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Elim Evangel & Foursquare Revivalist

Vol. XVIII., No. 17.

APRIL 23rd, 1937

Twopence

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New Elim Opening in the North

A Broken Vow and an Absent God

By J. B. ROWELL, B.Th.

Chosen and Called of God

Pastor J. J. MORGAN

Woman's Devotion to Christ

By Mrs. H. R. PANNABECKER

**AND MANY OTHER
VALUABLE ITEMS.**



SWISS CHURCH, CHATEAU-D'OEX

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,
 P. N. Corry, W. G. Hathaway, C. J. E. Kingston, R. Mercer,
 J. Smith & R. Tweed
 General Headquarters:
 20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII, April 23, 1937 No. 17

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Great Whitsuntide Convention in London

Further particulars next week

4 Coming Events 4

- BARKING.** May 9. Elim Hall, Ripple Road. Special visit of Pastor E. C. W. Boulton. 11 a.m. and 6.30 p.m.
- EASTBOURNE.** April 25. Elim Tabernacle, Hartfield Road. London Crusader Choir, 6.30 p.m. (Lewes Prison, 2.30 p.m.).
- HALIFAX.** April 19th—May 2nd. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Evangelist Tom Thomas. Weeknights (except Friday), 7.30. Sundays, 10.30 a.m. and 6.30 p.m.
- ISLINGTON.** April 17—19. Elim Tabernacle, Fowler Road, off Halton Road. Visit of Mr. John Leech, K.C.
- PONTARDULAIS.** Now proceeding. Beulah Hall, Alltiago Fields. Evangelistic campaign by Miss A. Kennedy.
- ROCHESTER.** April 17—19. Elim Tabernacle, Star Hill. Visit of Pastor P. N. Corry.
- SCARBOROUGH.** April 18—May 2. Elim Foursquare Gospel Church, Murray Street. Campaign by Evangelist D. Vanstone.
- WIMBLEDON.** April 24—26. Elim Hall, Southey Road. Visit of Mr. John Leech, K.C.

PRINCIPAL and Revival Party's ENGAGEMENTS

- GARDIFF.** The City Temple, Westbourne Place, Cowbridge Road. May 29th. 3 and 7 p.m. May 30th. 11 and 6.30 p.m.
- MORECAMBE.** Tent Campaign. June—July. (Further particulars later).
- SOUTHAMPTON.** The Guildhall. May 23rd. 3 and 6.30 p.m. (with London Crusader Choir conducted by Pastor D. B. Gray). The Elim Tabernacle, Park Road, Freemantle. May 24th at 7.30 p.m.
- SWITZERLAND—CAUX.** Convention in June. Pastor and Mrs. J. McWhirter and Pastor R. Tweed. (Further particulars later).

Elim Seaside Holiday Homes

EASTBOURNE. July 30th to September 3rd. Beautiful house with its own grounds in a commanding position on the sea front. Comfortable bedrooms and dormitories. Bible Readings and special meetings. Games, picnics and outings organised by Mr. W. Snowdon and others. Miss Barbour and Miss Henderson. Apply: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

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Coronation and Whitsuntide

For accommodation apply at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 17

APRIL 23, 1937

Fridays, Twopence

Woman's Devotion to Christ

By Mrs. H. R. PANNABECKER

WHEN the chief priests, scribes, and elders were consulting together as to how they might take Jesus by subtlety and kill Him, Mary at Bethany, was breaking her alabaster box of very precious ointment and anointing His body. Complaint was made by the disciples because the ointment was not sold and the proceeds given to the poor.

Jesus said, "Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body she did it for my burial. Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. xxvi. 10-13).

Judas, filled with indignation because of this rebuke, and because he carried the bag and was a thief, went immediately to the high priest and bargained to betray Jesus into their hands for thirty pieces of silver. After this he sought opportunity to apprehend and deliver Him up to His foes. In the upper room where the Passover was celebrated, when Jesus made it known that one should betray Him Judas feigned innocence, but by dipping with Jesus in the dish, his infamy was disclosed.

Woman had no part in this betrayal. Much has been said in regard to her precedence in sin in the Garden of Eden, but no charge can be placed against her in the betrayal and crucifixion of our Lord. Men were the chief actors in the terrible tragedy. When He was about to be taken His disciples all fled, leaving Him to face the dreadful ordeal alone. Men thus forsook Him, betrayed and crucified Him. They put a mock robe upon Him and crowned Him with thorns; they spat in His face, and struck Him with a reed, then demanded that He should prophesy as to who had smitten Him. Although He was scourged until His body was a mass of blood, there was not one word of pity heard nor any sympathy shown

Him by men. Not a woman's voice raised in condemnation of Him in that awful hour has been recorded. The women who wept over Christ followed Him to Calvary and witnessed the awful scene when men drove the nails through His quivering flesh, nailing Him to the Cross.

To heap further disgrace upon Christ these men crucified with Him two malefactors, thieves, one on His left side and the other on His right. One of the malefactors repented and begged for mercy and was given the promise that he would be with Jesus that day in Paradise. Then the sun was darkened and the earth quaked, and the veil of the Temple was rent in twain, thus giving every individual a chance to enter the Holy of Holies through the rent veil—the broken Body of Jesus.

Many of the people smote their breasts and returned to the city, but the women who had followed Jesus from Galilee stood afar off beholding these things.

So we could go through the Scripture and show you that woman has had a share in the ministry, both in ministering to the comfort and needs of Jesus while He was on this earth and also ministering to others of Him. Jesus gives His first command after His resurrection to a woman, and that was "Go and tell."

There are men living to-day who say that a woman should have no part in the ministry of the Word. This is not God's plan that woman should not have the privilege of obeying His command to "Go and tell." Women, obey God rather than man in spiritual things. A woman should not be in bondage to a man in her spiritual life. Her convictions and leadings come from the Lord and not from her husband.

A man will run away very often from a hard place in the work of the Lord, then it takes a brave godly woman to step in the place and stand true in the testing time. Is that the reason we wonder why so many lady missionaries are out in the hard places of the world?

The Way of Salvation.**ON SOLID ROCK**

By L. L. WIGHTMAN

THE importance of a foundation is taught by the words of Jesus concerning the house built on a rock and that one built on sand. Going to any large city with its immense structures, we are aware of the tremendous weight which must be carried by foundations. How can such great weight be sustained? By digging down to a rock foundation. Unless the foundation is sufficiently strong to bear the burden thrust upon it, the structure above it is insecure and disaster will follow some time.

Thus it is with life. Life is a building, a structure for time and eternity. The value of life is stressed to the utmost by scriptural teachings. Being of such tremendous value, we should consider the foundation upon which we build it. Fortunately for us, we are not left to build a foundation. It has been laid for us by One who knew what was needed. "For other foundation can no man lay than that is laid, which is Jesus Christ." That foundation is the Rock of Ages, the unshakable foundation.

When Jesus spoke of the two builders He called the one who built on a rock a wise man. The builder on the sand was a foolish man. He was called foolish because he built on sand when he could have built on rock. It was a matter of choice and not necessity. He deliberately chose the sand foundation. The other man had the same freedom of choice and he chose a rock foundation.

Likewise each of us has the power of choice. There is sand and rock before us. All through the Bible we find that men are permitted to choose. "Choose you this day whom ye will serve," is a continuing truth from the day of Adam and Eve to the present, and will stretch on beyond to other generations. If we do not choose the rock foundation, the best, the Rock of Ages, it is our own fault. The man building on sand did so because he wanted to. If you want Christ, you can have Him; if you want shifting sands, you may have them.

That which led to the story of the two types of builders was the question of profession without faith. Jesus was warning against false teachers, saying, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven"; but he that doeth the will of My Father which is in heaven." There were those who made a great profession, who prophesied in the name of Christ, who cast out demons and did many wonderful works. But their heart attitude was such that Jesus said, "And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

What is the underlying principle Jesus is teaching here? "Whosoever heareth these sayings of Mine, and doeth them," and "every one

that heareth these sayings of Mine, and doeth them *not*." Hearing and doing is likened to a man building his house on a rock; hearing and doing not is likened to the man building on sand.

Are you hearing the sayings of Christ? Are you doing them? Are you making a great profession and yet lacking faith in Christ? Do you acknowledge the worth of the Rock of Ages and yet continue to build on worthless self?

You have personal liberty of choice between Christ and any other foundation you choose, for God is not forcing you to accept His gift of love. You have freedom of choice. But when you have made your choice, you are not free to escape the result of your choice. You will abide by the results whether you wish it or not.

The storm of testing is sure to come. The rain descended, and the floods came, and the winds blew, and beat upon that house founded on the rock, and it fell not. But look at the house on the sand! And it fell, and great was the fall of it. The man building on the sand lost all he built. He made deliberate choice of a sand foundation, but he could not escape the result of that choice.

Oh, the tragedy of lives that go crashing to ruin because they have been built on sand, because they refuse to heed the words of Christ, because they refuse Him entrance to their lives. For many years they may stand in apparent security, but eventually the storm comes. It cannot be avoided. "It is appointed unto men once to die, but after this the judgment." It is God's appointment, and must be kept by the individual man. First there are days of sowing; then comes the reaping. There are days of building; then comes the storm of testing.

Blessed indeed is the life that is built on the hearing and doing of the sayings of Christ. Along the road of centuries of time can be found the wrecks of nations and individuals who build on foundations of sand and selfishness, who set themselves against God and His anointed One, who flouted the principles of Christ. Contrasted to these is the Christ they rejected, to Him to whom a name was given, "a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

On Christ the solid Rock I stand;
All other ground is sinking sand.

Are you standing on the sure foundation? Is your hope built on the blood and righteousness of Christ? If so, then the severest storm will not avail against you. "And it fell not: for it was founded upon a rock."



Pastor
P. S. Brewster

NEW ELIM OPENING IN THE NORTH

Below we give a newspaper report of the opening of the new Elim Tabernacle at Bishop Auckland. This is the result of Pastor P. S. Brewster's recent campaign.



OLD METHODIST CHURCH RE-OPENED

Pastors' Revival Campaign at Auckland

ON Monday night the old Methodist Church in Back Bondgate, Bishop Auckland, which has been closed for about twenty-seven years, was re-opened as a religious revival and faith-healing centre under the direction of Pastor Brewster.

Pastor Brewster, accompanied by Pastors Cole and Hadler, only came to the town a month ago. They have conducted a successful revival and healing campaign in the Jubilee Hall and the numbers of people attracted by their services has encouraged them to provide what they hope will be a permanent home for their mission.

The Methodist Church in Back Bondgate has stood empty, dirt-begrimed and derelict for all these years, yet the three pastors have secured the building and have put in a hectic week, cleaning and

decorating it with the aid of a number of women helpers. They found that all the seats of the former church had been taken away and everything in the building was covered by an inch of dirt. The gallery has not been re-opened yet, but it probably will be within the next few weeks when the necessary repairs and cleaning have been carried out. Temporary seats have been put into the body of the hall, but it is intended to furnish it with tip-up seats similar to those installed in cinemas.

