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November 18th,
1938

His Evangel

Foursquare Revivalist

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

HEBREWS 13-8

SAVIOR HEALER BAPTIZER COMING KING

What
Would You Do
If You Had £250,000 ?
(SEE PAGE 728)

4

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XIX, November 18th, 1938 No. 46

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4 Coming Events 4

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

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

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

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

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

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

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

BIRMINGHAM (Sparkbrook). December 3—4. Elim Tabernacle, Golden Hillcock Road. Sparkbrook. Special visit of Pastor E. C. W. Boulton.

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

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

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

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

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

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

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

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

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

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

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

LEICESTER. November 19—20. Elim Hall, New Walk. Visit of Evangelist J. Shaw.

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

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

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

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

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

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

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

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

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

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

SHEFFIELD. November 12, 13. Friends' Meeting House, Hartshead. Anniversary Services. Saturday, 7.30; Sunday, 11 and 6.30. Special speaker: Pastor W. G. Hathaway.

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

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

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

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

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

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November 13. Rye Park.
November 14. Chelmsford.
November 15. Ipswich.

November 16. Rayleigh (Essex).
November 20. Coventry.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 46

NOVEMBER 18th, 1938

Fridays, Twopence

Miracles and Knowledge

By HENRY PROCTOR, F.R.S.L.

FROM first to last, the Bible abounds in miracles. They are intended mainly to change unbelief into faith, and faith into knowledge. Everywhere, in the present day, when men preach the gospel as in Mark xvi. 16, 17, with signs following, people are being saved, sometimes by thousands.

It was the miracles wrought by our Lord that caused the multitudes to follow Him. "They brought to Him all who were ill with any form of disease, possessed by demons, lunatic or paralysed and He cured them. And He was followed by large crowds" (Matt. iv. 24, 25, XXth Cent. N.T.). It was "because they saw the signs which He did upon them that were sick" (R.V.).

And of the apostles, it is said that "they went forth and preached the Gospel everywhere, the Lord working with them and confirming the Word by the signs that followed" (Mark xvi. 20, R.V.).

And it is by this means that faith is changed into knowledge, for by this means the Lord confirms and God Himself corroborates.

For the gospel was originally proclaimed by the Lord Himself, and guaranteed to us by those who heard Him, while God corroborated their testimony, with signs and wonders, and a variety of miraculous powers, distributing the Holy Spirit as it pleased Him (Heb. ii. 3, 4, Weymouth).

During the incident when Christ healed the paralytic let down

FROM THE HOUSE-TOP,

He saw the faith of the bearers, and He said, "Friend, your sins have been forgiven you." The Pharisees said: "Who is this man who speaks so blasphemously? Who can forgive sins except God?"

But Jesus answered: "Which is easier, to say, Your sins have been forgiven you? or say, Get up and walk about? But that you may know that the Son of man has power on earth to forgive sins, He said to the paralysed man, Get up and take up your pallet, and go to your home. Instantly the man stood up before their eyes, and went to his home, praising God and the people one and all were lost in amazement, and in great awe they said: "We have never seen anything like this" (Mark ii. 12, XXth Cent. N.T.).

And it is by this means we can pass from faith to actual knowledge. John, when he wrote his Gospel, continually uses the word "believe," but in his old age, when he wrote his epistles, he dwells upon the word "know." It occurs more than forty times in his first epistle. This is the keynote to the whole epistle: "These things we write unto you that believe, that ye may know that ye have eternal life."

You all know, "But I am not writing because you do not know the truth, but because you do know it" (I. John ii. 21, Weymouth). Thus the full assurance of faith, the full knowledge of God, may come from what we have actually seen and experienced ourselves of His mighty signs and wonders. Just as Israel did in the wilderness, at

THE RED SEA,

and at Jericho. The whole history of Israel, while they walked with God, abounded with supernatural wonders.

If we cannot otherwise believe we ought to believe Him, for the very works' sake (John xiv. 11.) And as we follow on to know the Lord, all that we have accepted by faith will pass into knowledge.

And even to-day we can speak with all reverence of the mighty miracles which we have seen and of what our hands have handled of the Logos of Life. The writer can himself testify to seeing two persons born blind made to see, one a boy of four years of age, and another a girl of fifteen. He has heard a man publicly testifying that after he had been dumb fifty-two years, he could speak so that hundreds could hear him at one time. A little girl of twelve years was enabled in my presence to speak, who has been born deaf and dumb, and who was stated by medical authority at two years of age to be a permanent deaf mute, and has since heard her speak at intervals at public meetings, so that the audience could hear. Scores of people have been healed of deafness, sometimes four or five at one meeting, and up to forty years' duration. A clergyman of the Church of England testifies that he was healed of shell-shock and rupture at the same series of meetings, and his daughter of a disease pronounced incurable by medical

authority. He says that 134 persons were healed in one week.

He saw many healed of cancer, tuberculosis, and all manner of sicknesses. He saw many who had been certified incurable, after being given up by doctors and hospitals, completely, and in some cases instantly healed, the blind received sight, the deaf heard, the dumb spoke, cancer was healed and the lame ran and leaped for joy. Above all, the gospel was preached to rich and poor alike.

A photo and five letters from Walter Martin, born at Dayton, Washington, U.S.A., with mere vestiges of eyes. For thirty-one years he had never been able to see daylight—darkness and light were both alike to him, until February, 24th, 1914, when he woke up and saw sunlight for the first time in his life. The letters written by him are all in block capitals, which he learned by copying from a child's A B C book. He knew how to spell, because he had learned the Braille type. Another case about which a booklet has been published was that of a young man whose eyes had fallen out piecemeal, through ulcers, until the sockets were empty. At Grimsby, he had attended a meeting for divine healing, when he felt two warm fingers touching the cold and empty sockets. That night he was enabled to discern the lights, and on attending the meeting a second time he saw the faces of those present. They turned it into a praise meeting, which they kept up all night. On returning home, he saw the lamp shining through the window. He went in, found

HIS FATHER'S BIBLE.

He could discern only the outlines of the verses, but he marked one, which he had read to him next day. It was, "The Lord openeth the eyes of the blind." Some time later he was examined by a doctor who certified that his sight was perfect.

Another case for which I can vouch reality is that of Ada Smith, who was bedridden for twenty-three years, dumb for eighteen years, had a withered leg for forty-two years, and curvature of the spine from fourteen years of age. She had creeping paralysis, rendering her completely helpless, so that for thirty-four years she was unable to stand. She was healed at Derby after forty-two years of suffering.

All these are absolute proofs of Holy Writ. They demonstrate the certainty of the scriptural miracles, for it is the same Jesus who performs them to-day. "He is the same yesterday, to-day, and for ever."

ANONYMOUS GIFTS

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors:

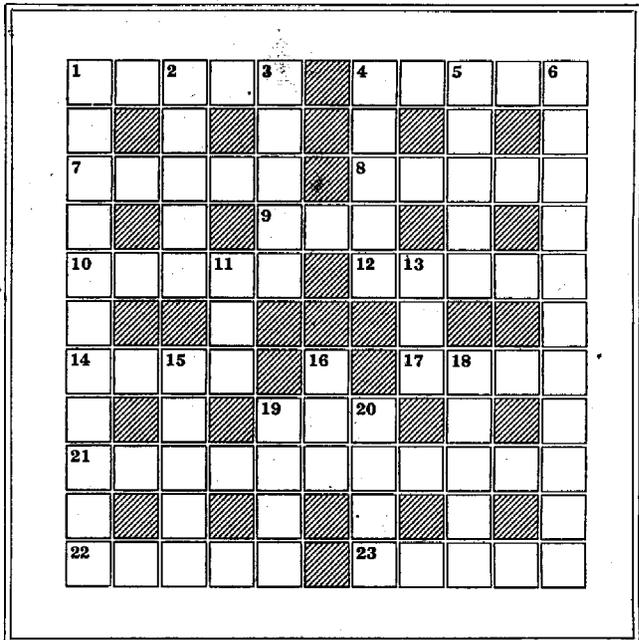
Elim Debt Fund: Dartford sister, 5/-; Southport (Two Members), £1; Wimbledon, 10/-; Kensington sister, £30; Macclesfield, £1; Plymouth member (P. W.), 5/-.

Foreign Missionary Fund: Glossop (I. S.), 2/6; Caterham (Z. Y. X.), 8/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge

No. 3.



CLUES ACROSS

1. The god of this world can blind these.
4. Eaten by the children of Israel in Egypt (Num. 11).
7. Paul admitted being this.
8. God gave four persons knowledge and — in all learning and wisdom (Dan. 1).
9. Obtained.
10. Eaten by pigs.
12. A wicked man cometh to this.
14. To require.
17. Millstones grind this.
19. "I — men as trees, walking."
21. God saw that this, in man's heart, was evil.
22. Solomon was wiser than this man (1 Kings 4).
23. In the last days these will be perilous.

CLUES DOWN

1. Wisdom is better than the — of silver (Prov. 3).
2. Given by Adam to all cattle.
3. Sung to stringed instruments.
4. Foolish and hurtful (I. Tim. 6).
5. One of David's mighty men (2 Sam. 23).
6. "A thousand vines at a thousand —" (Isa. 7).
11. Young goat.
13. A son of Noah.
15. Built by Azariah (2 Kings 14).
16. The number of the commandments.
18. Bath-sheba was this person's daughter (2 Sam. 11).
19. This is Hermon (Deut. 4).
20. From whence wise men came.

The solution will appear next week.

