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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 15

APRIL 8, 1932

Twopence



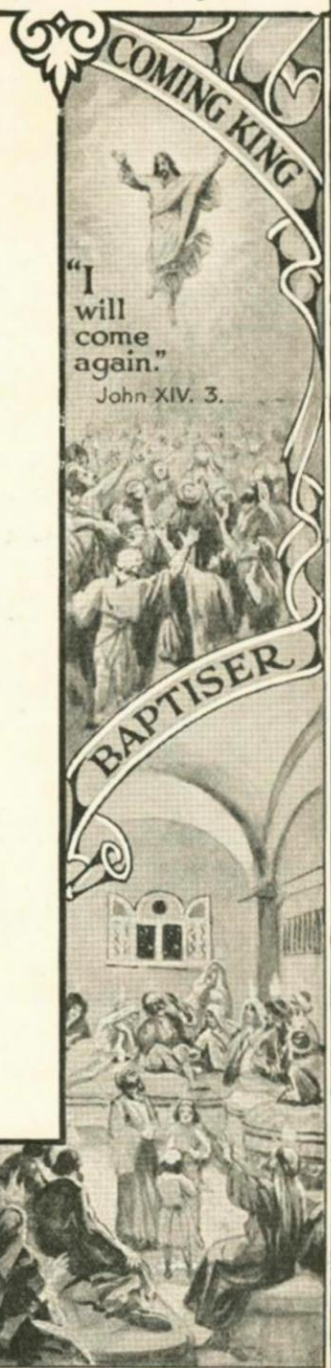
"I am come that they might have life."

John X. 10.

## Thanksgiving

THANKS be to God! to whom earth owes  
 Sunshine and breeze,  
 The heath-clad hill, the vale's repose,  
 Streamlet and seas,  
 The snowdrop and the summer rose,  
 The many-voiced trees;  
 For loved ones standing now around  
 The crystal sea;  
 And for the weariness of heart  
 That only rests in Thee.  
 Thanks for Thine own thrice-blessed Word,  
 And Sabbath rest;  
 Thanks for the hope of glory stored  
 In mansions blest;  
 And for the Spirit's comfort poured  
 Into the trembling breast.  
 Thanks, more than thanks, to Him ascend  
 Who died to win  
 Our life and every trophy rend  
 From death and sin;  
 Till, when the thanks of earth shall end,  
 The thanks of heaven begin.

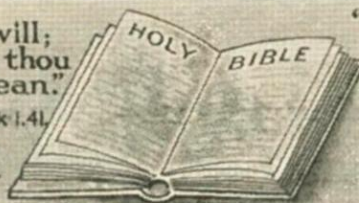
—Frances Ridley Havergal.



"I will come again."

John XIV. 3.

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



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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.

April 8, 1932

No. 15

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## Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN AT AYR

Sunday, April 3rd, to Sunday, April 10th.

In the Town Hall.

Sunday 3 and 8. Week-nights (except Fridays) 7.30.

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Mon., April 11th to Sun., April 17th.

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Tuesday, Wednesday, Thursday and Saturday afternoons at 3.30.

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# PENTECOSTAL OUTPOURING

in the

## ROYAL ALBERT HALL

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will be conducted by

### Principal GEORGE JEFFREYS

who will speak on the Outpouring of the Holy Spirit & Miraculous Gifts at three services, 11, 3 and 6.30. **PLAN TO COME.**

Further particulars next week.

## LONDON WHITSUNTIDE CONVENTION

WATCH THIS PAGE FOR FURTHER PARTICULARS.

### KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate

Mr. JOHN LEECH, M.A., K.C., gives a series of prophetic lectures on the Book of Revelation, for 6 Sundays, April 3rd to May 8th, at 11 a.m.

Pastor JAMES McWHIRTER. Sunday evenings at 6.30. Also Wednesdays at 5.30 and 7.45 and Fridays at 7.45.

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### Next Week.

## Special Demonstration Number

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## WATCH THESE DATES

**BARKING.** April 10th. Visit of the Elim London Crusader Choir. Two great services in the Baths Concert Hall, East Street, at 3 and 6.30 p.m. Speakers: Pastors E. C. W. Boulton and J. Smith.

**BELFAST.** Commencing April 3. Elim Hall, Hunter Street. Opening campaign by Miss M. Linton.

**INGATESTONE, Essex.** Commencing April 4. Drill Hall. Revival and Healing Campaign by Pastor J. Woodhead.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII, No. 15

APRIL 8, 1932

Fridays, Twopence

## Songs in the Night

**H**AVE you ever found yourself strangely wakeful at night, vainly wooing slumber through the long hours of darkness? And did it occur to you that that experience might be God's gracious invitation to prayer and praise? "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips when I remember Thee upon my bed, and meditate on Thee in the night watches" (Psalm lxxiii 5, 6)

In Job xxxv 10 occurs this lament of Elihu. "But none saith, Where is God my Maker, who giveth songs in the night?"

### TWO THOUSAND YEARS AGO

the sun of day fled from the terrible spectacle of the Son of the living God in the hands of wicked men, and the spectators about the bloody cross shivered in awful apprehension beneath the Stygian pall of an unnatural darkness. That darkness was inevitable and prophetic. The Light of the world had come, and the world had thrust Him out, "For every one that doeth evil hateth the light" (John iii 20). Christ Jesus had said, "As long as I am in the world, I am the light of the world" (John ix 5). He had warned His hearers, saying "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you" (John xii 35). Then at last He went, and the darkness came. It came as darkness comes when the lamp is withdrawn from the dungeon. It came as when voracious night swoops hungrily out of the east on the trail of the dying day.

To His own, Christ left the sure word of prophecy to which we do well to take heed in our hearts until the day dawn and the day star arise. By it we know that "the night is far spent, the day is at hand" (Romans xiii 12). But now that the night of a Christless world is dark about us, "Where is God my Maker, who giveth songs in the night?"

He giveth the song of deliverance through redemption. "Thou art my hiding place, Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance" (Psalm xxxvii 7). The typical song "of deliverance" for the saints of God, the song that they shall sing when they gather at the crystal sea as those who by the redeeming power of God have "gotten the victory over the beast, and over his image," is "the song of Moses the servant of God" (Revelation xv 1-3).

The song of Moses is the song of praise and thanksgiving to God for His redemption of His people from the bondage of Egypt. It is the song of deliverance through redemption by blood and by power. The blood of the passover lamb had been shed, and by it the people of God had been delivered from death. The rod of God had been extended, and by it the people had been further delivered from the forces that sought to bring them back once more into bondage. They were

### FREE MEN AT LAST

as they stood beside the sea through which they had passed dry-shod.

"Then sang Moses and the children of Israel this song unto the Lord, and he spake, saying, I will sing unto the Lord, for He hath triumphed gloriously the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation. He is my God, and I will prepare Him an habitation, my father's God, and I will exalt Him. The Lord is a man of war. the Lord is His name" (Exodus xv 1-3).

This is the first song the believer learns to sing. Our singing in this night of sin begins with this. The song of praise to God for His redeeming power and grace, the song of deliverance through redemption.

Then he gives us his song "Yet the Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life" (Psalm xlii 8). This does not mean that it is his simply in the sense that it has its source in him, for the heart has no song unless He gives it. All our songs are His in that sense. But his song is the song he sang.

The same passage in the Revelation that speaks of "the song of Moses" speaks also of "the song of the Lamb." The former is the victory song that Moses sang, the latter the victory song the Lamb sang.

Then in the 40th Psalm we hear Him singing "Sacrifice and offering Thou didst not desire, Mine ears hast Thou opened burnt-offering and sin-offering hast Thou not required. Then said I, Lo, I come. in the volume of the book it is written of Me, I delight to do Thy will O My God. yea, Thy law is within My heart." Hebrews x 5-7 settles the question as to who is singing in this 40th

Psalm It is Christ, the Lamb of God, and it is His song, His "new song" (Psalm xl. 3)

**HE BEGINS THE SONG**

with a backward glance into the horrible pit of death out of which He has been delivered "I waited patiently for the Lord, and He inclined unto Me and heard My cry He brought Me up also out of an horrible pit, out of the miry clay, and set My feet upon a rock, and established My goings, And He hath put a new song in My mouth, even praise unto our God many shall see it, and fear, and shall trust in the Lord"

It is the song of the Lamb, not the song of the Lamb being "led as a sheep to the slaughter," but the song of "a Lamb as it had been slain" It is His song as He stands on resurrection ground with death and the tomb behind Him And "in the night His song shall be with Me"

Have you learned to sing His song? In this night of universal darkness and sin, have you learned to stand upon resurrection ground and sing His song of resurrection life and victory?

Then there is the song of praise for wilderness provision In Psalm lxxiii. 5, 6 the Psalmist says, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips when I remember Thee upon my bed, and meditate on Thee in the night watches" With soul well fed and satisfied, he sings in the night watches the song of praise to Jehovah And David is not in his palace, nor in the sanctuary as he sings this song He is in the wilderness, "in a dry and thirsty land, where no water is" (ver. 1) He journeys as an outcast, homeless, crownless, and despised And yet, though friends have forsaken, though a usurper sits on the throne, though the land through which he journeys be dry and barren, though his couch be of sticks and stones in some wretched hillside cavern, yet his soul is fat with the abundance of God's provision and his lips are sounding the song of

**PRAISE FOR WILDERNESS SUPPLY.**

So was it with great David, so was it with great David's greater Son, and so should it be with every Christian pilgrim in this "dry and thirsty land, where no water is" Redeemed from bondage and death, standing on resurrection ground, O pilgrim wanderer, have you learned to sing the song of praise for wilderness provision?

If you have learned these songs, if they are found upon your lips while you watch through the darkness for the day star, be sure to include in your repertory the finest song of all. And what is it? Why, it is my song "I call to remembrance my song in the night" (Psalm lxxviii 6) But how can this be finest of them all? Can my song be finer, greater, sweeter than His song? What is my song?

In Exodus xv 2 we read the answer that must ever be the answer of the devout heart "The Lord is my strength and song!" This statement occurs three times in the Word of God, the other references being Psalm cxviii 14 and Isaiah xlii 2 Thus do the Law, the Prophets, and the Psalms witness to the fact that the true God is Himself the believer's Song and joy In the Greek of Ephesians ii. 10 we

are called "His poems," but He is our Song. To be occupied with Him, rather than with what He has done or with what He has given, is the sublimest attainment of the believer's heart.

Once it was the blessing,  
Now it is the Lord,  
Once it was the feeling,  
Now it is His Word,  
Once His gift I wanted,  
Now the Giver own,  
Once I sought for healing,  
Now Himself alone

And, "I call to remembrance my Song in the night."