Pastor Hadler said they had decided on this step because their campaign had revealed the great need of a mission of this kind. Their congregations had been large and in view of numerous letters and personal requests, they had decided to establish this new branch of their church on a permanent basis.

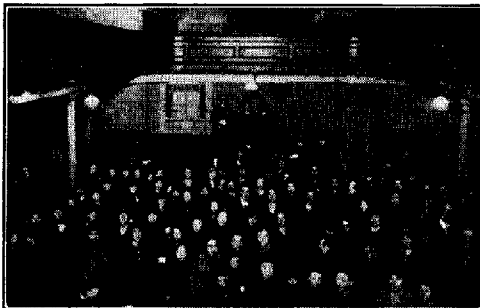


(Top right hand corner) Some of the new converts who renovated the new church at Bishop Auckland

(Above) An exterior view of the former Methodist Church in Bondgate, Bishop Auckland, which has now been taken over as a Foursquare Gospel Church.

(Left) Section of the congregation at opening of new church.

(Right) Gathering of Converts outside the new church.



THE CHURCH'S POWER HOUSE

The prayer meeting has been well called the "pulse" of the Lord's work. Find out what life there is in the prayer meeting, and you will have a wonderfully correct idea of what life there is among the saints in that quarter. If we want to know whereabouts we are as a company of Christians, all that is needed is to ask the question, "Is the prayer meeting flourishing?" The prayer meeting, we know, is not "popular." It

never has been popular, and never will be, simply because there is so little about it to attract worldly-minded believers. You will get saints to go almost anywhere, except to the prayer meeting. The great difficulty seems now to be to get believers to pray. If you are one given to secret prayer you will have all the greater desire to meet with your brethren for collective prayer.—w.s.

STONES

By

Pastor

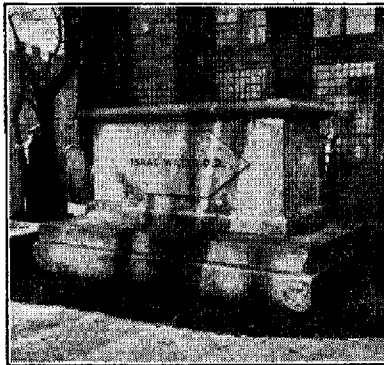
P. N. CORRY

that

SPEAK

ISAAC WATTS, D.D.

ON the opposite side of the road from Wesley's Chapel is the "Great Dissenters' Burying Grounds," now more commonly known as Bunhill Fields. I love the old name better, for the sacred dust of so many great men who stood for liberty of conscience, fought for truth and suffered for righteousness' sake, is that alone that consecrates this unconsecrated ground. No place has more right to be called sacred and yet no Bishop with ecclesiastical pomp and mumbled prayers has given it his blessing. Methinks if one tried the graves would open and say, "What doest THOU here?" Pass through the first gate on the right from City Road and you will see the grave of Isaac Watts, D.D. (the stone that is to speak



to us this week), whilst behind it a large factory adds its noise to the traffic of the City Road. This seems no place for a poet, the sweetest singer of Christendom, yet here he lies amid severely lopped trees whose stunted growth attests the difficulty they have to live. Forget the traffic, the rush of business, the honk and clangs of bell and horn, shut your ears to busy London and from this stone listen to the strains of grandest music singing the words he wrote.

Why did he write? He was born at Southampton in 1674, son of a nonconformist minister who had twice tasted the horrors of a seventeenth century prison for his faith. Isaac Watts, his eldest son, was early called upon to show the stuff he was made of. He showed great promise at school and some men of Southampton offered to pay for his education in one of the universities if he would be ordained in the Established Church. The lad refused. His faith was more to him than preferment.

About the age of twenty, having finished the first part of his education at Stoke Newington, he lived for two years at home. It is said that at this time he

(continued on page 266).

Who and What?

THE SAMARITANS WHAT BECAME OF THEM

By Pastor J. SMITH

Their capital, the city of Samaria, was besieged and destroyed by Alexander the Great, about the year 331 B.C. It shortly recovered and was again taken by Ptolemy Lagi and Demetrius Poliorcetes. "It quickly recovered from these injuries: when John Hyrcanus besieged it in 120 B.C. it was 'a very strong city' which offered a vigorous resistance" (Jos. Ant. xiii. x. 2). It was rebuilt by Pompey, and restored by Aulus Gabinius: but it was to Herod that it owed much of its later glory. He built a great temple, a hippodrome and a street of columns surrounding the city, the remains of which still arrest the attention. It was renamed by him "Sebaste," in honour of Augustus: this name still survives in the modern name "Sebusteh." Philip here preached the gospel (Acts viii. 5). The rise of Neapolis (Shechem) in the neighbourhood caused the decay of Sebaste. It was quite small by the time of Eusebius. The Crusades did something to develop it by establishing a bishopric with a large church, which still exists (as a mosque); here were shown the tombs of Elisha, Obadiah and St. John the Baptist. From this time onward the village dwindled to the poor, dirty place it is to-day. (Enc. Brit.)

"But Samaria was as noted for its wickedness as for its beauty; and therefore it is marked all over with judgments. Omri, the king of Israel, and founder of Samaria, wrought evil in the eyes of the Lord; and did worse than all that were before him. But Ahab, his son, and other successors in his stead, exceeded him in iniquity. Samaria became the seat of idolatry and wickedness; and the word of the Lord went forth against it. 'I will make Samaria as an heap of the field, and as plantings of a vineyard' (Micah i. 6). The stones which yet lie on its surface, bereaved of the glory that might seem to hover around a ruin, however defaced, have been gathered singly and cast into heaps, as if they were heaps of a field, and not the remains of a capital. The ground has been cleared of them in various places to form the gardens or patches of cultivated ground possessed by the inhabitants of the wretched village which stands on the extremity of the site of the ancient city." (Rev. Dr. Keith).

"I will pour down the stones thereof into the valley" (Mic. i. 6). The progress of these may be traced the whole way from the top of the hill whereon the city was built to the bottom of the valley.

"And I will discover the foundations thereof" (Mic. i. 6). With the stones thereof poured down into the valley, the foundations of the city have been laid bare, in some instances they can be as plainly seen as when they were first laid.

The Samaritans still continued to worship toward their sacred hill even in our Lord's day, although their temple had been completely destroyed 160 years previously. At the destruction of Jerusalem they assisted the Jews against the Romans. But later, under the Emperor Hadrian, they helped the Romans against the Jews, and were allowed to rebuild their temple on Mount Gerizim. They seemed to have shared in the Jewish dispersion, for in later years we hear of Samaritan synagogues in Egypt, Rome, and other parts of the empire. In A.D. 484, because of attacks on the Christians, the temple on Mount Gerizim was finally destroyed by the Romans. In A.D. 529 the Emperor Justinian so effectively suppressed an insurrection among them, that although still retaining their distinctive religion, they became politically merged in the surrounding peoples. Mention is made of them by travellers in 1173, and again in 1488, also in 1583 when Scaliger opened communication with them. In 1616 a traveller named Pietro della Valle visited them and succeeded in obtaining a copy of their Pentateuch and of their Targum. In recent years they have been much visited by tourists. At the present time they live only at Nablus (Shechem) about 150 in number, the congregations formerly existing in Cairo, Damascus, and elsewhere having long since died out. Their ecclesiastical head is the "Priest-levite" (in 1909, Jacob b. Aaron), who claims descent from Uzziel, the younger son of Kohath (Exod. vi. 18). The line of the high-priests, so called as being descended from Aaron, became extinct in 1623. (Enc. Brit.)

Christian Biographical Series.**F. B. MEYER****III. Steward of the Mysteries.**

MEYER did not preach because preaching was his profession: he preached because he had a message. Like John, he could say: "That which we have seen and heard declare we unto you." Like Paul, he had caught the vision and had heard the voice of the Lord saying: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those in the which I will yet appear unto thee." His ministry was born of his experience.

This is perhaps most clearly observed in connection with his teaching on sanctification, which was undoubtedly his central theme. While at Leicester he had grown dissatisfied with his own inner life. Stanley Smith and C. T. Studd, two of "The Cambridge Seven," visited his church and were the means of leading him to a vital experience of sanctification. Henceforward his life and his words were blended harmoniously and so evidently that the Rev. James Mursell said after seeing him for the first time: "I was sent home with the cry in my heart, 'I will never rest until I have learned the secret that man has learned'; and I could name the day, hour, and place at which some words of his, simple yet tremendous in their import, brought into my life an experience of blessing and power that still overflows. It is no exaggeration to say that multitudes could bear the same witness concerning him."

Experience also revealed to Meyer the pressing need for the anointing of the Holy Ghost. He sought for and received the endowment with

POWER FROM ON HIGH

and was stirred to exhort others to seek the same blessing. Here are words of his, written in 1897: "What I would say to every evangelist and to every Christian worker is, that our great need, now that this age is coming near to an end, and that every sign in the world indicates the near break up of the present era and the introduction of the new era—what I would say is that every one of us should get back to the endowment of the Holy Ghost. I have great faith that God is going to bless us—I know not when, or how, or where, except that it is along this line of the endowment of the Holy Ghost. The Church has had her former rain, and God is about to give her the latter rain also. But it must begin with us."

All of the great truths that Meyer held and taught were enshrined in his own soul. If he preached of the love of God, it was because that love had been shed abroad in his heart. His fervour for souls was largely the reflection of his gratitude for personal salvation. The truth of Christ's second coming was to him a glorious and purifying hope, and thus was included in his ministry. The words of Christ concerning His own teaching could be applied to Meyer, "We speak that we do know, and testify that we have seen."

Meyer's style, like his message, was part of him-

self. His early ministry had been hampered by his imitation of the style of C. M. Birrell of Liverpool, but by determined effort he stopped copying, and developed freshness and originality in the presentation of his addresses. A. Chester Mann quotes Hugh Sinclair as saying of Meyer: "His preaching is

EXPRESSIVE OF HIS PERSONALITY,

suggesting spiritual fastidiousness, and a sweet, sun-washed serenity of soul." He was a polished preacher, yet he never lost touch with his audience. Whether addressing the refined congregations of the West End, or taking a men's service down East, he sought to bring blessing to those present, and fitted the means to the end.

The influence of Birrell has been referred to as having a hampering effect. In one thing, however, its effect was beneficial. It was through Birrell that Meyer turned from topical to expository preaching, to the spiritual enrichment of his hearers. Meyer has left on record his own account of the change. "Mr. Birrell and I were walking home one Sunday evening, after I had preached. 'That was quite a good sermon you gave this evening,' he said, 'but it was a topical sermon, and if you are going to make topical sermons your model, you will presently come to the end of your topics, and where will you be then? I advise you to do as I have done for the last thirty years—become an expositor of Scripture. You will always retain your freshness, and will build up a strong healthy Church.' That sentence—I remember the spot where I heard it—distinctly changed my outlook and habit, and, by God's blessing, its effect has moulded my pulpit and literary work and has enabled me to sustain my pastorates with perpetual zest and freshness all my days."

