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May 27th, 1938.

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No. 21.

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SPECIAL WESLEY NUMBER

**John Wesley
Preaching from a
Market Cross.
A typical scene
during one of his
pilgrimages.**

From the painting
by William Hatherall, R.I.,
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—Spencer Arnold.



The Elim Evangel

AND FOURSQUARE REVIVALIST
(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance

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WHITSUNTIDE CONVENTIONS IN THE PROVINCES

GUERNSEY (Vazon). Whit Monday, 7 p.m. Elim Foursquare Church. United Convention Service. Speakers: Pastors V. S. Pritchard and J. Scott. Convener: Pastor J. R. Moore. Special singing by United Choirs.

LETCHEWORTH. June 4-9. Elim Tabernacle, Norton Way North. Speakers: Pastors E. C. W. Boulton and J. T. Bradley. Convener: Pastor H. Burton Haynes.

PORTSMOUTH. June 6. Elim Church, Arundel Street. 11 a.m., 3 and 6.30 p.m. Various speakers. Convener: Pastor J. Smith.

SOUTHEND. June 5, 6. Elim Tabernacle, Seaview Road. Sunday, 11 a.m. and 6.30 p.m. Monday, 3 and 7 p.m. Speakers: Pastors A. Longley, C. J. E. Kingston and W. J. Patterson. Ministry to the sick and those seeking the Baptism in the Holy Ghost between services.

WORTHING. June 4-9. Elim Tabernacle, Grosvenor Road. Saturday, 7.30 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday, 3 and 7.30 p.m. Tuesday, 7.30 p.m. Wednesday, 3 and 7.30 p.m. Thursday, 7.30 p.m. Speakers: Pastor G. I. Francis and others. Convener: Pastor E. O. Steward.

4 Coming Events 4

CROYDON. June 11. Elim Tabernacle, Stanley Road, 7 p.m. Children's Rally conducted by Pastor D. B. Gray. Speaker: Mr. Douglas Craig. June 12, Sunday School Anniversary Service at 6.30 p.m.

EALING. June 2, 9, 16, 23 and 30. Elim Tabernacle, Northfield Avenue. Series of addresses on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

ELIM WOODLANDS. Open Saturday, May 28th. Come and enjoy the lovely grounds and the fellowship. Meeting to be taken by the students of the Elim Bible College. Entrance 1/- including tea.

LEYTON. May 29th at 6.30 p.m. Elim Hall, Vicarage Road. London Crusader Choir (afternoon, Holloway Prison).

PONTARDULAIS. May 22-June 2. Beulah Hall, Alltiago Fields. Campaign by Pastor David Vanstone.

STOCKPORT. June 11-15. Convention. Great Portwood Methodist Church and Elim Tabernacle. Speakers announced later. Convener: Pastor T. Burton Clarke.

SOUTHEND. June 7-11. Elim Tabernacle, Seaview Road. Crusader Bible School and Conference conducted by Pastor D. Vanstone. Subject: "Personal Evangelism." Each evening at 7.30 (except Friday). Pastor Vanstone will speak at the Young Life Evangelistic Meeting on Sunday, June 12 at 6.30 p.m.

WHITBY. June 4-6. Elim Hall, Cliff Street; special Whitsuntide services conducted by a band of Leeds Crusaders.

WOOLWICH. June 12. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor E. C. W. Boulton.

London Whitsuntide Convention

Whit-Sunday, June 5th to Thursday, June 9th

CLAPHAM. Elim Tabernacle, Clapham Crescent (3 minutes from Clapham Common underground). Full particulars later.

CROYDON. Elim Tabernacle, Stanley Road. Sunday, 11 a.m. and 6.30 p.m. Monday, 11 a.m. and 7 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

PRELIMINARY ANNOUNCEMENT.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the TENT, pitched on ground in Eirias Park, Abergele Road. Commencing Whit-Saturday, June 4th, and continuing throughout June, July and August. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

Note! Copies of the official Guide Book to Colwyn Bay may be obtained by forwarding 2d. for postage to the Guide Secretary, Town Hall, Colwyn Bay.

PORTSMOUTH. In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

AUGUST BANK HOLIDAY CONVENTION

at the

JUBILEE TEMPLE

Waterloo Road, Blackpool

Sunday, July 31st to Sunday, August 7th.

Convener: Pastor R. G. Tweed

Speakers will be announced later

All requiring accommodation write to Mrs. Tweed, 8, Hall Avenue, Waterloo Road, Blackpool, enclosing stamped addressed envelope for reply.

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. XIX., No. 21

MAY 27th, 1938

Fridays, Twopence

Bicentenary of the Conversion of Rev. John Wesley

1738 to 1938.

By Rev. G. DAVIES

JOHN WESLEY, the founder of Methodism, looms large among the greatest figures of the past centuries. From the Charterhouse School he passed as a scholar to Christ Church, Oxford, and in 1726, having already been admitted to Holy Orders, was elected a Fellow of Lincoln College, where he resided until 1735. In that year he went with his brother, Charles, to Georgia, and remained there until the end of 1737. Though always a deeply religious man, his conversion was accomplished on May the 24th, 1738, two hundred years ago, and the next year at Bristol, he opened that wonderful campaign as an itinerant preacher which he prosecuted for the entire remainder of his long life. By his simple eloquence and poignantly moving appeals to heart and conscience, he gathered converts by the thousands, and his genius for organisation was proved by his success in forming these into religious societies on a basis which was sufficiently strong enough to withstand storms of persecution and to endure nobly up to the present day.

His Parents.

But much, very much in his character must be traced to his mother. Quiet and loving, her face was always full of light and sweetness. Mrs. Wesley had nineteen children in the course of twenty-one years, and of these ten lived to be adults. Often in ill-health, she was her children's untiring instructor. The writer has said, "When God sets out to

MAKE A GREAT MAN

He first makes a great woman." Certainly Mrs. Wesley's sons were greatly blessed in having such a mother. Mr. Wesley was a scholarly man, pure in heart, strong in purpose, gifted with understanding for the times in which he lived. His experience and remarkable powers of intuition greatly helped John Wesley in his earlier years.

John Wesley's Conversion.

He commenced his work in a very unusual way, for even after having preached for years to others, he was convinced of unbelief, of the want of faith whereby he might be saved. In his journal he quotes March 4th, "I found my brother at Oxford and with him Peter Bohler; by whom in the great hand of God, I

was on Sunday the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved. Immediately it struck into my mind, 'Leave off preaching. How can you preach to others who have not faith yourself?' I asked Bohler whether he thought I should leave it off. He answered, 'By no means.' I asked, 'But what can I preach?' He said, 'Preach faith till you have it; and then, because you have it, you will preach faith.'" It was accordingly in the evening of May 24th, 1738, that he considered the date of his conversion. He preached a forceful sermon at St. Mary's Oxford, to celebrate the marvelous event, on the text, 'By grace are ye saved, through faith.' No one who heard those sermons could ever forget them. His illustrations were inexhaustible. He was determined

TO REACH THE LOST,

and all other interests were made subservient to this sovereign purpose. The secret of his success and greatness lay in his consistent determination. From his first appearance as a flaming evangelist he never once laid aside the torch of service, but with a burning eloquence he pursued the path he felt that God had called him to tread.

Bitter Criticism.

Do not imagine for one moment that his determination was merely the result of any easy service which opened before his great work. His work was carried on very often in the teeth of violent persecution and bitter criticism. The crowds were sometimes hostile, because of his outspoken denunciations. John Wesley showed what sort of a man he was, courteous, large-minded, persistent, in the face of such violent persecutions to win the lost souls to Jesus Christ.

"All the World My Parish."

The power which John Wesley wielded throughout this country was largely due to the fact that he had no objection to preach anywhere, in a cemetery, or in a field. He did not mind where it was, so as he was allowed to preach the gospel. He refers in his journal, "I look on all the world as my parish; thus far I mean that, in whatever part I am of it, I judge it meet to declare to all who are willing to hear the

glad tidings of salvation." This catholicity of outlook as far as preaching was concerned helped to make **METHODISM A STRONGHOLD.**

It would be impossible to underrate or ignore the power which Methodism wielded in this country, a power the spiritual results of which permeated the masses of people and became the moulders of the life of the people. The people were not only humanised but transformed by the power of the Divine Spirit, and ere long Methodism really became the established religion of

the country. The Bible was at the back of these revivals. It inspired and upheld it. Although abominable measures were resorted to for checking the spread of the cause, yet the fires of revival spread wildly. The sweet-souled mystic of whom I have been writing, sends back this answer, through the inspired parchments of history. "The best of all is, God is with us." And again, lifting his hand, he repeated the same words in holy triumph—"The best of all is, God is with us."

Holiness and Righteousness

By HENRY PROCTOR, F.R.S.L.

In holiness and righteousness before Him all the days of our life.—Luke i. 75.

MANY people are unable to distinguish between holiness and righteousness and as a great deal depends in relation to faith on having clear ideas as to what we ought to believe, we think it may be profitable to explain, as clearly as possible, the distinction between them. In the passage before us, righteousness implies imparted, not imputed righteousness, and is the outcome of a heart made holy.

It will be interesting, first, to analyse the terms given to us by God Himself in the Hebrew language—the only language that has ever been heard spoken from heaven (Acts xxvi. 14), and which bears, moreover, all the marks of having been taught to man by God Himself.

In this sacred language, the word *kodesh*—holiness, consisted of three symbols:—

1. An open face, signifying resurrection,
2. A closed door—separation from sin and from the world,
3. A set of teeth—purity (from whiteness), newness of life, or renewing, because teeth are renewed.

Tsedek—righteousness, consisted of three hieroglyphics, viz.,

1. A man crucified,
2. A closed door,
3. The full face,

thus signifying that the three essentials of righteousness are:—

1. Crucifixion,
2. Separation from sin,
3. Reconciliation with God through resurrection, as signified by His face being turned toward us.

In the method of their reception, there is no difference; for both are received by faith. But whereas our righteous acts can be seen by all men, our holiness of heart can be seen by God alone. Man is able to judge whether we are living a righteous life, but holiness is a secret between God and our own souls. This is why the inward parts of the sacrifices, in many cases, were burned upon God's altar, as God's portion; while the outward parts were eaten by the priests, or the worshippers, as the believers' portion. In this respect holiness is Godward, and righteousness is manward, and holiness of heart is necessary in order to live a righteous life before God.

God hath chosen us in Christ before the foundation of the world, for this very purpose, that we should be holy and without blame before Him in love. Let all our readers, therefore, claim:

Holiness by faith in Jesus;
Not by effort of thine own;
Sin's dominion crushed and broken,
By the power of grace alone.
God's own holiness within thee;
God's own peace upon thy brow;
This shall be thy pilgrim brightness;
This thy blessed portion now.

ANONYMOUS GIFTS

This is our opportunity of thanking kind friends for their gifts sent anonymously.