**Children's Bible Educator**

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

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

**BIBLE CROSSWORD** The crossword when filled in will give the words of a complete verse in the 53rd chapter of Isaiah which sums up the Gospel of Christ You need not cut out the crossword Draw the squares on your post card, filling in the blank ones with cross lines Clues in inverted commas are the actual words Below your solution add the number of the verse

**CLUES ACROSS.**

- |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
- 1 "Of"
  - 2 Numeral asserting Christ's sacrifice to be enough (Heb x 14)
  - 3 A road (II Peter ii 15)
  - 4 "Have" [xlii 20]
  - 6 Name for Christ's people (Heb ii 12)
  - 8 Paul's custom with his hands in sickness (Acts xxviii 8)
  - 12 "The" [pent (II Pet iii 9)]
  - 13 How many God wills may reveal "To" 15 "Have"
  - 16 Adjective comparing a doubter with a wave (James i 6)
  - 17 "We" [lame (Heb xii 13)]
  - 20 Easily happens to the spiritually
  - 21 "We" 23 Describes the lost sheep (Matt xviii 12)
  - 22 Describes the ownership of Christ's people (II Tim ii 19)

**CLUES DOWN**

- 1 "On" 2 Whom a Christian should provide for (I Tim v 8)
- 5 "And" 7 "Hath"
- 9 How much the widow gave to God (Mark xii 44)
- 10 What Christ takes away (Zech iii 4)
- 11 What happens to sinners' hopes (Acts xvi 19)
- 14 The 16 Title of God
- 18 How many of our thoughts should Christ rule (II Cor x 5)
- 19 For whom Christ died (II Cor v 18) 22 "Him"

**Solutions should arrive by first post Monday, April 11th**

**SOLUTION TO SCRIPTURE JUMBLE, MARCH 25th.**

**Answer:** The first clause of Psalm lxxviii 18

**Correct solutions were received from:** Tom Armstrong, Joan Bradford, Peggy Brighty, Doris E Benton, Clara Bisseker, Edna Blinco, Lottie Caldwell, Gwendoline Dyer, Joan Framp-ton, Peter J Gale, William Gambling, Hazel Greenwood, Frederick Gregory, Joyce Gummer, Dilys Hale, Reggie Hart-lev, Joan Hill, George Hesling, Mary Hurst, Brenda Hurst, David Johnston, Vera Joyce, Daphne R Keyho, Marjorie E Keyho, Isa McCartney, George Martin, Marjorie Needham, Ronald Noot, Beatrice Paul, H Phillips, Mary Phillips, Nellie Rabbage, Patsy Rogers, Greta Simmons, Minnie Spence, Muriel Thompson, Wilfred Tucker, Peggy Turner, Fred Turner, Ethel Walliser, Gladys Whitney, Joan Williams, Alfred Yardley

**Prize winner for February.** Hazel Greenwood, 135a, Carlisle Road, Grimesthorpe, Sheffield, to whom we send a copy of "Rebekah's Well"

**Special Mention** Muriel Thompson, David Johnston



MISS L. WOODFIELD (Northfield).

## Healed at Principal G. Jeffreys' Revival Campaign

This sister suffered with internal double rupture. After being prayed for she was wonderfully healed, and was able to discard a surgical belt which she had worn for eight years.

## Only One Believed

### A True Story

**T**HE late Lord Congleton was an untiring lover of the perishing (II Peter iii 9), and love being fertile in expedients, he hit upon a plan for teaching his tenants in County Mayo how faith secures the forgiveness of sins (Acts xiii. 38, 39), whilst unbelief shuts out from the promises of the Gospel (Heb iv 2, 3) The tenants owed

#### SEVERAL YEARS' RENT,

and were in consequence apprehensive of the action their landlord might take against them in the Land Court To their astonishment a notice was posted up over the estate promising a remission of all rent to any tenant who would meet Lord Congleton on a certain day at the estate office between the hours of ten and twelve The tenants governed by the corruption of the natural heart, immediately suspected a snare, and spent the intervening days trying to find out what plan was designed for their injury.

On the promised day Lord Congleton sat in his office, and the tenants crowded the street of the little county town, whispering and talking and gesticulating with much excitement, but not one entered the open door of the house Ten o'clock, half-past ten, eleven o'clock, half-past eleven came, but no tenant appeared, and still their landlord patiently sat waiting to befriend them At last a little before twelve, a tenant entered the office, and asked for the promised receipt "Do you really expect to be for-

given your debt?" asked Lord Congleton "Yes, my lord" "And why?" "Your lordship has promised it" "And do you believe the promise?" "Yes, my lord" "Why?" "Your lordship would not deceive a poor man" "But are you a good and industrious man?" "The notice said nothing, my lord, about that" "So you believed the notice and have come for the receipt?" "Yes, my lord" Lord Congleton wrote the receipt and handed it to the man, who sprang to his feet, waved the paper over his head, and shouted, "I knew you wouldn't deceive us! God bless your lordship! Now I'll shew it to the boys," and he made toward the door of the room

"Stop!" cried Lord Congleton, "it is not yet twelve o'clock Sit down there,

#### THE FORGIVENESS OF RENT

is promised to faith, and only to faith, and up to noon" Directly the hour struck, Lord Congleton said, "Now you may go" the man ran out of the house into the street, waving the receipt over his head and shouting, "I've got it! Didn't I tell you it was all true? I'm a free man!"

The tenants in a body rushed to the house, but the door was shut! Unbelief shut them out (Heb iii. 19) One man, and only one, believed what was promised, and the others believed not (Acts xxviii 24).

# The Model Christian

Talk No. XII.—Is it possible to be Born Again and yet not Baptised in the Holy Spirit?

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

SO far in our study of the Model Christian we have considered his beauty of life. Now we are to pass on and notice his power in service. As we stated earlier in the series, beauty of life or practical sanctification is the outcome of the fulness of the Spirit of Christ, but power in service is the outcome of the fulness or baptism of the Holy Spirit.

The baptism in the Holy Spirit did not take place until the Day of Pentecost.

## PREVIOUS TO PENTECOST

the coming of the Holy Spirit in that special fulness spoken of as the Baptism in the Holy Spirit was future. The reader will be convinced of this fact by reference to the following passages: John vii 39, xiv 16, 17, xvi 7, Matt iii 11, Luke xxiv. 49, Acts i. 5, 8.

Now if we can prove that people were born again before Pentecost, then it is established that it was possible for men and women to be saved without receiving the baptism in the Holy Spirit.

It would likewise appear a reasonable thing to believe that if people could be born again without being baptised in the Holy Spirit before Pentecost it is also possible for them to be born again without being baptised in the Holy Spirit since Pentecost.

We will first prove that it was possible for men and women to be born again before Pentecost.

### (1) Adam was the son of God

Luke iii 38 reads, "Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God."

We allow that the words *the son* are in italics, shewing that they are put in as interpretation, not as translation. Yet one only has to read through the whole list of generations in Luke iii, 23-38 to be satisfied that in each case the words *the son of* are correctly used because clearly implied in the original. Adam therefore was the son of God. He not only had given unto him natural life but spiritual life. God breathed into him the breath of life (Genesis ii 7) and made him in His own image (Genesis v 1). Adam was body, soul and spirit (human nature) plus

## THE VERY LIFE OF GOD

(Divine nature) This Divine nature was lost by Adam at the time of the Fall. In the day that Adam fell he did not die physically, but he died spiritually, in fulfilment of the words, "In the day that thou eatest thereof thou shalt surely die" (Gen ii 17). No doubt the Divine nature was soon afterwards restored to him when he was clothed with coats of skins—clothing provided by the shedding of blood, and typical of the clothing provided for us by the shedding of Christ's blood on Calvary. No doubt in Adam's unfallen state his humanity was indwelt by the Spirit of the eternal Son of God. When he fell the Spirit of the Son—or the Spirit of Christ—was

withdrawn from him, but restored at the time of the typical clothing with coats of skins. Thus Adam was a son of God before Pentecost.

### (2) The prophets were born again

Romans viii 9 says, "Now if any man have not the Spirit of Christ he is none of His." But I Peter i 10 clearly teaches us that the prophets were indwelt by the Spirit of Christ—"the Spirit of Christ which was in them."

Therefore if the Spirit of Christ was in the prophets they must have been Christ's and therefore were born again. Yet this was centuries before Pentecost.

### (3) When the Lord told Nicodemus that he must be born again, it was two or three years before Pentecost

All evangelistic preachers use John iii. 7, "Ye must be born again," and take it for granted that

## NICODEMUS

could have been born again at that time. It seems strange that such preachers should doubt the possibility of being born again before Pentecost, for when these words were spoken Pentecost had certainly not arrived.

### (4) The seventy were born again before Pentecost

In Luke x 1 we read of the Lord sending forth seventy witnesses. In verse 20 He tells them that *their names are written in heaven*. If their names were written in heaven surely they must have been born again—yet it was months before Pentecost.

### (5) The disciples addressed in Matthew v—viii. were born again

Read through this sermon on the mount and note the statements, "Your Father" (Matt v 16, 45, 48), "Thy Father" (Matt vi. 4, 6, 18), "Our Father" (Matt vi 9), and so forth. If God was their Father, then they were His children, and were born again. Yet this was before Pentecost.

### (6) John xvii. 3 with John xiv 7 prove that it was possible to be born again before Pentecost

John xvii 3 makes it clear that to know the Father and the Son is to possess eternal life. In John xiv 7 the Lord revealed the Father and Himself to the disciples so clearly that from that time forth they knew the Father and the Son. Therefore

## THEY HAD ETERNAL LIFE

### (7) Eternal life was distinctly promised before Pentecost.

It was before Pentecost that it was said in John iii 36, "He that believeth on the Son hath everlasting life."

It was not said, "He that believeth on the Son, after Pentecost is come, shall have eternal life." No,

eternal life was a promise there and then for those who believed in the Lord.

(8). We could multiply proofs. But space necessitates summarising. Before Pentecost the Lord said His disciples were clean (John xv 3); He called them "His own" (John xiii 1); He said concerning the disciples' position toward God, "They are Thine" (John xvii 9). He also said, "They are not of the world" (John xvii 16). He spoke of them as His brethren (John xx, 17). He clearly stated that God was their Father (John xx 17). In addition He partook of the Lord's Supper with them, and the Lord's Supper is only for the Lord's people. All these facts prove that the disciples were born again. And all these things were before Pentecost. Therefore it is quite clear that before Pentecost men and women could be born again without having received the baptism in the Holy Spirit.

#### BUT WHAT ABOUT AFTER PENTECOST?

The same thing is true. Consider the following:

##### (1) *The first proof is found in Acts ii 37, 38*

In answer to the question of those convicted of sin, "What shall we do?" Peter replied thus:

(1) Repent, (2) Be baptised every one of you in the Name of Jesus Christ, (3) Ye shall receive the gift of the Holy Ghost.

Before these enquirers were told to be baptised in water it is evident that they must have been saved. Otherwise Peter would have been commanding unsaved people to be baptised in water. Therefore the repentance that Peter referred to was a godly repentance resulting in salvation. Then they were to be baptised in water and thus confess to the fact that they had been saved. After that (and not till after that) they were to receive the gift of the Holy Ghost. Thus on the Day of Pentecost Peter indicated God's ideal order—(1) Repent and be saved, (2) Be baptised in water and figuratively witness to the fact that you have been saved, (3) Receive the Holy Ghost, in order that with power you may witness to others.

