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1834

1934

# SPURGEON CENTENARY



C. H. SPURGEON  
AT WORK  
IN HIS STUDY.



HIS BIRTHPLACE  
AT KELVEDON, ESSEX.



THE METROPOLITAN  
TABERNACLE.

Born                      Died  
June 19, 1834 — Jan. 31, 1892

## Elim Evangel Special Spurgeon Number

*"Spurgeon is to my mind the mightiest Preacher of British history."*

Rev. DINSDALE T. YOUNG, D.D.

# The Treasury of the New Testament

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*"A rich storehouse of devotional material which will never grow stale."*

RT. REV. BISHOP E. A. KNOX, D.D.

**E**XACTLY 100 years ago there was born, in a humble home in Essex, the man who was destined to be one of England's foremost preachers, a man whose powerful message has circled the globe, whose work bears to-day all the force and freshness which originally commended it so strongly to his hearers, and which has been a source of strength, help and encouragement to hundreds of thousands of listeners and readers.

The sermons of C. H. Spurgeon have been aptly described as "an international pulpit asset," and there could be no fitter time than the hundredth anniversary of his birthday for publishing the choicest and best of these in a new and attractive form. In the course of his long and fruitful ministry Charles Haddon Spurgeon preached from all the most popular texts of Scripture, and succeeded in extracting from them all that was most helpful, uplifting and inspiring. But, wide as his pulpit ministry was, it equalled but a fractional portion of that far greater ministry he achieved through the printed page. Hundreds of thousands of his sermons have been circulated in various languages throughout the whole of the civilised world, and the pulpits of every Christian church have been the channels through which his God-given messages have flowed.

The Rev. F. B. Meyer, D.D., speaking of these sermons, said: "They gave me a grip on the Gospel that I can never lose."

From the complete range of his sermons a careful and sympathetic choice has been made of all the best and most illuminating, covering the New Testament from the Gospels to Revelation. Indexed under Title, Text, and Subject, this wonderful collection has been published, entitled "The Treasury of the New Testament," in four handsome volumes, library size (10 in. by 7½ in. by 2 in.), each containing over 900 pages, printed in new clear, readable type, on paper especially chosen for its durability and opacity.

To the busy preacher, seeking spiritual food for his congregation, these volumes offer a never-ending source of the choicest material. He finds ready to hand new thoughts, new expositions, and is enabled, in his own words, to convey to his hearers that help and encouragement, stimulation and uplift which is the aim and object of every consecrated worker.

To the lone missionary in the far-off foreign field, these volumes bring not only a wealth of material for exposition and teaching, but consolation and companionship for his own soul.

To those training for the ministry they open the way to fruitful service, giving them a vision of what they, in their life's work, may accomplish.

The Rev. J. H. Jowett, D.D., said of these sermons: "They are an invaluable ministry in the cause of Christ."

In undertaking the issue of a work of such magnitude the publishers were encouraged by the knowledge that they would have the whole-hearted co-operation of all those who desire to preserve, for the pulpits of future generations, the inspiring and intensely instructive matter given by C. H. Spurgeon; and with the full confidence that a world-wide demand was assured, a very large edition was prepared, thus making it possible to place the work upon the market at a price which brings it within the reach of practically all who desire to possess it.

Opposite is given an exact reproduction of one page from this great work: it shows the clearness of the type, the careful arrangement of the book, and at the same time gives a glimpse of the spiritual and literary treasures to be found in every sermon throughout.

It is a remarkable tribute to the world-wide influence of C. H. Spurgeon that from every English-speaking part of the world an immediate demand for these volumes has arisen. Over forty years have elapsed since the sound of his voice thrilled the massed congregations of the Metropolitan Tabernacle, but still his message holds the rapt attention of every reader, and now, in every corner of the British Empire, the Continent, the United States and in far Eastern mission stations, these volumes will continue the soul-winning presentation of the Gospel which gained for C. H. Spurgeon the title of "the silver-tongued Prince of Preachers."

*For further information see Cover pages 3 and 4.*

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

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APRIL 27, 1934

Fridays, Twopence

## The Prince of Preachers

By Pastor W. G. HATHAWAY

**E**VERYWHERE, wherever the Church of Jesus Christ has penetrated with its life-giving mission and ministry, the name and fame of Charles Haddon Spurgeon, the prince of preachers, has gone. Not since the days of the Apostles has the pulpit ministry of the Church been so enriched by the influence of one man as it has been by the ministry of this spiritual giant. Reading through biography or autobiography, perusing sermon or literary work by this servant of Christ, one is forced to the conclusion that his outstanding personality, his rare gift of utterance, coupled with an overpowering love for the Master combined to make him the most outstanding preacher, not only of his generation, but of many generations. That he was a chosen vessel is obvious to all who have been acquainted with either the man or his message. His influence could never be confined to the circle in which he moved, he was respected—nay he was loved—by Christians, ministerial and lay, of every section of the Church of Christ.

Much has been written and said about his personality and his preaching and the crowds who listened enthralled to

### HIS ELOQUENT DISCOURSES,

but it is interesting to note that every great question of his day engaged his attention, while his fearless denunciation of the evils of his generation made him the more feared on the one hand and loved on the other.

It would be difficult to think of any preacher who has had such a full and ripe ministry as C. H. Spurgeon. When only eighteen years of age he had preached more than 400 sermons; during his ministry he not only preached but published his sermons weekly throughout a period extending over many years. His weekly sermons were still being published up to 1917, twenty-five years after his death, and then their publication ceased not because the supply was exhausted but because of post-war conditions. No preacher was more loved by his congregation than Spurgeon was by those who listened to his exquisite preaching at the Metropolitan Tabernacle. His ministry at the Tabernacle was marked by the size and spiritual power of its prayer

meetings, hundreds gathering weekly to engage in this most profitable of Christian occupations. The story is told of how on one occasion when friends visited the Tabernacle he asked if they would like to see the "power house." On being conducted downstairs they were shown, not to the boiler room but to the prayer meeting where a vast concourse of people were assembled and

### ENGAGED IN INTERCESSION.

Remarkable incidents are recorded of how the Spirit of God used words and phrases of this preacher to the salvation of precious souls. Again and again the Spirit directed him in his preaching to utter words which by their dramatic utterance fastened themselves upon some individual as though they were spoken to them and them alone, and eventually led them to Christ. On one occasion an outcast walking along the street picked up a scrap of paper, it was a fragment of one of Spurgeon's sermons. On this fragment he read of One who could be his friend. He sought out the publishers and eventually was led to Christ through that fragment of a sermon. Most people are familiar with the account of how Spurgeon when testing the acoustic properties of the Crystal Palace for a big day which had been planned there, shouted from the pulpit "Behold the Lamb of God, which taketh away the sin of the world." A workman up in one of the galleries heard the words, the Spirit applied them to his own spiritual need—he had been burdened about his soul. He left his work, went home and surrendered to Christ. Years after, when he lay dying, he told a friend the incident of his conversion.

