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# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.  
HEB. XIII. 8.

Vol. XII., No. 50

DECEMBER 11, 1931

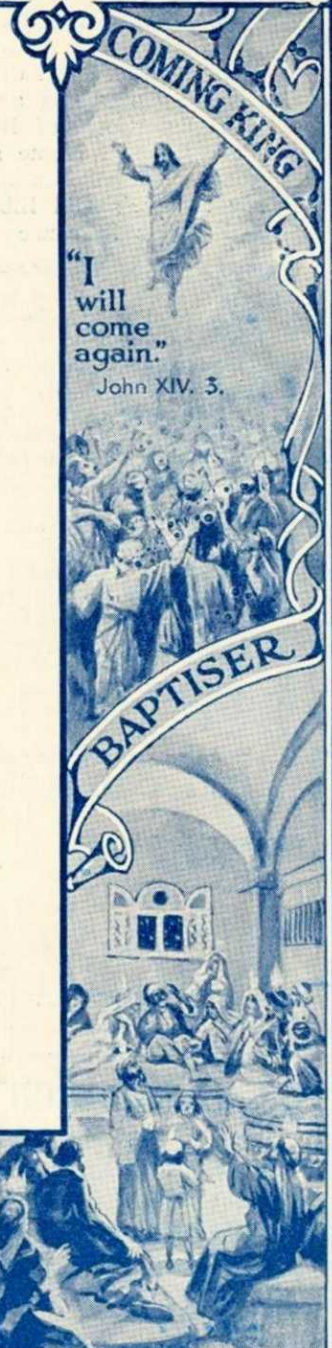
Twopence



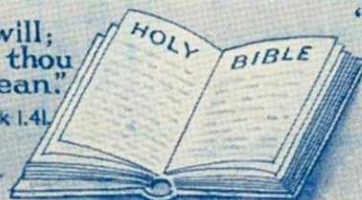
## Great Revival in Yorkshire

Many Thousands Converted. Miracles of Healing

UNBOUNDED ENTHUSIASM PREVAILS AT ALL THE NEW REVIVAL CENTRES—SHEFFIELD, GLOSSOP, HUDDERSFIELD, HALIFAX, AND BARNSELY. THE FOURSQUARE REVIVAL IS SPREADING LIKE A PRAIRIE FIRE, AND THE VAST CONGREGATIONS ARE ABLAZE. PRINCIPAL GEORGE JEFFREYS HAS REACHED BARNSELY WHERE UNPARALLELED SCENES OF REVIVAL FERVOUR ARE BEING WITNESSED. IN THE REVIVAL AREA CHURCHES, THEATRES, AND PUBLIC BUILDINGS ARE BESIEGED BY ENTHUSIASTIC CROWDS. MANY THOUSANDS HAVE BEEN CONVERTED—OVER THREE HUNDRED AND FIFTY IN ONE DAY—AND MIRACLES OF HEALING OF THE MOST ASTOUNDING CHARACTER ARE CONFIRMING THE FOURSQUARE MESSAGE. MULTITUDES WITH GREAT JOY ARE EVERYWHERE SIGNALISING THEIR ENROLMENT UNDER THE FOURSQUARE BANNER. ENTHUSIASM BORN OF THE REVIVAL, SANCTIFIED AND CONTROLLED, IS SWEEPING OVER THE GREAT MEETINGS, AND SONGS OF GLADNESS BREAK FORTH AS THE GATES OF SIN, UNBELIEF AND DISEASE GIVE WAY BEFORE THE POWER OF GOD. TESTIMONIES OF OLDER CHRISTIANS IN EVERY DISTRICT ARE THE SAME—“WE NEVER SAW IT IN THIS FASHION BEFORE.” THE LIGHT OF THE GLORIOUS GOSPEL IS NOT ONLY SHINING IN THE HEARTS OF THE PEOPLE, IT IS BREAKING IN UPON HOMES WITH TRANSFORMING POWER IN THE VARIOUS DISTRICTS, AND FOR MILES AROUND. SIGNS AND WONDERS ARE THE ORDER OF THE DAY. THE PRINCIPAL HAS DECIDED TO CONDUCT HIS ANNOUNCED NORTH OF IRELAND CAMPAIGN ALONE, IN ORDER TO LEAVE THE REVIVAL PARTY IN THE DISTRICT. READERS, PRAY ON!



“I will; be thou clean.”  
Mark 1.41.



“I will send Him (the Comforter) unto you.”  
John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4  
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. December 11, 1931 No. 50

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**Terms.**—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

**Quantities.**—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

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

**Manuscripts.**—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

**Printed and published** every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

**Telephone Nos.** Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

**Telegrams:** Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

## ELIM CRUSADER CONVENTIONS LONDON

ISLINGTON Tabernacle, Fowler Road, Wednesday, Dec. 16, at 7.45 p.m. for Northern area Crusader branches.

Pastor E. C. W. BOULTON (National Crusader Secretary) will convene the meeting.

**A GREAT FINAL RALLY ON JANUARY 8  
AT KENSINGTON TEMPLE**

conducted by

**Principal GEORGE JEFFREYS and the Revival Party**

Prepare by prayer for these special services. These meetings are open for all to attend

## SPEND YOUR CHRISTMAS HOLIDAYS

at one of the Elim Holiday Homes:

ELIM BIBLE COLLEGE, Clarence Road, Clapham Park, London, S.W.4

BRIGHTON; 45, Sussex Square.

GLOSSOP: "Bethrapha," Spire Hollin, Glossop, Derbyshire.

All applications should be addressed to the Superintendents as soon as possible. "Christmas holiday return tickets" are available from all stations. Enquire at your local booking office.

## Principal George Jeffreys and Party

## REVIVAL & HEALING

CAMPAIGNS:

### BELFAST

November 29 to December 10.

### LURGAN

December 12 to December 20.

## CHRISTMAS CONVENTIONS

**BELFAST.** December 25—27. Annual North of Ireland Convention in the Elim Tabernacle, Ravenhill Road. Christmas Day, Boxing Day, and Sunday (27th), at 11.30, 3.30, and 7. (Boxing Day at 3.30, Baptismal Service). Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

**LONDON.** December 25—27. Simultaneously at Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Christmas Day at 11 a.m. Boxing Day at 11, 3 and 6.30. Sunday at 11, 3 (Kensington only), and 6.30. The speakers include: Pastors E. C. W. Boulton, W. G. Channon, W. G. Hill, and Mr. and Mrs. Llewellyn Bell.

**BIRMINGHAM.** December 25-27. Further particulars later.

**BRADFORD.** Dec. 24—Jan. 1. Further particulars later.

## NEW YEAR CONVENTION

**GLASGOW.** January 1—3. City Temple (corner of Bath and Eimbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

## WATCH THESE DATES

**ARMAGH.** Nov. 29—Dec. 10. Elim Hall. Campaign by Evangelist F. J. Slemming.

**BALLYMENA.** Nov. 29—Dec. 10. Elim Hall. Campaign by Pastor W. L. Kemp.

**BULWELL, Nottingham.** Dec. 1—20. Co-operative Hall, Commercial Road, Campaign by Pastor and Mrs. W. G. Channon. Week-nights, 7.30.

**ELIM WOODLANDS** will be open to Elim friends on December 26th from 3 p.m. to 10 p.m. Music, singing, fellowship and meeting. Tea and supper. Inclusive charge 4/-. With tea only, 2/-; with supper only, 2/6.

**ISLINGTON.** Dec. 13. Elim Tabernacle, Fowler Road (Cross Street). Visit of London Crusader Choir for Special Christmas Service, accompanied by Pastor E. J. Phillips.

**KENSINGTON.** Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station, 52 bus from Victoria).

**LONDON.** Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

**YEOVIL.** Nov. 22—Dec. 14. Elim Hall, Southville. Revival and Healing Campaign by Pastor T. Tetchner.

This space is reserved for local announcements

# 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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 50

DECEMBER 11, 1931

Fridays, Twopence

## The World's Debt to William Tyndale

By STUART NYE HUTCHINSON, D.D.

**I**F you ask any intelligent student of history today to name the event which more than any other has profoundly influenced the race of which we are a part, he will tell you that it was the translation of the Bible into English in 1525 by

### WILLIAM TYNDALE.

We have recently passed the four hundredth anniversary of this epoch-making achievement. It is particularly fitting that we should here pause to recall the circumstances of this event which the Christian Church throughout the English-speaking world has been celebrating.

Tyndale's New Testament appeared just four hundred years ago. But for over a century before this, God had been preparing the world for its coming, just as fifteen hundred years earlier He prepared the nations for the Incarnation.

There were three events which entered into this providential preparation, and a brief review of them is necessary to an understanding of what came after.

The first was the life and work of John Wyclif, known as the morning star of the Reformation.

The work of Wyclif was along two lines. It set in motion first of all the forces that were to bring about the political emancipation of England. One hundred and fifty years before this time the infamous King John had promised an annual tribute to the Pope. In the days of Wyclif the Roman Pontiff insisted on collecting this tribute. Wyclif resisted it with all his might. He gives us

### TWO REASONS.

1. The Papacy was a spiritual power and as such had no sovereignty over an independent nation. He was the first man to strike a blow at the temporal power of the Pope.

2. He maintained that John had no right to promise or to make any bargain with the Pope or any one else, without the consent of the people of England. This was a blow at the Divine right of kings, and the opening gun of the world's struggle for democracy.

By means of pamphlets these opinions of the Oxford professor were disseminated through the realm, and they gradually became the fixed convictions of the English people. Thus Wyclif prepared the ground for the Reformation.

The second work of Wyclif was in connection with the Bible.

In those days five hundred years ago less than five per cent of the people could read the Bible, which was only in the Latin tongue, could be understood only by a few of the priests. Since priests were the only members of society who could read the Bible, it came to be believed that they were the only men who had the right to read it. It was also believed that the Church was the sole seat of

### AUTHORITY IN RELIGIOUS MATTERS.

Wyclif insisted that the Bible was the sole source of spiritual authority, and that this being so it should be brought out of the churches and monasteries, and translated into the language of the common people, so that all might read and know it.

For daring to preach such heretical doctrine, Wyclif was summoned to appear before the highest tribunal in the kingdom. Because of his great popularity in England he escaped from the trial with his life, but was compelled to spend the remainder of his days in retirement.

After his death the Council of Constance ordered that his bones should be exhumed and burned, and the ashes flung into the River Swift. "And so," as the writer Fuller expressed it, "as the Swift bore them into the Severn, and the Severn into the narrow seas, and then again to the ocean, thus the ashes of Wyclif are an emblem of his teaching, which is now dispersed over the world."

