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# The Elin Evangel

AND  
FOURSQUARE REVIVALIST

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


HEB. XIII. 8.

Vol. XVI., No. 4

JANUARY 25, 1935

Twopence

**SAVIOUR**



"I am come that they might have life."  
John X. 10.

**HEALER**

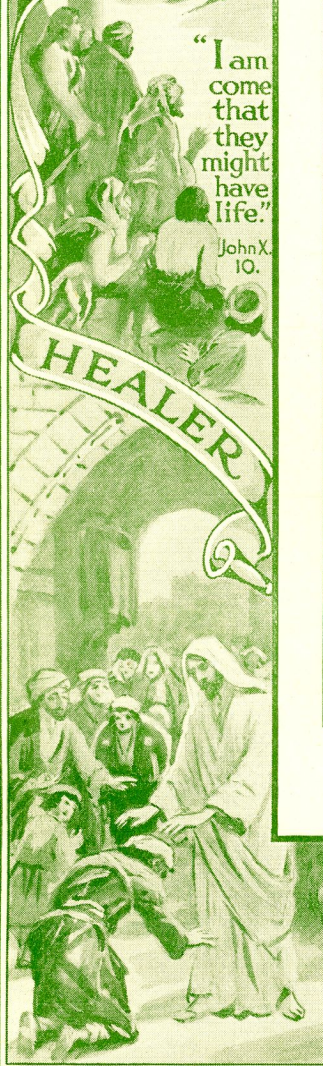



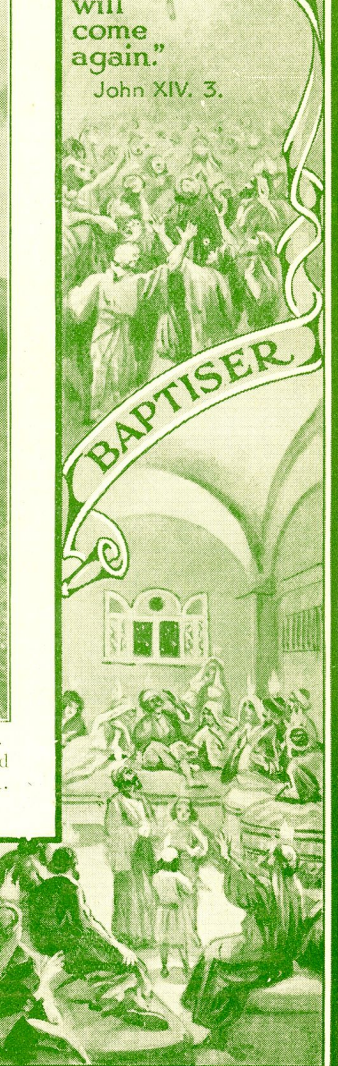

Photo by [A. Bertschinger, Klosters-Platz.  
"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven."—Deut. xi. 11.

**COMING KING**

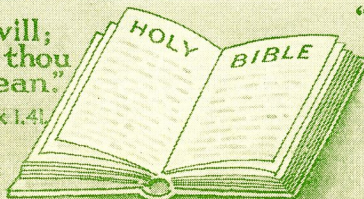


"I will come again."  
John XIV. 3.

**BAPTISER**



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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:  
Principal George Jeffreys (President).  
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
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J. Smith & R. Tweed.

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

Vol. XVI. January 25, 1935 No. 4

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**GARDIFF.** Jan. 19-21. The City Temple, Cowbridge Road. Special visit of Mr. John Leech, M.A., LL.B., K.C. Sat., 7.30 p.m. Sun., 11 a.m. and 6.30 p.m. Mon., 7.30 p.m.

**CARLISLE.** Commencing Jan. 14. Elim Tabernacle, West Walls. Evangelistic Campaign by Mr. D. Vanstone.

**DUNFERMLINE.** Commencing January 20. Crown Hall, Chalmer's Street. Evangelistic Campaign by Pastor H. W. Fielding.

**HOVE.** Feb. 2-4. Elim Tabernacle, Portland Road. Four special services: Sat., 7.30 p.m., South Coast Rally. Sun., 11 and 6.30; Mon., 7.30, Prophetic Lecture. Special speaker: Mr. John Leech, M.A., LL.B., K.C.

**PUTNEY.** Every Sunday evening at 6.30. South Hall, Oxford Road (near East Putney Station). Foursquare Gospel services).

**ROMSEY.** Jan. 27. The Oddfellows' Hall, Middlebridge Street. Special visit of Pastor E. C. W. Boulton.

**SWANSEA.** Jan. 26-28. Elim Tabernacle, Alexandra Road. Visit of Pastor W. G. Hathaway. Sat., 7.30. Sun., 11 and 6.30. Mon., 7.30.

**WIMBLEDON.** Feb. 10. Elim Hall, Southey Road. 11 and 6.30. Pastor W. G. Hathaway.

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in the  
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conducted by  
**THE REVIVAL PARTY**

Preacher: Pastor **JAMES McWHIRTER**

Each Week-night (except Friday)	-	-	-	7.45
Wednesday Afternoon	-	-	-	3. 0
Sunday	-	-	-	11 & 6.30

Special visit of Principal George Jeffreys to conclude the campaign, Wednesday, Jan. 23rd to Sunday, Jan. 27th.

## OPENING OF New Elim Tabernacle

By Principal **GEORGE JEFFREYS** at **YORK**  
On **SATURDAY, 2nd FEB.** at **7.30**  
**ELIM TABERNACLE**  
Swinegate (corner of Finkle Street)

Followed by one week's campaign by the Principal and Revival Party from February 3 to 10. Sundays, 3 and 6.30. Each week-night, 7.30. Wednesday Afternoon 3.30.

# The Elim Evangel

## AND FOURSQUARE REVIVALIST

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



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

Vol. XVI, No. 4

JANUARY 25, 1935

Fridays, Twopence

## The Principal in Ireland

Crowded Gatherings in Ulster Temple.

By Pastor HORACE KITCHING

*Nineteen years ago the Foursquare Gospel message gripped the hearts of the Ulster people when Principal George Jeffreys held his first Elim Convention. Throughout the passing years the power of God has continually rested upon the people and this year's Christmas gatherings saw souls saved, bodies healed, candidates passing through the waters of baptism, believers receiving the baptism of the Holy Ghost with signs following, and the great Temple was packed to capacity with born-again people gathered around the Lord's table. The following report is by the minister of the Ulster Temple and District Chairman for the North of Ireland.*

### CHRISTMAS DAY.

*Very Early Morning.* 5.30 a.m. All at the Elim Home peacefully slumbered and slept. Suddenly we were awakened by rapturous and melodious singing. What was it? From where did it come? Immediately we were reminded of the shepherds in the fields at the Incarnation of the Saviour and of the angels that announced His advent. But on second thought we realised that these singers were of a higher order than the angels—they were a band of very enthusiastic young people from the Ulster Temple Crusaders redeemed by the blood of Christ. They had come to give the Principal and his Party a real Irish welcome. We hurriedly dressed and threw open the windows and in came the sound and also the cold wind. We thought those young people very courageous to venture out on such a morning as this. They are a warm-hearted crowd doubtless with cosmopolitan hearts. They sing well. Nothing raucous or boisterous about it. They have practised well. I speak as one who knows what goes on behind the scenes. God bless them! The Principal shouts to them a greeting from the window and we all say "Amen." This accomplished we resort to blanket-square for further rest.

*Morning Meeting.* This is the first meeting of the long looked-for Convention. Our hopes are high. A grand company of people file in to the spacious Temple in spite of a very wet and dreary day. It is raining fast. This I am given to understand is typical Irish weather for the Festive Season. Evidently from what Mr. Gwilym Francis says they have the same kind of weather in Wales. The Principal convenes the service. We are sure to have an enthralling time. The

first hymn is sung with real pentecostal zeal. It thrills the meeting. We are on the tip-toe of expectancy. Mr. Gwilym Francis from Wales brings to us the opening message. We are gripped as he speaks from Psalm cxxxvii., "We hanged our harps upon the willows." We are all made to feel that service for God is the happiest thing on this earth. We review the past only in order that it might inspire us to leap out into the future.

*Afternoon Meeting.* Marvellous crowd for such a drab day. Just a few seats still vacant. The Foursquare Gospel does draw the multitudes. As the service proceeds it is evident that Christ is given the pre-eminent place in our midst. Christ is our theme and our song.

Pastor Le Tissier in his own inimitable way captured hearts by a reference to his previous ministry in Ireland. Evidently he has experienced good Irish hospitality. We reply, "So have we." Irish folk are renowned for their hospitality. The speaker takes Ephesians i. 3-14 as the basis of his message. A text consisting of 264 words—plenty of scope. A passage of Scripture known as "God's chain of gold beginning with eternity through time to eternity. As believers we are chosen to be holy in love and to be fully sanctified. May God bless the message and the messenger.

*Evening Meeting.* Very stormy night. Rain in torrents. Yet we know that the meeting will not suffer in power and numbers. Irish folk are not easily put off. They teem into the Temple from private cars, bus and tram. Others have walked miles and are drenched but not damped in spirit. A real Foursquare welcome is extended to them as they enter the

doorway. The atmosphere is charged with divine power as our beloved Principal leads that colossal congregation in song and prayer. It is dulcet. "Praise ye the Lord." Mr. Francis is the first speaker to-night. We are in for a mighty time. The presence of Jesus is deepened as he speaks on the "Potter." It is a real challenging message. Spontaneous praise fills the building and in the middle of the discourse the whole congregation rises to the occasion and begin to sing "Channels only, blessed Master." This was sung repeatedly before the speaker could resume his address. It was grand. Hallelujah. May this spirit capture each one of us.

Pastor Le Tissier now stands up to speak. The air is still electric. He as ever rises to the occasion. We are invited to meditate upon a very choice text from Peter's Epistle, "As newborn babes desire the sincere milk of the Word that ye may grow thereby." An indelible message. Continuity of thought throughout. The Babe of Bethlehem is made vivid to us. We see the Infinite becoming an Infant and the Maker of worlds and planets confined to a small cradle. With steady contemplation we follow the Christ from the cradle manger to perfect manhood. As He grew and waxed strong in the spirit so must we. God help us!