His sermons and messages seemed to spring from nowhere. Often out of the most trivial incidents sprang some of

### HIS GREATEST MESSAGES.

On one occasion he was talking with a friend under a mulberry tree. It was so still until he heard a light wind rustling the leaves of the trees above their heads. With an exclamation he asked for stillness for a moment, then exclaimed. "There! my sermon

for to-morrow 'The sound of a going in the tops of the mulberry trees' " That sermon was preached the following Sunday and one who was a deacon at the Tabernacle for many years afterwards attributed his conversion to that sermon

Apart from his pulpit and literary ministry, he exercised a great influence throughout his life by his correspondence. He was ever ready to express his views and give his opinion on matters of concern to his correspondents

Dealing with infant salvation, he wrote to a friend to the effect that he had always believed in the sal-



THE  
BIRTHPLACE  
OF  
CHARLES  
HADDON SPURGEON  
IN  
KELVEDON,  
ESSEX

vation of all infants and did not believe that any person who was not ignorant of the Word of God could hold the doctrine of the damnation of infants

Speaking of the ritualism which had in his day permeated the Anglican Church he stated that he had more to fear from that body than from the Pope's hirelings. Writing to an Anglican M.P. he said "Your Church claims pre-eminence, it curses me roundly in its canons, denies my call to the ministry, shuts the worthiest of my brethren out of its pulpits, and, to crown all, compels me to pay tithes and support an establishment which I abhor"

During the general election of 1880 a friend wrote him expressing deep regret that Mr. Spurgeon should have descended from his "high and lofty position as a servant of God into the defiled arena of party politics," to which Spurgeon replied "Your letter amuses me because you are so evidently a rank Tory

If there is anything defiling in it, you are certainly over head and ears. However, dear sir, I thank you for your kindness in wishing to put me right and I can assure you that I vote as devoutly as I pray, and feel it to be a

**PART OF MY LOVE TO GOD**

and to my neighbour to try to turn out the Government whom your letter would lead me to let alone. In things divine we are probably at one and you shall abstain from voting as unto the Lord and I will vote as unto the Lord and we will both give Him thanks"

Franchise reform, open air baptismal services,

evolution, theatre going, the use of unfermented communion wine, and many other subjects came in for either his stern denunciation or his loving approval. Open air baptisms were commended by him as being the nearest to the scriptural example

Again and again during his ministry, agencies, editors, and friends in America endeavoured to attract him across the ocean to engage in a lecture tour. Fabulous sums were offered him. A thousand dollars in gold for every lecture with all expenses paid, was one such offer. He persistently refused. One such refusal was couched in the following terms "I have

not the slightest idea of visiting America. If I did so I could not lecture or preach for money. Excellent as your services doubtless are to those who need them, they could not possibly be needed by me. I should regard it as an utter prostitution of any gifts I possess if I were, as a servant of God, to use them to make money for myself in the way in which lecturers very properly do." Another reply stated "I am not open to any engagement either to lecture or preach in America. I could not consider your offer for a single moment. I have on several occasions given a positive refusal and can only repeat it in the plainest terms. I am

**NOT TO BE HIRED FOR ANY MONEY."**

The popularity of Spurgeon's sermons can be judged by the fact that during his lifetime they were translated into about forty different languages, while after his death this number was considerably increased. Many stories are wrongfully attributed to Spurgeon. Words have been put into his mouth and actions have been described as his, many of them being far from his thought or intention, but this is only one of the misfortunes which befall every man who is largely in the public eye. Spurgeon was renowned for his ready wit and again and again he delighted his friends with his pure fun. Although out of the pulpit he was one of the most genial and jovial of men, yet he seldom indulged in wit in the pulpit, believing that the business of preaching the gospel was far too serious a matter. On one of those few occasions when he had provoked mirth in his con-

gregation, he was afterwards chided about it by one of his friends. Spurgeon replied to the effect that if his friend had only known the number of times that he had restrained himself he would surely have forgiven that one departure from his usual custom. He kept the

#### SPIRIT OF JOYFUL PRAISE

in all his meetings and believed in the words of that old hymn,

All people that on earth do dwell,  
Sing to the Lord with cheerful voice,  
Him serve with mirth, His praise forth tell!  
Come ye before Him and rejoice

He ever spoke out against the dead forms of his day and believed in a living, throbbing salvation. Many times he was criticised for his methods in drawing crowds, and wittily retorted to some of his critics that he would use any means to draw a crowd rather than preach, as many of them did, to empty benches Sunday after Sunday. He was not averse to taking public halls for the proclamation of the gospel, an action which drew further criticism from his opponents.

At one time when the Park Street Chapel was too small to hold the crowds who thronged to listen to him the Exeter Hall was engaged for Sunday evenings. After some time the directors of this Hall refused further use of the building for the services and, after consultation with his deacons, Spurgeon decided to engage the Music Hall of the Royal Surrey Gardens. On the occasion of his first service there, this hall was the scene of a dreadful catastrophe. Long before the time of the meeting thousands had literally packed every available space in that vast structure. The preliminaries of the service had been dispensed with and Spurgeon was engaged in prayer when suddenly—seemingly from several parts of the building at once—there arose shouts of "Fire!" "The galleries are giving way!" Immediately there was confusion and a stampede for the doors. Spurgeon endeavoured to gain control of the panic-stricken crowd, but without success his voice could not be heard above

#### THE DIN AND TUMULT.

In the rush for the doors parts of the building were wrecked and several persons lost their lives by being trampled under foot, while many others were injured, the service had eventually to be abandoned. Spurgeon was led from the platform absolutely broken down. It seemed as though Satan had effectually thwarted his purpose of proclaiming the message in that vast hall. After the matter had been investigated it was discovered that the panic was caused through enemies who had mixed with the worshippers with a view to wrecking his meeting, never dreaming the disaster that would result from their actions. After thoughtfully considering the whole matter it was decided to proceed with the arrangements for Sunday services, which were later resumed on Sunday mornings instead of the evenings.

Such crowds were attracted by his ministry that it became necessary to build a suitable place of worship and the Metropolitan Tabernacle was the result of these deliberations. His ministry at this world famous building extended over a period of many years and

from that centre radiated an influence for Christ which is still being felt throughout the Christian world. When he commenced his ministry at the Tabernacle his first words were "I would propose that the subject of the ministry in this house as long as this platform shall stand and as long as this house shall be frequented by worshippers, shall be the person of

#### THE LORD JESUS CHRIST.

I am never ashamed to avow myself a Calvinist, I do not hesitate to take the name of Baptist, but if I am asked what is my creed I reply, Jesus Christ. . . who is the sum and substance of the gospel, who is in Himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the Way, the Truth, and the Life."

Spurgeon won his way into the hearts of all who knew him, all who heard him, and all who were inspired by his wonderful pen ministry. His last words at the Tabernacle before laying down the sword which he had wielded with such mighty effect for God, showed the same spirit to be uppermost in his heart as when he commenced his ministry there. He concluded his last remarkable discourse from its pulpit with the words

If you wear the livery of Christ you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like amongst the choicest of princes. He is always to be found in the thickest of the battle. When the wind blows cold He always takes the bleak side of the hill, the heaviest end of the cross lies ever on His shoulders. If He bids us carry a burden, He carries it also. If there is anything that is gracious, generous, kind, and tender, yea lavish and superabundant in love, you always find it in Him. His service is love, peace, joy. Oh that you would enter on it at once! God help you to enlist under the banner of Jesus Christ!"

It can be said of him that "he being dead yet speaketh," and, as a friend speaking of him afterwards said, "Then, as he yet speaketh, he is not dead."

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Trouble never comes to a man unless she brings a nugget of gold in her hand

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Use your cross as a crutch to help you on, and not as a stumbling-block to cast you down

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Heavenly mercy is not all hidden in the storehouse; in a thousand ways it has already revealed itself on behalf of those who are bold to avow their confidence in God, before their fellow men this goodness of the Lord has been displayed that a faithless generation might stand rebuked. Overwhelming are the proofs of the Lord's favour to believers, history teems with amazing instances, and our own lives are full of prodigies of grace. We serve a good Master. Faith receives a large reward even now, but looks for her full inheritance in the future.—C. H. Spurgeon,

# "Three Precious Things"

By C. H. SPURGEON

*He is precious*—I Peter ii 7.

