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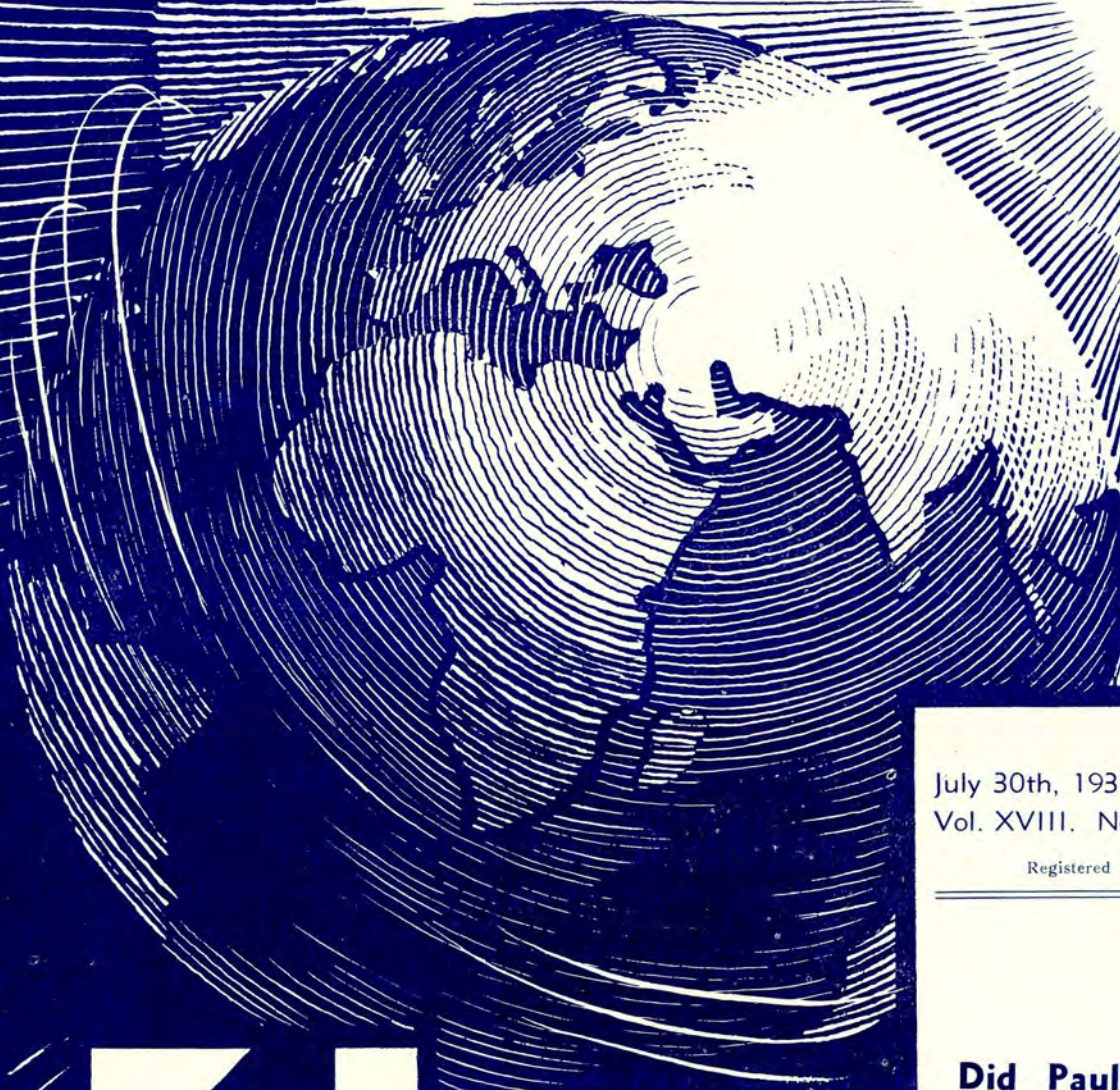
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Home Evangelist

Foursquare Revivalist



July 30th, 1937.

Vol. XVIII. No. 31.

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Did Paul Change the Message of Jesus?

By Rev. WILL H. HOUGHTON,
D.D.



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
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20, Clarence Road, Clapham Park, London, S.W.4.

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PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

THROUGHOUT AUGUST

BLACKPOOL

Commencing Sunday, August 1st
REVIVAL AND HEALING CAMPAIGN
IN THE BIG TENT

on the L.M.S. Railway ground adjoining Blackpool South Station, Waterloo Road. Sundays, 11 a.m. and 6.30 p.m. Weeknights at 7.30 (except Fridays). Wednesday after-noon, 3.30. August Bank Holiday, 6.30 p.m.

August Conventions

BRIGHTON. August 1—4. Elim Tabernacle, Union Street, the Lanes. Sunday, 11 a.m. and 6.30 p.m.; Monday, 6.30 p.m.; Tuesday, 7.30 p.m. Wednesday, 3 p.m. Speakers include: Douglas Craig, Esq., Pastor D. B. Gray, Miss A. Henderson, Miss Averil Gornold, and Pastor D. Vanstone. Convener: Pastor J. McWhirter. Special singing by Brighton and Kensington Crusader Choirs.

GRIMSBY. August 1—5. Elim Hall, Tunnard Street. Speakers include: Pastor and Mrs. J. Woodhead, and Pastor G. Miles. Convener: Pastor J. Tetchner.

HULL. August 1—5. City Temple, Hessle Road (corner of Madeley Street). Speakers include: Pastors E. C. W. Boulton and W. J. Hilliard. Convener: Pastor H. W. Greenway.

LAINDON. August 2. Elim Foursquare Gospel Mission, High Road, Laindon Hills. 3.30 and 7 p.m. Speakers include: Pastors W. A. Nolan and G. Backhouse.

MALVERN. August 1, 2. North Malvern Mission, Cowleigh Road. Speakers include Pastor J. Dyke. Musical items by the Gloucester Silver Band.

PLYMOUTH. August 1—5. Elim Tabernacle, Rendle Street. Speakers include: Pastor and Mrs. J. Montgomery (Canada), and Pastor R. Knox. Convener: Pastor H. T. D. Stoneham.

ROMSEY. July 31—August 3. Town Hall. Speakers include Pastor J. Smith and E. G. Ball. Convener: Pastor W. N. Brambleby.

RYDE, I.O.W. Elim Tabernacle, Warwick Street. July 31—August 2. Saturday, 8 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 11 a.m., 3 and 7 p.m. Speakers include: Pastors L. Morris, and C. Palmer. Convener: Pastor G. Hillman.

SOUTHEND-ON-SEA. August 2—5. Christian Tabernacle, Seaview Road. Monday, 3 and 7 p.m.; Tuesday, Wednesday and Thursday, 7.30 p.m.; Wednesday, 3 p.m. Speakers: Pastors W. Nolan, C. Palmer, G. I. Francis and Mr. T. H. Nosworthy. Convener: Pastor H. Mason.

4 Coming Events 4

DEPTFORD. Now proceeding in Large Tent erected in Watson Street, off New Cross Road (three minutes New Cross Station). Revival and Healing Campaign, conducted by Evangelist W. R. Cole. Sundays, 7.30 p.m.

ELIM WOODLANDS. Elim Woodlands will be open to visitors from 3.30 to 9 p.m. every Saturday throughout the summer. Beautiful garden; tea out of doors, weather permitting. Special speakers; musical items 1/- inclusive.

GUILDFORD.—Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued in the Ward Street Hall, every evening except Tuesday and Thursday.

WEST BROMWICH. July 18—31. Special services in the Ruskin Hall, High Street. Speakers include: Pastors R. Knox, H. Palliser, J. Frame and Evangelists F. W. Kent and I. R. Moore.

COME TO THE GREAT

FOURSQUARE GOSPEL RALLY

at the

**CENTRAL HALL,
WESTMINSTER, LONDON**

Saturday, 4th September

A continuous programme all day from 10 a.m.

including

11 a.m. DIVINE HEALING SERVICE

conducted by

Principal GEORGE JEFFREYS

3 p.m. ELIM CRUSADER RALLY

(A Great Gathering of Youth)

Speaker: **HUGH REDWOOD, Esq.**

7 p.m. GREAT UNITED MEETING

Speaker:

Principal GEORGE JEFFREYS

Special Choirs and Instrumental Parties—Organ Recitals—Services of Immortal Music—Sunday School and Cadet Rally—World Crusader Meeting—Lecture on Archaeology—Talks to seekers for Divine Healing, and the Baptism in the Holy Ghost—Students' Meeting—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

Reserved Seats. Tickets are obtainable for reserved seats for the 3 p.m. and 7 p.m. meetings. Ground Floor, 1/- each; Balcony (limited number) 6d. each.

Lunch and Tea are obtainable on the premises, but tickets should be secured before the day. Lunch 2/-; Tea 1/3.

Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, ready in August, price 3d.

Tickets and Programmes, as above, obtainable from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Enclose stamped, addressed envelope (foolscap size for programme).

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. XVIII., No. 31

JULY 30, 1937

Fridays, Twopence

Does God Exist ?

By Principal P. G. PARKER

The Lord liveth.—Psalm xviii. 46.

DOES God exist?

“ Yes! ” “ No! ”

“ Yes! ” “ No! ”

“ I don't know. ” “ I wish I did know. ” And so on. And so on.

What a medley of voices we hear! Infidel voices, atheistic voices, sceptical voices, wistful voices. The mother would like to know not only for her own sake but for the sake of her children. The young man would like to know for he does not wish his life to be one of chance and luck. The maiden would like to know for she yearns to be sure of the present and confident concerning the future.

This sermon is simply to state that God does exist. He is. He is the sure rewarder of those who diligently seek Him. The written Word—the Bible, says He exists. The living Word—the Lord Jesus, says He exists. There is no need to spend a long time in proving the witness of the written and living Word. A few texts, taken almost at random, are sufficient proof. Consider the following: “ Every house is builded by some man; but He that built all things is God ” (Heb. iii. 4). “ The great, the mighty God, the Lord of Hosts is His name ” (Jer. xxxii. 18). “ The Lord liveth ” (Psalm xviii. 46). “ There is one God ” (1. Tim. ii. 5). “ And this is life eternal that they might know Thee, the only true God ” (John xvii. 3). “ God is a Spirit ” (John iv. 24).

