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# Tim Evangel

Foursquare Revivalist



OCTOBER 21st, 1938

Vol. XIX. No. 42.

Registered at the G.P.O. as a newspaper.

THE SWORD OF GOD (see page 664)

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

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

Vol. XIX. October 21, 1938. No. 42.

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# 4 Coming Events 4

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

**BARKING.** Commencing October 23rd. Elim Hall, Ripple Road. Revival and Healing Campaign by Pastor W. E. Smith.

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

**CHELMSFORD.** November 9. Elim Tabernacle, Midmay 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.

**DRIFFIELD.** Now proceeding in the Mechanics' Institute, Exchange Street, Gospel Campaign by Evangelists R. B. Chapman and G. K. Matthews. Sundays and Weeknights (except Mondays) at 7.30.

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

**ELIM WOODLANDS.** November 3. Annual Crusader "At Home," from 3.30 p.m. All Crusaders invited, followed by United Rally at Clapham, November 12. Eastbourne Crusader House Party (St. Helena's). Re-union 3.30 p.m.

**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.

**GUERNSEY (Vazon).** October 9—23. Elim Hall, Vazon. Evangelistic Campaign by Pastor L. Morris. Sundays, 10 a.m. and 6 p.m. Week-nights, 7.45 (except Saturdays).

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

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

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

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

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

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

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

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

**ST. LEONARDS.** October 23. Palais de Danse, Silverhill. London Crusader Choir, 7 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

**STOCKPORT.** November 19—21. Elim Church, Great Portwood Street. Visit of 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.

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# your winter study

Why not join the Elim Bible College Correspondence School? It brings the Elim Bible College into your home. All particulars from the Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4

The  
**Principal & Revival Party**  
 AT NOTTINGHAM

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

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

# 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. 42

OCTOBER 21st, 1938

Fridays, Twopence

## The Gifts of the Spirit

X. THE GIFT OF TONGUES (continued).

By Pastor C. J. E. KINGSTON

IT will be our purpose, in this article, to trace in Church history those records that prove the Gift of Tongues to have been given, from time to time, through the whole Church age.

It should not be necessary to write of its appearance in the early Church since the Scriptures are clear on this point. Conybeare and Howson note that the Gift of Tongues "was the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred afterwards at uncertain intervals."—In this ecstatic state the believer "was constrained by an irresistible power to pour forth his feelings of thanksgiving and rapture in words: yet the words which issued from his mouth were not his own; he was even (usually) ignorant of their meaning."\*

Chrysostom, who lived at the close of the fourth century, born at Antioch about A.D. 354, was distinguished as a scholar and preacher. Two years before the end of the century he was made patriarch of Constantinople. In one of his writings he says: "Whoever was baptised in apostolic days, he straightway spake with tongues; for since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of His energy, and one straightway spake in

### THE PERSIAN LANGUAGE

another in the Roman, another in the Indian, another in some other tongue, and this made manifest to them that were without that it was the Spirit in the very person speaking. Wherefore the apostle calls it 'the manifestation of the Spirit which is given to every man to profit withal.'"

Here then, firstly, is the witness of Irenæus, who was born in Asia Minor in A.D. 115 and later became bishop of Lyons; he was a scholar of Polycarp, who was a disciple of the Apostle John. In one of his books he states, "We have many brethren in the

churches having prophetic gifts and by the Spirit speaking in all kinds of languages."† Tischendorf, the discoverer of the *Codex Sinaiticus*, quotes Irenæus as saying, "Others mock the gifts of the Spirit, which during the last days, according to the Father's will, were poured out upon the human race, and of the four forms we have of the Gospels, are not willing to accept the form according to John, in which the Lord has promised to send the Comforter, but they renounce both this gospel and the prophetic Spirit."

About the year 171, or 172, Montanus, a native of Phrygia, commenced that movement which afterwards took its name from its founder, called the Montanist revival, or, by some, the Montanist heresy. It was chiefly noted for the austerity of its precepts and for its claim to the inspiration of the Holy Ghost. While some other exaggerated claims were made by the Montanists, there is no doubt the movement was a Puritan endeavour to revive the failing faith of the Church, and to purge it of its worldliness.

Commenting on the fourteenth chapter of I. Corinthians, Dean F. W. Farrar says: "Probably it is this word *unknown*, not

### FOUND IN THE ORIGINAL,

which has given rise to the perplexing, unhistoric, and unwarranted theory that the Gift of Tongues was a power to speak in foreign languages, because, as a rule, no one understands anything that he says. The whole of this chapter proves in a most striking way the close analogy between the 'tongue' and the impassioned soliloquies of inarticulate utterance which were poured forth in tones of thrilling power among the Montanists, and in modern times, among the Irvingites.

"Montanus truly said that each human spirit is like a harp, which the Holy Spirit strikes with a 'pectrum' and which yields itself to the mighty hand by which the chords are swept. We have seen all along—and history has in various ages confirmed the impression, on every occasion when these phenomena

\* "Life and Epistles of St. Paul," Vol. I., chap. xiii.

† *Libra contra Hæreses.*

have been reproduced in seasons of great spiritual revival—that the external symptoms may be imitated with most dangerous and objectionable results both to the speaker and to others. But when the expression is genuine, the fact that the tides of the Spirit can thus sweep through the narrow channels of individuality is in itself a sign that the spirit of man is alive and not dead; and thus is an evidence of God's power both to himself and to others.”\*

In John Wesley's *Journal* we read his comment on Montanus and his work. “Wednesday, August 15th, 1750: By reflecting in an odd book which I had read on this journey, *The General Delusion of Christians with regard to Prophecy*, I was fully convinced of what I had long suspected. (1) That the Montanists, in the second and third centuries, were real, scriptural Christians; and (2) That the grand reason why the miraculous gifts were so soon withdrawn, was not only that

#### FAITH AND HOLINESS

were well-nigh lost; but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves; and to decry them all, as either madness or imposture.”†

Tertullian, the son of a pagan centurion, and born at Carthage about A.D. 160, embraced the sentiments of the Montanists about A.D. 200. In his writings, he speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged.

Justin Martyr, born about A.D. 114, and converted at the age of twenty-three, wrote a book in the latter part of his life against the Jews, in which he sought to defend Christianity by arguments from the ancient prophecies and types of Christ in the Old Testament. In a controversy with the Jew Trypho he wrote, “If you want proof that the Spirit of God, who once was with your people, has left you and come to us, come into our assemblies, and there you shall see Him cast out demons, and heal the sick, and hear Him speak in tongues and prophesy.”

In the fourth century we have the witness of Augustine, who before his conversion had lived a dissolute life, but who, after his conversion and baptism in A.D. 387, became indefatigable in preaching, writing, combating error and vice, and infusing new life and spirituality into the Christian churches both far and near. He wrote, “We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that converts should speak with new tongues.”

Towards the close of the eighth century, or the beginning of the ninth, Charlemagne, Emperor of the Franks, asked the opinion of

#### SEVERAL BISHOPS,

whether Christ and believers received the same extraordinary gifts of the Holy Spirit. They answered that Christ received all the gifts equally, but that believers receive each his particular gift. The emperor, dissatisfied with their answer, wrote a tract to prove that

Christ received all the gifts of the Spirit, at once and in perpetuity; but that believers did not so receive them, though they might in some degree enjoy the *temporary possession of them all*.\*

The *Encyclopædia Britannica* states that the *glossolalia* (that is, the speaking in tongues) “recurs in Christian revivals of every age, e.g., among the mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the persecuted Protestants of the Cevennes, and the Irvingites.”†

In the twelfth century there appeared little communities, chiefly of poor, labouring men, distinguished from the established Roman Church, who possessed in the manuscript Romaunt version, both the Old and the New Testaments, which they committed to memory. They were called Waldenses. It was their custom to spread the faith by selling merchandise to those who would buy. If asked, “Have you anything more to sell?” they answered, “I have far more precious jewels than these, which I will give you, if you will not betray me.” Safety being promised, “I have a gem shining from God, so radiant that it kindles the love of God in the hearts of those who possess it.” Then the travelling merchant would read from his manuscript of the Gospels.

These disciples were scattered over Europe, abounding especially near the Alps, and the full force of Romish persecutions was launched against them. Efforts to

#### CUT OFF THESE PEOPLE

from the earth and to put out their light for ever were not successful and it took 300 years to burn, slay, and destroy them; great as was the slaughter, frightful the tortures inflicted, they lived on. One of their enemies thus described them in the twelfth century: “They are clothed in the skins of sheep; they have no linen; they inhabit flint-stone huts with mud roofs, in common with their cattle; they have, besides, two large caves, set apart, in which they conceal themselves, when hunted down for their heresies. Poor as they are, they are content, and live separate from the rest of mankind. Though outwardly so savage and rude, they can all read and write: you can scarcely find a boy among them who cannot give you an intelligent account of the faith they profess.”

Amongst these persecuted, but earnest, believers there were many who spoke in other tongues as the Spirit gave them utterance.

In the sixteenth century we have the testimony of Martin Luther. According to Souer, “Dr. Martin Luther was a prophet, evangelist, speaker in tongues, and interpreter, in one person, endowed with all the gifts of the Spirit.”‡

Among the Huguenots of France, also, the supernatural gifts, including the Gift of Tongues, reappeared. When Louis XIV. revoked, in 1685, the Edict of Nantes, which had given religious liberty, he strove to drive the Protestants into the Roman Catholic Church. Led by a baker's boy, aged seventeen, Jean Cavalier by name, many resisted. It is estimated that

\* Mosheim's “Ecclesiastical History,” page 316, Reid's Edition.