##### (2) *The second proof is found in Acts viii 5-17*

Notice carefully that the Samaritans gave heed to the message of Philip (verse 6), they believed Philip's preaching concerning the Name of Jesus Christ (verse 12), and were actually baptised in water, shewing that Philip believed they were saved, otherwise he would have been permitting the unsaved to be baptised in water. Yet these Samaritans had not received the Holy Spirit. Verses 16 and 17 are crystal clear, "For as yet He [the Holy Ghost] was fallen upon none of them only they were

#### BAPTISED IN THE NAME

of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Thus the Samaritans were saved before they received the Holy Ghost, and that was *after* Pentecost.

##### (3) *The third proof is in Acts ix. 1-17*

Paul was no doubt converted when Christ appeared

to him on the Damascus road. He called Jesus, Lord—"Lord, what wilt Thou have me to do?" Calling Jesus, Lord, was a sign of conversion. Another sign was that he continued in prayer (verse 11). But the final sign was that Ananias called him "Brother" (verse 17). If Paul was a spiritual brother to Ananias, then he was converted. Yet, although Paul was obviously converted, he had not received the Holy Spirit, for Ananias placed his hands upon him in order that he might receive his sight and *be filled with the Holy Spirit*. Notice Ananias did not put his hands upon Paul in order that he might be saved, but in order that he might receive the Holy Ghost. Thus Paul was saved before he received the Holy Ghost. And that was *after* Pentecost.

##### (4) *The fourth proof is Acts xiv 1-7*

For the sake of argument we will allow that these twelve disciples of Ephesus were not born again before they saw Paul. This, however, is very doubtful. Some argue that the words, "Have ye received the Holy Ghost since ye believed?" should really read, "Did ye receive the Holy Ghost when ye believed?" and try to argue from it that these disciples had never believed with the heart, and so were

#### NOT SAVED AT ALL

We should be inclined to judge however that seeing they were called "disciples" and recognised as having "believed" they truly were saved. But for the sake of saving unnecessary argument we will yield all this to our opponents, and allow that these disciples were not saved. But now notice that Paul talked to them about believing in Jesus Christ, and soon agreed to them being baptised in the Name of the Lord Jesus. Now when Paul agreed to their being baptised, were they saved? They must have been, otherwise Paul would have been baptising unbelievers! Every one who believes in believers' baptism must agree that these disciples were saved before they were baptised. Yet, mark carefully, when they were baptised they had not received the Holy Ghost. It was not until after their baptism in water that Paul laid his hands upon them and the Holy Ghost came upon them! Thus these Ephesian disciples were born again before they received the Holy Ghost. And that took place *after* Pentecost.

Thus we have shewn that it was possible for believers to be born again and yet not baptised in the Holy Ghost, both before and after Pentecost.

The actual order is very beautiful. The Holy Spirit bears witness to Christ, and Christ bears witness to the Holy Spirit. The Holy Spirit influences the sinner's life from without. The Spirit convicts the sinner of sin and the need of Christ. In response to the Spirit's pleading the heart is opened to Christ, and Christ enters the life, and the sinner is saved. Thus

#### THE HOLY SPIRIT

is the primary power whereby men and women are born again by the incoming of Christ. But when Christ, or the Spirit of Christ, is within, He begins to bear witness to the Holy Ghost, and creates a heart hunger for us to have the Holy Spirit in us as well as with us. When the Holy Spirit enters into us, then



the baptism in the Holy Ghost has taken place The influence of the Holy Spirit upon us resulting in the opening of our hearts to Christ is salvation. The possession of our lives by the Holy Spirit entering into us is the baptism in the Holy Spirit

The following lines may help us .

I am a Christian, truly born again  
Can there within my life a lack remain?  
I know my Lord, His saving Cross I see,  
Is there a greater blessing waiting me?

Oh, yes, a richer, greater blessing far—  
Salvation, as the bright and morning star,  
Declares the sunshine of a coming hour,  
The time of Pentecostal grace and power

The first disciples of our blessed Lord,  
Before the Holy Spirit was outpoured,  
Were truly born again through heavenly love  
Their names were written in the roll above [Luke x 20]

Christ calmly called them "brethren, and "His own,"  
[Matt xxviii 10, John xiii 11]  
His Father, God, was theirs—not His alone [John xx 17]  
From this God-hating world they had been freed, [John xvii 14]  
From soiling sin they had been cleansed indeed [John xv 3]

To Nicodemus years before "The Acts,"  
The new birth was a present fact of facts, [John iii 3]  
Communion with the Lord proved union too, [Matt xxvi 26-28]  
Yet Pentecost was not then fully due [John vii 39]

These all were born again—the life of Christ  
Imparted by the Holy Ghost, subdued  
To make them read their heavenly title clear,  
Eternal life, God's gift, had cast out fear [John iii 36]

Thus then, before the Holy Spirit came,  
With all the strength of Pentecostal flame,  
Those fully trusting God were born anew,  
In just the precious, self-same way as you

But even after Pentecost had come,  
The Spirit clearly had not baptised some  
Samaritans received the Word from heaven,  
But even then the Spirit was not given [Acts viii 14-17]

In water, watchful Paul baptised two've men,  
Of course, they must have been converted then  
Yet, not until a further act took place,  
Was God the Holy Ghost, bestowed in grace [Acts xix 1-6]

You, too, may know the life and love of God,  
Yet find your life of service one hard plod,  
Your acts and words seem fruitless hour by hour,  
Because you do not know the Source of power

The precious gift of power is for us all, [Acts ii 39]  
If we will in complete subjection fall [Acts v 32]  
Our will, though ours, must fully be laid down,  
Christ, over all our life, must wear the crown

Don't live as in pre-Pentecostal days,  
Rise up and claim to-day in all your ways  
The matchless power the Holy Ghost bestows,  
That Christ in you may vanquish all His foes

Be filled! be filled! thus, thus the word rings out,  
Then, then shall be the constant victor's shout,  
The Holy Spirit longs to come and stay—  
Him seek to-day, seek Him this very day [Eph v 18]

Joshua 1 1-9 THE VALUE OF COURAGE

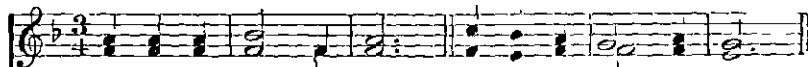
It was constant saturation with the Word of God that gave Joshua a courage that led to "good success" The same thing enabled Luther to go to Worms though the devils should be as thick as the tiles on the housetops Satan is making men doubt and deny the Word to-day because he likes to see a cowardly church

# Breathe on Me, Breath of God

EDWIN HATCH, D D

TRENTHAM

R JACKSON



1. Breathe on me, Breath of God, Fill me with life a - rew,  
2 Breathe on me, Breath of God, Un - til my heart is pure  
3 Breathe on me, Breath of God, That I am whol - ly Thine,  
4 Breathe on me, Breath of God, So shall I ne - ver die,



That I may love what Thou dost love, And do what Thou wouldst do  
Un - til with Thee I will one will, To do and to en - dure.  
Un - til this earth - ly part of me Glows with Thy fire di - vine  
But live with Thee the per - fect life Of Thine eter - ni - ty

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The above hymn has been greatly blessed of God to the large congregations in Principal George Jeffreys' Revival Campaigns. It should be sung slowly and with feeling

# Bible Study Helps

## THE RESURRECTION.

(I Corinthians xv 20).

- If Christ is not risen, there can be
  - 1 No ascension (Acts i 3-9)
  - 2 No giving of the Spirit (Acts ii)
  - 3 No place, occupied, at God's right hand (I Peter iii 21, 22)
  - 4 No High Priest to intercede for us (Heb vii 25)
  - 5 No Christ to represent us on high (Heb ix 24)
  - 6 No Advocate to plead our cause (I John ii 1)
  - 7 No coming for His own, and consequently no resurrection of sleeping saints and no change of living ones (I Thess i 9, 10, iv 16 17)
  - 8 No deliverance of the earth (II Thess i 1, 7-10)
  - 9 No millennial kingdom (Acts iii 20, 21)
  - 10 No eternal judgment (Acts xvii 31)
- The resurrection proved by incontestable facts
- 1 His disciples saw and talked to Him many times
  - 2 His apostles preached Him as the risen One
  - 3 His enemies could not deny His resurrection
  - 4 No one could produce His body

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by PERCY G PARKER

**Sunday, April 10th** Judges vii 1-14

"Lest Israel vaunt themselves saying, Mine own hand hath saved me" (verse 2)

We naturally depreciate ourselves when we are in a position of weakness and defeat. Then in humility of heart we cry unto God for help. In His mercy He helps us. Then the danger is that we take all the credit for victory to ourselves. We are constantly faced with two evils—minimising and exaggerating. There is a danger that in certain circumstances we run ourselves down too much, and in other circumstances that we run ourselves up too much. It is painful to hear anybody, who has spoken in the power of the Holy Ghost, speak about their feeble efforts. Frequently some who speak thus are inwardly rejoicing because they know they have done well. It is better to habituate ourselves to seeking the Lord's help, so that it becomes second nature for us to give all glory to Him. All the discipline of our heavenly Father works toward the point where we admit that His hand, not ours, has been the secret of all victory.

**Monday, April 11th** Judges vii 15-25

"Look on me, and do likewise" (verse 17)

Before Gideon could speak like this he needed to be sure of himself. "Look on me, and do likewise," may lead to amazing victory, but on the other hand it may lead to humiliating defeat. Gideon was carrying out God's plans, and he could safely call upon others to imitate him. It is only when we are carrying out the Lord's will that we can call on others to imitate us. Fancy the tragedy of a drunken, swearing, gambling father calling upon his children to imitate him! But imagine the beauty of a prayerful, praiseful, Bible-reading, God-loving father doing the same! As we get older, however, we are less inclined to ask anybody to look on us and do likewise. But more and more we gladly say, Look on Christ, and do likewise.

**Tuesday, April 12th** Judges xiii 1-14

"O my Lord, let the man of God teach us what we shall do unto the child that shall be born" (verse 8)

Parental ambition is right. It is right that we should desire our children to be successful. But what form of success are we to seek for them? Are we to aim at making them builders for time or for eternity? Parents are wise builders who aim at making their children builders for eternity. Child-training cannot profitably be divided. We must train them wholly for God if they are to reach the highest for God. The Lord is willing to give wisdom if we are willing to ask

Him. But notice that the training began with the mother. "Neither let her [the mother] drink wine or strong drink, nor eat any unclean thing" (verse 14). Parents who are bringing up children need to be more careful of themselves than the athlete in a race. Example is the most effective training.