We could fill pages with similar assertions. The Bible certainly says that God exists. Truly

ACCORDING TO SCRIPTURE,

“ The Lord liveth. ”

There are many arguments to prove the existence of God. There is the argument from *design*. The scientist, as well as the homely observer of creation facts, is amazed at the wonder, the intricacy, the beauty of creation. The greatest artist cannot put upon his canvas the rich, varied colourings that God puts upon the canvas of nature. The cleverest architect could not improve upon the hive of the bees and

the nest of the sparrows. The most imaginative designer could not better the shapes of the flowers and the adaptiveness of living creatures. The natural mechanism of the world is far more wonderful than the mechanism of the watch. Times and seasons, showers and sunshine, the magnificence of the sunset, and the delicate tints of the rainbow, all acclaim the fact that a God of infinite perfection exists and rules over all.

A simple but expressive incident is recalled to my mind as I write. It happened at the home where I once lived. The lady at this home pointed out to me a clump of pretty star-white and star-like flowers. A little girl of six summers came into the garden one day and saw these flowers. She stooped and looked at them. She looked closer—she picked one—she examined its minute and exquisite beauty for some time, and then raising her head and hand toward heaven she exclaimed, “ And yet men say there is no God! ”

But it is not now the argument from design that is occupying my thought. It is the argument from *answered prayer*. If

PRAYER IS ANSWERED

then God exists. We grant that much so-called prayer is not answered. Much that goes under the name of prayer fails because the conditions are obviously not fulfilled. But when certain conditions are met prayer is answered. Certainly the Bible says that prayer is answered. It also gives many examples of answered prayer. The affirmation of the Word of God has been confirmed by the witness of thousands. These words are being spoken at Bristol, within half a mile of George Muller's one-time private home on Kingsdown. Hundreds of times I have passed that home. Every time I do so the truth is rung out in my heart, “ God answers prayer! God lives! He answers prayer! ”

But George Muller is not the only Bristolian whose prayers have been answered. Here are two stories

from the life of a Bristol carpenter. An honoured friend of mine is the chief figure in the first story. This friend is a very successful business man. He has reached the top of the tree in his business—a clothier's business. The business is a prosperous wholesale business, employing about forty or fifty hands. How did he reach this position? By a daring act of faith, based upon a definite act of prayer, when he was a young man.

As a young Christian he was in a situation where he had to work six Sundays out of seven. But this did not suit him. He wanted to be free every Sunday. The house of God, the Sunday school, the open air meetings, these were the things that he wanted. After much prayer he revealed his dissatisfaction to an older friend—a saintly carpenter,

A MAN OF GREAT FAITH.

Said this friend, "Go and give notice at your work and trust God to find you another situation."

"Oh," was the reply, "I thought I had better find another situation before I give notice." "No," was the reply, "Act in faith—trust God." The young man gave notice. He went back to the old carpenter and said, "I have given notice, now what shall I do?" "We will pray." They knelt down amidst the shavings and prayed. "Now," said the man of faith, "Go forth from this place and trust God to lead you, for the Lord knows exactly the place in Bristol which He wants you to have."

My friend went forth. He trusted God to lead him. He passed through several streets. Then he came to a clothier's shop. A young man was walking along in front of him. Suddenly a man came out of the clothier's shop and touched this young man on the shoulder. "Young man, are you out of work? Do you want a situation?" "No," was the reply, as he passed on. The shopman turned to re-enter his shop. As he did so he came face-to-face with my friend. My friend saw his God-given chance, and said, "But I am out of work and I want a situation."

In a few minutes the contract was settled. For over thirty years Mr. M— stayed at that clothier's business. He rose to the highest position. He was able to lead his worldly employer to Christ. From the commencement at that place he had his Sundays free. A wide, influential ministry became his.

It was all the result of

PRAYER AND OBEDIENCE.

He chose the right. He risked his whole future upon God. Does God answer prayer? Truly He does. Does God then exist? Certainly He does.

This same friend told me a similar story in connection with the same praying carpenter. A Christian man living in Bristol had a drunken employer. He told the old carpenter the story of this unhappy situation. "Give in your notice and trust God," was the reply. The man hesitated very much. He had a wife and four children. "A wife and four children are nothing for God to support," he was informed by this man of faith. "Give in your notice and I will take the responsibility." He did—and the master was so angry that he paid him off, then and there. In a few minutes the dismissed man was back in the carpen-

ter's shop and told his faith-testing story. As before, the carpenter said, "Let us pray." Then the man was sent out on to the streets of Bristol to trust God and find employment. He went prayerfully along a few streets. Suddenly a voice called out, "Eh, are you looking for a job?" "Yes," was the reply. "Can you drive a horse and lorry?" "That's just what I can do."

"I've got a lorry all loaded up but nobody to drive it. Will you?" We can imagine the rest. Our Christian friend did not ask what the wages were to be—he was so happy and grateful. But at the end of the week he found his wages were 4/6 more than he received at his previous situation. It pays to pray. It pays to trust God. Above all, answered prayer proves that God exists.

Another incident. This was told me by

A TRUSTED FRIEND

who knew the parties interested. He told it to me after listening to an address of mine on the words, "Behold, he prayeth." It happened many years ago, but the incident had been brought vividly back to my friend's memory because it had recently been referred to by the Rev. Colin Kerr at the annual meeting of the "One by One Band," some time ago.

A Christian lady was praying one morning. At the close she said, "Lord, is there anyone else You wish me to pray for?" "Yes," came the distinct reply, "Pray for a gentleman in Naini Tal, India." So she prayed, "Lord, I do not know anyone there—but if he is unsaved, I pray Thee save him, and if he is a Christian and in spiritual difficulty, I pray Thee, help him."

Some weeks later she received a letter. It was from India. It was from Naini Tal! The letter read, "Dear Madam, I do not know whether you exist, but I am in deep spiritual difficulty, and in a dream I was told to write to Mrs. Caborne, at such-and-such an address, London."

The exact address was given to this Indian gentleman. As a result he was converted. Later on he came to England with his wife and she was converted in Mrs. Caborne's drawing room.

Such incidents could be multiplied. They prove the existence of God. Answered prayer forces the sceptic to say, "I believe." If there is no God then prayer cannot be answered. But if prayer is answered then there is a God. Now we know that there is a God. Yea, the very God spoken about in the Bible—the God of the Lord Jesus Christ. The God who so loved the world that He gave

HIS ONLY BEGOTTEN SON

that whosoever believeth in Him should not perish but have everlasting life. "Whosoever" includes you. You, too, may look and live. You, too, may trust and experience. Then the greatest proof to you that God exists will not be that He answers someone else's prayer, but that He answers your prayer.

One confirmatory story in closing. It happened in my own experience. My wife and I had left the Congregational Church where I had been minister, in order to follow the Lord's leading. We did not know the future path. He did. Many times we were

severely tested, but we were always delivered. On a certain Saturday we were greatly burdened, for we were in debt to the extent of about £3 10s. It was not that we had deliberately overspent, but we were in rooms and boarded by our landlady. When the day to settle arrived we had nothing wherewith to settle. We, therefore, arranged to specially pray together at the end of each half an hour. How earnestly we prayed! Naturally we were interested in the posts. But the postman came and went. The last post passed and there was nothing for us. Still we prayed. The situation looked hopeless. But just at teatime a friend unexpectedly came to see us. He lived eight miles away. He had set out from his home to visit another friend, but this other friend was out, but he felt impressed to come on and see us. In the midst of tea he referred to our wedding about four months previous. Then he suddenly said, "I intended to give you a present at the time but I overlooked it, but I will give it to you now." Then to our

INTENSE GRATITUDE AND JOY

he took out his wallet and handed to us a £1 note. Then another! Then another! Then another! Strange to say he did not make it £5 but stopped at the four. As soon as he had covered our need the Lord stopped him. Deducting our tithe of eight shillings from the gift it left us with £3 12s. Just enough to cover our debt!

Yet not a single word had we told to this friend regarding our great need. He did not know that we

had been praying for deliverance every half an hour. We told the Lord only, and He saw to it.

Does the Lord answer prayer? Of course He does. Does the Lord exist? Of course He does. Those who trust Him fully find Him fully true. Hallelujah!

When the manifestoes of the churches get back in tone to the Acts of the Apostles; when the great theme is again the wondrous power and working of the Holy Spirit; when all our arrangements, plans, and financial schemes are drawn up under His sought guidance; when we realise that unless He chooses to use and bless them they are all utterly vain; when we have fewer committees and more consecration, less policy and diplomacy and more divine power; when we spend less time in wire-pulling and more time in pleading, less time in tinkering and polishing the machinery, and more time in praying for the force which alone can drive it; then shall we be much nearer the fulfilment of the promise, "a nation shall be born in a day."



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

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.

HELPING OUR SCHOOL

First of all it is *our* school I want to help, our *very own* school. It belongs to me as much as to anyone. I am part of it, whether I am superintendent, teacher, or scholar.

If I were a scholar. I believe I could help our school by—

1. Coming regularly to class.
2. Listening more thoroughly.
3. Answering more cheerfully.
4. Keeping the other chaps quiet.
5. Doing my good turn in gathering up the hymn books and Bibles, and putting them in their places.
6. Feeling that this is *our* Sunday school.

If I were a teacher. I believe I could help *our* school by—

1. Always being in class in good time.
2. Never absenting myself without permission (sickness excepted).

3. Being loyal to the school in everything.

4. Helping the spiritual tone of the school by my walk with God.

5. Giving the scholars something worth coming for.

6. Praying for each teacher and my own scholars by name.

If I were a superintendent. I believe I could help *our* school by—

1. Making the teachers happy in their work.

2. Making the scholars welcome.

3. Making the Sunday school interesting.

4. Having real good hymns and choruses.

5. Aiming at God's best for the whole school.

6. Being sold out for God myself and desirous that all the teachers are too.

You are a scholar somewhere in some school, or a teacher with a class, or a

superintendent. Why not try and make your school the happiest, brightest, and most blessed spot on earth?—J. J. M.

