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# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 22

MAY 27, 1932

Twopence

## Spiritual Reawakening in Dundee

As reported in our columns last week the Y.M.C.A. Buildings have proved a centre of engrossing interest through the visit of Principal George Jeffreys, the widely-known leader in revival and healing Evangelism. As in other parts of the country visited for the first time, the campaign opened at the beginning of the month with well attended meetings and developed until the large hall accommodation was utilised to its utmost capacity. Principal Jeffreys in his thrilling addresses so concentrates upon the

### " IMPERISHABLE ROCK OF HOLY SCRIPTURE,"

and with most remarkable originality of thought expressed in great felicity of language that his hearers are held spellbound by manifestation of the unction from on high. Immediately thereafter fastening upon wavering hearts and doubting minds, he wonderfully succeeds in bringing to decision for Christ large numbers of those who formerly knew nothing of the

### FOURSQUARE GOSPEL MOVEMENT,

which its exponent makes perfectly clear as thoroughly revealed in the Bible. Thereafter simply inviting those who wished to be prayed for on account of bodily affliction he submits the Biblical conditions, non-compliance with which nullifies any such petitions. As many as one hundred people, representative generally of the citizens, have at one meeting been anointed and prayed for. Unmistakable evidence of the work of the Divine power has been demonstrated on every occasion, as even strong men as well as women have had to be laid or have fallen down on the seats specially placed on the platform. Hearing has been restored and stiffened limbs relaxed to the exercise of kneeling, with other manifestations of the heavenly wonder-working power.

Another feature of the memorable gatherings unique in the city is the exceptionally bright and intensely enthusiastic singing.

Principal Jeffreys on Wednesday announced that while they had to be in London for their special weekend meetings in the Albert Hall, he had great pleasure in announcing that owing to numerous appeals they would resume the campaign for an indefinite period in the same hall on Wednesday, 18th May. The intimation was received with loud applause, and in the midst of stirring scenes.—"Dundee Free Press."



"I am come that they might have life."

John X. 10.



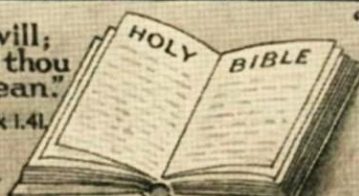
"I will come again."

John XIV. 3.



"I will; be thou clean."

Mark 1.41.



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

John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII. May 27, 1932 No. 22

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# Principal GEORGE JEFFREYS' Revival and Healing CAMPAIGN

IN THE

## Y.M.C.A. HALL, DUNDEE

STILL CONTINUING.

Sundays, 3 and 8. Week-nights, 7.30  
Wednesday afternoons, 3

Book July 30 (the Saturday before  
August Bank Holiday) for the

## Foursquare Gospel Demonstration

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before and during the afternoon and evening services.

**WATCH THIS PAGE**

for particulars of admission tickets, which will shortly be available.

## SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

**July 2-16.** GLOSSOP. Beth-Rapha.

**July 16-29.** CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

**Aug. 13-27.** BRIGHTON. 45, Sussex Square.

## SUMMER HOLIDAY HOMES!

**ELIM WOODLANDS,** Clarence Road, Clapham Park, London, S.W.4.

**ELIM GUEST HOUSE,** 45, Sussex Square, Brighton.

**BETH-RAPHA,** Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

**SEABURY,** Worthing, from July 28th } Applications to Elim Woodlands  
**ELIM CAMP,** Brighton Downs, from June }

## WATCH THESE DATES

**BATTERSEA.** April 27—June 1. Elim Hall, Plough Road. Bible School Lectures by Principal Parker. Every Wednesday, 7.30.

**BERMONDSEY.** Commencing May 18. Elim Church, Upper Grange Road. Campaign by Evangelist and Mrs. Hy. Haith.

**FOREST HILL.** April 28—June 2. Trinity Church, Perry Vale, Bible School Lectures by Principal Parker. Every Thursday, 7.30.

**KING'S CROSS.** May 29—June 26. Spa Fields Church, Wharton Street. Palestine Campaign by Capt. and Mrs. R. M. Stephens.

**GLASGOW.** Commencing May 22. City Temple (opposite King's Theatre). Revival Campaign by the Rev. Professor John Robertson.

**VERWOOD.** Commencing May 25. Elim Hall. Evangelistic Campaign by Miss M. Linton.

**WIMBLEDON.** April 26—May 31. Elim Hall, Southey Road. Bible School Lectures by Principal P. G. Parker. Every Tuesday, 7.30.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm 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. XIII, No. 22

MAY 27, 1932

Fridays, Twopence

## The Railway Guide

By S. MULVEY OUSELEY

**J**OURNEYING upon one occasion in a train, I noticed a gentleman examining Bradshaw's Railway Guide. Apparently he was not searching for any special route or making out a connection of trains, but quietly turning over the leaves of the book with complacency and satisfaction. He had a cheerful expression on his face, and looked as though he desired to be communicative. In England I often think we lose wonderful opportunities to make ourselves sociable, and often useful, by not speaking a little more to one another on

### TRAIN JOURNEYS

I remarked, "That Bradshaw is a wonderful book."

"Yes, it is, sir," said my companion, "a very wonderful book. I consider it just like the Bible." I hesitated, wondering why it should be so. He spoke again, and said, "Do you agree with me?"

I replied, "I must admit my ignorance. Why is it like the Bible?"

"Why, sir, this book is taking me to a place I was never at in my life. So the Bible is taking me to heaven!"

"But does the Bible do that?" I asked, "and does that book take you to your destination?"

"Yes, sir, certainly it does, by giving me instruction how to get there. In the same way the Bible tells me the way to go to heaven."

"I must beg your pardon," I said. "That book only tells you of this train which is taking you to the place you desire. You might have remained at home studying that book and the maps too, and ascertained exactly the way, the time of starting, and the hour of arrival, but this knowledge would not have taken you anywhere. If you had come and put yourself into the right train according to the book, you would have been far on your way. So it is with the Bible. All the knowledge you derive from it will not save you here, or take you to heaven hereafter."

"I beg to differ from you, sir," he said, greatly animated. "What are you? You go by the traditions of the fathers, I suppose, instead of the Bible."

"I thank you misunderstand me," I said kindly. "I mean to say that God did not give the Bible to save us, but He gave His Son. The Bible tells you about Christ, and if you go to Him, He will give salvation and take you to heaven."

"I don't agree with you, sir," said the gentleman impatiently.

"I am sorry for that," I continued, "but I am sure I am right. Just as the train is carrying you to your journey's end, so Christ carries those to heaven who believe and follow Him."

"I cannot agree with people who depreciate the Bible, sir. I suppose you vote for prohibiting the Bible in schools!"

"Far from that," I said, "I recommend everybody to be certain to read the Book, and more than that, to follow its teaching."

"Well then, sir, I cannot understand what you mean."

"I mean to say that the Bible does not save. It is Christ who saves and He alone. The Apostle Paul says to Timothy, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners' (I Tim 1:15)."

"Of course He did, sir. The Bible says so, does it not? The Bible also says that

### TIMOTHY,

to whom Paul wrote those words, knew the Scriptures from a child."

"Yes, he did," I replied calmly, in the hope of soothing my companion, who was waxing somewhat warm. "I am glad you have referred to Timothy. He had a privilege that was not common in his day, though it is in ours. From a child, we are told, he knew the Scriptures, which were able to make him wise unto salvation through faith. That is all the Scriptures can do—make you wise or intelligent about the subject of salvation, which the railway book does about trains. But observe, salvation is by faith in the Lord Jesus Christ."

By now my friend was very restless, but I went on saying, "You see that salvation is not by knowing the Word, but by doing it. The fact that

Timothy knew the Scriptures as a child did not save him, but his believing the teaching of Paul when he grew up "

" I have never heard such teaching, sir. Are you a priest or a clergyman, that you talk so? "

" No," I replied. " But isn't it time you did know such teaching? No doubt Timothy, with his privilege of being able to read,

#### SEARCHED THE SCRIPTURES,

like the other Jews, because that in them he thought he had eternal life "

" Yes, sir, of course he did."

" If you look at this passage in John's Gospel, you will see the Lord is reproving the Jews for doing this, and pointing out their mistake."

" No mistake, sir, at all. The Lord Jesus, commanded the Jews to search the Scriptures "

" I beg your pardon," I said, " that's just what He did not do. He said to them, ' Search the Scriptures for in them ye think ye have eternal life and they are they which testify of Me. And ye will not come to Me, that ye might have life ' (John v 39, 40).

You see here again explained, that eternal life, and the way to heaven, are not by the Bible, but by Jesus Christ

" You perplex me. May I ask to what school you belong? I have always looked upon the Bible as the Book to guide me to heaven. It gives me

#### PICTURES OF HEAVEN,

and shews the way there. It is like a chart, sir, by which I can find my way simply and well."

I asked him quietly, " Do you really think that God intended you to find your way to heaven by yourself? Did He not send His Son to ransom you from your prison home, and then to lead you back to Himself? "

" What prison home do you allude to, sir? Prison home, indeed! "

" Yes," I said, " by nature we are in bondage to the Devil "

" Devil, indeed! " he exclaimed. " speak for yourself, sir "

I replied, " As children of Adam, we needed to be redeemed. Now that we are redeemed, we need to be brought from the power of Satan to God, to receive forgiveness of our sins " As he made no reply, I ventured upon an explanation. I said, " If you had a child held in bondage in a foreign land, I feel sure you would go and ransom him; I'm certain you would not leave him there to be apprehended again, but would bring him home. So

#### CHRIST DIED FOR US,

to ransom us, and lives to lead us home "

" Then, sir, what is the use of the Bible? According to your idea we may as well leave it on the shelf "

" Not at all, my friend. I again recommend you to read it. But remember, God gave you the Bible not to supersede Christ, but to tell you about Him, and the way to salvation. The Bradshaw Guide is to

tell you about the trains, and the way to go, but it doesn't take you."

