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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 30

JULY 26, 1935

Twopence



SAVIOUR

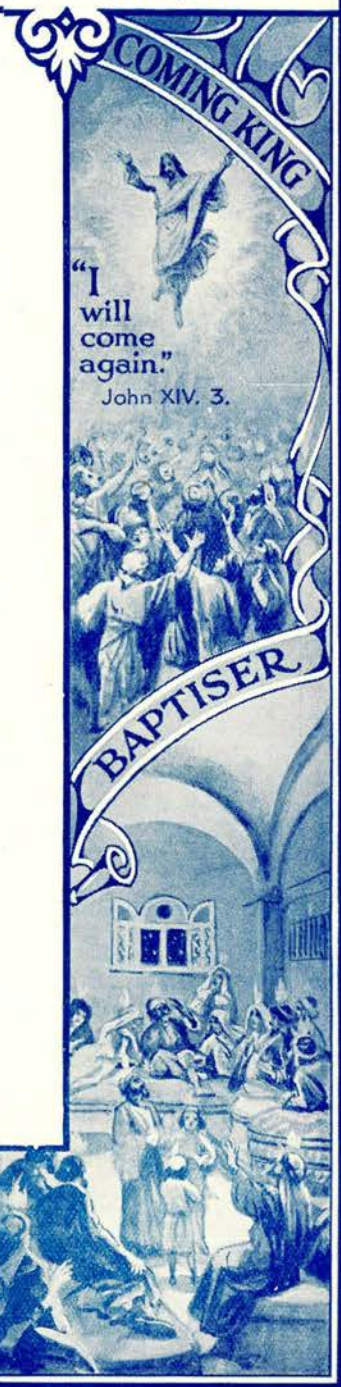
"I am come that they might have life."

John X. 10.

HEALER

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trum of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

1. Thess. iv. 15-17.



COMING KING

"I will come again."

John XIV. 3.

BAPTISER

"I will; be thou clean."
Mark i. 41.



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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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.

Principal GEORGE JEFFREYS REVIVAL TEAM'S CAMPAIGNS NOW IN PROGRESS MIDDLESBROUGH

Tent Campaign in Lindthorpe Road, next to Dixon's Garage.
Sundays, 3 and 6.30. Week-nights (except Fridays), 7.30.
Wednesday afternoons, 3.30.

DARLINGTON

Commencing Tuesday, July 16th in the Phoenix Hall, Union Street. Nightly at 7.30 (except Friday). Sunday at 3 and 6.30 p.m.

PRELIMINARY ANNOUNCEMENT.

Principal George Jeffreys and Revival Party's
Switzerland Tour

September 14th to October 16th,

with meetings throughout German and French Switzerland.

FURTHER PARTICULARS LATER.

COME TO THE GREAT Foursquare Rally at the CRYSTAL PALACE

(LONDON)

Saturday, September 7

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys; meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Special Singing by various Choirs, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

One Great United Meeting at 7 p.m., in the Centre Transept at which Principal GEORGE JEFFREYS

will minister the Word
BOOK THE DATE NOW!

Further particulars will be announced next week.

4 Watch these Dates 4

BRIGHTON. July 23—Aug. 4. Elim Tabernacle. Regular meetings by Pastor J. McWhirter.

BROUGHSHANE, CO. ANTRIM. Now proceeding. Tent Mission conducted by Pastor J. C. Cariss.

EAST HAM. July 28. Elim Tabernacle, Central Park Road. 6.30 p.m. Visit of London Crusader Choir.

ELIM WOODLANDS is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

FARNHAM, SURREY. Now Proceeding. Bunday's Meadow. Revival Tent Campaign, conducted by Pastor David Forsyth.

LEEDS. July 28—29. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Visit of Pastor E. C. W. Boulton.

NEWBURY. Now proceeding. Northcroft Meadow, Northcroft Lane. Revival Tent Campaign, conducted by Evangelist David Vanstone.

PENZANCE. Commencing July 14. Rechabites' Hall. Revival and Healing Campaign by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

AUGUST CONVENTIONS

Brighton. August 5. Corn Exchange (Exhibition building adjoining Dome, now being reconstructed, entrance: Church Street). 3, 6.30. The Revival Party. Preacher: Pastor J. McWhirter. Aug. 6—8. Elim Tabernacle, the Lanes (next G.P.O.). 7.30 p.m.

East Ham. August 4. Elim Tabernacle, Central Park Road. 11 and 6.30. Speakers include Pastor W. G. Channon. Convener: Pastor J. Kennedy.

Grimsbey. August 4—8. Elim Hall, Tunnard Street. Speakers include Pastor A. Maccullagh and Miss A. Kennedy. Convener: Pastor V. S. Pritchard.

Hull. August 4—8. City Temple, Hessle Road. Speakers include Pastors E. C. W. Boulton and W. A. Nolan. Convener: Pastor H. W. Fardell.

Kensington. August 4, 5. Kensington Temple, Kensington Park Road. Sunday 11 and 6.30. Monday 11, 3 and 6.30. Speakers include Pastors G. Kingston, C. J. E. Kingston and H. Mason. Convener: Pastor J. T. Bradley.

Southend-on-Sea. Seaview Rd. (off Southchurch Ave.) Aug. 4—11. Speakers: Mr. and Mrs. W. L. Bell and Pastor C. Kingston. Sundays, 11 and 6.30. Bank Holiday, 3 and 7 (tea provided in interval). Other days, 7.30.

Plymouth. August 4—8. Elim Tabernacle, Rendle Street. Speakers include Pastor E. O. Steward and Pastor and Mrs. A. V. Gorton. Convener: Pastor J. Woodhead.

ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." Open to August 19. Pastor P. N. Corry, Dean of the Elim Bible College, will hold a Bible School from July 23 to August 5. Miss Volckman, 7, Queen's Gardens.

BRIGHTON DOWNS. Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

EASTBOURNE. Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde. Granville House, Gaudick Road.

ELIM WOODLANDS. The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Beth Rapha, open throughout the year. Near hill and moors. Bracing air. **Crusaders, August 3—17.** Apply Pastor and Mrs. W. L. Taylor.

SCARBOROUGH. "The Queen of English Watering Places." Open July 26—September 6. Mrs. Saxon Walshaw. Patterdale School, Belgrave Crescent.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 30

JULY 26, 1935

Fridays, Twopence

Sheltered 'Neath His Wings

By J. R. ELSOM

IT was in the days when the great Canadian prairies were being settled and when little of their sod had been broken, that a homesteader built his home far from the nearest neighbour. In the late spring and summer months the broad plains were covered with a heavy growth of green grass, but in the fall and early spring the grass was brown and dry as tinder. At such times prairie fires were frequent. Often have we watched the flames at night romping over the distant hills, gleeful that they had consumed so much, happy there was so much still to devour—a beautiful but awful spectacle which thrilled us with its grandeur but gripped us with a sense of strange foreboding.

As a means of protection furrows had been ploughed by this homesteader round his little home and other buildings. Then another larger circle had been ploughed outside the first, and the grass between had been burned off,

MAKING A FIRE GUARD

of several yards in width around his hard-earned and cherished possessions. The time for the spring fires had come. Possibly the season would pass, the grass turn green again, and the danger until autumn would be over; but probably a carelessly thrown match or a locomotive's spark a hundred miles westward would start the blaze.

One morning as the farmer went to feed his stock and do his early morning tasks he thought he smelled the smoke of burning grass. By noon he was sure the wind carried to him the harbinger of danger, and in the afternoon he could see as a haze the smoke ascending many miles away. He knew that it would not reach him until the next day or possibly even until the next. He slept that night, but early in the morning he was up. There was no doubt now; the smoke was fairly dense, causing the rising sun to appear large and near and red. He harnessed a team of horses and drew several barrels of water from the nearby pond, soaked the stack of hay, and the grass inside the guard; and then filling the barrels again left them standing between the buildings and the guard on the

side towards the approaching fire, with a pail and some old sacks near by.

The smoke grew more dense as the day passed by, and when night came down he could see away toward the west the long undulating line of approaching flame. He did not sleep that night but watched the

BEAUTIFUL THOUGH DESTRUCTIVE ELEMENT

as it played among the hills. Daylight came, and with it the fire. Its progress had seemed slow, but now that it was near it raced toward him and his possessions with a menacing sullen roar that seemed to speak of pent-up hate and wrath and vengeance, and withal to laugh and dance as if in merriment at the certain prospect of accomplishing again a deed of devastation. Sparks were flying high; and bits of burning grass lifted by the draught created by the heat and borne by the wind lit new fires in advance of the hurrying wall of flame, only to be overtaken and consumed by the parent conflagration. It was from these that the watcher looked for danger. They were lighting now a hundred yards outside the fire guard. With full pail in one hand and with a soaked sack in the other he scanned anxiously the grass inside the furrows, the stack of hay, the barn, the house. The next two minutes would decide his fate. Several clumps of fire had fallen on the ploughed or burned fire guard, only to die unassisted. Then inside they fell, and the fight was on. Quickly he rushed about dousing water where the grass began to burn. At times it seemed that the fire had too great a start before he could arrive, but God fought on his side against the awful foe. With splash of water or with the soaking sack he drenched or beat out the flame and even when the stack of hay began to burn, his arm was strengthened, his aim directed by his Helper.

WITH A HATEFUL HISS

the flame high up on the stack's side died, leaving only a patch of black to show where it had been.

The fire passed to seek less cautious victims, or those perchance who trusted not the Lord to help at times like this. The farmer, tired but relieved and happy, walked about the place hunting for other

sparks that might grow into flames. None were found. As far as he could see to westward all was black, as if in mourning. Here and there smoke was still rising from slow-burning matter, but he and his were safe. He was thankful. Soon the hills would be carpeted with a deeper green than if the fire had not been.