Elim Debt Fund: Middlesbrough brother, 10/-; Halifax, 5/-; Nottingham Crusader, £2; Macclesfield, £1; Tunbridge Wells, £2; Huddersfield believer, £1; Kensington, E.S., £1; Cuckfield, 5/-; Chiswick, £4; Cambridge, 2/-; Hemel Hempstead, 5/-; Bradford Crusader, 16/-; Golders Green, 5/-; Clapham, per Pastor Kingston, 10/-; Becontree Crusader, £1 5/-; Watford, E. S., 10/-; London, W.C., £2; Portsmouth member, 10/-; Wandsworth Common, 10/-; London, E1, £1; Eastleigh, £1; Edinburgh sister, £1; Holmwood, Dorking, £3; Nottingham Crusader, £1; Brixton, £3; Ilford, £5; two Portsmouth Crusaders, £3; Clapham, per Pastor Kingston, 3/-.

Foreign Missionary Fund: Bath Crusader, 10/-; Caterham brother, Z.Y.X., 8/-; Armagh, £2 10/-; Blackpool sister, 10/-.

Gifts to Work in General: Armagh, £2; Leeds 7, 12/-; Amman Transjordan, 10/-; Esher, Surrey, 10/-.

Free Distribution Fund: Armagh, 10/-.

Prison Work: Greenock sister, 5/-.

DANGER IN DELAY

"The biggest mistake I made in my life was when I once told the people to think over the question of their salvation and come back and tell me next Sunday what they intended doing. Before next Sunday the Great Fire had destroyed Chicago. Since then I have never dared to give an audience a week to think of their salvation. If they were lost they might rise up in the judgment against me."—D. L. Moody.

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

Readers' Interest in this column, as indicated by correspondence, is very encouraging. Thanks to all who have sent in contributions. Space does not allow me to make use of a large proportion of them, so I have to select a few.

On the Safe Side. One correspondent touched my sense of humour very much. He sent me a cutting from a Sunday paper, but in order to impress me with the fact that he was not guilty of purchasing it, he stated: "This is a Sunday paper, but printed on Saturday, and can be read on Monday." Shakespeare might have written "The quality of 'the people' is thrice-blessed."

A Ripon Reader sets a splendid example to all who send cuttings.

Thanks, friend, for the neat way you paste the items on blank sheets of paper. This friend sent me a very interesting Church of England publication containing a note that "A memorial to commemorate the regard and affection of American citizens for His Majesty King George V., and which will take the form of a memorial window over the South Nave entrance of Winchester Cathedral, will be unveiled by the American Ambassador, Mr. Joseph Kennedy, on July 12th. This is very interesting. Mr. Kennedy is a disciple of the Pope, and as such it is a mortal sin for him to attend a service in a Protestant church. When the papal delegates came over for the Coronation, they joined in the procession, but would not go into the Abbey. They had special seats outside. (Best place for them). Now it will be interesting to see what Mr. Kennedy does. No doubt he will have to do what his chief tells him—and his chief is at Rome—not Washington.

Where they Really Stand. To show the truth of the above, viz., that every Romanist owes first allegiance to the Pope, I quote from the "Belfast News Letter," April 7th, sent by another reader. It contained a report of the Conference of the Free State Labour Party in Dublin. They were discussing the declaration of a Workers' Republic. It was anticipated that this would be agreed upon, but opposition arose, and a Mr. Colgan said that "he had been advised that the workers' republic was opposed to the teaching of the Catholic Church." He was then asked who had so advised him, and he answered, "I got that advice from a theologian, and I would take it." When Mr. O'Brien made some remarks about Spain, there were strong protests from the papists, and a Mr. McGowan of the Chamber of Deputies said, "While we respect everybody's religious beliefs (?) **we are Catholics first and politicians after.**" I would like to ask Mr. Kennedy, and all the papists in the British Government, whether they agree with this philosophy. They would be like the Pharisees when the Lord questioned them about John the Baptist. If they answer "No," they will offend the "Holy Father," but if they answer "Yes," they might lose their posts—the people would stone them.

"Ists" without the "Method." So Dr. Dinsdale Young once described some of those modern religious parasites who masquerade under the honourable name of Methodists. I thought of this when I viewed another cutting sent me by the above-mentioned reader. On one side of the paper was the announcement of the anniversary services at the Allhallowgate Methodist Church, Ripon. The Rev. C. L. Tudor was announced to speak on "Has Methodism a future?" Turning over the cutting I found the answer on the other side. There was a picture of seven men dressed up in the most ludicrous fashion as women. They looked like a collection of Aunt Sallies who had been imbibing too freely. The account underneath stated that they were the men of the

above Church, giving an entertainment in aid of the Church. The minister who tolerates such profanity ought to have the decency to seek a living elsewhere. I recall to mind the words of Principal Jeffreys at the Albert Hall in 1935: "If John Wesley were to return to-day he would be rejected by the Methodist Church, and would only find an open platform in the Pentecostal Movement." Methodists this month are lauding the memory of their founder, but the actions of some of them are an insult to the man who for fifty years bore his Master's Cross to preach to England the only gospel that can ever save a man's soul. These modern followers remind me of a statement I read in a book this week: "Great men of God are never honoured in this life, but when they are dead, men build a monument to them with the stones they threw at them in their lives."

Dishonesty and Treachery of the First Order. I have always maintained that Anglo-Catholicism is this, and nothing less. An interesting

letter from one reader confirms this. In the comments for April 2nd, I mentioned the Romanism of Dom Bernard Clements, a London vicar, and the first monk to be instituted in a Church of England since the Reformation. Dealing with this, the correspondent writes: "I was, before conversion, an ardent Anglo-Catholic, and served a period in the Novitiate in an Anglo-Catholic Convent. Later I went to a convent with a view to entering the 'Religious Life,' and I went to confession and to have a talk with a priest at the time. The following words were spoken to me by Dom Martin, Order of St. Benedict, the same order as Dom Bernard Clements. He said, 'The Order of St. Benedict has always been under a vow of submission to the Pope, and has never withdrawn it, although the lay people do not know it. Moreover we **believe absolutely in the infallibility of the Pope,** and would always uphold pontifical authority.'" The writer adds: "These words were spoken to me at the Home of the Sisters of the Transfiguration, Mount Tabor, Darlington Road, Basingstoke. How glad I am that Jesus has saved me!" Yes! Anglo-Catholicism knows nothing of the Lord Jesus who is mighty to save without the aid of Mary and the saints, or the flames of purgatory.

Christendom's Museum. Popery's relics are the wonders of the age. The "Universe" (May 13th, 1938) has a picture of the Archbishop of Milan carrying round a crucifix which contains one of the actual nails which nailed Christ to the Cross! (?) A few weeks ago the same paper announced that the Crown of Thorns was being shown in Notre Dame Cathedral for an hour and a quarter every day during Lent. It was the celebration of the 800th anniversary of the transfer of the relics from Constantinople to Europe. Commenting on this in the "Protestant Times," Pastor Longbottom remarked: "Though we have doubts about the above, we wonder what they did with the thirty pieces of silver. We imagine they got those all right."

Now You Know. The same Roman Catholic paper (May 13th, 1938) answers a question of a reader by saying: "A dying Protestant would benefit by a conditional baptism, but this could only be administered if he was in the proper disposition and understood that **baptism is the sacrament which makes us Christians** and members of the Catholic Church."

So if you are a Protestant you are told plainly you are on the road to hell. The Pope says so—and he's never made a mistake yet. (?) According to the above, it would have been a poor look-out for the dying thief if there had been any Pope in existence at Calvary.

Gleanings from the Garden of Communion. No. 20.

“Without . . . Within”

By Pastor E. C. W. BOULTON

“Without the camp.”—Hebrews xiii. 13.

Without the camp, O Lord, I come—
My place is at Thy side—
I glory not in earthly things,
But in the Crucified.

AT first we may fail to perceive the spiritual connection between these two words, yet on prayerful consideration we shall find that a close and vital relationship exists. In fact we venture to say that when related to Christian experience they may not be divorced.

“*Within . . . Without!*” The former invariably leads to the latter. The soul cannot company with Christ “within the veil” of intimate and intense communion and also retain its place within the camp of compromise. Life “within the veil” is the blessed sequel to wholehearted consecration.

“*Without the camp!*” This is the price of life “within the veil.” Those who dwell within the veil drink of a spirit and share a vision that makes life within the camp impossible to them. There are spiritual principles operating in their lives that make separation inevitable. The law of attraction alone is sufficient to account for this going forth of the soul. Without the camp “unto Him.” And He is “within the veil.” And herein lies the fundamental secret of separation. It is heart hunger for the Beloved that draws the soul out from all that once held it in relentless bondage. Responding to the pressure and persuasion of love the longing heart is wooed from the tempting things of time—wooed into union with the Ineffable Light and Life.

There within that sacred trysting place the Divine Love is wont to unveil its heart and share its secrets with the one thus drawn into fellowship. There He speaks and the music of His voice fills the soul with unutterable rest. The touch of Creative Love rests upon the captivated soul until “the old things” are continually merging into the new.

Often the heart must be made willing to go “without the camp” ere it catches the full vision of life within the veil. It ventures forth “not knowing whither” but ready to go anywhere with Him whose presence is more desirable than rubies or gold. Begotten within the believer’s breast is a readiness to part with everything that, according to human standards, makes life rich. Breaking through all the old allurements and attachments it launches out in utmost abandon to love’s constraining summons.

The garments of those who dwell “within the veil” smell of myrrh, and aloes, and cassia; there is a holy fragrance that betokens fellowship with

“Within the veil.”—Hebrews vi. 19.

the Anointed One. Alone with Him life acquires a spiritual sweetness that makes it winsome. Others long to learn the secret of this radiant gladness, this alluring gentleness which clothes the lives of those who walk the green pastures with “the King of Love.” They too desire to tread the courts of communion and bathe themselves in the presence of the Beloved.

Within the veil, O draw me, Lord,
Close to Thy Burning Heart;
That in the passion of Thy Love
This soul may share a part.

“Within the veil” the soul is granted a new prayer perspective—the empire of intercession is enlarged, and a fresh sense of partnership with the Great High Priest is generated. The horizon is extended beyond the immediate and the local—it moves in the infinities of the divine will. It loses the personal and parochial in the universal and eternal outlook. The scope of the soul’s prayer sympathies and activities is increased by union with Him who reigns “within the veil.” Set apart to a priestly ministry in the Holy Ghost to exercise the authority of that name “which is as ointment poured forth,” and to offer the pure incense of heart worship, this is the holy calling of those who dwell “within the veil.”

Within the veil, there shall I find
That union deep and real,
Which satisfies the hungry heart,
And ev’ry wound doth heal.

Blessed Master, pierce Thou the veil of my poverty-stricken thought, and lead me out into the spacious place where the full unfolding of Thy grace and beauty may reach and ravish me. Let me no longer linger within the restricted confines of what men think and say of Thee; show me Thyself with no darkling veil of human interpretation to obscure the vision. Save me from the limitations of a merely denominational delineation of Thyself. Give to Thy servant the anointed eye and ear that nothing may be missed which would contribute to the perfection of Thy will in the earthen vessel. Make me able to bear the light of Thine unveiling in the sanctuary.

I would fain break the alabaster box of my love upon Thy wounded feet, and crown Thy thorn-circled brow with my sacrificial devotion. Forgive me, dear Lord, if in the past this heart has withheld the treasure of its love—if it has suppressed its passion in the fear of being betrayed into what men call unmanly emotion. Let the fountains of the deep be broken up within me that I may give Thee all that Thou dost desire.