† “Encyclopædia Britannica,” 11th Edition, Vol. XXVII., pages 9 and 10.

‡ “History of the Christian Church,” Vol. III., page 406.

\* In the “Pulpit Commentary.”

† John Wesley's “Journal.” Vol. I. Popular Edition, condensed.

fully 600,000 Huguenots fled from France for the sake of their faith, in the twenty years following the revolution.

Many thousands were slain, the persecutors wiping out 466 of their towns, in the Upper Cevennes alone, sparing neither men, women, nor children. As they fled, to find refuge

#### IN DENS AND CAVES,

God was with them and the Holy Ghost fell on them in mighty power and supernatural manifestations: there are records both by enemies and by friends of the existence of the prophetic gift among them, while there were others who spoke in tongues.

Among the Camisards, called the Evangelists of the Cevennes, a great revival broke out, in the beginning of the eighteenth century, and the Gift of Tongues, side by side with the Gift of Prophecy, was manifested. A German account of this revival is entitled: "The revivals in the Cevennes with the extraordinary Gifts of the Spirit, the so-called *inspiration*." It goes on to say:

"In this place, during religious exercises, an extraordinary gift appeared, a prophetic teaching, inasmuch as children as well as adults got up and preached mighty sermons whilst their bodies shook violently. This gift exerted a great influence and attraction, and the church increased. The Church authorities and the secular powers opposed it, but could not by murders, imprisonment, or torments, stop it."

In the *History of the Christian Church*, Philip Schaff shows that the phenomenon of speaking in tongues re-appeared from time to time in seasons of special religious revival, "as among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists." The Camisards, who only knew the ordinary unwritten dialect of their people, were able, when inspired by the Spirit, to speak in pure French.

Voltaire, according to the *Encyclopædia Britannica*, remarks concerning them that the inspired persons would speak in the good French of

#### THE HUGUENOT BIBLE

for a space of sometimes as much as two hours; after the inspiration was passed, however, they could only express themselves in their native patois. All kinds of miracles attended on them and the supernatural was part of their life.\*

Amongst the Covenanters in Scotland, also, there appeared many of the supernatural Gifts of the Holy Spirit, among others, the Gift of Prophecy. In *The Scots Worthies* there is recorded an instance from the life of John Knox:

"John Knox was an eminent wrestler with God in prayer, and like a prince prevailed. The queen regent herself had given him this testimony, when upon a particular occasion she said that she was more afraid of his prayers than of an army of ten thousand men. He was likewise warm and pathetic in his preaching, in which such prophetic expressions as dropped from him had the most remarkable accomplishment. As an instance of this, when he was confined in the Castle of St. Andrews he foretold both the manner of the

surrender of the garrison, and their deliverance from the French galleys."

In the same record there is an account of an experience in the life of John Welsh, another leader of the Covenanters, which very much resembles the Gift of Tongues. John Welsh was also a man of prayer and "his custom was, when he went to bed at night, to lay a Scots plaid above his bedclothes, and when he went to his night-prayers to sit up and cover himself negligently therewith, and so to continue; for from the

#### BEGINNING OF HIS MINISTRY

to his death he reckoned the day ill-spent if he stayed not seven or eight hours in prayer."

After further details of his life the record goes on, "This is more wonderful still: An honest minister, who was a parishioner of his for many a day, said, that one night as Welsh watched (in prayer) in his garden very late, and some friends were waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window toward the place where he walked, and saw clearly a strange light surround him, and heard him speak *strange words* about his spiritual joy."

In Wesley's day the Gift of Tongues again re-appeared, no doubt as a result of the revival of apostolic faith and practice. Wesley's *Journal* contains a note of its appearance among the societies of both York and London.

In the diary of Thomas Walsh, one of Wesley's foremost preachers, under date March 8th, 1750, the record stands, "This morning the Lord gave me language that I knew not of, raising my soul to Him in a wonderful manner."

This brief historical sketch would not be complete without a mention of the so-called Irvingite movement of last century. In 1830 there opened up to Edward Irving, a Presbyterian minister at that time in the pastorate of the National Scotch Church of Regent Square, "a new vista into spiritual things, a new hope for the age in which he lived, by the seeming actual revival in a remote corner of Scotland of those

#### APOSTOLIC GIFTS

of prophecy and healing which he had already in 1828 persuaded himself had only been kept in abeyance by the absence of faith."\*

The revival here referred to commenced through a Miss Mary Campbell, resident in a little Scottish town, receiving, in March, 1830, the Gift of Tongues. She was, at that time, suffering from tuberculosis of the lungs, but was later healed by faith. Shortly afterwards, two brothers, James and George MacDonald, living at Port Glasgow, on the opposite shore of the Clyde, also received the Gift.

One of the MacDonald family relates that, "For several days my sister had been so unusually ill that I thought her dying. She had scarcely been able to have her bed made for a week. Mrs. — and myself had been sitting quietly at the bedside, when the power of the Spirit came upon her. She said, 'There will be a mighty outpouring of the Spirit this day,' and then broke forth in a most marvellous setting forth of the wonderful works of God; and, as if her own weakness

\* "Encyclopædia Britannica," 9th Edition, Vol. IV., page 745.

\* "Encyclopædia Britannica," 9th Edition, Vol. XIII. page 372.

had been altogether lost in the strength of the Holy Ghost, continued with little or no intermission for two or three hours, in mingled prayer, praise, and exhortation. At dinner time James and George came home as usual, whom she addressed at great length: concluding with a solemn prayer for James that he might at that time be endowed with the power of the Holy Ghost. Almost immediately James calmly said, 'I have got it.' He walked to the window and stood a minute or two. I looked at him and almost trembled, there was such a change upon his whole countenance. He then with a step and manner of most

#### INDESCRIBABLE MAJESTY

walked up to Margaret's bedside, and addressed her in those words of the 20th Psalm, 'Arise, and stand upright.' He repeated the words, took her by the hand, and she arose. We all sat down and took our dinner. After it, my brothers went to the building yard as usual, where James wrote to Miss Mary Campbell, commanding her in the name of the Lord to arise. The next morning, after breakfast, James said, 'I am going to the quay to see if Miss Campbell is come across the water,' at which we expressed our surprise, as he had said nothing to us of having written to her (and she was thought to be dying). She came

as he expected, declaring herself perfectly whole."\*

Hearing of these events, Edward Irving rejoiced at this revival of apostolic gifts and in his own church there were similar manifestations of the power of God. Later, however, the widespread belief among the Irvingites that Christ was shortly about to return, and that this revival of Pentecostal Gifts presaged that event, persuaded their leaders to the unscriptural action of appointing twelve apostles. Making no provision in their constitution for the appointment of other apostles, upon the death of the first twelve, the Irvingite movement has practically ceased to exist.

From what has been written above, it must be clear to any unprejudiced reader that whenever there has been a revival of apostolic faith and practice, there has also been seen the supernatural manifestations of the Holy Ghost. These were to them, as to the early Church, the

#### DIVINE CREDENTIALS,

to convince men that their message was a God-given one, and that they were sent by Divine authority. Wherefore, let us "Follow after love, and desire spiritual gifts" (I. Cor. xiv. 1).

\* From "Edward Irving," by W. W. Andrews, quoted by Principal George Jeffreys in "Pentecostal Rays."

# A. R. P.

By Pastor J. C. CARISS

**T**HE abbreviation, "A.R.P." is on the lips of everybody. Volunteers of all ages and conditions are offering themselves for its services. And small wonder that it should be so. The bitter lessons of the Great War, together with the recent bombings in Spain and China, have brought home to the nation the horror of modern aerial attacks, and men and women roused from their lethargic state of false security, by the truly startling state of the world to-day, are saying to themselves that if war cannot be prevented, then they must at least make every effort in their power to protect themselves and their homes against its consequences.

It is significant that it is not now naval warfare, nor attack by the various methods at the disposal of a mechanised army that strikes fear into the hearts of men to-day. It is the menace from the air. Now we know from Scripture that Satan is the "prince of the power of the air" (Eph. ii. 2), and that it is from the realm of the atmosphere that he directs his forces (Eph. vi. 12). Small wonder, then, that the most diabolical form of warfare is that which he has secured in bringing right within his own domains, and which by virtue of that very fact is no doubt more under his actual influence and control than even the older methods of war. To those of us who are Christians, two things stand out. The first is that the very shifting of the emphasis of war into the air is a sign that we are in the last days. Satan is preparing for his final attempt in this dispensation to thwart the purposes of God. It will lead to Armageddon, but it will fail, for Christ will return from heaven just as the zero hour, to take control

and set up His earthly millennial kingdom (Zech. xiv. 4, 9). The second, that, come what may, God has provided for us safety from all the attacks of "the prince of the power of the air." The Psalmist knew this when he said, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in Him will I trust."

One has given a delightful translation of verse 1 from Luther's *German Bible*. It conveys the thought that the child of God will shelter under the "umbrella of the Highest." Surely we need not be afraid with such a promise on which to lean. We know that from his place in the atmosphere, Satan seeks to attack us in many ways. Sometimes it is the hail of persecution, at others the fiery darts of sharp affliction, which he uses, while all of us have felt the subtle oppression, the "spiritual darkness," he so often seeks to crush us with. But there is complete refuge in God. As we trust wholly in Him, He will shelter us, He will be as an "umbrella," to keep off all danger from the "prince of the power of the air." As we think of the state of the material world, heading as it is for disaster, as we think of the spiritual world with so many indications that the enemy is at work there, let us simply rest in the Lord. He will not fail us. He is the only refuge we have got, but He is the only one we need. Shall we fling ourselves in utter abandonment into the everlasting arms, and cry:

*Rock of Ages, cleft for me,  
Let me hide myself in Thee.*

The Way of Salvation.