#### BOXING DAY.

The great day of the feast. The weather has changed again. The sun shines brilliantly. The air is clear. We are anticipating a good day's meetings. We are expecting crowds from the outlying districts. And they come by all means of transport. Gradually the Temple is filled. It is good to see the various Pastors from the Irish assemblies supporting the Principal on the platform. This shows our keen love for our leader. The Foursquare movement is built upon a solid foundation.

*Afternoon Meeting.* We are having a water baptismal service. The roadway is thronged with travellers making their way to this service. Cars line the roadside. The meeting commences promptly to time. This afternoon there is an air of expectancy. Great enthusiasm prevails. Hardly a spare seat to be found in the building. Worshipers are standing in the ante-rooms, in entrance hall and in the doorways. It is a mighty inspiration to see such eagerness. Mr. Francis speaks to us on "The Bema Seat." He hammers the message home and we are all made to feel our responsibility. The Principal in baptismal robes enters the baptismal font and the many candidates are immersed reverently and orderly. Praise fills the auditorium. As our worthy leader baptises we hear the ripple and see the sparkle of the water. We are reminded of John the Baptist and the River Jordan. The number of men candidates was a record. The Ulster Temple is renowned for its fine team of brethren.

*Evening Meeting.* We have all been looking forward to this service. It is a communion service. The crowds are overwhelming. They pack the Temple to suffocation. Many are turned away unable to get a seat. Dozens are standing in the entrance and ad-

joining rooms. Children sit on their parents' laps. Others are sitting on wooden boxes that have been brought in from the woodshed. The pulpit steps are crowded. The platform is occupied with the various speakers and supporting Pastors. It is a real thrill. There is mightiness in this meeting. The power of God is very evident to all. To-night the Principal is the speaker. There is a stir in the camp as he eloquently exhorts us to tenaciously contend for the faith. The congregation is gripped and enthralled. At one moment there is tense silence as he descriptively applies some truth and when the climax is reached spontaneous praise vibrates throughout the building. "Hallelujah!" shout almost 2,000 voices. It reminds one of the great Albert Hall meetings. God is in the midst. The appeal is made while every head is bowed in prayer. Ten people decide to accept the Saviour. The communion service which followed was unparalleled in the history of Ulster. Human tongue cannot describe that momentous scene. Jesus was in the midst and where He is 'tis heaven.

#### THURSDAY AFTERNOON

A very impressive service. It is a divine healing service. Principal convenes and speaks at this meeting. The power of God is present to heal. We are drenched with resurrection power and fulness as we sing:

I've touched the hem of His garment,  
And praise God I am free.  
His quickening power, this very hour,  
Shall give new life to thee.

#### EVENING SERVICE.

This is the climax convention meeting. The spiritual tone of the gathering excels. Nothing rigid. No unnecessary noise and commotion. The Spirit pervades the meeting as we sing "They that wait upon the Lord shall renew their strength." Pastor Le Tissier gives the message. He speaks about Jesus being the Light of the World. A splendid concluding message for a convention. It is wonderful to know that Christ can liberate those incarcerated in the dungeon of vice and sin.

The Principal gives a closing word. We are tremendously moved as he tells of the mighty outpouring in Switzerland. He tells us that twenty-nine nationalities were represented. All clasped hands together in the spirit of brotherly love. Christ alone can bring peace. Germans and Frenchmen instead of carrying guns and shell were carrying Bibles under their arms.

The concluding moments of the service were extraordinary in blessing. The chorus of the hymn, "Ireland for Christ" was sung repeatedly, the whole congregation singing after it had been sung over by the convention choir. It was a splendid climax to a mighty convention.

We trust and pray that it will not be long before the Principal and Party return to Ulster. We are praying to this end. Ulster needs revival and we believe that it will come. We need it, we want it and the Lord is able to send the outpouring. Readers, please pray for us.

# The Principal in Scotland

## Great Gatherings at City Temple.

By Pastor ARTHUR LONGLEY

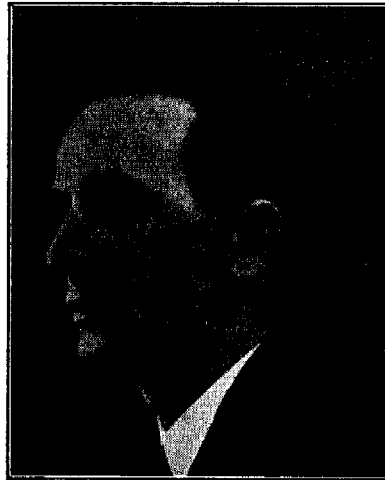
*From the Irish gatherings at Christmas the Principal crossed over to Scotland for the Elim New Year Convocations. He was accompanied by Pastor Le Tissier, who was warmly and lovingly received by the members of his former charge. The Spirit of God that had rested so mightily upon the Irish meetings was in evidence, doing the same work right from the first service. The following report is by the minister of the City Temple.*

**I**T is possible to total up the blessings of God as definitely as one totals up figures or a cash book. There is a hymn which tells us to count our many blessings. The New Year Convention was made up of many different blessings. As the Word of God was preached shafts of light slanted through the windows of our minds and truth spread its warm glow over our souls. We were blessed with spiritual understanding that came by preaching. We enjoyed also a number of those inner thrills that inspired preaching always produces. These were very real evidences that we were being strengthened with might by God's Spirit in the inner man. Truth also awakened greater zeal within us and stirred us to long for more of God. A sense of the presence of Christ made our hearts light so that we sang with all the power of our lungs and the fervency of our hearts. The City Temple became the council chamber of the King of Kings. It became the wheat distributing centre of one Greater than Joseph. Many came from the parched and barren places of religious formalism to get heavenly food for their souls. Many came from the wilderness of the world to enjoy the kindness and love of God our Saviour. Many also from neighbouring Foursquare Gospel Churches who are used to feeding well came and turned New Year's Day into a day of praise and feasting. When I try to total up the blessing I am amazed at the activity of the Holy Spirit. The beautiful City Temple, with its crowded congregation on the first day of the new year will long be remembered. Hundreds of hungry souls fed upon spiritual manna throughout the day, and the great congregation was deluged with spiritual power at the evening's communion service. Almost all must have been affected by the Spirit of God in some way or other. They were either regenerated or instructed or thrilled or elevated. When we think of the three great gatherings, morning, afternoon and evening, we realise that on this one day alone the Spirit of God was distributing thousands of blessings. The joy on the faces of the people and their fervent singing of God's praises testified to the blessing they were receiving.

In counting up the amount of blessing I have been led away from details which I must now mention. In

the watch-night service Pastor Le Tissier struck a deep and strong chord upon the harp of truth when he emphasised the immutability of the Trinity, and the security of the believer through the changing years and times. With this very inspiring thought and singing "Let me hide in Thee" the believers entered into 1935.

On New Year's Day the crowd gathered in anticipation and tarried in exultation. Our expectations of a time of refreshing in the manifest presence of Christ were not cut off. The Lord was in the midst we know for our hearts burned. Hallelujahs leapt easily and spontaneously from our lips. When the heart feels the tongue must speak. The Principal's address on the obligations of the believer to the will of the Lord was searching and called for consecration. Many of those who sought the Lord for the healing of their bodies must have made it easier for God to meet their needs by a surrender of hindrances after this sermon. It was impossible to remain unmoved by the sight of the many who made their way to the front of the church to be prayed for, but it was good to feel a little of the Master's compassion inspiring us to fervent prayer for them.



Principal GEORGE JEFFREYS.

To a crowded Temple the Principal again ministered in the afternoon. In this sermon the one purpose of the mutual profit of spiritual gifts was clearly emphasised. Also the importance of the Fruit of the Spirit to enable the gifts of the Holy Ghost to operate. Before immersing a number of believers in water the Principal gave them an opportunity of testifying to their experience of the new birth. Then followed the baptismal service and the musical splash of the water (which the Principal evidently loves to hear) mingled with the hearty singing of consecration choruses.

Then came the evening and the fulfilment of our expectations in all ways. The ushers found it difficult to accommodate all those that gathered. The singing of the praises of God by this great congregation was an inspiration in itself. Then for about an hour the Principal in that inimitable inspirational style gripped the congregation by a sermon on the Baptism of the Holy Ghost. Even to those of us who have enjoyed the Baptism of the Spirit for a number of years this address was soul-stirring in its emphasis

of the possibilities of this experience. This meeting, and the whole day of song, service, and sermon closed with a blessed time of fellowship round the Lord's table. The personality of Christ becomes exceedingly real somehow in a communion service and this one was no exception. The scene is worth describing. The table covered with the emblems of Christ's passion stood on a raised platform just beneath the richly carved and dark-stained pulpit. A large lower platform was filled with men and on one side there sat a number of Elim ministers. The brothers that were appointed to serve the rest of the believers stood three rows deep before the table. The Principal with a few descriptive sentences focused our attention upon the passion of Christ, and as we ate and drank in remembrance of Him, we sang of Him.

On Wednesday evening Pastor Le Tissier spoke to

a good gathering from the words "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In likening godliness to an insurance policy upon which the believer can draw in this life and which is a security in the next, he clearly defined the teaching of the text.

On the last meeting of the convention a beautiful little message was given by our young brother, James Montgomery, from Ireland, who spoke on the believer's need of a childlike spirit. This message contained a beautiful and powerful truth. Pastor Le Tissier in the last message of the convention emphasised some salient points of the resurrection of Christ and its relationship to the Foursquare Gospel, and the meeting closed with the singing of the convention chorus, "O Wonderful Grace."

## The Ulster Demonstration

### A Crusader's Impressions

By JAMES LINDSAY

**T**he few observers who were abroad during the early hours of Christmas morning the appearance of buses packed with young folk must have been an unusual sight. To the occupants it was the glorious materialisation of plans carefully prepared some time previously. The Crusader choir was on its way to the Irish Headquarters of Elim, where the Principal and other speakers had taken up their temporary abode. Ere long the stillness of the night was broken by the peals of "Ireland for Christ." What a theme with which to rouse our leader! What an inspiration for the coming demonstration!

Throughout the day a great concourse of Foursquare Gospellers besieged the Temple and much blessing was received as we meditated upon the birth of the Saviour.