**Wednesday, April 13th.** Judges xiii 15-25

"But the angel of the Lord did no more appear to Manoah" (verse 21)

Miracles do not happen every day. Our mighty individual experiences with God are not repeated just at our pleasure. A few fleeting experiences are given us in life when we have miraculous visions of God. But the visions pass, and we have to walk by faith. Once Thomas had the wondrous vision of a resurrected Christ. Once he was invited to handle Him and be convinced that the risen Lord was actually flesh and blood. But the time came when the Lord did no more appear to him in such vivid form. Then he walked by faith, not sight. But the memory of the sight increased the faith. John 20:29 the Dove descend on Christ at the time of Jordan's baptism. It was easy to believe then. But the real test came when there was no Dove and no miracle in the prison of Herod. Blessed are they who do not see, and yet believe.

**Thursday, April 14th** Judges xiv 1-11

Get her for me, for she pleaseth me well" (verse 3)

The margin reads, "for she is right in mine eyes." But she was not right in God's eyes! It is tragic when in self-will we choose small things which are not right in God's eyes. But how much more tragic when in a big, vital matter we choose by sight and not by faith. Our patience toward God is frequently tested. Are we ready to wait God's time? There are fleeting loves that cross every path. If we try and embrace such loves then life is one long switchback of hopes and fears, joys and tears, sulkiness and passion. But if with patience we wait for the persons and things that are right in God's sight, then we find the day never comes when we hang our harps upon the willows. Days of lust bring years of loss. But days of faith bring ages of content.

**Friday, April 15th** Judges xiv 12-20

"She wept before him" (verse 17)

The Devil uses tears when it suits his purpose. The tears of parents have kept children from the mission field. The tears of children have caused parents to pamper them with foolish luxury. Tears should never triumph over righteousness. Never do wrong in order to dry the eyes

of those who weep. The dissuasion of tears should never be allowed to triumph over the persuasion of God. Yield to tempting tears, and the way is prepared for a lifelong tragedy. Tears are rightly placed when in the eyes of a penitent. But tears are sadly out of place in the eyes of a tempter. There can be Judas tears as well as Judas kisses. The steps of the righteous are not diverted by puddles of tears.

**Saturday, April 16th.** Judges xvi 4-17

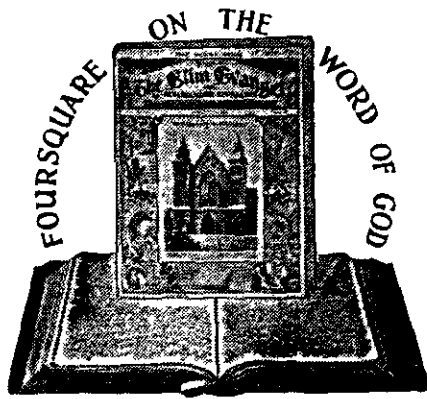
"If I be shaven, then my strength will go from me" (verse 17)

Samson was a Nazarite. His separation to God was proved by his uncut hair. When his hair was cut he openly ceased to be separated unto God. Sad to say in his heart he had been out of touch with God many times. But God honoured in measure the public sign—the long hair. We are not now called to grow long hair, but we are called to let men know on whose side we are. Sometimes ministers are criticised for wearing ministerial dress. I could not criticise—for even their dress reveals on whose side they are. A Salvation Army soldier is known by his uniform. In what way are we known? A small text in your shop, or a motto in your office, or a Bible in your consulting rooms, will work wonders of witness.

## The Deliverer

It is said that during the direful scourge of yellow fever in New Orleans the people anxiously prayed and waited for the frost which, it was said, would kill the germ and stop the dreadful disease. One morning during the great scourge the people awoke to find a hoar frost all over the city. It is said grateful fathers, mothers, husbands, and wives hurried out of their homes, and whenever they found the hoar frost on plank or fence they pressed their lips to it and kissed it, while tears of gratitude rolled down their joyous faces. grateful for the agent that had come to destroy the germs of death. Do you not see in it a picture of Calvary? When death was abroad in the land, there was no hope, except in the blood of Christ, and as His blood came forth on Calvary to destroy the germs of sin and death, how our grateful hearts ought to sing

E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die



## EDITORIAL

### Spending Faith.

THIS is a strange expression. Yet it is not strange when used in other connections. We speak about spending money, spending time, spending effort, spending thought. By the spending of these things we aim at and expect results. When we spend money, time, effort, thought, we expect to get solid results. But how much time do we spend on getting things done through faith. Scripture clearly proves that faith produces tangible results. Men of old through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Faith is the first essential requisite in getting things done. Let us ask ourselves a few questions. How much faith have we spent on our children's education? How much faith have we spent upon our farm and business? How much faith have nurses spent on the recovery of their patients? How much faith have we spent upon the difficult financial position? All of us have different problems and plans facing us. Question. How much faith have we spent and are we spending upon them?

### Soul-Building.

WHILE the writer was travelling in a motor coach recently, a lady in deep mourning was sitting near by. Sorrow had been taking heavy toll of a kindly heart. Her conversation was a strange mixture of grief, fear, joy, and wisdom. One of her wise sayings left an impression upon us. Referring to the magnificent cathedrals and churches in our land, she said, "People don't build to-day like they used to build. To-day we build with our hands, but they built with their souls." Thought is at once inspired in face of such a statement. A great soul is useless without hands. But how much more useless are hands without a great soul. We speak about putting our heart into our work. That is it! A still stronger expression is putting *heart* and *soul* into our work. God calls us to such work. Whether it is preaching or planning, building another's character or building a new house, making speeches or making beds, let us do these things with body and soul. Whatsoever we do let us do it in the Name of the Lord, then the work of our hands will also be the work of our souls.

### Sudden Calls.

THE uncertainty of life was vividly impressed upon us while travelling recently. In a journey of two hundred miles we entered into conversation with two ladies—both of whom were in trouble. One had been called home from France—her mother was ill. The other had been called away from London to Barnstable—her sister was ill. Both of them knew not what was before them. Both knew that tragic news might await them at their journey's end. A few hours before they were treading their routine way. The thought of travel was far from them. But the usual had suddenly been broken by the unusual. We are all open to sudden calls. We know not what unexpected circumstances may arise. Without God how restless our way would be. But with Him we need not fear the unexpected. He tries us, but with the trial He always makes a way of escape that we may be able to bear it. Praise His Name!

### Bible Freedom.

"It is an ill wind that blows no one any good," is an old proverb. This is surely demonstrated in the case of the Spanish Revolution, which resulted in the setting up of the Spanish Republic, and the subsequent separation of the Roman Catholic Church from the state, with the loss of her authority and control of religious freedom in Spain.

The following press report is an indication of the trend of affairs.

"Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible.

"So many packets of Bibles now reach Madrid from England that the small handcart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motor-car.

"The figures of 190,554 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930, clearly show the considerable increase in sales.

"Two of Spain's present Cabinet Ministers were educated in Protestant schools, and this renders the Republican Government more favourable towards the spread of Biblical teachings.

"Millions of Spaniards, who have never looked inside a Bible, are now earnest students of the Gospels."

### Day of Prayer.

It has been arranged that the second Tuesday in each month be set apart as a special day of prayer for the work. Arrangements will be made in each local church for the people to meet for prayer. The special requests are: For the financial needs to be met, for the Revival Campaigns, for the Foreign Missionary work, and for continual revival in every Elm church.

Readers who are not members of Elm churches are asked to join with us in this special prayer effort.

*Giving cannot be left to impulse any more than breathing or prayer can be left to impulse.*

# The Modern Pharisee and his Prototype

A Sermon by Pastor H. W. GREENWAY (Elim Tabernacle, Grimsby)

*After the most straitest sect of our religion I lived a Pharisee—Acts xxvi 5*

THE Christian world to-day looks back with scorn to the type of character appearing so prominently in the New Testament under the name of Pharisee. If the term is applied to us, or by us to someone else, it seems to carry with it a significant and peculiar odium. We may use the word frequently and lightly, little realising all that it means, save that the name has been very closely connected with the word *hypocrite*. In fact, they have now become synonyms in the vocabulary of the average Christian. To many of us the word *Pharisee* is but the remembrance of a certain sect of Judaism which has long passed away. He is no longer seen parading the streets of Judea, with enlarged fringe and prominent phylactery. His prayers are not now heard at the street corner. Neither do we find his name at the head of our charity lists. The actual Pharisee is gone, dead, only an historical figure of the past, yet a comparison between that historical period and modern Christendom, will suffice to shew that the spirit of the Pharisee is still very much alive to-day. Let us first see who he was, and what were his habits of life.

The word *Pharisee* means "separated." They were a sect who stood alone, distinct from all other parties, and certainly divided by a wide gulf from the common people, who looked up to them with reverent awe. Their aim was a deeper sanctity and more than ordinary strictness in religion. So great was their reputation and power with the people, that it became a proverbial saying, that if but two people were to enter heaven, one of them would be a Pharisee. He had many commendable points in his life, which present us with a wonderful example, in fact they constitute a challenge. We have accused him, rebuked him, and said all manner of evil about him, but have we those same

## FINE QUALITIES

that his life revealed? True, we are solemnly warned by his egotistical pride, and the hateful things we read about him, but let us, while we shun the evil way, also endeavour to follow his good example.

*He was a strict disciplinarian.* He kept the Law rigidly and systematically. We are living in that period of Church history, when the old principles of the faith are scattered to the four winds. An age of shallow, fickle, up-and-down experience has robbed the Church of its power, and crippled its aggressive spirit. No army can fight to any effect without discipline, and the warfare of the Church, if it is to be successful, must be strengthened by discipline. We

ourselves need to observe it in our lives, if we hope to accomplish anything for God. There are Christians who may be found at every big meeting, they go to hear every famous speaker, hither and thither they run in search of fresh excitement, and some new experience, yet at the Judgment Seat of Christ, they will find nothing written in the Divine records to their credit. Discipline of life and service has always been one of the outstanding features in the lives of famous men. It upheld the Apostle Paul in the multifarious trials he had to face, it steadied the step of the martyr, as he trod the path of ignominy on the way to execution, it moulded the character of the Puritan Fathers, and should be an essential part of our individual work, if we are going to make any lasting imprint for the eternal archives.

*He was strict and generous in giving to the Lord's work.* He gave his tithe regularly, and was so exacting, that he gave of the smallest of herbs (Matt. xxiii 23). How often have we pointed

## THE FINGER OF CRITICISM

away down bygone years accusing the Pharisee of all manner of evil; yet when the collecting plate is passed round to us in the Lord's house, we present God with our gratuitous gift of a silver threepenny piece, with that air of assumed innocence, and try to tell Him we have performed the greatest of sacrificial service. There is one way by which the Pharisee surpasses the average modern Christian—by his rigid principle of giving to the Lord's service a tenth of all his income. If only we realised that the Lord has listened to our denunciations, and also watched our gifts, the blush of shame would rise to the cheek, as that small coin tinkled in the copper-lined bottom of the collecting plate. Let us be fair in this matter, and cease to judge, till we ourselves have reached a higher standard of giving, than that attained by this strict observer of the Law.