A hundred years passed and a second event came that had a powerful bearing on the translation of the Bible.

It was the taking of Constantinople by the Turks in 1454.

We must remember that the Bible had been written originally in Hebrew and Greek.

### THE BIBLICAL MANUSCRIPTS

that were then in existence were in these languages. But there was almost no one in all western Europe who could read them. The only classical scholars in the world were in the monasteries of far-off Syria and Arabia and along the Bosphorus.

Then came the rise of the Turks, their sweep across western Asia and the taking of Constantinople. This drove from the East to the West hundreds of Greek and Hebrew scholars who carried with them into the capitals and universities of the West a knowledge of Hebrew and Greek, and a love for knowledge which bore fruit in that great revival of learning which is known in history as the Renaissance. The knowledge of the classics which these refugees carried with them made possible the translation of the Bible into Western tongues.

As some one has expressed it, "In the Renaissance Greece arose from the dead with a New Testament in her hand."

The Mohammedan Turks had thought that by the capture of Constantinople they would end the reign of Christianity. But it was to this event as much as any other that we are indebted for the Bible, which has made Christianity the dominant power in the world.

There was a third event of transcendent importance in

### PREPARING THE WORLD

for the Bible—the invention of printing, and as this has perhaps had more influence on the destiny of the nations than any other material achievement in the history of the world we must think of it for a moment as we pass by.

About twenty years after the death of John Wyclif there was living in the town of Mainz on the Rhine a boy with the euphonious name of Johann Gensfleisch, which means in English, John Gooseflesh. His mother, whose maiden name was Elsie Gutenberg, was a dresser of parchments used in the making of manuscripts.

One morning, so the story goes, little Johann was playing with some letters he had cut from wood to spell his name. There they were in a line before him spelling the name "Johann Gensfleisch." Near the fireplace was a pot of purple dye his mother was using. One of the letters fell from his hand into the dye. He thrust in his hand to get it. The dye was hot and he dropped it quickly. It fell face down on a piece of sheepskin his mother was making into parchment and left imprinted on the surface a perfect letter "H."

Years after when he had become a man this boy, who, in the meantime had taken his mother's name of Gutenberg, invented the first movable type, and set up in the city of Mainz.

### THE FIRST PRINTING PRESS

The effect of this invention on the spread of the Bible was simply incalculable. Before Gutenberg's time it required an expert copyist from ten months to one year of arduous toil to make one copy of the Bible. With the printing press they could be turned out by the thousands every week.

Thus we see how through this remarkable chain of events—the life and work of Wyclif; the taking of Constantinople and the Renaissance, and the invention of printing,—the world had been made ready for the most precious treasure that God had intrusted to it since His Son came into human flesh.

We now come to the man whom God chose for this task, and whose work the world is honouring to-day. William Tyndale was born in Gloucestershire in 1483, the year after the birth of Luther, and one hundred years after the death of Wyclif.

Bishop Hooper gives us a vivid description of the clergy of that time. There were, he says, in Gloucestershire 311 clergy. Of these 168 were unable to repeat the Ten Commandments, and 31 did not know where the Ten Commandments came from. 40 could not recite the Lord's Prayer, and about the same number had no idea where that prayer came from. This was the

### STATE OF THE CLERGY,

the best educated members of society in the days of Tyndale's childhood.

Tyndale graduated with honours at Oxford, and went to live in Cambridge, where he came into daily contact with Erasmus, one of the brightest lights of the revival of learning. Here Tyndale began to think along the lines to which he afterward gave his life. One day it is said he was arguing with a prominent ecclesiastic. The man said to him "We had better be without the laws of God than those of the Pope." To this Tyndale angrily replied "I defy the Pope and all his laws. And if God spare me I will one day make the boy who drives the plough in England to know more of the Scriptures than the Pope does."

Tyndale had already translated some portions of the New Testament, and made application to the Bishop of London to let him come and work under him there. The bishop, fearful that he might bring down upon himself the displeasure of the Pope, sent him word that there was no room.

Tyndale found a refuge in the house of a merchant hard by the Tower of London.

These were troubled days in the kingdom. Luther just a little before had

### NAILED HIS THESES

to the door of the church in Wittenberg, and all England had been stirred to the depths by tidings of what was taking place in Germany.

But England then as now was exceedingly conservative. They were reluctant to commit themselves to any reform that would imperil the peace of the realm. Tyndale knew that without the sanction of the Church no publisher would dare to print his New Testament. "Therefore," he said, "I perceive that not only in my lord's palace in London, but in all England there is no place for the translation of the Scriptures."

So in 1524 he went to Hamburg, where he worked so diligently that the following year we find him in Cologne with the sheets of the New Testament ready for the printers.

Before they could be printed, however, officers were

dispatched with a warrant for his arrest, and an order for the destruction of the work Tyndale rescued his precious translation just in time and fled up the Rhine to Worms, which was then under the control of the friends of Luther, and there in 1525, he completed the work of printing the New Testament in English, and made preparation to scatter them over England.

Meantime in England the Church authorities had been warned and every port was watched for the coming of the condemned translation. The orders were that every book that was taken was to be brought to London and burned in St Paul's Square. But hundreds of copies were smuggled into the country hidden in bales of merchandise, in barrels of flour, and in every manner ingenuity could devise

### FINANCING THE WORK

And then Tyndale's funds gave out. It required money to have printing done then as well as now. Tyndale felt that if God wanted the work to go on He would somehow provide the funds. The way the money was secured is one of the interesting stories of the Reformation.

Tyndale's worst enemy was the Bishop of London. One day a bright idea occurred to him. He sought out Augustine Pakington, a merchant trading in Antwerp, and asked his opinion as to buying up all the copies of the Tyndale Bible and burning them. The worthy bishop did not know that Pakington was one of the best friends that Tyndale had.

"My lord," said Pakington, "if it be your pleasure I can attend to this matter better than anyone else in England. If it be your lord's pleasure I will procure for you every copy that is not already sold. But you must pay the price."

Then he proceeded to hold up the bishop for the biggest price possible.

Halle's Chronicle describes in quaint language the conversation of the bishop. "'Gentle master Pakington,' said the bishop, thinking he had God by the toe, when in truth, he had, as he afterward knew, the devil by the fiste, 'do your diligence and get them for me, and I will gladly give you whatever they may cost, for the books are naughty, and

### I INTEND TO DESTROY THEM

all, and to burn them at St Paul's Cross."

A few weeks later Pakington was on the continent and went to see his friend Tyndale.

"Master Tyndale," he said, "I have found a very good purchaser for your books."

"Who is he?" asked Tyndale.

"My lord of London."

"But if he wants the books he wants them to burn them."

"Well, what of it?" replied Pakington, "he will burn them anyway, and it is best that you should have money to print more and better books."

So the bargain was made. "The bishop had the books and burned them. Pakington had the thanks. And Tyndale had the money," of which he was sorely in need. With this money furnished by his enemies

he brought out a better printing of the book, and so enlarged his facilities that he was soon sending out more books than ever.

The Chronicler of the time tells with great glee the story of the trial a few months later of a heretic named Constantine before Sir John Moore. "Now, Constantine," said the judge, "I will have thee be plain with me on one thing. There are men beyond the sea who are making these books. They cannot live without help. There must be someone who is succouring them with money. Thou being one of them knowest."

### WHENCE THIS MONEY COMES

"I pray thee tell me who they be who help them."

"My lord," replied Constantine, "I will tell thee truly. It is the Bishop of London who hath helped us, for he hath bestowed on us large money for New Testaments that he might burn them, and that money has been our help and succour."

Tyndale had promised that he would bring a time when the plough boy of England would know more of the Bible than the Pope. That time came, but he did not live to see it. His enemies were closing in around him. But God preserved him till his work was done. Then the blow came.

He was living with a friend in what was known as The English House in Antwerp, where he felt that he was safe. A certain Henry Phillips appeared and made his acquaintance, professing the warmest friendship for him and his cause. Tyndale suspecting nothing went out with Phillips on the street one night, where he was led into a trap and seized, and thrown in the Castle of Vilvorden.

There is a letter in existence which Tyndale wrote during his long imprisonment to the governor of the castle. He

### ASKED FOR A CANDLE

in the evening, and complained that it was weary work to sit alone in the dark, and that he was bitterly cold in the dungeon, and begged that he might have a coat to keep him warm. The letter reminds us of a pathetic letter written long ago by another prisoner in a cell along the Tiber, who was about to finish his course.

After eighteen months in prison he was led out to suffer the death penalty for giving the Bible to the English-speaking peoples of the world. On October 6th, 1536, Tyndale was strangled, and his body burned at the stake. Where his ashes lie we do not know. Like the Word he translated they are scattered to the winds.

His last recorded utterance was a prayer. "Lord, open the eyes of the King of England."

One year later that prayer was answered, when King Henry of England broke the shackles of the centuries, and gave the Bible of Tyndale to the people.

"So," in the words of the Bible Society statement, "was the translator himself translated. 'He humbled himself and became obedient unto death, even the death of the cross.' And of him, as of Christ, we may add, 'Wherefore God hath highly exalted Him.'"

"There is no man who has done more than he to make known the Word of Life to the sons and daughters of the King. And to carry on his work in the spirit which he displayed, is the call of to-day."

**Bible and anti-Bible nations** This translation of the Bible was the event more than any other that marked the parting of the ways for modern civilisation. In the days of Tyndale Spain was the greatest power among the nations. Her armies were the masters of both hemispheres, and her fleets ruled the seas. England was a secondary kingdom, little more than an appanage of France.

England took the Bible of Tyndale, Spain cast it off, and set up in its place the Inquisition. This was to refuse Christ and choose Barabbas. At once England rose to a commanding place among the nations, and to-day she, and the English-speaking people that have sprung from her, are the dominating world powers. But when Spain cast off the Bible she signed the death warrant of her national greatness. To-day she is a third-rate kingdom, where the fathers can only tell the children about the fire-sides of those long-past days when the flag of Aragon and Castile was known and honoured the world over. Yes, the Bible is the one sure foundation of national strength and character.

#### THE BIBLE SAFEGUARDS THE HOME.

More than this the Bible is the only certain safeguard of the home. We ought to consider this well in these days of social anarchy and unrest.

The land that has given, in proportion to her size, more scholars and scientists, statesmen and saints than any other land on earth is Scotland. Scotland is a land of mists and moors, hardship and universal poverty. If you are looking for a life of comfort the last place you will go to seek it is Scotland. But the Bible is in the homes of Scotland.