For Local Preachers.

HOW TO KEEP IN GOOD FORM

A few easily remembered suggestions are:—

1. Rest the voice a few hours before speaking in public.

2. Gargle the throat night and morning with salt and water.

3. Never force the voice.

4. Avoid all occasions that strain the voice, such as prolonged conversations, speaking against noise, or cold and damp air.

5. Practise deep breathing until it becomes an unconscious habit.

6. Favour an outdoor life.

7. Hum or sing a little every day.

8. Discontinue public speaking while there is a severe cold or other affection of the throat.

9. Rest the voice and body immediately after speaking in public.

—Dr. GRENVILLE KLEISER.

THREE KINDS OF PREACHERS

1. The preacher you **can't** listen to.
2. The preacher you **can** listen to.
3. The preacher you **can't help** listening to.

—ARCHBISHOP MAGEE.

The Way of Salvation.

Without Money

By TOM M. OLSON



Will you have God's salvation without money, without price, without works, and without waiting?

YES, strange as it may seem in this day when money is virtually the god of multitudes, the most valuable thing in life can be had "without money."

It may not be possible to secure food, raiment, shelter, education, and transportation without money, but that which is more important and more interesting than all these is absolutely free.

Undoubtedly it will be agreed that the salvation of God is the most valuable thing in life. And, though at an infinite cost to God, that salvation has been provided as a free gift to man. God's gifts cannot be purchased with money. This is evident from the words of the Apostle Peter to Simon: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii. 20). God regardeth not the rich more than the poor (Job xxxiv. 19). "Will He esteem thy riches? no, not gold, nor all the forces of strength" (Job xxxvi. 19).

And not only is this salvation to be had "without money," it is also without price.

There may be those who will readily admit that it is impossible to purchase God's salvation with money, but who at the same time insist that there is some sort of price to pay for it. To all such, the following scripture should make it plain that salvation is without price: "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24).

"Freely" here means "gratuitously," "without a cause," "for naught." And

"grace" means "everything for nothing to one who deserves nothing but judgment." The Lord Jesus Christ paid the price of salvation. He "gave Himself for our sins" (Gal. i. 4). The Son of God "loved me, and gave Himself for me" (Gal. ii. 20). Because He paid the price—His precious blood—there remains no price for us to pay. We are justified "freely" and "by His grace." Furthermore, this salvation is also to be had without works.

Most persons have difficulty in believing that salvation is without works. They seem to be satisfied that they cannot purchase salvation in any way, but they entertain the thought that they can work for it. Let all such consider the following passages:

"Not of works, lest any man should boast" (Eph. ii. 9).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II. Tim. i. 9).

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus iii. 5).

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 28).

It is difficult for many to believe that salvation is to be had without waiting. They are labouring under the impression that it is necessary for them to wait until they are better or to wait for certain feelings or to wait for certain sounds and sights. They imagine that they must wait for "a more convenient season."

All such should be eager to know that the scripture says: "Behold, now is the accepted time: behold, now is the day of salvation" (II. Cor. vi. 2). It is not necessary to wait another moment to be saved. This present moment is yours: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). "To-day if ye will hear His voice, harden not your hearts" (Heb. iii. 15). Will you have God's salvation without money, without price, without works and without waiting?

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah lv. 1).

Home Influences that Count

By ROBERT HARKNESS

Readers will be interested in this article in which Mr. Harkness, the famous gospel pianist, tells how he was converted and became interested in his life-work. It goes back to the days of the Torrey-Alexander meetings that were held round the world, and proved of such blessing to thousands of people in all parts of the earth.

THE greatest heritage one can possess is that of a godly father and a saintly mother.

My mind goes back to the old stone house standing in its own grounds in far-off Australia. As I picture the old home, two features come vividly before me: first, the picture of the family group gathered, day after day, around the family altar. I hold the memory of that scene more dear than any other, for it takes me back to days when, with conscientious diligence, my godly father sought to impress upon his eight children the value of spiritual things.

It was during those seasons of intercession that my own spiritual interest was first aroused; along with the prayers and songs of family worship there was behind it always the effect of two earnest, sincere Christian lives.

The second feature to which my mind reverts is the singing of the gospel in our home. Gospel song always had its place and a very important place at that. I count the hours spent in playing and singing the gospel message in song in the home as the most valuable musical time of my life; it was during

THESE TIMES OF SONG,

when the family gathered around and we sang until we could sing no more, that the idea of gospel song composition was born; along with this thought came the intense desire to give complete musical expression in the accompaniment to the songs. This intense ambition culminated in the year 1902, when a new method of gospel song accompaniment was evolved.

It came with startling suddenness. Its genesis was simple, its success immediate, its development rapid. It only needed to be demonstrated to be approved and adopted. It was born in a revival. Dr. R. A. Torrey and the late Charles M. Alexander were conducting their great Australian campaigns. They visited Bendigo, my native town, for a week's meeting. Six accompanists were invited to accompany at the piano, each taking a night. As an organist, I was invited to play for one meeting. Fearing that the spiritual tide might quickly rise, and having at the time no spiritual interest in the meeting, I arranged to play on the opening night. I thought it wise to get through with my part before there could be any chance of being converted. The old Skating Rink was crowded, and

HUNDREDS WERE TURNED AWAY.

A small grand piano was provided and a choir of several hundred voices stood ready for action. Mr. Alexander mounted the rostrum and announced Hymn No. 7. I picked up the small, red hymnal and to my disgust found No. 7 to be "The Old-time Religion." Being unacquainted with the melody, I read it over carefully before playing it. The simple nature of the song made no appeal to me, so I dropped the book on the floor. The simplicity of the song suggested the need of an improvised accompaniment. Without the

least intention of creating an impression on the song-leader, the opening measures were played. Instantly Mr. Alexander turned towards the piano and said, "I've been looking for this fellow for years." This personal reference greatly displeased me, for I had no desire to be associated with the campaign. The song was sung and during the singing I made up my mind to introduce an element into the accompaniment of the next song calculated to annoy the song-leader.

The "Glory Song" was next announced and for the first time I became acquainted with the famous hymn of my friend, Charles H. Gabriel. Picking up

THE DISCARDED SONG-BOOK,

I turned to the song and read the melody as you would read a book. In so doing, I forgot that Mr. Alexander was waiting for me to play the opening measures. He announced the song again and then reminded me that he was ready to start. He seemed to be impatient at my delay in introducing the theme. Once again I dropped the book on the floor and proceeded to sound out the melody of the song from memory. The absence of a book seemed to appeal to the leader, for he ventured to make further remarks concerning the pianist. This was simply adding fuel to the flame. It prompted me to attempt a more elaborate improvisation than originally planned. When the chorus was taken up by the audience, I introduced a full octave accompaniment quite distinct from the melody. Instead of displeasing Mr. Alexander, it pleased him greatly. It met with his entire approval. He continued to direct the music with his right hand, whilst with the left he directed me to keep the accompaniment going. My own purpose was defeated. Instead of annoying the song-leader, his interest was so aroused as to lead to an ultimate round-the-world association of many years. It also led to my own

DECISION TO ACCEPT CHRIST.

The development of this form of accompaniment was rapid. Throughout Australia, New Zealand, Great Britain, and later in America, its use at first startled the Christian world. It is now recognised as an indispensable factor in successful gospel song work. This modern method of accompaniment involves much more than appears on the surface. It covers such important features as Memory Training, Development of Technique, Improvisation, Interpretation, Intelligent use of Pedals, Choir Accompaniment and Solo Accompaniment and Transposition. It involves definite study and thorough preparation. It opens up a field of musical study hitherto untouched. It seeks the development of musical talent along a new line of training. Any Sunday school pianist of ordinary ability can acquire the method. But the mere development of this type of accompaniment is not sufficient. It is when the pianist gets a vision of the spiritual value of the effort that real success is achieved.

Remember the words of William Jennings Bryan to President Wilson—"If our institutions of learning would pay less attention to the ages of the rocks and give more attention to the Rock of Ages, they would be far better off."

My Burdens Rolled Away

M.A.S.

MRS. MINNIE A. STEELE.

1. I remember when my burdens roll'd a - way, I had carried them for
 2. I remember where my burdens roll'd a - way, That I fear'd would ne-ver
 3. I remem-ber why my burdens roll'd a - way, That had hinder'd me for
 4. I am singing since my burdens roll'd a - way, There's a song with-in my

years night and day; When I sought the blessed Lord, and I took Him at His
 leave night and day; Je-sus show'd to me the loss, so I left them at the
 years night and day; As I sought the throne of grace, just a glimpse of Je-sus'
 heart night and day; I am liv-ing for my King, and with joy I shout and

CHORUS.

word, Then at once all my burdens roll'd a - way.
 Cross, I was glad all my burdens roll'd a - way.
 face, And I knew that my burdens roll'd a - way. } Roll'd a - way, roll'd a -
 sing, Halle-lu-jah! all my burdens roll'd a - way. } Roll'd a way,

way, I am happy since my burdens roll'd a - way; Roll'd a
 roll'd a - way, since my burdens roll'd a - way;

way, roll'd a - way, I am happy since my burdens roll'd a - way.
 roll'd a - way, roll'd a - way,

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Bible Study Helps

A STUDY OF "BELIEVE" IN THE BOOK OF ACTS

"As many as were ordained to eternal life believed."—Acts xiii. 48.

I. The Object of Belief: the Lord Jesus Christ.

1. The name of Jesus Christ (viii. 12, 13).
 (1) The Son of God (viii. 37).
 (2) The Lord (ix. 42; xviii. 8; xiv. 23).
 (3) The Lord Jesus Christ (xi. 17; xiv. 23; xvi. 31).
 (4) The Lord Jesus (xi. 20).
2. The doctrine of the Lord (xiii. 12).
 (1) That through the grace of the Lord Jesus Christ we shall be saved (xv. 11).

II. The Agencies Which Produce a Saving Belief in Christ.

1. Preaching (iv. 4; viii. 12, 13, 37; x. 45; xi. 20, 21; xiii. 48; xviii. 8).
2. Miracles (v. 14; ix. 42; xiii. 12; xvi. 31; xix. 18).
3. Searching the Scriptures (viii. 37; xvii. 11).