Therein lay Meyer's power. He was a man of the Bible: he believed the Bible, he lived the Bible, he preached the Bible. Through the written Word he discovered the living Word, Christ the Lord: and throughout his long life he sought to lead others to Him that they might receive of His pardoning, sanctifying, and empowering grace.

Next article: F. B. Meyer—Afterglow.

HOW TO OVERCOME

There is only one way by which the Tempter can be met. He laughs at our good resolutions and ridicules the pledges with which we fortify ourselves. There is only One whom he fears; One who in the hour of greatest weakness conquered him; and who has been raised far above all principality and power, that He may succour and deliver all frail and tempted souls. He conquered the prince of this world in the days of His flesh; and He is prepared to do as much again, in each one of us, if only we will truly surrender ourselves to His gracious and mighty indwelling—*F. B. Meyer.*



What our Readers Say

THE "ELIM EVANGEL"—PAST AND PRESENT

DEAR MR. EDITOR,

I have been a regular and a deeply interested, as well as a spiritually-enriched reader of our "Evangel" over a fairly long number of years, which is my only qualification and reason for asking space for the lines that follow. I enter upon what I feel constrained to write, with not a little hesitation and some temerity. One does not like to feel that one may, perhaps, be criticising (though certainly with no unkindly feelings) the efforts of beloved brethren who feel themselves to be producing for their readers the very best that comes within the range of their light and power. I am quite sure that this is the ideal behind the matter given, and the general "get up" of our Magazine. I am confident that those responsible for the recent changes believe that these modifications will give greater satisfaction to a greater number of readers, thus tend to a wider circulation, and so to the greater general and spiritual usefulness of our Publication. I am sorry to have to say, that personally, I must confess myself as being at issue with them in this opinion; and I want, if I may, to ask a question and then to offer a few remarks. The question is this: Could we have, say, in this column, some expression of opinion from our readers as to whether in its present stage and character, the "Evangel" is more welcome, interesting, and spiritually helpful to them than it was before the present changes were made? In short—was the old better; or is the new a real improvement?

I am not withholding my own view (though I am quite prepared to find myself in a minority) which is, that the old style was, both as to matter and general arrangement, by a very long way a production of greater literary merit, fuller spiritual value—depth of thought and general Christian helpfulness than the new. Personally, I greatly miss some conspicuous absences, and I do not feel that the substituted matter qualifies as "a good alternative." We had a Magazine having real spiritual force and point, both inside and outside; now we have what I feel I can only characterise as a "Religious Miscellany,"—scraps and odds and ends—all very good indeed of their kind, but issuing in a rather non-constructive whole, and leading to no very definite or certain end. Our beloved Movement is worthy of a Publication that one can, with joy and expectant hopefulness, pass on into the hands and homes of any Christians of whatever denominational attachment, and however cultured or otherwise, and feel convinced that real interest will be evoked, and spiritual light and help and guidance given. I have to confess that, in its present shape, I do not feel that these very desirable objects are being as fully served and attained as they were before the present changes were incorporated. Is a stream—or river—of greatest use and value when widely spread and greatly diffused, or when it runs deep and full; the current flowing swift and strong towards a predetermined end?

After all, Christianity is something marvellously great—wonderful—magnificent! It is worthy of, and challenges "our best"—and then more.

Yours,—AT PRESENT DISAPPOINTED.

"UNSAVED HUSBAND"

DEAR SIR,

It seems to me that the "admirable moral" husband is as desirous to get "anxious one" away from the Foursquare meetings, as she is to get him to Christ. It would be a great mistake on her part to go into sin in order to save him from sin. If he wishes to attend places of amusement which are not in keeping with true holiness, then he must go alone. If he feels lonely, that is all to the good, it may help him to join his wife and seek salvation.

Brighton.

A READER.

"TITHING OUR INCOME"

DEAR SIR,

"Tested One" makes it difficult to answer him seeing he conceals the amount of his income and family. All the facts must be stated if we are to agree that he is in an impossible position.

Tithing is not a question of hard and fast rules, but a question of love, faith and guidance. If a pair of boots do not fit, but hurt, I do not wear them. So with tithing.

Perhaps my way will help "Tested One." I make it a rule to give at least a tenth to God, but if there is not enough to pay the rent and the tenth, then I pay the rent and book the tenth. God knows I desire to pay the tenth as much as the rent. In this way I have gone on until I have owed the Lord over £20, but the time has always come when He has given me the desire of my heart to pay His portion even as I pay my landlord.

At other times of special need in the Lord's work, I have taken other money within my power and control to meet that special need, and then replaced the money again as the tenth accumulates. This is a matter of special guidance.

Thus I keep a special book for the Lord's portion even as I keep a rent book, etc. Sometimes I borrow, sometimes I lend to the Lord, but the guiding rule is not less than a tenth, but more if He provides.

It cannot be right to crowd God's portion out, for love and faith will find a way in our varied circumstances. Best of all God will provide, although the testing is oft long and severe.

Brighton.

A BELIEVER.

DEAR EDITOR,

In view of the straitened circumstances of "Tested One," I fear someone may raise the scripture "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me" (Matt. xxv. 40). This is used as an argument against literal tithing when a family is under financial pressure. May I say that this is quite false, for ALL our possessions are God's actually, He having freely given to us 9/10ths, but demands the remaining 1/10th for Himself. This 1/10th is strictly *not ours*, and hence if we utilise it for either our own or family use we use "stolen" money (hence beware of the eighth commandment). Further, in surrendering 1/10th to God one actually gives nothing to God, but merely fulfils duty; it is only as one exceeds the 1/10th that anything is given from the heart to the Father.

Emphatically surrender the full tithe and utilise your own 9/10ths to carry out responsibilities and Matt. xxv. 40. God has never yet, and never will fail those who are true and faithful to His commands; in addition the Lord stands in debt to no man, but from Him one receives "an hundredfold."

Tithing is highly profitable to both blessing and general finance. Prove Him now! If one is unfaithful with small amounts of money, surely God cannot entrust larger sums to such a person. Yours in Him,

"TESTED AND PROVED."

JOHN BUNYAN SAID—

There is no good in this life but what is mingled with some evil. Honours perplex, riches disquiet, and pleasures ruin health; but in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them. Oh! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them!



The Scripture Union Daily Portions. Meditations by Pastor J. SMITH

Sunday, April 25th. Psa. cvi. 1-18.

“ And He gave them their request; but sent leanness into their soul ” (verse 15).

I well remember how this verse has in the past come up before my mind when I have been desiring something for myself, and it has caused me to stop and consider if the thing I wanted was really for the glory of God. Furthermore I have just told the Lord if it was not for His glory and my good, to remember me according to His own wisdom and grace. I remember on one occasion a dear mother telling me with tears in her eyes, that when her child was ill she “ flew in God’s face ” (using her own words) and wept and cried to have her child back again anyway, anyhow. She got her request, but oh, how she wished afterwards that God had taken that boy home to Himself when a baby. What suffering it would have saved both him and her. Let us learn to pray according to His will.

PRAYER TOPIC:

That throughout the Elim churches this day a mighty move of the Holy Ghost may be experienced.

Monday, April 26th. Psa. cvi. 19-33.

“ Moses, his chosen, stood before Him in the breach ” (verse 23).

Do we comprehend, can we realise, what it means to stand in the gap before God on behalf of others. In the verse before us it saved an entire nation from destruction. Many years afterwards, when Israel had sinned grievously and were about to be carried captive from the land which God had given to them, He sought for a man to stand in the gap on behalf of the land, but He found none, therefore He poured out His judgments upon them. What we need more than anything else to-day is a man to stand in the gap before God on behalf of our own land. My brother, my sister, remember that someone stood in the gap before God on behalf of your soul, therefore you are saved to-day. Will you not take others on your heart and stand in the gap before God on their behalf?

PRAYER TOPIC:

That the hearts of God’s stewards may be touched to give freely and liberally to the support of His work.

Tuesday, April 27th. Psa. cvi. 34-48.

“ They did not destroy the nations, concerning whom the Lord commanded them ” (verse 34).

Compromising may be easy, but it is costly business in the end. The path that is easiest for our flesh often proves to be the hardest for our souls. If we refuse to deny self we will deny our Lord, and deny our soul its greatest happiness. If we do not surrender to the Lord we will surrender to our enemy. How we pity the poor blinded Israelites

who failed to see where the secret of their victory and success lay. And how the angels must pity us for failing along the same lines: only with us there are eternal issues at stake, whilst with them the blessings promised were more along the line of temporal things. It is quite true that the Israelites came into the promised land, but they never came into the rest which God had intended for them because of their compromising. How often is this also true of those who to-day obtain the “ Promise of the Father.”

PRAYER TOPIC:

For the divine blessing to rest upon all who minister to soul and body at Elim Woodlands.

Wednesday, April 28th. Psa. cvii. 1-16.

“ He satisfieth the longing soul ” (verse 9).

There is a difference between a longing soul and a praying soul. A man may pray wonderfully, and yet have very little longing down deep in his soul for more of God. It is the permanent attitude of the heart which counts more than words. No wonder that Solomon said: “ Keep thy heart with all diligence, for out of it are the issues of life.” Depth of soul can be easily spoiled by allowing the mind to wander here and there on every little thing. Even in prayer: it is the desire behind the prayer which counts. Jesus said: “ What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” There is too much praying to-day without desire, and too much wanting without longing. There is a prolonged depth in those words: longing, desiring, hungering, and thirsting. And these are the conditions of soul which God has promised to bless abundantly.

PRAYER TOPIC:

Thanksgiving for all that God has wrought amongst the young people of the Elim Movement.

Thursday, April 29th. Psa. cvii. 17-32.

“ Then they cry unto the Lord in their trouble ” (verse 28).

What cowards men are: they do not want God when everything is going smoothly. When they are well and have plenty they almost ignore the thought of God. But as soon as trouble arises to whom do they cry? No wonder that God once told them: “ Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.” What pleasure could God have in the fellowship of people who only want Him when they are in a tight corner? What kind of a heaven would it be to mingle with people who were there only because of the terribleness of the other place. Reason demands that there can only be one class of people in whom God can find any pleasure: those who also find their pleasure in His company at all

times. If we truly love God we will enjoy being in His presence, we will find happiness in talking and communing with Him, it will be our delight to read about Him, and a pleasure to speak of Him to others, and a real joy to look forward to spending eternity with Him.

PRAYER TOPIC:

For Holy Ghost revival in the Irish Free State.

Friday, April 30th. Psa. cvii. 33-43.

“ Whoso is wise, and will observe these things ” (verse 43).

The Psalmist is here speaking of the manner in which God deals with men in the matter of drought and floods, fruitful seasons and barrenness, and concludes his remarks by speaking of those being blessed who observe these things. It only requires us to look at the headlines in our daily papers to see some of the things here mentioned being fulfilled. We have recently seen some of this in our own country, and much more of it in the United States, and as one who has spent ten years in that country I believe it to be for the wickedness of those who dwell therein. It is all very well to boast of money made out of war and of how much gold you have in your safe deposit vaults, and think because you are a safe distance from “ hell’s kitchen ” you are out of danger; but God is not confined to war when a nation deserves correction. In the height of prosperity, while the word of boastfulness was yet in their mouth, out of a blue sky the thunderbolt of financial calamity fell. Let us also fear, and be warned.