Burns in his immortal poem, "The Cotter's Saturday Night," gives us an engaging picture of a Scottish home. The evening meal is over and it is time to go to rest. The father takes down the old well-worn Bible, and the family sits in silence while he reads from its sacred pages. Then he reverently closes the Book and they kneel about it while he pours out his heart to God for his home and for each one gathered there.

Burns was no saint. But he knew Scotland. He knew what it was that has made that land a fountain of moral and spiritual strength for all the world. It is the old Bible of the Cotter's home.

If you want to make your home impregnable against the disintegrating forces of modern life, enthroned the Word of God there in the minds and hearts of your children. David expressed it long ago, "Thy Word have I hid in my heart, that I might not sin against Thee."

#### GREAT OUTCOME OF TYNDALE'S WORK

Let me quote from a great Catholic writer "The Bible is a part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood

are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments, and all that has been about him of pure, and gentle, and soft, and penitent and good, speaks to him for ever out of the English Bible.

It is his sacred thing, which doubt has never dimmed, and controversy has never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not his Saxon Bible."

You want a Bible and you go to the book store, and you put down a little money, and you take it home. You buy it like any other book.

But sit down and close your eyes, and let your memory look across the centuries. Behind that Book you see a great host who have lived and worked and died that you might have that Book; you see the scholars and saints of the centuries toiling on day after day, year after year, in university and monastery, giving the best years of their lives to preserving it for you. You see those who have

#### DIED ON THE SCAFFOLD

and at the stake for their faith in it; you see that long line which no man can number, out of all nations and kindreds and tongues and people, who have faced the darkness at the end of the way because of the comfort that this book has brought them; we see it, and we understand what John meant when he wrote at the close of the Vision of the Apocalypse, at the end of the book "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book, and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City, and from the things that are written in this Book. He which testifieth these things saith, Surely I come quickly. Even so come, Lord Jesus!"

#### Ezekiel xi. 14-25

This is one of the strong passages that contradict a Biblically unscholarly teaching being put forward to-day that Israel is never to be restored and become again the great leading nation of the earth. The startling movement of some Zionists to restore the Sanhedrin and begin with a revision of the trial of Jesus is one of the indications that this grand restoration is not far in the future. The necessity in their continued disobedience for dispersion into far-off countries was also the necessity for the departure of the Shekinah glory, for God cannot dwell in the midst of wilful sin. Neither can the Spirit be at home in our body temples if we resist, grieve, or quench Him.

We gratefully acknowledge the following anonymous gifts to the Work in General, Waltham Cross, 5/-, Foreign Missionary Work, Marlborough, 10/-.

# Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

**CURLED JUMBLE TEXT.** The curled square of letters forms a jumble of a complete verse in the 13th chapter of Romans. To solve it, take every other letter from inner to outer ends of the curl, doing this twice over in the same direction. The words thus obtained will be found to be in the right order, and all the letters in the verse are used in the curl. You need not draw the square. Write out the complete verse, and give its number in the chapter.

T O F B O H G G N I E  
U H I H E T V E O L  
R N E S E O R L S  
T O V L R S  
L T F E I  
H I E O W R O I  
A H F  
E L E L F T U O L H  
W

Solutions should arrive by first post Monday, December 14th.

**SOLUTION OF SEQUEL RIDDLE, NOVEMBER 27th,**

**Answer;** Elisha. Naaman. II. Kings v. 9-19.

**Correct solutions were received from:** George Agle; Margaret Brown; Dilys Hale; Joan Hill; Mary Hurst; David Johnston; Jean Kennedy; Ina McAnally; Lewis Marchant; William Mercer; E. Nimmo; Mary Noble; Ethel Nunn; Nellie Rabbage; Tom Ramsey; Nellie Robinson; Patty Rogers; D. Wills; Marjorie Wiltshire; Marjorie Winterbottom; Annie Williamson; Alfred Yardley.

**Prize-winner for November:** Tom Ramsey, 11, Legane Street, Ballysillan, Belfast, to whom we send a copy of the great African missionary story, "When God Changes a Man."

**Special Mention:** Marjorie Wiltshire; Jean Kennedy.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—  
*George Muller.*

## Why Jesus is Coming

**T**HERE are definite objectives named for the grand, crowning drama of our Lord's appearing, and the rapture of His people to Him. He is coming—

1. *To fulfil prophecy.* Matthew especially, writing of the Lord's first coming, says several times in different connections, "That it might be fulfilled," referring to prophecy. Hence these prophecies are not merely history written beforehand but also may be regarded as having the nature of a command to be obeyed or

### A PROMISE TO BE FULFILLED.

So, when our Lord conformed to prophecy He was obeying those old-time commands of God and God was keeping His promises.

Now this is equally true concerning Christ's second coming. The pre-written history must come to pass, the promise must be fulfilled, the command must be obeyed, and Christ is coming to do all three. "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty" (Psalm xlv. 3), is a prophetic command; "This same Jesus shall so come" (Acts i. 11), and "God shall give unto Him the throne of His father David . . . and of His kingdom there shall be no end" (Luke i. 32, 33) are both pre-written history: "I will come again" (John xiv. 3) is an example of promise.

2. *To raise those who sleep in Jesus* (I. Thess. iv. 14, 16; John vi. 39, 40; v. 28). The calling forth of Lazarus from the grave was a little sample of that time when millions of dead believers will hear and obey the same voice that Lazarus heard and obeyed. The resurrection is a strong example of the great authority and power of our Lord. He simply speaks and millions arise from their graves.

3. *To translate living believers.* "We shall not all sleep, but we shall all be changed." "Then we which are alive and remain shall be caught up . . . to meet the Lord in the air" (I. Cor. xv. 51, 52; I. Thess. iv. 17).

The great miracle of the resurrection of the saints is to be followed by the miracle of translation at the coming of Christ. The Lord of the dead is also Lord of the living and He raises and translates His servants to take part in His rule on earth.

4. *To end Satan's rule.* "The prince of this world" will be imprisoned in the bottomless pit (R.V., pit of the abyss) when Christ comes, and shall not be able to deceive the nations (notice that he deceives nations, as such, and not only individuals) for a thousand years (Rev. xx. 3).

5. *To preserve our race from destruction* (Rev. xi. 18). Increasing wickedness means increasing ruin. Reports from Russia alone tell not only of many deaths but of fewer births. Immorality and the destructive diseases that come from it are on the increase, and man cannot stop the awful downward trend of our day. In fact, few seem really to see it, or shew earnest interest in stopping it. The coming greatness of tribulation (Mark xiii. 19; Rev. vii. 14, R.V.) seems to be closely connected with the greatness of man's sin (Rev. vi. 15-17; ix. 20, 21; xvi. 8, 9). The greatest of all tribulations comes on account of the race having come to its greatest sin—though blinded (II. Tim. iii. 1-5; II. Peter iii. 3-5; Jude 17-23). Teachers tell us things are to get better and better.

### TILL ALL MEN WORSHIP GOD!

Hence the coming of the Lord Jesus has a merciful phase. It is a mercy to the race to sift out hopeless transgressors and change the present order of things.

6. *To establish His righteous rule.* Christ will "lay judgment to the line and righteousness to the plummet" (Isaiah xxviii. 17). He will be a swift witness against sorcerers, adulterers and oppressors (Malachi iii. 5). "He shall save the children of the needy" (Psalm lxxii. 4). Then, and not till then will war cease (Isaiah ii. 4; Psalm xlvi. 9) for man's "League of Nations" or "Association of Nations" will never bring peace despite the promises of poli-



ticians, diplomats and visionaries on that line. Only God's Prince of Peace can, and will, do that.

7. *To reward His servants* (Rev. xi. 18; II. Cor. v. 10; I. Cor. iii. 12-15; Matt. xxv. 19-21). As our Lord accomplished the work the Father assigned to Him, so it is possible for us, through grace, to accomplish what Jesus assigns to us and hear His "Well done!" at that day.

8. *To restore Israel to their land and their Lord.* God promised Abraham that the land of Palestine should be his, and his seed's possession "for ever"

(Gen. xiii. 14, 15). The fulfilment of this promise makes it necessary that the land be restored to Israel and Israel to the land. In a measure this is taking place now as to the land. But the full and final restoration is connected with the return of the Lord (Jer. xvi. 14-16) and the remnant of the nation—what is left as a God-fearing remnant after the Great Tribulation—shall "look on Him whom they pierced" and, as a nation believe on Him as Lord and Saviour.

For Israel still "abides for Jehovah" (Hosea iii. 3-5).

## Let Go—Let God!

G.B.

GRO. BENNARD.

1. Let go, and let God have His way with thee, De-liv-er'd from  
 2. Let go, and let God have His way with thee, O strug-gle no  
 3. Let go, and let God have His way with thee, What won-ders in  
 4. Let go, and let God have His way with thee, 'The pow'r to wit-

sin, He would have thee be; 'He's a-ble to save to the ut-ter-most,'  
 more, hear Him say, 'Be free; 'Thine all glad-ly yield to His will di-vine,  
 grace then thine eyes shall see; The spi-rit's in-dwelling thy life shall crown,  
 ness, re-ceive, 'sa-ith He; The blessing of cleansing and 'per-fect love,

CHORUS.

Let go, and be 'fill'd with the Ho-ly Ghost.  
 Let go, and be fill'd with His love sub-lime.  
 Let go, and the pow-er will then come down.  
 Will it thee for ser-vice and heav'n a-bove.

Let go, . . . . let  
 Let go,

go, let God, let go, and let God have His way with thee; Let

go, let go, let go, let God, Let go, and let God have His way with thee.

## Bible Study Helps

### PAUL'S PRAYER FOR HIS CONVERTS.

(II. Thessalonians i. 11, 12).

#### I. The Burden of His Prayer.

1. That God would count them worthy of this calling (Jer. xv. 16; I. John iii. 1, 2; I. Cor. vi. 9-11).

2. Fulfil all the good pleasure of His goodness (Heb. xiii. 20, 21; James i. 7; Rom. xv. 13, 14; Col. i. 9-14; Eph. i. 15-19).

3. Work of faith with power (I. Cor. iv. 19, 20; I. Thess. i. 5, 6; I. Cor. ii. 4, 5; I. Thess. ii. 13).

#### II. The Purpose of His Prayer.

1. That the Name of our Lord Jesus Christ may be glorified (Psalm lxxix. 9; Psalm l. 23; Gal. vi. 14).

2. That all the saints may be glorified in Christ (Col. iii. 4; II. Peter i. 3; Phil. iii. 21; Rom. viii. 18).

#### III. The Expectation of His Prayer.

1. According to the grace of our God (Rom. viii. 32; John iii. 16).

2. According to the grace of the Lord Jesus Christ (II. Cor. viii. 9).

### NOTES ON GENESIS I. 1.

1. **Atheism** affirms that there is no God; this verse reveals that there is.