*Precious promises*—II Peter i 4

*Precious faith*—II Peter i 1



**T**HESE three precious things, when put together, present to us a treasure of priceless things, altogether without parallel. When Moses was about to die, he pronounced a blessing upon all the tribes, but the benediction which he allotted to the

tribe of Joseph was remarkable for containing in it an extraordinary collection of precious things. In the thirteenth verse of the thirty-third chapter of Deuteronomy, we read, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the goodwill of Him that dwelt in the bush." That blessing, large as it is, would, were it not for its last term, fall far short of the three texts which we are about to consider. The blessings here called by Moses "precious," were, after all, but temporal mercies. The dews exhale, even the deep that lieth under will one day be dried up;

## THE PRECIOUS FRUITS

brought forth by the sun will wither; the precious fruit ripened by the moon will rot, there are no chief metals in the ancient mountains, whether they be silver or gold, that are eternal, or that can make a spiritual being rich, there are no precious things of the lasting hills though they be copper and iron, and these things are precious in the arts and sciences and employments of men, but what will perish in the using. As for the precious things of the earth, are they not earthy? and the fulness thereof, is it not vanity? Were it not that the blessing of the great Lawgiver closed with the "good will of Him that dwelt in the bush," it would not have contained a word large enough to satisfy an immortal spirit, or give bliss to the heart of man. Before you, however, my brethren, I spread a far choicer store of precious things than Moses strung together in the golden chain of his benediction. We have here three precious things which will outlast sun and moon, precious things which are all heavenly, spiritual, soul-filling, and satisfactory, precious things which, if a man hath them, they shall make him rich, and bring him no sorrow therewith; precious things that shall adorn and enrich their owners when all the peculiar treasure of kings shall be dissolved by the last fire.

The three precious things of my text bear a certain

relation to one another, which will aid your memories. "He is precious," that is, Jesus Christ is precious, here is *the priceless gem*. "Exceeding great and precious promises"; here is *the worthy casket* which holds the gem. "Like precious faith," as Peter calls it, "like precious faith" with the apostles—here is *the blessed hand* by which we grasp the casket and the gem too. Mark well, I pray you, the precious pearl, the precious casket to hold it, and the precious title-deed that secures it to us, or as I said before, the precious hand which enables us to grasp the unrivalled jewel, and to call it all our own.

I. To begin then with **THE PRICELESS GEM**, the first, the highest of all precious things.

Jesus Christ our Lord is in Himself to believers most precious. Oh that I had power to speak of His preciousness as it ought to be spoken of! He is worthy of an angelic speaker to tell out all His worth. He is, first of all, *essentially precious*. He possesses an intrinsic worth.

## WE WORSHIP HIM AS GOD

we believe Him to be "very God of very God," and though most assuredly man, and in this respect, bone of our bone, flesh of our flesh, our brother born for adversities, yet He is co-equal and co-eternal with the Father, and hence we can never too reverentially speak of Him, nor set too high a value upon Him. He must be precious who is infinite God. Being however God and man, He becomes remarkably precious to us in His complex nature. His manhood was without taint of sin, He came into this world with no corruption, He lived in this world with no transgression, His was immaculate manhood. What a wonder that God should be willing to veil Himself in human flesh! What a miracle of miracles that the Infinite should deign to take upon Him the form of a servant, and be found in fashion as a man! Viewing our Lord Jesus as God we should have adored Him at a distance, as perfect man we should have revered His character, but when we see Him as God and man together, we mark that He is the connecting link between our grovelling condition and the loftiness of the Most High, and we prize beyond measure the Incarnate God. When we see how by God's coming down to man, man goes up to God,

## IMMANUEL, GOD WITH US

becomes our peace, and brings us nigh to God, though aforesaid we were afar off. Brethren, if we consider our Lord in the character which is peculiar to Himself, and which He prizes most, and to which indeed He owes the name Jesus Christ, we shall see Him as the anointed Saviour. To every sinner who feels his sin, Christ is precious, to every child of God who is saved, the Saviour must for ever be fairest among the fair; to every heir of heaven who has experienced the sweet-

ness of His saving grace, Christ must appear to be "the chief among ten thousand, and the altogether lovely." A world destroyed I see if it had not been for a Saviour born; a world for ever cast into hell I see if it had not been for a Saviour dying on the Cross. As a Saviour, O earth, thou as yet knowest not His preciousness; as a Saviour, O heaven, thou canst not reach the full merit of His praise. He is precious, then, if you think of Him as He is, as God and man, and as a Saviour, in which office the two natures are combined in one.

Brethren, Christ is so precious that *He cannot be bought*. If a man should give all the substance of his house to purchase an interest in Christ, it would be utterly contemned. Rich men might gather together all their goodly things, yea India might be exhausted of its wealth, Peru drained of its silver, and California of its gold, but no part nor lot in Christ could be bought, even with sapphires and diamonds. He gives Himself away right freely, according to the riches of His grace, but He is utterly unpurchasable, for He is so precious that

#### HE CANNOT EVEN BE PRICED.

A whole world can never weigh against Him any more than a single grain of dust would weigh against the universe. There is no measuring line with which to form a unit for calculation with which to measure Him, He is Infinite, and finite judgments will never be able to comprehend His unutterable value. He is God's unspeakable gift. Heaven itself is nothing as compared with Him, and if a man had to wade breast deep through a thousand hells to come at Christ, it were well worth the venture, if at last he might but say, "My Beloved is mine, and I am His."

Jesus is so precious that *He cannot be matched*. There is none like Him. The fairest of the fair are uncomely and deformed when compared with Him. As Rutherford would say, "Black sun, black moon, black stars, but, O bright, infinitely bright Lord Jesus." "He is the express image of His Father's person, and the brightness of His Father's glory." Ye shall find none that can be likened unto Him, if ye ransack time and space. Miss Him as your Saviour, and you have lost the only salvation possible, gain Him, and you will want no other, for He is made of God unto you "wisdom, righteousness, sanctification, redemption," and all your souls can want; yes, He Himself is all. If heaven and earth were sold, ye could not match Christ in any market if ye gave the price of heaven and earth for His like. If you search eternity, and ransack immensity, there shall ne'er be found one fit to be second to Him,

#### HE IS SO PRECIOUS.

Precious, brethren, He is to us, because *He cannot be lost*. All the precious things in this world are losable. The jewels may be stolen, the house may be broken into by the thief, and the casket may be taken away, but Christ is such a jewel that even Satan himself can never rob the soul of Him when once it hath Him. My heart evermore rejoices in that precious truth. Let Jesus Christ be once mine as the gift of God, I am safe, for "the gifts and calling of God are without repentance." The Lord never repents of

what He has done, He never plays fast and loose, or takes back a boon which He has once bestowed. Is not Jesus a priceless, precious jewel, since He cannot be lost?

And what is equally as delightful to remember, *He cannot be destroyed*. Even the diamond can be dissolved; bring but sufficient heat to bear upon it, focus upon it the full rays of the sun, and the sparkling crystal dissolves into a little gas, but though men have tried to focus all the heat of persecution upon the Christian, they have never been able to separate him from the love of Christ; and though earth and hell have stirred up their malice, and the furnace has been heated seven times hotter, and the child of God has been tossed into it, and apparently deserted to the fury of his enemies yet never in a single case has the precious gem of Christ Jesus in the heart been destroyed, nor the believer's interest in it, for Jesus and His servants have lived together, according to the glorious promise, "Because I live, ye shall live also." See the preciousness, then, of Christ, the intrinsic preciousness, the essential preciousness of Christ because He cannot be bought, He cannot be priced, He cannot be matched, He cannot be lost, He cannot be destroyed. Happy and rich beyond expression are they who can truly say, "Unto us Christ is precious."