PRAYER TOPIC:

That God’s guiding hand may continue to rest upon the Principal and the Revival Party.

Saturday, May 1st. Ruth i. 1-10.

“ A certain man of Bethlehem-judah went to sojourn in the country of Moab ” (verse 1).

Now the name of Bethlehem-judah means “ House of bread,” and it truly has been well named, for was it not here that the One who is the Bread of Life was born? Moab is regarded as a type of the flesh. What did this family find in Moab? Sorrow, affliction, loss and death. And it was not until Naomi returned to the place from where she wandered that she found blessing, and joy, and an inheritance. How many there are to-day, who because they are not enjoying quite so much blessing as they once did in the house of God, will wander off into the paths of the flesh, and what do they find? As Israel of old sometimes passed through trying times, when there was scarcity of bread, so the Church of Christ may sometimes pass through similar experiences. I do not say it is God’s best thought for us. But these times of scarcity do not last for ever, the Lord will again visit His people and send bread to the full.

PRAYER TOPIC:

For blessing upon the work in Wales

NOTHING SO SMOOTHS
 AND SWEETENS LIFE
 AS PRAYER

WHEN our Saviour said to His disciples—"But whom say ye that I am?"—Peter, under the revelation from heaven, answered, "Thou art the Christ, the Son of the living God." A

little later, with the shadow of Calvary looming large, he affirmed, "Though all men shall be offended because of Thee, yet will I never be offended," but it was not long before this impulsive, sympathetic, sincere, good-intentioned soul received a terrific shock. This shock came not from without, but from within, for strange though it seems, he denied the Lord he loved, and in the presence of the enemies of Jesus, declared, "I know not the Man." Thus from the high level of bold confession of Christ, Peter, with the guilt of denial in his soul, went out to weep bitterly as he walked at a distance from his Lord.

Peter's experience has been repeated a thousand times since then. Greater than the depression in industry and finance, or that resulting from the wholesale unemployment, is the spiritual depression which is manifest in the multitudes of Christians who are walking at a distance from their Lord. Why is the Church so cold and powerless? Why does revival tarry? Is it not because thousands of God's children are out of communion with God! Some sin-cloud has rolled itself in between and hides

THE FACE OF JESUS

from view! Some sin has been entertained and given lodgment in the soul, grieving the Holy Spirit and breaking the line of communication!

Dr. Jowett once said: "I am not a cynic, nor an idle critic, but compared with what she might be, the Church is a pauper: compared with the garden she might be, a wilderness; compared with the glory she might be possessed of, she is scarcely illumined. We are poor in prayer, poor in praise, poor in consecration."

Let us seek the reason for this condition. "The Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear" (Isaiah lix. 1). God still pledges His grace and His strength—"My grace is sufficient for thee: for My strength is made perfect in weakness" (II. Cor. xii. 9). There is never a temptation but God promises a way to escape—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I. Cor. x. 13). Then since God's provision is adequate for our greatest need, our bitterest temptation, what is the cause of the broken

communion with our heavenly Father? For this let us turn to the Book of the Judges and study the experience of Samson.

The birth of Samson was a miracle (Judges xiii.), even as the new birth is a miracle (John iii.); Samson was endued by the Holy Spirit (Judges xiv. 6, 19; xv. 14), even as the believer is indwelt by the Holy Spirit (Rom. viii. 9-15; I. Cor. vi. 19; Gal. iv. 6); Samson was separated unto God as a Nazarite from his miraculous birth (Judges xiii. 5), even as the believer is separated unto God and

separated from sin from the moment of his miraculous new birth (II. Cor. vi. 14; vii. 1). As Samson was bound by the vow of separation, so every Christian, redeemed by the precious blood of Christ and regenerated and indwelt by the Holy Spirit, is "set apart" for God; for it is written, "The Lord hath set apart him that is godly for Himself" (Psalm iv. 3). "Ye are not your own . . . ye are bought with a price."

The vow of the Nazarite: For this turn to the Book of Numbers vi. 1-8, 21-27.

First, there is the separation from false hilarity: "He shall separate himself from wine and strong drink." Our God is a reality, Christ is a reality, and the Holy Spirit is a reality. So we must be separated unto the Lord who gives an experience which is a reality, which yields a real joy. God desires to save us from a passing excitement, a false hope, and a joy which soon takes to itself wings and is gone. As wine produces an unreal, unsatisfying exuberance, so also do many of the false teachings of the day.

THIS FALSE EXUBERANCE

is sooner or later dashed to hopelessness; whereas God gives reality. Even Christ Himself, after speaking of the abiding life as the only ground of life and fruitfulness, said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John xv. 11).

Secondly, there is the separation from pollution and death: "He shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die." On no condition was a Nazarite to come into the house of death, or touch a body in which corruption was already at work, even though it might be the body of a loved one. No relationship can possibly have the same claim on us as our relationship to God in the new birth through Jesus Christ

BR
& AN A

our Lord. Yet many Christians allow their loved ones to come between them and their Lord and bring about a condition of broken communion. Relationships and experiences by natural birth are one

A BROKEN VOW ABSENT GOD

By J. B. ROWELL, B.Th.

thing, relationships and experiences by the supernatural birth are entirely different and demand the first consideration in our lives. If we are right with God, we will certainly be right in every other relationship. Our Saviour said, "He that loveth father or mother more than Me is not worthy of Me" (Matt. x. 37, 38). Consequently, let us avoid the choice of

PLEASING EARTHLY FRIENDS

however dear, at the cost of grieving the Holy Spirit and breaking fellowship with our Saviour.

Thirdly, there was the sign of separation: "All the days of the vow of his separation there shall no razor come upon his head" (Num. vi. 5). As the long hair distinguished the Nazarite from all others, so the believer is to be readily distinguished by his every habit and act as one separated unto God. The daily life should constantly and consistently proclaim, "Whose we are and whom we serve." What would happen in our communities if every believer were what God expects him to be, and has made provision for him to be, that is, a living epistle "written not with ink, but with the Spirit of the living God . . . known and read of all men" (II. Cor. iii. 1-3)? Yes, what would happen? Why, revival would be mightily upon us. Fourthly, there is that which, according to God's love, must necessarily follow, and that is the blessing of separation. "This is the law of the Nazarite who hath vowed . . . beside that that his hand shall get. . . . The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and

BE GRACIOUS UNTO THEE;

the Lord lift up His countenance upon thee, and give thee peace" (Num. vi. 21-26). Oh, fellow-

Christian, if your experience is dismal, cloudy and unsatisfying, will you not exchange it for the joy and rejoicing of living to the glory of God which is the blessing of separation unto God!

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

The law of vows: The Nazarite was under definite obligation to abide by his vow "because" as God's Word says, "the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord" (Num. vi. 7, 8). The binding of such a vow is further stressed, "If a man vow a vow unto the Lord . . . he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. xxx. 2). And again, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. xxiii. 21). Further, nothing, according to the law of vows, that is separated unto God can be taken back and separated unto self. We cannot provide any substitute for entire separation. Nothing less than to possess every part and purpose of our lives will satisfy the heart of our heavenly Father. Even as no earthly lover is satisfied with the divided affection of the object of his love. Note how God emphasises this truth, "Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath . . . shall be sold or redeemed: every devoted thing is most holy unto the Lord" (Lev. xxvii. 28).

Christ the fulfilment—the True Nazarite: "Separate from sinners . . .

CONSECRATED FOR EVERMORE"

(Heb. vii. 26-28). Separated unto the Father's will: "For I came down from heaven, not to do mine own will, but the will of Him that sent Me" (John vi. 38).

Separation "wherein thy great strength lieth" (Judges xvi. 6) was the word which explained both cause and consequence in the life of Samson. As long as he remained faithful unto his vow by separation unto God so long did "great strength" manifest itself in and through him. And, in like manner, just as long as the believer remains true to his separation unto God so long will he be able to reckon on the faithfulness and imparted life of God, saying with the Apostle Paul, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

(continued on page 268).



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

Prayer Power.

A MAN'S praying power is not an arbitrary thing; it is the result of long antecedent processes. If a man finds himself an effective intercessor with God, a prince having power with God to prevail, it is only because he has grown to great spiritual wisdom, unselfishness and grace. The praying power of a man is no mere impulse of his necessity; it is the slow growth of spiritual character; the gradual development of a faith that has grown exceedingly; the confidence which a long familiarity with God creates; the fervent sympathy and desire of a chastened unselfishness; the ripened spirituality of a carefully cultured heart. It is true that prayer is the nurturing mother of life, and that we live cold, feeble, unblest lives because we pray so little; but it is true also that life is the condition of prayer, and that we have so little disposition or power to pray because our general spiritual life is so meagre and languid. We are impotent in intercession because we have not developed praying habit into prayer, because we have not by daily culture, by daily communion with God, deepened and hallowed spiritual feeling until prayer has become the pervading temper, the unconscious intercourse of our daily life.—*Sel.*

Note.—We regret that owing to lack of space it has been necessary to hold over until next week the last of Pastor Carver's excellent series of articles entitled "Question Time on Hallelujah Corner."

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister suffering constant pain with cancer, that she may speedily be delivered.—*M.C.*

One subject to fits and with a paralysed arm, that God may heal for His glory.—*S.H.T.*

A brother who seeks divine guidance, and also healing for the body.

One who has lost touch with God, that he may be restored.—*B.J.*

A sister suffering from deafness and a bad foot.—*E.M.M.*

Child of God, suffering with cancer, that God may quickly deliver for His glory.

One who is a slave to smoking, and suffering from a nervous breakdown, that God may deliver completely.—*A.H.*

A young woman recovering from slight mental over-balance after months of depression, that God's touch may be granted.—*M.E.M.*

A Christian suffering from arthritis, that the Lord will heal.—*K.O.A.M.*

A home where the touch of God is needed.



Gleanings from Other Fields

The Pilgrim Preachers.

We learn that the Pilgrim Preachers are to commence their 23rd tour early in May. They are to itinerate in the Midlands. **Revival in Methodist Church.**

From the Newtown Methodist Church, Poole, Dorset, comes the news of a mighty move of the spirit of revival during a recent evangelistic campaign.

Dr. J. D. Jones.

Dr. J. D. Jones, the well-known Bournemouth preacher, is to close his ministry at Richmond Hill Church on June 6th. He has occupied this pastorate for many years.

Children's Special Service Mission.

Lord Rochester has accepted the invitation to become a Vice-President of the Children's Special Service Mission.

Sixty-three Years of Christian Ministry.

Pastor D. J. Findlay, of Glasgow, has been engaged in the Lord's service for sixty-three years. Special anniversary services commemorated his long term of ministry for the Master. **Pioneer Missionary Called Home.**

Dr. James Russell Watson, one of the oldest missionaries in China, has passed to his reward at the ripe age of 82. He went to China as long ago as 1885.