" I must speak well of the bridge that carries me, sir. I was a thoughtless man until I took to reading the Bible. I can assure you it is the Bible and that alone that has made a different man of me. I cannot bear to hear anything said against it. I am still very curious to know what religion you profess, sir "

I answered, " You must excuse me, but I cannot help saying so, but you will never get to heaven if you are trying to guide yourself there—I mean if you set out to guide yourself, and solely by the aid of the Bible. The Bible does not tell you to

#### TURN OVER A NEW LEAF

and live a better life, it says, ' Ye must be born again ' (John iii 7). The fact is, you must have a new life before you can live it ' "

He could hardly sit still while I was making this long speech. " Born again! " he exclaimed; " what do you mean by that, sir? "

" I mean," I said, " that in my study of religion, it comes to this by natural birth you belong to Adam, or rather the family of Adam, but only by spiritual birth can you belong to the family of God. There is as much difference between these as between taking a passage by ship to America, and trying to swim across yourself. The latter way you will never get there ' "

" I do not believe you, sir," he said, clutching his Bradshaw. " I am convinced that this book is like the Bible, sir, and mean to adhere to it for all you say, and all your studies. You have not yet told me to what church you belong."

" I belong to the Church of England," I said, " and I think as much of the Bible as you do. I beg of you not to cease to read it but do not stop there go on

#### TO KNOW CHRIST HIMSELF

as your Saviour. I repeat again, that it is not the Bible which will save you, but faith in the Lord Jesus Christ "

" I cannot agree with you, sir, I wish you a good morning "

So saying, he took up his rug and bag and went away into another carriage

Unfortunately, there are numbers of people who pass on their way like this, without taking the Lord for their Saviour and Guide. Some believe in the Bible, as this gentleman did, others in their Church, and they are one with the Jews, and as indignant as they, when the necessity of believing first in the Lord Jesus Christ is proposed to them

It is plainly put in John viii. 21, 24. Our Lord said, " I go My way, and ye shall seek Me, and shall die in your sins; whither I go, ye cannot come. For if you believe not that I am He, ye shall die in your sins."

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A true manifestation of the work of grace is a reproduction of the life of Christ made possible by the indwelling Spirit.

# Healed of Eczema and Asthma

## at Principal George Jeffreys' Huddersfield Campaign

**I** AM writing my testimony in the hope that it will lead or help someone to turn to the Lord. Before Principal Jeffreys came to Huddersfield I was trying to serve God and mammon, and thought I was on the right road to heaven. At the first meeting I saw my mistake and was convicted, but could not surrender myself to God. I came home, and I shall never forget that night I could not rest—for a long time I walked my bedroom floor. I wanted to find the Lord, but the Devil would remind me of the world and all its glittering pleasures. This went on for long. I lost all count of time. I was almost despairing, not knowing what to do. I cried out, "O Lord, tell me what I must do, for I want to be saved." I stood and looked out of my window for a long while. Suddenly I heard quite a distinct voice which said "Trust in Him." I replied, "Oh, yes, Lord, I will." I felt as if a heavy cloak fell from



MISS EMILY WARWICK

my shoulders. Oh it was a glorious revelation. Since that night my life has been different, and the joy-bells are ringing within me.

Two days after I was saved I was prayed for by Principal George Jeffreys and the Lord touched my diseased body. I had suffered from asthma and eczema for nearly thirty years. Both my parents died when I was a small child, and I was left to the mercy of the world. When I was too ill to earn my own living I would be sent to whatever hospital or nursing home could be found for me. I have often wished to die. For the last two years my nerves began to get worse. Doctors said I would never be any better.

I praise the dear Lord that He can work wonders where man fails. The healings were gradual. For four months now I have been in perfectly good health. All glory and praise be to our wonderful Lord. I feel He has blessed me abundantly. I have just had the blessed experience of following the Lord through the waters of baptism.

I praise God with my whole heart for sending Principal George Jeffreys to Huddersfield—(Miss) EMILY WARWICK

# The Model Christian

Talk No. XIV.—Speaking in Tongues

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

**I**N dealing with the model Christian it is impossible to avoid the subject of speaking in other tongues, as the Holy Spirit gives utterance.

Christians are usually divided into two distinct classes, (1) Those who say no one can be a model Christian who has not spoken in tongues, (2) Those who say everyone who claims to have spoken in tongues cannot possibly be a model Christian. And the latter class usually finish up by saying that speaking in tongues is from the Devil.

Now what do we find in Scripture? The first thing is The extraordinary power of God over the tongue.

Space will not allow us to think of this fact fully, but let us take two well-known illustrations. The first is in Genesis xi 5-9. We will simply give verses 7 and 9.

Go to, let us go down, and there CONFOUND THEIR LANGUAGE, THAT THEY MAY NOT UNDERSTAND ONE ANOTHER'S SPEECH.

Therefore is the name of it called Babel, because the Lord did there CONFOUND THE LANGUAGE of all the earth.

**HERE WAS A MIRACLE**

even greater than that of Pentecost. Suddenly, by the direct miraculous act of God, hundreds of thousands of people were unable to speak in the language which they had used all their lives. And the implication is—although it is not directly stated—that while the universal language was suddenly lost, a

number of new languages were given which compelled the multitude to separate into different crowds according to their tongues. An amazing miracle that affected mind and tongue suddenly took place—and not only for a few individuals, but for an immense multitude.

The next reference is in Luke i. 20-22, 63, 64.

And, behold, thou [Zacharias] SHALT BE DUMB, and not able to speak, until the day that these things shall be performed, because thou believest not My words, which shall be fulfilled in their season.

And the people waited for Zacharias and marvelled that he tarried so long in the temple.

And when he came out, HE COULD NOT SPEAK UNTO THEM for he beckoned unto them, and REMAINED SPEECHLESS.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

AND HIS MOUTH WAS OPENED IMMEDIATELY, and HIS TONGUE LOOSED, and he spake and praised God.

Here again was another amazing miracle over the tongues. For over nine months Zacharias was

**UNABLE TO SPEAK**

God held the priest's tongue until the time of release arrived.

Now these experiences prepare us for the astonishing happenings in connection with the tongue on the Day of Pentecost and afterwards. I am assuming that the reader is fairly well acquainted with such passages as Acts ii 1-11, x 46, xix 6, I Cor xii.

10, 28, 30, I Cor xiv (whole chapter), and Mark xvi. 17

Broadly speaking there are three views concerning tongues amongst those who believe in them

(1) *That there is no such thing as a special sign of tongues at one's baptism in the Holy Spirit*—in fact that there is no such thing as the sign of tongues distinct from the gift of tongues

Most who hold the Pentecostal viewpoint believe that there is a sign of tongues which is received at the time of one's baptism in the Spirit. That those who exhibit such a sign at the time of the baptism may never speak in tongues again. But that on the other hand the power of speaking in tongues may continue with them, and be known as the gift of tongues, which they can usually use at any time. Thus the majority of Pentecostal believers believe in (a) the sign of tongues and (b) the gift of tongues

The class we are now thinking about argue that there is no sign of tongues apart from the gift. Their viewpoint is that on the Day of Pentecost all the 120 believers received the gift of tongues, that later on all in

#### THE HOUSEHOLD OF CORNELIUS

received the gift of tongues, that, later still, all the Ephesian disciples of Acts xix received the gift of tongues. But that gradually it came to pass that all who received the Baptism in the Holy Spirit did not receive the gift of tongues, but received some other gift, in accord with the thought of I. Cor xii 30, 31, "Do all speak with tongues? . . . covet earnestly the best gifts."

This viewpoint, they argue, shews why, in our day, many who receive the baptism in the Spirit do not speak in tongues

Now as far as the present writer is aware there is no scriptural argument against this view, but there is an experimental one

I am aware that some will quickly say, "Oh, there is a scriptural one, for does it not say in Mark xvi 17 'These signs shall follow them that believe . . . they shall speak with new tongues'?"

But it has been frequently pointed out that this passage cannot refer to the "sign of tongues" at one's baptism. For, notice, that it is only one of four signs mentioned. The four signs are (1) casting out devils, (2) speaking in new tongues, (3) protection from poison, (4) restoring the sick by the laying on of hands. If (2) is a sign of the initial baptism in the Spirit then the other signs must also be initial signs of the baptism. But nobody argues that they are. Therefore we are not justified in

#### SELECTING ONE ITEM

and declaring it to be a sign of the baptism, and ignoring the other three. It is clear that Mark xvi 17 declares that speaking in tongues shall be one of the signs accompanying the collective Church witness. It cannot be pressed into meaning an essential sign connected with the baptism in the Spirit

But while the writer knows of no scriptural argument against the view we are considering, yet there is an experimental one. For there are many to-day who can rise up and say that at the time when they

were obviously baptised in the Holy Spirit they did speak in tongues, but have never uttered one word of tongues since. It is distinct experience and not distinct scriptural teaching which has resulted in the distinction between the sign of tongues and the gift of tongues

(2) *The second view is that no one has ever received the baptism in the Holy Spirit who has not spoken in tongues*

But again there is no distinct proof of this in Scripture. It is nowhere distinctly stated that tongues is the initial sign of the baptism in the Spirit. But the Lord did distinctly say, "Ye shall receive power after the Holy Ghost is come upon you"

But at this point we need to be very careful. While no definite statement can be found insisting upon tongues as the first sign of the baptism in the Spirit, yet there is far more evidence for speaking in tongues than for not doing so

At the time of the baptism in the Spirit at Pentecost they all spoke in tongues; so did the household of Cornelius, so did

#### THE TWELVE EPHESIAN DISCIPLES

in Acts xix. Paul was very strong on tongues. He distinctly said, "I thank my God, I speak with tongues more than ye all." Again he said, "I would that ye all spake with tongues." If the last passage stood alone we should have to conclude that Paul considered that the highest type of Christian always did speak in tongues. But the context prevents that view. It is true that we are not justified in building our doctrine upon the incidents of Acts apart from definite doctrinal teaching, yet it is also true that incidents given at the time of the Church's greatest revival should always stand before us as great peaks of spiritual experience that may again be scaled in our time