One of God's Greatest Prophets

WESLEY'S GREATNESS

WE can trace the stream of Wesley's greatness to that impressive and effectual prayer which his mother voiced when he was but a child: "I would offer myself, and all that Thou hast given me; and I would resolve—O give me grace to do it!—that the residue of my life be all devoted to Thy service. And I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for, than ever I have been; that I may endeavour to instil into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success!"

The life story of Wesley and his work reveals how remarkably God answered that maternal prayer. The foundations of his subsequent life work were laid in this creative intercession of a faithful and loving parent. Prayer held him for God in an age when spiritual darkness hung like a pall over this land. Prayer and faith claimed him for a ministry that was destined to move multitudes for righteousness and truth. With such a mother we can understand the importance which Wesley throughout his life attached to prayer. From his earliest days he had seen something of the power of prayer in the life of the one who had given him birth.

Thus we learn that all true lasting greatness is associated with Holy Ghost intercession. It is from this source that the greatest soul-winners of the ages have gathered their inspiration. Vision and vocation have always had their genesis within the veil of intimate communion with God.

WESLEY'S GREAT PASSION

THE great thing about Wesley was his passion to win souls. From commencement to close his ministry was evangelistic in the deepest sense. He not only preached for souls, he lived for souls. His ministry is packed with thrilling examples of the supernatural power of God. Through long years of incessant labours God honoured the message of salvation by faith through the lips of His servant. Thousands of souls were swept into the Kingdom in a period when the moral condition of this land was at an exceedingly low level, and the people were engulfed in gross spiritual darkness and bondage. Like a flame he went through the land proclaiming the gospel of sovereign grace, carrying the "Good News" into the remotest parts, until whole communities were seething with revival. Criticism, calumny, and cruel persecution failed to quench the fire which burned within the soul of this eighteenth century apostle. No threat could turn him from his God-appointed course. No slanderous denunciation

was sufficient to make him lay down his sword of service. Tirelessly and with indomitable zeal he moved from north to south—from east to west—always with the same life-giving message for the multitudes who assembled to listen to the Word of God. Night and day he fearlessly and faithfully fulfilled the mission to which God had called him.

We might well apply Paul's words to Wesley: "I have fought a good fight, I have finished my course, I have kept the faith." Unselfishly and unsparingly had he given himself to the cause of his Master, never considering his own interests. To him to live was Christ in the profoundest sense.

SPURGEON'S TESTIMONY OF WESLEY

"I WISH to be called nothing but a Christian; but if you ask me, do I hold the doctrinal views which were held by John Calvin? I reply, I do in the main hold them, and rejoice to avow it. Most atrocious things have been spoken about the character and spiritual condition of John Wesley, the modern prince of Arminians. I can only say concerning him that while I detest many of the doctrines which he preached, yet for the man himself I have a reverence second to no Wesleyan; and if there were wanted two apostles to be added to the number of the twelve, I do not believe that there could be found two men more fit to be so added than George Whitfield and John Wesley. The character of John Wesley stands beyond all imputation for self-sacrifice, zeal, holiness and communion with God; he lived far above the ordinary level of common Christians, and was one 'of whom the world was not worthy.' I believe there are multitudes of men who cannot see these truths, or at least, cannot see them in the way in which we put them, who nevertheless have received Christ as their Saviour, and are as dear to the heart of the God of grace as the soundest Calvinist in or out of heaven."

DEFINITION OF SIN

A sentence taken from one of Mrs. Wesley's letters to John Wesley, when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing, to you, is sin.—*Sel.*

MY PARISH

I must have a whole Christ for my salvation. I must have a whole Bible for my staff. I must have a whole Church for my fellowship. I must have a whole world for my parish.—*John Wesley.*

London's Drink Bill

READING my evening paper some days ago, I noticed three cases tried in London police courts:—

Edward stole a basket of eggs.

The magistrate: "What do you want to say about it?"

"I'm out of work, sir."

"Anything else?"

Edward rasped his hand across his chin. "I'd been drinking, sir," he complained, "and I really didn't know what I was doing. I didn't mean to steal the eggs. I've been trying to go straight, sir."

Charles stole a box of grapes.

The magistrate's inscrutable eyes rested on that small, grey figure. "Well," he invited, "what do you want to say about these grapes?"

"I'm very sorry, sir," said Charles.

"But why did you steal them?"

Charles's tone was that of a man repeating words he had spoken many times. "I'd had a lot of drink, sir," he intoned, "and I don't know what overcame me."

William stole seven books.

He said, "I'm very sorry this has happened, sir. I've kept out of trouble for sixteen years, and earned excellent references from well-known firms. It was all because I had a drop of drink, sir. That was my downfall. I hope you'll take it into consideration that I haven't made a mistake for sixteen years, and be properly lenient to me, and let me regain what I've lost."—P.N.C.

FROM ADAM TO CHRIST

"But now in Christ!" This is how the transition is made. When you close the door at night, if you are the happy father or mother of a family, before you turn the key the last question is, Are all the children "in"? Has Tom come back? Has Jessie returned? It is a lovely thing when they are all in. It is a lovely thing in these days of tragic unemployment, if your husband is in employment, earning his own income. It is a great thing for the ships that have been buffeted by storm to be at last at home in the harbour. Are you "in Christ"? That is how the transition is made. That is how the life is altered. Without Christ, in bondage, but "in Christ" unfettered and free.

The Vision of Jesus

E. C. W. BOULTON.

A. E. A. HAYWARD.

There's a vi - sion in my heart, 'Tis of Je - sus!

Bless - ed Je - sus! From the Word of God it came,

Set - ting life with love a - flame, Conqu'ring ev - 'ry

o - ther claim, Je - sus! Je - sus! Bless - ed Je - sus!

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Bible Study Helps

FOUR SOLEMN EXPRESSIONS

1. "Unquenchable fire" (Matt. iii. 12).—The **constitution** of the fire.
2. "Hell fire" (Matt. v. 22). This suggests the **location** of the fire.
3. "Flaming fire" (II. Thess. i. 8). The **manifestation** of the fire.
4. "Eternal fire" (Jude 7). The **duration** of the fire.

WISDOM IN PROVERBS

1. Definition of Wisdom (i. 7).
2. Source of Wisdom (ii. 7).
3. Practice of Wisdom (iii. 7).
4. Direction to Wisdom (iv. 7).
5. Continuance in Wisdom (v. 7).

GOD'S GREAT BLESSINGS FOR HIS PEOPLE

1. Great Goodness (Psa. xxxi. 19).
2. Great Kindness (Joel ii. 13).
3. Great Mercy (Psa. cxiii. 11).
4. Great Grace (Acts iv. 33).
5. Great Peace (Psa. cxix. 165).
6. Great Love (Eph ii. 4).
7. Great Faithfulness (Lam. iii. 23).

"ONLY"

1. Sinner's "only" (Mark ii. 7).
2. Saviour's "only" (Mark v. 36).
3. Backslider's "only" (Psa. li. 4).
4. Worker's "only" (I. Sam. vii. 3).
5. Soul's "only" (Psa. lxii. 5).
6. Devotion "only" (Acts xxi. 13).
7. Safety "only" (Psa. iv. 8).

FAMILY ALTAR



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

Sunday, May 29th. Psa. cxiv. 1-8.

"The presence of the Lord" (verse 7).

This psalm, with that preceding it, and the four that follow, are collectively known as the *Hallel*. As such they were used in special occasions of Hebrew worship, particularly at the feasts of Passover and Tabernacles. In this psalm we have the power of God extolled. The singers in retrospective mind lift up their voices in praise of the exodus-giving God. When that God essayed to provide passage to His chosen ones all forces became subordinate to His will. The sea fled, the mountains trembled. Inanimate nature bowed its head at the voice of the living God. But it was because He was there in Person. He was not represented by proxy or ambassador. The presence of the Lord set aside all barriers to the perfecting of a plan. It is for the children of God to realise in their day what that presence can mean. Welcome God, give His presence the right place, and there will be a fleeing and a shaking—to your advantage.

PRAYER TOPIC:

For the manifestation of Divine power in all our churches this day.

Monday, May 30th. Psa. cxv. 1-18.

"We will bless the Lord" (verse 18).

They who worship idols are not giving glory to God. They who have passed into the silence of the grave lift not their voices in praise of the majesty of God. But we—we are alive, we have energy, we have truth, we have vision. We will bless the Lord. Let us avoid the folly of regulating our worship according to the world around us. When this psalm was penned Israel was surrounded by idolatrous nations, even as those who first escaped the hand of Pharaoh. But the sacred writer reserved his blessing and worship to the great Liberator. The original Israel who crossed through the Red Sea had passed into the grave. With their death, however, the witness worship had not ceased. We will keep the testimony, sings the writer. And we, too, of the twentieth century have a song. And a charge! Many have departed from the truth, finding the reproach hard to bear. It remains for us to maintain it. If they by turning to some other god, or by living in sin deny the true God we at any rate will bless Him.

PRAYER TOPIC:

For much blessing upon all the Whitsuntide Conventions.

Tuesday, May 31st. Psa. cxvi. 1-19; cxvii. 1,2.

"I will pay my vows" (verse 14).

It is good to make promises to God. It is right and proper that we put our lives upon the altar of service. But it is far, far better to keep the promise and the commital. It is to be feared that God

has suffered many grievous disappointments through the failure of His people to keep their word. How our hearts would break if He did not fulfil the terms of His covenants. Yet what of His heart? Does He not feel it when we declare to Him that we will give Him our whole-hearted surrender in the interests of the kingdom, and then are but feeble in our promise-keeping. Oh, saints of to-day, let us go back in our minds, and find out how many vows sincerely made have yet to be paid. May we not by vow-paying usher in the revival we pray for so much? Is not this a key that will open wide the door of the flood-tides of divine blessing?

PRAYER TOPIC:

God's sustaining grace to be given to His tried and tested saints in China.

Wednesday, June 1st. Psa. cxviii. 1-14.

"A large place" (verse 5).

Hallelujah! The whole revelation of God shows that He is large-hearted. When He plans for His people the plans are large. With Him is *plenteous* redemption. Ask *largely*, said His Son. He is able to do *exceeding abundantly*. ALL grace . . . *always* said the apostle. God's message extends to *whosoever*, and His provision is *whatsoever* ye ask. Again, hallelujah! My God knows nothing of stinting, and to withhold is foreign to His nature. I am in a good and pleasant land indeed. But am I enjoying all that is provided? Am I begging a crust who should sit at a feast? Am I parched with thirst while fountains play around me, sending up their sparkling spray in rich prodigality? Under the gospel covenant am I no better than a pauper worldling? Let me think again. I am in a large place. Do I live as though I were straitened, cramped, confined? Let me awake, O my soul to a fuller appreciation of love's provision.

PRAYER TOPIC:

That God's living touch may rest upon all lonely believers who are cut off from Foursquare Gospel fellowship.

Thursday, June 2nd. Psa. cxviii. 15-29.

"The head stone of the corner" (verse 22).