2. **Deism** declares that God cannot reveal Himself; the universe of Genesis I. 1 is a revelation of His eternal power and God-head (Rom. i. 20).

3. **Agnosticism** says there may, or may not, be a God; but a design, implies a designer, so creation implies a Creator.

4. **Materialism** proclaims the eternity of matter; our verse says that in the beginning God created it.

5. **Pantheism** says there is no God but the universe; we read here that the universe was summoned into existence by His command (Psalm xxxiii. 9).

6. **Polytheism** affirms that creation is the work of many gods; but that is disproved by the unity of nature. The same sun shines everywhere; the same laws of gravitation hold everywhere.

7. **Rationalism** refuses to believe anything that transcends reason; but as man was not in existence at the time to which Genesis I. 1 refers, the statement must be received by faith. It is through faith we understand, and faith, while ever unreasoning, is never unreasonable (Heb. xi. 3).

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, Dec. 13th** Daniel iv 19-27

"Break off thy sins by righteousness" (verse 27)

Sin is the abominable thing that God hates. Whether sin is found in a Nebuchadnezzar or a newsboy it is hateful to God. Sin destroys the harmony of eternity. Sin is like a patch of mud flung upon an academy artist's painting of a perfect summer scene. Sin is like a rough stone thrown into the delicate machinery of the weaving machine. Sin in the world is hateful, but sin in a Christian is worse. Whatsoever is not of faith is sin. Whatever we do simply to please self is faithless, and therefore sinful. In the presence of the Cross we see ourselves. There is a holy radiance which shines upon every worshipper who kneels before the Cross. Actions which we have excused become inexcusable before the spotless righteousness of the Son of Man. Let us halt to-day before the Cross. Let us confess the sin of the past. Let us break off our sins by righteousness. Doing right in the spiritual realm is far better than doing well in the material realm. Better build up a big character than a big business.

**Monday, Dec. 14th.** Daniel iv 28-37

"Those that walk in pride He is able to abase" (verse 37)

When Nebuchadnezzar spoke these words he spoke from bitter and yet profitable experience. He had walked in pride, he had given glory to himself. But God permitted such a night experience to come upon the King, that when at last the day of reason dawned again, he was glad to give all glory to God. Let us remember the love of God and rejoice. But let us remember the righteousness of God and tremble. Insanity may come from natural and satanic sources, but this story makes it clear that upon the man of pride the finger of God may be placed at any moment. Many, not all, who are out of their minds are so simply because they got out of God's will. If we are blessed, if we are prosperous let us always remember to give God the praise, admitting that all we are and have is the outcome of His grace.

**Tuesday, Dec 15th.** Daniel v 1-9

"His knees smote one against another" (verse 6)

Even a supernatural hand turned a boastful king into a trembling coward. Man at his best is pathetically frail. We talk about strong men! We can only do it by comparing man with man. But when we compare man with God, man is indeed as the shaking grass and the withering flower. What will it be

## Meditations by PERCY G PARKER.

when sinful man is brought before the judgment throne of God? If a supernatural hand fills wicked man with terror, what about the presence of God? If a faint forthshowing of the wrath of the present fills man with terror, what about the wrath of the future. It is better to be a washerwoman with a crust of bread and the love of God, than a godless Belshazzar with a thousand banquets. Is the writing of God for us or against us? Beware of any banquet or gathering where a manifestation of God will make you tremble with fear.

**Wednesday, Dec 16th** Daniel v 10-16

"Dissolving of doubts" (verse 12)

This is a striking phrase. The marginal rendering is even more thought-provoking—"a dissolver of knots." Knots in the heart and mind are stubborn things. The mind and the heart can get sadly tied up. But mark, it was not Daniel who was the real dissolver of knots—it was Daniel's God. He is still the same. If you have got a knot in your heart, and your life is all a tangle, look to Daniel's God. Some heart-knots are almost as bad as lions. But the God of the lions is also the God of the knots. A child can spend hours at a knot, and then fail to untie it yet his father could do it in a second. Don't weep over your knots—ask God to dissolve them.

**Thursday, Dec. 17th.** Daniel v 17-31

"Tekel, Thou art weighed in the balances, and art found wanting" (verse 27)

So have we all been weighed. So have we all been found wanting. We have been found wanting a Saviour. Only a Saviour can turn the balances in our favour. But God's demands from us are now light, for a Saviour supplied the heavy demands. God does not demand atonement for sin—His Son supplied that. God's demand from us does not cover the wicked past, but only the daily present. He expects His redeemed creatures to live a redeemed life. But even the strength to do this is supplied by Himself through His Son. Belshazzar wanted a Saviour—but gave no place to One. We likewise need a Saviour, and the fact that we are reading these notes is an almost certain proof that we have accepted God's supply for our need. If, dear reader, you have not, then accept Him now.

**Friday, Dec 18th.** Daniel vi 1-14

"He kneeled upon his knees three times a day" (verse 10)

Daniel had his special times of prayer. It is good for us to have the same. It is well that we pray at all times—that the deeps of our hearts are in com-

munion with God even as we move about in the busy world of men. It is good that the shop-assistant holds ceaseless communion with the Lord even while selling the goods. It is good that the farmer dwells upon God and his goodness even while guiding the plough. It is good that the minister communes with God even as he prepares his sermons and visits the sick. But this is not enough. We need knee-praying, when, alone with God, we fall upon our knees and pour out our hearts to Him. The more we kneel before God, the greater our appeal to God.

**Saturday, Dec. 19th.** Daniel vi 15-28

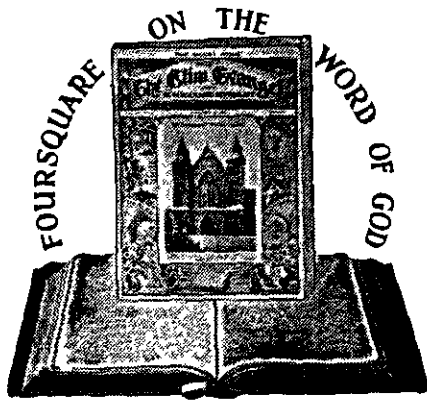
"O Daniel, servant of the living God" (verse 20)

The king would have had no hope for Daniel if he had not been the servant of the living God. A living God was Daniel's only hope in the midst of man-eating lions. A living God made all the difference to Daniel, so a living God makes all the difference to us. Because God lives we may live in the midst of those who would otherwise devour us. Some live in sheltered surroundings and do not know what it is to be persecuted for Christ's sake. But with others it is different. A gambling public does not relish the presence of those who fight gambling. The Bolshevik element hates those whose only hope is in the Prince of Peace. The lions around us have different names, but there is only one secret of defence—the living God. Did the lions refrain from eating Daniel because he was all grit and backbone? Or was it because he was surrounded by Rock—the Rock of Ages?

## Leaving Results with God

Two men sat side by side in a religious service, but the address delivered made an entirely different impression on each of them, as I discovered by hearing their comments as they passed out. "It was very uninteresting and dull," said one. "It was inspiring and helpful," the other declared. In the latter case the seeds of truth had fallen into good soil. The point of the parable seems to be that while some of the sower's seed was wasted, he was not discomfited but went right on sowing. He knew that at least part of his work would be rewarded.

What a lesson of encouragement there is here for Sunday school teachers and other Christian workers! It is our business to make the best of conditions as they are. We should never be disheartened by the fact that some of our efforts are fruitless. There will always be some "good ground."



## EDITORIAL

### Joyful Giving.

God gave willingly He did more He gave joyfully Even in giving His beloved Son to die for us we are told that "it pleased the Lord to bruise Him" The gifts that count most are those which cost us most Moody used to say regarding giving, "Give until you feel it, and then keep on giving until you don't feel it" And a wise old German once said, "I likes to give villingly; when I gives villingly it enjoys me so much I give again"

Let our thought this Christmas be, not what am I going to receive, but what can I give? The service of God requires help in many directions Shall we prayerfully seek God's guidance as to our giving, and then give willingly and joyfully?

### Amusing Unity.

UNITY in Christian thought was amusingly and beautifully illustrated in the life of Charles H Spurgeon of the Metropolitan Tabernacle

Owing to a breakdown on the railway Mr Spurgeon arrived late at an appointment in Haverhill, Suffolk To Mr Spurgeon's surprise he found that even the sermon had commenced when he arrived His grandfather was filling the gap He had commenced to preach on Ephesians 11:8, "For by grace are ye saved through faith, and that not of yourselves it is the gift of God" The grandfather saw his grandson enter and called out, "Here comes my

grandson! He may preach the Gospel better than I can, but he cannot preach a better Gospel, can you, Charles?" C H. replied, as he pressed through the throng, "You can preach better than I can Pray go on" But the grandfather would not agree He told C H just where he was in the sermon "There," said he, "I was preaching on, 'For by grace are ye saved' I have been setting forth the source and fountain-head of salvation, and I am now shewing them the channel of it, 'through faith' Now, you take it up and go on"

The young Spurgeon did go on But a little later as he was explaining the weakness and inability of human nature, and the certainty that salvation could not be of ourselves, he suddenly felt his coat-tail pulled—it was his grandfather C H understood, and gave place to him Said the grandfather, "I know most about that, dear friends," and he spoke for about five minutes Then he stopped, beckoned to his grandson again—and C H finished the sermon! The old gentleman was delighted, and as the sermon proceeded, kept on saying, "Good! Good!" Once he said, "Tell them that again, Charles," and Charles did

### Ashamed to Die.

A STRIKING story is told of a young man who was dying, whom a visitor had the joy of leading to the Saviour He had lived, not viciously, nor riotously, but just carelessly, for the things of the world Knowing that he had but a day or two to live, his visitor said to him, "My friend, you are quite certain that Christ has saved you?" He never forgot the answer the dying young man gave him "Oh, yes," he said, "my soul is saved, but my life is lost I am not afraid to die, but I confess I am ashamed to die"

### The Devil's Best Tool.

It was announced that the Devil was going out of business, and would offer all tools for sale to the highest bidder. On the night of the sale they were all attractively

displayed—and a bad-looking lot they were hatred, jealousy, envy, malice, sensuality and deceit, and all the other implements of evil Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and price higher than any of them Someone asked the Devil what it was

"That is 'discouragement'"

"Why do you price it so highly?"