SOLUTION TO NO. 2 CROSSWORD

- Across:** 1. First (Matt. 22: 38). 4. Lance (Jer. 50: 42). 7. Rolls (Ezra 6: 1). 8. Nabal (1 Sam. 25: 2). 9. The (Acts 1: 1). 10. Force (Deut. 34: 7). 12. Sling (1 Sam. 17: 50). 14. Testifiedst (Neh. 9: 29). 19. Earth (Gen. 1: 10). 20. Learn (Matt. 11: 29). 21. Use (Heb. 5: 14). 22. Sinai (Deut. 34: 4). 23. Stand (Eph. 6: 13).
- Down:** 1. Forefathers (2 Tim. i. 3). 2. Ruler (Gen. 41: 43). 3. Taste (Job 6: 6). 4. Lanes (Luke 14: 21). 5. Nebai (Neh. 10: 19). 6. Enlightened (1 Sam. 14: 27). 11. Cut (Mark 11: 8). 13. Lie (Isa. 11: 6). 15. Saron (Acts 9: 35). 16. Ishui (1 Sam. 14: 49). 17. Isles (Ezek. 27: 6). 18. Diana (Acts 19: 28).

It is contentment, not contention, which is great gain

CHRISTIAN
BIOGRAPHICAL
SERIES

II. "PEACE, PEACE!"



Frances Ridley Havergal

By Pastor J. ROBINSON

"WE speak that we do know," said the Lord Jesus. "That which we have seen and heard, declare we unto you," wrote the Apostle John. True and effective ministry is always the recounting of personal experiences—hence the many "dark passages" in the lives of the saints of God.

Most certainly is this true of Frances Ridley Havergal. Her poems, her letters, her *Autobiography* and, according to her sister Maria, her very conversation, were filled with her discoveries of God. She was at all times seeking opportunities to set forth the glories of her King, and her "growth in knowledge of Him" is very manifest in her work.

As an example of this development, compare the following extracts from her poems:

"Early Faith," 1860:—

Whom hear we tell of all the joy which loving Faith
can bring, [wing?
The ever-widening glories reached on her strong seraph
Is it not oftenest they who long have wrestled with
temptation,
Or passed through fiery baptisms of mighty tribulation?

Perhaps, in life's great tapestry, the darkest scenes are
where [and fair;
The golden threads of Faith glance forth most radiant
And gazing on the coming years, which unknown griefs
may bring,
We hail the lamp which o'er them all shall heavenly
lustre fling. . . .

Oh, let Faith be the key-note of the symphony of gladness,
Which wots not of the broken lyre, the requiem of sad-
ness: [know,
For they who melodies of heaven in hours of brightness
Will modulate sweet harmony from earth's discordant woe.

"Our Father," 1867:—

. . . Now let your own words teach you
The higher, holier claim
Of Him, who condescends to bear
A Father's gracious name.

No mystic inspiration,
No throbbings forced and wild
He asks, but just the loving trust
Of a glad and grateful child. . . .

"The Thoughts of God" (1874) is generally admitted to be her most mature work (though by no means her last), and is included in several

general anthologies of "serious" verse. Though her writing was most prolific in the last few years of her life, this poem remains her most distinctive contribution to England's noble garland of sacred song. The whole should be read; it is far too long for adequate quotation.

. . . So, in the centre of these thoughts of God,
Cyclones of power, consuming glory-fire,—
As we fall o'erawed
Upon our faces, and are lifted higher
By His great gentleness, and carried nigher
Than unredeemed angels, till we stand
Even in the hollow of His hand,—
Nay, more! we lean upon His breast—
There, there we find a point of perfect rest
And glorious safety. There we see
His thoughts to upward, thoughts of peace
That stoop to tenderest love; that still increase
With increase of our need; that never change,
That never fail, or falter, or forget.
O pity infinite!
O royal mercy free!
O gentle climax of the depth and height
Of God's most precious thoughts, most wonderful, most
strange!
"For I am poor and needy, yet
The Lord Himself, Jehovah, *thinketh upon me!*"

Our choice is somewhat arbitrary, since the poems do not readily fall into periods, but, broadly speaking, these three *motifs* each predominate in turn.

But this depth of spiritual apprehension was not reached in a day. The next great step forward came with her confirmation in Worcester Cathedral on July 17th, 1854. This was for her a very real and definite experience.

"I sunk on my knees, and for the first time to-day the thought of 'whose I am' burst upon me and I prayed, 'My God, oh, my *own* Father, Thou blessed Jesus my *own* Saviour, Thou Holy Spirit my *own* Comforter,' and I stopped. It scarcely seemed right for me to use the language of such strong assurance as this, but yet I did not retract. . . . 'Lord, I cannot without Thee, but oh, with Thy almighty help,—I DO.'"

The following lines are dated "In the Cathedral, July 17th, 1854":—

Oh! "Thine for ever," what a blessed thing
To be for ever His who died for me!
My Saviour, all my life Thy praise I'll sing,
Nor cease my song throughout eternity.

In August she wrote to her life-long friend, Elizabeth Clay:—

"As time passes on, so does my hope strengthen that I really took a step onward when with you in the spring.

It was then that the truth made me free. I have lost that weary bondage of doubt, and almost despair, which chained me for so many years. I have the same sins and temptations as before, and I do not strive against them more than before, and it is often just as hard work. But, whereas I could not see why I should be saved, I now cannot see why I should not be saved if Christ died for all. On that word I take my stand and rest there. I still wait for the hour when I believe He will reveal Himself to me more directly;

but it is the quiet waiting of present trust, not the restless waiting of anxiety and danger."

But it was twenty years before that revelation came.

Peace, peace!

Look for its bright increase;
Deepening, widening, year by year,
Like a sunlit river, strong, calm, and clear;
Lean on His love through this earthly vale,
For His word and His work shall never fail,
And "He is our Peace."

The Gifts of the Spirit

XI. The Gift of the Interpretation of Tongues (Continued). By Pastor C. J. E. KINGSTON

IT will be our endeavour, in this article, to explain a few of the difficulties which sometimes arise with regard to the Gift we are at present studying.

The first one is the apparently mystifying fact that occasionally an utterance in "tongues" is much briefer than the subsequent interpretation of it, or vice versa. The reason for this is twofold. Firstly, it should be remembered that this Gift is not called the Gift of Translation, but the Gift of Interpretation. A translation is the rendering, word by word, of one language into another, using equivalent words of grammatical terms. On the other hand, an interpretation is a declaration of the inner "meaning of the voice" (1. Cor. xiv. 11), and may be differently stated from the precise form of the original language. The Greek word *hermeneia*, translated "interpretation," means explanation or interpretation according to Robinson's Greek Lexicon, while Alford explains the interpretation of tongues as "the power of giving a meaning to what was thus ecstatically spoken."

For example, Joseph gave the interpretation of the dreams of Pharaoh's butler and baker and later of Pharaoh's dream also; Jesus gave the interpretation of the parable of the sower and the seed when He transposed the natural terms into their spiritual meaning. Thus it can be seen that, without altering the meaning of the original message in tongues, it is possible for the Spirit to give, through the interpretation, a

LARGER AND FULLER

meaning to it. This is because the interpreter is not translating word for word but, through the Spirit, is explaining the meaning of the "tongue." Therefore many varieties of expression may be employed and many details added without materially altering the sense of the original message; and thus what is sometimes called a free translation may be given.

We have occasional examples of this, found in the New Testament quotations from the Old. Sometimes the Holy Spirit, being the Inspirer of the writers both in the Old Testament as well as the New, and naturally knowing the depth of meaning hidden in His own Word, will give a much fuller interpretation of the Hebrew when it is translated and quoted in the Greek of the New Testament. For instance, Isaiah writes:

"And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and

understand with their heart, and convert, and be healed" (Isaiah vi. 9, 10).

When Jesus quoted this passage, however, He freely rendered it as follows:

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. xiii. 14, 15). In

THE ORIGINAL HEBREW

quotation there are about 22 words; in the Greek of the New Testament there are about 49 words; and in the English translation there are 68. Thus it can easily be appreciated that sometimes even a translation will be longer than the original, while an interpretation, being freer, may be very much longer.

An example of the difference between a translation and an interpretation is, however, clearly given in Hebrews xii. 26. The writer of the epistle quotes from Haggai ii. 6: "Yet once, it is a little while, and I will shake the heavens, and the earth." His quotation differs but slightly from this, but he at once proceeds to interpret the passage, thus adding considerably to its length. He says, "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. xii. 26, 27). In the Hebrew of Haggai there are nine words; in the Greek quotation of it there are twelve; in the English translation there are thirteen; but in the whole interpretation there are forty-two words.

The fact that even translations vary considerably in length was brought very forcibly to my notice while attending a convention in Switzerland some few years ago. The speaker preached in English, which had to be translated into both French and German in order that those speaking these languages might understand the message. It was very noticeable that

THE GERMAN TRANSLATION

was always much longer than the French. One of the Swiss, who spoke both English and German, told me, however, that sometimes the German interpreter added an explanation where he thought it necessary. Thus his translation frequently merged into an interpretation.

Of course the Gift of Interpretation can be, and often is, the literal translation of the message in tongues, for the Holy Spirit is at liberty to dictate what words He will. Many instances have been recorded in which there was present someone who understood the tongue used, and who could therefore verify the interpretation of it. In such cases it has been stated that the interpretation agreed perfectly with the original "tongue."

The second reason, for an unusually long interpretation, is that sometimes the interpreter has also a gift of prophecy and may continue, at the end of the original interpretation, prophesying another message. It is better, of course, that a break should be made between the messages to avoid the possibility of misunderstanding on the part of any "that are unlearned" who may perchance be present.