This is a wonderful picture. It sees a stone thrown out by some labourer who fails to appreciate its fitness for the building. Time marches on, and search is made for an important stone. At last the labourer's castaway is discovered, and instead of being useless it is found to be that most important stone, without which the building is incomplete. Could better language be employed to express the rejection of the Lord Jesus Christ? Religious men were building an edifice on the fallible foundation of tradition. The Master with His denunciation of hypocrisy and sham seemed an unlikely stone. But

now those hypocrites with their traditional teaching have passed away. Where is the stone they cast out? It is the head stone of the corner, and built into it is the Church. The corner stone in a building is one by which all others are set. It gives correctness of angle both in the horizontal and the perpendicular. He is the stone by which all built into Him are set true.

PRAYER TOPIC:

Showers of blessing to be enjoyed by all our Elim missionaries.

Friday, June 3rd. I. Cor. i. 1-17.

"Enriched by Him" (verse 5).

We must not forget how and by what means God has brought richness into our lives. It is by Jesus Christ that God has made His all-bountiful provision. But for Him we would yet be miserably in our poverty. He has made us rich, and to do so He became poor. He gave up His possessions—to us. Which means that we should value them. They cost Him something to give, though they cost us nothing to receive. They are the expression of His love towards us, and should win from us our highest admiration. It is inconceivable that there should be any moment in our lives when we would be ashamed of so gracious a benefactor. Nothing less than a wholehearted service for Him should mark our appreciation of His lovingkindness. He who devoted His life for us that we might have this boundless wealth is entitled to some return. I suggest that there can be nothing better than a life devoted to Him.

PRAYER TOPIC:

For special blessing in the work in Northern Ireland.

Saturday, June 4th. I. Cor. i. 18-31.

"God hath chosen" (verse 27).

Like you, I have read these words many times. But now, as I write, their fuller significance seems to break in upon me. Chosen, when I might so easily have been passed over. Many people in the same street were left out when I was chosen. Many in the same place of business went on with their worldliness and sin when I was chosen. Many with whom I had acquaintance were omitted at the moment God used to choose me. Yet judging by the world's standards many of those who were passed by were better fitted than I. It was not they but I that should have been kept outside. But God was choosing on His own standards, which means that He ignored my demerits, my unrighteousness, my inabilities. He chose in His own way, and I am happy as a result. Read this to yourself slowly, and ask God to teach you personally what it means to be chosen. Something will well up within you that I simply cannot put on paper.

PRAYER TOPIC:

That revival may be experienced on a large scale in the Principal's campaigns.

Note.—Foursquare Gospel friends who intend visiting the Exhibition at Glasgow this year, and who require accommodation should write to Pastor L. H. Newsham, c/o City Temple, Bath Street (Opposite King's Theatre), Glasgow, Scotland.

The DEATHLESS WESLEY

Church? In the Church? Morning and evening in private? Monday, Wednesday, and Friday, with my friends? At rising? Before lying down? On Saturday noon? *Have I been zealous to do and active in good?* Have I spent an hour at least every day speaking to some one or other? Has goodwill been, and appeared to be,

D. L. MOODY said, "Wesley is more alive to-day than he has ever been." Yet Wesley had been dead many years when Moody spoke. Like Abel, John Wesley, being dead, yet speaketh.

A recent writer on the life of Wesley has questioned the value of his life. Millions could not—definitely would not—agree with such a view. They would, however, agree with the epitaph on his tombstone which said: "To the memory of the Venerable John Wesley. This Great Light arose by the singular Providence of God to enlighten nations, and to *revive, enforce, and defend* the pure, apostolic *doctrines and practices* of the primitive Church. He lived to see provision made by the singular Grace of God for their continuance and establishment, *to the joy of future generations.*"

"To the joy of future generations!" Yes, that has been true. Millions can rise up and praise God for the eternal blessing that John Wesley's stand for the truth has brought to them.

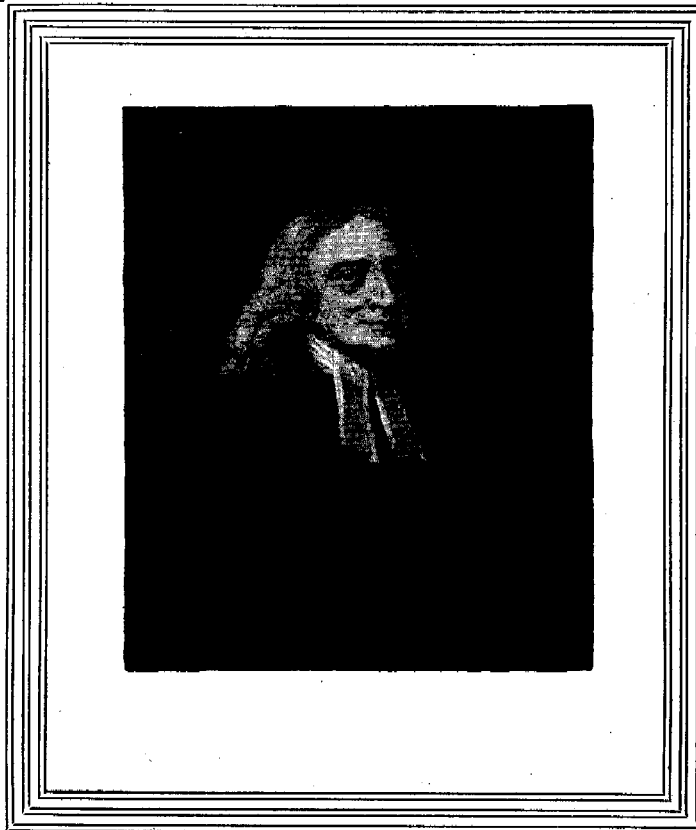
John had a wonderful mother. She had nineteen children! Ten reached maturity, and she contrived to teach these children for six hours every day. When John was born in Epworth Rectory, Lincolnshire, on the 17th of June, 1703, he was brought into a home where the mother depended upon the grace of God for the daily strength and wisdom that were essential in the upbringing of a large family.

In 1709 the rectory of Epworth was set on fire by the enemies of John Wesley's father. John was miraculously delivered. After all the others had escaped it was discovered that the six-year-old lad was asleep in the nursery. His father knelt down in prayer. John awaked and was rescued from the window. Immediately afterwards the roof fell in. His brave father said, "Come, neighbours, let us thank God. He has given me all my eight children. Let the house go."

Little did that father know that in the rescue of his boy there was being saved a leader that would lead millions of souls to God.

John received a sound education at Oxford and became leader of a group who became the sport of their companions.

This group set up a method of self-examination with such questions as the following: *Have I prayed with fervour?* At going in and out of



the spring of all my actions towards others? Have I duly used intercessions?

John was working himself into the letter of Christianity without properly understanding the spirit of it. The secret of Christianity is not *trying* to live right, but *trusting* Christ to live out His life through us. John was yet to discover the full meaning of the words, "I live, yet not I, but Christ liveth in me."

But he was intensely in earnest and at the age of thirty-two went as a missionary to the West Indies. His work was a failure. After two years he returned and wrote in his diary the famous words, "I who went to America to convert others was never myself converted."

The godly Moravians were a great help to Wesley. Peter Bohler explained to him the need of saving faith. While listening to the reading of Luther's preface to the Epistle to the Romans Wesley was truly converted. He said, "I felt I did trust in Christ—Christ alone—for salvation; and

an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley was thirty-five years of age when this took place. It was comparatively late in life. But development was very rapid. In 1739 Wesley visited Bristol and found that Whitefield had commenced open air preaching. At first Wesley was opposed, but soon he followed his friend's example. "On April the 2nd his prejudices, however, gave way; and at four o'clock in the afternoon, he proclaimed in the highways the glad tidings of salvation, to about three thousand people. He continued thus to preach in Bristol, and its vicinity, to overpowering crowds of people; but it was not until the 17th, that the power of God was so manifestly present to heal. On the evening of that day Mr. Wesley went to Baldwin Street, the place where a religious society was accustomed to meet, and there expounded the fourth chapter of Acts. Earnest prayer was then offered to God to confirm His Word; and immediately a person that stood by, to the no small surprise of all present, cried out with the utmost vehemence, even as in the agonies of death: but prayer being continued, a new song was put into her mouth, even of thanksgiving unto God: Soon after, two other persons well known in the place, as labouring to live in all good conscience toward all men, were seized with strong pain; and constrained to cry aloud for the disquietness of their hearts: but it was not long before they likewise found peace, and burst forth in praise to God their Saviour."

These ecstatic and physical manifestations became very frequent in Wesley's preaching and were largely responsible for the great attention that was drawn to the work. It is helpful to know Wesley's matured judgment on these manifestations. He said:

"I concluded my second course of visiting, in which I enquired particularly into the case of those who had almost every night the last week cried out aloud during the preaching, and I found:—

"(1) That all of them,—I think not one of them excepted—were persons in perfect health, and had not been subject to fits of any kind, till they were thus affected.

"(2) That this had come upon every one of them in a moment, without any previous notice, while they were either hearing the Word of God, or thinking on what they had heard.

"(3) That in that moment they dropped down, lost all their strength, and were seized with violent pain. This they expressed in different manners. Some said, they felt just as if a sword were running through them; others, that they thought a great weight lay upon them, as if it would squeeze them into the earth. Some said they were quite choked, so that they could not breathe; others, that their hearts swelled ready to burst; and others, that it was as if their heart, as if all their inside, as if their whole body, were tearing to pieces.

These symptoms I can no more impute to any natural cause than to the Spirit of God. I can make no doubt but it was Satan tearing them, as they were coming to Christ.

"(4) I found that their minds had been as variously affected as their bodies. Others gave a very clear and particular account from the beginning to the end. The Word of God pierced their souls, and convinced them of inward, as well as outward sin. They saw and felt the wrath of God abiding upon them; and were afraid of His judgments. And here the accuser came with great power, telling them, 'there was no hope; they were lost for ever.' The pains of body then seized them in a moment, and extorted these loud and bitter cries."

Writing again, he said:—"The danger was to regard extraordinary circumstances too much,—such as outcries, convulsions, visions, trances,—as if they were essential to the inward work, so that it could not go on without them: now perhaps the danger is to regard them too little: to condemn them

altogether; to imagine they had nothing of God in them, and were an hindrance to His work. Whereas the truth is,—(1) God suddenly and strongly convinced many that they were lost sinners; the natural consequences whereof were, sudden outcries, and strong bodily convulsions. (2) To strengthen and encourage them that believed and to make His work more approved, He favoured several of them with divine dreams, others with trances and visions. (3) In some of these instances, after a time, nature mixed with grace. (4) Satan likewise mimicked this work of God, in order to discredit the whole work, *and yet it is not wise to give up this part, any more than to give up the whole.* At first it was doubtless wholly from God; it is partly so at this day: and He will enable us to discern how far in every case it is pure, and where it mixes or degenerates. Let us even suppose that in some few cases there was a mixture of hypocrisy, that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God; yet even this should not make us deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond."

For over forty years John Wesley travelled the three kingdoms. He usually rode on horseback. His yearly travel averaged about five thousand miles. He preached over 40,000 sermons. He met with much favour—and much persecution! Societies were gradually formed and by-and-by Methodist chapels were raised, and a regular ministry. The headquarters of the work were at the

(continued on page 336).