III. The Results of Believing in Christ.

1. Salvation (xv. 11; xvi. 31).
2. Unity (ii. 44; iv. 32).
3. Joy (viii. 39; xiii. 48; xvi. 34).
4. Kindness (xvi. 33, 34).

IV. The Consequences of Not Believing.

1. Grief (iv. 2).
2. Antagonism (xiii. 50).
3. Envy (xiii. 45; xvii. 5).
4. Mockery (xvii. 32).
5. Unbelief (xxviii. 24).
6. Blasphemy (xiii. 45).

THE WORD "HIS" IN HABAKKUK III.

1. His glory (v. 3).
2. His praise (v. 3).
3. His brightness (v. 4).
4. His hand (v. 4).
5. His power (v. 4).
6. His feet (v. 5).
7. His ways (v. 6).
8. His hands (v. 10).
9. His troops (v. 16).

A SEVENFOLD COMING TO CHRIST

To Whom Coming (I. Pet. ii. 4).

1. For rest (Matt. xi. 28).
2. For satisfaction (John vii. 37).
3. For communion (John i. 39).
4. For help (Heb. iv. 16).
5. For service (Mark i. 17).
6. For victory (Matt. xiv. 28).
7. For home (Rev. iv. 1).

FAMILY ALTAR



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

Sunday, August 1st. Luke v. 27-39.

“ And he left all, rose up, and followed Him ” (verse 28).

And so Levi answered the call of Christ, forsaking all, in exchange receiving the joy of discipleship. It was the parting of the ways—the moment of supreme crisis in this life. From that hour he farewelled for ever to the old, launching out into a new life of fellowship and friendship with Jesus. He made a clean cut with the past, and thus laid the foundation of a life of triumphant testimony for God. It is often fatal to compromise; it is always best to yield whole-hearted obedience to the call of God whatever in the shape of separation may be involved. When we follow the Master we always stand to gain—immediately and ultimately. Grant that this day I may respond fearlessly and fully to every dear command of Thine, blessed Master.

PRAYER TOPIC:

For spiritual outpouring in all the Elim Conventions now being held.

Monday, August 2nd. Luke vi. 1-19.

“ Sought to touch Him; for there went virtue out of Him ” (verse 19).

The Gospels do not record the number of those who succeeded in touching Him; doubtless the number was beyond calculation. Probably there were those who touched Him secretly as He passed to and fro among the crowds that thronged His path. Yet that touch became the medium of healing energy; it brought those poor sufferers into contact with the Fount of life and health. Though He has gone into the glory, yet we too may touch His invisible robe and be renewed and restored. Surely this is glory of the gospel that we preach. Virtue still resides in the Risen One. His touch can reach the lowliest and loneliest life, filling it with new hope and courage. Blessed Lord, we too would claim contact with Thee, and prove the exceeding greatness of Thy power.

PRAYER TOPIC:

Blessing upon all Elim Sunday School and Cadet meetings and workers.

Tuesday, August 3rd. Luke vi. 20-38.

“ Blessed are ye that hunger ” (v. 21).

We are inclined to pity the hungry, and yet are not those who possess plenty but have no appetite, more to be pitied? They are surrounded with good things, yet such things are placed beyond their reach. Blessed are those who hunger for God! Hunger is a mark of spiritual progress; it denotes development in the divine life. Absence of hunger indicates stagnation, and presages death. In our approach to the throne of God hunger is

our greatest stimulus. It may be the hunger of love which drives us on in an endless quest; a hunger which is always being met by the Lord, and yet which continually increases. God delights in provoking this spiritual hunger within His people because He finds pleasure in giving. “ He satisfieth the longing soul, and filleth the hungry soul with goodness.”

PRAYER TOPIC:

That this Prayer Day may prove full of holy inspiration, and that throughout the whole Movement fresh spiritual impetus may be received.

Wednesday, August 4th. Luke vi. 39-49.

“ Founded upon a rock ” (verse 48).

How careful we should be with the foundations of life and character. So many pay but little attention to these things. It is that which is on the surface that weighs with them. But woe to those who have not made due preparation for the time of crisis. Sooner or later life will be subjected to severe tests, and then whether it stands or falls will be determined by the character of the foundation laid. Moral and spiritual collapse often takes place because of poor foundations. Built upon substantial and enduring basis life will be equal to all the strain and stress, and will be able to withstand the storm when it arises. Blessed Master, grant that the roots of my life may go down deep into the Word of God, that I may not be swept away from the path of duty in the moment of onslaught.

PRAYER TOPIC:

That special blessing may be enjoyed by all those now on their annual holidays.

Thursday, August 5th. Luke vii. 1-17.

“ Weep not ” (verse 13).

The world is full of tears. And so often those tears are associated with tragedy. Tears of humiliating remembrance and bitter regret for an irrevocable past. Tears provoked by the treachery of others, expressing the sorrowful disillusionments of life. Jesus came to deliver from the source and spring of sorrow; to pierce the black night of despair and shed the sunshine of His gracious presence o'er lives once blighted by sin and selfishness. He does not dry our tears and then leave us at the mercy of those things which have caused us to weep. He lifts the load that presses so sorely, making life such a weary pilgrimage. And if perchance tears find a place in the lives of His people, they are but the expression of a softened and surrendered spirit which bends in loving submission to the Father's will.

PRAYER TOPIC:

God's guidance in all the preparations for the great Foursquare Gospel gatherings at the Westminster Central Hall on September 4th.

Friday, August 6th. Luke vii. 18-35.

“ He gave sight ” (verse 21).

Christ was continually doing this, breaking through the blindness of men, letting in the light of His own glorious truth. Sin and selfishness always result in moral and spiritual blindness. But Christ came to give sight to the sightless, and life to the lifeless. And that same ministry He is exercising to-day among men. Lives that have been wrapt in the darkness of ignorance and prejudice are being flooded with the radiance of a new conception of life; the black clouds that have enfolded human minds, shutting out the sunshine of the divine presence, are being pierced by the Sun of righteousness, and souls are awakening to new and glorious hope in God. The touch of the Lord has meant the falling of the scales and the dawn of the day of light and truth.

PRAYER TOPIC:

For revival among the villages of this land.

Saturday, August 7th. Luke vii. 36-50.

“ Brought an alabaster box of ointment ” (verse 37).

This woman's devotion to Christ found expression in a practical manner. It is a demonstration of love in action. The floodtide fullness of her regard for the Master led her to give to the uttermost; there was no suggestion of restraint in her gift—it was an offering into which she poured all the devotion of her womanhood. Such sacrifice rises with refreshing sweetness in the presence of the Lord. It is the outgoing of life's deepest springs of worship—the bestowal of the heart's best and truest love and loyalty. Blessed Saviour, grant unto Thy child this spirit of whole-hearted devotion, this unstinted surrender of life's choicest and dearest treasures to Thy cause. Let me not withhold one thing that would bring pleasure to Thy heart and glory to Thy name!

PRAYER TOPIC:

That power and vision may be experienced by our ministers as they prepare for their Sunday services.

**Give thanks
for what is,
instead of dwelling
on what
might have been**

!!

Did Paul Change the

By Rev. Will H.

It is a common experience of church congregations to hear the minister say, "Paul altered the gospel of Jesus and we need to get back past Paul to the very message Jesus gave," and because the idea seems to make Christ central and authoritative the people respond. Apparently it has not occurred to the listeners to turn to the Scripture to see if there is ground for such an accusation.

A well-known wireless preacher is quoted as saying, "Let us cast off the dogmatic theology of Paul and go back to the simple, practical message of Jesus in the Sermon on the Mount."

It has been popular at times to raise a question as to the historicity of both Jesus and Paul. Fifteen or twenty years ago a controversy raged over the existence of Christ, some "liberal" scholars contending that He was merely an idea, until other "liberals" finally floored them by proving His existence.

There also have been attempts to show that no such person as Paul ever lived. But under the stimulation of that charge other scholars began a period of research, like Dr. D. K. Cheyne a few years ago, who now tells us that after unbiased investigation he has come to the conviction that Paul actually lived. How comforting! I counted in a theological library at Harvard more than two thousand volumes on the life and letters of Paul, some of them written centuries ago. How embarrassing to these authors if Paul had never lived after all!

The "Jesus" party in the Church. After scholarship has satisfied itself as to

THE HISTORIC EXISTENCE

of Jesus and Paul there still remains the accusation that the Jesus of history is not the Christ of Paul. Christ, according to them, is a theological invention of Paul. Not Christ, but Paul, they say, is the creator of Christianity.

This inclination to say "back to Christ," started early in Church history. Paul found at Corinth some who said, "I am of Christ," and there has always been a "Jesus" party in the Church. A generation ago, Dr. John Watson, in the *Mind of the Master*, said:

"The religion of Protestants, or let us say Christians, is not in the Bible in all its parts, but first of all that portion which is its soul, by which the teaching of prophets and apostles must itself be judged—the very words of Jesus."

And he goes on to argue that even of the words of Jesus those contained in the Sermon on the Mount are sufficient.

This is the position of many Christian leaders in our day. On what reasonable ground would men assign authority to some of the words of Jesus—the Sermon on the Mount, for instance—and deny that authority to other words? Why is it not a matter of common admission that Jesus testified to the historicity of Jonah, Noah, and Lot's wife?

When they hear Jesus say, "I go to prepare a place for you," some ministers preach a sermon on immortality, but when Jesus says, "Moses wrote of Me," they feel He must be mistaken. Concerning all these matters, Christ reasons with them pointedly: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John iii. 12).

WHY IGNORE THE ACTS?

In seeking an interpretation of Christ, why is so much of the Book of Acts ignored? Surely these men, many of whom had heard Him say, "I will build My Church," and had watched and listened during their years with Him, would understand Jesus fully as well as present-day writers. Their interpretations of events and utterances are worth more than those of scholars 1,900 years later!

They heard Him give the Sermon on the Mount and the so-called Lord's Prayer. Are these carried over to be the substance of their messages in the early years of the Church? No, indeed. A study of the spoken messages of Acts would be profitable. That study reveals that the emphases of the modern Church had no place at all in the early Church. Those messages are taken up with Jesus Christ, but not by way of example or precept. It is Christ crucified and risen again that we find at the heart of every first century sermon.