This, however, does but touch a very small corner of the field, for *our Lord is precious from the service which He renders to us*. Who shall tell all the benefit which Jesus confers on a believer? As we cannot comprehend so wide a subject in a single discourse I will give you but a bare outline. There are four precious things which Jesus is to a believer—*life, light, love, liberty*. I will defy all mankind to find four more precious things than these, but

#### THEY ARE ALL IN CHRIST.

First, *life*. "In Him was life, and the life was the light of men." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a precious thing is life! The poor mariner's wife rushes down to the beach in the storm, and sees the waves at last have washed up her lost beloved, the father of the babe which is hanging at her breast. He is dead. The ungenerous sea has made a wife a widow. Oh, what would she not give, if she had it, to restore life once more to that well-beloved form, but life is a boon her prayers and tears cannot obtain. Herein is Jesus glorified, for He gives life to those who are spiritually dead, and if any of you are weeping to-day over an unconverted husband, a child who is dead in trespasses and sins, a sister or a brother unsaved, Jesus can come to you and give life to your dear ones in answer to your prayers. He is Himself the resurrection and the life. Moreover, He is the sole nutriment of all spiritual life. Yonder shipwrecked man has constructed a raft, and far out on the wild expanse of pitiless waters he has floated wearily day after day, sighing for a friendly sail or for sight of land, what would he not give for a little water, for water has become the essential of his life; his tongue is like a firebrand, and his mouth is as an oven, and he himself all dried and parched, sighs and cries to heaven, hoping that perhaps a



merciful shower may drop refreshment upon him  
Now,

#### JESUS CHRIST IS THE WATER OF LIFE

and the bread of life to such as live unto God. It is absolutely necessary for the continuance of their spiritual life that they should live upon Him, and as they do live upon Him, their thirst is quenched, their hunger is removed, and their spirit rejoices with a "joy unspeakable and full of glory." Life and the food that sustaineth life are among the most precious things man can possess, and these are for your souls stored up in Jesus, "For the bread of God is He which cometh down from heaven, and giveth life unto the world."

Next to life in preciousness is *light*. What would not they have given in Egypt during those three days when the thick darkness was over all the land, even darkness that might be felt, if they could but have had light back again? It must have been a sad plight for Paul, and for his fellows at sea, when for three days and nights neither sun, nor moon, nor stars appeared. They could not tell whether there might not be a rock ahead, or a quicksand, upon which the vessel would be broken. Oh, for light! How glad they must have been at last when the black tempest passed away, and once again they could look round on the horizon and know their whereabouts. Light! oh, how precious would it be to you, if you were immured in one of those prisons which we have seen at Venice below the water's level, deep down, with winding passages, where even a refracted ray of light could never reach the prisoner, where he sat alone and felt for the wall, but could see nothing. "Truly," as Solomon says, "the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Now, the soul has no light, no true light, no heavenly light but what Jesus brings. When a spirit is once made to feel its guilt, it is shut up in prison until Christ brings it light in the

#### DARKNESS OF ITS DISMAY.

There is no hope to a convicted spirit till Jesus show His atoning blood, there is no clear knowledge of the way of salvation till Christ brings the light of the knowledge of the glory of God in His own face. You who love Him know what brightness He has given to you. What light has irradiated your once dark spirit since you have known Him, and how your heart has laughed for very joy because He has turned again your captivity, and given you to rejoice in the light of His countenance. Yes, He is precious because He raises us from the dead and gives us light.

I said that another precious thing which Jesus brings is *love*. There are untender hearts that think nothing of love but methinks those who are as they should be, count love to be the dearest of treasures. I had infinitely rather be beloved of my fellow men than own a pyramid of treasure! He is a rich man who has a tender wife and dear affectionate children, and is surrounded by a select circle of true and faithful friends. Men die full often for want of love. It is wretched work to isolate ourselves and float like icebergs all alone, melting amid a desolate sea. A man will love a dog, or a bird, sooner than be loveless; captives have been known to fall in love with

rats, and even spiders on the wall have been the objects of their affection. A little flower that could not speak, has been

#### THE PRISONER'S WELL-BELOVED FRIEND.

We must have something to love. Oh, and what wealth of love Jesus brings into the heart when He enters it! You feel then that you have one to love whom you can love as much as ever you will, and yet it will not be idolatry, you have one to love who never can betray you, one whom you may trust, and yet never be unwise for having told to Him the secret of your soul, you have in Jesus Christ one whom you may admire as you love, who will still be above you though you seek to rise to Him, and yet not proudly above you, for He will stoop down to all your lowliness and be as your own brother and your own friend. Oh, the joy of having Christ to go to! All other friends will sometimes be unfriendly, and the best of them must part with you at your decease, or you with them when they depart out of this world unto the Father, but your Lord will never, never leave you, He will abide with you, and death shall only draw Him nearer, for then

#### YOU SHALL SEE HIS FACE,

and His name shall be in your forehead, and you shall be with Him where He is to behold His glory for ever and ever.

*(To be concluded next week)*



C. H. Spurgeon in His Study.

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by PERCY G PARKER

**Sunday, April 29th.** Nehemiah v 1-13

"And all the congregation said, Amen, and praised the Lord" (verse 13)

Well might they say "Amen" and "Praise the Lord," for righteousness had been established. Previously there had been injustice, but that had been repented of and all the people rejoiced before God. Righteousness and joy go together. When there is true righteousness then there can be true praise. Let us learn then that amens, hallelujahs, and praises to God must be associated with a righteous life. It is useless saying "praise the Lord" if you are persecuting your neighbour. It is mockery to cry "hallelujah" when you are deceiving your customers. Amens and praises to God cease in the soul when tricks and unrighteous practices commence in the shop. Heaven will be filled with praises that never cease but that will be because it will be filled with righteousness that will never cease.

**Monday, April 30th.** Nehemiah vi 1-16

"I am doing a great work, so that I cannot come down" (verse 3)

Work that God gives to us is great work. There is no happier person alive than the one who knows that he is doing the work God has given him to do. C. T. Studd could have stayed in England and been honoured by churches, missionary societies, and men's meetings everywhere. But he was happier amidst the simple, ignorant, dirty, and wicked tribes of Africa because he knew it was the work that God had given him to do. Spurgeon could have gone to America and preached to congregations of tens of thousands of people, but he was happier in the Metropolitan Tabernacle with its 5,000 because he knew it was the work God had given him to do. I would sooner sew on buttons like a mother and plough the fields like a farmer than preach and write if those things had been God's chosen will for me. Holy Ghost happiness is found in performing God-given work. Don't let talkers draw you away from the work of God. Of what use is a prophetic discussion round a comfortable fire if God's work for us is an open air service?

**Tuesday, May 1st** Nehemiah viii 1, 2 and 8-18

"Neither be ye sorry, for the joy of the Lord is your strength" (verse 10)

Health is not found in tears. Strength is not found in sorrow. The fewer tears we shed, the fewer sorrows we feel, the greater will be our spiritual and physical health. God, from the highest standpoint, finds no pleasure in tears of repentance and sighs of sorrow. The only pleasure

to be found in them is that they are preparatory for renewed communion with God. For sinners, tears and sorrows are essential—for they precede forgiveness. But for saints God wishes us to so live in absolute harmony with Him, and with such complete faith in Him, that joy not sorrow, laughter not tears, dancing not despair, will be our continual experience. Real joy in God is better than a sea voyage or a month at Bournemouth. There is more true piety in gladness than in sadness. Let us dry our tears and be happy in God.