General Booth.

We regret to learn of the indisposition of General Eva Booth which has necessitated no speaking engagements for several weeks. The Chief of the Staff, Commissioner Mapp, has also been indisposed.

Dr. Charles Brown.

We are glad to hear of the recovery of the veteran Baptist preacher, Dr. Charles Brown, whose recent serious illness has caused grave anxiety on account of his advanced age.

Bermondsey Gospel Mission.

This Mission recently celebrated its seventy-third anniversary, being founded in 1864 by the late Mr. Walter Ryall. Through the agency of this aggressive work many souls have been won for God in this needy district.

Stones that Speak (continued from page 260)

complained to his father of the lack of praise in the hymns commonly used in worship and began to write hymns, at his father's suggestion, to raise the standard of praise in the Church. Read the hymns of Isaac Watts (he wrote about 454 in all), at least read some of them, and you will find the keynote in all is joy, rejoicing, praise and adoration because of the perfect work of an eternal Saviour.

Before he was forty fever shattered his constitution and from then until his death at the age of seventy-four his labours were constantly interrupted by sickness, but the stream of sacred poetry continued in its flow, to enrich the world, to comfort the sad, and to convert the sinner. I would rather be the author of his immortal hymn, "When I survey the wondrous Cross," than the most powerful preacher in the world. Those words, the finest expression of the work of the Cross in any language will never die. His other hymn, "O God, our help in ages past," is as well-known as the National Anthem, and so are dozens more. What message, Dr. Watts, from your grave? Just this: "I'll praise, I'll praise, till Jesus shall reign." God help us to do it above the busy roar of the world.

Our Men and Their Ministry. No. 4

Chosen and Called of God

Pastor J. J. MORGAN

GOD trains His men for the ministry in early life. That background is essential. He draws them from the quiet remote towns and villages, as well as from the great cities of the land. Pastor J. J. Morgan was born in the quiet, small, ecclesiastical capital of Ireland, a city which boasts of two cathedrals, one Protestant and one Roman Catholic. The seat of the Primate of Ireland, and the Cardinal of the Roman Catholic Church.

Brought up in the Church of Ireland (which some people imagine to be a Catholic Church), he had tendencies toward Nonconformity through the influence of his relatives on his mother's side, who were Presbyterians. The warmth of the Nonconformist service always made a distinct appeal to his heart, and especially the homely atmosphere of the Methodist Church and Sunday school.

He was won to the Saviour, when the world was making a very strong bid for his heart's allegiance. He, like most others in their teens, was attracted by the glitter and glamour of the pleasures of the world, and was seeking therein to find the satisfaction which his heart desired.

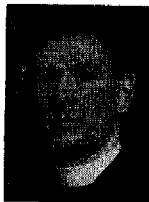
It was in the ordinary round of life that God's clear and challenging call came. No hot revival atmosphere, no heart-stirring message, no special campaign, no altar call was the medium; his conversion was by personal effort. He was attracted to Christ, not driven; he was won, not coerced. God used a recently-converted brother to open his eyes to the fact that

THE CHRISTIAN LIFE

is the only worth-while one. He presented Christ as adding to, and not as taking from life. This happy, joyful, rejoicing Christian, in the everyday walk of life, presented the truth of the Lord's coming, a subject Mr. Morgan was utterly ignorant of, and finally having come to the end of his tether in exposition invited our brother to meet some Foursquare preachers then staying at this brother's home. He accepted the invitation, and was led to the acceptance of Christ.

No one more faithfully helped a groping soul to light, than this work-fellow, himself recently illumined by God. No ascetic was he, his smile was broader, his laughter heartier, his song (now of Zion) cheerier, and his whole life sunnier. This new style of religion was magnetic, and drew gently, gradually, until Mr. Morgan, too, found the true secret of lasting happiness.

No really noble soul can keep God's treasure of grace to oneself—live selfishly and the blessing



departs. "There is that scattereth and yet increaseth." Soon Brother Morgan (with many misgivings) began to speak in the open air and indoor meetings. A small branch Church at Markethill was the scene of his early ministry, and every Sunday evening he was employed ministering the Word.

Strange to relate, he had no ambition to enter the ministry. For others more qualified, yes. But for him, no. He could never aspire to such heights. He could never speak to people who knew more than himself in the great truths of

GOD AND HIS SALVATION.

He was willing to assist. In fact succeeding pastors found him a help in running various campaigns, sometimes speaking with them on alternate nights.

Following this period of local ministry and a gracious outpouring of the Holy Spirit came the invitation to enter the ministry. For a time there was tremendous conflict. The enemy suggesting such thoughts: "Suppose you are a failure and come home again. What will people say?" For a time he quietly marked time, and waited upon God, to reveal His will clearly. At last the day came when, like the Carpenter of Nazareth, he bade farewell to the scenes of his happy boyhood days, the place where he had found joy in serving Christ, to enter more fully into God's work and seek, like the Saviour, to mend the broken hearts of men and women. He stood where the Carpenter of Nazareth stood, at the door beyond which was a world of throbbing hearts, and a ministry to bless them.

To say he did not feel the separation would be unfair. But life was just too full to have such things as regrets. Studies were the order of the day. Lectures and practical training in London Churches claimed all his time. From College he moved into an ever-increasing field of ministry. From London he went to Rochester, then to Bournemouth, Ilford, Clapham, Brighton, Kensington Temple (London), across the Irish Sea to

HIS NATIVE LAND

to minister in the Ulster Temple in Belfast, where he was superintendent of the work. Then across to bonnie Scotland to the city of Dundee, and finally to the capital of Wales, where you will find him still telling out the old, old story of redeeming love.

We wish him every blessing in his ministry, the Master's "Well done," the crown of life when labour is ended:

So God took a young man from Ireland's ecclesiastical capital to preach the gospel in the principal cities of the British Isles.

A Broken Vow and an Absent God

(continued from page 265)

While separated, Samson was Israel's deliverer, as we read in Judges xiii. 5, "For the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." An important word to stress here is the word "begin," for what we read of the mighty prowess of Samson as a deliverer was but the beginning of what God was willing to do in and through him. God has a definite purpose for every believer, for you and for me. Yet, in thousands of cases, we, as Christians, have hindered that fullest purpose being accomplished in us because of our broken vows, and

BROKEN COMMUNION,

and consequent broken power. Spiritual strength lies in separation, but when we fail here we find we fail everywhere. How many times we Christians have been in the place where we might have witnessed for Christ, we might have spoken the Word of God to some soul held in the bondage of sin, and God, by the power of the Holy Spirit, would have used us as "deliverers," but something was wrong with us, we were out of fellowship with God. A crippled prayer life lay between our souls and God! We failed in the great opportunity, the great responsibility!

A broken vow led a broken Samson into the hands of his enemies. Strengthless!—"and his strength went from him." Blind!—"the Philistines took him, and put out his eyes." A slave!—"They bound him with fetters of brass; and he did grind in the prison house." Humiliated!—"from being judge in Israel he became the sport of his enemies and despisers of God. "How are the mighty fallen!" As we survey the Church of Christ to-day, is not this experience written deep in the lives of many professed followers of our Lord? Oh, the pity of it! Oh, the tragedy of it! How many can look back on the time when they walked in sweet fellowship with Jesus! Now, the old-time power has gone, their testimony is ineffective—they are strengthless. The vision of Christ's beauty is dimmed, the understanding of His Word and will is dull—they are blind. The former

LIBERTY IN PRAYER

and service is an experience of the past—they are slaves, with no enjoyment of sonship. From being witnesses for Christ in this world of sin and shame, they have broken their vow of separation, they are lost in the crowd—they are humiliated.

Pitiable sight! Lamentable lack of understanding! Shorn of strength by sin! Even after "his strength went from him," Samson said, "I will go out as at other times before." Samson did not realise in that moment that he simply could not do after his fall as he did before. Well would it be for us if we were to count the cost of departing from the will of the Lord. A broken Samson cannot now live on a past experience! Perhaps he thought he could repeat the exhibitions of strength as recorded in Judges xvi. 3, 9 and 14. Let us note one instance: "Then the lords of the Philistines brought unto her [Delilah] seven green withs which had not been dried, and she bound

him with them. . . . And she said unto him, the Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known." The Devil has not yet forged the chain which can bind the Christian who remains

SHELTERED IN CHRIST,

cleansed in the precious blood of Jesus.

An Absent God! "And he knew not that the Lord was departed from him." Samson proved that which many Christians have proved to be true, and that is the word which God spoke to King Asa through His prophet Azariah, viz.: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (II. Chron. xv. 2). It is not that our heavenly Father deliberately withdraws His presence, but something comes between, and God tells us what it is in Isaiah lix. 2—"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

What is the result on the world about us, on men and women we meet, when our lives are marked by an evident absence of God? Let us face our responsibility in this connection. Not only do we lose as recipients of God's boundless gifts and lovingkindness, but there is loss in every direction in that we cannot be channels of blessing to others, and so men and women meet us and leave us without having received the blessing which might have flowed through us. We are witnessing a lamentable condition in these days, in that across the lives of many professing Christians is written that dreadful word, "Ichabod"—

"THE GLORY IS DEPARTED"

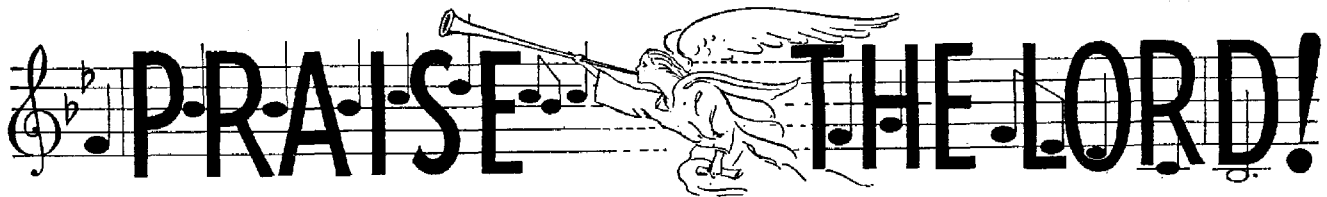
"Where is the glory?" If such be the case with any reader of this message, if you feel that something has filtered in between your soul and God, let me urge upon you to immediately go back to the place where you left the will of God, and there humble yourself before God and confess your sin and you will find that you still have a heavenly Father who is willing to forgive all sin and restore you to the embrace of His love and communion.

If you tarry till you're better,
You will never come at all.

Samson's final restoration proved that God had not utterly forsaken him when he fell.

Note the contrast between the result of a broken vow and that of unbroken communion. Of Samson it is recorded, "And he wist not that the Lord was departed from him," but of Moses it is written, "And he was there with the Lord forty days and forty nights. . . . And it came to pass . . . when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him" (Exod. xxxiv. 28, 29).

