TEMPLE, GLASGOW

at 7.30 p.m.

Speakers:

Pastors W. L. TAYLOR (Carlisle)
and
J. R. KNIGHT (Edinburgh)

Convener:

Pastor LESLIE NEWSHAM

REUNION

AT ELIM WOODLANDS

November 12th at 3.30 p.m. of

ST. HELENA'S, EASTBOURNE
CRUSADER HOUSE PARTY GUESTS

—it really is a delightful book and will give you a great idea of real missionary life.

We (Miss Hazelwood and myself) arrived at Mwanza Headquarters in the early hours of the morning, after spending the night until three in the morning on the banks of the Congo River in a shed with a thatched roof—waiting for carriers to fetch us from Mwanza—a distance of about eighteen miles—in hammocks. Brother and Sister Burton, myself and Miss Hazelwood, Brother and Sister Horler and their small daughter (Brother Horler is also called to higher service) had very little sleep—fully dressed we lay down just anywhere on rugs, tent covers and what-not. Not being accustomed to mosquitoes, we found them rather trying. Miss Hazelwood and myself, after a thrilling journey of about four hours or so, found ourselves "planked down" in our hammocks outside the mission house—where we scrambled out as quickly as we could,—Sister Henderson coming out of the house to greet us.

My first thought, as always in those days, was the state of my hair and whether my nose was shining, and how creased my frock was! Believe me, it took almost ten years of Congo life to change those "first thoughts" whenever I arrived anywhere!

We were the first to arrive and Sister Henderson took us, therefore, into Mrs. Burton's own bedroom for a hasty wash and brush-up. In this room was a real chest of drawers, dressing table, etc., made of plain wood and home-made, and a nice big double bed covered by a pretty counterpane. We had (or rather I had) expected to be shown into a hut about twelve feet square, and to have to get down on my knees and crawl in! We were therefore pleasantly surprised! After the others had arrived we were taken to a little mud-and-wattle cottage of two rooms and a half-a-room, where we put up our own camp beds, camp washstand, etc. Brother and Sister Burton had, of course, been on the field for a number of years and so had a house to come to and they had only two bedrooms—their own and one spare, which was given to Brother and Sister Horler and their little girl. Sister Henderson also had a wee cottage outside.

We two girls therefore began at the beginning, or rather a little better off than the beginning, for a real beginner would not even have such a house but merely a tent put up under a tree! A tent certainly looks more picturesque and romantic than mud walls and a great straggling grass roof with no ceilings—but believe me, one is much better off in a mud and wattle, for it is wonderfully cool and airy when the sun blazes down at midday.

Our cottage had holes six feet square and three feet from the ground for windows and no doors! That is when one feels the comfort of being under a mosquito net to keep out mice, rats and leopards as well as the "skeetoos."

Now you, my dear new missionary, may never have to occupy such a cottage for the simple reason that the mission has progressed—most older stations now will be able to give you a wee room with pretty

curtains and well-made mission furniture—that is if too large a party does not arrive together.

We continued to have our meals up at Mrs. Burton's house until it was decided on which station we should settle. We did not, of course, know a word of the native language and were told how to say, "Leta mema makabi" ("Bring me hot water), or "Leta mema atalala" ("Bring cold water"), to the little black boy instructed to help us. This water, so precious out here, was carried from the river about twenty minutes' walk away in a couple of buckets, slung one from each end of a pole carried across the boy's shoulder—the "mema makabi" was cooked outside under the trees in an empty paraffin tin on a fire of forest wood—that has to be brought in from the forest too!

Now, we have a room to sleep in—a place to go to to eat (lucky beggars!), water to wash, so we

are settled—for a while. Have you ever been about to get into a bath and found it too hot and the cold water in the two buckets reposing by the bath-side prove not enough to cool the bath, yourself having forgotten the name for "Boy, bring me some more cold water," and the supper bell clanging at a house eight minutes' walk away, at which you are a guest and a junior missionary? That, my dear Crusaders, is as bad as meeting an elephant any day! One is so anxious to appear well-groomed and punctual in the eyes of one's seniors. Such a situation is worse than a similar one could be, even on the top floor of Elim Woodlands—for there at least there is always the tap!

I must say goodbye now, dear folk—but we will ask if I may continue (of course when I have another batch of your letters to answer!)

Yours in the battle-line,

M. V. TAYLOR.

RADIANT REVIVAL REPORTS

(Continued from page 702)

Pastor Gwilym Francis preached at both morning and evening services, and the power of the Lord was present to save and bless, two souls being saved, and two signifying their desire to follow Christ through the baptismal waters at the next opportunity.

IMPRESSIVE BAPTISMAL SERVICE Successful Crusader Week

Langley (Birmingham) (Evangelist G. Canty). This assembly recently held their first baptismal service, in the Langley Green Baths. Thirteen of the members obeyed the Lord's command, and a really blessed time was spent in the Lord's presence.

The male voice octet which has recently been formed, sang, as also did the choir, and their singing was very much appreciated.