**Wednesday, May 2nd.** Nehemiah ix 1-17

"Stand up and bless the Lord your God for ever and ever" (verse 5)

There are times when we feel like doing this. Peter and the others must have felt like doing it when the Lord Jesus suddenly stilled the deadly storm. Paul must have felt like doing it when he was raised, practically, from the dead. The children of Israel felt like doing it when they reached the other side of the Red Sea. So did Farmer Brown when he got the best harvest of his lifetime, and a splendid market beside. So did Mother Smith when her dying babe was suddenly raised to healthy life. So did all the deacons when God gave them a mighty revival. But let us remember that God wants those who will also praise Him when Marah's waters are bitter when the brook Cherith dries up and when there is a modern version of the ancient book of Job. It's not difficult to stand up and bless the Lord on spring days, but God wants those who will stand up and bless Him 365 days in every year.

**Thursday, May 3rd** Nehemiah ix 24-38

"But after they had rest, they did evil again before thee" (verse 28)

While we are seeking rest in God we are very particular to please Him. But after we have entered into rest then we are in danger of becoming careless. It is possible to seek healing and receive it, and yet not be so holy in our living afterwards as before. The same with the baptism in the Holy Ghost. There are those whose lives are more unsatisfactory after the baptism than before. The reason is that when we are seeking blessings from God we are very particular to avoid anything that will spoil the blessing, but after we have got our hearts' desire we are in danger of settling down into a less watchful attitude. May God save us from a rest which finally results in backsliding. May we be kept so watching and praying during our rest that we shall not be tempted to backslide.

**Friday, May 4th** Nehemiah xiii 1-14

"The singers were fled" (verse 10)

It is an unhappy thing when the singers have fled from the house of the Lord. True revival brings the singers back. Revivals are nearly always associated with singing. Wesley's revival was a singing revival, so was Moody's, Torrey's, Chapman's. So is the Foursquare revival. Pentecostal people do not want a paid choir, they all want to be in the choir. They don't mind listening to a specially trained choir occasionally, but it must only be occasionally. A lark does not so much wish to hear other larks sing, it wants to sing itself. Go into some churches and cathedrals and one is forced to ask, "Where are the singers?" Surely those few stereotyped people in the choir seats, singing words that nobody can distinguish—surely they are not the singers! Well, sad to say, they are the only singers left. The real singers left when the Holy Ghost was quenched. Bring back the singers! Let us have some real revival, Holy Ghost singing once again. And we may as well practise in the kitchen too.

**Saturday, May 5th.** Nehemiah xiii 15-22

"Remember me O my God" (verse 22)

There are so many, many people in the world. About 2,000,000,000 of them. They all have needs, they all have voices, and a large number of them pray to God. In heavenly spheres there are untold multitudes of spiritual beings—all of them needing the care of God. Oh, yes, there are so many, many, many that need God's care. Surely Jack the grocer's boy, and Tom the paper boy, and Martha the kitchen girl, and Jim the stoker, and Mrs. Jones the washerwoman, and a host of others cannot all be expected to be remembered by God. God is so great and we are so small. Listen, we are greater than the sparrows yet God remembers even them. Therefore He will remember me. I have no claim to His memory of me apart from Jesus Christ. But in Christ every one of us has become a child in the heavenly family. And no father, certainly not our heavenly Father, will forget His child. I will therefore with confidence ask Him to remember me today.

Keep your doubts to yourself. If you shut your mouth over them they may die for want of fresh air.—McNeill

### ANONYMOUS GIFTS.

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The Work in General S. Devon (W and M L.), £1 3s

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**T**HE fact that the Elim Foursquare Gospel Alliance is publishing a Special Spurgeon Number is a proof that we consider there is no vital difference between C. H. Spurgeon and ourselves.

It would not be right to claim that C H S expressed himself in detail precisely as we do on the questions of divine healing, the baptism in the Holy Spirit and the second coming of our Lord. But that he generally speaking tenaciously held to these facts cannot be denied. On the question of salvation through the unmerited grace of God, based on the atonement of Christ, we are altogether at one.

But let us detail a little.

### I. SPURGEON BELIEVED IN SALVATION.

One only has to read the account of his own salvation to discover that. It is strange that there has been great controversy as to whom the actual preacher was when young Spurgeon was converted. Mr Spurgeon himself was never sure in later life that the real preacher was ever afterwards introduced to him. Three different men have been set forth as the privileged preacher at that time. But without entering into the controversy we will give Mr Spurgeon's own description of his salvation.

"I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist chapel. In that chapel there may have been a dozen or fifteen people. *I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache*; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to the text for the simple reason that he had little else to say. The text was—'*Look unto Me, and be ye saved, all the ends of the earth*'.

"The preacher began thus: 'My dear friends, this is a very simple text indeed. It says, "Look." Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger, it is just "Look." Well, a man needn't go to college to learn to look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, "Look unto Me." 'Aye!' said he, in broad Essex, 'many on ye are lookin' to yourselves but it's no use lookin' there. Jesus Christ says, "Look unto Me."'

"Then the good man followed up his text in this way: "Look unto Me, I am sweatin' great drops of blood. Look unto Me, I am hangin' on the Cross. Look unto Me, I am dead and buried. Look unto Me, I rise again. Look unto Me, I ascend to heaven. Look unto Me, I am sittin' at the Father's right hand. Oh poor sinner, look unto Me! look unto Me!"

# WAS SPURGEON

By Principal P. G. PARKER (of the Chm)

"I had been waiting to do fifty things, but when I heard that word 'Look!' what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment *I saw the sun*; and I could have risen that instant, and sang with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him."

In a sermon Mr Spurgeon describes his salvation from another standpoint.

"Jesus said to Zaccheus, 'Make haste, and *come down*.' Can I not remember when He also told me to come down? One of the first steps I had to take was to go right down from my good works, and oh, what a fall was that! Then I stood upon my own self-sufficiency, and Christ said, 'Come down!' I have pulled you down from your good works, and now I will pull you down from your self-sufficiency.' So I had another fall, and I felt sure I had gained the bottom but again Christ said, 'Come down!' and He made me come down till I fell on some point at which I felt I was yet salvageable. But still the command was, 'Down, sir! come down further yet.' And down I came until, in despair, I had to let go every bough of the tree of my hopes, and then I said, 'I can do nothing, I am ruined.' The waters were wrapped round my head, and I was shut out from the light of day, and thought myself a stranger from the commonwealth of Israel. But Christ said, 'Come down lower yet, sir! thou hast too much pride to be saved.' Then I was brought down to see my corruption, my wickedness, my filthiness, for God always humbles the sinner whom He means to save. Then the Holy Spirit led me by the hand to a solitary place, *and while I stood there, suddenly there appeared before me One upon His Cross*."—Thus Spurgeon was saved.

### II. SPURGEON BELIEVED IN CONFESSING THE LORD IN WATER BAPTISM BY IMMERSION AFTER SALVATION.

Regarding his baptism in water Mr Spurgeon says: "Isleham Ferry, on the River Lark, is a very quiet spot, half a mile from the village, and rarely disturbed by traffic at any time of the year. In the course of seven or eight miles the Lark serves no fewer than five Baptist Churches. To me there seemed a great concourse on that week-day. Dressed, I believe, in a jacket, with a boy's turn-down collar, I attended the service previous to the ordinance, but all remembrance of it has gone from me. My thoughts were in the water, sometimes with my Lord in joy, and sometimes with myself in trembling awe at making so public a confession. There were first to be baptised two women, and I was asked to conduct them through the water to the minister; but this I most timidly declined. It was a new experience to me never having seen a baptism before, and I was afraid of making some mistake. The wind blew down the river with a cutting blast, as my turn came to wade

# FOURSQUARE?

(*Christian Workers' Bible Correspondence School*)

into the flood, but after I had walked a few steps, and noted the people on the ferry-boat, and in boats, and on either shore, I felt as if heaven and earth and hell might all gaze upon me, for I was not ashamed, there and then, to own myself a follower of the Lamb. Timidity was gone. I have scarcely met with it since. *I lost a thousand fears in that River Lark, and found that 'in keeping His commandments there is great reward'* It was a thrice-happy day to me. God be praised for the preserving goodness which allows me to write of it with delight at the distance of forty years!