*He was regular in prayer and the offering of sacrifices.* Much of our present-day backsliding has been caused by carelessness in the prayer life. Regularity in prayer is as essential as regularity in taking food. As one leads to weakness in the natural, so the other reduces our power in the spiritual. Thoughts invariably turn to Daniel when considering this subject of faithfulness in prayer. Three times a day we find him, with window open toward Jerusalem, earnestly praying. The threat of being made a tit-bit to satisfy the omnivorous appetite of lions, was not sufficient to draw this man of God from his habitual time of prayer. How different from many of us! The alarm bell rings in the morning—but there is a long series of yawns. "Oh dear," we say, "I'm so tired. Think I'll spend a little longer here, it's so comfortable." Our

## MARGIN OF TIME

is reduced before going to business, and we must not be late there. "I'll pray in the 'bus." But our



Pastor  
H. W. Greenway



thoughts are occupied then with the latest news, and in the end, we pass through the day without praying at all. At the evening meeting we sing with the rest, "Dare to be a Daniel, dare to stand alone", and wonder why his example is so hard to follow.

If we are going to perform exploits for God we must pray methodically. Our strength is renewed in the secret chamber. Our soul is refreshed, and the waning spirit is revived. If we have reached a stage in our experiences, when we no longer feel the need to rely upon that daily supply from above, then we are very near to the place of failure. General Gordon was a man who had power with men, and a worthy hero of English history, yet he once said with the trustfulness of a little child, "I feel my own weakness, and look to Him who is Almighty. And I leave the issue without inordinate care to Him." It was the keynote of the soldier's whole life. "Amidst troubles and worries," he said at another time, "no one can have peace till he thus stays upon his God. It gives a man superhuman strength." This is in a sentence the explanation of the man's endurance and heroism.

Just one more commendable feature in the life of the Pharisee—

*He was zealous.* With him, the propagation of his religion was a consuming passion. Jesus Himself, in referring to the Pharisees' earnestness, said, "Ye compass sea and land to make one proselyte" (Matt xxiii 15). They would go to almost any length in their

#### PROSELYTISING EFFORTS

to win one soul over to the Hebrew faith. Are we zealous to point one soul to Christ? Are we prepared to put all our endeavour into the work of evangelising? Our zeal must be something that takes us beyond the closed walls of the revival meeting to the hungry masses who are yearning for the Bread of Life. The expansion of the Church does not depend solely upon the platform evangelist, it rests with each individual member to share the work of the ingathering of the lost.

Equally rigorous were the Pharisees in the extermination of heretical teaching. The incident recorded of Saul of Tarsus on the Damascus road is sufficient evidence of this. We see the Apostle of Pharisaism, his one object the stamping out of heresy, breathing out threatenings and slaughter against this rising sect, who have dared to violate and encroach upon the sacred doctrines handed down by the learned rabbinical teachers. Much could be said on this subject of service, but all talk is unavailing if we do not translate our theories into practical experiences. Let us really go into the world, as the Master commanded, till the close of day, diligently labouring, with that burning passion for souls, leading the wandering and lost back to the Saviour.

Having examined the praiseworthy side of the Pharisee's life, it now remains for us to consider the darker aspect, in order that we may avoid the errors, for which the scathing Woes of Christ fell heavily upon him.

*Two great, and most necessary qualities were miss-*

*ing from his religious exercises—mercy and love.* Because he lacked these, he was unable to

#### REACH THE COMMON PEOPLE;

his religion did not meet the need of suffering men and women. His harshness of temperament hindered such practical contact with the lower classes, and separated them by an impassable gulf. They remained in Judæa, that upper and lower strata of society, as unfusible as the patrician and plebeian elements of decaying Rome. The sinner against law was unforgettingly dealt with as such, and in the eyes of the Pharisee, it was the sinner's own fault. God delights in mercy and love, and it was here, that the proud sectarian found himself alienated from the true spirit that had given birth to the Law. What is the attitude we have taken up toward those who have failed? Do we treat them with that proud "Serve you right!" or have we a word of help? A loving embrace? An attentive ear to listen to the cause of their failure? If God delights in love and mercy (the gift of Jesus is proof of this), are we going to follow Him, or the hard, selfish spirit of the highbrow Pharisee? May God so mellow us by love, that we shall be merciful to

#### THOSE WHO NEED MERCY.

Dear Lord I ask for the eyes that see  
Deep down to the world's sore need,  
I ask for a love that holds not back,  
But pours out itself indeed,  
I want the passionate power of prayer,  
That yearns for the great crowd's soul,  
I want to go 'mong the fainting sheep  
As proof that my Lord makes whole

*He suffered from spiritual pride* (Matt xxiii 5). How hateful is this form of pride! How prevalent in the church! The pride of those who have become famous in the world can be understood, but how can we, who have been raised from the depths of sin, who profess to be followers of the lowly Nazarene, be proud in the gifts which have been bestowed upon us from above? There is no place in the Church of Christ allotted to the proud man, although very often, he imagines that without him the whole structure of the Church would collapse. He is, instead, resisted by God, for "God resisteth the proud, but giveth grace unto the humble" (James iv 6). It was this very form of sin that led to the downfall of Satan, and subsequently to the depravity of the human family. Now he has become the world's greatest flatterer, and many are the children of God who have lost power by listening to his subtle blandishments. Let us ever suppress this petrifying sapper of the Christian experience by following the humble example of our Lord. It was this pride too, that led him to criticise other men, especially those who wore not the same robe of self-righteousness. In the 18th chapter of Luke we see the Pharisee in the Temple, drawing a comparison before God between himself and the publican. See the accusing

#### FINGER OF CRITICISM

that points to this tax-collector, as he is placed in the same rank with extortioners, unjust, and even adulterers. Destructive criticism has always robbed

the church of harmony and sweet fellowship. It has put a weapon into the hand of the unsaved, providing an argument which we cannot refute. It was said of Peter the Great that when anyone was speaking ill of another in his presence he would stop him, and say, "Well, no, but has he not a bright side? Come, tell me what have you noticed as excellent in him?" It is easy to splash mud, but I would rather help a man to keep his coat clean." The wounds of slander, and backbiting, and unjust criticism have left a grievous sore in the body of the Church. If we do see faults in our brethren, let us make them the special subject of our prayers, and take the lesson to ourselves, lest we fall into the same errors.

*His ears were full of creed and he would not listen to truth.* He was a stickler. One of the fundamental causes that contributed to the Pharisee's insufferable dogmatism was his unteachable spirit. He had become so schooled in traditional teaching, and held so tenaciously to the old orthodox ideas, that he was unreceptive to truth. The power of God's Word was nullified by oral tradition, and when Christ came, who is the embodiment of truth, He found an impregnable wall of preconceived ideas and old-fashioned formulas raised as

#### A BARRIER TO RESIST

His teachings. Perhaps the Pharisee would have the same excuse as many modern Christians who try to persuade us that the rut of obstinacy is the ground of establishment. There are many believers to-day who are holding theories contrary to Scripture, simply because they were subscribed to by their ancestors, and who reject any new light, because it is not recorded in the category of the old school. Are we missing some great blessing by our unswerving servitude to the traditional teaching of our forefathers? How many are lying on beds of sickness, when they might be healed, simply because the doctrine of healing has not been written in their pet theology? How many are missing the mighty Baptism in the Holy Ghost, because the learned teachers have placed it aside? Are we refusing these truths on the right ground, or are we merely closing our hearts to the truth by a persistent refusal to receive fresh truth?

Of all that has been said about the Pharisee, nothing is worse than *his hateful hypocrisy*. Jesus strongly denounced him for his empty formalism, and it has now become simply a mask that has been stripped of its grandeur, by the perfect life and teaching of God's Son.

Hypocrisy! We shudder at the word, yet from this unsavoury side of the Pharisee's existence, we can draw the comparison between his life and modern life. It has so honeycombed the life of this twentieth century, that we hardly know in whom to put our trust. Many are the church-goers who

#### COVER THEIR PRIDE

with a false humility, seeking always the gaze of those who will take notice of their humble mien. Let us be natural and consistent in our spiritual lives, stripping the robe of hypocrisy from ourselves by self-examination, and practical obedience to the words of Jesus

To any who may be in the church for worldly gain, or for the sake of respectable position, we say, Beware! The hypocrite is already weighed in the eternal balances and found wanting. The sentence is passed, and Jesus retold it to His generation in words of open rebuke, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt xxiii 33). The worldly man with a sense of honour, has excused himself from church-going on this very ground,—there are too many hypocrites in the church, and he has no desire to travel with them. Thank God! the church will not always be compelled to keep company with the empty professor. The day is coming when the chaff will be separated from the wheat, and the children of God will be able to enjoy the rest prepared, free from the burden and contamination of this present-day parasite, for not one hypocrite will ever enter heaven.

Think not, however, that because his sin is great, there is no hope of salvation for the hypocrite. Faith in the atoning work of Christ Jesus, is

#### THE BASIS OF REDEMPTION

for the hypocrite as well as the darkest heathen, for we know that where sin abounds, grace does much more abound.

We have now examined this follower of Moses from favourable and unfavourable aspects. Let us take our lesson from his untiring zeal, endeavouring to follow the example shewn by the commendable features of his life, while we at the same time shun those hateful practices, so that we do not fall into the same condemnation. In the life of our Lord Jesus Christ, we have that perfect blend of law and love. His life was one of perfect discipline, His regularity in prayer led Him oft to the mountain top, His zeal to perform the Father's will was unflagging even on the road to Calvary, He gave Himself—all!

May we place our feet in the print left by our Master, and fulfil His great command, "Follow Me"

### Why the Burden is Light

MARK GUY PEARSE tells of an incident that occurred after he had preached a sermon on Christ's invitation to the weary and heavy-laden.

"I had finished my sermon when a man came to me and said

"I wish I had known what you were going to preach about. I could have told you something."

"Well, my friend," I said, "may I have it now?"

"Do you know why His load is light for us, sir?"

"Well, because the good Lord helps us to carry it, I suppose," I replied.

"No, sir," said he, shaking his head. "I think I know better than that. You see when I was a boy at home, I used to drive oxen, and the yoke was never made to balance as you said. Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock—the light end would come on the weak ox, the heavier end on the stronger one. That's why the yoke is easy and the burden is light, because the Lord's yoke is made with the heavy end on His shoulder."

# GREAT FOURSQUARE BAPTISMAL SERVICES

Many Baptisms—Fruitful Campaigns—Special Services

## MASS BAPTISMS

Sheffield (Pastor H. Kitching) Two great mass baptismal services have recently been conducted in Sheffield by Pastor H. Kitching. In each case the church was packed to capacity. Crowds, quiet enthusiasm and hearty singing were the order of the day.

## DRESSED IN WHITE

The women were dressed completely in white, with white headdress and white stockings. They wore no shoes. Some of them had grey hair, others were middle-aged, and there were quite a number of girls.