## The Religion of Personal Pronouns

By TED STUBBS

**M**ARTIN LUTHER once remarked that Christianity was a religion of personal pronouns. This is borne out by every truly converted man or woman in the world today. One of our English Generals tells how, some years ago when he considered himself a devout churchman, but knew nothing of the new birth, he was in Basra, and there he tried to persuade another officer to come to church with him. He refused because he said he was not a Christian. He was a fearless and unselfish man,



"When you believe it personally, and not until then, will you be a real Christian," he told her.

and the General had the utmost admiration for him, and could not understand his denying that he was a Christian.

This officer said: "Surely you are not a Christian, are you?" "Of course I am," replied the general, indignantly, as he thought of his baptism and confirmation into the Church of England, and of his regular attendance at the Holy Communion service. But the other shook his head. "Oh, no, you are not a Christian," he affirmed.

"Why, if I believed what you say you do, I would have to shout it from the housetops. If I believed that God, the Creator of the universe was in Jesus Christ, and He came into the world to die for my sins in order that I might get to heaven in His merits instead of my own, I could not keep quiet about it; I would have to tell everyone—but I don't believe it."

The General looked at his brother officer in silence. Quite suddenly he realised that he did not believe it, either, and he knew in his innermost being that he was not a Christian in spite

of having Christian parents and all man's efforts to make him a Christian by the ordinances of the church. At last he realised why he was not interested in the conversion of the heathen, and why he thought their religions were good enough: why he loved pleasure and his own way more than God! He had never applied God's amazing love for the world to himself personally, and he had never confessed himself personally a sinner.

When he did so, he found that he was himself in need of the salvation God promises in John iii. 16, and it was not long before he put his own name into that glorious verse, and believing, received the gift of eternal life.

Once, in India, a woman came to ask him for an appointment as matron of a boys' home. Having applied the personal pronoun, and become a real Christian, the General asked her if she was a Christian. He was determined that only a truly "born again" woman should have the post. In reply to his question, the applicant replied: "Of course I am." "How long have you been a Christian?" was his next query. "I was born a Christian," she answered promptly. He told her thereupon that he had to be born again before he became a Christian, and so must she. She protested that she had been baptised, and later confirmed, and was a regular communicant of a church in Calcutta. Like himself, she had never applied the personal pronoun, and thought these substitutes would be fitting passports to heaven. The General asked her if she had ever received the Holy Spirit, to which she replied that she had received Him at her confirmation. She looked most unhappy, and a great pity for the poor soul came into his heart. He asked her if she had eternal life, and she replied that no one could be certain of that. Then he told her: "All Christians have eternal life and will go to heaven; nothing can keep them out of it. Heaven is their home, their citizenship is in heaven."

The woman looked at him in amazement. "You can't say that," she exclaimed. "How do you know? You are not a clergyman." For reply he handed her the Bible opened at John iii. 16, and said: "Read that verse." After a superficial glance at it, she said: "Oh, I know that text." "You may know it very well, Madam," said the General, "but knowing it does not make you a Christian unless you have applied it personally. Do you believe it for yourself?" "I try to believe it," she replied. "When you be-

*(continued at foot of next page).*

# Jesus is a Friend of Mine

AVIS M. CHRISTIANSEN.

J. EDWIN MCCONNELL.

1. I've a blest Compan - ion e - ver at my side, He's my Lord and  
2. When I meet tempta - tions Je - sus bears me through, Gives me blessed  
3. What a Friend is Je - sus in this world of woe! Oh, how sweet to

Sa - viour, and He's my Guide, I am trust - ing dai - ly  
vic - try and keeps me true, Hea - ven's gold - en sun - light  
trust Him, His love to know - Bless - ed Lord and Sa - viour,

CHORUS.  
in His love di - vine, He's a Friend of mine.  
round my path doth shine, He's a Friend of mine. } Je - sus is a  
I'm so glad I'm Thine, He's a Friend of mine.

Friend of mine, Friend of mine, a Friend of mine, Sweet - er, e - ver

sweet - er, is His love di - vine; Je - sus is a Friend of mine. (of mine).

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## Bible Study Helps

### THE WAITING CHURCH

The following is a detailed analysis of how Scripture describes the waiting Church in the ten days between the Ascension and Pentecost.

#### I. A Rejoicing Church (Luke xxiv. 52).

"With great joy."—(a) Had seen the ascension, not as a conclusion, but a consummation. (b) Trusted in His ultimate triumph. (c) Believed in His promise of strength.

#### II. A United Church (Acts i. 4).

"With one accord."—"Accord" from the Latin, means "heart to heart." It is a beautiful and expressive word. (a) Unity of spirit. (b) Unity of love. (c) Unity of interest.

#### III. A Worshipping Church (Acts i. 4).

"In prayer" (Luke xxiv. 52, "and they worshipped Him"). (a) Because convinced of Christ's deity by His resurrection life. (b) Because they recognised the Headship of Christ.

#### IV. An Obedient Church (Acts i. 13, 14).

"Where they were abiding . . . continued stedfastly . . ." (a) Waiting as He bade them. (b) Beginning first in Jerusalem as He bade them (worshipping in the temple).

#### V. A Realistic Church (Acts i. 17, 22, 24).

"And he was numbered among us . . . witness with us . . . and they prayed . . ." (a) Realised own imperfections in the sin of Judas. (b) Realised need of another witness. (c) Submitted ultimate choice to God.

#### VI. A Church that Manned its Task (Acts i. 26).

"And he was numbered with the eleven apostles." (a) Allowed no place to remain unfilled. How different to-day with vacant churches and recalling of missionaries. (b) Selected a man who was adequately prepared, who was a witness of the resurrection life.

Are not these good characteristics of that waiting Church worthy of our emulation?

## The Religion of Personal Pronouns (continued)

lieve it personally, and not until then, will you be a real Christian," he told her.

Then he suggested prayer, and the woman agreed. They knelt, and as the General was praying, suddenly the woman became conscious that it was she herself who was such a sinner that she needed a Saviour, and that Jesus Christ was the Saviour who had died for her sins. All the misery left her face, and she rose from her knees with a face lit up with a new-found joy. Never before had she applied the personal pronoun, but now she knew that Jesus Christ had suffered for her sins: that "the Lord hath laid on Him the

iniquity of us all" (Isaiah liii.), and that she was personally included. The revelation gave her a hunger and a thirst for the Word of God: as a newborn babe she desired "the sincere milk of the Word," because she knew for herself that the mercy of the Lord had reached her, a perishing sinner.

Reader, have you applied the personal pronoun to John iii. 16? Can you say from your heart: "God so loved ME that He gave His only begotten Son, that IF I BELIEVE on Him I MAY HAVE eternal life"? If you can, then have you thanked Him?

# FAMILY ALTAR



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

**Sunday, October 23rd.** Heb. iv. 1-16.  
 "Tempted . . . without sin" (v. 15).

There are some poor souls whose lives seem to be continual encounters with temptation. Hardly has one temptation been dealt with than another quickly follows. These folks seem to be the peculiar targets of the enemy. May I write these words for their especial benefit. Let me remind them that the Divine Son of God, our beloved Saviour, is not unfamiliar with their experience, that He is not interested merely as an onlooker. The pressure of temptation fell very heavily upon Him. His combat with it was as real as ever it has been with us. It means that we have His sympathy: can we want more? Then, too, there is the reminder that temptation is not in itself sin: Christ was tempted; yet He sinned not. Let us not look upon the experience of temptation as failure, but rather as a means of deciding our success. Furnished with God's Word—as was Jesus—let us face and vanquish our foe.

**PRAYER TOPIC:**

That Divine blessing may rest upon the special Convention at Smethwick which is now in progress.

**Monday, October 24th.** Heb. v. 1-14.

"No man taketh this honour unto himself" (verse 4).

The priesthood was not a human organization, but a divine appointment. He who became priest had not risen to the peak of human ambition, but was in office because of a divine scheme. The priesthood was not a matter to be striven for, neither was it the culmination of achievement. It was gifted by God. The selection or rejection rested with God. However worthy of the office a man might feel, he could not enter it if Aaron was not his father. In matters spiritual these things hold good. Every believer is a priest of the Lord. He became such the moment he was cleansed from sin, the moment he brought to God in penitence his filthy, unclean life. Where is ambition, ability, achievement? As in the old economy so now: The priesthood is a family affair. The earthly priesthood was vested in Aaron. The heavenly is an honour bestowed on the family newly created in Christ Jesus.

**PRAYER TOPIC:**

For an ingathering of souls during the campaign now being held at Llanelly.

**Tuesday, October 25th.** Heb. vi. 1-12.

"That which beareth thorns and briers" (verse 15).

We might paraphrase it "That which disappoints." This is, of course, a very free paraphrase; but I think it gets to

the root of the matter. The writer is referring to earth that fails the husbandmen. This disappointment is considered in relation to the toil expended, but unrepaid. And it leads to questions by which we turn in upon ourselves. Are we a good investment to God? Will He have to face the bitterness of disappointment when all things are reckoned up? Will the expenditure of His love upon us have been a futile bestowal? The answer rests with us—now. We cannot rectify when God has finally summed up. Now is the time for readjustment if God is to have the "better things." Let us immediately exercise ourselves that when the Divine Husbandman seeks the results of His labours there will be neither thorn nor brier, but an abundance of fruit.