But the best was yet to come. Boxing Day was advertised as "The Great Day"—the day of the Demonstration—and a great day it was, for from the rising of the sun, to the going down of the same, it was, of a truth, proved that the old-time gospel is still the power of God unto salvation. The morning meeting was set apart for divine healing and it was touching to see the large number of people who came forward to seek a touch from the Great Physician. We believe that many can now testify to the fact that He is still the Healer Divine.

At the baptismal service at 3.30 p.m. few seats remained unoccupied. After a soul-stirring message by Mr. Francis the candidates were symbolically buried with Christ in baptism and raised again to newness of life. The majority of those who participated were our fellow Crusaders—young folk between the ages of 14 and 35. It is interesting to record that the greater number of the candidates were brethren. The Crusader choir consisting of approximately 200 voices, and conducted by its capable leader, Mr. John Bell, rendered in a never-to-be-forgotten manner an anthem entitled "Cry out and Shout." It was readily apparent that the vast audience was thrilled by the vocal efforts of these sanctified and happy lives.

Over 2,000 people packed the Temple again for the great communion service, when our dear leader spoke with mighty power. The power of God was felt in a wonderful way and when the appeal was made it was not surprising to find that ten souls had decided for Christ.

Thursday's meetings were again times of refreshing and the convention ended up on a note of victory. The Principal related the mighty battles fought and won in Switzerland where some 6,000 souls became prisoners of the Lord. It caused a prayer to ascend that revival would come to Ireland in a like manner.

It was very fitting that the meetings should close with the singing of "Ireland for Christ," and with what feeling that last verse was sung,

Soon shall the royal proclamation end the long campaign,  
Soon o'er our united nation Christ shall come to reign,  
Then throughout our ancient sire-land man to man shall call,  
Crown Him King of dear old Ireland, crown Him Lord of all.

It is wonderful to visualise that this land, divided into North and South, will one day be united, when Christ will occupy the throne. Then the much-discussed Citizenship Bill will be passed, for we will be citizens of the New Jerusalem. The Oath of Allegiance will then present no difficulty for to Him we will gladly ascribe praise and honour.

---

### Did You ever try This?

A minister told recently of three Christian men who made a vow together that they would pray regularly about how much they ought to give. The men did so, and they testified to the fact that within six months their gifts to the Church of Christ increased by more than 100 per cent! That handsome advance was the product of prayer, yielding compound interest in blessing on the givers, and to the Church and the cause of the kingdom of God.

Cameos of Jesus.

# Sidelights on the Greatest Figure of History

## II.—CHRIST'S CHILDHOOD

By Pastor H. KITCHING

Luke ii. 40-52.

**M**YSTERY shrouds much of the early life of our Saviour. Concerning the first thirty years of His life we have but fragmentary information. Luke alone of the four Gospels gives us a glimpse of Jesus as a child. Much time could be spent considering the environment in which Jesus was brought up. Such words as "the son of a carpenter," "Can any good thing come out of Nazareth?" set us thinking.

Modern civilisation has made Nazareth into a prosperous and wealthy city but in the days of Christ's childhood it was a mere village. The two-storey houses were poorly built of clay or stone. In the upper room of one of them Joseph and Mary lived with their family. An oil stove or lamp stood in a prominent position in the room to give light and warmth. On the floor were scattered a few well-worn carpets. The chief food of the poor was barley bread baked in a round flat tin. In the lower room the animals were kept. One can well imagine the possible inconvenience of life under such conditions. It would indeed be a joy for Him to take

### HIS YOUNGER BROTHERS

and sisters out to play in the fields. One can imagine how they would enjoy themselves picking the flowers, feeding the birds and chasing the butterflies. Why the hills and dales would ring with their merriment; the woods would be filled with their laughter and singing. The Apocryphal stories about Jesus making birds of clay and breathing life into them and turning His playmates into stone do not seem to fit in with the true spirit of Christ as revealed in the New Testament. Yet I believe He was a boy in every respect—playful, blithe and mirthful, happy and full of pranks. I could imagine Him being at the top of His school class. He would be pre-eminent among His schoolmates. He learnt much in the school of nature. Doubtless He would wander off alone and sit by the roadside, and there enjoy the handiwork of His Father in heaven. From Christ's teaching in later life we can gather how He must have entered into every part of the home and country life. Those years of silence were the years of growth in spiritual things. The time of preparation for His future ministry.

His early life was not one absolutely free from worry and care. Life did not always run smoothly.

### JOSEPH'S DEATH

must have been a very severe blow to Him. As far as we are able to gather he died shortly after the visit to Jerusalem. No mention is made of him after that period. Jesus would be about thirteen years of age. It is probable that Joseph and Jesus would have much in common, working together in the carpenter's

shop and travelling together to do odd jobs for the people in the village. They would be the subjects of much interest and talk. A good father is a valuable asset to a good boy, for he can understand a boy's difficulties better than anyone else—better even than his mother. Would Jesus shed tears when Joseph died? I think so—why not? I should. From that moment He became the bread-winner for his mother, sisters and brothers.

Luke is the only one who gives us any glimpse of Christ's boyhood and in his Gospel a beautiful incident is preserved—a touching incident. At the Feast of the Passover Jesus and His parents went up to Jerusalem, Jesus being twelve years of age. In those days Nazareth to Jerusalem was about four days' journey each way. This would be Christ's first long journey and first visit to the capital city. Most boys

### LOVE LONG JOURNEYS

and this would be a "real hike," a time of great expectancy and joy; the child mind would be working at record speed. The day arrived when they entered the famous city and this was followed by three full days of religious worship and sight-seeing. Jesus being of a religious turn of mind soon made His way to the Temple services and was thrilled by all that He saw. At certain periods the doctors of the law allowed the congregation to ask questions. Jesus entered into some controversy. A discussion followed and the time passed on very rapidly. Meanwhile Joseph and Mary were most anxious about their lost Child and when they returned to the city found Him in the Temple talking with the teachers, who were amazed at His asking and answering questions. His mother in great distress gently rebuked Him, to which Jesus solemnly replied, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" He thought they would have understood, but apparently they did not, for concerning this incident the Bible says, "They understood not the saying which He spake unto them."

Verse 52 is very rich in meaning. It says, "Jesus increased in wisdom and stature and in

### FAVOUR WITH GOD

and man.' Link that with verse 40 and coupled together they will act as a window whereby you can see into the character of the Saviour's boyhood. He is the pattern for every boy and girl and for grown-ups too. Follow in His steps and try daily to be like Him.

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## "Life and Service."

REV. J. WALTER YOUNG.

S. J. VICKERY.

1. If I believe the Lord is coming soon, It may be a - ny day, morn, eve, or  
2. What shall my conduct towards the Bible be? Shall I, with o - thers, treat it careless -  
3. How shall I act towards my children dear, At home, in class, my friends and neighbours  
4. For - bid it Lord, I pray, that this should come, O make me faithful, absent or at

noon. To call His own redeem'd ones quick and dead, To meet Him  
ly? Or search its pa - ges on - ly faults to find, A pleasing  
here? How shall I in the ci - ty bear my part, In shop, or  
home! Let all my in - ward life be pure and good, My words and

in the air as He has said; And thus to leave all o - thers here be -  
pas - time of the mo - dern mind? No, here a - lone is truth from God a -  
of - fice, or the bu - sy mart? Can I be care - less of the so - lern  
conduct stand the test a - broad! May all my ser - vice full of fer - vour

low, To suf - fer 'tri - bu - la - tion's' awful woe! How should I  
bove, Here on - ly can I know that 'God is love,' With - in its  
fact, That some may co - py an un - worth - y act? That words and  
be, As men in pe - ril, I, the lost ones see! Preaching 'the

live and labour while I wait, While thousands know or care not of their fate?  
pages learn redemption's plan, A Sub - st - tute in place of sin - ful man!  
habits, stumbling blocks may be, My life, no help, thro' in - con - sist - en - cy?  
Cross, may I a - wait the day When Je - sus comes to call His saints a - way!

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## Bible Study Helps

### SEVEN THINGS THAT PLEASE GOD.

We are told in the Scripture of seven things that please God, all of which are closely related to His purposes of grace toward lost humanity.

#### I. The Life of Christ upon the Earth (Matt. xvii. 5).

In Jesus of Nazareth, from His birth to His death, God saw for the first time in human history man as He intended him to be when He made him from the dust of the earth.

#### II. The Death of Christ (Isaiah liii. 10).

It pleased the Lord to bruise to death the only One who had ever pleased Him by a holy life. For by that death, and only so, could be achieved His heart's desire for fallen man.

#### III. The Fulness of Christ (Col. i. 19).

God has crowned His Son with glory and honour. He has raised Him up and given Him glory. He is Head over all things to the Church, and God is well pleased that it should be so.

#### IV. The Preaching of Christ (I. Cor. i. 21).

It pleases God that men should be saved by the preaching of the Cross.

#### V. The Harvest of Christ (Isaiah lv. 11).

The harvest is assured. It pleases God that His Word should bear fruit.

#### VI. The Revelation of Christ (Gal. i. 15).

It pleases God to reveal His Son to a sinner's soul. He who takes a delight in His Son delights to reveal Him to others.

#### VII. The Church of Christ (I. Sam. xii. 22).

The Lord takes pleasure in His people. He calls them a people for His own possession.

### FOUR INCORRUPTIBLE THINGS.

This is a great world in which we live. Its fulness comprises much. There are mountains and fields, rivers and oceans, plants and animals. The human family numbers many million. But all these are corruptible. Even man dies and soon is only a mass of corruption. But what are the incorruptible things?

1. The Incorruptible Blood (I. Pet. i. 19).
  2. The Incorruptible Seed (I. Pet. i. 23).
  3. The Incorruptible Body (I. Cor. xv. 42-44). (a) Glorious; (b) Strong; (c) Spiritual; (d) Immortal.
  4. The Incorruptible World (I. Pet. i. 3-5).
- F.S.W.

God often comforts us, not by changing the circumstances of our lives, but by changing our attitude towards them.

# FAMILY ALTAR



## The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

**Sunday, January 27th.** Genesis xxiv. 1-14.

"I will give thy camels drink also" (verse 14).