The men were dressed in tennis shirts

Principal Jeffreys last August. Meetings were being held in the Friends' Meeting House, Hartshead, Sheffield, but it was hoped that it would soon be possible to build a church.

The second service was reported as follows:

## REMARKABLE CURES AT MASS BAPTISMS

People who claim that they have been healed by faith from diseases which previously crippled them were among those baptised at a mass baptismal service at Portmouth Baptist Church, Sheffield, last night.

More than seventy people in all, of ages varying from ten to sixty-five, were baptised. The service had been arranged by the Sheffield Elm Foursquare Gospel Church, and it was the largest baptismal service ever held in Sheffield.

One of the most remarkable cases was that of Mr. Fred Bennett, of Trickett Road, Hillsborough, Sheffield, who was baptised along with his father and sister.

Mr. Bennett was a sufferer from infantile paralysis, and wore a steel waistcoat for several years. He had been under massage treatment for a long time. He claims to have been completely cured at the Elm Foursquare Mission.

"The doctor told me I would risk my life if I left the waistcoat off," he told a "Sheffield Independent" representative after his baptism. "Now I do not wear the waistcoat, and I cycle regularly. My doctor is satisfied that the cure has been wrought."

Several women, who say that their faith has resulted in their being cured of paralysis, were also baptised. Four members of a family—a grandmother, a mother, a son and a daughter—were baptised together.

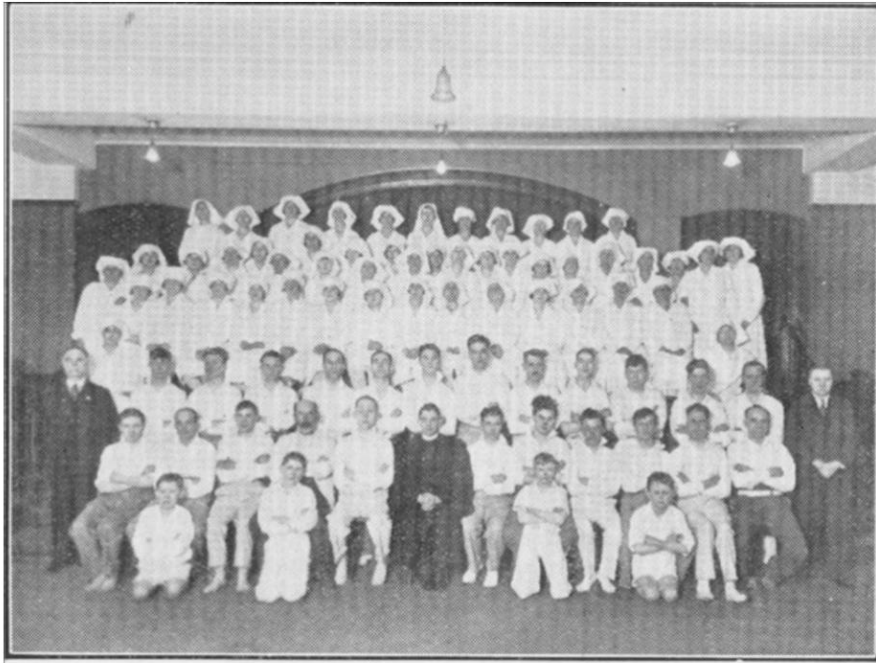
All the women candidates were dressed entirely in white with white headdress. The men wore cricket shirts and white or grey flannels.

The church was crowded, and throughout the service the congregation sang and hummed hymns set to popular music. Great religious fervour was displayed.

The service was conducted by the Rev. H. Kitching, pastor of the Sheffield Elm Foursquare Gospel Church. It was the second large baptismal service to be held in Sheffield by the church, which meets in Friends' Meeting House, Hartshead, Sheffield.

## PALESTINE IN EAST HAM.

East Ham (Pastor H. T. D. Stoneham). The spectacle of a band of people in outlandish garb might puzzle a visitor to the Elm Tabernacle, Central Park Road, were he not aware that a fortnight's Palestine campaign, which commenced on Sunday, was in progress. Each night



Group of Baptismal Candidates at Sheffield Baptisms

The following press report of the first service is from the "Sheffield Independent":

## 50 BAPTISED AT CITY SERVICE

Intense religious fervour characterised a service at Leigh Street Baptist Church, Sheffield, last night, when the Rev. H. Kitching, of the Sheffield Elm Foursquare Gospel Church, baptised fifty people.

One young man appeared to collapse when he was in the water, and was carried to the vestry, where he recovered in a few minutes.

He was in excellent spirits when a "Sheffield Independent" reporter spoke to him.

A woman of seventy-five, who claimed to have been healed from crippling rheumatism lately by the power of faith, and her husband, aged seventy-three, were among the baptised.

and white or grey flannels, and were of almost all ages from seventeen to seventy.

The church was crowded by men, women and children, and in spite of the pastor's plea that they should "not stand upon the seats," scores found it impossible to resist the temptation.

But there was nothing irreverent in their attitude and the whole ceremony was deeply impressive.

In several instances man and wife entered the water together and mother and daughter, and sister and brother, were also baptised together.

The candidates did not seem to have any fear of their ordeal and wore happy expressions.

An official of the church said that this was the first mass baptism to take place in Sheffield. They hoped shortly to have another fifty candidates ready.

He explained that the Sheffield Elm Foursquare Gospel Church had been formed as a result of the mission of

the platform is occupied by young people dressed to represent Eastern types, in garments brought from Palestine where the lecturers, Capt R M Stephens, C.M.G., R.N., and Mrs Stephens (who is the daughter of the Rev Samuel Scher, a native of Jerusalem) have spent a considerable time. Costume talks and lectures, illustrated with replicas and models dealing with Biblical episodes, form the basis of the campaign, which Mr and Mrs Stephens have conducted in various parts of the world, and such is the interest created that large crowds have attended the meetings.

The "Land and the Book campaign," as it is called, provides a unique and fascinating means of Bible study, for the explanations of manners, customs, dress and utensils of various kinds, as mentioned in both the Old and the New Testaments, serve to throw fresh light on passages of the Bible dealing with them. Original implements and articles of all kinds are used to illustrate various points, and a feature is the exhibition of Palestine curios and antiquities. There are some very fine models, which include the Tabernacle in the Wilderness, the Temple at Jerusalem at the time of our Lord, and an eastern tomb similar to the sepulchre of Jesus.

Mr Stephens is an interesting speaker, and great assistance has been given by the young people of the church, who, robed as Eastern types, take part in scenes illustrating customs, ceremonies, and the daily routine of the Jew, from the tent-dwellers of the days of Abraham to the shepherd of the time of the birth of Christ.

**LEIGH BAPTISMS**

**Leigh-on-Sea** (Evangelist H A Mason) This assembly is experiencing showers of blessing. Decisions have been registered in heaven, and believers have been filled with the Holy Spirit. There is an increasing number of young people attending the services which is very encouraging.

Another baptismal service has just been held, when Pastor George Kingston presided and Evangelist Dunk gave a clear exposition of believers' baptism. After Mr Mason had baptised six candidates, four more signified their intention of following the Lord thus at the next opportunity. There has been much prayer for God's "greater things," and expectancy prevails.

**RECEPTION OF MEMBERS**

**Rye Park** The saints who have been faithfully building Foursquare, were greatly encouraged on a recent Sunday, when the first reception meeting was held, and an inspiring message was delivered on church membership by Mr Watson, members testified to Jesus' wondrous salvation, His marvellous healing power and the glorious Baptism of the Spirit.

Praise the Lord the Sunday school also is on the increase, and in the all-prevailing Name of Jesus Rye Park is going forward.

**150 BAPTISMS**

**Halifax** (Pastor P H Hulbert) The following is a press report of the bap-

tismal service held in connection with the Foursquare centre in Halifax.

**150 ADULIS IMMERSED**

"All roads led to Lee Mount Baptist Church on Wednesday night, and long before the time for the commencement of the service the place was crammed from floor to ceiling. A phenomenal gathering. Think of it! A queue outside the main entrance, a side street filled with motor-cars, special trams run by the Corporation, a crowded church, every seat occupied, people sitting in the window boxes and standing closely packed at the entrances and nearly 1,000 people singing.

"What is the meaning of this phenomenal gathering on a week-night? It was not a concert with a prima donna, nor an operetta, nor a pageant, nor a modernistic interpretation of the Bible, nor a conference on some pressing social problem that had brought the crowd, but an old-fashioned Gospel meeting.

The officers of the church had loaned their church premises to the Elim Foursquare Gospel people for a public baptismal service. The service was conducted by Pastor Hulbert, and the opening prayers were offered by Pastor Coffin and the Rev R Tallontire. Pastor Tweed, the Divisional Superintendent from Birmingham, preached on 'Repentance and Baptism,' and afterwards immersed about 150 believers. The believers were of all ages but with the exception of a few young people they were all men and women. One was an old man eighty years of age who had been told that his heart was in such a precarious condition that he would die in the water. But he did not. He was surrounded by the prayers of people who believe in the God of the Unprecedented, and he passed through beautifully. When spoken to at the close of the service he was all right."

**EASTBOURNE CRUSADER RALLY**

The following account of the recent Crusader Rally is taken from the "Eastbourne Chronicle."

**SUCCESSFUL GATHERING AT THE ELIM TABERNACLE**

An inspiring meeting was held in the Elim Tabernacle, Hartfield Road, on a recent Wednesday evening, when a Foursquare Gospel Southern Crusaders' Rally was attended by more than five hundred people. Crusaders from Brighton, Eastbourne, Hastings, Horsham, Hove, Preston Park, and Worthing took part in the meeting, and for some minutes before the rousing choruses were sung by those already assembled. The meeting was conducted by Pastor E C W Boulton (National Crusader Secretary) supported by Mr Douglas Gray (Assistant National Crusader Secretary), Pastor Gorman (Eastbourne), Pastor Cloke (Hastings), Mr Newman (Horsham) and Miss Edwards (Hove).

A short address was given by a Crusader from Worthing. He spoke first of the riches of man and the poverty of God, and then of the poverty of man and the riches of God. It was an inspiring address well delivered. Testimonies were given by Mr T Sexton of Worthing,

who introduced himself by a bright personal testimony, and by Miss Packham of Hove, and Mr L Green (Preston Park). The Eastbourne and Brighton Crusaders contributed songs and Miss Slaughter, of Worthing, sang a very fine solo.

Pastor Gorman is very satisfied with the progress that is being made at the Elim Tabernacle.

After the service refreshments were served to the visiting Crusaders.

**FOURSQUARE BAPTISMS**

**Swansea** (Pastor H W Fardell) On a recent Thursday, a great crowd assembled at Bethesda Baptist Chapel to witness another Foursquare baptismal service, conducted by Pastor Fardell, when twenty-five candidates were immersed in water.