**PRAYER TOPIC:**

God's blessing upon our Elim missionaries' children at this time.

**Wednesday, October 26th.** Heb. vi. 13-20.

"After he had patiently endured" (verse 15).

The faith of Abraham had to surmount great obstacles. Not the least of these was the long waiting time between God's promise and the fulfilment. There were times when the fulfilment seemed beyond possibility—dark, blank times; but in the moment of triumph he was able to forget those periods. After he had patiently endured he saw the purposes of God in course of fulfilment, while he looked with joy on that part which immediately concerned him. He had fought off doubts and misgivings. Life had become a psalm, and God was enthroned anew in his life. Here is a challenge from a patriarch to a saint. Can we endure as he did? Shall we let faith slip through our fingers, we who have the benefits of the New Covenant, when he cancelled doubt and made faith a standard of life? The promise will be ours when we, like him, have endured patiently.

**PRAYER TOPIC:**

The touch of Christ to rest upon those sick and suffering ones who seek life for their bodies from above.

**Thursday, October 27th.** Heb. vii. 14-28.

"A surety of a better covenant" (verse 22).

Will you note two things about these few words? First, that we are dealing with a better covenant. The comparison is between the old and the new. What concerns us is that we are under the new. Then, will you notice that in connection with this Covenant we have a Surety? This is a blessing indeed. It means that the Lord Jesus Christ is a guarantor that all the terms of the covenant will be carried out. The saint of

God rises immediately from the lowlands of speculation to the glorious heights of certainty and security. God has pledged Himself, and the Son of God assures us that the pledge will be faithfully carried out. He is a strange saint who, knowing this, can still harbour doubts. Meditate for a while on this, and cast away any suggestion that the fabric of the Christian faith is weak. We have a Surety!

**PRAYER TOPIC:**

That world-wide revival may come to this storm-swept earth.

**Friday, October 28th.** Heb. vii. 1-13.

"Which the Lord pitched and not man" (verse 2).

There are many human tabernacles, the work of man; but they do not lead to God. There may be a mercy-seat of a sort, and there may be a veil. But God is not waiting at the mercy-seat, and He is not behind the veil. God is not satisfied with the flattery of imitation, and He does not guarantee His presence merely because there is a semblance to His plan. Error is speciously like truth, and sometimes more attractive. Men would rather enter the tabernacle constructed by their fellows, hearkening with itching ears to palatable teachings, than that pitched by the Lord. Yet only in the Lord's tabernacle is there that which is unvarying. In the plans of God alone can be found that which can give true assurance. And only one tabernacle can abide. All others will tumble and collapse. They are doomed, and will soon fall never to rise again.

**PRAYER TOPIC:**

For the anointing of the Holy Ghost upon all our Local Preachers.

**Saturday, October 29th.** Heb. ix. 1-14.

"By His own blood" (verse 12).

Salvation is divine because it was born in the divine. It sprang from the stream of His own blood. From the manger to the Cross Christ carried with Him the treasure that was to be laid out for our salvation. How often Satan sought to frustrate the divine purpose, and would have drained Him of that precious blood before the time, had it been at all possible. But our Saviour knew the value of that treasure, and guarded it well. He knew the day and the hour when He should make that blood an offering for sin, and all Satanic efforts were frustrated. Now that blood is beyond the Devil's grasp. As a redemption sum it has been paid, and no amount of infernal conspiracy can unpay that price. It is done! It is finished! By His own blood He hath obtained. Hallelujah!

**PRAYER TOPIC:**

That open air workers may succeed in winning many for Christ through their witness.

**Cast thy burden upon  
the Lord, and He shall  
sustain thee.**  
—Psalm lv. 22.

# The Sword of God

By Pastor W. URCH

*And I will call for a sword against him throughout all My mountains, saith the Lord God.  
—Ezekiel xxxviii. 21.*

**W**HEN the Kellogg-Briand pact was signed I was a lad at school, and well remember the master emphasising the importance of this pact, and telling us that as a result of its being signed there would never be another war in Europe. This was the vain hope of most people at that time, but their hopes have long since proved delusive. The dark war clouds have been gathering for some time over the European sky. A pall of gloom, and in many cases, of despair, has settled over the people of the world. "Darkness has covered the earth, and gross darkness the people." Many to whom we speak seem to think war inevitable; some, it is true, are sufficiently optimistic to believe that it will for a time be postponed, but for the greater part the view is that war is imminent. The thought fills us with unspeakable dread and horror, especially those of us who had experience in the last great war. What a curse it is! The late Studdert Kennedy describes war in these words:—

Waste of muscle, waste of brain,  
Waste of patience, waste of pain,  
Waste of manhood, waste of health,  
Waste of beauty, waste of wealth,  
Waste of blood, and waste of tears,  
Waste of youth's most precious years,  
Waste of ways the saints have trod,  
Waste of glory, waste of God—WAR.

But despite the truth of Mr. Kennedy's words the

## RELENTLESS PREPARATION

for war continues. Armament estimates soar higher, and the numerical strength of the armed forces of practically all countries daily increases. Dictators have forced their iron will on weak peoples: Ethiopia has become part of the Roman Empire, China is overrun by hordes of ruthless and savage soldiers, the so-called civil war in Spain shows no appreciable signs of coming to an end, Hitler has successfully annexed Austria; whilst the latest thing to alarm the democratic world is his inclusion of the Czechoslovakian Sudetenland in the German Reich. Still the greed for land, for power, and for the souls of men remains unsatisfied. The uncontrollable passions of man must be satisfied—hence the fear of the inevitable spark which shall plunge Europe, and ultimately the world, into a state of unprecedented bloodshed and carnage.

This is but a brief survey of the world situation, but with it in mind we can the more intelligently turn to our text and its environment. First let me say a word about its environment. The 38th and 39th chapters of Ezekiel are chapters of outstanding importance in the realm of Bible Prophecy. Most Bible students agree that they present a picture of the last great war prior to

## THE RETURN OF CHRIST,

and its culminating point—Armageddon. I will refer you to the evidence of the 8th verse of chapter xxxviii.

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword," etc.

Who can doubt but that we are living in the period of time known in the Word of God as "the last days"? Evidence of the fact abounds. I commend this portion of Scripture to you for special study, but just now content myself by giving a brief synopsis. We have here a company of nations—their identification for the present does not concern me—they have gathered together for the express purpose of destroying the people of the land brought back from the sword, i.e., God's chosen people Israel. It is in the moment of extreme peril that God steps in, and so we arrive at the words of our text. "I will call for a sword against him." God is here represented as a warrior—a phase of His activity which is too often forgotten. The Bible frequently represents God as such. You will call to mind the inexpressibly magnificent song of praise sung by Moses after the crossing of the Red Sea. He sang: "The Lord is my strength and song, and He is become my salvation. . . . The Lord is

## A MAN OF WAR

the Lord is His name." References might be made to the Psalms, and to the historical books of the Bible where again and again Jehovah is revealed as "The God of battles." Now the first thing which appears very plainly here is the fact that:

1. *The enemy will forget to take God into account.*

Many a boastful army has been humbled simply because it had forgotten to reckon with God. All history is filled with such instances: King Sihon of the Amorites, King Og of Bashan, the Canaanites, the Assyrians, the Philistines; and many other nations went to do battle with the people of God, but in turn were all miserably defeated. They had forgotten to take God into account. In later history you will remember the proud boast of Napoleon to the Russian Ambassador that he would yet conquer Russia. The Ambassador's famous reply was: "Sire, man proposes, but God disposes." The flower of the French Army was left dead in the snowdrifts of the Russian steppe lands. They were not slain by sword and shot, but by God's snow which came in judgment upon their arrogance.

Take a more modern example still: Was not the last Great War won for the Allies through the

## DIRECT INTERVENTION OF GOD?

The evidence that such was the case is far too strong to be denied by any honest mind. What utter folly is this to leave the all-powerful God out of our thinking, and yet this is precisely what the world is doing to-day. The Antedeluvians left God out of their thinking: the flood was the result. The people of Sodom did likewise: a rain of fire and brimstone was their reward for such folly. Ultimately the Jews themselves left God out of their thinking, and we all know the

tragic result that so soon followed: The nation scattered, their magnificent city ruined, and its chief glory—the Temple—destroyed. No nation has continued to prosper after God has been left out, and what is true of nations is equally true of individuals. This reminds me that some may read this article who are guilty of this folly. I beg you to consider your ways without further delay, for in repentance you will find mercy.

Let us again refer to the text: "I will call for a sword against him." Outshining from it is to be seen: 2. *The faithfulness of God.*

Had not God said that He would rejoice in Jerusalem, and joy in His people; that the voice of weeping, and the voice of crying should be no more heard in the land? (Isaiah lxxv. 19). Had He not made

#### AN EVERLASTING COVENANT

with them, even the sure mercies of David? Will God violate His covenant, and break faith with the people of His own choosing? A thousand times no! He abideth faithful, and changeth not. The dictators may do their worst; their armies may be as the sand of the sea, and their resources unlimited; yet will the Lord of battles prove His faithfulness unto His people. We live in a faithless and perverse world, but above it is a faithful God. "Ye that fear the Lord, trust in the Lord" (Psalm cxv. 11). In these dark days may I appeal to all who read these words to place their trust implicitly in the Almighty. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." The imperative need for Britain is to get back to God, for "Blessed is that nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psalm xxxiii. 12). Oh that our faith in God might be revived, that in the hour of crisis this God-blessed country might return to Him who alone can bring deliverance. David spoke from experience when he said, "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength" (Psalm xxxiii. 16).