Now he crossed the fire guard to feel a greater freedom. He was no longer the prisoner of grim circumstances, the slave of his enemy. He was free. The fire threatened him no more; he would walk where it had been. As he strolled along outside he noticed a little mound some distance off. It might be a charred hat or coat or some such thing; he would see. Coming to where it was, he was puzzled. Then with his foot he kicked it, rolled it away, when before his startled eyes there scattered a brood of downy, fluffy, yellow chicks. Reverently now he rolled the seared object over, finding that it was a good old mother hen that had willingly given her life to the hideous flames that her little flock might be saved.

With blackened horny hand he took the soiled and battered hat from his bowed head and

STOOD IN REVERENTIAL MEDITATION.

Memories of the day when he first sought shelter beneath the outspread protecting wings of God's abundant grace were borne in upon him as he saw before him the Saviour and the saved. The tender words of the blessed Christ when He had said, "Jerusalem, Jerusalem . . . how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not," had a new and fuller meaning. He knew now that the fires of hell had spent their awful fury upon Him who bore the sins of many, and that all might escape those fires by sheltering in the shadow of the Cross. His

eyes were dim, there was tightness about his throat, and there was the hallowedness of great gratitude's deep devotion filling his expanded breast as he went to get a box—two boxes; one in which to bury the heroic mother, the other in which to place her peeping babies.

Reason and Faith

By Dr. A. T. PIERSON

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.—

—I. Peter iii. 15.

God has made us with two eyes, both intended to be used so as to see one object. Binocular vision is the perfection of sight. There is a corresponding truth in the spiritual sphere. We have two faculties for the apprehension of spiritual truth—reason and faith; the former intellectual, the latter largely intuitive, emotional. Reason asks: How? wherefore? Faith accepts testimony, and rests upon the person who bears witness. Now reason and faith often seem in conflict, but are not. Reason prepares the way for faith, and then both act jointly. We are not called to exercise blind faith, but to be ready always to give an answer to every man who asks a reason. There are three questions which belong to reason to answer: First, Is the Bible the Book of God? second, What does it teach? third, What relation has its teaching to my duty? When these are settled, faith accepts the Word as authoritative, and expects that God's thoughts will be above our thoughts. Thus where reason's province ends faith's begins.

"Boys and girls," he said, "one single nation came out as victor of the World War. This nation bled the German people and tortured its body and soul until Hitler came and summoned us to a holy war on this nation, which wanders with the brand of Cain through the centuries and throughout the world.

"Boys and girls, you will hear it said that this nation is a Chosen People. Don't you believe it. A chosen people cannot do what the Jews have done. A chosen people does not wander through the world and make every nation work for it. A chosen people does not torture animals, does not deprive peasants of their homes, does not drive your fathers to despair, does not outrage women.

"Children, the Jew is once more attempting to incite the nations of the world against us and drive us to war. But we swear we shall enlighten entire humanity so that, when the next war comes, it will be a war of extermination of this enemy of all peoples, of the eternal Jew."

Inciting to Armageddon

THIS is a report of the speech delivered by Herr Julius Streicher to 20,000 children at Hesselberg, Germany, a short time ago.

His speech, compared with prophecy, regarding the war that shall come when all nations will be gathered against Jerusalem, is so remarkable that we cannot help but call attention to yet another "sign of the times." The war mentioned in the grand old Book is the war for which Germany is actively preparing, and the hatred which shall lead to it is already being fostered in the hearts of the youth of the coming army.

Power From On High

III.—Proving the Baptism with the Holy Ghost (continued)

By Pastor A. LONGLEY

ONE of the gravest misapprehensions concerning this blessing is to consider it as an end. The Baptism of the Holy Ghost is not the final result of quenching a spiritual thirst, for after drinking, the living water flows out. It is the means of continuous spiritual energy. "Be filled [always] with the Spirit," said Paul to the Ephesians. Spiritual life is cultivated not by what a believer has but by what he uses. Whoever receives the Holy Ghost receives power, but it does not necessarily follow that everyone manifests that power in Christian character after the experience, though they ought to do. In many cases possibilities never materialise though the power is there. Superiority of spiritual life is only attained by releasing all departments of the soul to the enriching influence of the indwelling treasures of salvation. Many have produced greater results with a less experience than those who have spoken in tongues. The Spirit of God has been cramped ever after His first freedom with many who have had the Pentecostal Baptism. This experience can

PRODUCE GREATER RESULTS

but the co-operation of the fruit of the Spirit is needed to do so. It is a lamentable thing that many of those who have spoken in tongues have forgotten that "Now abideth faith, hope and charity, but the greatest of these is charity" (I. Cor. xiii. 13). In neglecting these weightier matters of spiritual life these people have become stunted trees with withered leaves and little fruit.

Though it has to be acknowledged that many inconsistencies are chargeable to some who have spoken with tongues this does not nullify the fact that the believer who has spoken in tongues has produced evidence that God has baptised him with the Holy Ghost.

There are many definite and extraordinary experiences possible in connection with the Christian life. When some people were saved they experienced great agony of soul and conviction was so great that they were physically convulsed and shook under the stress of their feelings. Cases of physical manifestation were not infrequent in some of the early Methodist meetings. In Salvation Army meetings when people were converted and even among Christians of mature experience, physical manifestations occurred, but we cannot say these people received the Baptism of the Holy Ghost because of their unique manifestations. All extraordinary experiences whether physical or otherwise that come to the believer are not the Baptism of the Holy Ghost. The fruit of the Spirit of Christ can produce vivid experiences as well as the Baptism of the Holy Ghost. The Baptism of the Holy Ghost is a definite and extraordinary experience but every definite and extraordinary experience is not the Baptism of the Holy Ghost. A believer may have waited upon God at some time and become conscious

of His presence in a vivid manner and the realisation of God's presence to such an extent may have affected him so that he felt melted and filled with the love of God. On another occasion the believer may have been

FILLED WITH EXCEEDING JOY

or may have experienced a wonderful peace, but any of these experiences can be the fruit of Christ's Spirit as well as the results of the Baptism of the Holy Ghost.

John vii. 38, 39 leads us to expect a physical manifestation at the time of receiving the Holy Ghost "out of his belly [physical] shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive." Sometimes the Spirit of God shakes the body when coming upon the believer but there is no scriptural ground for saying that this quotation refers to this particular physical manifestation. In Acts iv. 31 we see this effect of the Holy Ghost, though not upon the body, but upon the building where the disciples were gathered to pray. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." The scripture in Romans viii. 11 may be used to support this idea of a "shaking" by some: "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The "quicken- ing" here referred to has no meaning of a shaking but simply means to "give life" and that life is not given by the coming in of the Spirit but by the dwelling in. It is the continuous association of the Spirit with the mortal body that in time enlivens and strengthens it, though this enlivening over a period mentioned here does not rule out that instantaneous quickening that is sometimes witnessed in cases of divine healing. A regular physical

MANIFESTATION OF THE POWER

of the Holy Ghost connected with the act of receiving this gift was "tongues" which were an outflowing as well and thus according to Christ's definition in both respects.

Because Christ said in Acts i. 8, "But ye shall receive power, after that the Holy Ghost is come upon you": some may say that "power" is as much an evidence of the Baptism of the Holy Ghost as "tongues." First let it be understood that power received is not necessarily power manifested to form evidence. It is quite true that the believer that receives the Holy Ghost receives power, but Christ's definition of this act of receiving the Holy Ghost included the outflowing of power, as well as the intaking of it, as living water. It is a very significant fact that the first manifestation of power through the disciples on the Day of Pentecost was in speaking in other tongues as the Spirit gave them utterance. Apart from these thoughts on the subject Luke ix. 1 says, the disciples had power (*dunamis*) before the Day of Pentecost for we read, "Then He called His twelve disciples together and gave them power and authority

over all devils, and to cure diseases." The Word of God definitely teaches that the power of God does affect people apart from the Baptism of the Holy Ghost, for in Romans i. 16 Paul says, that the gospel is "The power of God unto salvation." In I. Corinthians iv. 20 we read "For

THE KINGDOM OF GOD

is not in word, but in power," and according to Romans xiv. 17 that power is the power of the Holy Ghost. The Ephesian converts though they had not received the Holy Ghost since they had believed (that is the Person through the Baptism), had experienced His power in the gospel and the Kingdom which they had received when they believed. From this instance alone we can see that power is not always confined to the Baptism nor always evidence of it.

If we use the incident recorded in Acts ii. 4 to define the evidence of the Baptism of the Holy Ghost, to be consistent must we also expect the cloven tongues like as of fire that sat on each of the disciples to attend each act of receiving the Holy Ghost as well as "speaking in tongues"? The first answer to this question must be that no one wishing rightly to divide the Word of Truth will build his experience upon one incident only even though it be a scriptural one. If we bring other scriptures to our aid on this subject we see that the cloven tongues as of fire did not reappear after the Day of Pentecost at the house of Cornelius and at Ephesus, when "speaking in tongues" did.

When the Law was given on Mount Sinai there were special signs to mark the occasion such as the shaking of the mountain, lightnings, fire and a thick smoke. When Christ came to earth a bright star appeared in the sky and a choir of the heavenly host sang over

THE PLAIN OF BETHLEHEM

but the star did not remain and follow Christ all His life nor did the heavenly choir. These were special signs that marked the entrance of the Lord into the world. When the Dispensation of the Holy Ghost was ushered in on the Day of Pentecost the sound as of a rushing mighty wind, and cloven tongues like as of fire that sat on each of these that were gathered, were special to that memorable and important day. Afterwards the wind ceased and the cloven tongues vanished but "speaking in tongues" remained. Peter understood that the phenomena of the Day of Pentecost that were not afterward repeated were special to that day and he did not look for a reappearance of these manifestations. When he recounts his experiences at the house of Cornelius he says, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." Notice that Peter says these people received the Holy Ghost as those on the Day of Pentecost and yet there is no reappearance of those "extra" phenomena. The absence of these manifestations did not alter the fact that they received "the like gift" at the house of Cornelius as those in the upper room received (Acts xi. 15-17). The like gift included the "speaking in tongues" though it did not include the other signs.