"If any ask—Why was I thus baptised? I answer, because I believed it to be an ordinance of Christ, very specially joined by Him with faith in His name. I had no superstitious idea that baptism would save me, for I was saved. I did not seek to have sin washed away by water, for I believed that my sins were forgiven me through faith in Christ Jesus. Yet I regarded baptism as the token to the believer of cleansing, the emblem of his burial with his Lord, and the outward avowal of his new birth. I did not trust in it, but because I trusted in Jesus as my Saviour I felt bound to obey Him as my Lord, and follow the example which He set us in Jordan. I did not fulfil the outward ordinance to join a party, and become a Baptist, but to be a Christian after the apostolic fashion."

### III. SPURGEON BELIEVED THAT AFTER SALVATION WE SHOULD PARTAKE OF THE LORD'S SUPPER IN MEMORY OF THE SAVIOUR.

One story in connection with the communion service is full of amusement and beauty. Said Mr. Spurgeon. "When I joined the Baptist Church at Cambridge nobody spoke to me. On the Lord's Day, I sat at the communion table in a certain pew; there was one gentleman in it, and when the service was over, I said to him, 'I hope you are quite well, sir!'" He said, 'You have the advantage of me.' I answered, 'I don't think I have, for you and I are brothers.' 'I don't quite know what you mean,' said he. 'Well,' I replied, 'when I took the bread and wine, just now, in token of our being one in Christ, I meant it, did not you?' We were by that time in the street, he put both his hands on my shoulders,—I was about sixteen years old then,—and he said, '*Oh, sweet simplicity!*' Then he added, 'You are quite right, my dear brother, you are quite right, come in to tea with me. I am afraid I should not have spoken to you if you had not first addressed me.' I went to tea with him that evening, and when I left, he asked me to go again the next Lord's Day; so I went, and that Sabbath Day he said to me, 'You will come here every Sunday evening, won't you?'"

In a sermon entitled, "Take, Eat," Mr. Spurgeon beautifully says

"We are all agreed upon this one point, that the Lord's Supper is an emblem of the death of Jesus Christ, and of the way by which we receive benefit

from Him. The bread sets forth His broken body, and the cup His shed blood, these separated from each other, show forth His death. The way by which we receive this bread and this wine is by eating and drinking and this sets forth the way by which we receive the merit and the virtue of the Lord Jesus Christ, by a faith which is like eating, by a trust which is like drinking, by the reception of Christ spiritually into our hearts, even as we naturally receive the bread and the fruit of the vine into our bodies."

### IV. SPURGEON BELIEVED IN THE BAPTISM IN THE HOLY GHOST.

He says "The next Pentecostal symbol was *utterance*. As soon as the Spirit of God filled them they began to speak at once. It seems to me that they began to speak before the people had come together. They could not help it, the inner forces demanded expression, and they must speak. So when the Spirit of God really comes upon a man, he does not wait till he has gathered an audience of the size which he desires but he seizes the next opportunity. He speaks to one person, he speaks to two, he speaks to three, to anybody. he must speak, for he is full and must have vent.

"When the Spirit of God fills a man he speaks so as to be understood. The crowd spoke different languages, and these Spirit-taught men spoke to them in the language of the country in which they were born. This is one of the signs of the Spirit's utterance. If my friend over yonder talks in a Latinised style to a company of costermongers, I will warrant you the Holy Ghost has nothing to do with him. If a learned brother fires over the heads of the congregation with a grand oration do not let him ascribe it to the Holy Spirit. The Spirit of God speaks so that His words may be understood, and if there be any obscurity it lies in the language used by the Lord Himself.

"The crowd not only understood, but they *felt*. There were lancets in this Pentecostal preaching, and the hearers 'were pricked in the heart.' The truth wounded men, and the slain of the Lord were many, for the wounds were in the most vital part. They could not make it out. They had heard speakers before, but this was quite a different thing. The man spoke fire-flakes, and one hearer cried to his fellow, 'What is this?' The preachers were speaking flame, and the fire dropped into the hearts of men till they were amazed and confounded.

"O Spirit of God, Thou art ready to work with us to-day even as Thou didst then! Stay not, we beseech Thee, but work at once. Break down every barrier that hinders the incomings of Thy might. Overturn, overturn, O sacred wind! Consume all obstacles, O heavenly fire, and give us now both hearts of flame and tongues of fire to preach Thy reconciling word." In a letter to his students C. H. Spurgeon said "I feel in an agony when I imagine any one of you going forth to preach unendowed by the Spirit. For this end you came into the College, do not miss it. any one of you, and yet you will do so, if the Spirit rests not upon you. Be not content until Pentecost is repeated among you."

(Continued on page 268).

# The Elim Evangel

AND FOURSQUARE REVIVALIST  
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Founder & Leader, Principal George Jeffreys.

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## EDITORIAL

### Charles Haddon Spurgeon.

In commemoration of the Spurgeon Centenary being held this year we have devoted this special issue of the *Evangel* to sermons by and articles on this famous preacher

Spurgeon had an outstanding personality, but more than that, he had an outstanding experience of Christ. May all our readers be led into as deep a love for the Master as he had

### Spurgeon's Creed.

THE first words of C. H. Spurgeon at the opening of the Metropolitan Tabernacle were these

"I would propose that the subject of the ministry in this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of *Jesus Christ*. I am never ashamed to avow myself a Calvinist, I do not hesitate to take the name of Baptist, but if I am asked what is my creed, I reply, 'It is *Jesus Christ*'. My venerated predecessor, Dr. Gill, has left a *Body of Divinity*, admirable and excellent in its way, but the *Body of Divinity* to which I would pin and bind myself for ever, God helping me, is not his system, or any other human treatise, but *Christ Jesus*, who is the sum and substance of the Gospel, who is in Himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the way, the truth, and the life"

### Spurgeon's Wit.

AMONGST his students was one named Harry Wood. His hair was so fiery that his fellow students used playfully to gather round him to warm their hands at the fire. Mr. Spurgeon's farewell message to him, written from abroad, was this: "You are so well-known to me that I think I see you,—especially your distinguished head of hair,—and I look you in the face with a tear of love in separation, and say: "God bless you, Wood! Go, and blaze away for your Lord!"

To another he said: "I want you to go under an operation before you leave. I am going to put out one of your eyes, to stop up one of your ears, and to put a muzzle on your mouth. Then you had better have a new suit of clothes before you go, and you must tell the tailor to make in the coat a pocket without a bottom. There will be many things in

your people that you must look at with the blind eye, and you must listen to much with the deaf ear, while you will often be tempted to say things which had better be left unsaid, then, remember the muzzle. Then all the gossip you may hear, when doing pastoral work, must be put into the bottomless pocket"

Spurgeon was a saint, but he was a saint who could appreciate pure humour

### Yours Sincerely.

MR REDWOOD tells a touching story of a slum woman in great distress who was told at a Salvation Army slum post that if she prayed to Christ He would help her. It was news to this broken-hearted woman. She had never heard (or at least realised) before that prayer to God would be answered.

Urged by her new-found friends to pray she began like this: "Dear Sir, I am sorry to trouble you, but—" and then she poured into the ears of the Lord Jesus her sad tale of woe. She knew a little about letter writing but nothing about prayer. So at the close of her first prayer she said, "Yours sincerely" and then told the Lord her name.