A second difficulty that arises is as to the meaning of the command "let one interpret" (I. Cor. xiv. 27). Some understand it to endorse the practice of appointing one interpreter for the church; others see in it a wider meaning. The Greek word here translated "one" is *heis* and it is the numeral one. On the other hand the Greek word for the indefinite "Someone" is *tis*, which means a certain one, somebody, anyone; this latter word is actually used in the same sentence in its opening phrase, "If *any* man speak in

AN UNKNOWN TONGUE,

let it be by two, or at the most by three, and that by course." What then is the meaning of the command, "Let one interpret"?

It is evident that the numeral one is placed in opposition to the two or three who may speak in tongues. The apostle is guarding against the possibility of more than one interpretation of each message, previously given in "tongues." Therefore, the emphasis is not so much that only one person may interpret all the two or three messages in tongues; rather that only one person may interpret each of the messages, and that therefore there should not be two or more interpretations of each message. We might paraphrase verse 27 therefore in this way: If any one speaks in a tongue, not more than two, or at the most three, may do so in each meeting; this they must do by turn, one after another, and not all at once together; let there be one, and not more than one, interpret each time what has been said in a "tongue."

This explanation of the passage is borne out elsewhere in this chapter. "Wherefore," writes the apostle, "let him that speaketh in an unknown tongue pray that he may interpret," and this "that ye may excel to the edifying of the Church" (I. Cor. xiv. 12, 13). Therefore, it seems to be God's design that there should be as many receive the gift of interpretation as receive the gift of tongues; to limit the interpretation to one person would perforce close out many others who, for this reason, would have no opportunity of

EXERCISING THEIR GIFT.

There is also a threefold purpose discernible in this divine regulation to "let one interpret": firstly, it forbids selfishness in the use of the gift. Though there may be many able to interpret the message, yet only one should do it; and the rest should hold their peace; there should not, therefore, be two or three attempts at the interpretation of the same message. In Corinth,

it seems, they had been doing this very thing, for the apostle says: "How is it then, brethren? when ye come together, every one of you . . . hath an interpretation. Let all things be done unto edifying." (I. Corinthians xiv. 26). Secondly, it rebukes any tendency toward a spirit of competition among the interpreters in the showing forth of the Spirit's meaning. It is a fact that some have the gift of interpretation far in advance of others, and such might feel, as they hear someone else interpret, that they could give a more adequate unfolding of the message in tongues. However, "if any thing be revealed to another that sitteth by, let the first hold his peace" (I. Cor. xiv. 30).

"The Lord prohibits competitive utterances and graciously grants equal unction and authority to messages that, like eagles soar in heavenly eloquence, or, like wildwood flowers, almost forget themselves in beautiful reserve."*

Thirdly, (this regulation ensures that, where "tongues" have been legitimately employed, they will be interpreted. In the command, "let one interpret," the Holy Spirit provides against both the remote possibility of a refusal to interpret, on the part of the usual interpreter, and against his inability to do so. Were only

ONE INTERPRETER APPOINTED,

or were it insisted upon that an interpreter who interprets the first message of the meeting should continue to interpret the whole three, a difficult situation would be created had he not the revelation, through the Spirit, for the second or third message. In such circumstances, he would be compelled either to keep silence, in which case a message in tongues would go uninterpreted, with consequent heart-burnings on the part of him who gave it; or else he would be tempted to begin in the natural, hoping to finish in the supernatural, and would thus be guilty of prophesying out of his own heart, instead of by the Holy Ghost.

To guard against either contingency the Holy Spirit says, "let one interpret" and, "if any thing be revealed to another that sitteth by, let the first hold his peace."

It is noteworthy, in this connection, that the Scripture nowhere speaks of the office of Interpreter; there are offices of apostle, prophet, evangelist, pastor and teacher and elder and deacon (Eph. iv. 11 and I. Tim. iii. 1, 10), but nowhere do we read of an official interpreter.

In conclusion on this point, it should be said that both reason and prudence demand that generally speaking the Gift of Interpretation, in the Church, should be restricted to "proved" individuals. Occasions may arise in which the ministry of an interpreter brings little or no blessing to the congregation; in such a case it is better for the pastor, or leader, to tell him so kindly rather than that there should be a

WITHHOLDING OF THE GIFTS

by reason of it. On the other hand, it should be remembered that if the message in tongues lacks unction, this will be reflected in the interpretation; this, too, will then be spiritually impoverished.

This leads us to conclude that both the Gift of Tongues, and the Gift of Interpretation, should only function when there is the real urge and anointing of

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

the Holy Spirit to speak; the anointing will then always rest upon both speaker in tongues and interpreter. Some years ago I heard someone state that, when he felt the power of God upon him, and wondered whether it rested upon him to minister through the gift of tongues or not, he requested the Lord to increase the anointing if it was His will for him to speak. Some-

times, he said, the power of God lifted perceptibly and he knew it was not the will of God; at other times, the anointing was greatly increased and he accordingly then spoke under the mighty urge of the Holy Ghost. Such speaking in tongues, such interpretation, will lift the congregation to realms of spiritual worship untouched by ordinary earth-born prayers or praises.

To What Purpose is this Waste? (Matt. xxvi. 8)

By Pastor J. C. CARISS

HOW often comes the temptation to regard efforts put forth for the Master as waste! "What use is it?" we say to ourselves, "for us to go to the prayer meeting? What is the good of our small donation to the Church? What difference will it make if we stay in bed on Sunday instead of going to morning worship? Why continue setting aside that half-hour every day for private prayer and Bible reading?" These, and a host of other such questions come to our minds only too frequently. And not content with seeking to sow discouragement in our own lives, the arch-enemy of souls seeks to influence our attitude towards others who work for the Lord. He tempts us to look with scorn upon the enthusiasm of young believers, and call it unnecessary excitement, or regard with dubious eye the faithful few witnessing for Christ at the street corner, and tell ourselves that such efforts are a waste of time and energy. Some have fallen into his trap and sought to excuse themselves by saying they have made more progress, received more light, become more stable. Alas this is only too true; but their progress has been down the pathway of back-sliding, their light the cold gleam of indifference, their

stability that of sheer stagnation. We must be very careful. It is easy to censure the disciples for their failure to appreciate the beauty of the woman's gift, and yet partake of the very spirit they manifested on that occasion. Let us never forget what the Master said about the giving of a cup of cold water and the "widow's mite." Let us realise afresh that nothing, no matter how insignificant, or even ridiculous it may seem to others, passes unnoticed by Him. Nothing we do for Christ is waste in His sight.

Up, then, discouraged one, God marks the silent tears you shed. His ear is not deaf to your oft-repeated prayer. He does not despise the pence you sacrifice for Him. Indeed His heart is gladdened by such things. Be faithful still. Count no sacrifice too small, too great for Him; and you shall one day reap a rich reward. Beneath the ground the seed may lie for many a day, but with the warmth of spring it shoots upward to enjoy the sun. The seeds of sacrifice you sow may lie forgotten by all but God beneath the soil of passing years, but one glad day they shall appear again, flowers to bloom for ever in that heavenly garden where the only sunlight needed is the sunlight of His presence.

Wait Thou my Soul

E. C. W. BOULTON.

MARJORIE HELYER.



1. Wait thou my soul! Love doth not sleep, Nor fail to keep its troth,
 2. Wait thou my soul! God's 'better thing' For thee He holds in store,
 3. Wait thou my soul! Un-til God speaks And bids thee claim His gift,
 4. Wait thou my soul! No harm can come To those who dwell in God,
 5. Wait thou my soul! And thou shalt learn God's goal is just a - head,
 6. Wait thou my soul! And rest in Him Who sits up - on the throne,



Be still and watch love's plans unfold, Charge not the Lord with sloth.
 A lit - tle while and thou shalt stand Be-fore God's o - pen door.
 O shrink not from the place of test, Thy bur-den He shall lift.
 How rich-ly blest are those who bow Beneath love's chast - ning rod.
 Those tears of tra - vail and of pain Have not in vain been shed.
 When morning breaks and shadows flee Thou'lt reap the har - vest sown.

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Bible Study Helps

JEHOVAH TITLES

1. **Jehovah-Rohi.**—"The Lord is my Shepherd" (Psa. xxiii. 1).
2. **Jehovah-Jireh.**—"The Lord will provide" (Gen. xxii. 14). "I shall not want" (Psa. xxiii. 1).
3. **Jehovah-Shalom.**—"The Lord send peace" (Judges vi. 24). "The waters of quietness" (Psa. xxiii. 2, marg.).
4. **Jehovah-Ropheca.**—"The Lord that healeth thee" (Exod. xv. 26). "He restoreth my soul" (Psa. xxiii. 3).
5. **Jehovah-Tsidkenu.**—"The Lord our righteousness" (Jer. xxiii. 6). "He leadeth me in the paths of righteousness" (Psa. xxiii. 3).
6. **Jehovah-Shammah.**—"The Lord is there" (Ezek. xlvi. 35). "Thou art with me" (Psa. xxiii. 4).
7. **Jehovah-Nissi.**—"The Lord my banner" (Exod. xvii. 15). **Jehovah-Sabaoth.**—"The Lord of Hosts" (I. Sam. i. 3, etc.). **Jehovah-Eleyon.**—"The Lord most high" (Psa. vii. 17, etc.). "Thou preparest a table before me in the presence of mine enemies" (Psa. xxiii. 5).
8. **Jehovah-Mekadeschem.**—"The Lord that sanctifieth you" (Exod. xxxi. 13, etc.). "Thou anointest my head with oil" (Psa. xxiii. 5).