It was the preaching of a crucified Messiah which aroused the hatred of Saul, and when Stephen reached the declaration that they had slain the Righteous One, the mob rushed upon him to stone him, and Saul held the garments of the murderers.

It must always be remembered that Paul's introduction to Christ was not along the line of his sympathies but his prejudices. "I am Jesus whom thou persecutest" (Acts ix. 5), said the voice on the very day that Paul started for Damascus, "yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts ix. 1). Later, as he thought of his former life, he said, "I was a persecutor" (I. Tim. i. 13).

No one can accuse Paul of a bias toward Christ. He was His sworn enemy and the openings of his

he Message of Jesus ?

H. Houghton, D.D.

career were embedded in the determination to blot out the testimony for Christ. Then, too, he was a Pharisee, and they always had been at war with Jesus.

Paul's vision at Damascus. You will hardly be surprised at the resurrection of Christ taking a place foundational in the thinking of the apostle when you realise it is Christ he met on the Damascus road. This was not a subjective vision. He saw an objective person. In I. Corinthians xv. he includes himself in the list of those who had actually seen Christ after His resurrection, saying, "Last of all He appeared unto me." He doesn't mean in this case merely that he was the last on this list, but that it was the final appearance of a series. The manifestation of Christ in actual resurrection body would not occur to others after this. You will notice that in the list of those to whom Jesus appeared, as given in I. Corinthians xv. 5-8, the name of Stephen is not given and yet he saw Jesus Christ after His resurrection (Acts vii. 55). His sight of Christ, however, was the mere gracious act of rolling back the cloud curtains to allow a suffering saint to look in. The other appearances were by way of evidence and accrediting the apostolic message and messengers. The test for an apostle was that he must be "a witness of His resurrection" (Acts i. 22), not in the sense of seeing it occur, for none of them saw that, but to see Him actually alive after the Roman Government had pronounced Him dead. Peter meets this requirement publicly, when, in Acts ii. 32, he declares, "This Jesus hath God raised up." Paul puts himself in the same group when he

DEFENDS HIS APOSTLESHIP

in the question, "Have I not seen Jesus Christ our Lord?" (I. Cor. ix. 1).

How Festus put it. By the way, a good definition by inference, of resurrection, is accorded through the record in Acts xxv. 19 of Festus' impression that the whole complaint the Jews had concerning Paul was a matter of "their own superstition, of one Jesus, which was dead whom Paul affirmed to be alive." Resurrection must mean exactly that. That which is alive in resurrection is that which was dead. This disposes entirely of any spiritual resurrection. The spirit did not die, therefore it could not be raised.

Yes, it was the certainty that he had met the One who had actually died and who had come forth in resurrection, which gave courage and colour to all the work and witness of the Apostle Paul. "Who art Thou, Lord?" is the beginning of it; "I received of the Lord," is the continuance of it; and the culmination is, "I have kept the faith: henceforth there is laid

up for me a crown . . . which the Lord . . . shall give me in that day."

When modern leaders talk about the necessity of being occupied with the person of Christ or dominated by the spirit of Christ, let them look to the best example of it the world has ever met, Paul the Apostle. Hear him say, "I am crucified with Christ" (Gal. ii. 20); "For me to live is Christ" (Phil. i. 21).

It is worth while in this connection to read an entire passage of Scripture. Here Paul deals with his past religion and his present confidence:

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them refuse, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. iii. 4-11).

Jesus' plan for the propagation of the gospel. It is now time to call attention to the fact that Jesus had a plan for the

PRESERVATION AND PROPAGATION

of His message. To His disciples He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of truth is come, He shall guide you into all truth." Here is a declared purpose to be held in mind by the student of Scripture. Christ's death and resurrection were both ahead when He said this. Certainly He could not explain the meaning of His death when they would not even consider the fact of it. When He announced that He was nearing death, Peter "began to rebuke Him," and said, "Be it far from Thee, Lord." It is the same Peter who, when the Holy Spirit had come, declared, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Further word concerning this enlarged purpose through the Holy Spirit was given by Jesus when He said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the
(continued on page 493).



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

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young man showing signs of mental weakness. Also for a young woman suffering with eye trouble.—*A.S.*

A mother who is suffering with neuritis in her feet. Also for a brother who has lost his hearing, that God will deliver for His glory.—*T.T.*

A man and wife, that they may both yield to the Lord.—*H.M.*

A young man who seeks rest and peace in God, and full deliverance from the habit of smoking.—*B.J.*

A brother suffering with rheumatism, that he may be led to know Christ as his Saviour and Healer.—*E.H.*

Two Christian women, one suffering from bad nerves, and the other with poor sight and defective hearing; that the Lord would fully restore both of these sisters.—*E.F.*

A brother who has lost the joy of salvation, that God will restore him to fellowship and deliver from temptation.—*F.N.*

A sister, that she may be healed of serious nose and throat trouble.—*A.M.P.*

Summer Holidays.

HUNDREDS of our Foursquare Gospel people will now be away from home on their annual holiday; some by the shimmering silver sea, others amid the bewitching beauties of mountain and moorland, each and all gathering new physical energy and spiritual inspiration for the duties and tasks that await them in the days to come. Such seasons of withdrawal from the ordinary routine of everyday life often offer splendid opportunities for quiet meditation and reflection. At such times thoughts may go deep into the things of God, and life recapture some of its lost vision, and rekindle some of its dying enthusiasm. Twentieth century life is so full of rush that one gets carried along from one pressing demand to another, so that these holiday hours provide a welcome pause in the ceaseless stream of activities. At such times God can give a new touch of freshness and sweetness to life. To the young people the annual holiday makes a tremendous appeal. It is exhilarating to watch the way in which they abandon themselves to the holiday spirit, and revel in that glorious sense of freedom

(Continued at foot of next column)



Gleanings from Other Fields

Diamond Jubilee Services.

Dr. John Wilson has, we understand, celebrated his Diamond Jubilee as minister of Woolwich Tabernacle. A fortnight's special services have been held in connection with this.

Trekking for Christ.

Students of All Nations Bible College are planning to spend their summer vacation on trek for Christ. Two treks have been arranged. One to include Reading, Swindon, Gloucester, Monmouth, Swansea, Cardiff and Newport. The other having Keswick as its starting point will take in Dumfries, Ayr, Kilmarnock, Paisley, Peebles and Selkirk.

Kensit Bible Conference.

Mr. J. A. Kensit recently presided at an inspiring Bible Conference, held in the Kensit Memorial College, Finchley. On more than one occasion during the Conference the marquee was crowded.

Advent Testimony.

A new President of the Advent Testimony Movement has been elected to succeed the late Dr. F. B. Meyer and Dr. Burton. The new President is the Rev. E. L. Langston, M.A., rector of Sevenoaks. Mr. Langston's sympathies with and work for the Advent Testimony Movement are well known.

Evangelism in Japan.

A United Evangelistic Campaign is being launched in Japan under the direction of Dr. Kagawa. Thus a special nationwide effort is being made to win the youth of Japan for Christ.

Bible Translation.

The British and Foreign Bible Society has recently completed its thousandth translation of the Word of God. The thousandth translation is intended to supply the needs of a population of about 70,000 living between Kasai and Lukeni Rivers of the Belgian Congo.

President of Endeavour Union.

Recently the Rev. Alexander Clark, minister of Viewfield Baptist Church, Dunfermline, was inducted as President of the British Endeavour Union, at Manchester.

Evangelical Vicar Resigns.

Rev. A. E. Hughes, Vicar of St. James' Church, Clapham Park, has felt compelled, owing to health reasons, to resign his work in that parish. He has ministered in this Church since 1921.

Consecrated Giving.

An offering amounting to more than £8,000 was received recently at the People's Church, Toronto. Dr. Oswald Smith is the pastor of this church.

Praying for Revival.

A special day of prayer for revival has been held in the Y.M.C.A. Institute, Glasgow. The leaders included Principal D. M. McIntyre, of the Bible Training Institute, Pastor D. J. Findlay, St. George's Cross Tabernacle, Mr. Alexander Galbraith, J.P., and Rev. J. R. S. Wilson.

(Continued from previous column)

which is one of the special features of a real holiday. To those on holiday, both young and old, we wish an enjoyable and profitable time. May it prove a season of spiritual and physical renewal.

Sorrow's waves have swept this soul,
And stripped of selfish pride;
Yet richer now in God I stand,
Humbled and purified.

OFTEN the storm is the reaction to the calm, the moments of spiritual exaltation the divine preparation for the conflict and the crisis. In so many lives there is the ebb and flow of experience. The Carmel of triumph is the prelude to the trying test of the wilderness. There is always the danger of misunderstanding the meaning of the storm, and regarding it as the contradiction rather than the confirmation of the divine faithfulness. We may to a very large extent determine what the storm shall yield—whether it shall leave us richer or poorer.

Is it not true that those waters which threaten to overwhelm and plunge the soul into disaster actually often lift it higher and bring it nearer to the goal of God? Contrary to expectation they exercise a benign and benevolent ministry in the lives of believers. The effect of the trial is to reveal the true greatness of the soul, bringing into action those spiritual qualities which defy the terrors of the storm. The blast of adversity does not determine Christian character, it simply discloses it. It is against the dark and forbidding background of sorrow and suffering that many a saintly life has shown up to such splendid advantage. Out of the womb of agony and anguish has come forth the choice virtues of unstaggering faith and unwearying devotion to duty.

We must be careful in seasons of inexplicable trial not to regard the billows as an expression of the divine disapproval; they may be the proof of God's favour—the token of His good pleasure. Those passing through deep waters are often tempted to contemplate almost with envy others who are enjoying spiritual exaltation. Yet spiritual exaltation is not always a sign of development in grace. Life may not be

Secrets of the Storm

By Pastor E. C. W. BOULTON

"All Thy waves and Thy billows are gone over me."—Psalm xlii. 7

yielding God its greatest fruitage in times of rapturous experience.