It was a simple way of acting, but at the end of a few days she had a glowing testimony to tell of the Lord's goodness.

Mr. Redwood's striking comment on this act is worth reproducing. He says: "You and I have often heard prayers—perhaps we have uttered them ourselves—that sound more like illuminated addresses. And if they seemed to produce no result maybe the reason was simply this, that they were not signed 'Yours sincerely'."

## Prayer Changes Things

*Philippians iv 6*

Prayer is requested for:

A brother suffering from Asthma of long standing, having only one eye, and that weak, also having Rheumatism very badly—T H R

A brother crippled with Rheumatoid Arthritis and nearly blind, doctors having given up hope of recovery. He believes God can and will heal.

A sister with painful gathering on her foot, that God will remove it.

A brother and little girl that they might be healed, both very ill—A S (Norton)

A believer and her husband, that God will deliver him from effects of a stroke and her from noises in the head and nervous prostration.

A sister who has had a nervous breakdown for eight months—L W T

# Christ is All

A Sermon by the Rev. C. H. SPURGEON

**T**HOU hast been lying in His path for many a day, but He has not turned His eye upon thee. What then? Art thou content to let Him pass thee by? Art thou willing to lose so precious an opportunity? No! thou desirest life, and thou wilt not be ashamed to beg aloud for it, thou wilt not fear to take him for an example of whom it is written, "When he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, Thou Son of David, have mercy on me!" And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me!" It is an old proverb, "We lose nothing by asking," and it is an older promise, "Ask and ye shall receive." Be not afraid of crying too loudly. It is recorded, to the honour of Mordecai, that he cried with a loud cry, and we know that the kingdom of heaven suffereth violence. Think it not possible to pray too frequently, but at morning, at noon, and at eventide, lift up thy soul unto God. Let not despondency stop the voice of thy supplication, for He

## WHO HEARETH THE YOUNG RAVENS

when they cry, will in due time listen to the trembling words of thy desire. Give Him no rest until He hear thee, like the importunate widow, be thou always at the heels of the great One, give not up because the past has proved apparently fruitless, but remember that Jericho stood firm for six days, but yet when they gave an exceeding great shout it fell flat to the ground. "Arise, cry out in the night in the beginning of the watches pour out thine heart like water before the face of the Lord." "Let tears run down like a river day and night give thyself no rest, let not the apple of thine eye cease."

Augustine sweetly writes, "Thou mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God of His supreme goodness says, Who ever sought Me, and found Me not? who ever desired Me, and obtained Me not? who ever loved Me, and missed of Me? I am with him that seeks for Me; he hath Me already that wishes for Me; and he that loveth Me is sure of My love." Try whether it be not so, O reader, for so have we found it.

Think of His promises. He has uttered many sweet and gracious words, which are like the call of the hen, inviting thee to

## NESTLE BENEATH HIS WINGS,

or like white flags of truce bidding thee come without fear. There is not a single promise which, if followed up will not lead thee to the Lord. He is the centre of the circle, and the promises, like radii, all meet in Him and thence become Yea and Amen. As the streams run to the ocean, so do all the sweet words of Jesus tend to Himself. launch thy bark upon any one of them, and it shall bear thee onward to the broad sea of His love. Lost on a dreary moor, the wan-

derer discovers his cottage by the light in the window casting a gleam over the darkness of the waste; so also must we find out "our dwelling-place" by the lamps of promise which our Saviour hath placed in the windows of His Word. The handkerchiefs brought from the person of Paul healed the sick; surely the promises, which are the garments of Christ, will avail for all diseases. We all know that the key of promise will unfasten every lock in Doubting Castle, will we be content to lie any longer in that dungeon when that key is ready to our hand? A large number of the ransomed of the Lord have received their liberty by means of a cheering word applied with power. Be thou constant in reading the Word and meditating thereon. Amid the fair flowers of promise groweth the Rose of Sharon—

## PLUCK THE PROMISES,

and thou mayest find Him with them. He feedeth among the lilies—do thou feed there also. The sure words of Scripture are the footsteps of Jesus imprinted on the soil of mercy—follow the track and find Him. The promises are cards of admission not only to the throne, the mercyseat, and the audience chamber, but to the very heart of Jesus. Look aloft to the sky of revelation, and thou wilt yet find a constellation of promises which shall guide thine eye to the Star of Bethlehem. Above all, cry aloud when thou redest a promise, "Remember Thy word unto Thy servant, on which Thou hast caused me to hope."

Meditate on His person and His work. If we were better acquainted with Jesus, we should find it more easy to believe Him. Many souls mourn because they cannot make themselves believe, and the constant exhortations of ministers persuading them to faith, cause them to sink deeper in the mire, since all their attempts prove ineffectual. It were well for both if they would remember that the mind is not to be compelled to believe by exhortation or force of will, a small acquaintance with the elements of mental science would suffice to show them that faith is a result of previous states of the mind, and flows from those antecedent conditions, but is not

## A POSITION TO WHICH WE CAN ATTAIN

without passing through those other states which the divine laws, both of nature and of grace, have made the stepping-stones thereto. Even in natural things, we cannot believe a thing simply because we are persuaded to do so, we require evidence, we ask, "What are we to believe?" We need instruction on the matter before we can lay hold upon it. In spiritual things especially we need to know what we are to believe, and why. We cannot by one stride mount to faith, and it is at least useless, not to say cruel, to urge us to do so, unless we are told the grounds on which our faith must rest. Some men endeavour to preach sinners to Christ, we prefer to preach Christ to sinners. We believe that a faithful exhibition of Jesus crucified will, under the divine blessing, beget faith in hearts where fiery oratory and

vehement declamation have failed Let this be borne in mind by those who are bewailing themselves, in the words of John Newton

Oh, could but I believe,  
Then all would easy be,  
I would, but cannot, Lord, relieve!  
My help must come from Thee

Thou wilt not long have need to pray in this fashion if thou canst obey the rule we would put before thee, which is, meditate on Jesus; reflect upon the mystery of His incarnation and redemption and frequently picture

#### THE AGONIES OF GETHSEMANE

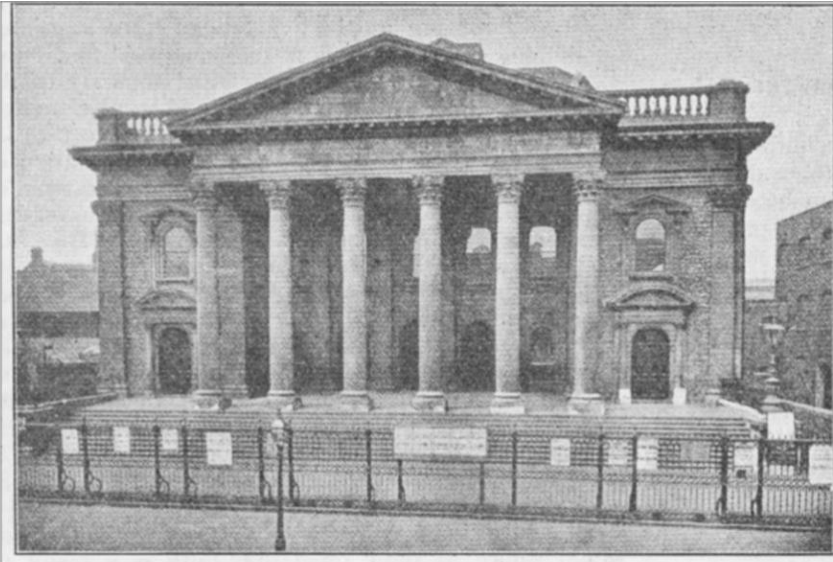
and Calvary The cross not only demands faith, but causes it The same Christ who requires faith for salvation doth infuse faith into all those who do meekly and reverently meditate upon His sacrifice and mediation We learn to believe in an honest man by an acquaintance with him, even so it cometh to pass that by frequent consideration of Jesus, we know Him, and therefore trust in Him Go thou to the gloomy brook of Kedron, make Geth-

semane thy garden of retirement, tread the blood-stained Gabbatha, climb the hill of Calvary, sit at the foot of the accursed tree, watch the victim in His agonies, listen to His groans, mark His flowing blood, see His head bowed on His breast in death, look into His open side; then walk to the tomb of Joseph of Arimathea, behold Him rise, witness His ascension, and view Him exalted far above principalities and powers, as the Mediator of sinful men: thus shalt thou see and believe, for verily hard is that unbelief which can endure such sights; and if the Holy Spirit lead thee to a true vision of them,