"Because," replied the Devil, "it is more useful to me than any other tool I can pry open and get into a man's conscience with that when I could never get near him with any others, and once inside I can use him with my discouragement in any way that suits me best It is much worn because I use it with nearly everybody, as few people yet know that it belongs to me, and that I use it to achieve my ends"

But the price placed on discouragement was so high that the Devil owns it still

### Efficient Co-operation.

A MISSIONARY in India noticed two lepers sowing seed in a field One had no hands, the other had no feet, these members had been wasted away by the disease The one who had no hands was carrying the other who had no feet upon his back, and he carried the bag of seed and dropped a pea every now and then, which the other pressed into the ground with his foot So between the two of them they did the work of one ("By love serve one another"—Gal v 13)

*We can never have power until we are implicitly obedient to all that we know of God's will regarding our own personal lives*

*It is an actual impossibility to receive the Holy Spirit while grasping anything that God has banned and conscience has already judged*

*To claim God's promises is faith in action Faith at rest is dependence upon the fulfilment of those promises*

# Water, an Emblem of the Holy Spirit

A Sermon by Pastor J. McAvoy (Elim Tabernacle, Melbourne Street, Belfast)

*He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.*—John vii 38 39

**T**HE Lord made a conditional covenant with the children of Israel, which included an abundance of rain if they would obey Him (Lev xxvi 4). Whilst the Israelites walked with their God, they never lacked rain, hence the wells were overflowing, and water was always available. Though this covenant was made, we often read that the Chosen People were short of this indispensable liquid. On one occasion it rained not for three years and six months, during the life of Elijah (I Kings xvii 1), and the majority of the

## PROPHETS OF THE LORD

testified to the fact that Israel was often in need of water.

The question arises: Why was rain held back, and wells empty? Did God fail? Never! the redeemed people forsook Him and served idols. "My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, that can hold no water" (Jer ii 13).

The promised water was withheld because the people had withdrawn from walking with their God. So instead of increase there was poverty, in place of abundance, famine, defeat and failure filling the room of victory and prosperity.

The ransomed tribes through indifference and carelessness did not receive the full provision that the Lord Jehovah had for them. Are we receiving the maximum of blessing that the same Lord has for us?

Now in the New Testament there is an abundant supply of water for him that is thirsty. It is doubtless a figure of salvation. Jesus said to the woman of Samaria, "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv 14).

I would draw your attention to another word of the Lord Jesus which refers to water. "He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John vii 38, 39).

So we see that salvation is a "well" of living water. The Baptism in the Holy Ghost is not a river, but *rivers* of living water. Have you received a well of living water? If so, have the rivers of living water commenced flowing yet?

Notice that in both references living water is mentioned,

## THOSE WHO DRINK

of this water (a) shall never thirst, (b) shall have everlasting life. Many under the Old Covenant drank of the literal water and are dead, but all who drink of the water that Christ gives shall never die. There-

fore, the power and value of the New Testament water is superior to that of the Old Testament. We cannot live in this world without natural water, and no one will breathe the atmosphere of heaven except they take the water that is offered by the Lord Jesus Christ.

Water is an emblem of the Holy Spirit, because it *invigorates*. In summer when the heat is intense, rain scarce and ground becomes hard, while flowers, plants, and crops bow their heads in a discouraged manner, then you take the watering can and empty the contents over the drooping flowers and thirsty plants, presently the flowers lift their heads and the plants develop. Then the garden flourishes by showing signs of life, new strength is given, and beauty increased.

When temptations are strong and persistent, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth" (I Peter i 6, 7)—in such times as these, there is a refreshing for the child of God. This reviving is brought to us by the blessed Spirit of God, "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Isaiah xxviii 11, 12). This passage is referred to by the Apostle Paul (I Cor xiv 21). "In the law it is written, With men of other tongues and other lips will I speak unto this people, and yet for all that will they not hear Me, saith the Lord."

Therefore, the operation of the Spirit of God in the Church and in the believer is to

## INVIGORATE AND REFRESH

the saints of God. When God-appointed and Spirit-anointed gifts are manifested in the Church, is it not like rain upon the mown grass, as showers that water the earth? are not the children of God refreshed? the servants of the Lord Jesus Christ filled with praise and power? and the atmosphere of the heavenly world descends, filling our hearts with joy and gladness. Then it is that we feel and know that the joy of the Lord is our strength. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost" (Rom xiv 17).

Are not many dear followers of the Lord in the same position as the disciples, at Ephesus, who, asked by Paul, "Have ye received the Holy Ghost since ye believed?" responded, "We have not so much as heard whether there be any Holy Ghost" (Acts xix 2).

Although they steadfastly believe in the Trinity, speak about the grace of the Lord Jesus Christ, sing praise to God because of His undying love, and say



in their prayers, I believe in the communion of the Holy Ghost—yet they would lose nothing if the Third Person in the Trinity ceased to be, because they cannot say with the Apostle Peter, "This is that which was spoken by the prophet Joel" (Acts 11:16). They have received a well, but know nothing about the rivers. Hence, their soul is not like a well-watered garden; the rest and the "refreshing" have neither been sought nor received by them. They have not experienced the floods on the dry ground; the refreshing and joy in the Holy Ghost is not yet their portion.

#### HOW IS WATER GIVEN?

*It is given by compulsion*, it cannot be averted. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10, 11).

The rain cannot be held back, but it can be held off. So with the Holy Spirit. He was promised to the disciples by the Saviour, His coming was foretold by John the Baptist, Joel predicted the advent of the blessed Comforter. Therefore no power on earth or in hell could prevent the descent of the Almighty Spirit. Note how He came: "And suddenly there came a sound from heaven as of a rushing mighty wind," suggesting His irresistible force.

No! the good Spirit cannot be prevented from descending on those who are thirsting after righteousness, and who are obedient to the last command of Christ: "Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (John 14:29).

"Tarry ye!" We are aware of the fact that there were more than one hundred and twenty followers of Jesus, yet only that number received the promised Spirit on the Day of Pentecost. Why did not the others? Apparently they did not obey. The gift of the Spirit is given to them that obey God (Acts 5:32).

Many born-again people have not received this refreshing outpouring of the quickening Spirit of God because they refuse to obey. This spiritual Rain cannot be held back, but it can be held off.

*It is given copiously*. Like all other good gifts from our bountiful Creator, water is lavished upon us without stint, though waste of precious fluid often causes a shortage.

#### THE LORD OUR GOD

never spreads a meagre table for His people, let us look at a few terms that are used to express the imparting of the Third Person in the Trinity.

Pour, "fill", "baptise", "endue", "rivers of water". Surely! all these terms suggest an abundant supply. The spectators were amazed when they had the benefit of seeing the effects of the first outpouring of the eternal Spirit, some of them accused the Christians of being full of new wine, of drinking more than they could hold. Peter knew

that the rivers were only at their source, because the gift was promised to all children, to all that are afar off even as many as the Lord our God shall call.

And you'll get your portion yet, praise the Lord,  
Blessing new He is bestowing,  
And our hearts are overflowing,  
And you'll get your portion yet, praise the Lord.

*By whom is water mostly enjoyed?* The cool refreshing beverage is appreciated and gratefully received by

#### THOSE WHO ARE THIRSTY

When Hagar with Ishmael was sent forth from Abraham and Sarah, in the wilderness of Beersheba, the water was spent in the bottle, and she lifted up her voice and wept. She feared the child would die, as there was nothing to alleviate his thirst. Then the Lord heard her cry, and opened her eyes, and she saw a well of water. Again the bottle was filled, and the child satisfied and strengthened. With thankful hearts they gladly partook of the life-giving drink, because they were thirsty.

So with the Holy Ghost, He is received and enjoyed by those that are thirsty. "If any man thirst let him come unto Me and drink," said Jesus. Consequently, one credential for receiving the Spirit of God is by having a vehement desire for Him. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt 5:6). It implies earnestness, sincerity, importunity on the part of those who would be recipients of the blessed Spirit. Christians are inclined to say, If the gift of the Holy Ghost is for us, we shall get it, when God's time comes. Nay! friends, God's time is now, if you are thirsty enough. The man in need of bread would have gone empty away, had it not been for his importunity (Luke 11:8). Then said Jesus in the application: "Ask, and it shall be given you, seek, and you shall find, knock, and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).

Ye have not, because ye ask not, because ye seek not, because ye thirst not. But those that seek first the kingdom of God shall be filled.

Again, water is most precious to those who

#### GO NOT TO OTHER SOURCES

to have their thirst quenched. The drunkards of Ephraim had not a great appetite for this pure free gift, their desires were appeased at man-made fountains (Isaiah 57:7). But the Rechabites did glory in this God-given substance, because they refused to have substitutes to satisfy the natural appetite of man (Jer 35:6).

Many Christians have no desire to receive the mighty infilling of the Latter Rain because they are to a measure satisfying themselves at worldly cisterns, others do not get this glorious baptism because they refuse to follow the Lord wholly. They want to sip of the crystal stream, and at the same

time enjoy the wells of this world; they want to have the fulness of blessing from God, and walk hand in hand with the rebellious world

Be one thing or the other,  
Don't try to mix the two  
The world's or Christ's disciple,  
For both will never do

The Lord Jesus referred to the Holy Spirit as the Comforter "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name" (John xiv 26) How our Father longs to bring comfort and peace to His people, but, alas, are they not hewing out cisterns that can hold no water? To have the comfort and joy of the promised Spirit, they must be wholehearted in His work and will

The rivers of living water are only for those that seek all their full and lasting pleasure in

#### THE COMPLETE WILL OF GOD

The pleasure and joys of heaven are beyond our apprehension, and many of us have a desire to depart and be with Christ, which is far better, but now, praise God, we can enjoy at least a foretaste of the glory that is yet to be, through the blessed Latter Rain experience "In whom after that ye believed, ye were sealed with that Holy Spirit of promise Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph i 13, 14), so the happy experience that Jesus referred to as "rivers of water" is only a sample, an earnest, a foretaste of the glory yet to be

The land of Canaan was a good land, a pleasant

land, a land flowing with milk and honey, a land which enjoyed rain in its due season, the former and the latter rain, and the people benefited by receiving the corn, wine and oil (Deut ii 14) But it became a land not inhabited, a defiled land, a land of desolation Why? Partly because God shut up the heaven, and there was no rain (Deut xi 17) For the people had turned aside and served other gods "The children gather the wood, and the fathers kindle the fire, the women knead the dough, to bake cakes to the Queen of Heaven and to pour out drink offerings unto other gods, that they may provoke Me to anger" (Jer vii 18) They did not retain the full benefits that the Lord had in store for them, they ceased to obey their God and Saviour, both in form and in spirit

Were not the rivers of spiritual water given at the formation of the Church? But for hundreds of years the Church heard and knew very little about the gift of the Spirit, her glorious inheritance Why? Has not the Church disobeyed her Lord? God gives the Holy Ghost to them that obey Him (Acts v 32)

#### Psalm cxix 97-104 LOVE FOR GOD'S LAW

It is through meditating on the Word that we digest and become saturated with God's truth (v 97) It is more than a match for the cunning of enemies (v 98) "Antiquity is no help against stupidity, where it does not accord with God's Word," said Luther (see v 100) Mastering the Word avoids sin and judgment, and feeds the soul with Divine honey (vv 101-104)

## Concise Comments & Interesting Items

**The attitude toward India** of Christian people is unsettled Some think Gandhi's proposals are for the best But here is a thought-provoking presentation of the position

"England has many problems India is one She has India's statesmen gathered at a Round Table She has invited every group and the voices from India that are being most heard are those who, with Gandhi, are demanding absolute independence from England

"They talk of liberty and self-determination But what for? Do Gandhi and the Hindu faction want to free India's struggling, half-starved millions from the bondage of caste? Will he admit the 'untouchables' to citizenship rights, and to political equality?"