When plunged into adversity's icy cold waters we are apt to forget that they are "*His waves*," and "*His billows*" that sweep over the soul. And that because of this they cannot harm or hinder. It is at such times that God would show His power in the miracle of *preservation* rather than in the wonder of *deliverance*. Ofttimes God could bring His people out of the embarrassing position, but how much poorer they would be, and how much blessedness they would miss. God's hand can hold the soul amid the deluge of trouble which envelops it.

O safe and blest retreat within Thine arms,
The music of Thy voice this spirit calms.

Save me, O Lord, from foolishly charging Thee with neglect, or imagining that I am removed from Thy keeping when the storm is at its highest. Let not the thunder of the waves, and the roar of the wind drown the music of Thy promise. In my blindness I had thought that the storm would separate me from Thee, and lo, it has brought Thee to me—that it would hide Thee, and behold, it has revealed Thee. I did not know that I could meet Thee 'mid the heaving waters of loss and pain, or that the blast of the tempest could bring me a message of comfort and inspiration. Yet so it has proved. I feared that the billows would carry me out of my course, and lo, they swept me into Thine arms. In the storm my soul has made new discoveries of Thy goodness and grace.

I bless Thee that Thou art teaching me that those encircling waters are not the denial of my desire, but its development; not the frustration of my hopes, but the promise of their fulfilment. Thou wilt come to me on the crest of those turbulent waves, and 'mid the fury of the storm speak into this heart a new consciousness of Thy power to succour and save. The clashing elements shall become a chorus proclaiming to my stricken soul Thy power to hold and keep.

I thank Thee for this deep peace which possesses the whole of my being—a calm which is all the sweeter because of the raging elements that envelop me at this time. Each blast of the gale deepens my dependence upon Thee, and throws me back more completely upon Thee for all that I need. Thou hast wiped away my tears of unbelief and silenced the sighs which fear had inspired.

Blow ye winds and roar ye waves,
My anchor holds;
Raging storm and cruel blast—
God's love enfolds.

Blessed Master, how I magnify Thy name that Thou hast led me through the depths "*unto Thyself*"; that Thou didst not hearken to my plaintive cry for deliverance, but held me steadfast in the day of pressure and pain. I bless Thee that Thou hast shown me the value of the discipline of brokenness and emptiness, and now I know—

The path of pain and loss to gain doth lead;
Life's deepest healing comes from hearts that bleed.

The Positive Power of Pentecost

The Purpose, the Use, and the Need of the Baptism in the Holy Spirit

By ZELMA ARGUE

PENTECOST is a positive force. The blood of Jesus, covering believers, enables us to hold our ground against the enemy, while the anointing of the Holy Spirit empowers us for aggressive conquest.

Our Lord recognised this purpose of the anointing, at the very commencement of His ministry. Returning to Nazareth after His baptism, anointing, and subsequent temptation, He entered the synagogue and, reading the prophecy of Isaiah, applied it to Himself, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach the gospel to the poor. He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." To preach. To heal. To give liberty. To bring deliverance. To take captive for God those whom the Devil had taken captive at his will.

God has given the Holy Spirit that we may receive power to carry out the task set before us in the great commission, "Go ye into all the world and preach the gospel to every creature." This is the dispensation of the Holy Spirit. On the Day of Pentecost the Holy Spirit came in dispensational fulness, to clothe the Church in supernatural power for the great work Jesus had left for her to do.

Oh, let us seek this power, this anointing, while yet He is here. Now is the time to labour in the power of the Spirit. Now, while

THE SPIRIT IS OUTPOURED

is the time to complete the work of the Church. That work is to prepare a Bride for Christ, and to leave a faithful and powerful witness, even with those who are not made ready now. During the Tribulation, as it seems to me, a great host will remember the warnings, will repent of their neglect, and will turn to God. These will be the white-robed throng, waving palm branches, who have come up out of the Great Tribulation.

With what eagerness Jesus pointed the attention of His disciples forward to the coming of the Holy Spirit! "It is needful for you that I go away. For if I go not away, the Comforter will not come unto you, but if I go away, I will send Him unto you."

Regarding the effect of this anointing in the ministry of our Lord, in Acts x. 38 we read, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him." In the passage in the Gospel of John where Jesus is foretelling the coming of the Comforter, He shows them that the anointing which had rested upon Him is after His ascension to rest upon them, that they may do the works which He did. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to My Father."

Some time ago a spiritual man of a Holiness movement was giving a Sunday morning

MESSAGE TO CHRISTIANS.

This speaker is admitted by those who know him to be shortening his life by his ardent soul-winning ministry. Pouring out his soul that morning, he said, "Negative preaching is resulting in negative Christians. Why has the Holiness movement been merely marking time, merely holding her own, of late? Because it has had about seventy years of negative preaching. Negative preaching results in negative virtues. A man thinks merely because he does not indulge in certain outward grosser wrongdoing that he is all right. That is not enough! There must be keen, pungent, positive compassion and soul burden for the lost. Our work will die when we become complacent with our own virtues."

Why indeed have some of the older spiritual movements been largely laid upon the shelf, as far as regards their being the outstanding soul-winning agencies of our day? Why indeed, if not that they kept their eyes turned inward, a negative position, rather than having their eyes turned outward in anxiety of soul for a lost world? The Holy Spirit will give us concern, and power to bring conviction upon them. When Augustine that godly, guileless early Church father lay dying, he wept. Someone near asked him the cause of his sorrow after such a blameless life. He replied, "I mourn, now that life is gone, not for my sins of commission, but for my sins of omission."

Ah! There must be keen emotion that results in positive, passionate labour,

TEARS AND TOILS

until conquests are taken for God. Emotion without fruitful expression in motion for God is lost. An unused conviction undermines your power of action. It has been said, "An impression without expression results in depression." It is the anointing of the Spirit that empowers for action.

Jesus, moved with compassion, wept over Jerusalem, ere He died. The Good Shepherd saw that one lamb was out of the fold. See Him tramping over hills and dales, in the deep midnight watches. He finds her, lovingly lays her on His shoulders, and carries her home. Every revival in the world has been the result of deep concern and intercession for the unsaved. Intercession is a work of the Holy Spirit in us. "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"Work, for the night is coming," is a refrain that beats with steady, insistent rhythm deep within us. "The night cometh when no man can work." Yet how can we work apart from the anointing of the Holy Spirit? In the days of the early Church, we are told, the disciples toiled faithfully in proclaiming the Word of the Lord. Yet that is not all. That is not the reason for the rapid growth of the Church, and the power

with which the Word everywhere produced results. What then was it, if not the work of the disciples? Ah, here it is! Something more—. "God also working with them,

CONFIRMING THE WORD

with signs and wonders, and divers miracles, and gifts of the Holy Ghost."

Yes, the supernatural power of the Holy Spirit upon them vindicated their ministry. The very words of Peter, when filled with the Spirit, carried the power of life, and the power of death—life to Dorcas, death to Ananias and Sapphira.

Make sure you have the real thing, for the anointing of the Holy Ghost is to the believer what petrol is to the motor car, what electricity is to an electric bulb, and what steam is to an engine.

How can you make sure you have it? Peter solved the problem for us. When questioned by the elders in Jerusalem about having preached to Gentiles, he settled the matter by telling them that "the Holy Ghost fell on them, as on us at the beginning!" That was sufficiently convincing!

The world is hungering for a positive message of what God has for us. A negative message will not suffice nor satisfy! Many good people are busy telling what they think you cannot get to-day. Healing. The Baptism. Or at all events, that you cannot get the Baptism according to the original pattern. That is long past, they say. "Take it by faith," they say. But faith really gets it and knows so. Otherwise, one may have but a theory.

Some time ago King George gave a message that was sent around the world. The press carried the story of a remarkable incident connected with the event. In a radio studio where the message was being

re-broadcast, a wire broke. One of the radio men grasped the situation at once, and saw, that while the King was speaking, the world was not getting the message. Quickly he grasped both ends of the broken wire with his two hands, and the message of the King flowed through his body to the listening people.

God is speaking to-day. He is speaking through the Holy Spirit. "He that hath an ear, let him hear what the Spirit saith unto the Churches." The need of the hour is not more organisation, nor more business, but men who will grasp the broken wire, and let the current flow through them, let the message from the King of kings pass through them to a waiting world. Life divine will pass through us to those dead in trespasses and sin. Then, like Jesus, we can say, "Virtue has gone from me."

The Lord Jesus exhorted us to multiply our talents. You say, "I have the one talent of salvation." Well, make sure that it is multiplied until you have another talent, the Baptism in the Holy Spirit. Then, when you have two talents, see that they are multiplied by reaching out for other gifts of the Spirit. "Covet earnestly the best gifts." To him that hath shall be given, and from him that hath not shall be taken away even that which he hath. We cannot stand still in God. We shall either go forward and take new possessions in God, new victories, or we shall be losing out on what we have. It will be taken from us and given to another who is multiplying his

POSSESSIONS IN GOD.

Seek the anointing of the Holy Ghost upon your life and ministry for Jesus, for the sake of the unsaved. How your power with them will be multiplied! Settle it to not tamper with sin, and to go through with God. Then forget self, and lift up your eyes upon the field. Jesus says it is white already to harvest.

Did Paul Change the Message of Jesus?

(Continued from page 489)

Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 25, 26). This explains how the disciples could remember for record His words and their experiences. So you see, according to this, the Holy Spirit was to have a distinct part in further revelation, illumination, and, of necessity if this revelation was to be preserved, inspiration.

Paul's first objective and message seemed to be in line with what Jesus had said concerning the work of the Holy Spirit who would "guide you into all truth. He shall glorify Me, for He shall receive of Mine and shall show it unto you," for in Acts ix. 22 we find this said of Him, "But Saul increased the more in strength, and

CONFOUNDED THE JEWS

which dwelt at Damascus, proving that this is the Christ."

The source of Paul's message. The source of Paul's message is given by himself; see his account in the first chapter of Galatians. Briefly summarised it is that

his gospel was not meant for the satisfaction of the natural man (v. 10); it was not received from man (v. 12); it was received by revelation (v. 12). It had not evolved from his former religion or emerged from his environment (vv. 13-15), because it was a radical transformation and right-about-face for him (v. 23).