Abraham's servant was a wise old man. He was sent on an errand, and he wanted it to be productive of the best results. He was after a bride for his master's son. And nothing less than the best would do. Seeking divine guidance he does not ask that God shall lead him to the most beautiful woman of the country. He did not want a woman whose chief attraction lay in her countenance. He was after one who would be a companion to her husband, one who would be a helper in her new home. In asking God for one who would draw water for ten camels he was aiming at one who was not afraid of hard work. It is so when God seeks a man. He is not deceived by what others call charming manners. They may be all very well in their way, but they do not constitute the man. And he who would be in Christ's service must be every inch a man. God is looking now, not on our countenance, but on our qualities. What will He discover there?

**Monday, January 28th.** Genesis xxiv. 15-31.

"I being in the way, the Lord led me" (verse 27).

If we would have divine guidance we must be in the way—God's way. Eliezer was totally committed to God. He was taking no risks. He sought guidance of heaven, and not in vain. But it would have been entirely useless to so seek if he had no intention of following the directions that would be given him. He was in the way that God wanted. With us it must be so. The will of God is not the confirmation of our wishes or desires, however, though so many seem to think it is. In the case of Eliezer it so turned out. But let us remember that he chose the unexpected and unusual for the guidance of his feet. Too often we go the other way about matters. Our simple but selfish desires are too often interpreted as the will and plan of God. When we get out of our own way, however, and are in His, there will be for us the blessing of guidance. We shall then with safety and certainty be able to talk about the Lord's leading.

**Tuesday, January 29th.** Genesis xxiv. 32-49.

"I will not eat until I have told mine errand" (verse 33).

Here is a fine enthusiasm, and a good pattern for us. What mattered eating and drinking to this man! There was a great thing to be done, and all other things were of no account. He had a message from his master. Would that

we could capture something of this burning zeal from an age long past. Oh for a passion among the saints of God today that will make them to see in perspective as this man saw. Too often our vision is marred by small and insignificant happenings, and men around us perish. God has put within our hearts a message that should burn with an unquenchable flame, and be as an incomparable fury. O God, stir this heart of mine that naught shall be interposed between me and the carrying out of Thy wishes. May mere self-indulgence never blunt my keenness in the service of the Man of Calvary. As Thou didst press forward to Thy task, O Saviour of the world, help me to press forward to mine.

**Wednesday, January 30th.** Genesis xxiv. 50-67.

"I will go" (verse 58).

And that settled it! What mattered that her mother and father had already consented! It was the damsel herself who was to make the great decision. It was a great commitment, but she gave the affirmative. In the great transactions of our spiritual life there must be the personal word. Others cannot make decisions for us. My salvation depended on my response to God, and not what others were willing for. I was baptised in the Holy Ghost when I personally sought God. My companions' prayers were undoubtedly of much avail, but without my willingness were useless. The matter extends further—to my effective service for the Master. Here again He awaits my decision. He has called me to be co-workers, but will not conscript me. How shall I reply to His question? Shall I, with the hesitancy of half-hearted decision, give a feeble affirmative, or shall I rise with alacrity to do His bidding?

**Thursday, January 31st.** Genesis xxvi. 17-33.

"Isaac digged again the wells of water" (verse 18).

It was an unhappy experience for Isaac that he had to go over old ground again. The Philistine opposition to his progress was effective. All advance was held up until the rubbish was taken out of those wells. We are faced with similar propositions to-day. Too many times the Church has had to pause in her onward march to clear out the rubbish from her wells. From every quarter she has been assailed by the Phillistines, and their erroneous doctrines have been plugged into the wells. Pioneers of the Christ religion in such enlightened countries as this will tell you that their first great task is the clearing out of rubbish foreign

to the gospel. But if we are to get down to the pure spring of truth we must take up the pick and shovel. Moaning at the fact cannot alter it. We must get going. And when we see a thirsty world drinking we shall be amply repaid.

**Friday, February 1st.** Psalm i. 1-6.

"His leaf also shall not wither" (verse 3).

The man whose life is lived in Christ will give external evidence of the fact. A super-abounding life will make known to all around that He is rooted in God. Verbal announcement will be superfluous. The Christ life in a man cannot be hid. The trouble with many is that they are not abiding in Him. They are not by the rivers of water. No wonder that there is a withering of the leaves. It is only to be expected that there will be a dried-up experience. And if there is no leaf there will be no fruit. What a life! Yet so many seem quite content with it. They have lost sight of their purpose in life. And what is life without a purpose? He who will remain by the waters shall prosper. The greenness of life shall ever be seen in the leaves that announce an eternal summer in his soul. And when trees that are rooted outside Christ are standing gaunt and bare those who are drawing life from Him shall lisp in the rustle of their leaves a song of praise.

**Saturday, February 2nd.** Psalm ii. 1-12.

"Against His Anointed" (verse 2).

What unutterable folly. The creature attacks the Creator. The dust rises against the Power that gave it shape. The amalgamation of ingratitude will be to no purpose. He shall laugh. For the forces of this world are to Him as a pigmy army. The sad fact is that the world has taken its task of dethroning the Christ seriously. It really thinks that it will succeed. Busily it gets to work gathering the material that shall bring His throne tottering to earth. No wonder He laughs. We who appreciate the great act of redemption have no fear as to the ultimate result. Though regarded by the world as foolish for clinging to what it calls an exploded faith we know that the One who has captured our hearts cannot again suffer at the hands of men. The secession of leading men from the faith is sensational, but their joining of the ranks of the ungodly cannot shake Christ's throne. Fear not, trembling saint. He can withstand every attack.

**Special  
Crusader Number  
Next Week!**

**Get this into the hands  
of your Friends!**

*When God in any way calls  
for our gifts, at our peril we  
withhold.*

## The Ministry of Money

A NEW standard of giving will be adopted by the Church whenever the Spirit once more pervades it with His living power. Greed to-day is dominant even among disciples. It is changing some of them into coin, so that they have a metallic ring and will drop into the coffin with a chink. The ministry is not understood or appreciated; men are purse-proud because they have no sense of stewardship; they think of their gains as their own, and of giving as an act of merit; and so become arrogant and sometimes defiant in their avarice. How quickly do we see when God's Spirit possesses us that nothing is our own, and even we ourselves are slaves paid for in blood and made free at a great cost; and so we, and all we have, belong to our Redeemer! To such a man hoarded gains seem heaps of cankered coin whose rust is an accusation. There is another and more awful side to this matter. Ananias and Sapphira died for the sin of sacrilege in trifling with their stewardship. Achan was guilty of a similar sin and suffered a like judicial death. Something devoted to the Lord and His by right was kept back from Him for selfish ends. That was all! But at these two turning points in sacred history there stand two cairns of black stones—mute warnings that just there is the point of peril, where the step, the slip, may prove fatal.

—Dr. A. T. Pierson.

WE are never really interested in anything until it becomes a part of us. The very fact that we are the children of God should inspire every one of us as stewards to perform the best service of which we are capable, regardless of the sacrifice such an obligation may involve. Many Christian people need a better understanding of their relation to God and their obligation to Him. An honest steward will be about his Master's business, he will give to the support of the Church in service and money according to his ability.

When we learn to put first things first, life's problems will not be so perplexing and we shall find greater joy in service. In financing the local Church spiritual life must be emphasised. There can be no spiritual life where there is no prayer. Prayer is the solution of every problem and especially in matters of finance. The lack of prayer will bring the greatest worker and the strongest assembly to poverty and shame. Prayer becomes the highway to God's eternal storehouse of power and glory out of which all our needs are supplied according to His riches in Christ Jesus.

If spiritual work is to be supported, it must be by spiritual people. A Church will do well if she keeps within the range of her financial possibilities. Good judgment, well seasoned with sacrifice, has kept the light of heaven burning in many a dark place. The more time we spend in winning souls for Jesus, the less trouble we shall have in financing the local Church.

We must be more concerned about our spiritual condition than about financing the local Church. When we learn to put first things first, life's problems will not be so perplexing and we shall find greater joy in service. Money is so glaring, it is apt to hide the real value of the individual life. Money if honestly obtained but selfishly used is a curse, and this condition is sometimes found even among Christian people and Christian organisations. However the Lord not only asks for faithful service, but for systematic giving. By the mouth of Malachi, God has sounded forth a prophecy, which has inspired millions of hearts to a definite system of giving. In this proclamation, He promises, under certain conditions, a glorious reward, for He says, "Bring ye all the tithes into the storehouse . . . and prove Me now . . . if I will not open you the windows of heaven and pour you out such a blessing, that there shall not be room enough to receive it." What a challenge! What an opportunity!

Jacob said: "Of all that Thou shalt give me, I will surely give a tenth unto Thee." In the twenty-seventh chapter of Leviticus we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." But some say, "I am not under law but grace," and that is true, but all the righteous principles of the law will be fulfilled by those who walk not

*Sacrificial giving forms an integral part of the fulfilment of that apostolic commission which Christ left to His Church and which still awaits execution. The Church must witness with her substance as well as with her influence. Apart from this her obedience is incomplete.*

# Steward



after the flesh but after the Spirit (Rom. viii. 4).

We see that the principles of tithing were shown before the law was given. Abraham, the man of faith, gave tithes to the priest, Melchizedek. Paul tells us, "Know ye therefore that they which are of faith, the same are the children of Abraham." The least "the children of Abraham" can do is what their father did. However, Paul writing in II. Corinthians viii. 9 puts our giving on a still higher plane than that of the law, and One greater than Abraham has given to us an example. He writes, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The apostle likens giving to sowing and gives us God's law that governs farming. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And then he adds, showing us the kind of man the Lord Jesus loves, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

The easiest and most satisfactory way of giving is systematically. Paul said, "Upon the first day of the week, let every one lay by in store as God hath prospered him." Here is suggested when to give and how to give. Nothing could be clearer or more reasonable. Giving when you feel like it is not only unscriptural, but increases the difficulties in financing the Church. A system of giving is not only good business sense, but Biblical, and absolutely necessary to carry on the work of the Church harmoniously and successfully.

Every member of the Church has a financial obligation which he should meet systematically. I cannot think of a Christian refusing to do his part in the financial work of the Church, and at the same time expecting Christ to bless his soul, for such refusal is not only an unfriendly act but un-Christian. If your Church is failing in her financial offerings there is something wrong.