There is a very remarkable incident in the biography of Sandy Peden, the famous Scottish covenanter, which illustrates

#### THE FAITHFULNESS OF GOD.

Troopers were on his track, humanly speaking escape was impossible, for Sandy and his followers were completely exhausted. With his terrified people around him he fell upon his knees, and prayed in the words which have since become a Christian classic: "O Lord, this is the hour and power of Thine enemies. . . . Send them after them to whom Thou wilt give strength to flee, for our strength is gone. Twine them about the hill, O Lord, and cast the lap of Thy cloak over their auld Sandy, and these their things and save us this once more, and we will keep it in remembrance, and tell it to the commendation of Thy goodness, Thy pity and compassion, what Thou didst for us at such a time as this." Scarcely had the brave man ceased praying, says his biographer, than a cloud immediately wrapped itself about them, with the result that the soldiers, though passing within a few feet, failed to discover them. May the history of the past be an inspiration to us in the present!

Will you now observe another important, and reassuring truth revealed in this text, it is the fact of:

#### 3. *The sovereignty of God.*

The words of our text pulsate with power, and remind us yet once again that God is Sovereign still. He never has and never will relinquish

#### THE REINS OF GOVERNMENT.

It may sometimes appear that He is disinterested, but it never is really so. Actually He is, to use the words of Paul, "Not far from every one of us."

Upon a scene of utter human weakness God appears, He comes as the Omnipotent One, with the result that the strong are destroyed, and the weak delivered. When sinful man reaches a danger point God always steps in. He did at the Flood, at Babel, and at Sodom; He will do so again at the Battle of Armageddon. Jehovah is still Master of the situation—"The Lord is high above all nations, and His glory above the heavens" (Psalm cxliii. 4). Dictators may be allowed to go so far, but only so far. Innocent people may for a time be brought to misery and slavery, but only for a time. God shall arise, and His enemies be scattered. Let this thought be to you Christians as a strong tower, and say with David: "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . The Lord of Hosts is with us, the God of Jacob is our refuge."

Furthermore let us note that the essential message of this text is one of judgment.

#### 4. *The judgment of God.*

Men cannot do great wickedness in the sight of God and not suffer the consequences. Man everywhere is living

#### IN DEFIANCE OF GOD.

His name is blasphemed, and His righteous laws broken, and utterly disregarded. In Russia His people are interned in concentration camps, and many are cruelly slain. In Germany similar things are taking place; whilst in Britain and other so-called Christian countries God is being regarded in the spirit of absolute indifference. So the world marches forward—or backward—to paganism, and so to the bloody plains of Armageddon. Love of sin, and love of self, a greed for gold, and a greed for power, these are things which characterise the present age. The world has once again reached a danger point—God will step in. The world is ripe for judgment, the vat is full; and He shall tread the wine press of the fierceness of His wrath. May God in His infinite mercy arouse the unhappy peoples of the world to see their need, and to repent of their sin! Isaiah speaking of this terrible time prophesied: "The Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (chapter lxvi. 15, 16). Perhaps you are asking the question: "How can

#### A GOD OF LOVE

act in such a manner?" It is His very love that causes Him so to act. He could not be Love if He were not Just. He could not love you if He did not hate that which causes you, and everybody else in the world the suffering and misery which we bear. It is the world's sin which causes the world's suffering.  
(continued on page 670).

# Editorial



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

## Christianity in Czechoslovakia.

MR. EDWIN ORR'S book entitled "The Promise is To You" gives vivid accounts of visits to many lands. In the light of the present situation his reference to Czechoslovakia and adjoining countries is helpful, especially in view of the fact that it was written several years ago. He says: "After the war, Bohemia, Slovakia, Moravia, Sub-Carpathia, and other territories formerly under Austro-Hungarian rule were constituted into an independent republic with Czech, Slovak, and kindred dialects as the language. With such a leader as President Masaryk at the helm the country has flourished. The population is over fourteen millions, two-thirds being Roman Catholic, and over a million being Protestants. Since the war there has been a movement toward the Protestant Churches. The Lutheran and Reformed Churches are numerically the stronger Protestant denominations, but there are also Methodists, Baptists, Congregationalists and others."

### HUNGARY AND AUSTRIA.

AFTER speaking of Czechoslovakia Mr. Orr discusses Hungary and Austria. Of Hungary he says, "Hungary suffered most in the peace treaties after the war. The Treaty of Trianon disposed of two-thirds of the territory of the former kingdom of the Magyars, and placed *four million* Hungarians under the yoke of three foreign Governments. The eight million who are left feel very sore about it. And so would we.

"If the North of England were given to Germany, the West of England to France, and East Anglia to Russia—how would England feel about it? And if Germany, France and Russia were united in alliance to crush England upon any attempt to regain the lost areas—what would England do? Well, that is the position in Hungary—and one can only admire the courage and patience with which Hungarians look the future in the face and hope for the best.

"'We keep on praying,' said a Magyar Christian, 'that the Lord Himself will give us back our people. But we don't know how He will do it.'"

Of Austria Mr. Orr wrote: "There is a strong desire on the part of the people for union of some sort with Germany, but the Government (a dictatorship) has forbidden any expression of such a desire. This did not prevent several Austrians telling me that a growing proportion wanted to be incorporated in Hitler's Third Reich. I heard from Christians the warmest approval of Hitler, himself an Austrian."

Those who desire to follow further the apt explanation of Mr. Orr should obtain his book, "The Promise is To You."



## Gleanings from Other Fields

### Dr. Douglas Brown.

We regret to learn of the sudden and serious illness of Dr. Douglas Brown. We are glad to know that he is now making progress. He will be unable to resume his ministry for some time.

### New Bishop of Glasgow.

We understand that Canon C. H. How, Vicar of Brighton, has accepted the Bishopric of Glasgow and Galloway. The Canon is a Chaplain to the King, and succeeds Rev. J. R. Darbyshire at Glasgow.

### Protestants in Russia.

Reports say that every Protestant minister is now in prison or in exile in Russia. The political police have ordered the last remaining Protestant Church in Moscow to be closed.

### National Young Life Campaign.

Dr. Graham Scroggie has accepted the invitation to become the Free Church President of the Council of the National Young Life Campaign Movement. He succeeds the late Rev. Carey Bonner in this position.

### Free Church Federal Council.

Dr. Robert Bond, ex-President of the Methodist Conference, has been appointed as Moderator of the Free Church Federal council in succession to Rev. M. E. Aubrey.

### Tent Campaign.

A tent Campaign recently conducted in Southwark has resulted in upwards of 100 conversions. Praise God!

### "Regions Beyond" Missionary Union.

This year the "Regions Beyond" Missionary Union celebrates its diamond jubilee.

### The Marechale.

Mrs. Booth-Clibborn is at present experiencing much blessing in her gospel campaigns in Norway.

### German Pastors.

Dr. Karl Barth has advised the German Confessional pastors to refuse to take the oath of allegiance to the Nazi Government.

### Hebrew Christian Minister Arrested.

Dr. Arnold Frank, of Hamburg, President of the International Hebrew Christian Alliance, has been arrested by the German authorities. Dr. Frank is 80 years of age, and is also a British subject. Other Jewish missionaries and ministers have been placed under arrest.

### Revival Fires Burning at Grimsby.

News has just come to hand of the splendid start to the campaign which is being conducted at Grimsby by Pastors P. S. Brewster and C. A. C. Hadler. The wire received states, "Cinema packed—wonderful meetings—forty-seven converts."

# Resurrection Life, or Life out of Death

By HENRY PROCTOR, F.R.S.L., A.V.I.

**V**ERY few of God's saints have learned what it means to live the resurrection life of Jesus for their bodies. How to be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II. Cor. iv. 10, 11).

Dr. Simpson says that "this is Paul's experience, constant peril, infirmity and physical suffering, probably by persecution and even violence; in order that the healing, restoring and sustaining power and life of Jesus might be the more constantly manifested in his very body for the encouragement of suffering saints, 'for your sakes.' This life he tells us was 'renewed day by day' (verse 16). The healing power of Christ is dependent on our continually abiding in Him, and, like all His gifts is renewed day by day."

The body of Christ is the living fountain of all our vital strength. The risen and ascended One is the Fountain of our strength and life.

He abides in us and we in Him. It follows that it must be wholly a new life. The death of Jesus has slain our old self. The life of Jesus is the spring of our new life.

This is true of our physical life. It is not the restoration of the old natural strength. It is not the building up of our former constitution. It is a strength which

## " OUT OF WEAKNESS

is made strong," which has no resources to start with; which, creation-like, is made out of nothing; which, resurrection-like, comes out of the tomb and the failure of all previous hopes and "means." When we cease to put confidence in the flesh and look only to Christ and His supernatural life in us for our strength of body as well as spirit, we shall find that we "can do all things through Christ who strengthens us." It is the imparting of a new kind of life and strength. Therefore it is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life, the turning of life's water into His heavenly wine. Therefore it must also be kept by constant abiding in Him, and receiving from Him.

It is not a permanent deposit, but a constant dependence, a renewing of the inward man day by day, a strength which comes only as we need it, and continues only as we dwell in Him.

A body thus divinely quickened adds power to the soul, and to all the service of the Christian life. It has all the old physical power, and produces all the ancient results upon the suffering frame, but the approach is spiritual, not physical.