BY . PRINCIPAL

P . G . PARKER



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.

Restoration Day.

ON 29th May, 1660, the City of London hailed the advent of the returning and restored King, Charles II. He had been an exile in a foreign land for some years, but now his people were eager to welcome him back to his country and throne. This makes us think of that greatest of all monarchs, the Lord Jesus Christ—the absent One, whose return so many thousands of hearts are waiting to acclaim. What a day that will be when He appears to claim His blood-bought heritage, and to receive from His redeemed Church its loyal welcome. Zion will be *en fete* that day when the King comes again. Then shall the saints rejoice and come to the marriage feast with songs and everlasting joy upon their heads. And then to remember that each day brings that glorious Advent nearer. In a little while He will be here, and we shall see Him, whom having not seen we have loved and served.

Down in Water Street.

HERE is a gem from S. H. Hadley's book, *Down in Water Street*, which reveals something of what God can do when the floods of revival are let loose:

"We would go to some wonderful revival meeting, where sinners would get under conviction at the powerful preaching of the old-fashioned gospel, and weep their way to the altar or 'mourners' bench.' (And it was a bench, too, and sometimes a fence-rail.) They would wring their hands and howl and cry, and at last, amid songs and shouts of victory from stentorian lungs, they would spring into the air, and shout and hug their old companions, and praise God till you could hear them nearly half a mile off. Sometimes they would fall on the floor, as 'stiff as a crowbar,' and have to be carried home across the fields, through the woods and over stake and rider fences. The neighbours would sit around the fireplaces and sing low, sweet songs until morning. These men would never fall back to the world afterwards. They had got a view of Canaan; they had tasted of its precious fruits; they had heard the sweet echo of the heavenly choir, and they stood firm as rocks."

This Month's New Books

- "The Church Must First Repent," by J. Edwin Orr. 2/6 (by post 2/9).
- "God's Hell," by Wm. P. Nicholson. 2/6 (by post 2/9).
- "Questing Youth," by Frederick P. Wood. 1/- (by post 1/3).
- "The Sermon in the Kitchen," by Mary S. Wood. 1/- (by post 1/3).
- "Miracles of Faith," by J. Maillard. 1/- (by post 1/2).
- "Methodism can be Born Again," by E. W. Sangster. 1/- (by post 1/2).

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

SECRETARIAL NOTES

By W. G. H.

Visitors to Glasgow will be interested to know that the City Temple, corner of Bath and Elmbank Streets, will be open every day from 10 a.m. to 5 p.m. during the Exhibition, for prayer, rest and meditation. Pastor L. Newsham will be glad to put intending Elim visitors in touch with members who can accommodate them at reasonable cost.

* * *

As from July 1st, 1938, the name of Clarence Road, Clapham Park, London, S.W.4, will be changed to Clarence AVENUE. Will correspondents kindly note.

* * *

Elim Holiday Homes are again planned for this year in several centres. These Homes provide spiritual, mental, and physical refreshment in congenial surroundings for Elim friends and others, away from the too oft distracting influences of holidays among worldly surroundings. The booking of these seaside houses, frequently at very high rents, is truly a venture of faith on the part of those responsible. We trust that again this year they may prove a spiritual stimulus to those who spend their holidays there.

The Promises of God.

THE old saying that "God works along the line of His promises" was forcibly brought home to us recently. Again and again we have seen God glorifying His own name by giving some promise in early years and then fulfilling that promise as the days went by. God promised Paul that he should be a witness to the Gentiles—even to kings. Along with the promise was another promise of suffering and persecution. Read Paul's life and it is one amazing fulfilment of the promises of God.

We had frequently been helped and blessed, yes, and surprised by the fervent, continuous witness of a sister in the Lord. Her mouth always seemed filled with the things of God. In street after street, house after house, church after church, she would witness for Christ and His kingdom. She walked and did not faint. She ran and was not weary. Above all she seemed to be on wings. She mounted up with wings as the eagle.

One night on the station platform she told us the story of her call—of her baptism in the Spirit and of a vision granted at that time.

God showed her that she was to go into every street of her native town and preach the gospel. She saw herself in every street preaching, but she had wings, and the power to rise above the heads of the people. Whenever they sought to molest her or persecute her she simply used her wings and rose above them. So she went on—words and wings, wings and words.

Many, many miles she tramped on foot—never seeming to get tired. Ten miles seemed to be nothing to her. And nothing could daunt her testimony.

The secret of her vitality and power was God. He had promised wings—and He gave them. So with us. God will work along the line of His promises. For God thus to act brings glory to Him and tremendous blessing to us.

Stones that Speak

John Wesley's Chapel, Bristol

By Pastor P. N. CORRY

IT is fortunate that in these days of so much rebuilding the earliest chapel of Methodism still stands as it was in the days of the Evangelical Revival. To turn into its quiet courtyard off the busy street at Broadmead, Bristol, is to step back into the atmosphere in which John Wesley lived and worked. Here he is astride his wonderful horse, with the stable where

Church than in any other place, and here his preachers lived with him under his careful instruction. The common room is the largest and here they shared their simple meals. It had one special window through which the preacher in the pulpit can be seen and heard at close quarters by those in the common room, while they were hidden from members of the congregation. How many a preacher was tried out and received instructions from this prince of preachers eternity alone will tell—for Wesley turned out many keen soul winners.

Wesley's own room (in fact all of them other than the common room), was quite tiny, smaller than many a student's bedroom at the College, and it was furnished with a small, sloping desk fitted to the window sill. Here he wrote multitudes of letters and many of the books which he published. Adam Clarke lived here for a time as Wesley's "assistant," and here also the first Bishop of the Methodist Episcopal Church of America was dedicated and sent out on his wonderful mission to the New World.

In these days we hear much of "groups," "crews," or "teams," in various branches of Christian work, and it was in these rooms that Wesley started his special "classes," for in 1742 at one of the meetings Captain Foy proposed that all members of the society should be divided into groups of twelve, each with a leader. This was adopted and perfected by Wesley into the form of the weekly class meeting for Christian fellowship and spiritual oversight.

JOHN
WESLEY

Photo by] [P. N. Corry.

Wesley and his preachers stabled their horses still intact, seemingly just waiting for the clatter of hoofs to resume duty.

The chapel was begun in May, 1739, less than two months after he had first preached in the open air and here the second Conference of the people called Methodists was held in 1745, eleven persons being present. The New Room was mostly rebuilt in 1748 and it is this building with all its rigid simplicity that we now enter. In the restoration carried out in 1930 every original feature of the building was restored, candles, hat pegs, backless benches, poor box still attached to the original doors, and pulpit to which there was no access from the ground floor. This was a very wise precaution, for riots were common and on one occasion when Wesley denounced the Slave Trade (which flourished in Bristol) and called it "the most execrable of villainies," the people rushed on one another and the benches were broken in pieces. Perhaps it is not unintentional that there are no windows on the ground floor!

At this Communion Table these simple folk "broke bread," as far as possible every Lord's Day morning, those taking part numbering hundreds, and the service often lasting from 10.30 a.m. to 3 or 4 o'clock in the afternoon. This was done at a time when the National Church only had such a service once in three months. How like our Lord's Day services they must have seemed to those devout followers of Christ, who were enduring persecution and trial and who were continuously witnessing to the Lord Jesus and to His matchless grace.

During the fifty years of Wesley's journeys and preaching he spent more time in the rooms over this

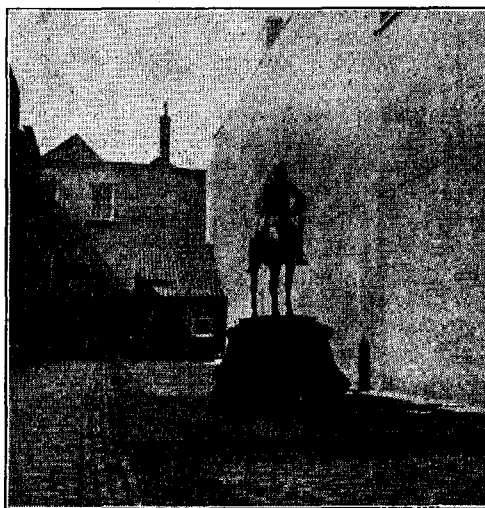


Photo by] [P. N. Corry.

THE
NEW
ROOM
IN THE
HORSE-
FAIR

The whole place from courtyard to garret throbs with the memory of Wesley's revival and of the beginning of the Methodist Church and yet to-day an odd service or so and a few visitors is all that is left of abounding activity and much coming and going in the Master's service. There is no regular service or preaching, just a shrine of memories and a deep settled
(concluded at foot of page 332).

The Way of Salvation

The Disappearance

TWO young girls, sisters, were much attached to each other, but far apart in religious interest and sympathy. The Christian girl was deeply concerned for the salvation of her sister. One night as they came home from a religious service, where the preacher had dwelt on the subject, "One shall be taken and the other left," she was so deeply moved that she could not hold back her tears, and earnestly pleaded with her sister to yield her heart to God. She could not bear the thought of their eternal separation, but she was only spurned.

As they lay down together, the thoughtless one was soon asleep; the other drenched her pillow with bitter tears, and after a while, unable to bear the agony, she rose from the bed, and retired to an adjoining room, where she lay before the Lord in agony and prayer for a long time. Suddenly the sister arose and found herself alone.

The thought flashed upon her, "Has the Lord really come, and has she been taken, and I left?" The thought filled her with dismay. She sought for her sister in the room, but found no trace of her. At last, she burst into weeping and fell on her knees, and for the first time she really prayed. After a while, she heard a low wailing and sobbing, and hastening to the other room, was surprised to find her sister. Together they wept and knelt and prayed; and before they closed their eyes again, they knew that if He should come, they would part no more.

There is a time coming when that scripture will be fulfilled. Will you be left? You need not be. The Lord Jesus is coming for those who are born again, those who have come to Him to have all their sins washed away in His precious blood. He invites you to come now. "Whosoever will, let him take the water of life freely." Will you respond to His invitation?

A Doctor Speaks to the Heart of Christendom

A review by Pastor P. N. Corry on *The Heart of Things*, by Nathaniel Beattie, B.A., M.D., F.R.C.S. (Edin.)

BEFORE going out to India in 1912 I called to see a dear saint of God who was on her deathbed. She had been one of the first Salvation Army "lassies" and suffered much for the cause. Blood and fire were her watchwords, formed the substance of her message and now upon her sick bed as I bent over her to catch her final message she whispered, "Percy, make much of the Blood—make much of the Blood of Jesus."

Years passed and I was back again in Bradford and called to see her daughter who had served for many years in Africa. When I left to continue my journey she ran out of the house and said, "Percy, make much of the Blood of Jesus." It seemed very wonderful to me that the same message should be given to me by members of one family from the same home with a span of many years between, but I have always felt that those words are the keynote of the gospel and thanked God for the reminders from Sister Wigglesworth and her daughter, Alice Salter. Thank God the Spirit does "witness to the Blood," so that when Dr. Beattie put the first three chapters of his book in my hand some months ago, my heart was warmed to the message and I felt an urge to see this book in print.