**The Scripture Union Daily Portion:**

Sunday, Nov. 20th. Psa. cxix. 161-176. "Great peace have they which love Thy law; and nothing shall offend them" (verse 165).

The marginal reading of the latter part of this verse gives much help in understanding the writer's thought. People who are easily offended pause in their spiritual progress as a man who has come up against a stumbling-block. They become peevish, and lose their grip on things. They fall as over an obstacle, and lose patience with the world at large. The psalmist knew how to forestall such unhappy experiences. He was familiar with that which could safeguard him from such distressing circumstances. And he passes on his discovery for all and sundry. To love the Word of God is to place oneself in security. When a person has a keenness about divine things he rises above pettiness. He presses on, regarding foolish trivialities with dignified disdain. Are you easily offended? Get a liking for God's Word, and mark the difference. Great peace will be yours.

PRAYER TOPIC:

That great blessing may be experienced in the Gospel Campaign at Newtownards which commences to-day.

Monday, Nov. 21st. Zeph. i. 1-18.

"Clothed with strange apparel" (v. 8).

Zephaniah might be said to have an unpleasant task to perform. He knew from God that judgment in the form of the seventy years' captivity was imminent. Hence his remarks were in the nature of a denunciation of the sins that were bringing this to pass. In prophesying against the people he charges them with their unfaithfulness and idolatry. The word "strange" in the few words of our meditation means "out-of-place, unsuitable." As such it describes those who are living other than according to the light they have. Are we to-day clothed with strange garments? Are any who read this hoping to live eternally with God in a garment of their own weaving? There was once a man without a wedding garment. But he was not naked. He had his own garments. How strange and out-of-place they were at a feast where the host had provided a special garment. All save he were correctly clad. But a word to those who are enlightened. Are you clad, according to that light, in righteousness, or are you wearing the strange apparel of inconsistency?

PRAYER TOPIC:

For revival showers upon the campaign now in progress at Hayes.

Tuesday, Nov. 22nd. Zeph. ii. 1-15.

"A desolation . . . a wilderness" (verse 13).

The utterances of God are not wild and unaccountable. He does not speak with the heated voice of the fanatic or with the feverish cry of the unbalanced zealot. Every statement of God is weighed, and

Meditations by Pastor H. A. COURT

is issued with the highest authority. When that voice penetrates the future history is already recorded. There can be no deviation. Nineveh is a witness to this principle. In the day when it reared its head in lofty pride a prophet had the temerity to utter divine judgment against it. While the vain city's glory was yet upon it bold Zephaniah threw the shadow of prophesied desolation over it. Doubtless there lived men then who said that it could not be. But the prophet was not speculating. Setting aside the impossibility the man of God gave his message. Where is Nineveh to-day? Zephaniah saw a glorious city. But the former glory has gone. And because God said it would happen there is now desolation. The same God talks of our future, and in just as sure and certain terms.

PRAYER TOPIC:

The hastening of God's Kingdom by means of world-wide revival.

Wednesday, Nov. 23rd. Zeph. iii. 5-20.

"He will rejoice over thee with joy" (verse 17).

The paraphrases of this verse are beautiful, but space forbids their inclusion. As it stands, the text is a gleam of glory looking through the gloom of judgment. The prophet spans seventy years and sees a company of people, albeit small, who will seek God as aforesaid. He transmits his cheer in his message. It must have been to him a pleasurable thing to announce this fact. It is not merely that there will be a remnant returning, good though that is, but that God Himself will have joy in it. He seems to see God rejoicing as a man rejoices whose lost hope has been restored. In principle this happens to-day when backsliding saints return to their Lord. But it is not only such saints who give God pleasure. Methinks that the faithful, unswerving loyalty of the steadfast, stable stalwart gives much pleasure to Him. Remain loyal and please God. But if perchance you have drifted, return without delay, and joy will throb in the heart of your Redeemer.

PRAYER TOPIC:

For God's presence and power to rest upon the work of Pastor and Mrs. H. Phillips in the Transvaal.

Thursday, Nov. 24th. Hag. i. 1-15.

"They came and did work in the house of the Lord" (verse 14).

Haggai prophesied much later than Zephaniah. The captivity had ended, and the Lord's people were back in their own land. Their harps were no longer hanging on the willows. But their zeal was misdirected. Glad to be home again these people were busy building their houses. Quite a laudable thing in itself. Unfortunately they neglected the building of the Temple all this time, and Haggai had to come along to stir them up. He

showed them that unless they thought more of God and less of themselves there might be unfruitful and unsatisfying results. We are happy to record that the people saw their mistake and rectified it. Can this be said of us to-day? Is there not a danger that we settle down to our blessings and forget the things that are due to God? The Temple is not as it should be. We are enjoying Bible readings, studies, lectures, and seem satisfied. But what of the teeming millions without Christ? Might they not be brought in to complete the Temple of the Lord?

PRAYER TOPIC:

That the Divine anointing may continue to rest upon the campaigns conducted by the Principal and Revival Party.

Friday, Nov. 25th. Hag. ii. 1-9.

"The Desire of all nations" (verse 7).

There is a craving everywhere. In their hearts men know that there is dissatisfaction. They know, too, that they are not meeting their own need however much they spend. There is a longing and yearning for some mysterious thing that will soothe the troubled spirit and make life really worth while. One moment it seems within grasp, and then it has gone again. What is this strange, elusive thing? Is it a thing at all? Is it not rather a person, and that person none other than the Lord Jesus Christ? No other could hold such a title—the Desire of all nations. When the heathen fashions his god from wood or stone he is longing after what Christ is. The Romish adherent with his many genuflections is seeking after the same Christ. When nations reform and remodel themselves they are, without knowing it, seeking Him. All are trying to get down to some basic fact. Revelation has shown us that it is He. Soon He will come. Then will they recognise Him as the Desire of all nations.

PRAYER TOPIC:

That the joy of the Lord may flood the lives of His lonely, sorrowing ones at this time.

Saturday, Nov. 26th. Hag. ii. 10-23.

"From this day I will bless you" (v. 19).

From which day? The day when the people showed in a practical way their obedience. The day that the foundation of the Temple was laid. Blessing begins in obedience. There is no substitute for obedience. You may think of many things that might please God. You may plan as it were surprises for Him. But they are all disappointments to Him if you are living in disobedience. You may comb the streets of your city in earnest soul-seeking, but you will not have the fullness of blessing if in so doing you neglect the Lord's table. Have you tarried to seek the baptism in the Spirit. No time! No time to obey God? Blessing begins when you are obedient. You may claim that blessing has already come, but if you are a disobedient believer you are living in less than half blessings. If all around you are content with fifth-rate Christianity strike out from them and get God's best. Pioneer your way into the will of God, whatever seeks to hinder. Obedience and blessing are synonymous terms.

PRAYER TOPIC:

God's living touch to rest upon all our Elim ministers as they wait upon the Lord for their ministry on the morrow.

ONE of the commonest experiences of life is the handling of money. From childhood days, with its occasional copper for sweets, through youth and middle-age, with its earning capacity, down to old age, with, perhaps, its annuity, the experience comes to all in some measure, to the Christian and the worldling alike.

The acid test of most Christians' consecration lies in how they handle their money. There is little doubt that numbers who acknowledge Christ as Saviour and Lord, know little of the true principles of money giving as revealed in the Word of God.

About one-sixth of the Second Epistle to the Corinthians is taken up with this theme. Two chapters, eight and nine, give clear guidance concerning the Christian's responsibility and privilege in the matter of giving.

1. *How We Should Give.*

(a) *Sacrificially.* The Macedonian Church is commended because "the abundance of their joy, and their deep poverty abounded unto the riches of their liberality" (viii. 2). This Church was a poor Church; it was also a liberal Church. Because of the former condition, the latter clearly would be possible only through sacrifice. Anyone who gives liberally out of deep poverty gives at a cost. It is not for nothing it is recorded that the widow's mite consisted of two coins. She might have kept one for herself, and given the other to God, but her deep poverty abounded unto the riches of her liberality, and she gave all. The Lord Himself stood over against the treasury as she dropped in her sacrificial

What would YOU do if you had £250,000?

By M. TAYLOR

gift, and He enunciated a foundation principle of giving: "This poor widow hath cast in more than all they which have cast into the treasury." It was the mark of sacrifice upon her gift that gave it its value. Does not He who is in the midst of the Churches (Rev. i. 13, 20) still sit over against the treasury seeing what the Christians put in, and appraising the gift not by quantity, but by quality; not by what we give, but by what we have left? Rev. Mr. Jones of the Madur Mission, India, tells a story worthy to be placed alongside of that of the immortal widow. It was a time when the converts of the Mission were bringing gifts for the erection of a church building. Among them was a leper. Clad only in a rag of a loin-cloth, his body emaciated from lack of food, he brought an offering of a few coppers. To him it meant privation and hunger to lay that cent and a half upon the altar. But it lay there with the crimson touch of sacrifice upon it, not one and a half cents in the eyes of the Master of the Treasury, but riches of liberality.

(b) *Spontaneously*: "They were willing of themselves" (viii. 2). Not because a collection plate was passed, or a friend came with a subscription list, did they feel constrained to give. Without compulsion they pressed their gifts upon the apostle, entreating him to allow them the privilege of ministering to the saints. They were

WILLING OF THEMSELVES.

Surely the Lord who will not force His way into a heart, but stands without knocking unto He is asked to enter, would have gifts that are given, "not grudgingly, or of necessity" (ix. 7). Think of the splendid voluntary gifts of the Bible. The gold, the frankincense and the myrrh of the wise men; Mary's box of alabaster ointment, worth a labourer's wages for a year; the new tomb of Joseph of Arimathea. "They were willing of themselves," and gave not because they must, but because they wished.