May the Lord incline our hearts, as His people, to spend more time on the mount of communion that our lives may "show forth the praises of Him who hath called us out of darkness into His marvellous light" (I. Peter ii. 9).



PRAISE THE LORD!

Resurrection Life and Gladness at Easter Conventions—Powerful Gatherings at Many Centres Glorious Proofs of the Divine Presence.

THE PRINCIPAL AT BRISTOL GOOD FRIDAY

Crowds gathered to the Elim Church, Pembroke Hall, on Good Friday and sang:

"O, Holy Ghost,
Revival comes from Thee."

Principal Jeffreys and his World-wide Crusade Revival Party were with us. The people gathered from Exeter, Bath, Yeovil, West Camel, Gloucester, Dursley, Wells and many other places.

It was a wonderful, beautiful day. The Principal's messages at the morning healing service, the afternoon communion service, and the evening gospel service all confirmed that haunting refrain:

"O, Holy Ghost,
Revival comes from Thee."

Pastors from other churches were present with us, and a beautiful spirit of harmony prevailed.

How definitely we realised that it is the preaching of the Word of God, confirmed by wonders and signs in the power of the Holy Ghost which is going to give us the revival for which we are pleading.

The main hall was full in the morning and there was a large overflow into the minor hall and two class rooms, which can be conveniently opened into the large hall. In the afternoon the overflow was greater still, and at night every available space was occupied—and even then some had to be turned away.

May the Lord continue to bless this anointed band of revivalists. May they go forth into the main centres of the earth, stirring up revival blessing wherever they go. Bristol is praying for them. Bristol saints are singing:

"O, Holy Ghost,
Revival comes from Thee."

And Bristol saints will do all they can to forward this world-wide revival crusade.

BIRMINGHAM CONVENTION

Speakers: Pastors E. C. W. Boulton and J. T. Bradley

Convener: Pastor S. Gorman.

Hark! those bursts of acclamation—heard at the Tabernacle during the five days' convention. The speakers came filled with the Holy Ghost, and the Lord in resurrection glory was in the midst.

Good Friday morning saw the first meeting with a very large gathering of saints. Pastor Boulton centred eyes and hearts upon the "Man of Sorrows," the old, old story of the Cross was his theme, preparing listening believers to partake of His Body and His Blood in symbolic

communion. In the evening both pastors expounded the Word in power. Pastor Bradley portraying the pathway of suffering, Pastor Boulton's exposition being on the words "Thy will be done."

The tide of blessing rose higher at the Saturday evening service when the Tabernacle was filled with expectant people. Both speakers brought a message throbbing with resurrection life. Pastor Boulton weaved his thoughts around the three momentous days from the crucifixion to the resurrection, reminding saints that because Christ lives we live also. Pastor Bradley's words from Col. iii. 1—so remarkable and ordered by the Spirit, continued the theme, instructing the saints to live in the victory of the resurrection.

The Lord's day brought another communion service, Pastor Bradley gave the word, presenting to the large congregation, Jesus the High Priest who liveth to intercede. At the gospel service Pastor Boulton gave a vision of Jesus, showing Him to be the answer to all heart need. One sinner accepted Christ.

Monday was a day spent in the Lord's presence. Three meetings at which large numbers gathered, with visitors from Stoke-on-Trent and Tamworth. Pastor Boulton having left for London, the rest of the ministry fell upon the other convention speaker. The morning message exhorted to a life of practical Christianity. A short interval, then another meeting which took the form of a divine healing service. Pastor Bradley addressed a larger than usual company on "Faith and Divine Healing," with many scriptural references. When the sick were prayed for many felt a touch from the Lord.

Monday evening—"What is your life?" another heart-searching message to a packed congregation—encouraging believers to live faithfully, as life is an opportunity. Tuesday evening, the final meeting of the convention, reached a grand climax in the preacher's exhortation to know the Bible for the renewing of one's mind; his text being Romans xii. 2.

SALISBURY CONVENTION

Speakers: Pastors J. McAvoy, A. V. Gorton, W. N. Brambleby, Mr. J. Leech, M.A., K.C. and Mrs. Gorton.

Convener: Pastor F. J. Slemming.

Blessing continues to rest upon the church here. The Word of God is being faithfully proclaimed week by week, and souls are being saved. On a recent Sunday evening two brothers and a sister surrendered to Christ. The Bible

studies, too, are proving a great blessing and are well attended.

The Easter Convention was a great success. All meetings were well attended and many strangers were present. All the speakers had great liberty, and the Word went forth with no uncertain sound. On Good Friday morning Pastor A. V. Gorton from Bath, gave the message, and this was followed by a breaking of bread service conducted by Pastor Slemming. In the afternoon messages were given by Mrs. Gorton and Pastor McAvoy. In the evening Pastor McAvoy again spoke, followed by Mr. John Leech, M.A., K.C. Saturday night, usually a bad night for attendance, proved an exception this time, and Mr. John Leech, and Pastor Brambleby, from Romsey, spoke to quite a good gathering. Sunday also proved a great day of blessing. Mr. Leech gave the address in the morning, Pastor McAvoy in the afternoon, and both spoke in the evening. Two souls surrendered at the close of this service.

The saints here are full of praise to God for the great spiritual refreshment derived during this the first Elim convention held in Salisbury.

GUERNSEY CONVENTION

Speaker: Pastor J. Smith
Convener: Pastor H. O. Bale

UNITED CONVENTION AT ELIDAD

The first united convention at Eldad has come to a close. In spite of a busy season the numbers attending were good, friends gathering from Vazon and Delancey.

A telegram was sent to the founder of Elim Foursquare Gospel Alliance, Principal George Jeffreys, who was conducting the twelfth annual demonstration in the Royal Albert Hall, London, where between eight and ten thousand people had gathered.

At each of the services during the convention special choir pieces were rendered by the united choirs, including the Eldad Male Voice Choir. The orchestra, with Miss Enid Batiste at the piano, accompanied the singing. A trio entitled "I need Jesus," was rendered by the Revs. H. Fielding, H. Oswald Bale and Evangelist John Scott, and a sextet entitled "I know that my Redeemer liveth" by the ministers and their wives.

A happy Easter holiday was brought to a close on Tuesday evening when the Rev. Joseph Smith, who was the special speaker, took as his subject "Present-day happenings and conditions in the light of Holy Scripture."

Those taking part in the convention were: Rev. and Mrs. Joseph Smith, Rev.

H. W. Fielding, and Evangelist John Scott. The convener: was the Rev. H. Oswald Bale. The church was tastefully decorated with beautiful flowers by willing friends.

—“Guernsey Evening Press,” April 1st.

Wednesday evening was spent at the Elim Tabernacle, Delancey, and Thursday at Elim Tabernacle, Vazon, Pastor J. Smith being the speaker at both assemblies.

EASTER CONVENTION AT IPSWICH

Speakers: Pastor J. Eaton, Evangelist L. Kelly, Mr. E. J. Jones.

Convener: Pastor W. F. South.

“Have you felt the Spirit’s power
Falling like the gentle shower?
Still there’s more to follow!”

This was the opening hymn of the Ipswich Convention, and a glorious fulfilment was experienced throughout the services which followed.

The first message on Thursday evening was a call to consecration which led to an immediate response.

Good Friday was a wonderful day. Some of the first arrivals had travelled many miles to be present, for here is the only Elim centre in a considerable area. Later, Pastor and Mrs. Eaton arrived with a contingent from Colchester. The addresses given by each of the three speakers were appropriate to the day and the saints were edified and encouraged. Tea was provided after the afternoon session and this also proved to be a season of fellowship and goodwill. This was followed by an open air rally, piano accordions, concertinas and lusty singing all proved an attraction to the passing holiday-makers. The night service concluded with a divine healing meeting, when a large number sought deliverance from the Great Physician.

Saturday and Sunday also provided further opportunities of witness and worship. The early morning open air gathering was certainly a surprise to many listeners. Who can tell the result of the singing of those glad hymns of the resurrection? Then followed a blessed breaking of bread service, an afternoon session, when Bible class and Sunday school scholars united to hear God’s message, and the final service on Sunday evening, when further decisions were made.

This is the first time it has been possible to hold a convention at Ipswich, but it was certainly a success from every view-point. The Lord was indeed present.

LEEDS EASTER CONVENTION

Speakers: Pastors H. W. Greenway, W. L. Kemp, W. B. Kelly, L. Morris, L. C. Quest, J. Woodhead, Mr. H. Wormersley and Miss I. Clarke.

Convener: Pastor G. Miles.

Six days with God—this has been the experience of those who were privileged to attend the Leeds Easter Convention. The writer has never known six days pass so rapidly. It has been a time of heaven upon earth, and has been the means of creating in the hearts of God’s people a

greater soul thirst for more of God.

As each speaker ministered, one has been convinced that, like John Baptist of old, they were all men sent of God. Space forbids a detailed description of the meetings, but suffice it to say, God was with us to dispense blessing, resulting in the deepening of God’s work in the lives of His children, and in the salvation of precious souls.

The meetings were overflowing with joyful praise, and the glorious liberty of the Holy Spirit was enjoyed by preacher and congregation alike. At the close of this glorious time of feasting on the finest of the wheat, God’s people prostrated themselves in an attitude of worship before the Christ of God, saying, “Unto Him who hath loved us and washed us from sin, unto Him be the glory for ever.”

TIMES OF SPIRITUAL REFRESHMENT

Convention Blessings

Doncaster (Pastor A. E. Pike). The Elim Church at Doncaster held their second Easter Convention in the St. Sepulchre Gate Hall, the speakers including Pastors W. J. Hilliard, C. Perrett and Mrs. A. E. Pike. The Lord’s people were richly blessed through the ministry of the Word, and found great joy as they tarried in the Master’s presence.

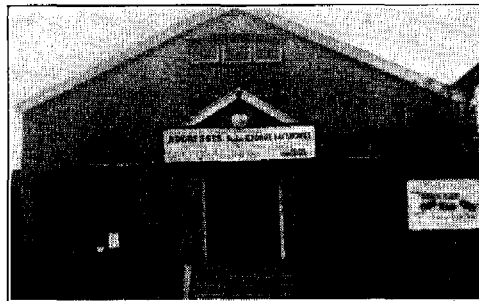
The message on Good Friday proved of no little inspiration to those assembled, and hearts were brimful of warm desire towards the One who at such tremendous sacrifice redeemed them from the power of sin. On the Saturday the word was very precious to the saints gathered. On Easter Monday the message of resurrection lifted the congregation into yet further blessing. The convention closed on the note and in the spirit of resurrection.

SPECIAL ANNIVERSARY SERVICES

Stirring Messages

Chelmsford (Evangelist G. Backhouse).

The eleventh anniversary services were held during Easter. Pastors W. A. Nolan (Ilford) and Coleman (Laindon), the speakers, gave stirring messages. The first anniversary of the minister (Pastor Geo. Backhouse) was on Sunday. At both services large congregations thanked God for blessings received under



THE ELIM TABERNACLE, CHELMSFORD

his leadership. Three precious souls also surrendered to the Lord. To God be the glory!