It is certainly true that many thousands throughout the earth have spoken, even in our time, in God-given tongues at the time of their baptism in the Spirit

But just as experience defeats the first view, viz that there is never any such thing as a special sign of tongues at one's baptism, so experience defeats this second view, viz that no one has ever received the Baptism who has not spoken in tongues. Think of Wesley, Whitefield, Hudson Taylor, George Muller, Carey, Livingstone, Griffith John, David Hill, General Booth, Richard Weaver, Billy Bray, Henry Varley, Wilbur Chapman, Dr Torrey, and a host of other vastly used soul-winners who, as far as we know, never spoke in tongues, yet obviously had received the baptism in the Holy Ghost

It will be noticed I do not include D. L. Moody, C. G. Finney, and Dan Crawford in the above list, for there seems to be positive proof that

#### THEY DID SO SPEAK.

(3) The third view has been summarised for me by Pastor Barratt in his remarkable book, *In the Days of the Latter Rain*. After speaking strongly in support of tongues he says "Still I believe that many have had, and that people may obtain in our day, mighty Baptisms without this sign. This causes them

*a: we have seen, mainly from ignorance of the subject, prejudice, unbelief, or some other cause"*

Pastor Barratt expresses my own view if his statement, "or some other cause," is taken to include the sovereignty of God

It would appear to me from the study of Scripture that God has done all He can to magnify speaking in tongues under proper control, yet has always just stopped short of insisting that all model Christians must speak in tongues. Speaking in tongues for every believer is an "all but"

But why has God just stopped short? We cannot certainly say His thoughts are far higher and wiser than ours. Yet it is not difficult to make some suggestions. It must obviously be a delight to our heavenly Father that the redeemed should be so filled with the Holy Ghost that they will praise the exalted Lord in Holy Ghost-given languages. But He may have foreseen that some believers who were scriptural in the use of tongues would drift into error on

**OTHER VITAL MATTERS,**

and that such tongue-speaking companies would be the only such companies in certain districts. If speaking in tongues were given to certain people in such districts then they would intermingle with such errorists. It may be that He therefore arranged for the safeguarding of such by reserving to Himself the right to withhold the outpouring of tongues under such circumstances. He may have seen also that Satan would in some places get in with His counterfeits, and men with their imitations. Thus again the sovereignty of God in withholding tongues would prove a safeguard. This is probably what happened in the Irvingite movement, and explains why that outpouring which at first seemed to have been from

God, was gradually withdrawn,

If God had ever said that every believer baptised in the Holy Ghost must speak in tongues, then on no account could the Lord have altered His procedure. But seeing that He has never so definitely committed Himself, He leaves distinct room for the display of His sovereignty when circumstances justify it.

At the same time God undoubtedly delights in tongues. He rejoices when such

**WORSHIP ARISES**

to Him from redeemed hearts. We ought also to delight in God-given tongues. How, in the light of Scripture, consecrated men and women can oppose tongues I do not know. I can quite understand them opposing the counterfeit tongues of a spiritist meeting and the human imitation. But I cannot understand them turning aside from the pure gold of the Holy Spirit. God has definitely said, "Forbid not to speak with tongues" (I Cor. xiv. 39). Who are we to reject God's Word?

One of the most blessed experiences on this side of heaven is to worship the Lord with God-given tongues as the Spirit giveth utterance. I certainly hope that my own children, when they are old enough, will enter into this blessed experience. If they do not, I shall look for some very definite sign of special experience and power in their lives to prove that they have been baptised in the Holy Ghost. Otherwise I shall know they are coming short of God's best. God's best is a saved, Christ-filled, Holy Ghost-baptised man or woman. Happy are we also, if our surroundings are such that God's sovereignty does not withhold the blessed experience of speaking in tongues, but permits us the ecstatic delight of this heavenly provision.

## Hot Saints

**C**OMMENTATORS who give their exposition of the Book of Revelation from a premillennial standpoint generally agree that the condition of the Church at Laodicea is prophetic of the Church of the latter days. The message to the angel of that Church contained the accusation, "Thou art lukewarm, and neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Rev. iii. 15, 16). Lukewarmness is the

**BANE OF THE SPIRITUAL LIFE.**

It creates spiritual lethargy, entirely suppresses religious joy, clips the wings of faith, discourages holy activity, prevents religious progress, and dishonours God. No wonder, we have the pathetic wish of the Master—"I would thou wert cold or hot"

Why does God like people to be hot in His service? For the same reasons that we like people to be hot in ours. We have no confidence in half-and-half, fast-and-loose friends, milk-warm adherents, who in times of danger wait to see which way the wind blows before they commit themselves to our views or interests—servants who will serve us while at the same time they can serve themselves, but the moment our interests and theirs appear to clash, will

leave us to our fate. We like thorough wholehearted, all-length friends, and to such only do we confide our secrets or trust our important enterprises. We may use the half-hearted as far as they serve our purpose, but we have no confidence in them,

**NO HEART-FELLOWSHIP**

with them, no joy over them, we would rather they were hot or cold, out-and-out friends or foes.

There are a few characteristics of hot saints which we may mention, and any of our readers may know whether they belong to the number.

To be hot implies the possession of light. Hot saints have such a halo about them that they reveal—make manifest—sin in others. They do this, first, by contrast. "What fellowship hath light with darkness?"

The light of God, flashed from a hot saint on the dark consciences of sinners, makes them feel their sin, misery, and danger, and if they will receive it, leads to their conversion. It "opens their eyes," and, if they will follow it, leads them to Jesus. A dark soul cannot dwell in the presence of a soul full of light without either repenting or opposing, if it does not submit it will rebel. It was under the hot blaze of this light that the Jews round about Stephen



“ were cut to their heart and gnashed upon him with their teeth.” The effect of his light on their darkness was to reveal their enmity and scorch them into a fury of opposition

Again, light reveals sin by reproof Hot saints will “ rebuke their neighbour and not suffer sin upon him.” They are full of zeal for the glory of God, and of

**JEALOUSY FOR HIS HONOUR,**

and it breaks their hearts because men keep not His law. Hot saints will mercilessly turn the blazing lamp of God’s truth on the conscience of the sinner, with reproof—pungent, pointed, and personal, such as Nathan gave to David

Hot saints enjoy purity Heat cleanses, purges away dross, destroys noxious vapours, so the burning fire of the Holy Ghost purifies the soul which is filled, permeated with it, hence hot saints are pure They “ purify themselves, as He is pure.” Their garments are white, they keep themselves unspotted from the world They improve the moral atmosphere wherever they go Their very presence reproves and holds in check the unfruitful work of darkness, and sinners feel as Peter felt when he said, “ Depart from me, for I am a sinful man, O Lord ”

Heat burns, hot saints set on fire the hearts of other saints They singe the conscience of sinners, burn the fingers of Pharisees, melt the heart of backsliders, and warm up those who have left their first love

Hot saints are mighty, for God giveth them the Spirit in power They may not be very intellectual or learned, but their heat

**MAKES MORE IMPRESSION**

on the hearts of sinners, and stirs more opposition from hell, than all the intellect and learning of a whole generation of lukewarm professors The fishermen of Galilee produced more impression on the world in three years than all the learning of the Jewish doctors had done in centuries, because they were hot in the love and service of God Hot saints are more than a match for their enemies Satan himself is afraid of them “ Paul I know,” said he, yea and he knows and fears all such Hot saints are not only able to work, but to suffer, they can endure hardness, suffer reproach, contend with principalities and powers, fight wild beasts, hail persecution and death

To be hot insures opposition The Pharisees look with contempt on hot people, call them fanatics, extreme people, troublers of Israel, disturbers of the peace of the Church, occasions of reproach to the respectable and reasonable part of the Church,

**HOT SAINTS ENSURE OPPOSITION**

from the world. The world hates hot saints, because they look with contempt on its pleasure, set at nought its customs and maxims, trample on its ambitions and applause, ignore its rewards, abjure its spirit, and love altogether above its level The world can tolerate warm religionists, rational, decent people, who appreciate this world as well as the next, and can see how to make the best of it, but these, “ hot,” “ pestilent,” mad fools, who obtrude their religion

everywhere, who are at everybody about their souls, who are always talking about God, death, judgment, heaven and hell—away with them, they are not fit to live

The hot saint insures Christ’s special favour, protection, fellowship, and final victory “ Be thou faithful unto death, and I will give thee a crown of life ” Whereas to be lukewarm is to be spued out of His mouth, which indicates special dislike, disgrace, and final abandonment

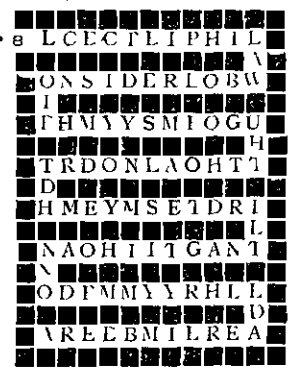


**Children’s Bible Educator**

We are giving a prize every month for the best answers

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

**SCRIPTURE JUMBLE** The folded rectangle of letters forms a jumble of a whole verse in the Psalms, expressing an acceptable prayer of David, and shewing that he knew the kind of holiness which God requires To solve the jumble, commence with the first letter at the top left-hand corner of the square, indicated by the pointing hand, then take every other letter from the direction of the fold (first to the right, then down and turn left and so on) to the end, then begin again, taking the letters that are left, in the order that they come The letters thus obtained will give you the required words in the order that they come in the verse You need not draw the square Write out the verse



Answers should arrive by first post Monday, May 30th  
**SOLUTION OF SCRIPTURE JUMBLE, MAY 13th**  
Answer. Philippians iii 20

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by PERCY G PARKER.