(c) *Proportionately*: "So there may be a performance also out of that which ye have" (viii. 11).

It is not a Christian's duty to give everything away, but he is to give a portion out of that which he has. "How much I would give to the Lord if only I had more money" is a well-worn saying. Would you? You would probably do exactly what you are doing now, proportionately. Our giving is not to be according to what we once had, nor yet according to what someone else has, nor does He ask for gifts according to what we hope to have, but according to that which we now have.

*It's not what you would do with a million,
If a million should be your lot;
It is what you are doing now,
With the small sum of money you've got.*

How often Christians are heard to exclaim, "Oh, how I would love to give more money to the Lord's work—if only I had it." But supposing you really had a large income, would you spend it any more wisely than you are spending your present income? Would you really give any more—in proportion—to the Lord's work, than you are now giving? In this arresting article the author presses home some heart-searching questions, and they should be squarely faced and given a fair answer by every Christian, be he rich or poor in this world's goods. Read it carefully, in the light of the world's heart-hunger of these perplexing days—then ask God to help you pray from a sincere and loving heart, "Lord, what wouldst Thou have me to do?"

"For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not" (viii. 12). A shilling is not always a shilling when given to the Lord. It may have a ten-fold valuation set on it by Him, or it may shrink to a tenth of a shilling.

The saintly Coleridge Paterson, Bishop of the South Sea Islands, impressed

this truth upon a native Christian. A new church had been built, and the donor whose name headed the subscription list came to the Bishop with this question: "Do you not think the largest givers should have the first choice of seats in the new church?" "I have no objection," responded the Bishop, "if we can find out who they are." "The sums are all noted down," the other made reply. "But that does not help us," returned the Bishop, "for you remember the Lord said the widow had cast in more than all the others.

*God reckons values not as men—
Vast was the widow's mite;
While all the rich men's lavish much
Was little in His sight.*

There is also another principle of proportionate giving enunciated here; not only individual proportion but corporate proportion. "For I mean not that other men be eased, and ye burdened" (xiii. 13). If every Christian bore their own share of giving to the Lord's work there would be no lack. If all followed the principle laid down in this verse would we hear of mission stations being closed for lack of resources; of volunteers eager to get into the fight but unable to do so

BECAUSE OF SHORTAGE

in the commissariat department; would we have the selfishness that spends hundreds more upon self than is given to God?

(d) *Deliberately*: "Every man according as he purposeth in his heart" (ix 7). Too many give emotionally. Some startling story, some pathetic incident stirs their feelings, and they give. Too many give haphazardly. If they happen to hear of some need, and happen to have any money at the time, they give. Too few give deliberately. These few do not depend upon circumstances to touch their hearts and cheque books, but after calm and prayerful reflection, they purpose in their heart just how much they should give of their substance to the Lord.

Widespread adoption of such a principle of giving would result in much larger gifts than is the case from either emotional or haphazard giving. Doubtless many would duplicate the experience of a Christian woman who listened to an appeal from a missionary for a mission hall. When he had finished she approached him with an offer to give half the amount required. "That is a large sum to give; better consider the matter and pray over it before you decide," he counselled. She did so, and after some days came back, saying, "I am glad you advised me to wait and give as the result of prayerful deliberation and not upon the impulse of the moment. I have found that God does not want me to give the sum I mentioned. He wishes be to give you

THE WHOLE AMOUNT

necessary for the hall," and she wrote out a cheque for a large sum.

(e) *Cheerfully*: "God loveth a cheerful giver" (ix. 7); or, as one translation puts it—"a hilarious giver."

Said a man once to a friend: "Fred, why do they play the organ in church while the collection is being taken up?" Then he gave his answer: "I think it is to soothe people's feelings so they won't mind giving so much." That might be humorous if it were not too tragically true. So few give hilariously, cheerfully, gladly, not because they must, but because they may.

Greek teachers of ethics, according to Aristotle, refused to call a man liberal who gave without pleasure. They said, the pain he has proves he would rather have the money than do the noble action. How cheerfully is money spent on our own comforts, recreations and necessities. Dare

(continued on page 734).



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.

Revival Results.

WE rejoice in the manifest presence and power of the Holy Spirit in the Principal's campaign at Nottingham. Great things have been accomplished through the ministry of God's servant. A glorious stream of souls have made their way into the Kingdom, and many of the Lord's people have realised His healing touch in their bodies. The City Temple at Nottingham has been the scene of real pentecostal outpouring which has drawn the crowds together to hear the Word of God, proving that the old, old story of the Cross is still the power of God unto salvation, and that even in these days of Modernism and materialism it retains glorious magnetism.

From Grimsby also, where Pastors P. S. Brewster and C. A. C. Hadler are conducting a campaign, comes splendid news of revival. Over two hundred souls sought salvation during the first two weeks of the campaign, which provides another blessed tribute to the power of the Cross. Crowds are flocking to the gatherings, thirsting for that which can alone satisfy.

We do indeed bless the Lord for these gracious signs of Divine power in these last days of spiritual declension and departure from the truth. God grant that the rivers of revival may break out all over the land, and that thousands of precious souls may be swept into saving fellowship with God.

Divine Guidance.

WHAT a need for the child of God to seek His guidance in all things. Like Israel of old to be led by the pillar of the Divine presence. How much pain and perplexity might be avoided if greater care was exercised in this direction. So many steps are taken without consulting God. Responsibilities are assumed, friendships are formed and promises made without waiting upon God for His direction. Too often the believer acts under the impulse of his own desire rather than under the constraint of the Holy Spirit. And yet God waits to reveal His mind and will to those who are willing to tread the path of obedience. The Lord will not withhold counsel from those who sincerely seek to order their lives according to the pattern of His perfect will. He will assuredly answer the cry of the heart that yearns to do the thing which pleases Him. Many are the ways in which the Lord will disclose His will. By "an irresistible impulse—by the voice of a friend; by a circumstance strange and unexpected; by a passage of Scripture. He will choose His own messenger; but He will send a message."

SECRETARIAL NOTES

By W. G. H.

Two new recent appointments in Elim Churches are as follows: W. George to Romsey, and C. Hornby to Horsham.

* * *

Messrs. T. Ellerington, W. W. Kirkby, J. K. McGillivray, and C. Hornby, recent graduates from the Elim Bible College, are all now holding appointments in Elim Churches.

* * *

It is expected that the next term in the Elim Bible College will commence about January 10th, 1939. Applications should be addressed to the Dean, Elim Bible College, Clarence Avenue, Clapham, London, S.W.4.

* * *

Unfortunately there was an error in our note regarding Mr. R. P. Pestell. His address is 36, Oakfield Road, Ilford; not Parkfield Road as stated.

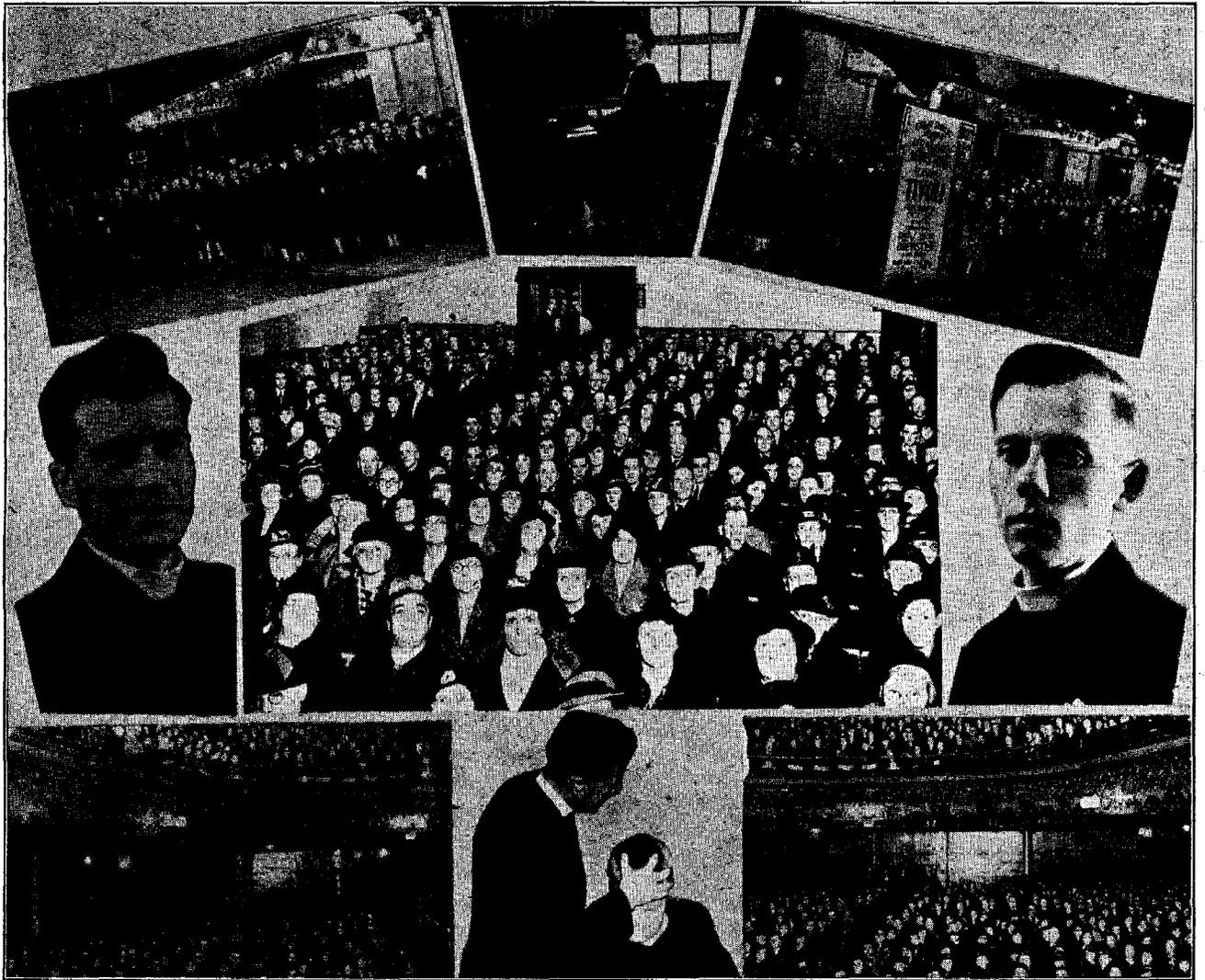
* * *

We regret to report the sudden Home-call of Pastor D. W. Evans of Aberystwyth. Our brother was in charge of the small Foursquare Gospel Church in this place, and had been in indifferent health for a few years. Those among whom he laboured will doubtless greatly miss this warrior of the Cross.