Members filled two coaches to journey to the Royal Albert Hall, London, on Monday, to the Elim Foursquare Gospel Demonstration gatherings.

The famous London Elim Crusader Choir will visit Chelmsford Prison on April 18, and will also conduct a service at the Elim Tabernacle.

THE DIVINE PRESENCE REALISED

Steady Progress

Wood Green (Pastor A. E. Thorne). The church at Wood Green is rejoicing in steady progress. The breaking of bread services continue to yield spiritual blessing to the Lord’s people. The Pastor has recently concluded a series of studies on the 53rd of Isaiah; hearts were touched in wonder and worship as new truths were brought out on the sufferings of Christ as predicted in this chapter. The spiritual gifts at these gatherings are a source of much encouragement and inspiration.

The monthly conventions have proved seasons of great spiritual profit, as the speakers have led God’s children into the Word. Recently the church has been privileged with a visit from Pastor E. C. W. Boulton and the London Crusader Choir.

FIFTEEN SOULS YIELD TO CHRIST

Empty Vessels Filled

Liverpool (Evangelist G. H. McInnes). During the last few months the Pastor and church have agonised in prayer on behalf of precious souls. This and the faithful ministry of Mr. McInnes has resulted in souls being saved during the three weeks’ campaign held by Evangelist R. J. Cook. Night by night the simple gospel was proclaimed with no uncertain sound, and fifteen souls responded. One sister had attended the meetings for some time, but did not see her need of a Saviour, but after hearing a message from the text, “Be sure your sin will find you out,” her condition before God was clearly realised, and she yielded to the claims of the All-Satisfying Saviour. She confessed she was so under deep conviction that she could not sleep.

Most blessed times of tarrying have been enjoyed of late. These waiting times have proved of great blessing to those who longed after the fulness of the Spirit. God is faithful who promised and five empty vessels were filled to overflowing. How the name of Jesus was glorified in the midst, and love towards Him was deepened and purified; desire for the salvation of precious souls was intensified.

GOD’S FAITHFULNESS IN THE REALM OF PRAYER

Hendon (Pastor J. A. Vanstone).

The recent visit of Miss Leech to the Elim Tabernacle, Hendon, was very much enjoyed by all present, and the hearts of God’s people were inspired to be more out and out for the Lord, as she told of the way

God is answering prayer and blessing the work in India. It was most impressive.
(Continued on page 272)



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Gems from Crusader Missionary Sermons

Visions are the privilege of youth.

Rugby's First Meeting

It was with joyful expectations that the newly-formed Crusader branch of the Rugby Church assembled in the small room which was destined to be their meeting place for a while.

Although the gathering was not large, there was power and unity in the meeting, and as those young lives bowed before God one was led to wonder what would be the outcome of such a small beginning. Every mighty river has, somewhere, a source—just a tiny, almost unnoticeable spring, hidden, perhaps in a back garden or in some shady coppice.

The Crusaders were full of praise, and no wonder! This new branch had replaced the old Unattached Crusader branch which had previously met in all kinds of places in the town, and prayed for a church and revival. Those days were over and this first meeting of the new branch seemed in some special way to be hallowed by three different kinds of prayer. There was the praise and thanks of those who had prayed for many years for a Pentecostal revival, mingled with the praise of young Christians who had been led into a deeper experience through the revival, and the prayer of joy and thanksgiving of those who had found new life in Christ.

Since that first meeting the numbers have increased and Crusader night is becoming popular with the young people who meet together under the blood-stained banner of the Cross of Christ, and worship their Redeemer.

Greenock

The blessing of God continues to rest upon the Crusader meetings here. Recently at one meeting 132 were present. What joy and blessing possesses the souls of these young people when "Jesus only" is given the pre-eminence.

Isaiah as a young man saw a vision of the Lord, heard His call, and answered the appeal with these soul-stirring words, "Here am I, send me."

William Carey, as a young man teaching geography to the boys at Moulton, had a vision of how many thousands of the world's inhabitants were in the darkness of heathendom, and soon afterwards became the pioneer of the Baptist Missionary Society.

Mary Slessor, as a young girl, had a constant vision of the black natives of Calabar. Her subsequent history is one of the most thrilling romances of the mission field.

True vision embraces the past, present and future . . . appeals to the heroic . . . calls for the noblest inspiration.

The missionary spirit is the life-blood of the Church.

To the Church there belongs the privilege of helping humanity. . . . There is no room for walled cities within her border.

The one thing the world needs is redemption.

David Livingstone said "I will go anywhere, as long as it is forward . . . I will open a path into the interior, or perish." He was ever assured that where he made a narrow track, there would, in later years, follow him others to widen the track into a broad highway, down which truth and light might come to those in darkness and sin.

"Where there is no vision the people perish."

—Dowlais Crusader (Mrs. Hiscox).

Jesus introduces Himself to mankind as a Man with a great mission. He claimed to heal the broken-hearted . . . Deliverance to captives . . . Recovery of sight to the blind.

Jesus Himself was the greatest Missionary that ever walked the earth.

C. T. Studd, on his return from India, though much broken in health, travelled up and down the country preaching and
(Continued on next page)

Coming Crusader Events

GLASGOW CITY TEMPLE

CRUSADER RALLY

April 22nd at 7.45 p.m.

Speakers:

LORD BELHAVEN

and

Rev. W. McDONALD, M.A.

(Edinburgh)

Pastor JAMES McWHIRTER

(Crusader President)

will convene

Music by the Glasgow City Temple
Crusader Choir

GREAT FESTIVAL OF PRAISE

and annual

MISSIONARY RALLY

in the large

PRESBYTERIAN CHURCH
Brunswick Square (off Church Street)
(near Camberwell Green)

Saturday, May 1st at 7 p.m.

Commencing with

MUSIC AND SONG SERVICE

by

RONALD F. COOPER

(Grand Organ)

AUDREY R. G. WITTS, L.L.C.M.

(Pianoforte)

East Ham, Kensington Temple

and

London Crusader Choirs

directed by

Pastor DOUGLAS B. GRAY

Speakers include:

Miss ADELAIDE HENDERSON

(Foreign Missionary Secretary)

Pastor and Mrs. G. H. THOMAS

(Missionaries from Spain)

Pastor J. R. MOORE

(Prospective Missionary to India)

Convener:

Pastor P. N. GORRY

DON'T MISS THIS GREAT GATHERING!
Special Missionary Scenes

SPECIAL VISIT TO SOUTHAMPTON

in the magnificent

GUILD HALL

of

Principal GEORGE JEFFREYS

and Revival Party

accompanied by

THE LONDON CRUSADER CHOIR

(directed by Pastor Douglas B. Gray)

on

SUNDAY, MAY 23rd

at 3 and 6.30 p.m.

ANNUAL NATIONAL YOUTH TOUR

conducted by

Pastor DOUGLAS B. GRAY

and

Evangelist DAVID A. VANSTONE

May 19th to 30th

(Itinerary will be published shortly)

He praiseth God best
that serveth and obeyeth
Him most.

Gems from Crusader Missionary Sermons (cont.)
lecturing, his zeal and love for souls made him a veritable firebrand for God, unflagging in his energy . . . untiring in his efforts . . . like the disciples of old he fired the imagination of his listeners, and instilled into many a lukewarm heart a warmth that compelled them to do things.

Cant and hypocrisy he abhorred . . . straight as an arrow went forth his messages.

He said "I will blaze a trail, even though my grave may only become a stepping stone that younger men may follow.

He spent the remainder of his days living as the natives did, and in preaching and practising the love of God.

—Dowlais Crusader (Mrs. Roberts).

When the Choir Sings

By Philip E. Howard

Out of the stillness rises a note,
As in the forest the voice of a bird
Wakens the silence down the dim aisles;
Silvery clear are its cadences heard.

Listen! for voices are joining the song,
Deeper and higher, fuller and free;
Blending in power, majestic, entrancing,
Heavenly music beginning to be.

Discords of life are resolved by the magic
Of harmonies melted in this golden
stream,
That bears us away in melodious flowing,
Onward and onward as those in a
dream.

Rest ye your spirits, all who are burdened;
Joyous the lyrical lilt of the song,
Steady and sure is the faith of the singers
Bearing the Word to the listening
throng.

The music is ending. How gently the
leader
Hushes the chorus, subdues the refrain!
The music is passing in sweet benediction,
Its echoes in memory long shall remain.

Praise the Lord!

(continued from page 270)

sive to hear how eager the new converts are to go out and win others to Christ.

Praise God He continues to bless the work in Hendon through the ministry of His servant, Pastor J. A. Vanstone, and times of great blessing are experienced at the weekly Bible studies.

SPIRITUAL GIFTS MANIFEST Five Souls Surrender to Christ

York (Pastor W. G. Hawkins). The Church at York has experienced much blessing during the past weeks through Pastor Hawkins and visiting ministers.

One Thursday evening, before a large congregation, the Elim Cadets took the service. A well, standing in the centre of the platform, gave the theme for their messages on the Foursquare Gospel, and the many recitations given. There was also a pianoforte duet of Elim Choruses, arranged by Mr. J. W. Hall. The choir singing was conducted by Miss Macnamara, and Miss Routledge closed with a message on Samson—his victories and failures. One soul accepted salvation as a result of this service.



Pastor
W. G. Hawkins

Pastor Quest conducted a number of services which were a source of spiritual uplift, and brought precious souls to the Master.

During the breaking of bread services, hallowed by the very real presence of the Lord, the Gifts of the Holy Ghost are manifested.

Pastor W. B. Kelly paid a week-end visit to the church recently. On the Sunday evening he gave a message on "the Conversion of Saul." The appeal resulted in five souls accepting salvation.

METHODIST CHURCH TAKEN OVER Opening Services

Stockport (Pastor H. R. White). After much faith and prayer for a better building, more worthy of His cause, the Lord has graciously undertaken and made it possible for this church to purchase a vacant Methodist chapel. After much hard work by grateful saints, plumbers, carpenters, painters, etc., not forgetting the cleaning and scrubbing by the sisters, the building has been transformed, and the opening services were recently held amidst much rejoicing. The services were convened by Pastor H. R. White, the special speakers being Evangelist W. Douglas (Manchester), Pastor J. Kellsall (Macclesfield), Pastor O. Perritt (Eccles).

These opening services will not quickly be forgotten with their rich blessing and the deep and abiding presence of God in the midst, and the abundant praise and gratitude of the saints to God who has made this opening a glorious possibility. The church looks forward to times of richer blessing and greater victories in the future. To Him be all the glory!

INSPIRING ANNIVERSARY SERVICES Encouraging Retrospect

West Bromwich (Evangelist H. E. Ward). The first anniversary of the opening of this church took place recently and yielded much blessing. A very good gathering of believers assembled, the speakers being Pastors G. Dunk and J. Frame. The ministry of God's servants proved most encouraging and uplifting. On the Sunday evening the church was full, and quite a number of strangers were present.

The final meeting of the special services was on the Monday evening when Pastor S. Gorman gave the message which brought real blessing to all.