In Acts ii. 6-13 we read "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all

AMAZED AND MARVELLED,

saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." If we adhere to the scripture regarding this incident and go no further than it takes us we shall see that the question was not regarding cloven tongues of fire nor the sound of a rushing wind but only what meaneth this speaking in tongues. It cannot be ascertained whether the strangers that asked this question saw or heard the "extra" phenomena of the Day of Pentecost, but if they did they did not make any enquiries of Peter concerning it. It was the miracle of tongues that amazed them and of which they enquired. It is very important that we do not read into this scripture and their question more than there is stated, for the reply of Peter will lose its significance if we do. Some of these strangers tried to explain the "tongues" by saying "These men are full of new wine," but Peter said these tongues were ". . . that which was spoken by the prophet Joel." It will be noticed that he quotes more of the prophecy than has reference to the outpouring of the Spirit. This explanation of Peter's can be taken in its literal sense for in the previous pages we have seen that "speaking in tongues" is the outflowing from the believer of the outpoured Spirit. There is no mention of the cloven tongues of fire nor the

SOUND OF A RUSHING WIND

in the prophecy of Joel, yet Peter says that this which the disciples had received was that which Joel spoke of.

Bearing in mind that we are seeking to establish scriptural evidence of the Baptism with the Holy Spirit, let us turn to that incident in Acts viii. 14-18 to see if we can gain any further information on this subject. In verse 16 we read that the Holy Ghost as yet was fallen on none of them. "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money . . ." When these people received the Holy Ghost it was evident to the watching Simon and that evidence followed on the laying on of the apostles' hands but this scripture does not define that evidence. As a source of information on this subject this incident therefore is not helpful. The same must be said also of the incident in Acts iv. 23-31. "And being let go, they went to their own company . . ." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." This company was certainly composed partly of those who had already received the Holy Ghost, for Peter and John were among that company. It must be remembered also that a batch of about three thousand and then another company of about five thousand had

been added to the disciples since the Day of Pentecost. The probability is that some of these were

FILLED WITH THE SPIRIT

for the first time when the others were filled again, for they were all filled with the Holy Ghost. If this is an incident when some were filled for the first time it does not define the evidence of the filling. While there must be a connection between that filling and speaking the Word of God with boldness, that bold utterance cannot be taken as the evidence of the Baptism of the Holy Ghost, for the disciples did this before the Day of Pentecost. Apollos also when he had not been baptised with the Holy Ghost spake the Word of God boldly.

It is certain that the Apostle Paul was baptised in the Holy Ghost but it is doubtful if the act took place at the time of him receiving his sight recorded in Acts ix. 17, 18, "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with

the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptised." This scripture definitely states that he received his sight at this time. The baptism mentioned must have been in water for it will be noticed he arose to be baptised and the word "arose" is more fitting with the experience of water baptism than the Baptism of the Holy Ghost, also the divine order was water baptism first. However, if the incident of Paul's Baptism in the Holy Ghost is recorded here it supplies no information regarding

THE SIGN OF THE BAPTISM.

The lack of evidence in these cases might signify that "tongues" were so definitely connected with the Baptism of the Holy Ghost that it was not necessary always to mention their occurrence. On the other hand the reason for tongues not being mentioned may be that no tongues were spoken to mention. The absence of detail in these cases alone forbids the dogmatic statement that speaking in tongues is always the evidence of the Baptism of the Holy Ghost.

I Dare not be Defeated

I dare not be defeated,
With Calvary in view
Where Jesus conquered Satan,
Where all our foes He slew:
Come, Lord, and give the vision
To nerve me for the fight,
Make me an overcomer,
Clothed with Thy Spirit's might.

I dare not be defeated
Since Christ, my conquering King,
Has called me to the battle
Which He will surely win.
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer
In power within me live.

I dare not be defeated
When Jesus leads me on,
To press through hellish regions
To share with Him His Throne:
Come, Lord, and give Thy soldiers
The power to wield the sword,
Make me an overcomer
Through Thine inerrant Word.

I dare not be defeated
Just at the set of sun,
When Jesus waits to whisper,
"Well done, beloved, well done":
Come, Lord, bend from the Glory
On me Thy Spirit cast,
Make me an overcomer
A victor to the last.
M. E. B. (China).

BE STILL!

Henry Drummond, speaking of the value of a little time spent alone with God, said: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one else's sake."

Hush, my soul! Be still and listen,
Hear what the Almighty says;
Be not thou for ever talking,
Silence sometimes yields more praise.
Have you never learned the lesson,
"Speech is silver? Silence—gold?"
There's a love too deep to utter,
Joy that never can be told.

As in boundless depths of ocean,
There is stillness so profound!
That the noise of war or tempest
Never yet produced a sound.

So in soul depths, there is silence,
By no earthly music stirred,
Where the voice of the Eternal
Is the *only* voice that's heard.

Oh, 'tis joy, to sit and listen
To the still, small voice of love,
And in lowliest adoration
All our glad obedience prove.

E. M. Juchan.

Jesus has Won My Heart

J.H.

J. HODGSON.

I find in Je - sus my Sa - viour, Something I once ne - ver

knew, . . . Something that tells me He guides me, Loves me and

cares for me too; . . . I know my sins are for - giv - en,

From Him I'll ne'er de - part, Je - sus came in and

took all my sin, Now He has won my heart. . . .

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Bible Study Helps

HELP.

(Psalm cxxi. 2).

Introduction: Man needs help, for he is weak; God can help, for He is mighty. We need to recognise our weakness as well as our sinfulness. "When I am weak, then I am strong" (II. Cor. xii. 10).

1. Happy the man who has the help of God (Psa. cxlvi. 5). Examples: Jacob (Gen. xxviii. 15); Moses (Exod. xviii. 4); Samuel (I. Sam. vii. 12); Paul (Acts xxvi. 22).
2. Blessed assurance of help (Isa. I. 7).
3. Man's cry for help (Matt. xiv. 30; xv. 25; Mark ix. 22).
4. Find grace to help (Heb. iv. 16).
5. A present help in trouble (Psa. xli. 1).

"ALL THINGS" IN PHILIPPIANS.

1. "All things" of church life in the spirit of peace (ii. 4).
2. "All things" of self-sacrifice in the spirit of joy (iii. 8, 9).
3. "All things" of mystery in the spirit of faith (iii. 21).
4. "All things" of experience in the spirit of prayer (iv. 6).
5. "All things" of moral excellence in the spirit of thoughtfulness (iv. 8).
6. "All things" of discipline in the spirit of contentment (iv. 11, 12).
7. "All things" of service in the spirit of dependence (iv. 13).
8. "All things" of necessity in the spirit of assurance (iv. 19).

FOUR OF THE GREATEST THINGS in John i. 11, 12.

1. **The Greatest Tragedy:**
"He came unto His own, and His own received Him not."
2. **The Greatest Transaction:**
"But as many as received Him."
3. **The Greatest Transmission:**
"To them gave He power."
4. **The Greatest Transformation:**
"To become the sons of God."

THE SEPULCHRE IN THE GARDEN

EDMUND BURKE became the chastened, softened, eloquent orator that he was through the death of his only son. There is a legend of an artist who had found the secret of the wonderful red which no other artist could imitate. The secret of his colour died with him. But after his death an old wound was discovered over his heart. This revealed the source of the matchless hue in his pictures. Affliction brings out the heart's blood, which gives colour, and life, and attractiveness, and power, and successful achievement in all the work of life.

The sepulchre in the garden may yet become the place of the soul's resurrection, and thus transform the whole into something more than Edenic beauty and loveliness. Expect great things to be wrought out by trial, by Him who maketh all things work together

for good to His people. Don't demand of God untimely deliverance, lest He grant it and with it send leanness to the soul. Be willing to endure the thorn in the flesh continually, if your suffering may be an example to others, and if "the power of Christ" may be more fully upon you, and if thus you may hear, as not otherwise, the inspiring words, "My grace is sufficient for you." But be hopeful at all hazards. Expect the trials God has given to bring good to you and to all concerned, and glory to His name, and then you can always be hopeful in it, yea, you will be enabled to rejoice in it. You will "count it all joy when you fall into divers trials." You will "glory in tribulation also," and you will "rejoice evermore, and in everything give thanks," and will possess that "godliness with contentment" which is "great gain." —Sel.

FAMILY ALTAR



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

Sunday, July 28th. Mark ii. 13-28.

"Follow Me" (verse 14).

Two simple yet authoritative words which changed the whole course of this man's life; words that drew him from the things that hitherto had held him fast. Christ spoke and a new and irresistible attraction was created which demanded that all other things should be forsaken in order to follow this new Master. This day can offer no greater or more splendid appeal than this. Let me but yield myself wholly to the inward call of Christ and the moments shall be full of that which must give eternal satisfaction. The highest and the utmost can only be achieved as I answer that holy call. O Master, grant me the power unflinchingly to rise up and obey each new command of Thy perfect will. Forbid that in anything I should fail Thee, and so miss the best that life can offer.

Monday, July 29th. Mark iii. 1-19.

"And He ordained twelve, that they should be with Him" (verse 14).

And so we learn that the primal purpose of that sacred ordination was for fellowship; they were set apart to be "with Him." I wonder whether we catch all the sweet spiritual significance of this sentence. What has life to offer that excels this the chiefest of holy privileges? Called to share His thoughts, to be the partner of His plans, to enter into the inner court of communion, there to listen to the wondrous mysteries of redeeming love and grace. Can aught be so alluring or constraining? It is only as we recognise this as the first call upon our devotion that discipleship shall become all that Christ planned that it should. Blessed reality! Throughout the hours of this day I shall be "with Him." Engaged in many a commonplace task yet still alone with Christ.