"And the Moslem? Will he consider holding political power and according liberty of religious thought to others?"

"And what about the Christians in India? We hear no voice from them broadcast to set forth their views How would they fare between the Hindu and the Moslem

"To hand the reins of government to two great rival religious groups who would create civil war almost immediately and produce the chaos and conflagration

that would outdo the confusion and strife that is causing the murder of millions in China, England may well hesitate"

**Does God work miracles to-day?** is the title of an address recently given by Dr Howard Taylor Here is a wonderful extract

In the foothills ten miles from a mission station, a young farmer lay desperately ill There seemed small hopes of his recovery What lay ahead of him? Death and then? "After death cometh the judgment" That the heathen know But how could he face it? Alone in the house, he had plenty of time to meditate! As he lay there, with no light on the problems of time and eternity his name was called "Wong Chio-yow" "Come in," he replied But no one came in "That's strange! Why did he come, and go away?" Again the same voice called, "Wong Chio-yow" "Come in," he replied, more loudly But there was no response With difficulty, supporting himself by the wall, he made his way to the door But no one was there! That was alarming Creeping back to bed he said to himself, "I know It's the demon of death come to drag my soul down to hell!"

And trembling like an aspen leaf, he drew up the coverlet his last moments had come!

But a third time very gently his name was called And the voice continued on "When your family come in from the fields tell them to get a certain herb, to pour boiling water on it and prepare an infusion Drink this and you'll get well! Then, when you are strong enough, go into the city, where you will hear a new religion This you must believe, and all your problems will be solved"

He obeyed When he got well he went into Ningpo, heard the Gospel, believed, and was saved My father baptised and instructed him And for fifty years that man was an indefatigable evangelist among his neighbours far and near Who saved Wong Chio-yow? God worked with His messengers

**A hospital notice** which visitors see as they enter is worthy of our consideration "Never utter a discouraging word while you are in this hospital You should come here, only for the purpose of helping Keep your hindering, sad looks for other places, and if you can't smile, don't go in"

# The Importance of Bodily Health

By HENRY PROCTOR, F.R.S.L

**W**HAT a terrible loss it has been to the Church of God that it has neglected the teaching concerning the body, for it is evident that very much of the prosperity and advancement of the Lord's work depends upon the physical capacity of its members. The Bible nowhere commends believers for being sickly, on the contrary, Paul declares that it is the result of

## THE JUDGMENT OF GOD

upon the Corinthians that so many were weak and sickly among them, and some suffering untimely deaths ("not a few"). Again and again he had emphasised to them the importance of the body, as in I Cor vi 12-20 (Moffatt), where he also deals with the matter of food—

All things are lawful for me,  
Yes, but not all are good for me,  
All things are lawful for me,  
Yes, but I am not going to let anything master me

Then follow seven points, as to the importance of keeping the body pure. The body is—

- (1) Not for immorality,
- (2) But for the Lord, and
- (3) The Lord for the body,
- (4) He will raise it by His power (Rom viii 11),
- (5) Your bodies are members of Christ,
- (6) Sanctuaries of the Holy Spirit, therefore
- (7) Glorify God with your body

The great weakness of present-day theology is that it makes no provision for the body. But we realise that however much we despise "this body of our humiliation" ("this vile body," as the A. V. termed it), it is absolutely essential to our functioning on the natural plane. Nearly all of us recognise the fact, too, that

## HEALTH OF MIND

is largely dependent on that of the body, and the physical on the mental, and we may go beyond this, and affirm that spiritual health is largely dependent upon the mental and physical. The triune man is regarded in Scripture as a whole—he is to be healthy in spirit, soul and body. Each of these acts and reacts upon the others and the health and purity of each depends upon the others. We should therefore endeavour to keep our bodily health in such a sound and vital condition, that it may help and not hinder our spiritual life. Our bodies must be pure and holy, in order to be fitting sanctuaries of the Holy Spirit, and so fulfil the design of the Great Architect in their construction. From this point of view it is impossible to over-estimate the importance of the physical body. It is the temple of the living God of which we may all become builders. The physical body and life are not to be regarded as vile and

worthless, for though in its present corruptible state the body cannot inherit the kingdom of God, yet it is now called the holy temple of God, and sanctuary of the Holy Spirit, and every atom of flesh will be at Christ's coming transmuted into immortal substance—all that is mortal swallowed up of life. For regeneration is the growth of Christ in human nature, begotten of the Father from whom flows the seed of regeneration and immortality. The Bible often speaks of God as a Fountain of living waters, as the Life which is the source of all life.

As fishes in the sea, so do we live, and move, and have our being in God. Christ, who is our life, is said to fill the universe with Himself, and that which is in our spiritual environment is an unappropriated part of our true selves upon which the regenerate man or woman can draw continually, breathing it in by faith for

## SPIRIT, SOUL, AND BODY

Many are conscious of the necessity of this for the spiritual part of man, but know nothing of the salvation and redemption of the body; but this latter is the very acme and crown of redemption, and is that for which the whole creation is said to be waiting with intense longing. Our blessed Lord, who is the only example of a perfect life, is said to be the Firstborn of an entire new creation, and the "Firstborn among many brethren," a vast family of brothers who are predestined to be conformed to the same image, and to the same perfect likeness. The express image of the Father, He is the Head of the Body, and we are to grow up in all things into Him, "until we all advance into the oneness of the faith, and of the full knowledge of the Son of God, into a man of full growth, into the measure of the stature of the fulness of Christ" (Eph iv 13). It is for the manifestation of this that the whole creation waits, and that for which the whole creation waits must be a matter of transcendent importance. For what, then, does the whole creation wait?

The eager outlook of creation is ardently waiting for the revealing of the sons of God, and even they within themselves are sighing ardently, waiting for the redemption of their bodies. This last is therefore the crown and topstone of all, for it is the means whereby not only we who have the firstfruits of the Spirit, which is the earnest of our inheritance, but the creation itself shall be delivered from the servitude of corruption into the freedom of the glory of the children of God. Then shall come that perfect life of the new creation of which our Lord Jesus is the Firstborn.

## Mark xi 11-18 THE PURPOSE OF THE TEMPLE

We applaud our Lord for cleansing His Father's house, but do we not need to examine ourselves to see if we are allowing any thieves, in the way of covetousness or other sins, to get any floor space in the Holy Ghost temples of our bodies?



# G LAD HARVESTING IN HOME & FOREIGN FIELDS

New Ministries Blessed—Many Baptisms and New Memberships

## TEN BAPTISMS

**Liverpool** (Pastor G. Bishop) Recently the assembly meeting at Elim Tabernacle, Windsor Street, had a glorious time in the presence of the Lord

when ten born-again confessors followed their Lord and Master through the waters of baptism. What joy filled all hearts in listening to their ringing testimonies. How their faces shone as they told of sins forgiven and bodies healed, and of the joy that filled their hearts as they now obeyed Him thus.



Pastor G. Bishop.

Great power rested on the Pastor as he gave forth the message that night. He described Philip preaching and baptizing in the desert. The choir rendered two beautiful anthems, upon which great blessing rested.

Many letters of invitation were sent out announcing the meeting. God honoured the efforts put forth, as there were many strangers in the meeting.

Great profit is being reaped from the Bible studies week by week, the precious Word of God being unfolded to many hungry hearts.

## BIBLE STUDIES BLESSED

**Belfast** (Pastor J. McAvoy) Praise God for the continuance of His blessing at the Elim Tabernacle, Melbourne Street, under the ministry of Pastor J. McAvoy. The saints here are being much blessed of God, and are truly feasting on heaven's rich dainties.

A series of Bible studies given by the Pastor on the Millennium have been most interesting and instructive.

The meetings are being well attended, especially the Gospel services on Sunday evenings, when the Word of the Lord goes forth in the power and demonstration of the Holy Ghost.

Wonderful times of blessing are experienced at the breaking-of-bread services on Sunday mornings, and the gifts of the Holy Spirit are in evidence, praise the Lord.

## INTERIM MINISTRIES.

**East Ham** (Pastor H. T. D. Stoneham) During the few weeks between the departure of Pastor Len J. Jones and the arrival of Pastor and Mrs. Stoneham, the ministry at Elim Tabernacle, Central Park Road, was varied. Pastors Boulton and Joseph Smith were the chief speakers, the latter's Bible studies es-

pecially being a source of great blessing to all the believers. A very blessed time was also spent on one Sunday morning in particular, when Pastor Boulton gave a beautiful word of exhortation, and the power and presence of God was manifested in the gifts of the Spirit. Then again, Principal Parker took the services on one Sunday, and Pastor Lemuel Morris was in charge of most of the Tuesday evening prayer meetings, urging one and all to pray believing.

Pastor and Mrs. Stoneham have been in charge of the work now for just over a week, but even in so short a time the saints have already been blessed. Pastor Stoneham's message on the first Sunday evening dealt with Freedom. Then on the Thursday evening Pastor Fardell from Swansea gave the address, his theme being the Christian on fire for God as typified by a boiling kettle. The power of God was behind this message, which must have inspired any who had lost their old zeal and fire, to renew their consecration to the Master. On a recent Sunday, Mrs. Stoneham addressed both the morning and evening gatherings. In the morning the Word was preached to the saints before the breaking of bread, and in the evening the Gospel message resulted in the salvation of two precious souls.