I have seen some people strutting around like a proud peacock, telling what they are doing for the Church, when the truth of the whole matter is they are not giving in proportion to their income. Our Lord was not so much concerned about the amount given as the spirit in which it is given (Luke xxi. 1-4). I tell you we need more conversions like Paul and more contributors like Barnabas.

Again I have found Church folks and good people too, who feel they should pay the grocery bill, the rent, the insurance, the taxes and other things, and if there is any thing left they will divide with the Lord. Would you dare to suggest such a policy to your grocery man? Certainly the grocery bill, the rent and all financial obligations should be met, but dare you put the Church at the foot of the list? Was not the salvation of lost

(continued on page 64).

*Shall the great world harvest fields lie unreaped, and the precious grain perish for lack of workers, when the Church is confronted with the stupendous outpouring of Calvary? Can the Church, in view of this example, count any cost too great in order to further that redemptive end for which Christ died?*

*The Holy Spirit's administration in the Church will make both giving and going easy.*

## Giving

WE cannot conceive that God ever intended His work to be hindered or His workers hampered through an empty exchequer. But how to secure the necessary money to carry on the Lord's work is a problem which baffles many a Church committee. Has the "upper room" no relation to this problem? He that is able to solve our spiritual problems is surely sufficient for this. Shortage of supplies is the excuse often advanced to justify the adoption of unscriptural and even worldly methods of raising funds for Christian work. Let the Church of Christ be filled with the Holy Ghost and funds will at once commence to flow into her exhausted treasury. She will no longer need to seek the patronage of the world. God knows how to loosen the purse strings of His people and find a way to their sealed cheque books. Is it in the school of the Holy Ghost that the lesson of liberality is learnt. Here God's children may be taught the blessedness of systematic and sacrificial giving. When the Spirit falls then the Storehouse will be filled with the love-offering of the saints. The chief consideration will no longer be "how little can I give, but "how much." The gifts of Spirit-filled hearts are always maximum in character. With the baptism of the Holy Ghost will come a new endowment of love, and love is always generous in its giving. "Loved" and "love" are, in a spiritual sense, synonymous. You cannot really love without giving, neither can you truly give without loving.

—Pastor E. C. W. Boulton.



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

## Music?

TRUE music lovers will, we are confident, agree with the Rev. N. F. Hutchcroft in his remarks regarding jazz. "The present generation should realise that syncopation was nothing but accentuated barbaric rhythm, and he would not be surprised when they came to their senses and realised that the proper place for jazz was in the jungle. When people made their instruments squeal and howl and groan and produced at £2,000 a week what could be produced for nothing in the farmyard at four o'clock in the morning, there was something wrong with their mentality." We are sorry to see that even in some Christian circles there is a tendency to introduce the jazz type of song and music. There is little so foreign to the true spirit of worship. We feel that the sooner this type of song is relegated to the regions to which it belongs, the better; it certainly has no place in the Christian sanctuary. We do not desire to introduce the music hall atmosphere into the Church of God. Singing and music form a large part of Christian worship, and only that which will lead the soul upward and Godward should be admitted.

## Transformation.

We have just read the account of a "derelict site" which has been converted into a place of beauty and utility. A piece of uneven waste ground has been transformed into a fine recreation ground, capable of meeting the needs of a large community. We admire the enterprise of such an undertaking. When reading this we thought of those thousands of derelict lives which have been and are being transformed by the grace of God; lives that once were unsightly and unuseful, but now are fulfilling helpful ministries to their fellow men. What scope there is all around us for the spiritual and moral recreation of life that is lying waste. What miracles of transformation may be wrought. These broken and bleeding lives invite the consecrated attention of the Church of God. Their presence around our path is a challenge to desperate and daring adventure.

### ANONYMOUS GIFTS.

Work in General: Berks. Friend, £2.  
Foreign Missionary Fund: Guernsey (per Miss Henderson), £1.  
Principal Jeffreys' Revival Campaigns: Glasgow, £2.

## Whispers from Within the Veil.

### The Sower's Reward

By Pastor E. C. W. Boulton

"God gave the increase."—I. Corinthians iii. 6.

Seed all sown 'mid blinding tears  
God shall cherish through the years.

HERE then is the secret of real success in Christian service. Not the amount of ground that I cover with the plough, or the quantity of seed that I scatter o'er the land. These are all requisite to the end in view. And yet having paid the most careful attention to all this the soil may refuse to yield its harvest of results. I may find the altar and the offering; I may also provide the fuel for the sacrifice, but it is only God's hand that can light the fire.

How much time may be lost and how much energy wasted because the husbandman overlooks this vital relationship of the human and the divine. All spiritual labour is dependent for its harvest upon the final quickening of God. If God locks the heavens and withholds the fertilising showers, then all my efforts are in vain.

Show me, blessed Teacher, that I can only speak the dynamic word as I abide in the anointing. Apart from this all my utterance, however fluent or fervent, is only so much sounding brass. I may move the emotions until men weep and laugh at my bidding, but this only lasts while they remain under the spell of my personality. I have achieved no enduring result. The change effected is not deep and central; it has but stirred the surface for a season, and anon things must subside to a lower level than before.

O let me not labour, at last to be told,  
That "wood, hay and stubble" instead of pure gold  
The test of the fire has revealed.

Cause me to understand that my hands may perform the most commendable ministry, yet without Thy touch of power, that ministry must lack fruitfulness. I may build the most beautiful edifice, but only Thou canst fill it with real life.

O touch these lips and these hands that they may "move at Thy bidding." Then I may crave and claim that mysterious unction that renders all my service instinct with creative power. Then shall I minister healing to the wounded, joy to the sorrowing, light to the benighted, peace to the tortured, assurance to the derelict, strength to the weak, and life to the dead.

Let me see that I have but to obey the "law of life" which obtains in the kingdom of God and all these other relative and resultant effects shall follow. If I sow in the Spirit then I shall also reap of the Spirit. If I preach the Word under the urge and pressure of the Holy Ghost then the truth shall find its way home to the hearts of those to whom it is sent.

These hands have scattered wide the seed;  
What if the harvest be another's meed?  
Shall I to bitter 'plaint give way?  
Nay, rather on the Lord I'll stay.

TIMELY  
THEMES,  
No. 1.

# Leadership

By Pastor  
E. C. W.  
BOULTON

**I**N a prefatory and introductory note let us point out that originally these articles formed the substance of a series of lectures given some time ago to the students of the Elim Bible College. Whilst we do not propose to go over the whole of the ground covered in those lectures, as this would not interest our readers, yet we hope to proceed along the same main lines of thought. In doing so we trust that, although some of the series may not possess such a general appeal and application as the remainder, they will prove of some profit to all who peruse them. They are not intended to be exhaustive—simply suggestive. Time and space admits of nothing more than this.

*We shall open the series of studies with a consideration of the subject of Leadership, the importance of which will at once impress most of our readers.*

Such a theme naturally has a threefold application. In the widest and largest sense it applies to all classes and phases of life, and applies equally to all ages. Bringing the thought of leadership up to the level of the Christian Church universal we at once give it a religious emphasis and limitation. Going still further we narrow the thought of leadership somewhat when we think of it purely in relationship to the Church pentecostal, and in so doing give to it a distinctly spiritual emphasis. Obviously

## OUR CHIEF INTEREST

must lay in this latter direction, and consequently we shall to a great extent devote our time and space to this, though it should be pointed out that there are certain central and vital characteristics and qualities that must distinguish the true leader in any realm, be it religious or otherwise.

It would appear that in all ages and in all realms leadership has, humanly speaking, proved the determining factor in the weal or woe of the world. Most of the great revolutions and reformations have found their impulse and inspiration in the first place in some dynamic personality. The history of the world is largely the biography of pivotal personalities around whom the life of the nations have revolved. When we think of the great empires of the past, instinctively the mind reverts to those distinguished characters whose genius, courage and prowess led to the foundation of these mighty monarchies. Most of the great tragedies and triumphs of history may be traced either to false and foolish or faithful and fearless leadership. Whenever the ship of state has gone to pieces it has generally been upon the rocks of unwise and unskilful handling of its affairs by its leaders, be they political or spiritual.

Speaking of the Church in particular at this point, upon careful examination we shall no doubt discover that most of the heresy which has invaded her courts has come via her leaders.

## THE LEAVEN OF ERROR

has found access into the fellowship of the redeemed through this main approach. When the leadership of a Church is diverted from the main line of truth it is all too easy for others to follow. Let a man or men who hold the confidence and allegiance of others set out upon a course at variance with the Word of God, and that action must have a profound effect upon those who look to them for guidance in spiritual things. So strong has been the influence of some leaders in the Christian Church that when they have embarked upon an enterprise which had not the sanction of Scripture they were able to sway hundreds if not thousands to a similar path. God's people have been led into the wilderness of apostasy by the hand of leaders who themselves had departed from the faith.

True leadership carries with it a certain amount of privilege, prestige and honour, yet it spells suffering in various forms and degrees. Faithfulness makes it a costly business. It involves travail and tears; it means being baptised into fellowship with the sufferings of the brethren; sometimes it may mean drinking the cup of humiliation and rejection. Leadership may appear most attractive to eyes that view it under certain favourable conditions, but it should never be forgotten in such a contemplation that the leader is called to face dangers and bear burdens which do not appertain to the less prominent positions in the Church of God; that he is

## EXPOSED TO PECULIAR TEMPTATIONS

often becoming the target of severe and searching criticism, and the object of bitter and pitiless attack which others escape. His position calls forth the antagonism of others, especially of those who consider they carry a commission to assail and oppose any and all who dare to answer the call to leadership.

In view of this it will readily be understood that special qualities and qualifications are necessary for those who would become leaders of the Lord's people. Especially is this so in the case of those who are called to administrative positions in the Christian Church, positions which necessitate decisions affecting important issues and involving large companies of believers.

We shall endeavour to point out what we consider some of the most important and imperative of these qualifications for leadership in the Church pentecostal.



*In the first place a man who would become a leader in the Church of God must have a divine call.*

Scripture, both in the Old and New Testament, furnishes numerous examples of this. Paul in his Epistles is most careful to emphasise the fact of his divine call to leadership. It is evident that he regards it as a matter of supreme importance. "Called to be an apostle." "Called to be an apostle, through the will of God." "Paul, an apostle (not of men,

#### NEITHER BY MAN,

but by Jesus Christ, and God the Father)." This is the invariable preface to his letters; the credential from above which gives to his ministry its distinctive authority.