Tuesday, July 30th. Mark iii. 20-35.

"For whosoever shall do the will of God, the same is My brother, and My sister, and mother" (verse 35).

So relationship is determined by obedience; I am recognised by my attitude towards the divine will. Sonship finds its highest expression in service; motherhood in sacrifice. It is when I give myself unsparingly to fulfil the commands of Christ that I establish my real identity. How foolish to assume kinship with a spirit with which we have no fellowship. Blessed thought that throughout this day a hundred opportunities will present themselves to reveal the fact of my oneness with Christ. Not the acceptance of a creed, the adoption of a dogma or the observance of religious

ritual gives me the authority of sonship in the family of God. These may all exist without any vital spiritual relationship being established. Whilst it is not my obedience that creates the relationship, yet the relationship implies the need of obedience.

Wednesday, July 31st. Mark iv. 1-12.

"Because it had no root, it withered away" (verse 6).

Alas, how much withered growth there is in religious circles in these days. In the morning of religious awakening there is that which gives much encouragement to faith, but ere the day has spent itself, some scorching influence has been at work destroying the new shoot which at first promised so well. The trouble lies in the unseen. There may be much to create expectation, yet beneath the surface there is an absence of that which is vital to growth. Life has failed at its source; some secret sinister influence has prevented development. Life that is "rooted and grounded" in the Word of God is able to survive all the searching tests to which it may be subjected; it draws its nourishment from a hidden source, and finds in God that spiritual sustenance which makes it strong and healthy.

Thursday, August 1st. Mark iv. 13-29.

"Take heed what ye hear" (verse 24).

How great the need for the believer's ear to be closely guarded lest the mind should be invaded with that which would poison and pervert it. There are so many unholy things seeking admission to the mind, things which must destroy faith and impair vision. It is the solemn responsibility of the child of God to watch against anything calculated to rob him of his confidence in the Lord. If my ears are attentive to the things of God then they will have no time for anything unworthy. How corrupting some conversations may prove, how destructive of real spirituality. It is well that the believer should beware of those who would pour into his ears that which would lower his spiritual standards. God-controlled ears means a divinely illumined mind, upon which God can imprint His own truth.

Friday, August 2nd. Mark iv. 30-41.

"Master, carest Thou not that we perish?" (verse 38).

What a contradiction of terms here present themselves; the very title to which they gave expression was in itself a rebuke to their paralysing fear. "Master!" Yes, Master indeed, as they were so soon to prove. Master of those raging elements that seemed so

bent on their destruction. One who was able to cope with the danger which had arisen. Blessed Lord, Thou art equal to all the sudden crises which develop in life. Nothing is too hard for Thee; no problem can baffle Thy skill. Show me that my fearful forebodings reveal my doubt as to Thy power to deliver, and display my lack of confidence in Thy love. Cause me to remember Calvary when tempted to break forth into unbelieving misgivings. That rugged Cross is the all-sufficient answer to all such dishonouring apprehensions.

Saturday, August 3rd. Mark v. 1-20.

"Go home . . . and tell" (verse 19).

God hath loosed us that henceforth we might proclaim the greatness of His power, the wonder of His grace, the marvel of His love. And mark you it is to those nearest and dearest to us that we are appointed ambassadors; the most difficult sphere of service is at Jerusalem; other ears will oftentimes welcome our witness when those of our own kith and kin close their hearts to our message. Nevertheless to this ministry all God's loosed ones are called. "Go and tell!" Tell of His justifying grace; of His redeeming blood; of His empowering Spirit; of His healing virtue. Tell of His faithfulness; His loveliness; His winsomeness until other hearts are raptured with the vision that you bring, and other lives are caught in the flood-tide of His love and grace.

The Influence of One Bible

Nearly fifty years ago, a Jew stepped into a Bible house in Constantinople to purchase a Bible because he could secure both the Old and New Testaments a dollar cheaper than the Old Testament alone could be obtained from the Jewish Publication Society. He became interested in the New Testament and was led to accept Christ. His wife also became a Christian, and they added to their line of merchandise a volunteer Bible agency, handling the Scriptures in thirty-three languages. Twenty-five years ago they moved to the Far West and opened their business as importers in San Francisco. His ruling passion was to preach Christ and distribute Bibles among the Jews. Two years ago he died, leaving his entire property, except a life income for his wife to the San Francisco agency of the Bible Society, to be spent in the distribution of the Bible among the Jews throughout the world.

THE one comforting assurance in the midst of the general world turmoil and unrest is the great fact that Jesus Christ still continues to build His Church (Matt. xvi. 18).

The one great restraining force that holds back the tides of iniquity, and that keeps the forces of evil from becoming entirely dominant, is the presence of the Church of the living God. Indwelt and enlightened by the Holy Spirit, she is God's great torch-bearer of truth in a world that otherwise would be utterly dark.

Purchased and redeemed out of the world at such tremendous cost, we examine the Scriptures to learn the divine intent in it all.

To worship God.

We believe that the Church was chosen and set apart to maintain the worship of God, in its purity and simplicity, in the world (John iv. 23, 24). Worship seems to be the highest form of service that created beings can render unto God. What glimpses of worship in heaven have been given us! We behold angels and the "spirits of just men made perfect" engaged in the worship of God and of the Lamb. Acceptable worship, according to the Scriptures, implies God as the object, the atoning work of the Son as the basis, and the power of the Holy Spirit as the energy. The abundant evidence of His divine power and wisdom, as seen in the work of creation about us, and the marvellous revelation in the written Word of His grace in the gift of His Son, demand that every member of the race worship Him with reverence and godly fear.

Under the old economy, unto the Hebrew race was committed the responsibility of maintaining the worship of the one true God in the midst of the nations given over to the worship of many gods. The record of Israel's failure in this respect is the saddest in history. Idolatry and false worship in its many forms still hold the vast majority of the race. The supreme law of spiritual worship is this: "The Lord alone shall be exalted." Until man has acknowledged the right of God to rule his life through Jesus Christ, the crucified and exalted One, he has not come into harmony with God and the laws that govern his highest welfare. One of the saddest marks of our boasted age is the lack of reverence for the things of God. The Lord's day is being ignored, God's name blasphemed, and God's Word denied. In the midst of the confusion and general irreverence, the Church is called to maintain the pure and simple worship of God.

Her high and holy obligation is not an easy one, for if Satan, her adversary, fails in inducing her to corrupt her worship by introducing the worship of angels and saints into her programme, he often succeeds in making her worship either carnal by ignoring the sacrifice offered on Calvary as the basis of her worship, or else merely formal by loading it down

The Fivefold Function

By ROBERT L. EVANS

with ritualistic forms and ceremonies that utterly obscure the spiritual intent.

To witness for her Lord by preaching His Word.

The Church's message is not to be confined to her own community or nation, for she is called to regard the whole world as her field (Acts i. 8).

Her message to the world is the good news of salvation based on the declared facts of her Lord's death and resurrection (I. Cor. xv. 1-4). In these days of radio broadcasting, it becomes increasingly difficult to secure the attention of non-church members at our services; then it devolves upon the members to carry the message into the homes of the community. Many professing Christians would not hesitate to recommend to their unsaved neighbours a new blend of coffee or some new brand of bread, but they will not speak a word in favour of Him who is the "bread of life," who alone can satisfy the hungry heart.

With fervour, they will recommend their family physician to their sick friends, yet they never have a word of recommendation for Him who is the Great Physician. Many a modern Church resorts to entertaining features to attract the ungodly, substituting films for a gospel service.

We need to be reminded that the Holy Spirit took up His abode in His new temple on the Day of Pentecost, not to enable believers to entertain the world, but to bear effective witness on behalf of Him who is able to save men from sin, and to satisfy their hearts with His grace.

These are days when great changes are taking place in the political and economical world. The Church is being asked to change her programme for one more acceptable to the pagan world. "Join hands," they say, "with the world religions in a programme of human betterment and social uplift."

Jesus Christ builds His Church, not by alliances with worldly religionists to make a better world, but by saving men out of the world to form a new body of regenerated people, who in turn will be able to bear witness to the power of His redeeming grace.

To feed the flock.

Peter's commission to feed the sheep and care for the lambs of the flock is still a part of the Church's mission. Believers constitute the family of God, each member presenting his or her own peculiar and individual needs. The young Christian needs careful

ction

of the Church

nurturing, being able to partake only of the "milk of the Word," but like the new-born babe, he must have the "milk of the Word" if he is to grow into a mature Christian. The more mature Christian can partake of the strong meat of the Word. The faithful pastor and his helpers have not an easy task in ministering to all the members according to their need and capacity.

Many a modern Church service, with its music furnished by talented musicians and its ethical discourse scintillating with eloquent phrases, may furnish entertainment or serve as a mental stimulus, but it is often utterly lacking in spiritual nourishment for the saints.

Children underfed, or given food that nourishes not, soon fall a prey to disease. Likewise saints, underfed and poorly nourished in the Word of God, either turn to worldly attractions and amusements, or else they are easily ensnared by some of Satan's delusions. Saints well nourished by the milk and the meat of the Word of God are never caught in the net of Satan and drawn into one or another of the many modern cults.

To contend earnestly for the faith.

In Jude 3 (R.V.), the Holy Spirit designates the "body of truth" delivered to the apostolic Church by the ascended Christ as "the faith which was once for all delivered to the saints" (cf. Acts i. 2).