FIRE STILL FALLING

The news from Grimsby continues to tell of magnificent triumphs of the Foursquare Gospel under the ministry of Pastor P. S. Brewster, assisted by Pastor C. A. C. Hadler. The following wire has just come to hand:—

REVIVAL FIRE FELL AGAIN IN GRIMSBY THIS SUNDAY. CROWDS GATHERED AT THE THEATRE WHICH WAS PACKED WITH TWELVE HUNDRED PEOPLE. AFTER INSPIRING MESSAGE SEVENTY-SEVEN SOULS YIELDED THEIR LIVES TO CHRIST, COMING TO THE FRONT OF THE THEATRE AND SIGNING DECISION CARDS. IN FOUR WEEKS 425 CONVERSIONS HAVE BEEN REGISTERED. PRAISE GOD FOR HIS BLESSING.



GRIMSBY CAMPAIGN

Photographs of the revival campaign in Grimsby conducted by Pastor P. S. Brewster, assisted by Pastor C. A. C. Hadler. The two pictures at the top are of the queues waiting outside the Tivoli Theatre for the Sunday service, whilst the top centre picture is of Miss F. Virr (the pianist). The centre view is of the crowd at the Plaza Cinema. The pictures below are of the audience at the Tivoli Theatre.

Grimsby's Response to Revival Campaign Appeal

By Pastor JACK TETCHNER

MANY people who know Grimsby have said, "What, you expect revival in this place?" and then smiled at the suggestion. But the God of Elijah is our God, and a faithful band of prayer warriors in the town have held on for months, claiming the promise of John xiv. 14.

The first Sunday evening of the campaign brought scenes that amazed even the most seasoned prayer warriors. A large cinema with long queues outside nearly one hour before the service was due to begin, all eagerly waiting to hear Pastor Brewster and his Revival Party. With rapt attention they were soon listening to the preacher, drinking in the truth which he so earnestly proclaims. At the close of the appeal

forty-eight souls had responded. The week-night services were continued throughout the week in the Elim Tabernacle, congregations steadily increasing night by night.

With the second Sunday evening came another great crowd, filling the cinema. The Revivalist dealt with the subject of Bible Prophecy, and the audience was gripped by the message, which resulted in seventy-two answering the call to the Cross.

If there was only space one could write much regarding those wonderful week-night services in the Elim Hall, Tunnard Street. Personally I have come into touch with many in all stations of life who have received eternal life, and been transformed by the grace

of God, and are now happy in the love of God.

The third Sunday night witnessed the cinema thronged once more with those who had come to hear the gospel, and a further fifty-two souls found Christ in this service. The fourth Sunday evening was certainly a venture of faith, the largest theatre in Grimsby being acquired for the final service. But results more than allayed all fears, for nearly 1,200 people listened to a powerful message, after which one hundred souls yielded to Christ.

And so the revival continues, and the large theatre has again been booked. Already 332 souls have sought and found the Saviour in three weeks, but the end is not yet.

Revival Scenes in Grimsby

By L. F. YELLAND

(Superintendent of National Mission to Deep Sea Fishermen)

Dear Sir,—Dealing with some 500 to 600 men of this port daily, I have learned to understand their spiritual needs to a deep degree, and have realised that a mighty revival was long overdue.

Our township has been very neglectful of the claims of God, and indeed our churches have been turned into Woolworth's stores, grocery and boot warehouses, and also a Labour Exchange. A careful inquiry recently bore the statement in its published report, that the town was not an immoral one, but completely without morals. The leading dailies have listed us as one of the two worst ports in the British Isles—and all because men have forgotten God.

The Revivalist Party has been mightily used, both on the public platform and in its personal contacts. Sunday after Sunday, and indeed throughout the week, men of the sea, and hundreds of others, who at other times never enter the house of God, have been arrested by the very capable advertisement campaign, and have wended their way to the service, only to be convicted, and gloriously converted.

The Tivoli Theatre, which I understand is the largest in the borough, was packed to the doors on Sunday night, and the audience consisted of a remarkable number of men, and also many hundreds of young people in the early twenties.

From start to finish the power of God was upon us. Pastor Brewster clearly traced the path of the Christ-rejectors, and also pointed to the glorious hope for the Christ-acceptors. The Spirit of the living God fell afresh on many hundreds that night.

Within half-a-minute of the final appeal for decisions, over fifty hands were raised. Within five minutes or so, a hundred had made the decision, "Christ for me." This, added to the great number who had already decided, from regular church attenders, to one man whom I know had just come away from a convict prison after several years' sentence, is having such an effect on the town, that it is quite apparent that the little leaven is leavening the whole lump. Nominal worshippers have become real, and have decided to serve Him in spirit and in truth. Chords that were broken are vibrating once more.

Whatever difficulties might have been experienced in arranging and carrying through such a campaign,

as an outsider, none the less a lover of the Lord, I feel every effort has been well worth while.

Hundreds are praying that the way may open for the Pastors to remain a little longer, and thus reinforce that admirable work of our local leaders, Pastor and Mrs. Tetchner, for God has used them one and all. Yours sincerely.

The World's Greatest Gift Comes to the World's Greatest Fishing Port

By A LOCAL BUSINESS MAN

It was a Saturday afternoon in October, in Grimsby's busiest street, and from among the general hubbub one could pick out the sound of a loudspeaker van on patrol announcing a faith healing service at the Plaza Cinema on the following night.

Yes, friend, I did go. I was among the queue that stood half-an-hour before the service was due to commence; I saw the building filled to capacity in the next ten minutes; I wanted to see a miracle, and so I sang as I have never sung before, tunes which stirred the blood, and burned into the brain—"I know the Lord will find a way for me."

Little did I think at that moment that during the next few days, the good ship "Elim" with its crew of three would let down the gospel net for a draught and bring up over 300 sin-sick souls for Jesus. Fishing for fisherfolk with miraculous results—results that far exceeded expectations. God be praised!

The campaign was continued during the week-nights in the Elim Tabernacle, Tunnard Street, where, if anything, the fervour and enthusiasm ran higher still. Regularly could be distinguished strangers from other districts and denominations, singing with souls filled with joy, "My God is here."

There has been nothing seen like this for many years in Grimsby. Scores of hands clamouring for salvation. Hundreds of pain-racked people of all ages seeking divine healing and getting it. Oh, that the elders of other folds could have seen these demands for grace.

After the third Sunday the Plaza was no more available, but nothing daunts Pastor Brewster. He must go and find a much bigger hall for the next week, and it was received with tremendous joy when he announced that he would stay a further week and engage the Tivoli Cinema for the following Sunday evening.

When I arrived exactly an hour before the service was due to start, about two hundred people had evidently had the same thoughts and had gone early. What a crowd, what an advertisement for the beauty and wonder of the kingdom of God. What could the passers-by have thought of these hundreds of people waiting patiently to be allowed to praise God and see His wonderful handiwork.

My mind went back to the Gospel story of the sick of the palsy. Crowds in that day went to seek salvation and healing, and so at the Tivoli. We listened with bated breath as the gospel was explained, and then we were overjoyed to see one hundred people asking for Divine power to start a new life in Christ Jesus. God grant that they may be loyal and constant!

It is when one mingles with the crowd outside that an estimate of the effect of such a meeting can be gathered. Here and there small groups had gathered, and as one passed closely by, such words as "Marvellous!" "Wonderful!" "Glorious!" "I wouldn't have missed it," gladdened my heart, whilst others walked quietly away with a thoughtful expression, evidently turning over in their minds the wonderful things they had seen and heard.

The announcement of a further week of revival and another Tivoli Sunday was acclaimed by all, and on Monday night the enthusiasm rose to the highest pitch. Elim Hall was crowded, Pastor Hadler seems to sense the feeling as he chooses the hymns and choruses with the words that seem to have their place for that night, and one must not forget the pianist, Miss F. Virr, as she sits hour after hour, with quiet dignity, alert and ready to play at any moment, any hymn in any key.

CONTENDING FOR THE FAITH

Pentecost in Christian Experience - The Word of God Fulfilled To-day

SAINTS BAPTISED

IN THE HOLY GHOST

Congregations Steadily Growing

Guildford (Pastor J. Frame). Richer and richer are growing the times of blessing experienced by the saints at Guildford. Under the able ministry of Pastor Frame they are being led into the deeper realms of fellowship with their Lord and Saviour. Saints are receiving their Pentecostal experiences, and gifts are being manifested in this new church. More and more precious is becoming the time of communion around the Lord's table on Sunday mornings, where strength and encouragement is received in full measure, and Christians are going out from these times of refreshing feeling that they have indeed met with the Master.