In the lives of all the outstanding personalities in biblical history there is the background of a divine call—definite and unmistakable. You may trace all that is remarkable in their life and ministry back to this fundamental source. This has held them in the hour of crisis and conflict. It has led them to face insuperable difficulties and sustain the battle against tremendous odds.

Abraham came forth from Haran at the call of God. Moses' great enterprise was the result of his answer to the divine call. David came to Israel's throne in response to the command of the Lord. Each of the disciples found their way into the apostolate in obedience to the call of Christ.

And so we might continue to enumerate Scripture instances confirming the fact that leadership in the Christian Church demands a divine call.

A call may come from God, the fulfilment of which takes years to materialise. By which we mean that between the call and the realisation of the call a period may elapse—a period of preparation during which the call will be tested in various ways.

We are convinced that much of the mischief wrought in the Christian Church has been introduced directly or indirectly as a

#### RESULT OF THE PRESENCE

in positions of authority of those who were not chosen vessels. We cannot be too insistent upon this point as it is so vital. Fleshly leadership must produce a fleshly following. The natural begets the natural. The leadership of a Church or a movement leaves its stamp upon that body either for good or ill. It is the sovereign law of cause and effect. There is always the danger of persons pushing themselves into leadership prematurely. A feverish haste results in the soul moving before God's time, as for example Moses' precipitate action in Egypt which threatened to spoil the purpose of God for the future. Restive and unrestrained, the hand of self-prompted leadership will persist in putting its hand to the ark of God. The nemesis of declension must inevitably take its toll of that community which permits the reins of government to pass into the hands of unspiritual leaders. It is the hour of crisis that reveals the strength of the true leader, and at the same time shows up the weakness of the false.

It is logical to assume that God should know best the kind of workmen to employ in the achievement of His purposes on earth, and also the right time to

use them. And it is only reasonable to expect that the Church should be ready always to recognise that right.

It is significant that whenever the Church becomes backslidden in experience she resorts to a natural method of selection of those who are

#### TO BE HER LEADERS.

Let it here be said that in the question of Christian leadership it is often remarkably emphasised that "God's thoughts are not our thoughts." Many wonderful examples of this might be advanced. Men have been called out of obscurity to positions of prominence and power—men who, naturally speaking, showed little if any signs of the splendid capacity for leadership which were afterwards developed and displayed. God apprehended them and thrust them into the van of His army where they distinguished themselves in various ways. Some of the most distinguished men of Christian history at the commencement of their career would not, according to ordinary standards, have been recognised as possessing the necessary equipment for leadership. And yet these very men have been arrested by God, and so gripped and possessed of a passion to please Him, that they in turn have become the means of moulding Christian thought, shaping Christian experience and challenging Christian faith. The age in which they lived and laboured has borrowed lasting splendour from the lives of these great hearts. Though at one time despised and discredited by their fellows, yet upon the plains of prowess they won the laurels of leadership.

Each new epoch of Christian history has been born out of the surrender of some saintly soul, who has been prepared to

#### SINK ALL OTHER INTERESTS

in those of the Kingdom.

'Tis the "things that are not" which have again and again been instrumental in bringing to naught the "things that are."

A divine call then is the primary thing for those who would lead the hosts of the Lord. To put a man into the ministry until satisfied of this one thing is like attempting to erect a building without a foundation, and involving those responsible in the just censure of succeeding generations.

In the Old Economy an attempt to occupy any office that involved leadership, without a divine call, was punishable by death. Around such offices God built strong safeguards. Let authority get into the hands of self-appointed leaders and disaster must inevitably follow. God would only set His seal upon the work of those whom He had chosen and called.

We do not propose to define any stereotyped way in which that call should be given or received. God's methods of making His mind known are manifold. To Moses God speaks from a burning bush; to Ezekiel by means of various visions; whilst to John there comes the prostrating unveiling of the Glorified Galilean. To one the call may come through some Spirit-breathed scripture which drops into

#### THE LISTENING HEART.

To another the call may gradually take shape in the  
(continued on page 62).

# PRAISE THE LORD!

## Prayer and Praise Triumphs—Magnifying the Lord

### CHURCH AT PRAYER.

#### Fifteen new members.

**Letchworth** (Pastor J. Hill). "... The Lord added to their number those whom He was saving" (Acts ii. 47, Wey.)

The seeds of truth from the Word of God preached in the power of the Holy Ghost and with unquestionable love and zeal, have been quickened in hearts and lives, and on a recent Sunday Pastor John Hill extended the right hand of fellowship to ten sisters and five brothers—living stones in the Church of Christ.

Considerable encouragement has been felt in Letchworth recently by reason of some conversions of unusual interest.

On Sunday, 23rd December, the evening meeting took the form of a Carol service; the Crusader Choir's singing of the Christmas Story, together with the soul-



Pastor J. Hill.

stirring and searching message of the Pastor, proved an inspiration to all, particularly to those to whom the Babe of Bethlehem meant little or nothing. A retiring offering was taken in aid of the local unemployed.

During the week preceding Christmas gifts of seasonable fare were received by Pastor Hill, and were distributed indiscriminately to needy folk, whose deep gratitude made the effort doubly worth while. Did not He say "Inasmuch..."

A week has been spent in prayer for revival during the campaign to be conducted by Pastor David Forsyth. Much blessing and deepening of Christian life is expected during this time.

### BIRMINGHAM CHRISTMAS CONVENTION.

**Speakers: Pastor W. L. Kemp and Evangelist D. Vanstone.**

Emmanuel—God with us—to bless and cheer throughout the Convention held in the Graham Street Tabernacle. Christmas, the world's merry time of eating and drinking cannot be compared to the joyous feasting of believers who were partakers of heaven's rich dainties supplied by the Lamb who was slain.

The visiting speakers came with the finest of the wheat, and with unction upon them, the saints are left with much food for meditation.

Christmas morn saints gathered for worship and communion. Pastor Kemp

spoke upon the Lord's name, "Wonderful." Truly He was more wonderful than ever before, hearts burned anew at the wonder of the old, old story: God in Christ, reconciling the world unto Himself. "We do not close this service," says Pastor Barton, the convener. Saints agreed, and Mr. Vanstone's message in the afternoon, ably expounded, continued the blessing. In the evening both speakers took part. Mr. Kemp, whose message, based upon Ephesians v. 18, showed the possibilities of a life wholly yielded to the claims of the Holy Ghost. The words of Mr. Vanstone upon God's great Gift, being very appropriate, drew the cry from each heart, "Thanks be unto God for His unspeakable Gift."

Boxing Day finds believers eager for more and they were not disappointed, for giving doth not impoverish God. He satisfied the hungry souls with glimpses of heaven. The messages reminded saints of God's power and protection when tempted, also that our citizenship is in heaven. The grand finale of the convention on Thursday evening will remain long in memory. Mr. Vanstone's message exhorted believers to run the race with patience, and Mr. Kemp showed the impossibility of measuring God's love,

"For the love of God is broader,  
Than the measures of man's mind."

"How great, how wonderful," says he, "is the God we adore."

The convention is over and the visitors returned to their own flock, but God and His blessing remains. Pastor Barton's faithful ministry goes on. The last gospel service of the old year was blessed indeed, the very appropriate message, The Prodigal Son, resulted in five wanderers returning home to the Father.

The watch-night service was well attended. Mrs. Barton speaking upon Choice, gave old and new converts the incentive to step into the new year more determined that God's will should predominate.

### RETURN VISIT OF EVANGELIST. Twenty souls saved.

**Blackpool** (Pastor J. McGillivray). Pastor Thomas, after a most successful campaign at Birmingham, returned to minister once more to the saints in this Church. The hall was crowded from the door to the platform, some standing rather than miss the blessing which was falling. Twenty souls confessed Christ during these gatherings. The Sunday school has recently held its annual treat, some eighty-five scholars taking part in a really happy evening. The children gave a most helpful programme of songs and recitations, each of the children receiving a gift from the Christmas Tree. The watch-night service proved an inspir-

ing time at which the Lord's people gathered around the table to break bread. The power of God fell mightily upon this service as the saints worshipped the Unseen Guest.

### FRUITFUL FELLOWSHIP.

#### Times of blessing.

**Abertyswg.** Pastor S. J. Cooper paid this Church a visit, coming fresh from the Dowlais Convention to minister the Word to the Lord's people here. A mighty time of blessing was enjoyed as a result of this visit; meetings were splendidly attended and believers were quickened and inspired by the ministry. Pastor Patterson also gave a profitable message during these special gatherings. The local Crusaders gave the gospel in song on the Sunday evening which was much appreciated by all, the anointing of God resting upon this effort.

### CHRISTMAS CONVENTION.

#### Feasting on the Living Word.

**Dowlais** (Pastor W. J. Patterson). A splendid company of the Lord's people assembled for the convention gatherings, which proved a time of real spiritual uplift to all. The ministry of the speakers (Pastors T. A. Carver and S. J. Cooper) were most helpful. Pastor Brewster of Swansea also spoke during the convention, passing on a timely message. On the Wednesday the congregation was composed of God's people from the various Elim Churches in the neighbourhood, and also from Cardiff and Swansea. It was a great day, the theme throughout being God's remedy for War, and Revival. In the evening the gospel was rendered in song by the Dowlais Crusaders. The blessings received still remain as lasting memorials of the good done during these convention days.



Pastor W. J. Patterson.

### FORWARD TO VICTORY. Campaigning for Christ.

**Ealing** (Pastor G. Hillman). The Bermondsey Crusaders recently visited the Church here and rendered a delightful programme. Pastor Brambleby presided. The three weeks' campaign conducted by Pastor H. Fielding has brought

much blessing; services have been well attended, and interest maintained throughout. Several souls responded to the moving appeals of the Campaigner. The special services concluded with a large breaking of bread gathering, at which the presence of the Lord was most precious. In the evening service, before a crowded congregation, Pastor Fielding gave the story of his own miraculous healing, a glorious witness to the present-day power of Christ to heal. Several new members have recently been received into fellowship by the Pastor.