As long as Satan is loose in the world, operating as an "angel of light" (II. Cor. xi. 14), he will continue his persistent programme of deception, seeking to lead astray the children of God. In these latter days, he has even lodged himself in the professing Church, using many of our modern ministers to undermine the faith of young believers. In this time of religious confusion, there must not be an uncertain note in the message of the Church if she is to command the blessing of God upon her ministry. Many well-meaning people think it is unbecoming in a Christian, especially in a minister, to be found in any controversy, even to contend in any way for the great Christian truths and doctrines that are the foundation principles of our holy religion. Controversy and a bad spirit are in their estimation synonymous terms; so for any minister to strenuously oppose error or wrong teaching is to display a lack of Christian meekness. To be convinced that such a position is utterly wrong, we need only to consider the attitude of our Lord toward error. While He was always

patient and tender with sinners, He was uncompromisingly severe in His condemnation of error, and in His exposure of those who were guilty of promulgating the same.

During the whole of His public ministry, He was never out of controversy. From the day of His inaugural address in His own home town till He expired on the Cross, He was in the midst of continual controversy. No one surely would accuse our Lord of being deficient in meekness; yet who ever used more severe language than He did when speaking of error? Furthermore, He did not confine Himself in His censures simply to the false doctrines. He included also those who were guilty of spreading these teachings.

The apostles, Spirit-filled as they were, followed their Lord in their attitude toward error and toward those who were guilty of spreading false doctrine. Note how Paul, in the first two chapters of Galatians, contends for the great truths of the gospel, not even hesitating to rebuke the Apostle Peter for deflecting from the liberty of grace.

The great doctrines of grace would have been lost to the Church if Paul had not earnestly contended for them. In the present crisis hour, the Church must not dishonour her Lord by trying to maintain a pacific attitude on the great certainties that set forth the person and work of Jesus Christ her Lord. She is God's appointed custodian of the truth during the present age. To be true to this heavenly stewardship in the midst of forces that unceasingly seek to extinguish the torch of truth, she can take no other course than that of earnestly contending for the truth.

To fulfil a ministry of intercession.

When world conditions give evidence of declining interest in spiritual things, it becomes a challenge to the Church to give herself to the ministry of prayer with renewed fervour and zeal.

According to the sixth chapter of Paul's letter to the Ephesians, the Lord provides every believer with five pieces of defensive armour, which enable him to stand against the wiles and onslaughts of Satan, but he is provided with only two offensive weapons with which to oppose the adversary. Yet these are quite sufficient, if he uses them. One is the weapon of prayer. The Church in the past has been a spiritual force in the world only as she has maintained her ministry of intercession. Meagre attendance at her prayer services always indicates that her power is on the decline.

If Daniel could maintain a life of prayer and win victories for God while living at a godless court with all its political intrigue and social corruption, surely we ought to win larger victories, with all the privileges of Christian fellowship, with the presence and power of the Holy Spirit, with our clearer understanding of the truth of God, and with all the accumulated evidence of the faithfulness of God in hearing and answering the prayers of His people. Are we faithful in this our God-given ministry?



August Conventions.

WE are glad to note the number of Conventions which are being held in our Elim Churches during the August Bank Holiday week-end. Brighton, East Ham, Grimsby, Hull, Kensington, Plymouth, Romsey and Southend are each holding special Convention gatherings which we trust will command a good crowd of the Lord's people. Usually at such times the saints assemble around the Word of God, and gracious outpourings of the Divine presence and power are experienced. These large central gatherings send a new surge of spiritual life through the churches, deepening desire after God and leading many believers into closer fellowship with Christ. Let our readers pray that upon these services a great sense of the power of the Holy Ghost may rest, and that as a result mighty things may be wrought in the name of the risen Lord.



Holidays.

MANY of our Foursquare Gospel family will now be on their annual holiday, enjoying a well-earned season of rest. To all such we wish a time of helpful relaxation and recuperation. During these quiet and restful days by the side of the sea or in the heart of the country may God speak into both soul and body a new consciousness of Divine energy infilling the being. It is at times such as these when we are withdrawn from the thronging responsibilities of secular life that we may catch a clearer vision of God's purpose and plan for our lives. For some of God's people it will mean going back to the old environment not only with an added physical stimulus to service, but with a deeper and stronger devotion to those sacred spiritual ideals which the Holy Ghost has breathed within them. Returning to uncongenial duties with a glad sweet song filling the soul. How much a holiday may mean. What opportunities it often furnishes for reflection and contemplation.

Preach the Word. Feed the flock. Win Souls. An ordinary man may become extraordinary when the Spirit of the Almighty Son of God dwelleth in him. Keep eternity in view. Let the light of the "great white throne" fall on your page when you study, and on your pulpit when you preach.—Cuyler.

ANONYMOUS GIFTS

To those who have contributed to the work of the Lord as under, we say "Thank you" in His Name:—

Foreign Missionary Fund: Chiswick brother, 10/-; Herne Hill (E. A. C.), 5/-.

World Crusade: Croydon (A. H.), 10/-.

Prison Work: Portsmouth, £1; Nottingham, 10/-; Blackpool sister, 5/-; Eastbourne Crusader, 10/-.

Clusters of Camphire.

Reckoning on God

By Pastor E. C. M. Boulton

"Taught . . . to rely . . . upon God alone."
—II. Corinthians i. 9 (A. S. Way).

How blest are they who only lean
Upon the Eternal Arm;
Such souls can well afford to sing,
In face of threaten'd harm.

THUS the apostle had learnt one of the major lessons of a victorious spiritual life. Time after time circumstances had thrown him back upon God. He had discovered how undependable anything was which had not its source in Jehovah.

This is the blessed secret which the Holy Ghost would fain disclose to those who are anxious to live according to the pattern of the divine will. Often it is through humiliating and mortifying experience that we come to this precious goal in God. The flesh will invent many a plausible alternative and substitute for entire trust in the Lord. The path of reason invariably seems so much safer and consequently makes a much stronger appeal to the natural. Reliance upon God may sometimes mean turning our back upon that which offers so much in the shape of security. To trust the Lord alone means launching out upon what looks like a sea of uncertainty. There is much in the form of risk when confidence in God involves the disciple in irrevocable decisions and departures.

O bid me now my fears forsake,
And from Thy hand all fulness take.

And yet to know and prove God in the deepest way is only possible to those who are prepared to make renunciation of all other confidence. We may not at the same time rest and rely upon the flesh and the Spirit. Our heart is anchored either to the one or the other. The Holy Ghost will always teach the trustful soul to put no confidence in the flesh. He will gradually wean the believer from any dependence upon the natural.

When once this lesson is learnt life assumes true nobility; character becomes sturdy and strong; spiritual experience develops the ability to stand alone, unsupported by human sympathy. Christian life does not collapse when forsaken by friends and adherents. Rooted and grounded in God it remains unmoved; antagonism only results in deeper rootage; life takes firmer hold of the Eternal.

Blessed Master, grant unto Thy servant a heart that trusts Thee wholly and alone; that seeks no other stimulant to devotion than the assurance of Thy abiding presence. A heart that reckons and relies upon Thine unfailing grace. Teach me to throw myself and all that burdens me right back upon Thine unfainting love and unwavering care. Speak into my heart the unfading consciousness of Thy sufficiency. Show me the adequacy of my spiritual capital in Thee. Cause me to consider that fulness which resides in Thee, and which all lies at my disposal.

How priceless and precious the knowledge
That God is for ever alert;
That never emergency rises,
But He will His power assert.

Palestine and Prophecy

A Fortnightly Feature for Bible Students

PERSECUTION OF THE CHOSEN PEOPLE.

"All they that devour thee shall be devoured; . . . and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey" was the word of the Lord to His chosen people through Jeremiah (ch. xxx. 16). This has been proved down the ages. God's treatment of the nations has been determined to a great extent by their treatment of the Jews. Those who are persecuting the Jews to-day would do well to give heed to prophecy and history. This is not an isolated prophecy, as witness the following: "All thine enemies shall be cut off" (Micah v. 9). "I will contend with him that contendeth with thee . . . and I will feed them that oppress thee with their own flesh" (Isaiah xlix. 25, 26). "Whosoever shall gather together against thee shall fall for thy sake" (Isaiah liv. 15). "They shall dwell with confidence when I have executed judgments upon all those that despise them round about them" (Ezek. xxviii. 26).

FRESH PERSECUTION IN POLAND.

Last month anti-Jewish riots took place at Gradno, Poland, and thirty-five Jews were injured. One has since died as a result of the wounds he received. Fresh attacks on Jews took place over the following week-end, and all the synagogues were kept closed for fear that onslaughts might be made on the worshippers.

Over forty people were arrested in connection with the disturbances. Some surprise was caused by the course adopted by the police in also arresting eight Jews. The accusation against them was that they organised themselves for the purpose of self-defence at the time of the attack.

NEW PIPE-LINE TO HAIFA.

A new pipe-line to Haifa parallel to that already in use is to be constructed by the Iraq Petroleum Company, it is reported.

The work will begin on October 1st, and the pipe-line, when finished, will be used in emergencies or when larger volume of petrol is needed from Kirkuk. --*Palcor.*

THE LORD JESUS AND JEWRY.

The following extracts from current Jewish opinion indicate the trend of mind regarding our Lord Jesus Christ and give us no small ground of buoyant hope for Israel.

While many teachers in Christendom are departing from the faith and giving heed to fables, Rabbis of His own race are beginning to study His life and teaching and to revere Him as never before:—

Rabbi Henry Berkowitz, D.D.: "To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become

lost to His own people by reason of the conduct of those who called themselves His followers. In Jesus there is the very flowering of Judaism."

Rabbi Gustav Gottheil, Ph.D.: "The keynote of prophetic religion of the Jewish prophets was holiness of life and purity of heart. Love and mercy shown by men one to another make up the acceptable worship of the Holy One of Israel. To place the Master of Nazareth by their side can surely be no dishonour to Him, nor can it dim the lustre of His name. If He has added to their spiritual bequest new jewels of religious truth, and spoken words which are words of life, because they touch the deepest springs of the human heart, why should we Jews not glory in Him?"