**Sunday, May 29th.** Acts ix 32-43  
 "Jesus Christ maketh thee whole" (versc 34)

Blessed Lord, we praise Thee because Thou hast raised us from the dead. We were not physically dead as Aeneas, but we were spiritually dead. We were dead in trespasses and sins. But Thou didst come to us, and raise us up. Now we are whole. And we can praise Thee because we well know who did it. Thou didst do it. Yes, Thou didst speak the word, and now we are whole—gloriously whole. Thou hast made all the difference to us. Thou hast given us life, light, and liberty. Nothing moves us to gratitude like the remembrance of Thy love. We are glad this morning that we can sit before the Cross and meditate. From Thy death has come our life. From Thy darkness has come our light. From Thy wounds has come our wholeness. Gladly we will take the bread and wine in remembrance of Thee.

**Monday, May 30th** Acts x 1-16  
 "Peter went up upon the housetop to pray" (verse 9)

Most of us have not got housetops to pray on. We should soon slip off if we tried house-top praying. But most of us have a secluded corner somewhere, to which we can get away for prayer. The place of prayer is the safest place in the world. Many a mother in the midst of a busy life has found her refreshment in some quiet room away from the din of the home. Well do I remember how in business life I would slip down to the cloak room, and there hidden by the open door of my locker, pour out my heart to God. Many and many a time the weak heart was made strong through the moments of secluded prayer. The prayer room is the key room of the house. If parents are kind, yet not Christian, then the home revolves round the parents. But when parents are praying parents, then the home revolves round God.

**Tuesday, May 31st** Acts x 17-33  
 "Go with them, doubting nothing" (versc 20)

When God bids us go forward, we can happily go, doubting nothing. It may be to a foreign land, it may be to a fresh place of business, it may be to a new church, it may be to a new house, it may be to a new open-air stand, it may be to a new tract district, it may be to a new pathway of Christian service. But if God sends us, we can go forward with a song, doubting nothing. Naturally we prefer to stay in well-known circumstances. It is naturally far easier to be at peace in familiar surroundings. But if God moves us forward, then we can go into the midst

of the unknown doubting nothing. Trust everything and you will doubt nothing.

**Wednesday, June 1st.** Acts x 34-48  
 "Healing all that were oppressed of the Devil" (verse 38)

Oppressed by the Devil means to be under the dominion of the Devil. God wants to dominate our life. The Devil also wants to dominate it. Who rules our lives? God or the Devil? Those who are under the dominion of the Devil are poor, battered, broken people—broken in body, soul and spirit. But the work of the Lord Jesus is to liberate those who are under the Devil's dominion. Praise God, He still moves about liberating. The healing touch of the Lord Jesus comes to thousands of lives upon this world every day. The Lord once asked, 'Who touched Me?' But now the situation is reversed. We are sometimes aware of sudden relief, sudden blessing. Something glorious has happened to us. "Who touched me?" we ask. If an angelic eye-witness answered our question, he would say, "It was Jesus."

**Thursday, June 2nd** Acts xi 1-18  
 "What God hath cleansed, that call not thou common" (verse 9)

We need to take care not to apply this literally, otherwise we should get a strange mixture in our diet! It was a figure taken from the animal world to teach truths concerning the world of man. It is a marvellous picture of the redeeming love of God. That love is for everyone—it extends to all mankind. None are excluded. The highest and the lowest—the civilised aristocrat and the debased savage all come within the scope of the Gospel message. The message of the Cross is a missionary message. We are not to call any man common or unclean. There is room for every one in the great Church sheet which God has let down from heaven. Let us help to bring them in! When the rapture takes place and the sheet is drawn up to heaven, it will contain a glorious company of those who have been cleansed by the precious blood of Christ.

**Friday, June 3rd** Acts xi 19-30  
 "And the hand of the Lord was with them" (verse 21)

What a wonderful thing a hand is! The hand guides, lifts, gives, hinders, hastens, calms, beckons, feeds, and does many other things. But if man's hand is wonderful, how much more so the hand of the Lord. Bitter is the position of those against whom the hand of the Lord is used. But happy are they of whom it can be said, "the hand of the Lord is with them." It is better to have the hand of the Lord with us than all the hands of men. We are

grateful when others lend us a helping hand. But if all these are withdrawn we are still on the winning side if the Lord's hand is with us. "Hold Thou my hand, so weak I am and helpless"—thus we pray, and, lo, the hand of the Lord grasps ours. Then held by His hand we lose our helplessness, and, instead, become helpers.

**Saturday, June 4th.** Acts xii. 1-12  
 "Herod stretched forth his hands . . . and he killed James" (vv 1, 2)

The miracles that Christ does not perform are just as astonishing as the miracles He does perform. We know the joy of the miraculous, yet we have all known that strange sorrow of heart that arises when the miracle we longed for did not take place. Christ allowed James to be slain, but John he preserved to old age. Yet the miracles that are not, are fulfilling the Lord's plan as much as the miracles that are. God moves in a mysterious way. His wonders to perform, yet it is good for us to remember that although His ways at times are mysterious, He is always moving. Mysteries there are in all our lives, but let us remember that the Lord is moving in and through and above them all.

### THERE WAS A MIRACLE.

There was a miracle of loaves and fishes, A miracle of water turned to wine. Through the bare earth a little leaf blade pushes,

Slim as a sword and delicate and fine  
 From a brown seed no larger than a pin point,  
 A leaf, a stem, a bud, a flower, and then  
 From a flower a seed in rhythmical rotation  
 To leaf and stem and bud and flower again . . .

There was a miracle of loaves and fishes,  
 But I have seen the miracle of spring!  
 The wonder that is life itself unfolding—  
 I have no room for doubt of anything!  
 Abigail Cresson

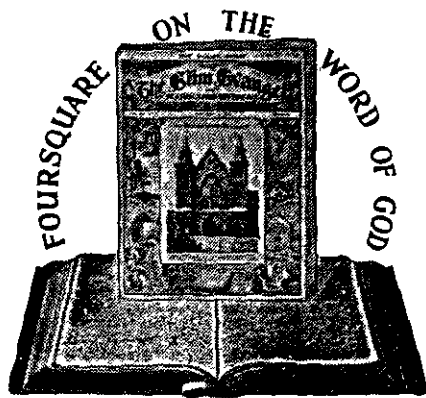
### HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,  
 He sendeth more strength when the labours increase,  
 To added affliction He addeth His mercy,  
 To multiplied trials, His multiplied peace

When we have exhausted our store of endurance,  
 When our strength has failed ere the day is half done,  
 When we reach the end of our hoarded resources—  
 Our Father's full giving is only begun

His love has no limit, His grace has no measure,  
 His power no boundary known unto men  
 For out of His infinite riches in Jesus  
 He giveth and giveth, and giveth again

—Annie Johnson Flint



## EDITORIAL

### The Eagle Life.

DR A T PIERSON, in commenting upon words that George Muller spoke to him, has given us a message of wondrous strength. Mr Muller said to Mr Pierson, "My beloved brother, the Lord has given you much light upon these matters, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more, if not, the light will be withdrawn."

Dr Pierson comments as follows

"It need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks, only one, or at most two, being ever seen at once. But the life that is lived unto God, however it forfeits human companionship, knows Divine fellowship, and the child of God who like his Master undertakes to 'do always the things that please Him,' can, like his Master, say, 'The Father hath not left me alone. I am alone, yet not alone, for the Father is with me.' Whosoever will promptly follow what-

ever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: 'Then shall we know if we follow on to know the Lord.'"

### Degeneration.

ONE of the greatest facts to enthuse us in seeking the regeneration of men and women is the remembrance of some of the awful consequences of degeneration. Even on earth the result of degeneration is ghastly. Dr Harris of New York tells the following:

"In a small village in a county on the upper Hudson some seventy years ago, a young girl named Margaret was sent adrift. She became the mother of a long race of criminals and paupers, and her offspring has cursed the county ever since. Two hundred of her descendants became criminals. In one single generation of her unhappy line there were twenty children, of these three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of gaols, penitentiaries, and almshouses. Of the nine hundred descendants, through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes, but two hundred of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted hundreds of thousands of dollars in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals."

This shews that evangelism is State service as well as eternal service.

### The Weather.

How do we talk about the weather? Do we grumble about it or do we rejoice in it? If people heard us talking about the weather

would they recognise that we were Christians? The other day we went into a shop. The youth who served obviously wished to be friendly. At last he said, "It is not for us to complain about the weather, is it?" That statement revealed him. "You are a Christian," we immediately replied. "Yes," he said, "I am." Then followed a happy little talk about the Lord. He revealed himself by a sentence. In the sentence the Name of Christ was not even mentioned. He was only talking about the weather. But it was enough to shew just where he stood. A careless Christian may complain about the weather, but a consecrated one never does.

### On Giving.

QUITE a stir has been caused recently by the rise in the price of gold. Old hoards of sovereigns and half sovereigns as well as old gold rings and trinkets have been unearthed and sold for their enhanced value by the owners. Just at this time it may be opportune to mention that gold, either coins or articles, given to the Lord's work, present a higher value in giving than notes or silver.

### Sunday School Number.

WE would remind our readers that next week's issue will be the Special Sunday School Number, devoted to articles, etc., dealing with this branch of the Lord's work. This coincides with the Sunday School Anniversaries in most Elim churches, held on Sunday, June 5th.

God often permits His people to reach the shore on the planks of a wrecked vessel. He deprives us of our cisterns that He may quench our thirst at the fountains, He snatches away our supports, not that we may fall, but that He may be our staff and our prop. The perplexities of His people are only the bulwarks on which His power, faithfulness, and mercy celebrate their triumphs.