Previous to immersing the candidates, the Pastor gave a very plain and clear exposition on water baptism, pointing out the true conditions, and also dealing very clearly with the significance of this great and important ordinance. Following the address each candidate gave a personal testimony of their salvation, and to each was given a promise from the Word of God. It was a very impressive service and also a clear testimony of the progress of the Foursquare work in this town.



**Pastor H W Fardell**

The church here in Swansea was recently privileged by a visit of Pastor W G Hathaway, London, who had come on a special visit. At the Sunday morning service, his message to the saints on God's keeping power was greatly appreciated. In the afternoon a great number, young and old, had come along to be present at the special first Sunday school prize distribution service. After a very encouraging address to the young people, Pastor Hathaway handed to each of the young scholars their well-earned rewards. Quite a crowd assembled again in the evening to hear the Gospel. On the following evening, another special service was convened, and after an address by Pastor Hathaway on the Baptism of the Holy Ghost, several of the saints sought the promise of God.

The following is an extract from the "Evening Post."

"A crowded congregation witnessed a water baptismal service at Bethesda Baptist Church, Swansea, yesterday evening, when the pastor of the Foursquare Gospel assembly, the Rev H W Fardell, baptised 25 persons—10 males and 15 females.

"Addressing the congregation the Rev H W Fardell said that baptism by total immersion was found in the Bible.

"Some persons," he continued, "are brought up to understand that baptism was the sprinkling of water upon a person's forehead, but the Bible honours only one way, and that is by total immersion."



# Studies in The Acts

By P. N. Conroy

## Acts ix 1-18.

The conversion of Saul is one of the outstanding events in the history of the Church. Many articles and books have been written about it, and readers are asked to make this, and the recorded instances in which Paul relates the events of his conversion, the subject of special study (see Acts xxii 1-21, xxvi 1-23).

### The Contradictions

Many have sought to undermine the work of Paul by magnifying the supposed contradictions contained in the accounts of his conversion, but these three accounts do not fight each other rather do they shew the wonderful unity of evidence as well as its diversity. If three witnesses stood up in any court of justice and repeated their evidence word for word without the slightest deviation, the justices hearing them would look upon that as conclusive proof that their accounts of what happened had been worked up, or "cooked." The fact that Luke's account in Acts ix shews a slight difference from Paul's account, recorded when speaking to his own countrymen, and then before a mixed company, is conclusive proof that no attempt has been made to make things fit, but is a straightforward record of facts and speeches. The differences are as follows:

**1 The Voice.** The seeming contradiction of one account saying, "the men hearing a voice" (Acts ix 7), and "they heard not the voice," is a contradiction only found in the translations of the original text. The verb "to hear" in Greek governs two different cases, the genitive and the accusative. Here in Acts ix 7 it is in the genitive, and should read "they heard a sound," while Paul "heard the voice." Compare the instance in John xi 28, 29. The Lord Jesus heard the voice, but the people said that it thundered. In this case also while Saul heard a voice speaking Hebrew, a language Saul's companions would understand (Acts xxvi 14), they only heard a sound and not the sense of what was spoken.

**2 The Light.** Acts xxii 9 makes it quite clear that all the company saw the light of tremendous brightness, for it was brighter than the sun shining at midday, but while they only saw the outward glory, Saul knew it to be the Lord Jesus (Acts ix 17 xxvi 16) speaking and manifesting to him His glory.

**3 The Effect.** Acts ix 7 says that the men "stood speechless, while Acts xxvi 14 records that all fell to the earth. Here again it should be noted that in chapter ix the fact of the men standing is recorded after the conversation, while in chapter xxvi it is the first thing that happened. What happened at the first blaze of the glory was that all fell to the ground, but while Saul re-

mained prostrate holding converse with an invisible Person, his companions recovered their composure and stood by speechless, hearing the sounds, but not knowing what was taking place. The very diversity of the accounts is, to anyone used to sifting evidence, greater proof of their veracity than if each time they read verse for verse alike.

### The Conversion.

Saul's increased madness against the believers, roused to white heat by the news from Samaria and Gaza, drove him to undertake this journey to Damascus, but behind the anger and the rage was the good Eastern folk's do not use whips or sticks when ploughing with cattle, but a rod about six or seven feet long, in one end of which a sharp piece of iron has been inserted, and a flat piece of iron on the other end for cleaning the blade of the plough. If the young ox kicks, the ploughman places his good so that the sharp point receives the lunge in the flank and it soon stops kicking. Saul was kicking hard, but the pricks drove him on to the place where God deals with him personally.

The Lord Jesus is one with His Church, and though in the glory, yet He understands the sufferings of His people on earth so cheer up, distressed ones. He knows and He feels, what is more He takes action. Saul soon knows who it is that he has been pursuing. How strange and yet how like the Lord Jesus to tell this mad Pharisee, "I am Jesus the Nazarene, whom thou persecutest" (Acts xxii 8). The name used so often in disgust by the Jews, the name of earthly shame is now enthroned in the glory. No earthly believer was used to bring about this conversion, it was the Lord Jesus Himself who laid hold of Saul and arrested him as it were in his wild career (see Phil iii 12, Newberry margin).

### The Consecration.

As soon as Saul knew who it was who had laid him low—who had been feeling the brunt of his persecution, and who had been bringing him to this place of humiliation in the dust of the Damascus road—he submits, and says, "Lord, what wilt Thou have me to do?" All the fight had gone, the kicks had ceased, and at once he places himself under the command of the Lord, whom he knows to be Jesus of Nazareth. Like Isaiah (Isaiah vi) he hands over his new life as a slave, he is "not disobedient" (Acts xxvi 19). So many spend months and years after they have known the Lord in useless efforts and long failure. They spend their strength in the desert instead of Canaan. Saul was not like that, at once he submits, at once he yields utterly and completely, nor does he wait to hear what the orders are to be. He hands himself over

not knowing the future, but ready for anything and everything. Would God that every converted man and woman, youth and maiden, boy and girl, would do the same. There would be such a move in the proclamation of the Gospel that would leave all the world gasping at the result.

### The Connecting Link.

It is not sufficient that Saul the persecutor should become Paul the preacher. The Lord now brings him into touch with the Church. The supernatural manifestation of glory gives place to the natural ministrations of Ananias. This man was as devout (Acts xxii 12) as he was brave. He knew the purpose of Saul's journey, knew what had happened in other places, and knew of his authority to Damascus, and yet had not run away. The Lord commands him to go to Saul in the house of Judas, in the street called Straight, and in reply to his questioning receives the other, "Go thy way." One wonders what other believers would have said, had this man told them of his strange commission. Instead he went, and entering into the house, putting his hands on him, said, "Brother Saul." How wonderful that word must have sounded in the ears of the blind man lying on the bed, and what a great change the orders that Ananias brought made in Saul's life—the healing of his eyes, the baptism in water, the filling of the Holy Ghost and the plan of his future life. We do not read another word about Ananias, yet I feel that his courageous obedience to this command, in the face of everything that was known about Saul, entitles him to a place of glory among the heroes of the household of faith, don't you?

## THE HEAVENLY VISION.

By Amos R. Wells

The vision was a fearful thing, it came with lightning glare, with darts of dread omnipotence that hurtled through the air, a thing of might, a thing of wrath, a thing of fierce despair, yet Paul—"not disobedient" was he! The vision was amazing, it could not be foreseen; it cut across Paul's former life with sickle sharp and clean, it beat against Paul's conscience, no bar to intervene: yet Paul—"not disobedient" was he! The vision was reversing all the past that Paul had known, his every thought and purpose was sharply overthrown; his life all false and ugly unsparringly was shewn, yet Paul—"not disobedient" was he! The vision pointed onward to a future grim and stark, an untried path, old friendships lost, a new, perplexing mark, a road that wound through perils to an issue drear and dark, yet Paul—"not disobedient" was he! For Christ had been discovered, the Christ all new and glad, the Christ bestowing all of good that mortal ever hid, the Christ with whom no follower was ever weak or sad, so Paul—"not disobedient" was he! And we may see the vision, for it is sent to us, all shining as it was to Paul, supremely glorious. What reck we toil or foe or fear or decades perilous, if we "not disobedient" shall be?



# ELIM CRUSADER PAGE



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

## The Lord's Return

So near at hand, the hope of His appearing

Grows brighter every day,  
And though around thy path the shadows linger,

He is not far away  
At thy right hand, that thou shalt not be moved,

He walks in tender grace,  
And swift the clouds may part, and thou, beloved,

Behold His face

So near at hand that midst thy busy toiling

Thy listening ear may catch  
The music of His footfall on the threshold  
His hand upon that latch,  
And the sweet cadence of a voice that calleth

In gentle accents, "Come",  
And thou shalt find thyself beyond all shadows,

With Him at home—Sel

## Fragrant Fragments

It is living in the Spirit that fits for praying in the Spirit

"God is patient" says Augustine,  
"because He is eternal"

You do not test the resources of God until you attempt the impossible

Religion without the Cross has no power to become a real factor in life

What God wills to accomplish on earth needs prayer as its indispensable condition

There are many people who are not afflicted by calamity, but who are greatly burdened by the fear of it

## "Do It!"

"Whatsoever He saith unto you do it" One night I struggled until half-past four in the morning I never told anyone what it was It was such a little thing I knew what it was I could see it just as plain as could be, and I wondered why I was such a fool that I could not trust Him, but I couldn't I thought, if I let go here, I shall go to pieces and I said, "If I tell Thee, Lord, that I will let Thee do that in my life I shall simply die Why can't You bless me anyway? Why, why, why can't You let me have Your power anyway? Why that thing?" Oh my friends I have seen since then, there were things attached to that little thing! You can tie a lot of things up by a little wire It had to do with my future ministry Finally I said, "I am not doing it because I want to, but because I have to You bid me, You are my Master It will kill me, but I die"

There was no joy, but oh, suddenly I began to see Him I said, "I haven't anything but Thee," but oh, how big He became! I had Him! "You are mine," and there was not a thing in the way, not one thing I have the Lord, and now everything is mine I could kick devils out of the way, and stand before my God without one reservation in this world He baptised my spirit and flooded me with the Holy Ghost and fire, and there has been a burning fire within my heart from that time to this What a joy to have Him work and work and you follow on—follow on under the cloud, under the peril, in light, in darkness Let Him be light in the night time and a shelter from all storm in the daytime—Paul Rader

The atonement of Christ covers up the sin of man, hides it from the sight of God Man himself is not satisfied with it, and he seeks to hide it from his fellow men, and from God Himself, but fails! Faith in Christ enables us to meet God in peace, feeling that all our sin is covered up, that it is out of sight



**Wrenthorpe** The latest report from this branch reveals that the young people are entering most heartily into the work of the Lord locally, taking active part in the services The local President, Mr W Dearnley, gave some helpful and inspiring talks on soul-winning which stimulated desire to bring the lost to Christ