Pastor
J. Frame

Pastor Frame has recently concluded a series of sermons on the Second Advent of Christ. These have been followed with intense interest and have proved a source of comfort to all during the recent world crisis. The saints are now enjoying a series of messages upon the Lord's Prayer. These are very illuminating, and are making God more precious as the eyes of God's people are being opened to the wealth of beauty that lies within these beautiful words.

The church is also enjoying a series of studies on the Masterpiece of Paul, the Epistle to the Romans, and are realising the peace and comfort of those words: "The just shall live by faith."

The Crusader Week opened with real enthusiasm. The young people themselves took the meeting on the Sunday evening, which took the form of a unique illustrated sermon, entitled: "The Seven Scarlet Threads." Each speaker as they turned the pages of the large Bible, through which ran the scarlet cords and ribbons, talked upon the power of the blood throughout the Scriptures. The visits of Pastor Jackson of Kingston, Pastor Kitching of Croydon, and Evan-

gelist Gardiner of Petersfield, and their respective parties, served magnificently in word and song. The week concluded with an original service of song, entitled: "What Think Ye of Christ?" Thoughts of Christ were traced in word and song from the time of John the Baptist to the present day. This programme, compiled by the Pastor, contained many unusual features, including a radiogram record of one of the Principal's sermonettes.

On a recent Sunday evening the Pastor prayed for the sick after the gospel service. Seekers were impressed with the importance of personal contact with Christ. Mightily did the Lord meet their needs! Numbers testified to immediate healing. So the work in this corner of His vineyard goes happily on. Congregations are growing steadily and new converts are accepting the Master.

GOD'S POWER MANIFEST

Children Healed

Maldon (Pastor B. G. Moore). The saints of this church have had the joy of knowing something more of the power of the Divine Healer. During recent months two babies have been miraculously healed; both were in a critical condition, and beyond the power of human assistance, but not the power of God. One was suffering from mastoids, and the other from a form of blue disease. They were brought to the meetings and prayed for, and were gloriously healed; to-day they are thriving children. To God be all the glory!

During the last month the church has also had the added joy of seeing four people yield to Christ. God's people at Maldon are by no means satisfied, they are praying for greater things. Is anything too hard for the Lord!

THE POWER OF PRAYER

Harvest Festival Gatherings

Ingatstone, Essex (Mr. W. Francisco Lloyd). Very precious times in the Lord's presence were experienced on Harvest Festival Sunday. The Crusaders, at both morning and evening services were an inspiration. At the evening service the

Way of Life was set forth in great blessing and power in the message given through Pastor George Stormont.

God is manifestly meeting the needs of His people, and one sister, saved last April, has recently received the Holy Spirit, according to Acts ii. 4.

A goodly number gathered on a recent Sunday evening, when the Gospel Musical Messengers ministered the Word of Life in song.

Already the harvest of the prayer meetings, held in the neighbouring village of Margaretting, is being reaped, souls having been saved, and local interest aroused.

The open air meetings on Ingatstone Market Square are growing, too, in power and blessing. The Lord be magnified for His bountiful answers to prayer.

CLOSE OF FAITHFUL MINISTRY

Fruitful Service

Aberdare (Pastor J. W. Newman). Pastor S. J. Cooper brought two years' ministry to a close recently with a heart-stirring message on the Apostle's words to the Ephesian Church, "And now brethren I commend you to God." The message was followed by a breaking of



Pastor
J. W. Newman

bread service at which a large number of the saints gathered. This meeting brought back to the minds of many present the first gathering of a similar character conducted by Pastor Cooper some two years previously. The church is full of expectation for even greater blessings under the ministry of Pastor J. Newman.

Pastor H. Fielding has recently concluded an Evangelistic Campaign at this church, and much blessing has been experienced through the ministry of the Word. Souls have been saved, and others have received the baptism in the Holy Ghost.

What would YOU do if you had £250,000 ?

(continued from page 729)

we give with less joy for the maintenance of the Lord's work, with its eternal issues?

2. Why We Should Give.

(a) *Because it is the will of God*: "They first gave their own selves to the Lord, and unto us by the will of God" (viii. 5). The former should always precede the latter. The will of God is—first, ourselves, then our substance. The two go together because the latter is included in the former. By yielding to Christ we lose the right of ownership over ourselves and

ALL THAT WE POSSESS.

"Ye are not your own." The right of the owners to the colt that stood at the parting of the ways, ceased when the message came, "The Lord hath need of him."

There will be no well-rounded Christian life until there is recognition of the fact that giving our substance is a part of the will of God for the Christian life. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Every Christian will acknowledge that these virtues, faith, utterance, and so forth, are necessary, but if a well-balanced Christian walk is desired, "see that ye abound in this grace" of giving.

"And Joses, who by the apostles was surnamed Barnabas . . . having land, sold it, and brought the money and laid it at the apostles' feet." Thus suddenly does Barnabas appear on the pages of Holy Writ. But immediately after there are frequent mentions of his name. He begins to take his place in the Church life; finally we see him as the fellow worker of the great Apostle to the Gentiles. His Christian life appears to have begun to blossom when he began to give.

(b) *Because of the giving of our Lord*. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (viii. 9). The second reason why Christians should give is because of the giving of the Lord Himself.

"THOUGH HE WAS RICH."

"Who being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 6), tells how rich He was. "Yet for your sakes He became poor." "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. ii. 7); tells how poor He became. Because of that example of lavish giving the Christian is to be lavish in his giving.

Take two Scriptures, place them side by side, and get a real thrill out of them. The first in Ephesians v. 2: "Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour." The second is Philippians iv. 18: "Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." With a daring only possible to the Holy Ghost is linked to-

gether the sacrificial giving by Christ of His own life, and the gifts of the Philippian Church of their substance, both being a sweet smelling savour.

(c) *Because it is an example to others*: "Your zeal hath provoked very many" (ix. 2). Paul had boasted to the Macedonian Church of the giving of the Corinthian Church. He previously used the Galatians as an example of giving when writing to the Corinthian Church (I. Cor. xvi. 1). On another occasion he points to the Churches of Macedonia and Achaia when he wishes to stir the Roman Church to greater liberality (Rom. xv. 26). How often some sacrificial gift has moved another out of their selfish spending and niggardly giving. Just a little boy called Jack, but he had caught the vision that he was not his own, but all he had belonged to the Lord, who bought him with His own blood. He had a purse in which he set aside a large proportion of his tiny savings, and sent them to the China Inland Mission. While still a little lad the Lord called him to come up higher. He went; the purse remained. Friends who heard the story said, "We must never let the purse become empty." His parents say it never has been. As quickly as one gift in his memory is sent in and passed on to some portion of the great harvest field, another arrives. The true and tender story of how this lad's giving

"HATH PROVOKED MANY,"

is told in a little book called "Jack's Purse."

(d) *Because of the reward* (viii. 14): "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound, to every good work; (As it is written; He hath dispersed abroad; He hath given to the poor; His righteousness remaineth for ever; Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness) being enriched in everything to all bountifulness which causeth through us thanksgiving to God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ; and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you" (ix. 8-14).

Giving to God never impoverishes the giver. God will see that he has a sufficiency in all things. The prophet Haggai draws a picture of his times. The people had commenced to

REBUILD THE TEMPLE,

then had grown tired, and began to build their own houses, and plant their own vineyards instead. The faithful prophet warns them: "Ye have sown much and bring in little; ye eat but ye have not enough; ye drink but ye are not filled with drink; ye clothe you but there is none warm, and he that earneth wages, earneth wages to put it into a bag with holes." A bag with holes received their wages, which had all been spent on their own comfort. On the other hand:

(continued on page 736).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Springbourne Crusaders, Bournemouth

Greenock Crusader Week

Youth for Christ !

With these words in large letters placed behind the pulpit, Greenock Crusaders again entered their campaign.

A march had been arranged for the Sunday evening. Rain had fallen most of the day until just before the time announced for the service. Dark, dull, watery clouds hung heavily, but this did not daunt, or dismay the enthusiastic marchers. Two hundred and more (both young and old) assembled at the Well Park, and paraded to the Tabernacle.

Led by two piano accordions, and a large banner which announced the services, they sang joyfully "Hold the fort," "Marching in Chorus," as they proceeded from street to street.

Open windows greeted us each moment, thus providing an opportunity for the brothers with the megaphone, to invite all around to follow.

One remark passed was: "I thought it was a Peace Demonstration!" Praise God, it was. Hallelujah!

*Oh, the peace my Saviour gives,
Peace I never knew before.*

(continued on next page).

Great Youth Night

December 5th

**Baths Concert Hall
BARKING**

Chairman:

Pastor E. J. PHILLIPS

(Vice-President; Elim Crusader Movement)

Speaker:

Mr. J. DOUGLAS CRAIG

(Crusader Commissioner)

Further details next week.

BRIGHTON

Crusader Campaign and South Coast Rally

The annual Crusader Week has come and gone for another year. The weather was by no means favourable, but rather would have damped the fervour of the most seasoned veteran and caused him to be pessimistic about the result of the youth effort. Despite this tremendous disadvantage it was the "best week yet," that is, if one is to be guided by the remarks heard from different people. One even ventured to say that it was the "best" of any youth effort he had ever attended.

The "best" is not in reference to the attendance but to the ministry of the Crusaders. The whole week was a discovery of hidden talent, and the Crusaders gave of their best with zeal and enthusiasm.