The source is further given in I. Corinthians xv. where he said, "Moreover, brethren, I declare unto you. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

There have been attempts to show progress in Paul's thinking, to show that he changed his mind as he presented his message to various churches. However, the development seen in the apostle's life is a growth in character rather than a change in doctrine. Paul has two exhortations to other Christians in this matter of growth. The exhortation in Hebrews is concerning doctrinal expansion or growth in the apprehension of truth. The Corinthian exhortation applies to progress

in Christian experience or character. In I. Corinthians xiii. he speaks of his own development thus: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." It is the childhood and maturity of

CHRISTIAN CHARACTER,

as a careful comparison with the third chapter will reveal.

Now Paul was a proper candidate for this complete revelation from the Lord through the Holy Spirit, for there was in his heart a deep reverence for and in his mind a thorough grasp of the Old Testament. He said he "believed all things written in the law and in the prophets" (Acts xxiv. 14). This brought him to the attitude of mind to accept Christ, for Christ declared Himself to be in the three great divisions of the Old Testament. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me" (Luke xxiv. 44).

In this connection you should have in mind that Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31). Later, when He arose from the dead and they rejected Him, this was proved to be true. Paul believed Moses and the prophets, so the soil of his heart was prepared for the faith in Christ. Notice how he reasoned at Antioch and Pisidia, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day. . . . And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, 'Thou art My Son, this day have I begotten Thee'" (Acts xiii. 27, 32, 33).

Paul's use of the Old Testament. In another place we find that Paul "expounded and testified

THE KINGDOM OF GOD,

persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets" (Acts xxviii. 23). That Christ was in the Old Testament was not an idea original with Paul, for Philip introduced the eunuch to Jesus out of the Book of Isaiah.

On many occasions Paul used "the Scriptures" to set forth Christ, "for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ" (Acts xviii. 28). What scriptures? Surely not the four Gospel, for they had not been written, but the Old Testament, of course. As he stood before Agrippa, he said, "I continue unto this day, saying none other things than those which the prophets and Moses did say should come: That Christ must suffer and that He should be the first to rise from the dead" (Acts xxvi. 22, 23). Here he gave the contents of his preaching, and the subject matter was taken from the Old Testament, even though it dealt with the person of the Son of God. You see the Bible is like a triangle. The Old Testament is one side, the second side is formed by the Gospels, and the Acts and the Epistles form the third side. The promise of the death and resurrection of Christ is that first side; the historic facts concerning these, the second side of the triangle, and the interpretation and proclamation of them the third side.

I trust you see my contention that the gospel as Paul gave it is identical with the message of Jesus and the truths of the Old Testament. I do not ignore the dispensational values in what Jesus said, but I am not dealing with them in this article?

(To be continued).

"Agonise"—"Organise"

"Agonise" is not a popular word in the modern church's vocabulary. "Organise" appears to have the supreme place. But it is in agonising intercession that the real conflict in our time is to be won.—

J. H. Jowett.

Salvation and Healing

THE greatest miracle God wrought for me was my salvation. I was saved in November, 1931, during Principal George Jeffreys' Revival and Healing Campaign in Halifax. Not only was I saved, but God wondrously healed me. Praise His name!



For ten years I was a dreadful sufferer from internal trouble, and my doctor pressed me continually for an operation. He said he could not guarantee a "cure," but would take away several organs and that might possibly help to cure me. I refused this operation and as was expected did not grow any better.

I had to wind forty yards of bandage around my body for support and could only walk properly with the aid of a stick. In 1930 I developed a rupture and again the doctor said only an operation would cure me. One day he came three times to replace the rupture.

I had never attended a Divine Healing Service before, but I knew God was both able and willing to heal me. I was anointed and prayed with and was perfectly healed.

Not only did I know, but my husband also knew, for whereas it took me an hour to walk to the service I ran most of the way home and it only took me about fifteen minutes.

I was healed in the name of Jesus. To Him I give all the praise.—MRS. GEORGE HOYLE, 111, Haugh Shaw Road, King Cross, Halifax.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER CAMPS

ENGLAND

Eastbourne (on the Sussex Coast). Commencing July 30th to August 14th. Crusader house party. Excellent facilities and accommodation. Applications to Crusader Camp Secretary, Elim Woodlands.

Glossop (amidst the Derbyshire Hills). Commencing July 31st to August 14th.

Special Crusader fortnight with full programme each day. Write to Pastor A. S. Gaunt, Beth Rapha, Spire Hollin, Glossop, Derbyshire, for full particulars.

SCOTLAND

St. Cyrus (Kincardineshire Coast). July 17th to 31st.

Fellowship Links

DEAR MEMBERS OF THE FELLOWSHIP—
EVERYWHERE,

Though it may seem a long time since any news of our Fellowship was printed on this page, nevertheless our chain of goodwill and blessing has been growing longer, and, we hope, stronger, too. Quite a number of South African Crusaders have entered into the scheme with enthusiasm, and we give them a hearty welcome, praying that this membership may bring them much joy. We have also members living in Bermuda, Canada, Holland and India, and we should welcome any other young folk from abroad who would care to correspond with Elim Crusaders.

Although originally the links were to be made between UNATTACHED CRUSADERS and Crusaders in our branches, yet young people from Full Gospel churches overseas have asked if they might join, which requests, of course, we have gladly conceded. I would again remind the Unattached Crusaders that this is a means of linking you more closely with the Elim Crusader Movement, and should be an inspiration to you in your work (perhaps lonely work) for the Master. We are interested in you!

Let us all remember that though our letters should be as interesting and descriptive as possible, yet the fundamental object of the Fellowship is to strengthen links not only between fellow-disciples of the Master and ourselves, but between those disciples and the Master.

I would welcome any suggestions that would be an asset to our Fellowship.

Many members will either be on holiday or hope to be shortly, and to you I would wish a gloriously happy and profitable time.

With kindest greetings to you all,
Yours in glad fellowship,
LINK MAKER.



Sparkbrook Crusader Cycling Band

EASTBOURNE
August Bank Holiday Monday
(August 2nd)

A Delightful and Informal Programme
in the Elim Tabernacle
HARTFIELD ROAD, AT 7 p.m.

The following will be present:

Miss ADELAIDE HENDERSON
(Crusader Commissioner)

Pastor J. R. MOORE
(Prospective Missionary to India)

Pastor DAVID A. VANSTONE
(Crusader Commissioner)

Mr. J. D. GRAIG
(H.M. prison visitor)

Special singing by balanced parties of the following choirs:

Eastbourne Crusader Choir
East Ham Crusader Choir
The London Crusader Choir
and

The Campers' Choir
(Seventy voices)

Convener: **Pastor Douglas B. Gray**
(Chief Crusader Secretary)

Spend a day at the sea and join us at this
Unique and Stirring Rally

We hear that **BANGOR** (Ireland) Crusaders are having times of encouragement and blessing, and are finding many fine gems as they dig deep into the Word of God. The younger members of the band eagerly take their share of the meetings as well as the more experienced.

We hear too that **SPARKBROOK** (Birmingham) Cycling Band (see photograph) are doing splendid work in visiting neighbouring towns and villages, distributing tracts and conducting open-air services. Many souls have been converted as a result.

BRIGHTON CRUSADERS' TENTH ANNIVERSARY

During June we celebrated our tenth anniversary. In 1927, following the Principal's campaign, a large and flourishing branch was commenced. Since that time we have seen many changes in ministers, members and leaders, but the power of God in our midst and the reality of Christ in our individual lives has not changed one bit. We praise Him for a Spirit-filled band of youth that is eager to spread abroad His fame and glory, and to resist the onslaughts of sin and worldliness that are abounding to-day. The services over the week-end were conducted by the Crusaders with special singing by the Brighton Crusader Choir, and testimonies from several of the young people. On the Monday evening we had the pleasure of the presence of our National Crusader Secretary, Pastor Douglas B. Gray and Mrs. Gray who were accompanied by Miss Audrey Witts and Mr. and Mrs. Fred Henson, whose ministry was greatly blessed to us. A solo was rendered by Mrs. Gray. Mr. Fred Henson gave us his testimony in both word and song, his rendering of "The Holy City" will long be remembered. Miss Audrey Witts, the talented accompanist of the London Crusader Choir, provided an ably rendered piano-forte solo. The service concluded with a message from Pastor Gray which greatly encouraged all who were present.

As we pass on to another year of service we think of those of our number who are now labouring for the Master in wider spheres. We are proud in Brighton of the number we have been privileged to contribute to the ministry. Pastors Albert Edsor, Gilbert Dunk, John and Archie Scott and their wives, Mrs. Mullan and Mrs. Joseph Smith were all Brighton Crusaders.

The London Crusader Choir

The London Crusader Choir recently assisted Dr. N. Beattie in a gathering of United Churches held in a tent seating 1,000 people, erected in a main thoroughfare at Ilford. Much interest was aroused before the service by the choir singing outside the tent, "When I survey the wondrous Cross." During the meeting inspiring testimonies were given by three Crusaders to the power of the Gospel of Christ, as demonstrated in their own lives and their families. There is no doubt that the Spirit of God moved amongst that crowded audience.



A Group of Forest Hill Crusaders with Evangelist G. W. Gilpin.

Who and What?

TONGUES

By Pastor JOSEPH SMITH

What is this speaking in tongues? What is the use of it? What does it mean? These are some of the questions we have put to us to-day. They very much resemble the questions of the multitude on the day of Pentecost: "Saying one to another, What meaneth this? But Peter . . . said . . . this is that which was spoken by the prophet Joel; and it shall come to pass, in the last days, saith God, I will pour out of My Spirit upon all flesh" (Acts ii. 12, 16, 17).

It is sheer nonsense to imagine that the purpose of speaking in other tongues on the day of Pentecost was that the peoples of other countries might understand. Although coming from different parts, these people were all Jews, and they perfectly understood Peter when he got up and addressed them in his mother tongue.

It is a fact: that the speaking in tongues is the only special sign which we have recorded in the New Testament as accompanying the baptism in the Holy Ghost. But someone says, Is not power a sign of the Baptism? The disciples had power both before and after the day of Pentecost, and even before Christ was born the Prophets had power. But the Holy Ghost was not given until Jesus was glorified (John vii. 39).