**Knottingley.** Great times of blessing are being experienced by the Elim Crusaders at Knottingley The meetings are very interesting and encouraging, especially since Pastor Hillman took charge of the work Thank God for a Gospel that can satisfy youth A recent Sunday evening meeting was entirely taken by the Crusaders This method was introduced by several Crusaders in a novel way Special pieces were sung and a brother and sister gave a short Gospel address The result was three souls deciding to take Christ as their Saviour To God be all the glory

**Springbourne** God is still richly blessing the Crusader meetings here at Springbourne, and each week a large number of young people gather to learn more of Him whom they love Recently a very special meeting was held, taken by the Southampton Crusaders under the leadership of Pastor Quest, Pastor Tetcher from Romsey also being in our midst The whole meeting was blessed both to young and old, as the Crusaders give forth the old-time Gospel in song, word, and testimony The blessedness of this meeting will long remain in our memories Then after the meeting, supper was partaken of in the minor hall Here we were joined by Crusaders from Southampton Romsey, and Winton, a glorious time of fellowship being spent together This meeting we trust is but a foretaste of many such gatherings, if the Lord tarries—A K C

**WAYS OF REVELATION.**  
**GOD IS WILLING TO GIVE—**

- Power** to the Faint (Isaiah xl 28-31)
- Joy** to the Sad (Psalm xlii 1-5)
- Hope** to the Despondent (Psalm xliii 1-5)
- Faith** to the Doubter (Mark ix 17-24)
- Peace** to the Troubled (John xiv 1, 27)
- Rest** to the Weary (Matt xi 28-30)
- Salvation** to the Sinner (1 John i 8, 9)

**SPECIAL CRUSADER WEEK-END**  
at BARKING  
conducted by the  
**LONDON CRUSADER CHOIR**  
accompanied by  
Pastors E. C. W. BOULTON and J. SMITH  
Sunday, 10th April, at 3 and 6.30 p.m.  
**TWO SPECIAL SERVICES**  
in the  
**BATHS CONCERT HALL**  
East Street  
**A HEARTY INVITATION TO ALL**

He who does not  
crown Jesus Christ  
Lord of all,  
Does not  
crown Him Lord  
at all

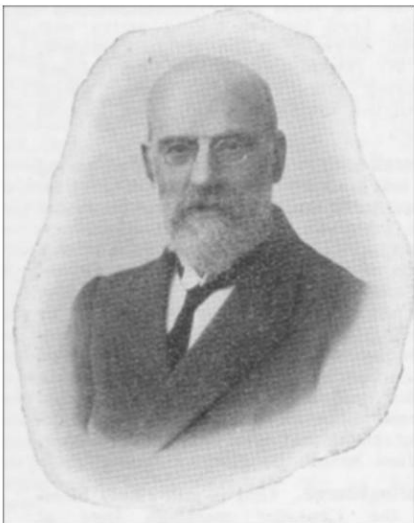
# "He being Dead, yet Speaketh"

Mr. Thomas Myerscough with the Lord

By Pastor P. N. CORRY

**F**LING a stone into the centre of some placid pool, and you will trace its effect at the circumference of the pond long after the centre is still again. Some lives are like that. Long after their local influence has ceased the effect of their testimony continues in regions which probably they have never seen.

Thomas Myerscough of Preston is dead. No, that is not strictly correct, for he lives in the memories and



MR THOMAS MYERSCOUGH

in the work of those whose lives he moulded and fitted for God. A man of keen business ability, he brought to the Word of God the same attributes of mind that he did to the rest of his life, and one of the last words that he uttered to one of his tried workers was, "Buy the truth." It might well be said that such had been the habit of his life and the secret of his success. His knowledge of the Scriptures was unique, and his love for the Word the guiding principle of his fellowships, both in secular things and in the larger sphere of his Christian influence. When first he heard of the outpouring of the Holy Spirit, he did not, as many

others, brush it to one side as unworthy of notice, but began a nightly class for those who cared to search the Scriptures to see if these things were so, and from this class not only grew a flourishing church, but a Bible School that has meant so much to the work of God at home and abroad.

If you want to obtain the true perspective of a mountain or a building, you must not try to understand it with your nose in close proximity to it. Stand off at a distance so that you can see more than a few inches. It is the same in the life of our brother. You must not judge him by his local work in Preston, either as estate agent or pastor. Nor can you estimate his worth by his influence in the British Isles, great though this has been in conference or on convention platform. To judge this great man of God in true proportions you must take your stand in Congo forests or upon China's mountains. The men he trained, the principles of truth that he taught to his students, and the effect through him upon the vast numbers of native converts from every clime, these shew you the true worth of Thomas Myerscough.

For five weeks he lay sick in his chamber—the great heart that had cherished the work of God at home and abroad for so many years was worn out, and on Sunday, the 20th March, he fell asleep, in his 74th year. Just before the Lord took him home a dear friend whispered, "It's grand to know that you love Jesus", to which he replied, "It's grand to know He loves me." So with the thought and the vision of the "joy unspeakable," he slipped his cable and entered into the joy of his Lord. He has gone on before, but the ripples set up by the impact of his life upon the world will be felt not only for years to come, but will not cease until they reach the tideless shores of eternity.

## "Jesus Means What He Says."

**I**N one of the crowded courts of London, a poor Irish lad was lying on the bed of death. On his window-sill were a few bright red flower-pots, and the carefully tended flowers gave their pleasant smell to the evening air. His room was very clean, all was tidy and as comfortable as his poor mother could make it, for she had hard work, now her Mick was ill, to find enough to keep the home together.

"Michael, you are very ill, perhaps you may die. Are you ready?—do you think you would go to Jesus?" asked a Christian friend who visited him in his illness.

"Yes, yes," said he, "I am sure I should go to heaven."

"And why are you so sure, Mick?" he was asked again.

"Oh," was his answer—"Jesus says, 'Verily, verily, I say unto you'—and that's Mick—'He that heareth My words'—and I do listen to His words'—and be-

lieveth on Him that sent Me'—and I believe—'hath everlasting life, and shall not come into condemnation, but is passed from death unto life'—and Jesus never told a lie!"

Here was his happiness—here his peace and assurance. Jesus was true—He could not tell a lie.

Mick knew very little about doctrines of religion, but he did know that the word of Jesus was to be depended on. If Jesus said, "Verily, verily, I say unto you," Mick believed what He said, he did not trouble himself to reason on the words of the blessed Saviour, but received them as a little child. And thus the dear Irish lad was perfectly happy.

He who believeth not God," saith the Scripture, "hath made Him a liar." Oh! what a beautiful thing is a little grain of simple faith! By it the soul is saved for ever—Jesus glorified—heaven gladdened—Satan disarmed.

# Classified Advertisements

## REVISED RATES.

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

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

## BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

**BRIDLINGTON, Yorks.**—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elbinore," Trinity Road.

**BRIGHTON, Elm Guest House.**—Recommended to all desiring happy holiday; home from home; this combined with Christian fellowship made our recent visit one that we shall never forget. Two Crusaders. B961

**BRIGHTON.**—The Elm Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4068.

**CHRISTIAN Workers' Holiday Home (Devon).**—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B947

**GLOSSOP Elm Home.**—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire.

**HASTINGS.**—Board-residence, 35/-, or bed and breakfast, 21/-; home comforts, good food. Mrs. Barnes, 10, Quarry Terrace. B955

**HERNE BAY.**—Comfortable apartments, clean; cooking and attendance; quietly situated; terms 35/- weekly, board-residence. Mrs. Turner, 3, Park Road. B971

**HOVE.**—Comfortable board-residence; quiet, homely; convenient for sea, shops, buses. £2 weekly, or from 30/- each, shared room; bed and breakfast only, from 21/-. "C," 44, Portland Road. B977

**ISLE OF WIGHT, Shanklin.**—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

**LONDON.**—Superior accommodation, bed and breakfast 4/6; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2 B917

**SHANKLIN.**—Board-Residence, ideal position, 2 minutes from Keats' Green and cliffs, central, quiet, restful house. Highly recommended. Apply Proprietress, "Thornbury," Alexandra Road, Phone 230. B875

**THORNTON HEATH.**—Large furnished bedroom, suit couple at business; without plate or linen, 10/-; use of same, 12/6; use of dining room if desired, gas. Near Moffatt Road assembly. Box B206, "Elim Evangel" Office. B959

**WANTED** two rooms for elderly lady, Peckham or Dulwich; gas fire in sitting room; unfurnished, moderate. Apply Miss Wright, 24, Chichester Road, East Croydon. B969

## SITUATION VACANT.

**WANTED** immediately, near Bournemouth, young man, educated, as family; assist garden and light duties, in return board and lodging, and small remuneration. Write: "Elim," Butley Stores, nr. Ringwood, Hants. B976

**WANTED**, reliable, trustworthy, Christian girl as children's nurse. Also cook-general; modern country house near Exeter, Devon. Foursquare family. State age, and wages required; would suit two friends. Box 207, "Elim Evangel" office. B967

## SITUATION WANTED.

**YOUNG** lady, 24, offers services in return for Christian home; willing to assist in any way, domesticated, partly trained nurse, also able undertake clerical duties. Reeves, 36, Cambridge Park, Waustrand, Essex. B973

## ADOPTION.

**WOULD** some Christian mother foster healthy baby boy, 5 months old, or adopt? For full particulars apply Box 208, "Elim Evangel" office. B970

## FOR SALE.

**BUSINESS** for sale, near Croydon; Ladies and Children's Outfitting, etc. Grand opportunity for a Christian; shop as lock-up, or with flat. Apply Box 209, "Elim Evangel" Office. B978

**FOR SALE**, piano £25; cost £65. Apply "W.N.," 5, Paxton Road, Tottenham, N.17. B972

**PARCEL** of 9 books, excellent condition (guar. value 30/-) for 12/-; suit minister, evangelist, or S.S. teacher; (4 postage paid). Also Matt Henry's Commentary (6 vols.) 23/-, 37, Hollybush Street, Plaistow, E.13. B963

## PROFESSIONAL.

**HOUSE PURCHASE.**—Surveys and valuations made by Foursquare Surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Moderate fees to Foursquare clients; provincial work by arrangement. Walter H. Petersen, F.A.I.P.A., 62, Cranbrook Rise, Ilford, Essex. (Telephone Valentine 4374).

## MARRIAGE.

**BOURGAIZE; GALLIENNE.**—On March 17th, at Elim Church, Guernezy, by Pastor A. F. Rash; Percy George Bourgaize to Winnifred Maude Gallienne.

## WITH CHRIST.

**ROBINSON.**—On March 10th, Mrs. Robinson (one of the oldest members of the Leeds assembly). Funeral conducted by Pastor T. H. Jewitt.

**SMITH.**—On March 17th, Mr. Ernest Smith, of the Leeds assembly. Funeral conducted by Pastor G. Miles.

# SPECIAL OFFER FOR CRUSADER LIBRARIES (DURING APRIL & MAY)

We have on hand a varied selection of good devotional books, shop-soiled, but in quite good condition, at prices ranging from 1/- to 3/6. To make room for new titles we are offering assorted parcels at the following rates—

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