The effort was not without its fruit and eternity alone will reveal just what fruit there really was.

On Saturday, October 8th, we were privileged to have in our church the South Coast Rally. Pastor E. C. W. Boulton and Pastor J. Dyke, and the Leyton Crusader Choir came to minister in word and song.

We are grateful to these brethren and the choir coming so far, but their ministry was very blessed and much appreciated.

Pastor Dyke spoke from Ezekiel and brought to us a forceful message on "Watchmen." The message went home. Our hearts burned as we meditated on the faithfulness and enthusiasm of the Spirit-clothed Ezekiel, and we pray, "Lord, help us to be faithful watchmen."

Pastor Boulton directed our thought to fundamental beliefs which we believe and treasure but

(continued on next page).

"PEACE ON EARTH"

CHRISTMAS MELODIES

Secure now the latest "Elim Songster," No. 18, containing an excellent collection of new and old Carols.

CHOIRS AND GOSPEL SINGERS

ORDER YOUR COPIES EARLY !

The Crusaders at Springbourne have just recently concluded their special Crusader Week. It was a time of real rich blessing, Pastor H. Fardell convening at each meeting.

Commencing on Sunday, 2nd October, with a special visit from Pastor E. C. W. Boulton, who led us in spiritual meditation around the Lord's Table, it did indeed seem as though "Heaven came down our souls to greet, and glory crowned the mercy seat," so great was the presence of the Master.

A great company of people gathered again in the evening for the gospel service. Pastor Boulton again ministered the Word in all its fulness, the Lord blessing with signs following, in that one dear soul was born again.

The Crusaders gave of their best and utmost throughout the week, in addresses, testimonies, and solos, and in rendering special choir pieces at all services, which were greatly appreciated by the congregation.

Crusaders from Wimborne, under Pastor F. Shadlock, exchanged with

(continued on next page).

CHRISTCHURCH

Showers of blessing are being experienced in this assembly. At the Harvest Thanksgiving service Pastor Shadlock of Wimborne gave an encouraging message on "Labourers Wanted." The thanksgiving services continued on the Sunday when the Crusaders sang an anthem entitled "Lord of the Harvest." The gifts of fruit, vegetables, etc., were distributed among the sick and to Christchurch Infirmary.

Then followed Crusader Week, and Miss F. Munday gave her testimony of healing.

A special evening was also held in the Town Hall in connection with Crusader Week. The Pokesdown Salvation Army Band joined our Crusaders in giving a musical evening. The Band rendered selections of music, and the Crusaders also took part in the singing. Pastor Shadlock again visited us and gave a rousing message on "I am not ashamed of the gospel of Christ."

It was truly a week of blessing, at least two souls being saved and one backslider restored.

Crusader Week Reports (continued)

GREENOCK

Each evening every effort was put forth to win the lost. Souls were saved, backsliders were restored, and the saints blessed as the result of the youthful endeavours.

Saturday evening saw the Temperance Institute well filled. The message was faithfully given in song, testimony and story, which resulted in at least one youth deciding for the Master.

Greenock Crusaders have much to praise God for. Strangers are coming to the services, and new talent is being discovered each week.

SPRINGBOURNE

the Springbourne Crusaders on the Tuesday evening and gave a very bright witness for the Lord.

The banner, the work of two Crusader sisters, was recently presented and dedicated at a Sunday evening gospel service, and as a band of Crusaders we feel encouraged to stand beneath a banner representing the glorious Foursquare Gospel, realising too, that over us is floating another banner,—His banner of love.

More recent still the Christchurch Crusaders, under the leadership of Mr. Robertson, paid us a visit and provided one of the Foursquare Gospel meetings which one never can forget.

BRIGHTON

which may be to us "barren." He took as his theme the "Resurrection" and asked, "Did we really believe Jesus Christ rose from the dead?" Did we enter into the full blessing that His resurrection means to us—an advocate with the Father—the outpoured Spirit, etc.?

That message lingers. We have turned over other beliefs since and asked, "Were they barren beliefs?" It is a great spiritual uplift to be able to meet saints from other assemblies and have fellowship together and with the Lord.

What Would You Do If You Had £250,000?

(Continued from page 734)

"Sell that ye have and give alms; provide yourselves bags which wax not old" (Luke xii. 33). Bags that wax not old receive the money that is given to God. Money put in bags with holes is never seen again, but that placed in bags that wax not old is in safe keeping. It "remaineth for ever." Not only so, but God pays interest on what we put in the Bank of Heaven. The interest may not be paid per annum as in the banks of earth, but the promise is He will "increase the fruits of your righteousness," righteousness here being used in the same sense as in Matthew vi. 1 (margin), i.e., almsgiving. The Lord of heaven and earth will be no man's debtor, and

HE GIVES BACK ABUNDANTLY

for all we give to Him, not necessarily in earthly riches, but there are heavenly riches beside which the material ones seem as gilt beside gold. Some years ago there was erected in Sweden a home for incurables, the

money for which was given by a sister of the king, who had obtained the requisite amount through the sale of her jewels. The Christian empress, besides her money, gave her time to visiting the inmates. One was a particularly hard old woman, but her heart melted beneath the human love shown her, and the Divine love told to her. One day, with tears, she said to the royal visitor: "I am so glad the blood of Jesus cleanses away my sins." "In those tears," commented the empress, "I saw my diamonds again."

Not only is there reward in the fact that gifts to God "remain for ever" and "increase," but in addition, they "cause thanksgiving unto God," leading others to "glorify God," and to pray for the giver. Prayer is worth more than money; thanksgiving than gold. If we could follow our gifts, if we could see into the hearts and homes and mission stations when they are received, if we could hear the prayers that go up for us, we would not count giving a sacrifice in the light of such rich reward.

"I Believe God"

(Acts xxvii. 25)

Paul is very sure of God. "It shall be even as it was told me," he declares. Have I a similar confidence—that God is so almighty that no combination of hostile circumstances can defeat Him? That God is so all-wise that no devices and stratagems can outwit His intelligence, or make negative His will? That God is so all-faithful that His Word of promise must come to pass? His methods I do not forecast; the details of His procedure are hidden from me, but I can rest on Him. Paul realises that man must yield to God. "Except these abide in the ship," he assures centurions and soldiers, "ye cannot be saved." The Divine plans are unshakable, and the Divine counsels will not fail; but they make room for human co-ope-

tion; they demand human obedience. Let me fit myself into the purpose and arrangement of the Great Governor. Let me have no unbelieving questions or disobedient desires. But let me wonder and praise the grace which invites me to aid the King of kings. Paul blessed the whole ship. "There shall not an hair fall from the head of any of you," that is his pledge; and its execution is not doubtful—it is guaranteed by the principle that the world lives because God's sons and daughters are in it. Let me dwell so near to Christ, let me be so impregnated and quickened and kept by the Holy Spirit, that I shall be of the salt of the earth; a wholesome, healing, preservative force, a benefactor of the whole world.—A.S.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra. All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

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

- * **Eastbourne.**—"Avonmore," 48, St. Leonards Road—For Christian fellowship. Book now for our Christmas House Party. Write terms: Mrs. Webster. C726
- * **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.
- * **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C723
- London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724
- * **London.**—Christian greetings. Bed-sitting room, with breakfast if desired; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. Phone, Mountview 7069. C671
- Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C706

SITUATION WANTED

Young driver-salesman seeks situation. Apply, Box 501, "Elim Evangel" Office. C725

BIRTH

Stemming.—On October 11th, to Pastor and Mrs. F. J. Stemming, of Bath, the gift of a son.

MARRIAGES

- Copeland : Maxwell.**—On October 29th, in the Elim Hall, Annaghannon, by Pastor Gordon Wright; James Copeland to Minnie Maxwell (both Elim Crusaders).
- Roberts : Mason.**—On October 29th, at Holyhead Road Baptist Church, Wednesbury, by Rev. A. S. Langley and Pastor J. L. Timbrell; Leslie George Roberts to Edith Maria Mason (Crusader Secretary).

WITH CHRIST

Bentley.—On October 18th, Mrs. Alice Jane Bentley, aged 57, of Neath, passed into the presence of the Lord. Funeral conducted by Pastor J. H. MacInnes.

FOURSQUARE PENCILS

A new issue of the popular little messengers. Texts and choruses printed in black, on coloured background. One dozen assorted 1/- (by post 1/2). Send for sample dozen to-day. Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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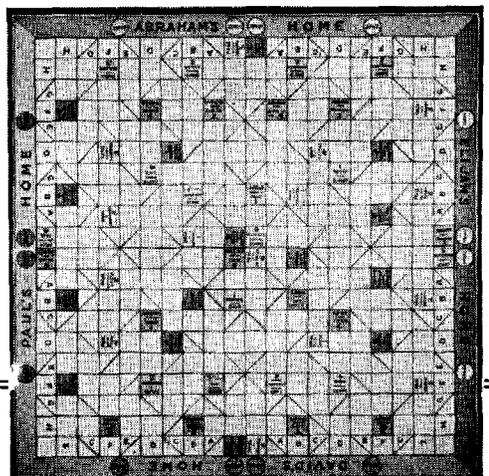
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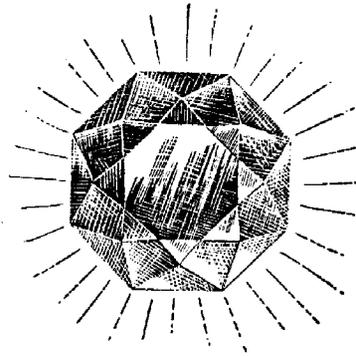
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