If you have never understood how "the blood of the Lord Jesus, God's Son, cleanseth and continues to cleanse from all sin (I. John i. 7), then get this little book and be prepared to marvel at the wonder of the cleansing blood.

If you have pondered on the subject of how it was possible for the blood to be the life, study the book with your Bible and you have got facts to go upon which will enable you to witness for Christ with no uncertain sound.

Dr. Beattie speaks with the voice of authority. He is no novice in matters of life, the heart, nerves, and diet: they are his life's study and his constant daily practice. He brings to bear upon these subjects a wealth of knowledge that you would have to pay dearly for if you went to Harley Street, but he goes further and shows their spiritual analogies, which make old scriptures live again and old truths to flash with spiritual vigour. We wish that every preacher of the gospel, every witness for Christ (and that means all who are Christ's), would get this book and be prepared to live by the rule of its sound common sense and spiritual vision. The weakness so manifest in the world of Christian witness would soon be replaced by abounding spiritual and physical strength. If you as a Christian are below par in spiritual health, there is no excuse for remaining in such an unhealthy condition, for Dr. Beattie's book will soon find out your pulse, point out the remedy and restore you to the joy of spiritual glow, provided you will but read and obey his very timely and stimulating message to the Church of God.

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JOHN WESLEY'S CHAPEL, BRISTOL

Continued from page 331

quiet. How sorry Wesley would be, how unlike anything he experienced in the plan he called "The new room in the Horsefair." God grant to all whose ambition is to spread "scriptural holiness throughout the land," much of the zeal and fire of the Holy Spirit, so that like Wesley, we may blaze for God as he did in his day and generation.



Songs of Salvation—Rejoicing Saints and Restored Backsliders

BELFAST CONVENTION

Speakers: Pastor W. Farrow, Mr. Burke, and Miss. V. Hoskins.
Convener: Pastor W. Urch.

Possibilities of an echo of the Irish Rebellion of Easter, 1916, may have filled some hearts in Ulster with fear, but certainly not those of the Foursquare Gospel believers, who, instead, were filled with a heavenly expectancy which was more than justified.

As each of the God-gifted visitors gave forth the word, hearts went out more than ever to the Christ of Calvary, who has redeemed and provided for His children so bountifully in His will.

Our hearts were quickened, souls were refreshed at the mighty love displayed by Him who changeth not. Mr. Burke at times brought the saints on eagles' wings to heights where they could scan the eternal glories of God's riches.

Miss Hoskins soon caused the gathering to catch a glimpse of the need of a great people. This Spirit-filled handmaiden of the Lord gripped the hearts of her Ulster hearers. The meetings continued daily until Thursday evening, supported by various speakers, including Pastor Martin, the Irish Divisional Superintendent.

The Ulster Crusader Choir, composed of consecrated Irish youth, again thrilled and inspired all with their message in song.

Those privileged to attend this special Convention were blessed of God, and, while some of the Irish people may claim "Ireland for the Irish," we who have caught a fresh glimpse of our all-powerful risen Lord, cry, from the depths of our heart, "Ireland for Christ."

WELSH CHURCHES UNITE Crusader Rally

Abertyswg.—A goodly congregation gathered at the Elim Foursquare Gospel Tabernacle here for the monthly United Church Rally, when the Dowlais, Merthyr, Sirhowy and Pantywaun churches met in profitable fellowship. Mrs. Rhys Jones, who is in charge of the Church here, presided. The speakers were Pastor Green from Dowlais and Pastor Noble from Sirhowy. The messages given were enjoyed by all.

On May Day, when many were displaying their banners and letting their voices be heard, the Crusaders from Abertyswg, Aberdare, Dowlais and Merthyr rallied to "the Banner of the Cross." The occasion was the United Crusader Rally which took place at "Aion" Baptist Chapel (kindly lent).

The United Crusaders rendered very effective service in their march through this typical Welsh village, singing the

songs of Zion, and inviting the inhabitants to come up to the "House of God."

During the three meetings, the gospel was proclaimed in word and song, the Crusaders from the four churches taking part. A deep impression was left upon the hearts of all who heard the "Glad Tidings," and it is hoped that the impression may be a lasting one.

At the close of the evening service there was great rejoicing in the midst of God's people, as yet another name was added to the long list of the redeemed, in the Lamb's Book of Life.

GLOSSOP CONVENTION

Speakers: Evangelist J. E. Shaw and Pastor J. Kelsall.
Convener: Pastor T. Tetchner.

This church has recently held a very helpful convention, and once more the Lord was pleased to bless. What a feast of fat things the hand of God spread for His people, and how they sang as only those that are redeemed can sing. Evangelist J. E. Shaw was the speaker, and much blessing was received as under the unction of the Holy Spirit, God's servant gave forth the Word of Life.

On the last day of the convention God's messenger again passed on a brief message. The saints were also privileged to hear Pastor Kelsall, of Macclesfield. Both preachers gave most encouraging and inspiring messages. Pastor Douglas of Manchester, also rendered a very beautiful solo. The convention has resulted in the deepening of spiritual life and the saints praise God for such a hallowed time of feasting and fellowship.

WOMAN HEALED WHILST BEING BAPTISED

Swansea (Pastor W. J. Hilliard). Much blessing has been the portion of the saints here during the past few months. A special campaign for young people, conducted by Pastor D. Vanstone, proved most successful, the church being besieged by boys and girls every night for a fortnight, and at the close sixty of them decided for Christ. Pastor W. G. Hill, of Aberkenfig, conducted meetings for a week, and his messages were a real uplift to everyone. The children were again to the fore in the Sunday school prize distribution, when Mrs. T. E. Francis passed on a very interesting message. Visiting speakers from the surrounding assemblies have given a real variety of meetings, the old Welsh "hwyl" being enjoyed on several occasions.



**Pastor
W. J. Hilliard**

The Easter convention brought much blessing, the speakers being Pastors L. W. Green, A. Chuter, and Messrs. George and Haydn Jones. Two baptismal services were held after the Easter convention when seventeen candidates were immersed by the Pastor. At the last of these services a sister was healed as she passed through the waters. She had been afflicted with stomach trouble for a year, and had not been able to take a hot dinner because of this. The next day after she was baptised she was able to take and enjoy her dinner, and has been able to do so ever since.

SUCCESSFUL CHILDREN'S SERVICES Enthusiastic Scenes

Yeovil (Evangelist J. J. Way). The recent children's mission, conducted by Pastor David Vanstone, certainly lived up to its name. Never before has such interest and enthusiasm been witnessed in children's meetings. How they sang those choruses! and how intently they listened to the wonderful illustrations. A perfect grip on the meetings was maintained, and quite a number remained behind to give their hearts to the children's Saviour. But the blessing did not cease with the conclusion of the children's service; within half-an-hour the "grown-ups" came for their portion. The "straight-from-the-shoulder" messages proved a blessing and inspiration to all. Lives have been deepened in Christ Jesus; the church will realise a lasting benefit as a consequence.

WOOD GREEN CONVENTION

Speakers: Pastors W. J. Patterson and F. Byatt, and Mr. J. Davies.
Convener: Pastor A. E. Thorne.

Eastertide brought showers of blessing to all who attended the meetings. God wonderfully answered the prayers of His people in sending His servants filled with the Spirit, and with comforting and uplifting messages.

The convention opened with a communion service on Good Friday morning. Pastor Patterson showed the need for practical holiness in the Christian's life, and afterwards a precious time was spent round the Lord's Table. On the Friday evening the building was packed out, and although extra seating was found, some were unable to gain admittance. The spirit of praise and worship was greatly present. The first word was given by Mr. Davies from the text: "And they remembered His words," urging us to stand on God's Word. Pastor Byatt then spoke on "Many waters cannot quench love." All were filled with fresh zeal for Christ, as the story of the great depths of His love was told.

The saints came to the meeting on the Saturday afternoon with deep desire, and He again fed them to the full. Pastor Patterson gave the message based on the finished work of God.

God's people return thanks to Him for the convention, with its manifestation of His presence.

On a recent Sunday the right hand of fellowship was given to five new members.

Following hard on the Easter convention came the monthly convention. Pastor G. I. Francis ministered to a packed congregation of God's people.

ANNIVERSARY SERVICES Years of Blessing

Tamworth (Pastor G. S. Dunk). This church is still able to report steady progress. Recently the "Coming of Age" of the church was celebrated. Many of the older members recalled the day when this building was turned from a dance hall into a meeting place and spiritual home for God's people. It proved a fitting symbol of God's good hand upon the work when eleven young people were received into membership at the close of a day of rejoicing.

The church is also glad to report a successful Sunday school anniversary.

The bright and tuneful singing and the happy faces of the children were an inspiration. Pastor G. S. Dunk presided at the morning service, and Mr. E. Harford of Birmingham gave a very encouraging message, exhorting both old and young to be faithful to God.

The Pastor was the chairman of the afternoon service, when the scholars themselves were responsible for the programme. It proved very interesting and quite original, the chief item being a dialogue rendering of some of the miracles of Christ, composed by Mrs. Dunk. It was a grand sight to see the children thrilled at being able to tell in a conversational way the lessons they had been hearing during the past year, to a girl who was not used to going to Sunday school. United and group singing was included in the programme with one or two recitations and a solo. Before the Scriptures were read by one of the boys, the whole Sunday school sang the books of the Bible through, from Genesis to Revelation.

For the evening service, Mr. Harford was again the speaker.

On the Monday evening another programme was given by the Primary Section of the school, contributing their little part to the success of the week-end. Mr. G. Bailey was responsible for the training of the children in their united singing, and conducting them throughout the whole day.



Pastor
G. S. Dunk

STIRRING MESSAGES

Crusader Activity

Islington (Pastor W. J. Patterson). During the Easter meetings the church was privileged to have a visit from Pastor W. Hawkins, who gave a timely message on "Consecration." Easter Sunday also proved a day of blessing, when hearts were drawn very close to the Christ who overcame death. The evening message by Miss Kennedy uplifted Jesus to everyone present, and strengthened every heart in the unchanging and invincible Lord.

At a recent Crusader meeting which was thrown open for all, Pastor W. G. Hathaway was welcomed as the speaker, and his ministry was wonderfully blessed and appreciated. Taking as his subject, "Ye are the Body of Christ," he emphasised the fact that although the Church was one body, God desires each believer, not to be moulded like everyone else, but to have their own personality sanctified unto God. The unction of the Holy Spirit rested in a special way upon the singing, and at the close of the meeting heads were bowed while hearts responded to the challenge to go all out for God, whatever the cost.

Praise God for this opportunity for renewed fellowship. It was good to see several former members of Islington in the midst.

Note.—Unfortunately owing to the late receipt of some of these reports we have not been able to publish earlier.



Monthly Book Window

DINSDALE YOUNG—THE PREACHER. By Harold Murray. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

The author has succeeded in keeping to his theme and giving us a complete pulpit picture of the last of the Puritans. Every feature of Dinsdale Young's wonderful preaching is so clearly portrayed that those who never knew him will be able to form a true conception of the Grand old Methodist.

A really good book in which the apostle of Westminster speaks once again.—THOS. A. CARVER.