# Looking unto Jesus

By HAROLD PAYN

*I've a message from the Lord, hallelujah,  
The message unto you I'll give  
'Tis recorded in His Word, hallelujah,  
It is only that you "Look and live"*

**T**HE message is found in Isaiah xlv. 22, and reads thus "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else" The authority for the message is "Thus saith the Lord" (verse 18)

In delivering the message, I want to be only the messenger, or simply the voice of one Messages are often polluted by the channels through which they come Clean channels are necessary to convey the pure water of life to thirsty souls We must keep ourselves unspotted from the world, that is, we must live clean, transparent lives that others may see through and beyond us

## THE GLORIOUS CHRIST.

Spots and blots in our lives will prevent others getting a vision of Him

Do we in our opportunities for delivering a message make ourselves prominent, or Christ pre-eminent? Do we exalt ourselves, or magnify Christ? "O magnify the Lord with me, and let us exalt His Name together"

We are to shine, as lights in the world Lamps must be in a conspicuous place that they may give light to all that are in the house, but it is the light that shews others the way to go The best lamps are not those that are the most showy and draw attention to themselves, but those that give the purest light Some lamps are unclean and unfit for use because they are not daily filled with fresh oil (the Holy Spirit), but consume an unholy spirit, or are but smoking lamps, and so have become offensive

No credit, or praise, is due to a messenger if a message from the Lord comes to you unpolluted It would be because Jesus sent the Holy Spirit to clean and fill the lamp, and to teach the messenger to burn the oil provided for him and not his own wicks, so that he may give light to those stumbling in the darkness

Let us read the message again "Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else." Four things are obvious from this: (1) that we must look, (2) look in the right direction—"unto Me," (3) that we need to be saved, and (4) that there is

## NO OTHER NAME

given under heaven whereby we must be saved First then we are commanded to look, which means to turn the eye so as to see, to face, to turn and go straight on Turn not to the right hand or to the left. Enter in at the strait gate, into the narrow way When you are in the narrow way, you will experience many bumps that you did not experience

when in the broadway, moving in and out among the crowd, looking at the sights that dazzle and listening to the sounds that lure the crowd, instead of obeying the command, "Look unto Me" The way that leads to Him must needs be strait

There are different ways of looking There is the Godward way and the manward way God saw at creation that everything He made was good, but sin entered and wrought such havoc that we read in Genesis vi 12, "God looked upon the earth, and beheld it was corrupt, for all flesh had corrupted his way upon the earth"

Man looks different ways He looks on the outward appearance, but God looketh on the heart He may look inward, and say with Paul, "In me (that is, in my flesh) there dwelleth no good thing" Or he may look around at circumstances and get bewildered as did John while in prison, when he sent messengers to Jesus to ask, "Art Thou He that should come, or look we for another?"

Then again, man may look downwards towards the city of destruction, as Abraham looked towards Sodom and Gomorrah from the place where he stood before the Lord and watched these

## CITIES BURNING.

Or as Lot looked down from Mount Zoar and remembered that he owed his life to his obedience to the command to escape for his life, and tarry not in all the plain, nor to look behind him, which his wife turning to do, perished

Or we may turn our eyes upwards from the city of destruction, as did Abraham, and look for a city that hath foundations, whose Builder and Maker is God Although some have left the city of destruction to escape for their life, they may be looking back Remember Jesus said, "No man having put his hand to the plough and looking back, is fit for the kingdom of God."

Now let us turn our eyes in the direction we are told Our obedience to the command, "Look unto Me," is of the greatest importance, for it is a matter of life and death If we start looking one way and going another, we shall soon be begging someone's pardon, who will demand of us to know why we don't look where we're going

We have all been foolish and gone astray We have all sinned The Lord's people had sinned in the wilderness, and Moses was commanded by God to make a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live It was a simple matter to look at the serpent lifted up Obedience was life, disobedience meant death Ever since the serpent came into the garden, God has sent messages to His people through His servants the prophets and others, warning them of the consequences of disobedience, until in due time God sent His Son, in the likeness



of sinful flesh to die our death, even the death of the cross, that we through His death might live As Moses lifted up

### THE SERPENT IN THE WILDERNESS,

even so must the Son of Man be lifted up. Let us look upon Him whom they pierced, and see Him suffering such a death with the malefactors, not for His sins, but for yours and mine God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life Love so amazing, so Divine, demands my soul, my life, my all.

"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" You may be looking to Him who forgiveth all thine iniquities, but, dear one, are you looking to Him as the One who healeth all thy diseases? If there were more looking to Him to heal our diseases, there would be less looking to the means provided by the world's physicians and hospitals, and the plea for sweepstakes to support them would not be heard. Let us cultivate the upward look for the healing of our bodies, and everything needful for their sustenance Jesus had the upward look, for we read, "He commanded the multitude to sit down on the grass, and took the five loaves and two fishes, and looking up to heaven He blessed and brake, and gave the loaves to His disciples, and the disciples to the multitude, and they did all eat and were filled."

We see that upward look again in calling the dead back to life, for we read that "Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard me, and I know that Thou hearest Me always, but because of the people which stand by, I said it,

### THAT THEY MAY BELIEVE

that Thou hast sent me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

Oh, listen to the voice of Jesus His words are spirit and they are life If you listen to Him you will turn your eyes and look up to Him. Others seeing you look up will also look up to see what you are looking at, then you can tell them, "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life For the life was manifested, and we have seen it and bear witness, and shew unto you that eternal life, which was with the Father and was manifested unto us That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ"

"Look unto Me," is the command of the Lord He is not only God's messenger, but God's message to us Fear God and keep His commandments, for this is the whole duty of man Listen to the words of Jesus, as He lifted up His eyes to heaven and said, "The hour is come, glorify Thy Son that Thy

Son may glorify Thee As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do" He also said, "I have given them Thy word. I have given unto them the words which Thou gavest Me" He delivered to the disciples the word of God as given to Him

### THE WORD OF THE LORD

came to the prophets of old, and they delivered it to the people Oh how we need more of the preachers and messengers to-day who will give the people the Word of God, and the messages that come to them direct from God, as Christ Himself did He did not resort to a warm and comfortable study to pore over a number of books to make up a message for the people He went to the solitary place in the garden, or up the mountain for prayer and communion, where it was oftentimes cold, especially at night He looked up on bended knee I would not minimize the need for the use of the study, but I would emphasize the need for more resorting to the secret place for prayer and communion, in order that the sermons may bring more praise to the Saviour and less praise to the preacher The lips of many preachers of to-day coming from the study have an offensive odour from pollution by an unholy spirit or from tobacco smoke Such lips need purging as with a live coal from off the altar

Stephen had the upward look when he was being stoned to death, for he looked up steadfastly into heaven and saw the glory of God Had he been looking around at the people, or at the stones that were battering his poor body to death, he would have been filled with fear, and would not have reflected the glory he saw It was this upward look while he was being stoned to death that made such an impression on the mind of Saul, who was looking on and consenting to his death What a difference

### THE UPWARD LOOK

made in Saul's life when there was presented to the eye of his soul the image of the glory of God in the face of Jesus Christ. Hear him, after his change of name and nature, exhorting us to steadfast faith, such as was shewn by the fathers of old time of whom he gives such a wonderful list in the 11th chapter of his Epistle to the Hebrews Hear his sublime exhortation when he says, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God"

Therefore let us be looking unto Jesus and go the way we are looking The outlook of the unconverted is getting blacker daily, as troubles and crime in-

crease and evildoers wax worse and worse, men's hearts quaking for fear, and for looking after those things that are coming on the earth. But the outlook of those who have the upward look grows brighter every day, because they look for His coming and their hearts are filled with His love and peace. They believe His Word, and are not perturbed at the things that are happening on the earth. They remember that He said, "And then shall they see the Son of Man coming in a cloud with power and great glory, and when these things begin to come

to pass, then look up, and lift up your heads, for your redemption draweth nigh

Turn your eyes upon Jesus;  
Look full in His wonderful face,  
And the things of earth will grow strangely dim  
In the light of His glory and grace

**ANONYMOUS GIFTS.**

In His Name we thank those who have contributed, anonymously, to the work in the vineyard of the Lord of Harvest. Work in General Highbury, 10/-, Glasgow (Lord's Portion), £10, Bognor Regis (Lord's Portion), £1. Foreign Missionary Work Torquay (designated), 10/-, Birmingham (Sparkhill), 10/-

# Concise Comments & Interesting Items

The outrages in China and France have saddened us all. Japanese leaders in China were bombed, a number being seriously wounded as they were celebrating the birthday of the Japanese Emperor. President Doumer, the seventy-five-year-old President of France, was shot by a political maniac. High places are not attractive. They no doubt offer a romantic ambition to a certain class of mind. But for many in high positions there must be a nerve strain not felt by the ordinary individual. We have been commanded to pray for kings and those in authority. It is well that at times we should do so. The rich as well as the poor, the high as well as the low, need our prayers. God has an elect number among such. Some have accepted His offer of mercy in Christ Jesus, and we rejoice. We long, however, for the coming of the Prince of Peace, when every outrage shall cease and justice cover the earth.

Not a single accident was recorded in Italian civil aviation in 1931. The air, according to this, is safer than the house. A daily paper says of conditions in our own country: "800 women are killed every year by falling downstairs. Nearly 1,800

women a year meet their death by accident in their own homes, many by falling over buckets and broom handles. 2,000 children are killed in the home every year.

"These figures were revealed to a women's session of the National Safety Congress at Westminster yesterday."

Judas Iscariot, so says Mr Oswald A Blumit, in the "World Dominion," has been honoured with a statue in Russia. The writer rightly describes it as "unthinkable blasphemy."

In our time the greatest and most destructive earthquakes have occurred. Mr Hurry J Steil says:

"Our Lord Jesus said there would be 'great' earthquakes in 'many' places. Not only have the greatest number of earthquakes occurred in our generation, but the 'greatest' and most destructive ones have occurred in our lifetime. Let us begin with the great San Francisco earthquake of 1906, which wiped out the business section in three minutes, then in the same year four months later the judgment of God travels to our sister continent, South America, and Valparaiso was destroyed by 'quake. Less than a year later the wicked city

of Kingston in the West Indies, was almost entirely destroyed in thirty seconds. Europe is next visited in the destruction of Messina in 1908, when in a few minutes the city and 77,000 lives are wiped out. North America, South America, the islands of the sea, Europe—"great earthquakes in divers [i.e., various or many different] places!" The greatest earthquakes of all time were the North China 'quake of 1920 and the upheaval that shook Tokio and Yokohama in 1923.