### THE POWER OF MUSIC AND SONG. Seven years' fruitful ministry.

**Sunderland** (Pastor H. Entwisle). During the past few weeks, the hand of the Lord has been greatly in evidence in the work of the Church here, the most prominent factor being the saving of precious souls.

For about a fortnight, Dr. E. P. Grahame fearlessly proclaimed the truth and forced home the gospel with musical illustration. Souls were saved, the spiritual life of believers deepened, and his exhortations inspired young and old with a greater zeal for the work of the Lord.

At the conclusion of Dr. Grahame's campaign, we had a week-end visit from three brethren from Lancashire; their stirring messages were a source of divine uplifting power.

Mr. Percy Hunt, of Manchester, recently commenced a campaign, and his fierce denunciation of Roman and Anglo-Catholicism attracted a great deal of interest. Mr. Hunt, of course, was himself formerly a Roman Catholic. He was brought up in Manchuria. At the age of about five years he was sent to a Roman Catholic convent for educational purposes, and afterwards went to a monastic institution at Tientsin, Northern China, to train to be a monk. Now

gloriously saved, he speaks with a full assurance of sins forgiven, and intends to return to Manchukuo as a missionary.

A return visit from Dr. E. P. Grahame is in progress and large congregations are attending the services where great times of spiritual blessing are being experienced.

The Deputy Mayor of Sunderland (Alderman E. H. Brown, J.P.), and a prominent member of Sunderland Town Council (Councillor George Ford, J.P.), attended a meeting held in the Ellm Hall recently, at which the Deputy Mayor presided.

Alderman Brown and Councillor Ford spoke of the work of Pastor Entwisle in the town of Sunderland, and said that since he came to Sunderland seven years ago, he had completed a tremendous amount of work in the religious life of the town. Mr. Alder also spoke.

The band of about sixty Crusaders are working steadfastly for the Master with Mr. William Davison as an able Secretary, and under his direction a large number went carol singing on Christmas Eve.

### REVIVAL CONTINUES.

#### Souls every week.

**Yeovil** (Pastor R. Knox). Rain! Rain! Rain! Everywhere much rain. Empty reservoirs being replenished, and the dry earth being refreshed. Now the prospects are better for everybody. Such is the report from the weather standpoint, during the past week or so. But the saints of the Elim Foursquare Gospel Church in Yeovil are praising God that there is no spiritual dearth or dryness in their midst. For the past few months the latter rain has been falling in greater measure, the droppings giving place to showers. Although God is not sweeping the town with a mighty tidal wave, yet the showers are doing a great work, and the assurance of a heavier downpour of

latter rain fills the vision. Although the campaign concluded some few weeks ago, the revival is still continuing.

A very blessed time was experienced on the occasion of the Church anniversary; Pastor Hilliard of Bath was the special speaker, and at every service the Word went forth with Holy Ghost power, and was listened to by good congregations. On the anniversary Sunday afternoon a special service was arranged when the Sunday school scholars rendered the gospel very beautifully in recitation and dialogue. At the close of the service the children were awarded prizes for attendance. The services were concluded on the Monday evening, when Pastor Farrow from Wells gave a message on Faith. This service was a real stimulant to all. God has been saving souls almost every week since the campaign, and numbers are increasing. On Sunday evenings nearly all the seats are occupied and great conviction rests upon the unsaved.

There is wonderful power at the prayer meetings, which also show an increase in numbers.

The Thursday evening Bible study appears to be the favourite week-night meeting among the saints, the numbers at this meeting have greatly increased. The Pastor has been giving a very helpful study at these meetings upon *Successful Christian Living*, or, *How to Live a Successful Christian Life*.

On Christmas Sunday the Pastor preached a powerful sermon on *The First Christmas Message*. After this gathering a carol service was held, which was led by the Crusaders, who also rendered two special pieces.

A very blessed time was spent at the watch-night service, a good number being present, more than twice as many as the previous year. The last moments of 1934 were spent in prayer, and as 1935 came in the saints sang from the depths of their hearts, "All my days and all my hours.

## LEADERSHIP (continued from page 60)

mind, perhaps months or even years may elapse ere the soul finally perceives the significance of that which is taking place within.

More often than not the call comes unsought and unexpected. Elisha is following the plough of honest toil. David tending the flock of his father. Matthew sitting at the receipt of custom, when the arresting summons breaks in upon the routine of life, and they find themselves thrust into the great crusade of salvation. It is upon those who are fervent in spirit, serving the Lord in all diligence in the environment that duty has made plain, that the constraining hand of God is laid.

The best preparatory school for the future leader is often found to be amid the drudgery of the domestic circle, or in the hard grind of the workshop, rubbing shoulders with those whose business it is to test the material of which life and character are made. Some of the most gifted leaders have served their appren-

ticeship or won their spurs amid the most humble surroundings. God is often preparing His vessels long before they are aware of their destiny. It is the call from above that quickens them to response; the voice of the Lord speaks to the latent within them and they rise to don the mantle of authority.

### Keep up Your Testimony

A Presbyterian youth from New Orleans was a naval "wireless" operator during the war. Early one morning, after a night on duty, he snatched a few minutes for his "Quiet Hour" when no message was going over, and he was reading the twenty-third Psalm. Suddenly the thought came to him to send the psalm out over the water and see if any ship would take it up. He did, and as he sent the last word sixteen ships answered a wireless "Amen."





### Special Crusader Evangel Next Week

The attention of all Crusaders is called to next week's *Evangel*, which is a special Crusader Number. We are sure Crusaders will wish to get extra copies and give their friends, office associates, workaday pals, and relations, a Crusader *Evangel*. It will be a means of graciously introducing to those aforementioned something concerning this great youth testimony—the Elim Crusader Movement. There are articles from our beloved Chief and President, Principal George Jeffreys and Pastor James McWhirter. Photos and messages from the Commissioners, and other interesting features. A new and interesting piece of music for Crusader choir singing will also be included. Don't miss this special number.

### THE GLORY OF THE LORD The Shekinah

Scripture: Genesis xii., xvii.; I. Kings iii.  
Keyword: Humility.

By Miss Eva Willmott

Back there in Babylonia God made a pact, a covenant with His friend Abram that through him and through his descendants, all nations of the world should be blessed, and we have from time to time followed through the descendants of that friend of God and seen the promise confirmed first to individuals then to a nation and how the Almighty in a wonderful way overshadowed these witnesses in the form of either light, rainbow, cloud, etc.

Last time you may remember we dealt with that great event in the divine chart—that of the establishment of those people of Israel into a Theocratic kingdom, God as their King—and His giving to them through His servant Moses His laws of righteousness for their religious and civil observance.

For some time they lived in complete oneness with Him, seeking His smile of approbation for their every thought and action, trusting Him as children through every vicissitude. Then there had crept in through one person and another those first seeds of discontent which had grown and grown until they materialised into the desire for a human king, some strong splendid figure that would please the eye and the magnificence of whose court would exceed the luxury of the surrounding Gentile kingdoms.

With what a broken heart Samuel knelt before the Lord and we can feel the sob in the divine voice of Jehovah when He said: "They have not rejected thee but they have rejected Me that I should not reign over them." What an insult to our wonderful, covenant-keeping God. Surely now He will leave them entirely alone. No; the cloud of Jehovah's glory had come right down into their midst at Sinai and still He remained. He had given them their heart's desire and chosen out first Saul and then David of the tribe of Judah, the royal tribe, and we will now draw our next living picture from the character and deeds of his son, Solomon.

The sounds of intense mourning have just died away in the distance, for the body of that faithful servant, David, beloved of the Lord, has been laid to rest to wait for that great day that you and I are daily, yea hourly expecting, and his spirit had been gathered into the great company of his forefathers. To-day the air is charged with shouts of rejoicing and signs of great festivity, for is it not the coronation of his son, Solomon, who is to sit upon the throne of Jehovah? There in that royal city is gathered a tremendous multitude of people all jostling against each other despite the intense heat of the day, their gay apparel and sun-tanned faces all adding to the beauty of the scene. There above the crowd stands the strong, manly figure of Solomon dressed in the royal garments and by his side is the tall, white-clothed figure of the high priest with a horn of oil in his hand with which after praying God's blessing, he anoints Solomon there before the people and proclaims him their earthly under-king and shouts of acclamation rise from that vast throng, "Long live the king." As for their newly-crowned king, he stands there with a full heart as he gazes round on that great crowd of cheering masses and he feels his own helplessness and inability to rule in accordance with the laws of their true King, Jehovah. His footsteps to his royal residence, surrounded by his court, are slow and measured for he is feeling the complete weight of the responsibility laid upon him of governing God's chosen people.

As soon as the last stages of the feast have concluded, he slips away and makes his way to Gibeon to worship God and lay the whole matter before Him and there in a dream he offers a prayer for God's power and wisdom to justly rule the people.

Seven years have passed and again we see that great multitude gathered together, for there, in a prominent position stands a huge temple, the desire of Solomon's heart, a place for the glory of Jehovah to dwell in. The last stone has been fashioned and laid in its place, the last beam of wood has been carved and overlaid with gold, and to-day is the official and public opening. For seven years all the thoughts of his mind, all the labours of his hand have been towards the accomplishment of this work, and with what a full heart he stands there and lifts up his arms and prays that God, who is the rightful and true King of His people Israel, will deign to enter this earthly habitation and con-

tinue to guide and control them that the nations of the world may see Him through their life and national character. To the sound of the great choirs of the sons of Levi, along come the priests bearing first of all that precious symbol of the Lamb slain from the foundation of the world, the Ark of the Covenant, and they reverently placed it there in the inner sanctuary, the Holy of Holies. Immediately the Cloud, the Shekinah, accepts the human dwelling place and rests there upon the Ark of the Covenant, but the power of His presence is so mighty that the priests are prostrate and their physical strength is weakened. What a condescension! What a glorious answer to Solomon's prayer of seven years ago when in his humility he was overpowered by a sense of the great responsibility laid upon him.

There was a day, Crusader, when you and I felt the call of the Lord to a complete surrender to Him and our bodies were made the habitation of the Spirit of the Lord. What condescension! It may have been seven years before the temple was fit and ready for Him to enter, it may have been He came and took up His abode when we had no knowledge of the baptism of power and were baffled by the experience. In any case the full weight of the great responsibility came and continually comes before us, so that we are awed. In the crowded thoroughfares, in the trains and buses, we carry about in our bodies the Holy Spirit of the Lord. What an inspiring thought and how anxious we should be to please Him in all our actions and thoughts. I fear, however, that at some time or another we all have grieved Him and wounded that dear Heart. At times we have like those people of Israel rejected Him and set up our own wills as the king to reign over us.