## ATONEMENT MEDITATIONS.

**Watford** (Miss E. Thompson) The church meeting at Elim Hall, St. Alban's Road, has received wonderful blessing at the Sunday services, and the weekly prayer meetings. Quite recently Mr. Naylor, who previously ministered here, gave a series of Bible studies on The Attributes of God. Later attention was given to Isaiah III 13-15 and III, and many received a great blessing from our Lord in meditating on this prophecy of His suffering. Miss E. Thompson is now in charge.

## FAREWELL MESSAGES

**Southampton** (Pastor L. C. Quest) On a recent Sunday evening a packed audience listened with intent and earnestness to the farewell message given by Mrs. Stoneham on Fern, at Elim Tabernacle, Park Road, Freemantle. During her discourse she shewed how many different kinds of fear there were, but the greatest and most important of all was to possess the fear of the Lord. The result of this meeting was a deeper resolve to fear God and do the right.

On the Thursday evening Pastor Stoneham took as his farewell address, Hebrews XI, the chapter of faith, which gave the audience much room for thought. There was again a packed house to wish these friends goodbye. They had received many letters of gratitude from

those who have been greatly helped and blessed, both in a spiritual and temporal way, and who have reasons to thank God in days that are to come for their faithful ministry. Prayer will ascend that God will bless their future labours at East Ham and elsewhere, and that many souls may be brought to Christ through their ministry.

## A GRACIOUS HEALING

**Bradford** (Pastor W. Burton) "There's a shout in the camp, Hallelujah," and much to praise God for in the church meeting at Freeman's Hall, Westgate. The congregations are growing, and there is an eagerness for the Word of God. On a recent Sunday evening the hall was so crowded that it was necessary to bring extra chairs in to the aisles to accommodate the people. Precious souls are being saved at almost every service. The Word has gone forth with the signs following. A sister has been healed of a long-standing complaint whilst sitting among the congregation. She had been in hospital for two months, her ankle bone being broken, and she had had eight operations. She walked with crutches, but has never used them since that memorable night, being present at almost every service since. On the same evening twelve accepted Jesus as their own personal Saviour.

The Saturday evening prayer meetings continue to be very well attended, and the Lord has been pleased to pour out His Spirit, several being baptised in the Holy Ghost according to Acts II 4. It is a joy to hear the testimonies of the great things the Lord has done amongst the various families connected with the church.

## THIRTY NEW MEMBERS.

**Smethwick** (Pastor A. S. Thorne) The saints at Smethwick have much to thank God for and as they sing from full hearts "My cup's full and running over," they express an actual experience.



Pastor A. S. Thorne

For the past few weeks God has been mightily blessing, and there have been twenty-five decisions for Christ in five weeks. The work of grace is being depicted in the saints, and the young converts are hungry for the fullness of the Spirit.



On a recent Sunday about thirty new members were received into fellowship.

The church building has just been fitted with new seats, and the saints are looking forward to the time when it will be too small to seat those who come seeking the Master.

### CRUSADERS' CAMPAIGN

**Grimsby** (Pastor H. W. Greenway) That the Gospel is the power of God unto salvation, has once again been gloriously proved, by seven precious souls who accepted Christ as their Saviour at the Elim Hall, Tunnard Street, during the month of October. Two were brought in from an open-air meeting, held previously to one of the services.

On Thursday evenings recently the Pastor has given a series of special studies on The Second Coming of Christ and After, including the Great Tribulation. Again the hearts of God's people have been thrilled with joy at the thought that the Lord's coming draweth near, and that at that great event, the saints will be translated in the twinkling of an eye.

The first week in November witnessed a special campaign conducted by the Crusaders. Jesus was magnified in the midst, touching messages were given, and the singing of the special hymns was uplifting and inspiring to the people of God. At the closing service the Crusaders testified to being fully satisfied with Jesus their Saviour.

The campaign was followed by a visit to the Salvation Army at Immingham. God richly blessed this service, and the Army sister said that the meeting was an encouragement to her, as proving again that the Gospel still attracted young people to Christ.

At the testimony meeting recently held, a brother told of the felt presence of the Lord with him when shipwrecked during a storm, the rest of the crew not understanding his perfect peace of mind.

Others told of God's healing power, a sister being completely healed after two years' illness, and a brother delivered of pains in the head. These and others give God all the glory for His saving and keeping power.

### SUCCESSFUL CONVENTION.

**Ballymena** (Pastor E. F. Cole) The long-established assembly at the Elim Hall, Castle Street, is still enjoying the Lord's blessing, and the zeal and courage which characterised it in the early days are still manifested.

An afternoon convention held on a recent Saturday, was very profitable, the old-time Gospel being proclaimed under the anointing of the Holy Ghost. Over 200 visitors came from different assemblies—most of them having travelled from as far as Lurgan, Lisburn, Anaghannon and Belfast.

Evangelist T. E. Francis delivered the opening message and spoke upon The Place of Jacob's Blessing, after which Evangelist Rudkin preached upon the subject, Seeing the Invisible.

That I May Know Him, was the subject from which Evangelist McWhinnie spoke at the evening service, and this was followed by a stirring address from

Pastor Kemp on The Measuring of Jerusalem.

Pastor J. Hill from Armagh conducted three special services on the Sunday, and one on Monday evening, which also proved to be of rich blessing.

Under the faithful ministry of Pastor Cole, the saints in this centre are being led onward with their Lord.

### CRUSADERS TESTIFY.

**Thornton Heath** (Evangelist J. Wooderson) On a recent Thursday evening the first baptismal service was held in the Moffat Road church, when twelve believers testified to their faith in Christ by following the Lord through the waters.

The Pastor gave a stirring message on Water Baptism, clearly shewing the scriptural authority for baptism by immersion for the believer, and pointing out the joy and blessing that comes from implicit obedience to the Word of God. It was inspiring to listen to the candidates, as with faces alight with the joy of the Holy Ghost they testified to the saving grace of God. After having been given a promise from the Word of God, they were immersed.

Quite a number of strangers had gathered to witness this service, and at the close two responded to the appeal, accepting Christ as Saviour. As a result of this impressive service, five others signified their desire to follow the Lord in baptism at the next opportunity.

Recently the Sunday evening service was taken by the Crusaders, and much blessing was experienced. One sister gave her testimony, telling how the Lord met with her, saving her soul and also of His granting deliverance from sickness in answer to prayer. Two other sisters rendered a duet, proclaiming the Gospel in song. The singing of the Crusader band was a great inspiration, and was appreciated by all. The theme of the Gospel message, given by a brother, was the New Birth, showing the necessity of being born again before admission could be gained to the kingdom of God, and pointing out that it is "a new creation," not good works, reformation, nor reformation.

Praise God for such a band of young people who have found that Christ satisfies. To Him be all the glory.

### BIBLE SCHOOLS FOR CONGO WOMEN

**Ngoi-Mani, Belgian Congo** (Pastor Cyril E. Taylor) A moving report of special efforts to teach the countrywomen of our friends' great "parish" is to hand from Mrs. Taylor, in which she says:

We had begun with prayer for money to help on the women's work, and the Lord sent a small sum, worth working with. We decided to spend it on a special conference for our women at some of the outstations.

I chose an outstation worked by an able native evangelist, and central to other outstations where there are numbers of women who have believed, we asked the evangelist by letter to get the boys of his assembly to put up a rough shed in which we could sleep.

We set off at 3 a.m. one moon-lit morning, with our children in hammocks, and myself with my bicycle. We

journeyed for three days, one day's journey being in a huge native canoe down the Congo river. Towards the end of the journey the dear ones from the village came out to meet us, weeping and singing for joy, and gave us a royal welcome.

Kyombet was built, we found, on the side of a wooded hill. The "shed" was just a thatched roof on four poles, and the floor the hillside. For privacy, I got them to put palm fronds round the sides. "Calls" began to be fast and furious, with much poking in of heads to get a glimpse of the "white children." All food had to be stung up on branches to disappoint the food ants. Ants and dust were the chief trials. But I was able to buy in the necessary supplies, flour, fish, and oil, for our black sisters from distant villages during the period of the school. Such was the first day's preparatory work.

Next day the women began to come in, and the meetings commenced. By the third day eighty-six had arrived. We continued here ten days, and then proceeded to Kilulwe, by moonlight through the elephant grass. Here hundreds of women and children flocked round, we also stayed here ten days, and had some good meetings. We had a cheap thatch room and verandah commenced here, so that we may go again often. There were many horrible cases of the disease called "yaws" among the people.

Thence, after another eight hours' march, we reached Kazadi, where we spent several days more with good meetings. Returning home to Ngoi-Mani after six weeks' absence, we were able to sum up our impressions with a view to the best plans for the future. The one thing which had impressed me on our trip was the need of the Christian women and girls for teaching. None could read their Bibles, few could sing a hymn, and they were shy about praying. I had told them that if the Lord sent the money along, I would call some of them in to Ngoi-Mani, and give them further help and teaching. On now reaching home the money came by the next post, so I began to prepare the girls' house. We whitewashed a mud-brick house of two rooms and a "verandah," built beds of similar bricks, and with reed mats and some cooking utensils duly prepared we sent messengers to fetch the women. Some were afraid for various reasons to venture from home, but eighteen came besides seven local ones. We did two hours' writing and 2½ hours' reading and Scripture work per morning, and went out to the villages in the afternoons. The heathen women were much impressed, and some have since believed. The classes continued eight weeks, and the women made splendid progress, two write nicely, and nearly all the rest have learned to read. Twelve hymns have been learned by heart, and many passages of Scripture. Now they have gone home, with regrets as the rains have begun, and they must garden.

It is very hard for these girls to follow Jesus. Their fathers get them engaged to boys in infancy, who have to bring dowry payments to the father. (Concluded on page 799, col 3)



By Pastor P. N. CORRY

Sunday, December 20th, 1931.

READING: John xx. 24-31.

## THOMAS THE DOUBTER

**MEMORY TEXT.** "And Thomas answered and said unto Him, My Lord and my God Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed. blessed are they that have not seen, and yet have believed."—John xx. 28, 29.

### TEACHER'S NOTES.

During my service as an officer of the Indian Army I served for some time with the 7th Regiments of that country and a finer set of Hindus I have yet to meet. They were not very quick-witted, rather slow to learn, and came from a stolid farmer caste. I suppose we would call them thickheaded, and they took a long time to convince but once they had gripped what you wanted, they never forgot it. The trouble arose when regulations arrived that changed many of the things they had already been taught, they were as slow to forget just as they had been slow to learn. Yet in a tight corner nothing seemed to move them, their dogged perseverance was a great asset and a tremendous standby. It seems to me that Thomas, the twin, (for that is what Didymus means) was this sort of character, compare him with quick-witted, impulsive Peter, and you will notice the difference. We do not read much about Thomas in the New Testament, but when he does appear in the narrative, you will find that the characteristic I have mentioned seems to be very marked.