Rabbi Rudolph Grossman, D.D.: "We Jews honour the Nazarene as our brother in faith, sprung from our loins, nurtured at Israel's knee, a teacher of sweet and beautiful ideals, a preacher whose influence has been and still is among the mightiest spiritualising factors in the world."

Rabbi Prof. Emil G. Hirsch, Ph.D., LL.D.: "For me Jesus is an historical reality. To understand His work and correctly to value His mission, one must bear in mind His own time. Galilean as He was, He must have grown up under influence making for an intense Jewish patriotism. The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the Gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal exponents of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worked the truths of which Judaism is the historical guardian, none, in our estimation and esteem, take precedence of the Rabbi of Nazareth. To impute to us suspicious sentiments concerning Him does us gross injustice. We know Him to be among our greatest and purest."

Rabbi M. Kayserling, Ph.D., Hungary: "The Jews rejected Jesus as the Messiah and Redeemer, but they recognised Him as the 'extraordinary Man,' who first showed to the heathen world the way to natural religion and moral perfection."

Rabbi Kaufman Kokler, Ph.D.: "Jesus, the living Man, the Teacher and Practiser of the tenderest love for God and man, the paragon of piety, humility, and self-surrender, whose overflowing goodness and sympathy with the afflicted the Jews had no cause to reject. His whole manner of teaching the so-called Lord's Prayer, the Golden Rule, the code of ethics expounded for the elect ones in the sermon on the Mount, no less than His miraculous cures, show Him to have been one of the Essenes, a popular saint. But He was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul."

Rabbi Krauskopf: "I will yield to none in recognising the civilising influence of the Man of Nazareth. I am ready to bestow upon Him as high a tribute as anyone has yet bestowed. If I cannot say that it was He who made divinity human, I am ready to rank Him among the foremost of those who have made humanity divine."

Rabbi Prof. David Philipson, Ph.D.: "There is no backwardness nor hesitancy on the part of modern Jewish thought in acknowledging the greatness of the Teacher of Nazareth, the sweetness of His character, the power of His genius."

Rabbi Salee: "We do not mourn, but we rejoice that Jesus was born, and through Him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without Him. We would not conjure the dread spectre of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity."

Dr. A. T. Schofield, speaking at the Kingsway Hall a few years ago, went further than this when he said :

"It has come to my knowledge that at least 200,000 Jews already believe in Christ as their Messiah, but they one and

all refuse to become Christians. And why? Because they believe in Him as their Messiah, and not as their individual Saviour." And, therefore, the speaker said he believed the Jewish remnant who would be in Jerusalem in the days of the Antichrist might already be in existence."

Methods of Prayer

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

THERE are two methods of prayer taught by our Lord, which seem to differ widely from each other. But experience has taught us that both are legitimate, and both are acceptable to God under varying circumstances. It is evident that our Lord Jesus Himself used both.

What a world of difference there is between the prayer used at the grave of Lazarus and that in Gethsemane. One is the prayer of authority, and the other the prayer of supplication and perseverance.

This then is the distinction between the method of prayer taught in Mark xi. 22-24, and that in Luke xi. 5-13. In Mark xi. we are told to exercise God's faith. Word for word literally, it is a command to "have God's faith." In this case we have to be perfectly certain about the will of God, just as Elijah was, when he made that remarkable affirmation to Ahab: "As the Lord God of Israel liveth before whom I stand there shall not be dew nor rain these years, but according to my word" (I. Kings xvii. 1). This is the faith of God, which he had obtained, no doubt, in his thirty years of preparation for the office of prophet to Israel. This is his first recorded utterance. His object was to bring backsliding Israel back to

THE WORSHIP OF JEHOVAH.

For years, under the sway of Jezebel they had worshipped Baal and Ashtaroth, and as long as they had fruitful seasons they would continue to worship them. The meaning of Elijah's name expressed his mission, viz., that Jehovah was the only true God (I. Kings xviii. 39). He was miraculously sustained for the 3½ years of drought and famine, which humbled Ahab and Israel, so that they were prepared to listen to his words. He offered them a test: "You call to your god, and I will call to the Eternal, and the God who answers by fire, He is the real God" (I. Kings xviii. 24). So by the prayer of authority Elijah called down fire from heaven which consumed his sacrifice, even burning up the wood, the stones and the dust and licking up the water in the trench.

The prophets of Baal failed signally. Not a sound came in response to their agonising prayers. "And when all the people saw it, they fell on their faces; and they said: The Lord He is *the* God, the Lord, He is *the* God."

Then at the prayer of Elijah, God sent abundance of rain and "the earth brought forth her fruit." With the destruction of these prophets it looked as if Baalism had been stamped out for ever. He had won a great victory for God, and it seemed to Elijah that he had

WON THE NATION.

But he was bitterly disappointed, and he fled from the face of Jezebel who threatened his life.

So discouraged was he that he requested for himself that he might die" (I. Kings xix. 1-4). But the Lord comforted him, first by sending an angel who "touched him," saying, "Rise and eat." He opened his eyes, and there, beside his head was a cake, baked on hot stones, with a jar of water. A second time this was done, "and he went in the strength of that food for forty days and forty nights to Horeb the mountain of God."

Elijah lived a life of prayer. In solitude, his prayer was a prayer of supplication and perseverance, so that when he came forth, he could use the prayer of authority. So it is to-day, the miracles of healing, and multitudes of saved souls, are really the results of waiting upon God in the secret place. It may take years in some cases, especially prayer for individual souls, for their salvation.

Monica, the mother of Augustine, prayed forty-six years for his salvation. Dr. Torrey says that: "Doubtless there are times when we are able through faith in the Word, or the leading of the Holy Spirit to claim the first time that which we have asked of God; but beyond question there are other times when we must pray again and again and again for the same thing before we get our answer. Those who have gotten beyond praying thrice for the same thing have gotten beyond their Master (Matt. xxvi. 44).

George Muller prayed for two men daily for

UPWARDS OF SIXTY YEARS.

One of these men was converted shortly before his death, I think at the last service that George Muller held, the other was converted within a year after his death."

If we want a great world-wide revival, this is the method to be adopted. It is asking until we receive; seeking until we find; knocking until the door is opened. A definite promise is attached to this persistency. Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as much as he needs. "Men ought always to pray and not to faint."

In this way the Church prayed for the deliverance of Peter from prison. They knocked until the prison doors opened and he came to them, unharmed. What marvellous victories can be won by those who will give themselves to prayer as the apostles and early Church did (Acts vi. 4).

If you want to rouse the best in men, do not chant a lullaby, but blow a bugle blast. If you wish to touch the heroic in men's souls, do not issue an invitation to a picnic, but call them to a great crusade.



Sowing and Reaping in all parts for the Harvest Home.

CAMPAIGNING FOR CHRIST.

Twenty-five Souls.

Wimborne (Pastor D. J. Rudkin). The campaign conducted by Pastor W. E. Smith has closed and much blessing has been the result. During the fortnight twenty-five signified their desire to accept the Lord Jesus as Saviour. Night after night God's servant faithfully expounded the Word under the guidance of the Holy Spirit.

Salvation for the sinner, healing for the sick, and messages of encouragement and exhortation for the saint. Miss Florence Munday paid a visit during the campaign, giving her testimony and the story of her miraculous healing to a large congregation. Twelve conversions were registered at the close of this service. The Winton Crusader



**Pastor
D. J. Rudkin.**

Choir came on two occasions and their ministry of song was much appreciated. At the close of the campaign, the Field Superintendent came and introduced the new minister (Pastor D. J. Rudkin). The meeting was conducted by Pastor W. G. Hathaway and messages were given by Pastor J. T. Bradley (Springbourne) and Pastor Rudkin. Looking back the Church is full of praise to God for His goodness in the past, and faces the future with every confidence that God will bestow even greater blessing as we unite in our efforts for the extension of His kingdom in Wimborne.

EIGHTY BELIEVERS BAPTISED.

Refreshing Times.

Sheffield (Pastor F. A. Farlow). "God sufficient." Once again through the kindness and courtesy of the Trustees of the Attercliffe Baptist Church, another great baptismal service has been held. Some eighty believers followed their Lord through the waters of baptism. What a wonderful testimony and witness to an ungodly world for so many to follow in the steps of the Master.

The Rev. Twist, Minister of the Church, was present and participated in the service.

Pastor Tweed being unable to come sent an able deputy in Pastor L. Newsham.

The Crusaders sang songs of Zion as families of five, four, and three, sisters and brothers witnessed their faith in rising to newness of life in Christ.

The Church has recently had a visit from Pastor W. Martin. A most refreshing time was spent around the Lord's Table as he ministered to the saints.

The gospel service in the evening proved a time of joy, and salvation, three precious souls coming to Christ in this service.

CONVENTION FELLOWSHIP.

Soul Inspiring Ministry.

Annaghanoon. A good number of the Lord's people gathered for the annual convention, many of them coming from the surrounding Churches to join in the fellowship of saints. From the commencement of the convention the blessing of the Lord was manifest in the midst. A very precious time of ministry was enjoyed throughout the whole of the gatherings. The speakers included Pastors A. S. Gaunt (Bangor), T. E. Francis (Lurgan), J. C. Cariss (Ballymena), H. W. Fielding, and Messrs. F. Carson (Lurgan), W. Uprichard (Lurgan), and J. Strachan (Ballymena). The messages were most edifying and stimulating to faith, leading the people of God into closer fellowship with their risen Lord and Redeemer. The singing during the services was full of spiritual uplift to those assembled. The time spent around the Lord's Table on the Sunday morning was very inspiring. This Convention has demonstrated once again the unity of the saints, and served to deepen that oneness of heart which already existed.

CHURCH GROWTH.

Obedying the Lord.