During the past few weeks several souls have decided for Christ, and several others have been baptised in the Holy Ghost.

Our Recreations

A FINE summary of principles that should govern our recreation is given below:

"Not every one is interested in the same type of amusement and all do not have the same opportunity. Taste and good judgment are needed. It is important therefore that we in choosing amusements consider the following factors:—

"1. Is it in harmony with the law of God and the Spirit of Christ? Does it tend to obscure one's vision of God?

"2. Is it a true recreation—building up physical, mental and spiritual strength?

"3. Is it using only a justifiable amount of time, strength or money—not an extravagance?

"4. Is it interfering with prior claims of greater importance in business or in service to God and man?

"5. Is it helpful, not injurious or dangerous, to others who may participate or witness the sport or diversion? (Rom. xiv. 19-21; xv. 2).

"6. Is it in harmony with a high life purpose and does it help to attain a worth-while goal? It is important that a Christian keep the goal in sight. Steer, do not drift.

"7. Is it one in which I can participate to the glory of God?

"A man's recreation—what he does when he is 'off duty' is a test of his true character."

CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

- * **Blackpool**.—Christian home, comforts, modern conveniences; apartments or board if required, or bed and breakfast; near Jubilee Temple; terms moderate. Mrs Allison, "St. Brelades," 10, Hudson Road, S.S. C283
- * **Bognor**.—Arrange a holiday together from your meeting this year! Parties of half-dozen received at specially reduced terms. For many of God's people with slender incomes, small amounts received and booked to your holiday expense; fullest particulars (stamp); right on the sea front. Canonbury House. Mr. and Mrs. Hollyman; 'Phone 1029. C256
- * **Brighton**.—Board-residence from 30/-, bed and breakfast from 21/- weekly; well recommended by visitors. Mrs. Robinson, 13, Stafford Road. C259
- * **Brighton**.—Bed and breakfast 3/- each per night; opposite Preston Assembly; buses pass the door for sea front. Gobey, 65, Balfour Road, Brighton 6. C284
- * **Bournemouth**.—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. C263
- * **Cornwall**, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds, 1½ acres; tennis, putting; ten minutes' walk various beaches; comfortable, homely, Christian fellowship; highly recommended by Elim pastors; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; Four-square. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. C241
- * **Cornwall**, Penzance.—Accommodation, full board or bed and breakfast; every convenience; terms moderate; recommended by Elim Pastors; near Elim Tabernacle, sea and country. Mrs. Walsh, "Beth-Shan," 24, Penzance Road. C275
- * **Christian Workers' Holiday Home (Devon)**.—Principal Parker's seaside home for Bible study and rest. Open June 1st—September 18th. Illustrated Bible studies. Full particulars from Mrs. Parker, "The Rookery," Lynton, Devon. C244
- * **Elim Bible College**.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. 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. Tel.: Tulse Hill 3804
- * **Glossop**.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.
- * **Hove**.—Bright, comfortable, homely board-residence; Christian home; convenient for sea, shops, buses, etc.; full or partial board; from 30/- to 40/-; every convenience (stamp). Miss Conway, 41, Clarendon Villas. C285
- * **London**.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park W.2. 'Phone Abercorn 3547. C228
- * **London**.—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C235
- * **London**.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. 'Phone Euston 1193. C231
- * **Old Colwyn**.—Sunny North Wales calling! Mountain air, sea breezes, magnificent scenery, near sea, bathing from house, home comforts, Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C252
- * **Old Colwyn**.—Holiday and rest home; 2 minutes from sea; bathing from house; Christian fellowship; magnificent scenery, all home comforts; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. C269
- * **Scarborough**.—Holidays! "Queen of Watering Places." Bed and breakfast, apartments or board-residence; Christian fellowship in home and Elim church, Murray Street. Mrs. Tetchner, 3, Murray Street (off Londesborough Road). C292
- * **Shanklin, I.O.W.**.—Board-residence or bed and breakfast; 3 minutes' walk from sea and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," 46, St. Paul's Avenue. C286
- * **Southport**.—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. C287
- * **Weston-Super-Mare**.—Christian home for spiritual and physical refreshment; close to sea and shops. Special terms to Crusaders. Apply, Mrs. Grundy, 31, Langport Road. C288

**HOUSES, FLATS, ETC.,
For Sale, To Let and Wanted**

- * **London, W.**.—Small bedroom, 5/6. Please write only for appointment to: Mr. Thredgold, 41, Colville Gardens, Bayswater (near Temple). C299
- * **Pentecostal** lady offers 4 unfurnished rooms; quiet house, electricity, gas, garden; close to post office, shops, conveyances; no children; 23/- weekly. "Stella," 13, Dumont Road, Stoke Newington, N.16. C280

FOR SALE

Marquee, 1935, to seat 900, platform, 100 folding forms, piano, reading desk. The lot £100, if used for mission work. 17 pitch pine forms (cost £65) given free; or will sell marquee, platform, reading desk, for £55, with 17 forms free. Part payment taken, balance instalments. Apply, Box 457, "Elim Evangel" Office. C290

SITUATIONS VACANT

Lady helpers, for summer. Apply Mrs. Parker, Christian Workers' Holiday Home, Lynton, Devon. C279

PROFESSIONAL

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery in ten graded lessons. Special course for beginners; highly recommended by "Musical Opinion." Numerous successes. £2 2s. (all books and postages included). Miss Janet E. Fuller, c/o Box 436, "Elim Evangel" Office. C164

Sister-in-Charge wanted the middle or end of May in Nursing Home (medical and suitable nervous cases). Must be State registered. The home is run on spiritual lines to ensure an atmosphere of perfect peace and harmony, so essential for healing. Apply, Cedars Nursing Home, Cedars Gardens, Withdean, Brighton. C289

MISCELLANEOUS

Sunday School Outings! Mr. and Mrs. Hollyman have acquired premises right on the Bognor front for provision of teas; seating 500; lowest terms. "Canonbury," Esplanade. Book your party now. 'Phone 1029. C240

MARRIAGES

Fray: Finbow.—On March 27th, at the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; R. T. Fray to E. Finbow.

Dalton: Parkin.—On March 27th, at Southend Hall, Bradford, by Pastor G. Miles, assisted by Pastor L. C. Quest; Stanley Dalton to Ruth Parkin (both Elim Crusaders).

Dunk: Gale.—On April 10th, at Elim Tabernacle, Clapham, by Pastor E. J. Phillips; Pastor Gilbert Thomas Samuel Dunk to Irene Alexandra Gale.

Niles: Evans.—On March 23rd, at the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; Reginald John Niles to Dorothy Evans.

WITH CHRIST

Chambers.—On March 30th, Mrs. Chambers of Hull. Funeral conducted by Pastor H. W. Greenway.

Cruse.—On April 5th, Mrs. Eleanor Cruse, highly-respected member of Elim Church, Eastbourne. Funeral conducted by Pastor Jack Moore.

Macdonald.—On March 28th, Peter Macdonald, of Edinburgh, aged 69. Funeral conducted by Mr. R. Waugh.

Peek.—On March 28th, Isobel Ruth Peek, aged 65, member of Elim Church, Hastings. Funeral conducted by Pastor A. C. Coffin.

Smith.—On March 31st, Sophie Mary Smith, aged 68. With her husband, the founder and leader of the Beckley Mission. Funeral conducted by Pastor A. C. Coffin.

Trafford.—On March 30th, Eileen Trafford, of Hull, aged 21 months. Funeral conducted by Pastor H. W. Greenway.

Turner.—On March 25th, Elizabeth Louisa Turner, aged 68; member of Elim Church, Bermondsey. Funeral conducted by Pastor J. Naylor.

**Have you read
"Through the Holy Land" ?**

By Rev. L. T. Pearson, B.A. 2/6 (by post 2/10)
Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4

**BIBLES,
TESTAMENTS & CONCORDANCES**

Newberry Bibles, Scofield Bibles, Thompson Chain Reference Bibles, Wide margin Bibles, Loose-Leaf Bibles, and the new "Zipp" Bibles. Weymouth's and Moffat's New Testaments. Young's, Strong's, and Cruden's Concordances, etc., etc.

Full particulars of any or all of the above sent free on request.

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Bible Wallets, made of a durable and superior leather, lined throughout with leather, containing a pocket, pencil sheath and purse, and fitted with a clasp, lock and key, and mounts of fine nickel silver.

No.	Size ins.	Morocco.	Glazed kip.
1.	8½ x 5½ x 2.	18/-	12/- net.
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New Style Bible Wallet with two button clasps, made of black Geehide, guaranteed not to crack or peel.

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1a.	9 x 6½	7/6
2a.	10 x 7	8/-
3a.	11 x 8½	8/6
4a.	12 x 9	9/-

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Park Crescent, Clapham Park, London, S.W.4

foursquare.

literature

The Prayer of Faith. By Carrie Judd Montgomery. 1/- (by post 1/2).

Spiritual Gifts in the Church. By W. G. Hathaway. 1/- (by post 1/2).

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The Whole Armour of God. By P. N. Corry. 1/6 net (by post 1/8).

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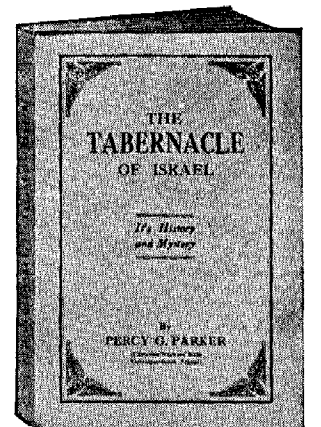
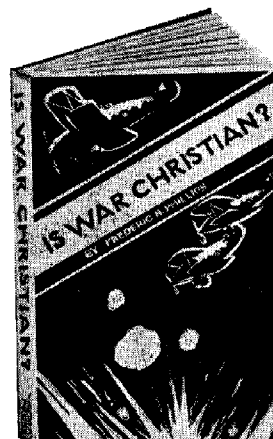
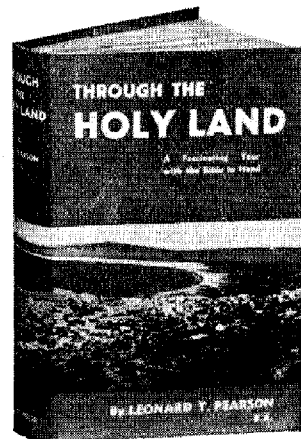
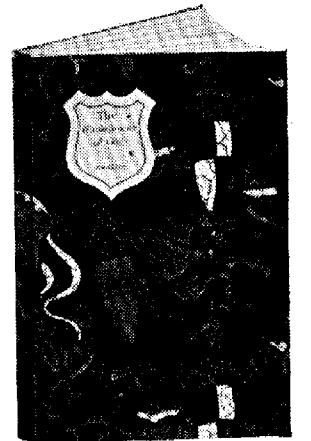
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Through the Holy Land. By L. T. Pearson, B.A. 2/6 (by post 2/10).

Through Dreamland's Door. By Theodora Horton. 2/- (by post 2/4).



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