It is not, however, a special gift of discriminating favouritism but a great and common heritage of faith and obedience. It is: "Whosoever will, let him take of the water of life freely." He begins in the depths

of the soul and works from within, outwards, beginning with our spiritual nature, and then diffusing His life and power through our physical being.

Hence, also, healing will often be gradual in its development, as the spiritual life grows and faith takes a firmer hold of Christ.

Be careful that you are yourself right with God. If your sickness has come to you on account of any sinful cause, be sure that you thoroughly repent of and confess your sins, and make all restitution as far as in your power. An impure heart is a constant fountain of disease. A sanctified spirit is in itself as wholesome as it is holy.

At the same time we never can deserve any of God's mercies. The only plea is the name, the merits, and the righteousness of Christ.

But we can renounce known sin, and walk so as to please God. We can judge ourselves and put away all that God shows us as wrong. The moment we do this we are forgiven. Do not wait to feel forgiveness or joy, but let your will be wholly turned to God, and believe at once that you are accepted. Having become thus fully persuaded of the Word of God, the will of God and your own personal acceptance with God, now commit your body to Him and claim His promise of healing in the name of Jesus by simple faith. There is a great difference between asking and taking, between expecting and accepting. You must take Christ as your Healer, not as an experiment, not as a future perhaps, but as a present reality. You should believe that He does now according to His promise, touch your life with His almighty hand, and quicken the fountains of your being with His strength. Do not merely believe that He will do so, but

## CLAIM AND BELIEVE

that He does touch you now, and begin the work of healing in your body. And go forth counting it done, and acknowledging and praising Him for it.

Use your new strength and health for God and be careful to obey the will of the Master. This Christ-given strength is a very sacred thing. It is the resurrection life of Christ in us.

It cannot be wasted on sin and selfishness; it must be given to God, a living sacrifice. We must testify of it to others. We must tell it to the world for the glory of God and as a witness to the truth of full redemption, and for the spread of the gospel, so that others may be saved and healed.

*This teaching is taken from a book, "The Gospel of Healing," by A. B. Simpson, D.D. It is earnestly recommended and can be obtained from Elim Publishing Company, Clapham Crescent, London, S.W.4, 1/- net.*

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The mightiest, the tenderest, the grandest friendship in all the Universe is the friendship between Jesus Christ & a believing soul

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# My Darkness—His Light

By WILLIAM BARROW

**I**N one of the Salvation Army shelters in the East End of London there lives a man, a personal friend of the writer. He pays 8d. a night for his bed, or if he takes it by the week it is 4/3; his bed is in one of the large dormitories which is occupied by some ninety men of all types and conditions, such as street traders, men recently out of prison and many of the derelict class of men of the down-and-out type. There is just a small distance between each bed and if you have a locker this costs you 2d. extra and you have to find a few pence for washing, etc., making a total cost of about 5/- for the week of seven days.

This man has been to sea as a sailor for some 25-30 years, and the first spell of 12 years out of 15 he should have served was spent in the Royal Navy, mostly on foreign stations, and the Service was very glad to get rid of him on account of his drunken habits, etc. He then drifted about and got work with the oil tankers, bringing oil from various foreign ports, and he also worked on tramp steamers, trading vessels and on the mail boats, but whenever he could get drink ashore or otherwise he did so until he became a nuisance to everybody with whom he had to do, and it was while he was ashore in the South American port of Buenos Aires that in his attempt to get

## ABOARD HIS SHIP

at night, when he returned in a very drunken condition, he fell between the ship and the dock wall. He struck some erections, his thigh was smashed and he was thrown into the water and received other injuries so serious that he lay in the hospital at Buenos Aires for some two long years before he was even in a condition to be shipped back to England. With the money he had received on account of the voyage out, on the return journey aboard one of the mail boats he was more or less in a state of drunkenness most of the time.

The terrible drink demon by this time had got such a firm hold upon him, yet in early life he had been brought up by his Christian parents in good things and attended chapel and the various Bible classes, etc., but at the early age of sixteen he joined up as a sailor in the Royal Navy and soon learned to drink, swear and gamble, etc., living a very godless and evil life. But at times the thought of his early upbringing and the good influence of his mother and home crowded into his mind, and he told me that he would say his prayers at night and a loathing would come upon him as he thought of his present condition with the drink, but its hold upon him was so great that

## IT MASTERED HIM

every time and he got worse and worse.

When he arrived in England he found shelter in one of the Salvation Army shelters in Dockland, and spent the rest of the money that he had by him in drink; the only income that he had was the Total Disablement Allowance of 7/6 per week with which to carry him along, and he came down to want, spent nights on the Embankment and in the workhouses, and often wan-

dered in to Salvation Army meetings, and in his own words he said to me: "Mr. Barrow, I really felt that I was too bad to be saved," for several of God's good people had told him of the love of God for sinful men, and asked him to make his peace with God and get saved, and one night at bedtime in the shelter when he tried to sleep and could not, he said, "I became conscious that I was under conviction of sin and that I was a vile sinner in the sight of God, yet I still honestly felt that I was too bad for God to have anything to do with me. Strange to say that night I did pray a real prayer and it was something like this:

"Oh, God, if such a thing is possible, save me," and as sure as God's Holy Word tells us that God's ear is ever open to a cry of all of His creatures, so this poor drunken man's prayer, which was so real, reached

## THE THRONE OF GOD

and his prayer was answered, and in the language of Holy Scripture he became by the power of God a "new creature in Christ Jesus our Lord." Old things passed away and behold, all things became new.

The desire for strong drink was destroyed and went for ever, and the power of God came in according to promise and changed the whole of his life and outlook; he saw how the forces of evil had controlled him and there dawned upon his soul this great *spiritual reality* that *God alone could do for him what he could not do for himself*, and he was gloriously saved and came into the light and liberty of the gospel of our Lord and Saviour Jesus Christ.

With my long experience of active commercial, social and Christian life, I can testify from my knowledge of him that he is a man with a most wonderful faith in God, and in the holy Word of God. To hear him speak of his trust and faith in God to supply his daily needs, seeing that he is unable to work, and has but that small sum of 7/6 disablement money per week, made my heart rejoice.

I said to him: "Come, friend, tell me how it is that you get through week by week and keep happy on this

## SMALL AMOUNT OF MONEY,

and out of which first of all you pay 4/3 for your bed?" He took from his pocket his Bible and pointed to the first plain page of the Bible, on which he had written these words taken from the Book of Joshua:

"I will never fail thee."

He said, "This is the promise of God on which I stand and that is how I get through. My heavenly Father never fails me when I trust Him fully." As I looked at his Bible I saw on another plain page at the end of the Bible, the following in his own handwriting and which was signed at the bottom with his name:—

## MY COVENANT.

I take—

God to be my Father (John i. 12).

Jesus Christ to be my Saviour (Acts iv. 12).

(continued on page 672).

# PRAISE THE LORD!

## Faithful and Fruitful Ministry—Sowing and Reaping

### AROUND THE LORD'S TABLE Farewell Ministry

**Edinburgh** (Pastor J. R. Knight). Moments, rich in blessing were experienced as the saints gathered round the "Table" of the Lord, and listened to His voice. A message of peace such as Christ alone can give, left its mark upon all hearts.

Quoting the words of the Apostle: "The time of my departure is at hand, and I am now ready," the preacher commended his listeners to such an attitude. The ear tuned to catch the Master's voice, and the will responding to His will.

The gospel service commenced with the usual bright singing, at once attractive and inspiring to the stranger who finds himself within the walls of an Elim church. Yet a certain poignancy permeated the atmosphere, for Pastor Farlow was about to impart a farewell message. A forceful gospel address revealed the many excuses made by man for his non-acceptance of Jesus Christ, and an appealing invitation was given to all outside the Kingdom to make a decision which would ensure their eternal security.

Reviewing the past months of Pastor Farlow's ministry, abundant blessing has been the portion of God's people. Sick bodies have been quickened, and several baptised in the Holy Ghost. Many practical tokens remain as a monument to the Pastor's work and labour of love for His Master.

The prayers of the saints in Edinburgh follow him into his new sphere of labour.

### BAPTISM OF BELIEVERS Special Harvest Services

**Chelmsford** (Pastor G. Backhouse). Another baptismal service was held recently at Chelmsford, when several candidates obeyed their Lord's command, including a mother and daughter.

Pastor Backhouse stressed the need, at this service, for God's approval on all that His children do. Many were constrained to live a God-approved life.

A visit of two brothers from Cardiff to the Harvest Festival services proved a time of rich blessing. The power of God was mightily felt, and the Tabernacle was well filled with worshipping people.

The following report appeared in the "Essex Weekly," Sept. 16th:

#### ELIM TABERNACLE

There were large gatherings at the Elim Tabernacle last week-end for the harvest thanksgiving services. The fruit, vegetables, and flowers were tastefully decorated around and over the rostrum. The speaker on Sunday was Pastor G. Backhouse. The text chosen for the morning was "I will bless thy bread and thy water"; and in the evening the subject was "Soil."

On Monday the service was taken by Mr. Linnett, who spoke on "Enough and to spare." Mrs. Linnett sang two solos, accompanied by an auto-harp. The Crusaders rendered special harvest pieces, and duets were rendered by Mesdames C. and K. Davey, and the Misses E. Wade and P. Prentice. The fruit and vegetables were afterwards sent to St. John's Hospital, Wood Street.

### SUCCESSFUL CAMPAIGN Twelve Receive the Baptism

**Worcester** (Pastor H. Palliser): God has greatly blessed the Worcester church under the ministry of Pastor H. Palliser. Nine souls have been gathered into Christ's Kingdom through his earnest and sincere preaching of the Word of God. The spiritual life of the church has also been deepened during the past months.