But why speak with tongues? Why not? It is perfectly scriptural. In three out of the five records in the New Testament of the receiving of the Holy Spirit, it says they spake with tongues. In the fourth instance in Samaria, it says that Simon saw the people receiving the Holy Spirit when the apostles laid their hands upon them. It is not likely that the manifestation of the Spirit was anything different here from what the disciples had been accustomed to, otherwise we would have expected it to have been recorded; because that after this, and about eight years after the day of Pentecost the disciples still regarded the speaking in tongues as conclusive evidence of the reception of the Holy Spirit (Acts x. 46). The fifth instance is that of the Apostle Paul: who, although at the time there is no mention made of him speaking in tongues, yet afterwards he says: "I thank my God I speak in tongues more than ye all." When did he begin to speak in tongues? It is more than likely at the same time as the others began: when he received the Holy Spirit, three days after his conversion.

"Chrysostom, who lived during part of the fourth and fifth centuries, wrote: 'Whosoever was baptised in apostolic days, he straightway spake with tongues'" (Pentecostal Rays).

But how about the counterfeit? Does not Satan usually try to counterfeit whatever God is doing? You will find it referred to in Isaiah viii. 19: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp, and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?" This being so, how could the writers of the New Testament put the matter other than they have done. They could only state incidents such as we have recorded, but could not commit themselves to a more definite statement, such as: "He that speaketh in other tongues hath received the Holy Spirit." For then the counterfeits would take advantage of such a scripture and thus endeavour to prove that what they had received was the Baptism in the Holy Ghost. Praise God for how He watched over the very phraseology of His precious Word. And praise God for an experience which brings power, glory, divine illumination, divine intercession, comfort, blessing, and a sweet fellowship with God and with His Son into your life.

This Month's New Books

- "The Lord is Calling," by Oswald J. Smith. 1/- net (by post 1/3).
- "How God is Working to a Plan," by E. L. Langston, M.A. 3/6 net (by post 3/10).
- "Those Women . . . Whose Names are in the Book of Life," by Rev. James Mackay, M.A. 2/- net (by post 2/4).
- "The Dawn is Breaking," by Oswald J. Smith, D.D. 1/- net (by post 1/3).
- "The Power of God," by K. Heim. 5/- net (by post 5/8).
- "Beyond the Alps," by A. G. Mackinnon. 3/6 net (by post 3/10).
- "Valiant in Fight," by B. F. C. Atkinson. 2/6 net (by post 2/9).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]



Monthly Book Window

A CHRISTIAN GIRL'S PROBLEMS. By Mary S. Wood. (Marshall, Morgan & Scott, Ltd. 1/- net, by post 1/3).

Practical, pleading, penetrating, Mrs. Mary S. Wood writes from a heart of understanding sympathy and wide experience on the intricate problems which deeply affect the lives of Christian girls to-day. The writer brings forth many incidents from her own personal experience in explaining how the power of God alone can give courage and strength to overcome life's biggest difficulties.

The beautiful language of chapter 6 which floodlights the greatness of God's patient, tender love, carries with it a far-reaching, tender appeal, capable of melting the coldest heart to tears. With firm, convincing restraint, which even opposers to women's ministry will appreciate, this very interesting subject, Women's Ministry, is dealt with in a most enlightening and sensible way from the Word of God. May this book be read prayerfully and thoughtfully by the young women of our Movement. It will surely bring them help and blessing.

—Miss A. HENDERSON.

WHY BE AN APE? By a London Journalist. (Marshall, Morgan & Scott, Ltd. 2/6 net).

The writer of this book maintains that the doctrines of Darwinism, and for that matter all the leading evolutionary doctrines, are accepted without reflection or justification by the populations of the whole civilised world. He calls a halt, and challenges all thinking men and women to consider their position and to review the facts. At the same time he provides some good, solid, scientific material for consideration. His unveiling of the effects of evolution reveals the sinister nature of the doctrine. His enumeration of the weaknesses of the evolutionary arguments will strengthen the position of those who claim that evolution is a myth. A closing chapter on "Evolution or the New Birth" presents the Gospel with clear and sane appeal.

To read this book will stimulate faith, restore confidence, and provide ammunition for those who are actively combating the false teaching so prevalent to-day.—G. STORMONT.

THE ENGLISH BIBLE UNDER THE TUDOR SOVEREIGNS. By W. T. Whitley (Marshall, Morgan & Scott, Ltd. Paper 1/- net; cloth 2/6 net).

Most Bible lovers will welcome this addition to the abundance of literature already published about the Book of books. It deals with that most important period, the sixteenth century, in which the Bible was given to the common people. As the author himself says: "When the first of the Tudors came to the throne, no English Bible was in print: when his granddaughter died, every parish in Britain used a Church Bible." Such rapid transition from gross ignorance to spiritual knowledge, is inevitably one of many thrills. We make acquaintance with the great men whose names will for ever be associated with freedom to read the Scriptures: Tyndale, Coverdale and Matthew. One chapter is devoted to the subject of the Douay version. The book is well illustrated, and the writer has taken great pains in compiling this interesting record.

We recommend the book most heartily for its educational value.—H. W. GREENWAY.

TWELVE MIGHTY MISSIONARIES. By Esther E. Enock. (Pickering & Inglis. 1/- net, by post 1/3).

The names of the characters in this book give the key to its quality and intention. Here are some of them: Dan Crawford, Hudson Taylor, C. T. Studd, Pastor Hsi, Alexander Duff. With a collection of names like that the book is sure of a ripe and enthusiastic welcome.

The aim of the author is to recall the conviction and methods of a group of eminently successful missionaries whose accumulated witness has changed, influenced, melted, subdued, and inflamed for God countless thousands of peoples.

The book contains the elements of a victorious crusade, and should be purchased during next week by every Foursquare Gospeller. Note the price, 1/- only.—JACK MOORE.

(Continued on cover iii.)

MONTHLY BOOK WINDOW (continued)

WILLIAM QUARRIER AND THE STORY OF THE ORPHAN HOMES OF SCOTLAND. By Alexander Gammie. (Pickering & Inglis. 2/6 net, by post 2/10).

William Quarrier, as a young man in business, was moved by the wretchedness and poverty of many of the children of his native city of Glasgow, and dedicated himself to God on their behalf.

Many years were first spent in preparation, and then "I was led," says Mr. Quarrier, "to begin the work, depending entirely upon God . . . everything should be committed to God in prayer." And the result?—miracle after miracle as you may read in this book.

Commencing in a small room, intended for a workshop in a back lane of Glasgow, the work grew until at Mr. Quarrier's death it comprised of over forty homes for children, a colony for epileptics, consumption sanatoria, besides numerous other administrative buildings and workshops, situated in the heart of Renfrewshire.

This book is an unanswerable challenge to the sceptic—a demonstration of God's readiness to answer the prayer of faith. It is beautifully printed and illustrated.—JOHN HILL.

METHODS OF BIBLE STUDY. By W. H. Griffiths Thomas. (Marshall, Morgan & Scott, Ltd., 1/- net.)

Written by one who for over twenty years has been digging treasure from the vast mines of the Bible, this book offers the help and guidance of a rich experience to all who would progress in the study of the Word.

Theoretical, practical and inspiring, this book contains no dull pages, but will be enjoyed by all Bible lovers from the beginner to the theologian, and leave the reader eager to commence digging treasure for himself.

The sterling advice regarding methods and also books will help the student in the right direction, avoiding the many fruitless paths that befall the unwary.

The author ranks high as a Bible expositor; the price is now within the reach of everyone; and the book is worthy of a place on the bookshelf of anyone who would be a better exponent of the Word.—F. W. B.

REALITY. By M. D. Metcalfe. (Marshall, Morgan & Scott, Ltd. 1/- net).

This book will be an ideal gift to one who has only "a form of godliness." It certainly brings out the reality of salvation, the reality of Christ, and the reality of prayer. But I will confess that on my first perusal of this book I was a little disappointed: on account of the title I was looking for something beyond the ordinary, but found it to be largely a reiteration of those truths with which most Christian people are familiar. The last chapter, however, seemed to set forth the truth of the reality of salvation in a new light: under the picture of three ships, the writer sets forth in allegorical language the folly of embarking on the sea of life in any other vessel save that which is owned and run by the Prince of Peace. The idea is no doubt borrowed from the "Pilgrim's Progress," but it is none the worse for that.—J. SMITH.

THE MISSION OF CHRIST AND THE DELUSION OF PAPAL ROME. By E. J. Wellman ("Truth-seecker"). (Thynne & Co., Ltd. Price 1/6 net, by post 1/8).

"We are out to re-instate the Pope in this country." This statement by the Roman Catholic Bishop of Brentwood, forms the basis of "Truthseeker's" exposure of the dangers of Romanism.

The writer has spent much time in challenging leading representatives of "this arrogant political and commercial body masquerading as the one true Church," as to the falsity of the claims of Rome. The challenges have been ignored, and so he seeks to show the danger to England from the Pope's disguised army.

The book lacks the finer points of authorship, but there is much useful evidence of the growing menace of Rome, especially in our national press, and those interested in the Roman question should be helped by the reading of it.

—CHAS. A. CARVER.

A VOICE CRYING IN THE WILDERNESS. A Memoir of Harold Christopher Morton. By Elizabeth Morton and Douglas Dewar, B.A. (Cantab.), F.Z.S. (Thynne & Co., Ltd. Price 5/- net, by post 5/5).

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FIRST THINGS FIRST By a London Journalist. (Religious Tract Society. Price 1/- net, by post 1/2).

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—E. J. PHILLIPS.

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This book is to be commended both for subject and style. Who has not heard of Francis Ridley Havergal? By the poetic ministry of her pen thousands have been blessed, and her hymns have brought cheer to those in the vale of suffering. It is not so well known, however, that she was an ardent personal worker. The writer also tells how proud she was of her ancestral connection with Bishop Ridley, the famous martyr. In her own artistic language she describes her middle name as "a diamond clasp." Reading this book one is brought into touch with many intimate and little-known facts in the life of this choice saint. The writer's style makes reading easy and interesting. We warmly recommend the book and hope it will be widely read, especially by young people.

—H. W. GREENWAY.

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

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