The following is an extract from the "Weekly News":

"The Elim Foursquare Gospel Church created history on Sunday evening last with the first water baptismal service for adults ever held in Langley. The event, as was to be expected, drew a large congregation. The candidates consisted of eight men and five women, ranging from young to middle-aged. Each was fully immersed by the minister of their own church, Pastor G. Canty, on the pronouncing of the formula "Upon the confession of your faith, I baptise you in the name of the Father, Son, and Holy Ghost." A scriptural text was read as each baptism took place. A short address was given, pointing out that though a service of this nature was rarely seen, practically all religious denominations believed in the rite of water-baptism, though in many cases it had degenerated,

without scriptural authority, into mere water sprinkling. Apparently, too, the method of baptising infants was considered contrary to Scripture."

The Crusader Week which was held recently proved most successful. Throughout this period the programmes given by the Crusaders in message and song proved a great blessing to all. On the first week-night a visit to West Bromwich was paid, where several of the Crusaders took part, and on the Tuesday they paid a return visit. At both meetings the young people fearlessly testified to the saving and keeping power of Christ in their lives.

The church recently had the pleasure of a visit from Pastor Jesse Williams, and his message "Our Birthright," was very much enjoyed by all present, giving a greater incentive to go on with God.

A great deal of hidden talent has been revealed during this Crusader week, which it is believed will bear much fruit in the future, should the Lord tarry.

DRUNKARDS AND CHURCHGOERS SAVED

Powerful Meetings

Walsall (Pastor E. J. Thompson). Wonderful times of blessing have been experienced throughout the recent campaign conducted by Pastor and Mrs. E. J. Thompson. Wonders have been witnessed in the old canvas tent: drunkards saved by grace; erring sons and daughters brought back to the fold, and churchgoers made to realise their need of a Saviour. The new meeting place in Caxton Chambers, Darwell Street, was opened recently, and the opening services were full of the joy of the Lord. Visitors from the surrounding districts joined in the services. It was indeed a glorious

week-end, full of the presence and the power of the Lord. The building echoed with the fervent praises of God's people as they united in magnifying His name.

Divine Fulness

*When God intends to fill a soul,
He first makes it empty; when He
intends to enrich a soul, He first
makes it poor; when He intends to
exalt a soul, He first makes it
humble; when He intends to save a
soul, He first makes it sensible of
its own miseries, wants and nothing-
ness, and then fills it with Himself,
which is unspeakably glorious.
This is the fulness of New Testa-
ment privilege for every Christian.*

THE QUIVER (Continued)

SERMONS NEED CAREFUL PREPARATION

"Those who have inadequate views of their responsibility in preparing to preach the Gospel, ought to be impressively reminded of their failure in this respect, as was a moderate minister who was a keen fisher, when he said to Dr. Andrew Thompson: "I wonder you spend so much time on your sermons with your ability and ready speech. Many a time I've written a sermon and killed a salmon before breakfast." To which saying Dr. Thompson replied: "Well, sir, I'd rather have eaten your salmon than listened to your sermon."

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 8d. per insertion extra.

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

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

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

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

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

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

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

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

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

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

SITUATIONS VACANT

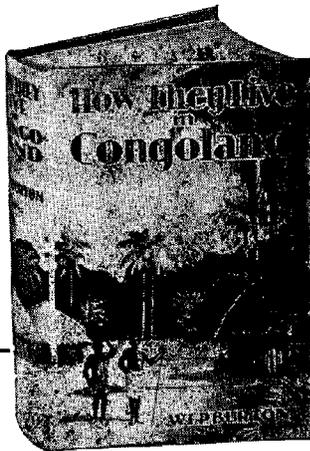
London Mission, S.E., wants caretaker (Christian); no children; free accommodation, heat, light, in exchange for services; suitable man small pension; morning work for wife 10/- week. State ages, references (copies). Box 500, "Elim Evangel" Office. C719

**Have You Ordered Your
ELIM CALENDAR YET?**

By
W. F. P.
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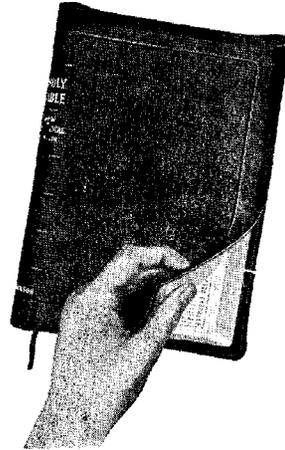
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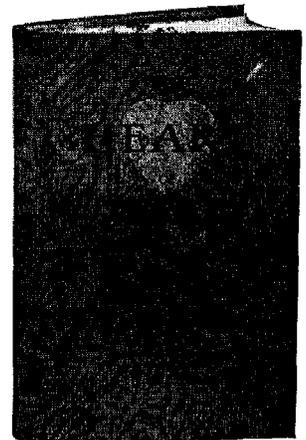
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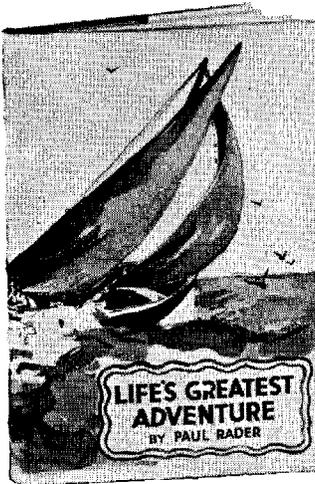


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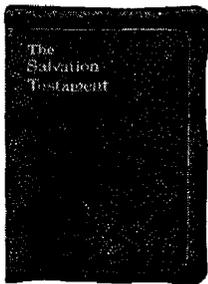


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