Pastor H. Palliser

Recently a party went to Blackheath for a baptismal service, and 12 believers followed the Lord through the waters. There are several candidates waiting for the next baptismal service.

Recently the church had a visit from Mr. S. Hawley of Birmingham, and after a full gospel message one soul surrendered. Following a visit of Mr. York, of Sparkbrook, two souls yielded to Christ.

A campaign which lasted two weeks was conducted by Pastor H. W. Fielding, and the people of Worcester will long remember his gospel singing, especially his rendering of "Take my life and let it be, consecrated Lord to Thee," and "Oh, what a wonderful day." It was a joy to hear God's Word delivered in such an earnest manner, and those who heard his address, on "Christ's Coming," found it very instructive.

A party of about sixty friends from Langley Green, Birmingham, motored over one Saturday to Worcester, and spent a very profitable evening, to the glory of God. At that meeting three souls surrendered. The last day of the campaign is one that will not easily be forgotten, as Pastor Fielding gave some of his many experiences in this glorious work, also the story of his own miraculous healing, and seven people decided to accept Christ at that service. During the campaign ten souls were won for God, a greater desire for prayer created, a longing for the baptism in the Holy Ghost (which twelve received), and a general desire to know more about Jesus.

Recently the friends of Blackheath

visited this church, and a testimony service was held which was greatly enjoyed.

### HARVEST THANKSGIVING God's Bountifulness Displayed

**Stockport** (Pastor T. Burton Clarke). The first Harvest Home services have just been held in the new church, and were most successful in every way. They were conducted by the Pastor, who preached on Sunday evening from I. Cor. iii. 6. The results were most encouraging, for five precious souls were reaped in the spiritual harvest. God, indeed, gave the increase. The church was tastefully decorated, and quite a lot of thankful hearts had brought their harvest gifts. Saturday evening a brother from a neighbouring church brought a very acceptable word from Psalm xix.

Sunday afternoon a sister, Mrs. M. Bostock, took the children for a ramble in God's garden which was both pleasant and profitable. Thanks to the God of harvest and the willingness of His people to bring their gifts, seventy homes of the sick and poor were cheered by fruit and flowers. God grant that those who thus benefited may join with the Stockport saints in dedicating their lives to the God of harvest.

### SPECIAL WEEK-END SERVICES Doubled Congregations

**Gloucester** (Pastor H. Haith). Music, joy, singing! Real praise unto God, and best of all souls saved.

This is a summary of the week-end's services, when Pastor W. G. Hathaway paid the church a visit. A musical



Pastor H. Haith

festival by the Mandoline Band was arranged for the Saturday night, and this more than doubled the congregation and brought in fresh people. One item by the band was of special interest, a selection called "Memories of Childhood," an arrangement of Sunday school hymns, and these were made more impressive by

a number of children singing and doing actions.

Pastor Hathaway followed with an address depicting the impoverished state of the unsaved, and the rich, happy, satisfied condition of those drinking at the wells of salvation. The presence and power of God was felt, and at the close of the service one man confessed Christ.

Sunday was a day of feasting and rejoicing, and at the evening service another man decided for Christ.

The day was concluded with a large open air service. All the Crusader Choir and most of the church members attend-

ing, a large crowd soon gathered, and the live testimonies and gospel shots were listened to with rapt attention.

### THE HULL CITY TEMPLE Cycling Band, and Open Air Activities

Hull (Pastor J. Woodhead). Very valuable work has been accomplished during the past summer by the Hull City Temple Cycling Band under the very able leadership of Mr. J. Bielby. Every Saturday afternoon the band has met, first for prayer in the Temple at 2.45, and then proceeded to some selected village on the outskirts of the city, and there each house has received a tract or "Elim Evangel," this has been immediately followed by a series of open airs in the streets of the villages.

It has been a real inspiration to see the earnestness of this cycling band; no effort has been spared to get the gospel home to the people who otherwise would not hear the Foursquare Gospel message. As a result of these activities letters are re-

ceived, asking for prayers in the Revival and Healing services on Sunday evenings. After a full afternoon in the villages the Band returns to the pier where great open airs have been held throughout the summer. Crowds of happy Elim folk have

made this their meeting-place on Saturday nights, and great blessing has been brought to many people; conversions have been recorded in the open air, others have come to the Temple through this vigorous witness of youth to the reality of Christ. The summer is now over but the zeal of the members of the City Temple (especially the Crusaders) is not quenched; each Sunday before the evening service, Mr. Crofts leads out the Crusaders to effective open air work in the streets near the Temple, and every Saturday Mr. Bielby conducts the open air at the Boulevard. The motto of these Hull open air workers, both young and old, is "Christ for Hull, and Hull for Christ."



The Hull City Temple Cycling Band

## The Sword of God

Continued from page 665

ing, and which is breaking—and has broken—the heart of God. My unsaved reader, if you fully realised the enormity of your sin in the sight of God you would fly to Christ without a moment's delay. Your sin is blighting your life, damning your soul, and bringing upon you the wrath of a righteous God. I urge you flee to Christ without delay.

Death and Judgment draweth nigh,  
To the arms of Jesus fly:  
Be in time.

We now come to the final message of this text:

### 5. *The victory of God.*

It is in this portion of Scripture that we wade through a sea of blood to the Millennial Paradise of God. Prophecies of statesmen, and dreams of reformers have not come to pass, but the prophecies of the Bible cannot lie. Because God is Sovereign, it follows that He must be victorious. To this war-ravished world shall yet come the victory and peace of God. Zechariah tells us that all

### NATIONS SHALL BE GATHERED

together to battle against Jerusalem: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name One." David takes up the strain and cries: "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge."

It is said that the darkest hour is before the dawn. This is certainly so where world history is concerned.

We are now entering that darkest hour. Let us do it with courage and fortitude, ever remembering that God is still on the throne.

In closing I again turn my attention to those who are not prepared. Will the victory of God prove your destruction? Happy is he who can say with the words which will yet prove true by the event:—

I see the last dark, bloody sunset,  
I see the dread Avenger's form;  
I hear the Armageddon's onset—  
But I shall be above the storm.

There comes a moaning and a sighing,  
There comes the death-clod's heavy fall;  
A thousand agonies of dying—  
But I shall be above them all.

Find your safety in Christ, God's great provision for man's need. Humble yourself before Him. "Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

### I DO NOT KNOW

I do not know what God has planned to come to me to-day:

I only know that He has promised me to be my Stay,  
And that His hand has mapped out all the way  
That I must go.

I do not know the road o'er which my feet must run  
the race,

But I do know, tho' rough it be, tho' steep in many a  
place,

That He has said, "Sufficient is My grace,"  
As on I go.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## NOTES AND NEWS

### “The Gathering of the Clans” AT CANNING TOWN

What a gathering! Representatives from seventeen different Crusader branches were present, with the same happy Foursquare expression of gladness, typical of that joyful meeting in the clouds, out of every tribe and nation.

Leyton commenced with a choir piece, which was followed by a solo from a South Croydon representative, two duets from Forest Hill and Ilford, and then a quartette from Bermondsey. The Foursquare Gospel was illustrated by glowing testimonies from Woolwich (Saviour), Barking (Healer), Wood Green (Baptiser), and Hendon (Coming King).

Islington and Hornsey branches contributed recitations, which were greatly appreciated, while South Croydon gave us a musical item. The Scriptures were read by brethren from Dundee and Finchley, and the message was delivered by Pastor J. Dyke of Leyton, who likened the Pentecostal believer to a camel, expounding precious truths with occasional touches of humour. Kensington favoured us with two thrilling testimonies, showing how Christ with His life took the place of dead religion.

The East Ham choir concluded the programme, and many were the joyful ejaculations as we left the house of the Lord.

London Crusaders should note the annual “At Home,” on November 5th, at Elim Woodlands, followed by the monthly Crusader Rally in the Clapham Tabernacle at 7 p.m. Watch for further details.

Chichester Crusaders, although numerically small, have gone forth into the surrounding villages heralding the gospel message.

Bournemouth (Springbourne) report a loyal group of Crusaders, whose Prayer, “Evangel,” Tract, and Sick Visiting bands are carrying out their duties with much success.

The Becontree Crusaders are able to report blessing received. The young people of this branch are much aware of the need of this vast estate, and are working and praying hard for the salvation of men and women in the district.

The London Crusader Choir recently visited the Blenheim Baptist Church at Brixton, and were warmly received by the Pastor (Mr. F. S. Hammond) and members.

The Ilford Crusader Quintet Party conducted a service on Sunday, October 3rd, at Wormwood Scrubs Prison. Their message in song was warmly received by the inmates.

(continued from foot of last column)  
tive C.I.M. missionary to that troubled land of China. We rejoiced in the contact made and were glad to be able to blend our voices with theirs in telling out the news of salvation. We wish our brother in Christ God speed in his arduous yet blessed task of endeavouring to evangelise China’s millions!

## WATFORD

Although a comparatively small branch of Crusaders exists at Watford, yet we can truthfully say that what we lack in quantity we make up in quality.

The variety of the weekly services is a feature which astonishes many of the visitors, and this has the means of preventing the branch getting into a rut, but whatever form the meeting takes everything is done with an eye to giving Him the pre-eminence. We have no “passengers” in our midst, and everybody takes a part however small.