Figures concerning Palestine are interesting—especially up-to-date ones. According to the "Guide to New Palestine" for 1932, there are in Palestine to-day 175,000 Jews and 860,148 non-Jews. The approximate populations in some of the principal towns in 1931 was as follows:

	Jews	Non-Jews
Jerusalem	51,416	38,991
Tel-Aviv	45,607	509
Jaffa	7,132	44,234
Haifa	15,995	34,538
Safad	2,539	6,907
Tiberias	5,260	3,373



## FRESH VISTAS OF FOURSQUARE PROGRESS



### Ministries exchanged—Advance consolidated—Blessing on New Campaigns.

**WILLING HELPERS**

**Birmingham** (Pastor R Tweed) On a recent Friday night the interior of the Tabernacle resembled anything but a place of worship. Men and women were working hard, altering the Tabernacle under the guidance of Pastor Tweed. A building formerly used for worldly purposes, was being transformed into a beautiful Tabernacle. Then on Saturday a band of sisters undertook the floor-scrubbing, and put everything in its proper place, so that when I came again on the Saturday evening to minister the Word it seemed that a miracle had taken place

A few weeks later it was again my privilege to visit this flourishing centre of Elm work, when I found the Tabernacle practically finished, and very beautiful in its new scheme of decoration, furniture, and lighting effects.

Birmingham experienced a wonderful revival when our beloved leader, Principal George Jeffreys, conducted a campaign in the city, with results unprecedented in the midlands, while under the direction of Pastor and Mrs Tweed, this wonderful work has grown and expanded. Also other centres had to be established, namely, at Smethwick,

Sparkhill, and Lodge Road. These are all flourishing, and each is in charge of a Pastor. Truly, Birmingham will become one of the greatest and brightest stars in the Elm firmament to the glory of God.

I cannot pass on without referring to the convention service held in this Tabernacle on Saturday evening. The service was timed for 7.30. I arrived just before this time and found the ground floor and entire gallery packed with men and women singing as only Birmingham folks can sing. No other church building in the city could have

been filled on a Saturday evening with a God-seeking people such as this. What a joy it was to me to minister to them. Surely, our cup was full and running over. These conventions are held each Saturday.

On Sunday afternoons the whole building is given over to a wide range of activity. The Sunday schools throb with young life, the young women's class (taken by Mrs Tweed) is rapidly approaching three figures, the adult class is attended by earnest men and women of ripe years, and, lastly, but not least, there is a fine band of young men learning more of the Bible from devoted leaders.

The book saloon (held on week-days in a separate part of the building) is a hive of Foursquare activity.

The usual church services are a great blessing to the congregation. Surely they are privileged to sit under the profitable teaching of Pastor Tweed—a testimony which will be subscribed to by the assemblies at East Ham, Carlisle and other places where he has ministered.

Readers will rejoice, also, in the knowledge that souls are still being won for Christ, and the church added to monthly.

Glory be to God for all His wondrous blessings, of which Birmingham has received a gracious shower.—W H P

### TESTIMONY OF HEALING.

**Croydon** An aged sister writes

"Praise the Lord for all His goodness and lovingkindness to me. My life from the beginning was always a very strenuous one, and made more difficult by frequent illnesses. These illnesses included rheumatic fever, ague, colic, gall-stones and eye trouble. I had one operation for cataract, but instead of being able afterwards to see was nearly blind and had to wear dark glasses.

"My daughter made up her mind to take me to one of Principal George Jeffreys' campaigns. She took me to the hall, only to find that the campaign was over, but we heard Pastor Corry. I had never heard such teaching before, and realised as I listened that Jesus came to save me, and I accepted Him as my own personal Saviour.

"I asked to be anointed, and, as I was prayed for, my eyes became clearer, I was able to leave off my dark glasses and wear ordinary ones. All the terrible pain left my eyes immediately, and there was no need for the second operation that I was expecting. I was also healed at the same time of heart trouble.

"Soon after this I saw the need of water baptism, and was immersed with others at Croydon. This was another step along the road the Master trod,

and many blessed times have I had since. Recently, while staying at Elm Woodlands I was seized with an attack of colic and ague. I was again anointed and the pain ceased. Again the Divine Physician had done the work. The doctor who came to see me was surprised at the quick recovery. Everyone says that for my age, which is eight-one, that I am wonderful, but I know that it is all due to the goodness of the Lord whom I have accepted as my Saviour and my Healer. He is the Wonderful One—Mrs Beckett.

### HOPEFUL PROGRESS

**Birmingham, Hockley** (Pastor Gowan Bishop) On Wednesday last the saints meeting at the Temperance Institute, Lodge Road, listened to the parting message of the late pastor Mr W G Patterson, which was taken from the last phrase of the apostolic prayer, "Our Father." We were taken right into the very depths of those wonderful words in such a way as to lift us in spirit far above the transient things of time which fret and grieve the soul, and were made to behold the love, power, and matchless glory of our great unchanging God, and precious Lord and Saviour Jesus Christ. To Him be praise, honour and glory for ever!

Praise God for the faithful and sincere ministry of Pastor Patterson at this assembly.

Pastor Gowan Bishop is now ministering at this centre and prayer ascends for another mighty time of blessing. On Monday evening a first Bible study was taken the subject being, The Believers' Judgment. The message went home to every listener, and in the secret chambers that night, many hearts without doubt were being examined, to see what was the material being sent up, wood, hay, stubble, or gold, silver, precious stones. May God help each and every one to examine himself closely and prayerfully, to see that there is sent up such material as will stand the test of the fire, and go toward the building of that wonderful temple being prepared for our gracious Lord and Master Jesus Christ.

### HERNIA HEALED.

**Bermondsey** A member of the assembly writes

"It is with a grateful heart that I give testimony to the healing power of our Lord Jesus Christ. I have suffered from hernia for some years, and on two occasions have undergone an operation without permanent relief. A few weeks back I was anointed and prayed for by Pastor and Mrs South at Bermondsey, and I must praise God for a remarkable deliverance after years of suffering. The appliance is now discarded and it is a joy to work and walk. Praise the Lord! To Him be the glory"—Mrs Howes.

### FAITHFUL MINISTRY

**Sparkbrook** (Pastor A S Thorne) Sparkbrook has indeed flourished by the preaching of the Word, and through the faithful ministry of Pastor J McGillivray, who on a recent Friday preached his farewell message at Highgate Park Baptist Church, to a large congregation, basing his remarks upon Psalm cxxi 23,

"They that go down to the sea in ships, that do business in great waters"—an impressive service.

Tinged with sadness as farewell meetings are apt to be, all felt the shadow of parting. Yet the presence of the Lord was wonderfully felt throughout the evening. One could almost hear His loving "Fear not, I am with thee."

The Gospel was sweetly rendered in song by the Crusaders, a solo, duet and quartette being greatly enjoyed and appreciated by everyone.

Appropriate messages were passed on by officers and members of the church, who spoke of the manifold blessings received through the ministry of God's servant. This being a young assembly, much rough ground has necessarily had to be traversed, but praise God for the splendid foundation work that has been accomplished. Thank God for the many precious souls saved, the sick bodies healed, and for numbers baptised in the Holy Spirit. As Pastor Thorne, who is now in charge of the assembly, begins his ministry, the saints pray, believing that God will still abundantly bless.

### CADETS' ENDEAVOUR

**Wimbledon** (Pastor A Jackson) The saints at Elm Hall, Southey Road, are experiencing seasons of refreshing and power from the Lord after much prayer. A young brother has recently received the baptism in the Holy Ghost.

The Sunday School recently held three days' special meetings, the hall being packed with children each evening. On Tuesday the special lecture, "The Good Shepherd," was given by Mrs Marshall, who made a very winning and gracious appeal to the children to accept the Lord Jesus Christ.

The Wednesday evening was entirely given over to Pastor Moore and Cadets from Croydon.

On Thursday the children again gathered to see Pastor H Jackson in the uniform of a Roman soldier, and heard the full meaning of "the whole armour of God."

These evenings have proved to be greatly encouraging to the Sunday School teachers, and have resulted in an addition to the number of scholars, with further interest aroused amongst the children of the district.

There is a spirit of prayerfulness and longing for a deeper walk with God.

### THEATRE BESIEGED

**Sheffield** (Pastor H Kitching) A recent Sunday will stand out in the minds of Sheffield's Foursquare Gospellers as a day never to be forgotten. The Coliseum Theatre, Spital Hill, was engaged, and three great meetings arranged. In the morning the saints met for communion and a blessed time was spent in prayer. In the afternoon between sixty and seventy sick came forward for prayer for healing, and a number of testimonies to the Lord's healing have been received. Nine souls also found the Saviour. The evening commenced with a huge open-air gathering at six o'clock, where hundreds joined in singing the songs of Zion. The passers-by stopped and looked on in amazement. At 6.15 this mighty contingent marched up the main road



Mrs Beckett.



**PUBLIC BAPTISM AT SOUTHPORT BATHS**

Our photograph shows the impressive spectacle at the Southport Corporation Baths on Thursday night, when about eighty candidates were baptised by immersion. The service was arranged by the local branch of the Elm Foursquare Gospel Alliance, and was attended by a big crowd, who packed the galleries

towards the Theatre, with crowds following, only to find on their arrival there two long queues of anxious, eager people stretching both ways along the pavement. The doors were flung open, and within ten minutes this spacious building holding 1,400 people was packed, some having to stand along the back of the gallery.