ELISE SANDES AND THEODORA SCHOFIELD. By Ella Potter and Winifred Matheson. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This is a biography of the unselfish labour of two Christian gentlewomen, who graciously ministered to the British Army from 1913 to 1934. They formed a chain of Soldiers' Homes, over thirty in all, where practical hospitality was combined with the gospel message. The particular branches dealt with in this book are those founded in Ireland. Here the British soldiers always received a warm welcome, food, and home comforts. Many men surrendered to Christ as a direct result of the faithful ministry of Miss Sandes and her loyal helpers. Narratives culled from the Great War, instancing tomies personally blessed through the Sandes' Soldiers' Homes, record how God honoured the work of these consecrated and gifted women.—Mrs. E. J. PHILLIPS.

CONCERNING HIMSELF. By J. T. Mawson (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Shades of J. N. Darby! Here is a book for the strictly orthodox, treating good old-fashioned theology in a rather dull

way. Its theme is the greatest any author can wish for—the supreme nature of Christ's existence and ministry, but this only adds to the reader's disappointment at the lack of interest in its pages. However, for those who desire a knowledge of the Scriptures relating to the Birth, Deity, Death, Resurrection and Exaltation of our Lord Jesus Christ, the book is to be recommended. It is both sound and valuable.—H. W. GREENWAY.

THE CHURCH FINANCED. By Rev. Matthew Francis. (Thynne & Co., Ltd. 6d., by post 7d.).

In this little book the Rev. Matthew Francis has touched one of the secret springs which open the door of material and spiritual blessing both in the individual life and in the assembly. It throws light on a subject which is the secret of barrenness in thousands of souls. Do you know of someone whom you think would be blessed in his soul if only he did the will of God in the matter of faithful stewardship regarding financial matters? If so, please make the best investment you ever made for Jesus; order a copy of this book to be sent to him.—JOSEPH SMITH.

WHY GOD AND WHERE? By Joel Gomborow, B.Sc. (Thynne & Co., Ltd. 5/-, by post 5/6).

This is definitely a book for the student, particularly one interested in scientific subjects. The author sets forth the existence of God from the scientific standpoint, and supports his viewpoint with certain Bible references. This is not a book for those who like only light reading, but for those who are willing to do some really hard thinking. To do the book justice, one would need to read it several times over, in order to grasp in detail the scientific arguments set forth. One could wish that the author had made more frequent use of the Word of God, especially with the same forcefulness as he does his intellectual arguments based upon science.

—SAMUEL GORMAN.

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



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

AFRICA CALLING

DEAR CRUSADERS,

We are really blessed in having so many good friends among you and the Cadets. Letters continue to come so faithfully, cheering us, in telling of your thoughts and prayers on our behalf, and the interesting glimpses of your own work and assemblies.

There is one thing we recognize very clearly—it is that you are really alive!—not half-dead Christians, but active; definitely engaged in service for the Master. Hallelujah!

To-day has been busy and blessed. It is Good Friday, which to many people here and elsewhere simply signifies a holiday and leisure for picnics and a long day of laziness! Not so for the children of God, however. To Christians it is a day to especially remember that awful, grim place called Calvary, and the tears must flow as the followers of Jesus gaze upon their Lord dying in such agony on the rough Cross. A day in which to linger on all that He suffered, and as a result, to more fully surrender to Him.

We had a number of little girls here from one of our outstations, who had walked ten miles (over rough roads) with Johannes, their teacher, in order to attend our service. Their singing was really wonderful! Even when a hymn was pitched about half an octave too high, their little voices soared up to A flat without a tremor!

Bless their hearts! Big brown eyes in their dusky faces watched every movement of the speakers, and I can assure you, a native preacher is never still! What weird twists and turns his hands perform! Every sentence is emphasised with gestures. And these babes in Christ enjoyed it all immensely.

Following the service we had a feast for them, consisting of mealie-porridge (which is thick like bread) and fowl with lots of gravy.

Then games! Sheila taught them to sing "Oranges and Lemons" (but as she could not remember the Shangaan word for "lemon" substituted "tomato" instead, and it did equally as well), and another favourite "Here we go loopy-loo!" which was thoroughly enjoyed. It is good to play nice games; the black children learn so little of the art of playing, that we want them to see what clean fun is like. A few races and awards for the winners, and then the long walk home again! Will you pray for these children? Over fifty attend our two schools, but as soon as they reach the age of nine or ten they are made to work, and oh! it is tragic to see what very little childhood they can enjoy. Many of the older ones

(Continued on next page)

BARKING CRUSADERS Visit Canning Town

Fellowship! A foretaste of heaven! This is what the visits of other Crusader branches seem to be, and the Barking visit was no exception.

Commencing with song the choir rendered a piece entitled: "I am the way." "Two Weavers" was the title of a recitation ably recited by a sister, after which a solo and then a duet were given by other sisters. Two messages were given by brethren, the first dealing with John xv. 16, proving that we are a chosen people; and the second revealing the responsibility of "living for Jesus," taking his text from Romans xiv. 8.

After a solo was rendered by a brother, the meeting concluded with that grand old hymn, "Blest be the tie the binds."

HUDDERSFIELD CRUSADERS

The Lord is blessing the Crusader branch here in Huddersfield.

On a recent Wednesday evening, Mr. Macdonald, a member of the church, came and spoke on "Why I am a Protestant." As our brother is a converted Roman Catholic we praise God for his testimony and message.

A unique programme was introduced by our chairman, Pastor L. C. Quest, which we have named "Puzzle Corner." This includes scriptural spelling Bee, Bible knowledge questions, and Bible Lexicon. Two sides are taken for this meeting and a competition results. This meeting has indeed proved both interesting and instructive.

A large district has been covered by the Tract Band, and we believe that God has blessed the house-to-house visits of the Crusaders.

We have been privileged to have visits from our fellow Crusaders from Manchester. The Manchester Crusaders ministered in word and song. At the close of the meeting Yorkshire joined Lancashire in singing a final note of praise to God who "leads the way."

It has been a joy to see new faces in our meetings and we thank God for the increasing numbers.

London Crusader Choir in Yorkshire

The Leeds Church was crowded to welcome Pastors E. C. W. Boulton and Douglas B. Gray, with the choir. An unavoidable delay in arriving did not, however, lessen the joy of happy fellowship experienced by all, and an enthusiastic meeting followed. After being very heartily and lovingly entertained, the choir

(Continued on next page)

WHERE SHALL WE GO?

Annually, about this time of the year, a question arises in the minds of many people, and specially Crusaders, who even now are asking themselves, Where shall we go this year for our holidays? When weighing up this matter, we are mindful of the various considerations that have to be given before a decision can be arrived at, but we venture to suggest we have the solution to your problem. Our Crusader holiday centres are ideal, situated in districts that provide the very best in accommodation, place of interest and general appeal, catering is of first-class order; charges suitable to most pockets; and last, but not least, they are centres of Christian fellowship, under experienced and able leaders. Why is it that large numbers of Crusaders regularly come to the Crusader Holiday House Parties and Camps? It is because such centres are meccas of virile youth enjoying to the full, in physical and spiritual provisions, holidays that cannot be equalled in any other ways. We assure all newcomers to our holiday centres this year a holiday second to none in your experience. So decide now, join us without fail. If you do, you have booked the best.

SCOTLAND

JULY 16th to 30th

at

ST. CYRUS
(near Montrose)

under the leadership of
Pastor JOHN HILL
(Crusader Commissioner)

to whom applications should be sent at
140, Hammerfield Avenue, Aberdeen.

ENGLAND

JULY 30th to AUGUST 13th

at

GLOSSOP

(for Derbyshire beauty spots)

EASTBOURNE

(the beautiful south coast sunshine resort)

Book Now! Limited Accommodation

Africa Calling (continued)

have accepted Christ, and come to church when not working.

We see a few eager young people from among the Crusaders write for information, so we will try and give it now!

Question 1. "Do you see many wild animals?"

Answer. No! Not in this place, actually, although lions, hippos, etc., are to be seen about thirty miles away, also in the river about a mile distant there are crocodiles. We get antelope nearer here, but they are lovely, timid creatures, and not in the least harmful. Snakes, of course, and tarantuelle spiders frequently trouble us, in fact only last week we destroyed a bad snake in the house, and one under a stone in the garden. Every day we chase creepy-crawlies which bite!

The grass is full of ticks, big and small, which suck our blood, till they are satisfied and drop off! I regret I cannot thrill you with anything more exciting! But we find these things, combined with the heat and smells of Africa, sufficient.

Question 2. "What do the natives wear?"

Answer. Not long ago they wore as little as possible. Now that there are stores, with clothing from 6d. upwards, most people wear a respectable covering. The ladies favour coloured bedspreads, worn tied over one shoulder, and drooping gracefully (?) to their feet, or on very tall ladies, to their knees.

Also coloured towels are considered proper, and these, drawn tightly around the hips, are fastened with big safety-pins in a row down the side. Heads are enfolded in silk handkerchiefs, or cotton cloths. But, when I say the articles of apparel are "coloured," it does not signify that they are always bright reds, yellows, blues, or greens, more often than not they are—black!! Soap is a luxury, not obtained generally, and used very sparingly. In outlying districts the Shangaan women wear a kind of kilt, consisting of yards of striped material, pleated, fringed with small beads. These are all made by the people themselves. You can quickly tell if a wife is a favourite with her lord and master (i.e., husband), as she will wear many rings

on her legs. He gives her these as a sign of his esteem! Although the African women, therefore, do not insure their legs, as I believe is a common practice in the film world, yet they may well be estimated at £10 or more, according to the number of brass and wire rings!

Question 3. "What do the natives cultivate?"

Answer. Generally they cultivate corn, which is their staple food, also pumpkins, the leaves of which are eaten as spinach, and taste good! We often use them. Also they grow peanuts, bananas, and tobacco!

Their drink is "Byalwa," a very intoxicating liquid made with corn-meal and hops.

There is not time to write any more just now, but please, young people remember that we welcome questions, we welcome letters, and above all, **we welcome your prayers!**

So remember us all, black and white, and let us hear from you soon. With greetings in the Lord,

Yours for Africa! M. G. MULLAN.

London Crusader Choir in Yorkshire (continued)

proceeded to Wakefield Prison, where something like four hundred men gathered. Their singing and general appearance was most impressive, and the choir, although maintaining a high musical efficiency, sings with soul and makes an appeal that is clearly visible. The Rev. T. Walters, chaplain (who also

kindly came over to the Leeds service), voices deep and warm appreciation for such a service. We leave the grim prison for Bradford. The Tabernacle here is packed to capacity. Pastor Boulton ministers the Word. Choir members give stirring testimonies and Bradford Choir join with the visitors in songs of praise.

Another day closes, and after being graciously entertained to supper by the Bradford friends, the choir commences their all-night journey home. Tired, yes, but happy in the knowledge that hundreds of souls had heard the message of the Cross, which is still the power of God unto salvation.

The Deathless Wesley

(continued from page 329)

Old Foundry in Moorfields, London. In 1778, the City Road Chapel was opened and that became the central place.