The Lord’s presence and blessing is abundantly evidenced in the gatherings week by week. The quarterly communion services have been times of intense devotion and worship, ascending, as it does, from young hearts aflame with Holy Ghost fervour. The periodical prayer meetings have been characterised by the earnestness which was the warp and woof of the early Church. Recently we held a Scriptural Spelling-Bee—the words being chosen from the Acts of the Apostles. Although the meeting was unusual, yet as we endeavoured to spell these names we were conscious of our hearts warming within us as we renewed acquaintance with place-names reminiscent of the early struggles of those pioneers who did and dared for Christ.

Under the leadership of our pastor (Evangelist Vernon W. Petersen) we have been out in the open air on one or two Saturday afternoons. After enjoying ourselves in the usual fashion on these occasions we stood and proclaimed to those who passed by what made us so radiantly happy. Once when visiting a neighbouring town and publishing the glad tidings, we were privileged to be joined by two young men (strangers to us) one of whom was a prospec-

(continued at foot of centre column).



Left: Some of Wolverhampton's Crusaders and Workers with Pastor and Mrs. W. F. South.



Right: Sparkbrook (Birmingham) Cycling Band on a visit to Wolverhampton.

## My Darkness—His Light (continued)

The Holy Ghost my Sanctifier (I. Pet. i. 2).  
The Word of God my Rule (II. Tim. iii. 16).  
The people of God my people (Ruth i. 16).

I give—

Myself, all I am to the Lord (Rom. xiv. 7, 8).

And this I do—

Willingly (Judges v. 2).

Simply, Sincerely (II. Cor. i. 12).

Freely (Psalm cx. 3), and

For Ever (Rom. viii. 35-39).

And on the opposite page (plain) I saw the figures 1938 with the months of this year

### UNDERNEATH ONE ANOTHER

with the amounts which in cases exceeded the 30/- that he would have received from Disablement Allowance in one month, and opposite was another column with small amounts varying from 5/- to 12/6, and I said to him: "What do those mean?" "Well," he said, "*I give to God* that proportion we read about in the Old Testament Scriptures, a tenth of what money I receive," and I noticed in one or two cases that the amounts exceeded a tenth. I said, "The item for February is £2 8s., a tenth is 5/- and you have got down 6/8," and when I asked him why he explained that by saying, "Sometimes men who are 'down on their uppers' as we say, and needed 2d. or 3d. more to get into the shelter, I gave it to them for a bed and I consider that also as given to the Lord, and that accounts for the difference, Mr. Barrow."

Recently quite unknown to me, he had been very concerned about the condition of the only suit of clothes he possessed and which he stood upright in, and he said to me in his beautiful way of speaking that he had been praying to *God, of whom he so constantly speaks* as his *Heavenly Father*, to undertake for him in this direction, as he

### HAD NO INCOME

by which to get others, for they were so threadbare and worn that he was hardly fit to go about in them, especially in the daytime.

About this very time a gentleman business friend of mine with whom I have had long years of pleasant business relationships, passed away, and as is my custom day by day to ask God that I might be given wisdom, I was led to write to the widow of the gentleman and to ask if she had any clothing of her late husband that she would be parting with, as in connection with my social and Christian work I knew of several very deserving cases, and I received a couple of gentlemen's suits, etc. I sent a note to the shelter and asked him to call at my house in the evening, and when he arrived I said to him, "In this parcel is a suit of clothes; if they do not fit you please return them to me as I can use them elsewhere." On second thoughts I said to him, "Slip off your things and try them on," and to my surprise he turned to me with a very pleasant smile on his face, and said, with a note of confidence that I shall never forget: "*There is no need, Mr. Barrow, for me to try them on now for my Heavenly Father both knows my size and measurements, and I know they will fit me.*"

Away he went with his parcel, and the following Sunday morning I was due to take the morning service

in a little hall in Whitechapel where a number of poor men and women and some of the down-and-outs, etc., gather for the meeting, and at the close of the service they each get a mug of tea and two slices of bread and margarine for nothing.

When I arrived just before 11 o'clock, the time of service, I found him sitting there cutting up bread and spreading the margarine for those poor people, without any reward whatever for himself except the "joy that it gave him" which was an expression of his thanks to God for the wonderful blessings and changes that had come into his life, and I found he was wearing the suit given him and which fitted him beautifully, and he was able to join in singing that hymn:—

Once evil led me, but now God reigns,  
His wondrous grace has rescued me;  
Broken for ever are sin's dark chains,  
A brand from the burning, *He* rescued me.

and now he can also say from the depths of his soul:—

Oh, the peace my Saviour gives,  
Peace I never knew before;  
And the way has brighter grown  
Since I learned to trust Him more.

To-day his whole purpose in life is to be a blessing and to lead these other men, many of whom are

### WITHOUT GOD

and without hope in the world, into that new and perfect way of life that he has found in Christ Jesus, and which has brought him joy, peace and the power to live right. To see the joy light that comes into his eyes as he speaks of the day when he shall leave this earth for the joys of heaven and see Him face to face, the One whom he despised for so many long years, sets the joybells ringing in one's heart.

I asked him why he did not apply to the Public Assistance Committee for some help that he was entitled to. He replied that he had been before a Committee, but their decision was this: that while he remained in the shelter they could not help him, but if he came out and got a room of his own they would guarantee the rent, to which I replied that I thought that would be a good thing. But he said, "I feel, Mr. Barrow, that I could be a witness for my Lord who has done so much for me amongst these godless men, many of whom are without hope in the world, which I could not do if I were alone in a room by myself, for my desire is to work for Him who loved me and gave Himself for me."

These great

### SPIRITUAL REALITIES

are no mere fancies of the mind but are real beyond the shadow of a doubt to those who put their whole trust in God, from whom, the Scriptures tell us, "all blessings flow." These wonderful promises of God scattered as they are about the Bible like the stars in the midnight sky are real to him and he has no doubt whatever about God's power to "furnish a table in the wilderness."

The lesson I have learned from this man is this, that "Happy are those people whose God is the Lord," the joy of the Lord shall be their strength.

"*This is the victory that overcometh the world, even our faith.*"

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**PROFESSIONAL**

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

**BIRTH**

**Morgan.**—On September 20th, to Pastor and Mrs. J. J. Morgan, of Cardiff, the gift of a son, Paul Murray.

**MARRIAGES**

**Hickman : Davies.**—On September 21st, in the Elim Tabernacle, Eastbourne, by Pastor E. Oastler Steward; Jabez Hickman to Josephine Nellie Davies. (Both Elim Crusaders.)

**Henderson : Nicol.**—On October 1st, in the City Temple, Glasgow, by Pastor L. H. Newsham; Robert Henderson to Annie Milne Nicol. (Both Elim Crusaders.)

**Parker : Wilkinson.**—On September 20th, at the Elim Church, Manchester, by Pastor W. Douglas; Archie Parker to Margaret Wilkinson.

**Wright : Etheridge.**—On September 24th, in Bunyan Baptist Church, Kingston-on-Thames, by Pastor H. Burton Haynes; Pastor Gordon Wright to Mollie Etheridge.

**WITH CHRIST**

**Court.**—On September 30th, Mrs. Mabel Court, of Elim Church, Leigh-on-Sea, as the result of a car accident: Funeral conducted by Pastors J. A. Wright and H. A. Mason.

**Parker.**—On October 5th, Mr. Herbert Henry Parker, of Portsmouth, aged 22. Funeral conducted by Pastor J. Smith.

**Turnbull.**—On October 1st, John K. Turnbull, aged 68, of Glasgow. Funeral conducted by Pastor L. H. Newsham.

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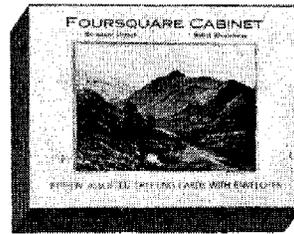
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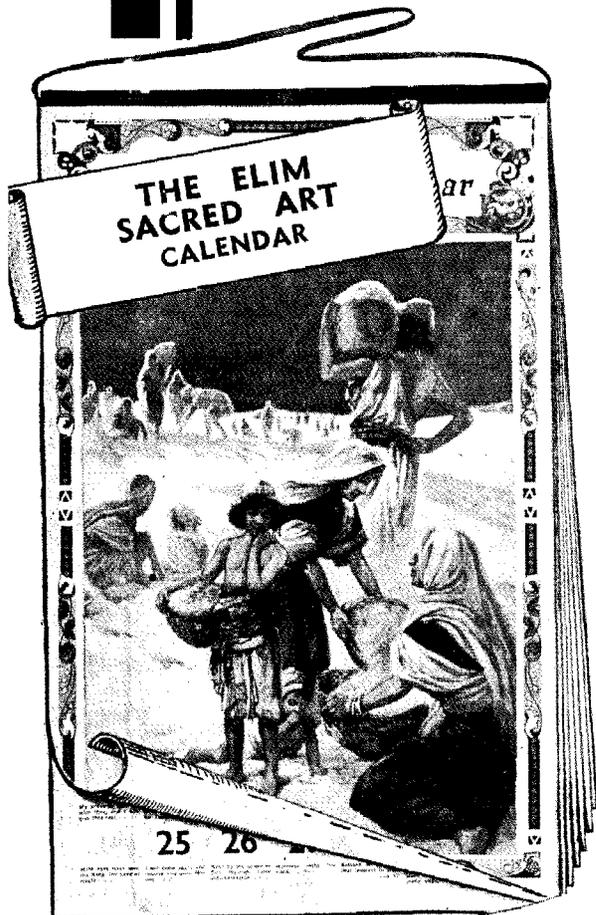
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