Soon the place was ringing with the hearty singing of choruses. From all parts of the hall could be heard shouts of "Hallelujah," "Praise the Lord," "Amen," and the very walls seemed to vibrate. Before the sermon devotional choruses were sung and then hummed. Softer and softer grew the humming till absolute quietness fell over all. The pianist and two violinists played the piece. He died of a broken heart for thee," once, twice, and then again and again, the stillness of the audience only interrupted by an occasional sob, or a "Thank You, my Lord," from hearts full of gratitude. Critics bowed their heads, hard faces relaxed, tears fell and several got down on their knees, everyone was conscious that the power of God had descended, and that the Holy Ghost was moving in our midst. The Pastor prayed and then preached on the text, "What think ye of Christ?" Upon the appeal being made, forty-four hands were raised in decision for Christ—making fifty-three for the day. Hallelujah!

The following is an extract from a local paper:

**REVIVAL SCENES AT SHEFFIELD GOSPEL SERVICES**

"There was an emotionalism at the services that was intense. A crowded

congregation sang Gospel choruses, hummed well-known hymn tunes, and ecstatically interjected words of adoration, while the youthful leader, Pastor H. Kitching preached and prayed in turn, appealing for men and women to turn to God.

Then came the part relating to Divine healing. People, all of whom were suffering from some physical ailment, walked to the front. There several collapsed under "the power of God," as the Gospellers put it.

There was an atmosphere akin to the olden time Wesleyan revival meetings.

**POWER AND PROGRESS.**

**Portsmouth** (Pastor W. Field) During the past 18 months, Pastor James Robinson's ministry has been blessed both in temporal and spiritual things. The gospel message has gone forth, faithfully proclaimed, and souls have been saved.

At the Bible studies on Thursday evenings the word has been expounded in Holy Ghost power, and the series of studies, on the workings of the Holy Ghost, the Tabernacle, and the Second Coming of the Lord, have been a blessing to old and young alike.

Since Pastor Robinson commenced his ministry at Portsmouth, the new Tabernacle in Arundel Street has been opened, and the saints here praise and bless God for this advance, which has been gloriously fruitful.

On Sunday May 14, Pastor W. Field took over the pastorate. Already three souls have signified their acceptance of the Lord and Saviour.

**PUBLIC BAPTISMS AT SOUTHPORT BATHS**

**Southport** (Pastor W. J. Hilliard) The following report is given by the Southport "Visiter":

Eighty-five baptismal candidates, clad from head to foot in white, grouped round the pale green waters of the plunge, in the twilight, presented a strange but impressive spectacle at the Southport Corporation's Victoria Baths on Thursday night. They were candidates for public baptism, and the service, arranged by the local branch of the Elm Foursquare Gospel Movement, was attended by a big crowd who packed the galleries. The candidates were of all ages, from schoolchildren to elderly men and women. Most of them were girls and women, and there was a tense silence when they emerged in their white drappings from the dressing cubicles at the edge of the premier plunge, to be quickly broken by the fervent singing of hymns. The men wore white shirts and trousers, and several of them assisted Pastor Knox, of Lytham, and Pastor Newsham of Blackpool in performing the immersion ceremony.

The service was conducted by Pastor Hilliard, the young pastor of the Southport flock, who stated that this was the first baptismal service connected with the Elm Foursquare Gospel work in Southport. Twelve months ago Principal George Jeffreys, the leader and founder of the Elm Alliance, with his revival party, landed in Southport, not knowing a friend. They commenced their campaign in the Cambridge Hall and after six weeks' successful campaign services were continued in the Temperance Institute.

While the candidates trooped into the water and were baptised, hymns were heartily sung, favourite choruses being taken up again and again. At the close of the service thirty signified their wish to become candidates for the next baptismal ceremony.

**TWENTY-ONE BAPTISMS.**

**Southampton** (Pastor H. L. Quest) Praise God from whom all blessings flow was the language of the hearts of all the saints gathered at Elm Tabernacle, Park Road, on a recent Friday, when a united baptismal service was held. Twenty-one saints from Romsey, Canada, and Southampton followed the Master's example and were baptised in water. The Tabernacle was well filled, whilst the candidates dressed in white, and the baptistery surrounded with flowers and palms, created a scene which will live long in the memory of those privileged to be present. Pastor Quest led a well-filled church in singing appropriate hymns and choruses, whilst God made His Presence felt in no uncertain way. Pastor Tetchner (Romsey) gave the message on Water Baptism, and then baptised the candidates. Prior to entering the water each candidate was given a promise from God's Word and as each one gave testimony, many amens and praises could be heard from the congregation. There was a moment of wonderful contrast when a little lad of ten summers gave his testimony followed by a dear saint of seventy years. Married couples were baptised together.



# Studies in The Acts

By P. N. CORRY

## ACTS XII. 1-25

Here we see that the changed attitude of the Church toward the Gentiles changed the national attitude toward the Church. A period of persecution now commenced in Jerusalem, James was slain, and his death pleased the people. This was rather different from the time immediately previous, when the rulers and officers of the state were afraid lest they should be stoned by the people (Acts v 26-28). If the visit of Peter roused doubts and arguments in the hearts of the believing Jews, we may readily guess what would be the effect on those Jews who always and at all times were zealous for the law and the customs. The Church was coming out of its strict Jewish garb, and Peter's visit to the centre of Gentile influence, combined with the news from Antioch, which was also known in Jerusalem (xi 22), fanned the flame of national zeal against the Church, so that the cunning Herod was not slow to see another path of blood which would bring him into favour with the multitude.

The death of James was only a feeler to see which way the multitude would swing, and when Herod found that they were pleased, Peter was also arrested and delivered to a guard of sixteen soldiers to keep him until after the Passover. Those seven days of unleavened bread must have been anxious days for the Church, and they met to pray for deliverance continuously and earnestly, yet it was not until the night before Peter was to have been brought out to the people (xii 6) that the Lord answered their prayers. The period of waiting is not easy to endure, but it does prove our earnestness of desire. One is reminded of Daniel's three weeks of prayer and fasting (Dan x 2, 3), before the answer came, even though his prayer was heard on the first day (Dan x 12). Hindrances to prayers being answered may be many, they may even be satanic, as in Daniel's case, but whatever the cause of delay it should strengthen our intentions, and help us to remember that though it tarry we must wait for it, because it will surely come, it will not tarry (Hab ii 3).

### The Prison

Eastern prisons of the Apostles' day are not to be compared with the modern structures that are necessary for the detention of evildoers. As you pass the outer gateway into an Eastern prison it seems as though you have left all light and life behind you for ever. Filth, utter neglect, complete absence of any sanitation, foul air, and the very presence of death seem to close upon you, as the doors shut you off from the rest of the human race. The usual pattern of such a place is just as is described in this chapter. The large iron gate at the entrance, the outer prison or ward

for those prisoners who were only detained on minor charges, and the prison or first ward as it is called, out of which few ever returned alive. Dr Geikie says, "The horrors of this inner prison are often dwelt upon in the story of the early Christian confessors. Its awful darkness, its heat, and its stench were fearful, for the prisoners were confined in it night and day without either exercise or renewal of the air." Peter did not seem to be troubled, though bound to two soldiers by chains. He was sleeping whilst the Church without were praying. Then light shone upon him, his chains fell off, and at a command he quickly girded himself and put on his sandals. As in a dream he followed his guide past the first and second ward of the prison, then out through the iron gate into the city, and through one street, until he was left alone. Eastern streets are seldom straight, and I should not wonder if Peter when he looked for his prison could not even see a vestige of the wall. When the Lord brings you out of bondage He brings you right out. I love to imagine Peter "coming to himself" at some street corner of old Jerusalem, and his joy when he found that what he thought to be a dream was reality.

### The Prayer Meeting.

Eastern houses are, needless to say, hardly built on modern scale plans, they are rather different. All the rooms of the house face on to the centre courtyard and on the ground floor, at least, there are no windows facing on to the street. The lower rooms are usually occupied with stores, or are for domestic use, while the household live upon the first floor, which is reached by a staircase from the courtyard. The gate into the house is very heavy, strong, and iron-studded, and has a small observation grid through which callers may be questioned. The house of Mary Mark was, I am confident, one of this class, and here many were met to pray for Peter, knowing that the end could not be very far off. Knocking at night at any house door is alarming, but more so in an Eastern city where everyone retires early and the streets are dark and deserted. Peter knocked at the door of the gate Rhoda you will notice, did not come to open, but to hearken, and no doubt to question who was there. When she recognised Peter's voice, she ran into the prayer meeting and said, "Peter's at the gate." But they said, "Thou art mad", and no doubt thought hard things about excitable girls being at all-night prayer meetings but she kept on saying and "constantly affirming that it was even so." So then they said, "It is his angel," inferring that Peter had received from Herod the same treatment as John the Baptist. "But Peter

continued knocking," and at last they opened the door and were astonished.

The answer to their prayers was outside the gate long before they were willing to open it, and had to hammer on the door before they would be persuaded that neither was Peter a ghost nor was Rhoda mad. The locked door between their prayer meeting and the answer to their prayers took some removing before Peter could walk in.

Hindrances to prayer are on our side of the door, not on God's, but they keep the answers from coming home nevertheless. Unbelief, that strongest bar of all, kept the blessing from Capernaum (Mark vi 5). James also tells us that asking amiss to spend the answer on our own pleasures may prove just as effective a lock on the door (James iv 3). Iniquity in the heart is a barrier that cannot be broken down, but must be removed (Psalm lxxvi 18), as also is lack of honouring one another (I Peter iii 7, John v 44). Confession of faults one to another is sometimes a hindrance (James v 16), and the Lord Jesus Himself mentioned other hindrances in Matt v 23, 24, that should be dealt with.

Pray by all means pray at all times and without ceasing, but in order that the answers need not be kept knocking at the gate, but may be able to walk right in, always leave the door on the latch.