Chichester (Evangelist E. Dainton). God's people in Chichester have much for which to praise Him as souls have been saved and added to the Church. Since the advent of Evangelist Dainton to this city, following a campaign conducted by Pastor D. Forsyth, God has indeed blessed in many wonderful ways. Quite recently a special baptismal service was held, the preacher on this occasion being Evangelist L. F. Lloyd Smith. The presence of the Lord was realised by His own people at this service held in the Guide Hall, Whyke Lane.

A record congregation assembled, and a large number of newcomers were present. The hymn, "O Jesus, I have promised," sung by the candidates with such deep joy and sincerity and the bright choruses sung most heartily by the congregation, was most inspiring.

Mr. Smith gave a most forceful and moving address on the words, "Follow Me," including a short but inspiring talk to the candidates. Mr. Dainton then baptised them after each had given a testimony to the Saviour's saving grace. A promise was given to each candidate.

Amongst those immersed was a family which included father, mother and son, also a little girl of ten.

ANOTHER TOWN CAPTURED FOR CHRIST.

Successful Campaign.

Barnstaple (Evangelist M. Oliver). A revival and healing campaign conducted by Pastor John Woodhead of Plymouth in this North Devon Town has resulted in the commencement of regular meetings. Pastor Woodhead commenced his revival and healing campaign on May 26th and continued until Whit-Sunday, when he left for the Ottery St. Mary convention, and thence to Plymouth for a special baptismal service. Although the fight was very hard at first, yet God began to break down the opposition by proving Himself as Jehovah Ropheca. This created an interest and souls were saved and backsliders reclaimed. Pastor Woodhead recently paid a return visit to Barnstaple and ministered to the Church for several days, leaving Barnstaple for another campaign in Eastleigh, Hants. God is blessing the work and souls are being saved under the ministry of Evangelist M. Oliver, who has come to take charge of the Church. Will all readers continue to pray for Barnstaple?

CONVENTION BLESSINGS.

Salvation and Healing.

Rochester (Pastor J. Kelly). Since the last report the Church at Rochester has indeed received many, many blessings from the hand of God. Both young and old testify to salvation, five from one family surrendering in one week-end; one brother attended the Saturday night meeting with the specific purpose of giving himself to the Lord, and was gloriously saved.

Others are praising God for healing received, one sister coming to the meeting with a stiff arm, but after anointing and prayer was able to lift both arms above her head. Many come to the meetings weary and tired in body, but they go away full of the joy of the Lord.

All the meetings are charged with divine power. During the Whitsuntide Convention the hearts of the saints burnt within them as the Word went forth in the power and demonstration of the Holy Ghost.

Right from the commencement ears were opened and hearts ready to receive the engrafted Word. These gatherings have resulted in the deepening of the spiritual life of the believers.

IMMERSION OF BELIEVERS.

Impressive Service.

Eastleigh. The first baptismal service held in connection with the Four-

square Gospel work in Eastleigh took place recently in the Union Baptist Church, conducted by Pastor J. Woodhead, who is holding a fourteen days' revival and healing campaign. Long before time for the service people were waiting to get into this beautiful Church to witness the Foursquare Gospel people follow their Lord through the waters of baptism. Although we saw a great contrast in the Church from our own wooden building, and we were now sitting in a splendid and comfortable church, it did not stop Pastor Woodhead from his usual liberty. He was quite at home. The excellent congregation that had come along to take part in the service sang with great fervour the well-known Elim choruses and hymns from the revival hymn sheets. An address was given on The Meaning of Water Baptism, based on Acts viii. 26-

39. Great liberty prevailed in the meeting. This service will have done great things for the Foursquare Testimony in this town.

SPECIAL ANNIVERSARY SERVICES. Conviction Among the Unsaved.

Romsey (Evangelist C. R. Cooper). Since the opening of the new Elim Tabernacle by Principal George Jeffreys steady progress has been maintained.

The richly blessed ministry of Evangelist C. W. Bonifazi came to a close in May and Evangelist C. R. Cooper is now ministering to the Church. The meetings are well attended, especially the Sunday evening gospel services when the Word given forth clearly and powerfully, brings conviction to the unsaved. The Church was greatly blessed recently by a visit from Pastor J. Mullan. He

told how the Lord had watched over the workers in the Congo, and had guarded them from lions, tigers, snakes, thunder, lightning, and fire.

The Sunday school anniversary services were held in June. To all who listened the children told forth the old, old, yet ever new story of God's redeeming love, in solos, duets, and sermonettes. Pastor Cooper ministered the Word on the Sunday. A full congregation again on Wednesday listened to the children, and to Pastor A. Jackson of Andover.

Recently the Pastor and brethren have been cheerfully spending their leisure hours in redecorating the church, with gratifying results.

The open air workers gladly hold the fort from week to week. It is most encouraging to be asked to come again by those who live in the vicinity, as has been the case of late.

Stillness, Outlook and God-consciousness

By G. H. C. MacGREGOR, M.A.

THE purpose of the quiet hour is to produce in our lives these three qualities:

1. *Stillness.* "Stillness" is always the mark of a deep life. The brook away up in the hills babbles as it leaps towards the plains, but when it has become a mighty river it flows on in absolute silence, even though on its bosom it might be bearing the navies of the world. Stillness is a quality not incompatible with business, but it is incompatible with fussiness; and fussiness is a besetting sin of our age, and one of the worst perils of our spiritual life. Now nothing conquers fussiness like the approach into the presence of God. As we wait on Him, we hear Him rebuke our feverish haste and our perpetual craving for action. We hear Him say, "Be still, and know that I am God."

2. *Outlook.* The second quality in our religious life, produced by the right observance of the quiet hour, is what I call "Outlook."

If we are to live the large, free Christian lives God would have us live, we must carry about with us continually a sense of our future. We must never forget that we are eternal. But this sense of the future, this sense of the infiniteness of our destiny, comes only through waiting upon God. It is through the fellowship of the quiet hour that faith is strengthened until it makes the glory that awaits us a more real thing than the present. The quiet hour trains us to look, not at the things which are seen, but at the things which are unseen. It is this faculty of living in the future to which I have given the name of "Outlook."

The grace of "Outlook," where it exists, has always an immense effect on a man's life. It makes him patient. He can afford to wait, for he has Eternity to draw on; he can afford to bear, for the sufferings of the present world are not worthy to be compared with the glory that is to be revealed. And it makes him heavenly minded. He learns to measure his life not by years, but by millenniums, and he has years here, and millenniums there. What wonder is

it he sets his affections on things above, and not on things on the earth?

3. *God-consciousness.* The third quality, whose development in the religious life is mightily helped by the observance of the quiet hour, is "God-consciousness." This is the very heart and centre of the spiritual life. We are spiritual in proportion as the thought of God dominates and controls our life. But if the consciousness of God is to be driven deep into our lives until we become as "God-conscious" as we are self-conscious, we simply must day by day wait on God. Working for God is a blessed means of grace. But, as we know, the work may shut God out. There is an element of self ever present in our work; and the more energetically we work, the more strongly the consciousness of self may be developed. It is fellowship, and not service, that sets us free from self. It was when Enoch walked with God that "he was not." But fellowship, and not service, is the characteristic of the quiet hour.

This, then, I believe to be the greatest purpose of the quiet hour—to beget in our lives that "stillness" which will enable us to hear God's lightest whisper, and thus to know Him whom to know is eternal life; that "outlook" which will redeem our lives from all meanness and pettiness, and give us a knowledge of the hope of God's calling, and the infiniteness of our destiny in Him; that "God-consciousness" which will make our blessed Master so intensely real to us, that to us in the fullest sense every day and all the day to live will be Christ (Gal. ii. 20).

We cannot afford to live without looking out upon the height and depth, the length and breadth of our possibilities in Christ. Think how it would rebuke the fever of our worldliness, how it would gather to a sustained intensity our pursuit of holiness, how it would lead us into a spiritual nobility and greatness, if we lived farther up the mount of God in view of the revelation that the Holy Spirit would make to us.—*Sel.*



(Conducted by Pastor DOUGLAS B. GRAY)

Hyde Park Scenes (LONDON)

Great Crowds, Fearless Preaching Choral Charms

Foursquare Evangelism in Hyde Park recently was a testimony and witness to the power and possibilities of Christian Youth. The Elim Crusader Rally proved to be a certain success. Great crowds remained throughout the ninety minutes of non-stop witness to Christ. The congregational singing, led by Pastor P. N. Corry, was spontaneous and inspiring. How the great crowds took up again and again the stanzas of the immortal hymns, drawing men and women as no other singing can do, and then listening with an eagerness that demonstrated the hunger and desire of that something which can only be found in the knowledge of a personal salvation through Christ. Speakers included Pastors H. A. Court and J. McAvoy, also Mr. John Knox, and terminated with Evangelist David Vanstone's message and challenge to surrender our all to Christ. No, there was no heckling as one would expect at such a centre as Hyde Park. One sensed the presence of the Holy Spirit. At the conclusion there were those asking sincere and intelligible questions, and anxious to know more of the great truths for which we stand. Special choirs also attended and rendered appealing items. The Ealing Crusader Choir, led by Pastor George Hillman, is a well balanced and promising combination, and rendered a piece, "What did He do?" East Ham Crusader Choir, conducted by Ernest Mail, a larger aggregation, sang in their typical and pleasing style, "Mighty to save." The London Crusader Choir, directed by Pastor Douglas Gray, gave two contrast pieces, first a dashing chorus of praise, "To God be the glory," and followed with, "How sweet the name" to the magnificent tune of Lloyd. A united piece, "Peace be still," completed the musical contributions. A fine company of Elim Ministers were present, which evidenced a desire for the best in the interests and advances of our Youth Crusade. Hyde Park must yet again hear our praises and witness our allegiance and loyalty to the Word of God.

BRIGHTON— AUGUST BANK HOLIDAY MONDAY.