Crusaders, the very atmosphere is vibrating with the activities of the heavenly hosts as they are marshalling in battle array for the final conflict of the nations which means your release and mine from the things of this world.

Let us keep in daily communion with our beloved Lord that our bodies may be pure, sweet and holy temples for Him to dwell in and operate through for His own glory.

## HANTS AND DORSET RALLY

on JANUARY 30th, in the  
**ELIM TABERNACLE**  
Park Road, Freemantle,  
**SOUTHAMPTON**

at 7.30 p.m.

conducted by

**Pastor DOUGLAS B. GRAY**

(Chief Crusader Secretary)

and

**Evangelist DAVID VANSTONE**

Crusaders from district churches are supporting

**Special Items by Choirs**

Everyone is heartily invited

**PLAN TO COME**

## STEWARDSHIP (continued from page 57)

souls the uppermost thought in the mind of the Saviour? Is not He who hath redeemed us out of the hand of Satan with His own precious blood, worthy of the first and best of all of our substance?

A prominent citizen in a near-by town died some time ago and the administrator in his final statement said: "He left an estate of £20,000." But what was he worth? What kind of life did he live? Money is something to be desired but if money is going to cause us to live a selfish life, we had better die one hundred per cent poor than to

### FACE GOD WITH SUCH A RECORD.

It is a difficult thing to get some people to recognise that "the earth is the Lord's and the fulness thereof." We are more likely to be faithful stewards of God if we will continually remind ourselves that the title of all things is invested in God and at no time has He relinquished His rights.

I know a Church member who gets £20 a month and gives £1 a year to the Church and ten shillings a year to missions. Now if he ever gets to heaven he will do well, but I would not give much for his location. It is a poor sort of Church member, who would shrink from the work which he has solemnly vowed to support. Perhaps you have not thought along this line, but will you do so now? When we fail to do our part, we are acting unkindly with others who perhaps are giving their tenth and more. As Christians let us gladly assume our part in the financial work of the Church, and give not only willingly but systematically.

"A farmer went to hear John Wesley preach. The farmer was not a converted man; he cared little about

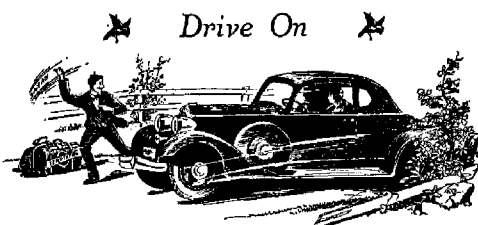
religion: on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley's first heading, as he was speaking on money, was—*Get all you can*. The farmer nudged a neighbour, and said:

### 'THIS IS STRANGE PREACHING;

I never heard the like before; it is very good, yon man has got something in him!' Wesley discoursed on industry, activity, and living to purpose; and he reached his second division—*Save all you can*. The farmer became more excited. 'Was there ever anything like this?' he said. Wesley denounced thriftlessness and waste, and the wickedness which lavishes in luxury; and the farmer rubbed his hands, and thought—'All this have I been from my youth up.' But Wesley advanced to his third and last head—*Give all you can*. 'Dear, dear,' cried the farmer, 'now he has spoilt it all!' But it came from the glowing heart of the evangelical revival. Do not leave your jewellery on a sinking ship."

Since God demands Christian loyalty, Christian service and Christian giving, let us be more obedient to His Word, more faithful in His service and more systematic in our giving. Let us say right here and now, If I am going to depend upon Christ to save my soul, I must line up with His workers, and honour Him with my substance. Say to yourself, "I have never realised until now that I was a partner with Christ in this soul-saving business, or that the Church really needed me to help make things go, but from now on, I am going to do my duty in the work of the Church and I am going to do it as an act of my appreciation of what Christ has done for me."

**"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—(II. Corinthians viii. 9).**



**"DRIVE ON!"** That is the best attitude to sustain toward the world's flatteries and hisses—drive on. When men ridicule by scoffing and Satan hinders, drive on along your divinely-appointed way. When tasks seem difficult and the way appears almost impassable, look to God and drive on. When even friends turn cold or fall away, when your own heart would sink within you in contemplating the reign

of iniquity, get out from under that juniper tree and drive on.

There is no time for falling by the way; the battle is on, the enemies of the Cross of Christ press us on every side; heresies abound; the love of many is waxing cold; Satan roars; sometimes the lowering clouds are sheeted with angry lightnings, but drive on. Yield to no discouragement. God lives. Truth will conquer. You are on the winning side. Heed not the world's praise or censure.

The years are short, the time of harvest but a brief moment, and eternity with its endless ages lies just beyond. Drive on with a steady, unflinching trust in the Lord, and you will win the victor's crown.

"Then forward still, 'tis Jehovah's will,  
Tho' the billows dash and spray;  
With a conquering tread we will push ahead,  
He'll roll the sea away."

# Classified Advertisements

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

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

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**BOGNOR.**—Holidays are Jollidays with Mr. & Mrs. Hollyman; cosy fires; happy homely atmosphere. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nye-timber. Telephone: Pagham 70. B1752

**BRIGHTON.**—Bed and breakfast 15/-; board-residence from 25/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1882

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

**ELIM REST HOUSE.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**ELIM WOODLANDS.**—Commencing January 6th, Elim Woodlands will be open to visitors from 3 to 9 p.m. on the last Saturday in each month, instead of the first. Tea at +30. Tickets can be obtained from any Elim minister in the London districts.

**GLOSSOP.**—Elim Home for spiritual and physical refreshment; comfortable house, central heating; moderate terms; reduction for longer stay. Apply to Miss Barbour, Beth Rapha, Glossop, Derbyshire.

**HOVE.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1887

**INGATESTONE.**—Christian home for retired gentleman; full board 25/-; bath; buses pass door; near assembly; ministers recommend. Mrs. E. Stone, The Haven, Heybridge Estate, London Road, Ingatestone, Essex. B1896

**LONDON.**—New Year Greetings! A happy Christian welcome awaits you at Mr. & Mrs. Barnwell's, 36, Granville Road, Stroud Green, N.4. Central three assemblies. Lowest possible terms; ministers recommend. B1885

**LONDON, Brixton Hill.**—Half-minute main road, homely board-residence, for business ladies; one only, £1 per week, two sharing 18/6; near assemblies; recommended; bright front room. Box 348, "Elim Evangel" Office. B1890

**SOUTHEND.**—Board-residence from 25/-, bed and breakfast 15/-; near sea, assembly and station. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

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A REFINED person wanted for light duties, and small sum for board, in select guest house; kindness and liberty (maid kept). Lister House, Park Street, Hitchin. B1893

GENERAL maid, age 22/24, small convenient house, 3 in family; help given, liberal outings. Bunce, Oddicombe, 25, Station Road, Sidecup. B1891

## PROFESSIONAL.

**FOURSQUARE!** Learn to play your praises on four strings. Gentleman violinist attends pupils at their own residences; specially reduced terms to Crusaders. Box 351, "Elim Evangel" Office. B1897

## SILVER WEDDING.

**PEARSON: SHERWIN.**—Mabel Blanch Sherwin to Charles Frederick Pearson, R.N., both of Eastbourne. At St. Mark's, Portsmouth, January 11th, 1910. B1894

## WITH CHRIST.

**MARTIN-BERRY.**—On January 4th, Mrs. Martin-Berry, of Peacehaven, called home very suddenly, aged 57. "With Christ which is far better."

**ROBERTS.**—On January 1st, Mrs. Emma Roberts, member of Sheffield Church, aged 60. Funeral conducted by Pastor F. A. Farlow.

# This will Interest You!

A special unique photograph of Principal JEFFREYS as a boy appears in the January 'Young Folks' Evangel.

This alone is worth the annual subscription (1/6), as you will not be able to procure it elsewhere. Send to-day and then receive this charming weekly for a whole year, post free.

**ELIM PUBLISHING COMPANY, LIMITED,**  
Park Crescent, Clapham Park, London, S.W.4

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Please send the "Elim Evangel" each week for one year to the following three addresses, and also to myself, for which I enclose thirty shillings (usual price £2). I guarantee that the three addressees are *not* regular readers of the "Elim Evangel."

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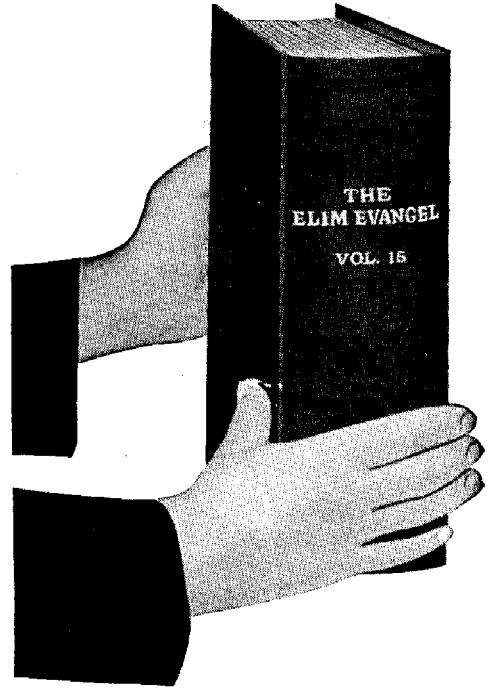
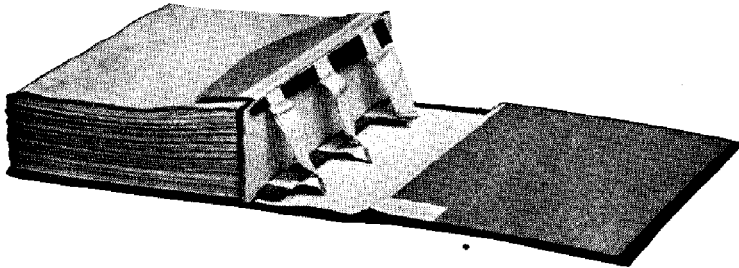
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