## All Things for our Good.

A sincere, pious old Southern negro was asked to speak at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance "Brethren, we can't take one of God's dealings by itself. We got to put them all together. He don't say His dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sc'rate—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes ob de big bass horn. Deer's no music here. But let us wait in faith till God brings in de other instruments, and den dere will be music. Dis is de bass horn ob death, a solemn sound. We will wait for de horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's great band of providence get together, den dere will be music in heaven."



# ELIM CRUSADER PAGE



MOTTO: GOD'S - BEST FOR US - OUR BEST FOR GOD

## TIMELY TESTIMONIES

Miss L Gaylor (Ryde, I O W)

Having been born and bred in a Christian home, and being under the influence and teaching of the Exclusive Brethren for the greater part of my life, my conversion, which took place at the age of eight, was not so remarkable as it might have been had I been brought up in a worldly atmosphere. But it did happen that on a certain Sunday afternoon in a little meeting-room at Harrow a young man was addressing a large number of children, I being one of them. I listened intently to his address, during the course of which



Miss Gaylor.

he suggested that we should pray, "Lord shew me myself." All the next week I prayed that prayer, and, young as I was, I realised that I had not lived without sinning and grieving God. When the Lord had shewn me myself, I then prayed, "Lord, shew me Thyself," and it was then that I found Him to be my Saviour and gave my young heart entirely to Him.

Before I had travelled far on the road of the Christian life I discovered that everyone did not view eternal things quite as the Exclusive Brethren did. Many a time I heard the terms "narrow," "straight-faced," and "puritanical," applied to them, and knowing them as well as I do, I can well understand that zeal can and sometimes does degenerate into bigotry. But looking back I can only thank God for the thorough foundation that was laid in my life by the teaching and Bible reading I had while associated with them.

At the age of twelve I became a teacher in the Sunday school, having a large class of girls round about my own age, and was wonderfully blessed in helping some of them to see the light. Then came a time of great trial. I caught diphtheria and was taken to hospital, hovering between life and death for weeks. Eventually the doctors as a last resource decided to operate on the throat. Now I had great faith in prayer, and believed that the power of God could heal me without an operation (at this time I knew nothing of the glorious Gospel preached by the Elim folk). So I prayed and God undertook. In the morning they prepared me for the operation, but something happened that the doctor did not come, the operation was postponed, and eventually became unnecessary. Praise the Lord, He healed me, and to-day I can say, "Thank

God, I have not had a day's illness since."

When I returned to the Brethren's meetings I felt the need of greater life and liberty—the spirit of exclusiveness seemed to bar the way to that Christian fellowship with other believers which the Word of God enjoins, and so I with my parents launched out and joined the Baptists.

Dr Douglas Brown was holding revival meetings in the neighbourhood at the time, and we were rejoiced to see souls saved and backsliders restored. We thought, "These are the people," but when the special meetings were over and the evangelist departed, the power seemed to go with him. We did our best to help in the Sunday school and young people's meetings, but it was dreadfully hard work, because we were so much alone. No one, not even the



**Hendon.** The Crusader work is steadily growing both numerically and spiritually amongst the young people of this branch.

**Worthing.** Recently the Crusaders conducted the Sunday evening service which proved of great blessing to all.

**Belfast I.** We praise God with thankful hearts for His presence in our meetings from week to week, we can truly say we have been feasting on heaven's rich dainties.

On recent Wednesday evenings we have been holding sisters' meetings, brethren's meeting, musical meeting, and missionary meeting, which have indeed been blessed of God.

It is lovely to know God does satisfy and captivate the hearts of the young. On a recent evening we had a visit from the Lurgan Crusaders, who rendered an inspiring programme under the direction of Pastor F Byatt.

We have been encouraged by Pastor J McAvoy who takes such an interest in our meetings, has given us helpful hints and encouraged us to do our best for God.

**HORSHAM**  
**CRUSADER RALLY**  
 - will be held in the  
**TOWN HALL, HORSHAM**  
 on  
**WEDNESDAY JUNE 8th at 7.30 p m**  
 conducted by  
**Pastor E. C. W. BOULTON**  
*(National Crusader Secretary)*  
 Crusaders from Brighton Eastbourne  
 Hove Horsham Preston Park and  
 Worthing will take part in the Rally  
**A HEARTY WELCOME TO ALL!**

minister, approved of giving up all for the One who gave up heaven and everything to die for us—our motto being, "The utmost for the highest." Then came our heart's desire. Principal George Jeffreys came to the Isle of Wight (where we are now living), and preached the full-orbed Gospel we had been waiting for, and it was just wonderful how the Lord made the way clear for us to leave the work we were doing in other hands. I had a class of little boys on Sunday, and a class for young women in the week, besides being Secretary of the Christian Endeavour Society, but when they saw that I was in wholehearted fellowship with Four-square teaching they were willing to let me go.

Now I feel that while I was with the Brethren I was as it were in an isolated pool, and when I joined the Baptists I merged into a river but now, thank God, I find myself in an ocean always sounding new and greater depths, for ever making new discoveries of His wonderful love and power.

## Resurrection Life.

In his experiments with the cactus of the desert Burbank demonstrated many things of interest among others that the cactus lives while entirely separated from the soil. It may be hung up on a branch of a tree and will there live, dry, withered, unobscured. It lives, but at what a dying rate! Now that same bit of cactus that lives while dying may be taken down from its limb, embedded in the soil and watered under the kindly heat of a summer sun, when it will spring into life abundant. Even so the Lord Jesus said concerning life without God, "I came that ye might have life, and have it more abundantly." It is His to communicate the life without which no man can be holy in his relation to God or righteous in his conduct toward man.

# Breathe Upon Us

R K C

R. KELSO CARTER.

*Slow.*

1 Breathe up-on us, Lord, from heaven. Fill us with the Ho-ly Ghost;  
 2. While the Spi-rit, ho-verso'er us, O-pen all our hearts, we pray;  
 3. From all sin, grant us ex-emption, Wash us in the cleansing flood,  
 4. Lift us, Lord, oh, lift us high-er, From the car-nal mind set free,

Pro-mise of the Fa-ther gi-ven, Send us now a Pen-te-cost.  
 To Thine im-age Lord, restore us, Wit-ness in our souls to-day.  
 Let us know the full redemption Purchas'd for us by the blood  
 Fill us with re-fin-ing fire, Give us per-fect li-ber-ty.

CHORUS

Breathe up-on us, Breathe up-on us, With Thy love our hearts in-spire.

Breathe up-on us, Breathe up-on us, Lord, baptize us now with fire.

# Bible Study Helps

## MANIFESTATIONS OF CHRIST'S HUMILITY.

- 1 Birth in human form (II Cor viii 9)
- 2 Subject to parents (Luke ii. 51, Col iii 20)
- 3 Entering Jerusalem (Matt xxi 5)
- 4 Washing the disciples' feet (John xiii 13, 14)
- 5 Eating with sinners (Matt ix 10, 11)
- 6 Dying a cruel and shameful death (Phil ii 8)

## ABRAHAM AND LOT—A CONTRAST IN CHOICES

(Genesis xiii 1-13)

- 1 The difference in their choice was in the motive
- 2 The value of their choice was in the range of the vision.
- 3 The result of their choice was seen in future events

## A STIMULANT FOR THE PRAYERFUL (Ephesians iii. 20)

God is able to do.

- That we ask  
 All that we ask  
 All that we ask and think  
 Above all that we ask and think  
 Abundantly above all that we ask and think  
 Exceeding abundantly above all that we ask and think

## THE CHRISTIAN'S WARFARE.

- 1 The basis (II Cor viii 9)
- 2 The considerations (Dan xii 2, John iii 36)
- 3 The power (Luke xxiv 47, Rom i 16)
- 4 The programme (Acts v 42, Col iii 1)
- 5 The extent (II Cor xi 23, II Peter iii 9)
- 6 The price (I Cor i 18)
- 7 The associates (Rev xxii 17)
- 8 The consummation (Rev xxii 2, 4)

# "Who gave Himself a Ransom for All"

I Timothy ii 6

**T**HE West Indies are celebrated for their fruit, there are miles of banana plantations, and multitudes of cocoanut trees. Although fruit and nuts are very cheap, many of the coloured people are very poor. Boys sometimes climb the trees and steal the cocoanuts, and when caught are severely punished.

Let us suppose that a lad has stolen some fruit, and that the magistrate has sentenced him to seven days' imprisonment, with the option of paying a fine of £1. His parents are very poor, and being unable to pay the fine the lad is about to be taken to goal.

The news is carried to his Sunday school teacher, who at once goes to the court, pays the fine, and walks out of court with his scholar. If we had met him, and we asked the boy why he was not in prison, what would he say? That he had escaped from the policeman? No

He would say that his kind Sunday school teacher had paid the fine, and now he is free.

This just illustrates our case as sinners. We were verily guilty, and should have been condemned, for the wages of sin is death, that is, everlasting separation from God. Must we go to hell? Is there no escape from the wrath to come? Yes, there is, the ransom has been paid.

## WE ARE RIGHTEOUSLY SAVED

Our doom has been met, our sins judged. Just listen, "Deliver him [the sinner] from going down to the pit, I have found a ransom." Praise God, "when we were yet without strength, Christ died for the ungodly" through that precious Blood our sins have been put away for ever, and now we can say triumphantly, "There is therefore now no condemnation to them who are in Christ Jesus."

# Classified Advertisements

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

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

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Holiday Apartments, etc.

**ABERYSTWYTH.**—Board-residence; apartments, or bed-breakfast; Foursquare fellowship; open until October; central; two minutes walk from promenade, country. Particulars from Mrs. D. W. Evans, 6, Northgate Street, Aberystwyth. B1041

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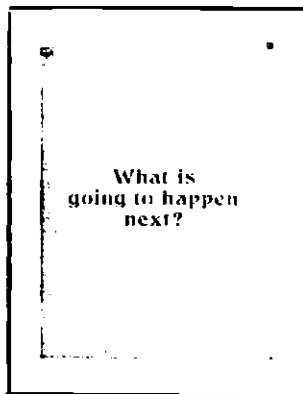
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