The Spirit of God was with him and many thousands were saved. He formed a great body of lay preachers. Their grammar may not always have been good, but their message was good enough for God to greatly bless. One says, "With them God used Wesley to revolutionise the English-speaking world. Repentance toward God; conscious personal knowledge of justification through faith in Christ, who died for all; holiness of heart and life for all believers—these were the prominent doctrines of this great evangelical revival."

He was very regular in his habits and refrained from rich food, wine, beer and spirits. He did much but was never in a hurry. He said, "I feel and I grieve, but by the grace of God I fret at nothing."

No doubt if Wesley were living to-day he would be filled with amazement and sorrow. Amazement at the way Methodism has spread throughout the world, sorrow at the way Modernism has diluted its message. The beliefs of some of his ministers would sadly shock

him—it is a great question as to whether he would remain in the Methodist movement.

He died in his eighty-third year, on March 2nd, 1791. His death was glorious. Amongst his dying sayings were these: "He is all! He is all!" "I'll praise: I'll praise." "Now we have done all. Let us all go." "The best of all is, God is with us!" "There is no need for more than what I said in Bristol; my words then were—'I the chief of sinners am, But Jesus died for me!' Farewell! Farewell!"

THE HEIGHT OF IMPUDENCE

"I asked a little gentleman at St. Just," says Wesley, "What objection there was to Edward Greenfield, a pious tinner, on whom the constables had seized. He said, 'Why, the man is well enough in other things, but his impudence the gentlemen cannot bear. Why, sir, he says his sins are forgiven!'"

CLASSIFIED ADVERTISEMENTS

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

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

- * **Bangor, Ireland.**—"Armachia" Board residence, beautifully situated sea front, convenient all travel routes; superior accommodation, home baking a speciality; Christian fellowship; recommended by Pastors. The Misses Troughton, 32, Seaciffie Road. C569
- * **Blackpool.**—Apartments, bed-breakfast, board-residence; 10 minutes assembly, 3 minutes sea; separate tables, electric light; Christian fellowship. Mr. and Mrs. Bertram, 67, Osborne Road, S.S. (late of Ayrshire). C578
- * **Blackpool.**—Comfortable apartments for the Lord's people, with or without board; Christian fellowship; 1d. tram to Jubilee Temple and promenade; moderate terms. Mrs. Kershaw, "Maranatha," 64, Arnott Road, South Shore. C596
- * **Bournemouth Central.**—Board-residence, apartments, bed-breakfast; good cooking and attendance; private sitting-rooms, bath (h. & c.), electric light, garage; recommended by pastors; near assembly. Mrs. Sims, 86, Avon Road. C527
- * **Bournemouth Central.**—Clean and homely; bed and breakfast; close assembly, Lowant, 96, Shelbourne Road. C575
- * **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. Phone: Southbourne 2039. C579
- * **Brighton.**—Bedroom and breakfast, £1 single, 18/6 sharing; pleasant room; opposite The Level; near sea and Tabernacle; Foursquare (stamp). "Shalom," 89, Ditchling Road. C598
- * **Brighton.**—Bed and breakfast from 3/6; central; 5 minutes' walk to Elim Church, sea, station and shops. Mrs. Robinson, 78a, Dyke Road. C597
- * **Canvey Island.**—Rest and quiet; board-residence; home comforts; bed-breakfast; good catering, separate tables; near sea, Elim Assembly; moderate terms. Also 2-roomed flat, self-contained; reductions sharing room. Mrs. Wiggins, "New Court," Leigh Beck. C595
- * **Colwyn Bay, North Wales.**—Superior board-residence, country cottage, nice garden, magnificent scenery and walks, near garage; Pentecostal; accommodation for six. Mrs. Howe, "Mayflower," Mochdre, Colwyn Bay. C574
- * **Cornwall, Newquay.**—Picturesque, Christian guest house; sheltered, secluded position, own beautiful grounds, 1 1/2 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. Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 226. C517
- * **Cornwall.**—Board-residence, home comforts, personal supervision; highly recommended ministers and guests; near Elim Tabernacle, sea, country and station; terms moderate. Mrs. Walsh, "Beth-Shan," 24, Penare Rd., Penzance. C544
- * **Christian Workers' Holiday Home.**—Open May to September; Evening Bible School conducted by Principal Parker, July 20th—September 10th; "Fundamental Facts of our Faith." Apply, Mrs. Parker, "The Rookery," Lynton, N. Devon. C535
- * **Edinburgh.**—Board-residence, a home from home; two minutes from Elim Tabernacle; recommended by Pastors; terms moderate. Write, Mrs. Gunn-Russell, 5, Portgower Place. C577
- * **Folkestone.**—Christian home, near sea; full board 35/- per week each person, or 3/6 bed and breakfast. Mrs. Dyer, 32, Peters Street. C592
- * **Guernsey.**—Board-residence, bungalow overlooking sea; splendid position, good food; spiritual fellowship; special rates for Crusaders sharing. Apply Pastor and Mrs. Moore, Tabor, La Robine, Cobo. C570
- * **Hastings.**—Double bedsitting room, full board 30/-, bed-breakfast 18/6; (other meals arranged). Christian fellowship; ten minutes sea. Miss Harman, 60, St. Mary's Terrace, West Hill. C593
- * **Letchworth Garden City.**—Furnished cottage to let, two or three months from June 2nd; accommodation for 4 or 5; h. & c. water, secluded garden; near Elim Tabernacle and station; terms moderate. Box 488 "Elim Evangel" Office. C599
- * **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.
- * **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. C566
- * **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. C506
- * **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 5/-. Phone Euston 1193. C573
- * **London.**—Home offered lady or gentleman in Foursquare family; slight nursing if needed; good locality on high ground, S.W. district; close trains, trams and buses. Apply Box 485, "Elim Evangel" Office. C581
- * **London.**—Westview Christian Fellowship, 19, Beulah Hill, Upper Norwood, S.E. Restful, spiritual home; moderate terms on application. C582
- * **Morecambe.**—Homely holiday apartments, four doors promenade, sands; highly recommended, reasonable terms, satisfaction assured; Vi-spring beds, garage. Booked up July 30th to August 6th. Mrs. Raw, 3, Fern-cliffe Drive, Sunshine Slopes, Cross Cop. C583

- * **Norway.**—Greetings from Norway. Miss Barratt's Rest Home open all seasons; beautifully located in famous pine and lake district; 1 1/2 hours train from Oslo, 1,200 ft. above sea-level; best food, every comfort, hiking and tours arranged; spiritual fellowship; English spoken; highly recommended; moderate terms. Miss Esther Barratt, "Granly," Grua, Hadeland. C584
- * **Old Colwyn.**—Holiday home, overlooking sea; charming scenery, lovely walks; bathing from house; 3 minutes sea, buses; good catering; Christian fellowship; terms moderate. Mrs. Thomas, Henblas, Sefton Rd. C521
- * **Old Colwyn, North Wales.**—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C529
- * **Scarborough.**—Board-residence, homely, comfort, good food; Christian help and fellowship; next to Elim Church and few minutes from sea. Apply, Pastor and Mrs. A. S. Gaunt, 3, Murray Street. C568
- * **Scarborough.**—Genial, homely accommodation, Christian fellowship, in comfortable bungalow; nice garden and lawn; well situated, good bus service; moderate terms; board if desired. Apply, Mrs. Starling, "Elim," 12, Edgehill Road. C585
- * **Shanklin.**—Superior guest house, ideal position, 2 minutes from cliffs; large garden; hot and cold in bedrooms; recommended by Pastors and Christian workers. Miss Fyfe, Thornbury, Alexandra Rd. Tel. 2301. C554
- * **Shanklin, I.O.W.**—Board-residence, 3 minutes' walk from sea, town and station; liberal table; homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddington," St. Paul's Avenue. C561
- * **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. through-out; bath, piano. Mrs. Bates. C576
- * **Southsea.**—Bed and breakfast 21/-; Sundays arranged for; within easy reach of church, Big Tent, sea. Mrs. Eldred "Bethany," 90, Haying Avenue. C600
- * **Sunny Guernsey.**—Board-residence; home comforts; spiritual fellowship; central for town and bays. Apply, Pastor Pritchard, Eldad Church House, Union Street. C555
- * **Weston-Super-Mare.**—Comfortable accommodation with fellowship in Christian guest house; few minutes sea and sands; well recommended; terms moderate; apartments or board. Mrs. and Miss Plant, 31, Exeter Road. C590
- * **Worthing.**—Good board-residence, 3 or 4 sharing large rooms 30/- each; 2 sharing 32/6 each; July, August, 35/- and 37/6; well recommended; central, near assembly. Steed, "Southwood," 41, Broadwater Road. C587

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

Hove.—Unfurnished flat, ground floor; two rooms and kitchen and bath; very conveniently situated; rent 18/- per week, or by arrangement. Mrs. Begbie, 7, Newtown Road. C591

SITUATIONS VACANT

Young Christian girl wanted, between 16 and 18, for pastry shop, also as companion to girl; no experience necessary; salary plus keep £2 per month. Apply, Box 486 "Elim Evangel" Office. C586

SITUATIONS WANTED

Elim member, widw. seeks post where daughter (5 years) could accompany; housekeeping, cooking, needlework, nursing; daughter well-trained and obedient; Christian home essential. Mrs. Groves, "The Retreat," Brookside, Ascot, Berks. C594
Lady desires position as housekeeper, or any kind of light work; adaptable, steep in or out. Apply Box 484, "Elim Evangel" Office. C572

MARRIAGES

Evans & Russell.—On May 9th, in the Elim Tabernacle, Swansea, by Pastor T. E. Francis; Aubrey Wyndham Evans (Secretary), to Mary Elizabeth Russell, A.R.C.M.
Moore & Somers.—On May 7th, in the Methodist Church, West Camel, by Rev. C. W. Bendle, and Pastor W. E. Smith; Evangelist Ian Radford Moore to Freda Nancy Somers.
Taylor & Savage.—On April 27th, at the Grand Hotel, Charing Cross, Glasgow, by Pastor Leslie H. Newsham; Hugh Taylor to Edith Ellen May Savage.

WITH CHRIST

Dawson.—On May 4th, Herbert Charles Dawson, aged 60, of Barking. Funeral conducted by Pastor J. McAvoy.
Currie.—On May 1st, Margaret Chalmers Shearer Currie, of Edinburgh. "Severed only till He come." Funeral conducted by Pastor F. A. Farlow.
Gardiner.—On April 26th, Mrs. Gardiner, aged 87, of Yoker, Glasgow. Funeral conducted by Pastor Leslie H. Newsham.
Norris.—On May 13th, Mrs. Ellen Norris, aged 73, of Barking. Funeral conducted by Pastor J. McAvoy.
Swinburn.—On May 4th, Mr. E. Swinburn, of Grimsby. Funeral conducted by Pastor J. Tetchner.

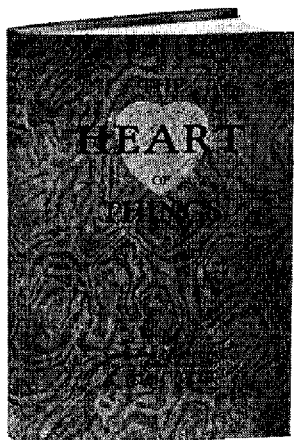


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