Crusaders of the South Coast Churches are uniting in a massed choir, to be conducted by the Chief Crusader Secretary in the Corn Exchange. Some new and favourite old pieces are to be rendered. Pastor James McWhirter, the Crusader President, will be the speaker at these meetings.

CRYSTAL PALACE—SEPTEMBER 7. Twelve Hours' Continuous Joy and Praise.

You must not miss this year's C.P. day. A record programme is prepared. Meetings of various kinds. Come and meet your friends. Join in a day of thanksgiving. Hear the various choirs and orchestras and organ recitals. Attend the youth rallies. Divine healing, baptismal and communion services, conducted by Principal George Jeffreys. Great final united meeting in the Centre Transept.

Now Commencing THE CRUSADER CAMPS.

Brighton. July 27 to August 10. Pastor James McWhirter (Crusader President) will be at the Camp for the first part of the fortnight, and Pastor Douglas B. Gray (Chief Crusader Secretary) and Mrs. Gray from August 3rd onwards.

Evangelist David Vanstone (Camp Commandant), and Mr. and Mrs. Vanstone in charge. A full fortnight's programme to give all a real happy and spiritual time.

Glossop. August 3 to 17. Special fortnight under the supervision of Pastor and Mrs. Leslie Taylor. Every facility for a time of utmost enjoyment.

Book up now—don't miss these Camps.

NEXT WEEK Some preliminary announcements of interest to Crusaders everywhere.

Bi-Monthly Visit to Maidstone

Pastor P. N. Corry and Miss Joan Holman accompany the London Crusader Choir.

A JOYOUS
MINISTRY

By Miss Q. F. SLEMMING
(Choir Secretary).

It is an impossibility to give expression to our innermost thoughts and feelings in cold print, and although we realise there are hundreds anxious to read a report of our visit to Maidstone, yet we are faced with an almost hopeless task. All the powers of our English language fail and are insufficient to adequately describe such a meeting as we were privileged to participate in last Sunday.



MISS JOAN HOLMAN
(daughter of General Sir H. C. Holman, K.C.B., C.M.G., D.S.O., and Lady Holman), whose ministry in gospel song, accompanying the London Crusader Choir in its wide ministry, is being wonderfully blessed of God.

As we wended our way through the country lanes and open spaces and partook of our mid-day sandwiches on the roadside, we realised we were bent on special service for the King and were deeply conscious that God was with us.

We look forward with great joy to such visits for these men have found a special place in our hearts and from the moment we entered the spacious chapel we felt that God

was indeed present. We were glad to be here again for it was yet another opportunity to give out the glorious old gospel which we love, having proved it to be the power of God unto salvation in our own lives. The gospel message was proclaimed in word and in song, collectively and individually, and went forth from hearts filled with love and a burning desire that all might "Taste and see that the Lord is good."

We would that you could have heard our united songs:

Guide me, O Thou great Redeemer,
Pilgrim through this barren land.
I am weak, but Thou art mighty,
Hold me by Thy powerful hand.

And shall we ever forget the closing hymn? Together we sang, probably as we have never heard it sung before, that old hymn, "God be with you till we meet again" (a special request by one of the men due to leave shortly). We indeed sang it as a prayer from our hearts:

God be with you till we meet again,
When life's perils thick confound you,
Put His arms unfailing round you,
God be with you till we meet again.

—and we sensed that our friend too wished us God-speed and His continual blessing.

Readers. God is abundantly answering our united prayers. Be encouraged and continue to lay hold upon God that His richest blessing—His salvation and His perfect peace may be the portion of everyone.

If you decide for Christ, you will find Him
all-sufficient if you are laughed at.

The Importance of Communion

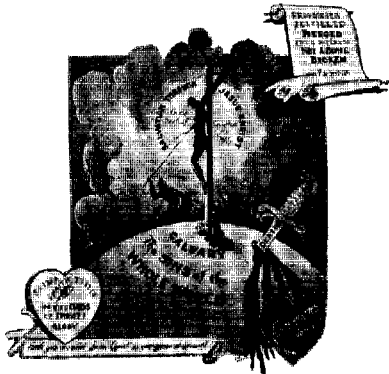
By C. H. SPURGEON

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth

not to worship, is foolish, as though he had not put on his clothes nor cleansed his face; and as unwise as though he dashed into the battle without arms or armour. It is ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.

The Cross of Christ

By L. L. WIGHTMAN



THAT which was foretold by the prophets took place. Each one told his little bit of the story, and we gather them together in a completed whole, finding the story of a crucified Christ as recorded later by those who wrote after the resurrection and ascension. Truly, such prophecies as that Christ should be "pierced" and that "not a bone should be broken" must have been a complete mystery to the prophet when we consider the legal method of execution by the Jews to be stoning. This involved the breaking of bones for the skull was usually crushed. Death by crucifixion was unknown in that day, but it was established in time and the prophecies were fulfilled as foretold. If any one proof of the divine inspiration of Scripture bears remarkable, unshakable witness, it is that of fulfilled prophecy. Jesus Christ was "pierced" on the Cross, and "not a bone of Him was broken."

Another fact that prophecy proves by its foretelling the death of Jesus Christ long before it happened is that Jesus did not die a martyr death. He was not the victim of circumstances, not a man who died an untimely death because of some principle he upheld. His death was foreseen before the incarnation was a fact. The manner of His death was written on the pages of Scripture. He had the power to lay down His life and take it up again. He was a willing sacrifice for the redemption of whosoever would accept His finished work on their behalf. He died for His friends; He died for His enemies; He died for those who were instrumental in His death. He laid down His life on Calvary's Cross.

The necessity of Christ's death was foreseen. He would not have died if it were unnecessary. If there had been any other way by which the redemption of men were possible, Jesus Christ would not have died for them. But there was no other way. Quoting His own words, "The Son of Man must be lifted up," we see that Jesus realised the necessity of His death. Sin could be conquered in no other way. It required the

supreme sacrifice. What a terrific battle was waged! What a great price was paid for our redemption!

Up until the time of Christ's death the Cross was a thing of reproach. Criminals died on it in shame. Death by crucifixion was the worst thing they could do to a man, the deepest humiliation to which they could drag him. It was this death of reproach and shame to which they led Jesus. They nailed Him to the Cross, left Him there till death ended His suffering, removed the body from the Cross and buried it. And in the doing of this the significance of the Cross was changed, for it became the sign of redemption, the place where the Holy One died for the unholy, the Just One for the unjust. The place of reproach and shame became the place in which we glory. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Voices of Christians are raised in the singing of those words, "In the Cross of Christ I glory." The Cross as an instrument of death became the place of Christian glorying.

Turn your eyes toward the Cross of Calvary. See the Son of God dying there! Do you see the hideousness of sin in that infinite sacrifice? Do you see the awfulness of sin in God's sight by the penalty demanded? Do you see One bearing the penalty for you? The message of the Cross is salvation through Jesus Christ. Reject the offered salvation and condemnation remains. Other sins can be forgiven. Provision was made for that in the death of Jesus Christ. But the sin of rejecting Christ is without any provision, for "he that believeth not is condemned already."

Have you believed? Have you recognised that Christ took your place as sinner? Have you read that He was made sin for you that you might be made the righteousness of God in Him? Do you realise that Christ alone did that which God could accept as sufficient to purchase our pardon? Do you know that by accepting Christ you are accounted as righteous by God? On the Cross of Calvary Christ met every demand for a perfect sacrifice, and gave all to provide salvation for all men. There remains no more offering for sin. When the best has been given, there remains nothing more to give. God gave His best. He so loved the world that He gave His only begotten Son. We must accept what God offers if we would be saved and possess eternal life. "This is life eternal, that they might know Thee the only True God, and Jesus Christ whom Thou hast sent."

How can we know God? Through Jesus Christ whom He sent. "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

God has done His part; Jesus Christ has done all He can for you; the Holy Spirit labours with you that you might be saved. Have you done your part by accepting Jesus Christ as your personal Saviour? If so, then your heart is singing: "In the Cross of Christ I glory."

Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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

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

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BANGOR, Ireland.—Board-residence or apartments; modern conveniences, comfortable, homely, 3 minutes to Tabernacle, promenade and station; very moderate terms. Apply, Mrs. Gray, Erne House, Grays Hill. B2113

BEXHILL-ON-SEA.—Sunny south resort; comfortable, homely board-residence, facing park, minute sea; good table; recommended; members of the Foursquare heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2105

BLACKPOOL.—Clean, quiet, comfortable apartments, Pentecostal; double bed and attendance 3/-, bed and board 5/6; room for 6 only; 1d. car north pier. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B2052

BLACKPOOL.—Apartments of board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfield Road, North Shore. B2067

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BOURNEMOUTH.—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 8 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. B2071

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BOURNEMOUTH.—"Montreal" Board residence, 6 minutes from sea, 2 minutes gardens; every comfort and attention; parties catered for, personal supervision; recommended by Pastors and Christian workers. D. Kent, 7, Walpole Road, Boscombe. B2104

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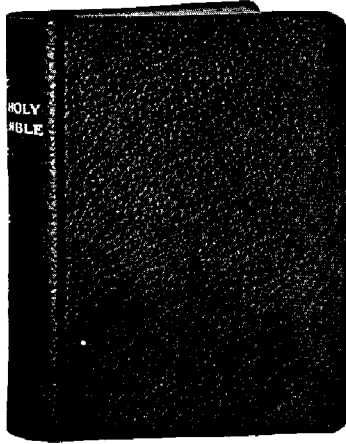
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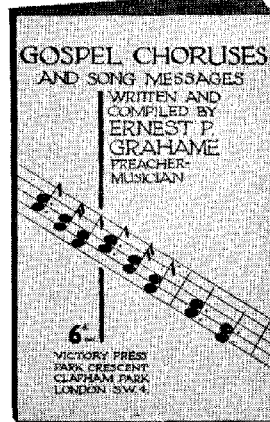
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