### I. Thomas in a Oilemma (John xi 7-16)

Many attempts had been made to capture the Lord Jesus or to stone Him, and after His escape He went to a place on the other side of the Jordan (x 39, 40) Upon receiving news of the sickness of the man He loved—Lazarus—and knowing that he was dead, the Lord now proposes to His disciples that they should return to Bethany. This filled the disciples with dread and dismay, for they said, "Master, the Jews of late sought to stone Thee, and goest thou thither again?" The answer of the Lord banished for ever any thought of wavering, for He said, "I go." Then Thomas shewed what stuff he was made of, and it is he who silences for ever any doubts as to what the disciples should do, for he said, "Let us also go that we may die with Him." Others might think of the coming Kingdom, and of the nation welcoming the Lord as their Messiah, he saw that it was the way of death, and without wavering was ready to make the supreme sacrifice and die with his Master. He was ready for the worst, and prepared to stand by in de-

fence of his Lord to the end. That shews you the stuff Thomas was made of, and I love him for it. He was one of the kind that said, "We will go, and God will deliver, but if not—then it makes no difference, better death than dishonour."

### II Thomas in a Difficulty (John xiv 2-7)

The Lord's talk of going away and coming again, of preparing a place, and of their inability to follow at present (John xiii 36—xiv 3), was all too quick for Thomas. It took his breath away, left him wondering, amazed, astonished, and so, when the Lord says, "Whither I go you know, and the way you know," he blurts out, "Lord, we know not whither I thou goest, and how can we know the way?" Can you not feel in this outburst the pregnant longing of Thomas to catch up and understand? How many boys and girls at school know what it feels like to hear the teacher going on with the next subject before their tired brains have fully grasped what the last problem was all about. How nice it feels when the teacher stops, and sitting by your side with his arm over your shoulder goes over the lesson step by step until all is as clear as daylight. That is what the Lord did for Thomas and for us. He has gone to the Father, the One with whom He was before the world was, and now so that none need go astray or miss the path. He Himself has become the Way, the Truth and the Life. Every other avenue has been closed so that no bypaths or false scents might be laid (as in a paper chase) and to make this perfectly obvious He said, "No one cometh to the Father but through Me." I can almost hear Thomas give a sigh of deep satisfaction now, this statement is of the sort that banishes uncertainty for ever.

### III Thomas in Doubting Castle (John xx 24-28)

Thomas had become so convinced of the Lord's expressed purpose in going away to the Father that the resurrection seemed to swing him off his feet. He was prepared to accept His death, but he could not believe in His resurrection. So for eight days he lived in Doubting Castle with Giant Despair as his gaoler. The dismal dungeons of unbelief held him fast. His fellow-disciples might rejoice and sing, be joyful and chide him for his foolish doubt, so that he could not enjoy their fellowship nor understand their boldness, but slow-moving Thomas could only say, "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will by no means be-

lieve." Some of us, I fear are not very gentle with unbelief, it is a deadly foe, an enemy, a paralyzing agency that kills and destroys and poor Thomas would have a bad time in our hands. Not so the Lord Jesus, He knows his man and on that eighth day settled the doubts of Thomas once for all. Then said He to Thomas, "Reach hither thy finger and behold My hands, and reach hither thy hand, and thrust it into My side, and be not faithless, but believing." What magnificent love, what condescending sympathy for those eight awful days of perplexity and gloom. Handle me and see, so that your unbelief may be for ever banished, so that Thomas with the others might be able to say, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, declare we unto you" (I John i 1-3).

His doubt fled he knew his Lord. Deep-seated stubborn unbelief had to go, and at once that grand confession burst from his heart and his lips, "My Lord and my God." His confession, so full and whole-hearted, was on a par with the rest of his character, he would never doubt again. There is a ring about that confession and acknowledgment of Deity that touches heights of revelation and the depths of his big heart. Thomas was established for ever, a witness all the more valuable because of the experience of those eight days.

Where are you? Confession with the mouth that Jesus is thy Lord, and belief in thy heart in His resurrection, will work a similar change in your life as it did in that of Thomas. The Word of God assures all that believe and confess Him as Lord that they are saved, and the blessedness promised to those who have not seen and yet have believed becomes their portion. Is this blessedness yours?

## If there be a God

In the churchyard at Perivale, Ealing, there is a raised vault to the memory of Elizabeth Colleton, who died July 8th, 1721. Local tradition has it that this lady, at her demise, desired that a tree be planted on her vault, with the uttered wish that if there be indeed a God, the wood of that tree might eat up iron. This is in fact what has actually occurred. The tree has absorbed a part of the iron railing round the vault, and is gradually pushing over the top of the vault.—J J C

(Concluded from page 798)

Thus, on becoming a Christian, a girl is confronted with marriage to an ungodly man. Should she wish to refuse, the father, unable to cancel the payments received, forces through the marriage. So a girl has to be a true Christian to go through this trial.

The great interest now being manifested throughout the large district worked by our friends, among both sexes and all ages, will call forth renewed prayer that the blessing may continue and increase.

# My Mother's Old Bible

ON one of the shelves in my library, says Bishop Gilbert Haven, surrounded by volumes of all kinds, on various subjects and in various languages, stands an old book, in its plain covering of brown paper, unprepossessing to the eye, and apparently out of place among the more pretentious volumes. To the eye of a stranger it has certainly neither beauty nor comeliness. Its covers are worn, its leaves marred by long use, its pages, once white, have become

## YELLOW WITH AGE;

yet, old and worn as it is, to me it is the most beautiful and most valuable book on my shelves. No other awakens such associations or so appeals to all that is best and noblest within me. It is, or rather it was, my mother's Bible—companion of her best and holiest hours, source of her unspeakable joy and consolation. From it she derived the principles of a truly Christian life and character. It was the light to her feet and the lamp to her path. It was constantly by her side; and, as her steps tottered in the advancing pilgrimage of life and her eyes grew dim with age, more and more precious to her became the well-worn pages.

One morning, just as the stars were fading into the dawn of the coming Sabbath,

## THE AGED PILGRIM

passed on and entered into the rest of the eternal sabbath. And now, no legacy is to me more precious than that old Bible. Years have passed, but it stands there on its shelf, eloquent as ever, witness

of a beautiful life that is finished and a silent monitor to the living. In hours of trial and sorrow it says "Be not cast down, my son, for thou shalt yet praise Him who is the health of thy countenance and thy God." In moments of weakness and fear it says "Be strong now, my son, and quit yourself manfully." When, sometimes, from the cares and conflicts of external life, I come back to the study, weary of the world and tired of men—of men that are so hard and selfish and a world that is so unfeeling—and the strings of the soul have become untuned and discordant, I seem to hear that book saying, as with the well-remembered tones of

## A VOICE LONG SILENT:

"Let not your heart be troubled. For what is your life? It is even as a vapour." Then my troubled spirit becomes calm, and the little world, that had grown so great and formidable, sinks into its true place again.

There is no need to take down the volume from the shelf, or open it. A glance of the eye is sufficient. Memory and the law of association supply the rest. Yet there are hours in life when some deeper grief has troubled the heart, some darker, heavier cloud is over the spirit and over the dwelling and when there is a comfort to take down that old Bible and search its pages. Then, for a time, the latest editions, the original languages, the notes and commentaries, and all the critical apparatus which the scholar gathers around him for the study of the Scriptures are laid aside, and the plain old English Bible that was my mother's is taken from the shelf.



A GREAT preacher was pressing the claims of Christ upon a bright young man who was not a Christian. The boy's father, one of the most distinguished physicians of the city, was also out of Christ. The boy well-nigh worshipped his father. After they had talked for a while he turned to the minister and said, "The best man in this city is not a Christian, why should I be?" The pastor said, "Who is that?" The young fellow answered proudly, "My father." Such a reply was both challenge and opportunity.

The next day was Sunday. At the earliest possible hour the faithful pastor was in the physician's office with a great burden upon his heart. "Do you know, sir, that you are keeping someone else out of the kingdom of God? Your boy told me you were the best man in this city, and that as you did not seem to need Christ in order to be saved, he did not see why he should."

"Pastor, what is the first service in your church at which I could make a public confession of Christ?" was the instant question of the father.

"This morning at ten-thirty," said the pastor.

"I have an important operation at that hour, and cannot come. What is the next opportunity available?"

"This evening at eight o'clock," was the reply. "I will be there," he said. At eight o'clock he was on hand. When the hour came for the decision, this splendid man arose, deliberately walked down the aisle and openly accepted Christ as his personal Saviour. As he looked around there stood his boy in the midst of the congregation, with upraised hand, signifying his own decision to accept the same Christ. In a few moments he stood by his father in the same place of open confession and salvation—Sel.

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## MARRIAGES.

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**ELLIOTT; CHAMBERS.** On November 21st, at Elm Tabernacle, Croydon, by Pastor J. R. Moore, Christopher George Elliott to Florence Chambers.

**GODDARD; MYERS.**—On November 24th, at Elm Tabernacle, Bournemouth, by Pastor W. F. South, Thomas Henry Goddard to Alice Myers.

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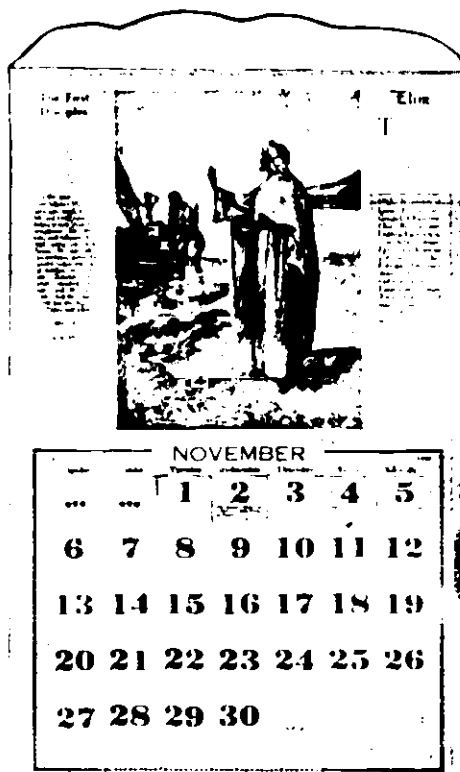
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