#### THOU SHALT BELIEVE INEVITABLY,

finding it impossible longer to be incredulous. A true view of Calvary will smite unbelief with death, and put faith in its place Spend hours in holy retirement, tracing His pilgrimage of woe, and thou shalt soon sing,

Oh, how sweet to view the flowing  
Of His soul-redeeming blood,  
With divine assurance knowing  
That He made my peace with God!



The  
**Metropolitan Tabernacle,**  
Newington Butts, near the  
Elephant and Castle, where  
Spurgeon ministered for so  
many years.

## WAS SPURGEON FOURSQUARE?

(Continued from page 265)

### V SPURGEON BELIEVED IN DIVINE HEALING

Toward the end of his life Mr Spurgeon suffered severely Yet his spirit triumphed over his suffering But that he believed in divine healing is evidenced by the fact that he asked his people at the Metropolitan Tabernacle to pray for him In a letter he said "Please pray for me, that the Lord would restore me to strength" In another letter he said "Thank God, *the healing One* is with me, for, during this week, I have each morning awakened refreshed, feeling that I was better than on the preceding day" In another letter he said, "Pray for me, I entreat you Perhaps, if *the Church* met for prayer, I should be

speedily restored I know thousands do pray, but should not the Church do so *as a Church?*"

The suggestion of Mr Spurgeon was carried out The Church did pray He then wrote "As soon as the Church had resolved to meet for special prayer for me, I began rapidly to recover It pleased God to turn the wind at the beginning of this week, and the change in the temperature has worked wonders We may truthfully say of the Wednesday meeting for prayer, that the Lord fulfilled His Word 'Before they call, I will answer, and while they are yet speaking, I will hear.' For all this great goodness I pray you to unite with me in sincere and intense gratitude to the Lord our God."

How beautiful is this testimony: "When some months ago, I was racked with pain to an extreme degree, so that I could no longer bear it without crying out, I asked all to go from the room, and leave me alone; and then I had nothing I could say to God but this, 'Thou art my Father, and I am Thy child; and Thou, as a Father, art tender and full of mercy. I could not bear to see my child suffer as Thou makest me suffer; and if I saw him tormented as I am now, I would do what I could to help him, and put my arms under him to sustain him' I ventured to say, when they came back who watched me, 'I shall never have such agony from this moment, for God has heard my prayer' I bless God that ease came, and the racking pain never returned"

To the present writer's knowledge Mr Spurgeon never practised James v. 14, 15, as we do, but the above extracts certainly show that he believed the Lord heals the sicknesses of the body as well as of the soul

**VI. SPURGEON BELIEVED IN THE SECOND COMING OF CHRIST.**

In his early preaching Mr Spurgeon was not attracted to the doctrine of the Second Coming. It is said that he announced that books upon the Second Coming were placed away on the top shelves of his library because he knew he would not need them much. But in his later years C H frequently stood on a chair to get those books or else placed them on a more handy shelf

Here are some of his references to the Second Coming "That same Jesus who went up from Olivet into heaven is coming again to earth in like manner as His disciples saw Him go up into heaven. Harken to the midnight cry, 'Behold, the Bridegroom cometh!' It has practically to do with you. 'Go

ye forth to meet Him.' This voice is to you, O sons of men. Do not carelessly turn aside; for the Lord God Himself demands your attention. He commands you to 'Behold!' Will you be blind when God bids you behold? Will you shut your eyes when your Saviour cries, 'Behold'? When the finger of inspiration points the way, will not your eye follow where it directs you? 'Behold, He cometh.' O my hearers, look hither, I beseech you

"What, dear brethren, is there to hinder Christ from coming? When I have studied and thought over this word, 'Behold, He cometh,' yes, I have said to myself, who shall hold Him back? His heart is with His Church on earth. In the place where He fought the battle He desires to celebrate the victory. His delights are with the sons of men. All His saints are waiting for the day of His appearing, and He is waiting also. The very earth in her sorrow and her groaning travaileth for His coming, which is to be her redemption. The creation is made subject to vanity for a little while, but when the Lord shall come again, the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We might question whether He would come a second time if He had not already come the first time, but if He came to Bethlehem, be assured that His feet shall yet stand upon Olivet. If He came to die, doubt not that He will come to reign. If He came to be despised and rejected of men, why should we doubt that He will come to be admired in all them that believe? *His sure coming is to be unquestionably asserted*"

Lack of space forbids more, but the foregoing is sufficient to show why Foursquare Gospellers are intensely interested in Spurgeon, and praise God for his emphatic witness to the outstanding truths of the Word of God

**Know your Bible**

H H L

H. H. LEMMEL

Know your Bi - ble, Read it ev - 'ry day. You will find it won - der - ful,

all the way. Brightly it will shine, a lamp for youth and age, Christ the Living

Word, the Light of ev'ry page. Then seek to know your Bi - ble.

**Bible Study Helps**

**EIGHT STEPS TO THE UPPER ROOM.**

- 1 Humility (James iv 10, II Chron xxxii 27)
  - 2 Hunger (Matt v 6)
  - 3 Prayer (Luke xi 9)
  - 4 Trust (Luke xi 11)
  - 5 Earnestness (Jer xxxix 12, 13)
  - 6 Persistence (Gen xxxii 26, Luke xv 8)
  - 7 Emptiness (Psalm xlii 1)
  - 8 Yieldedness (Rom vi 13)
- Landing—Prayer  
Door—Praise  
—Mrs H R Pannabecker

**THREE KINDS OF SERVICE.**

- 1 Willing service (I Chron xxviii 9)
- 2 Abundant service (II Cor xi 23)
- 3 Constant service (I Cor xv 58).





## Jottings of Events and Blessings in the Foursquare Churches

### A MODERN MIRACLE.

#### Miss Scarth testifies.

The recent visit of Miss Edith Scarth to King-ton when she gave her testimony, proved a tremendous blessing to the crowded congregation that gathered to hear her message. She recounted in detail the story of her miraculous healing. As a result of the message given under the blessing of God five hands were raised in acceptance of Christ as Saviour. The faith of the saints was greatly stimulated in this visit. Pastor A. S. Gaunt is in charge.

### RYE PARK PROGRESSING

#### Souls saved.

We are glad to report that although a number of the members at Rye Park have removed to Waltham Cross and formed a new Elim assembly, the old meeting in Rye Park is still progressing under the blessing of God. During recent weeks five have surrendered to the claims of Christ.

Mr. Maghie is in charge of the meetings and God is blessing his efforts in the building up of this Elim assembly for which we praise God.

### CAMPAIGN AT ANDOVER

#### Blessing still abounding.

The saints meeting at Mission Hall, George's Yard, High Street, Andover, have recently been blessed during a campaign conducted by Pastor J. Dyke of Wimborne. Much blessing was out-poured and his messages were a delight to the people. Souls were gathered in during the meetings and some received the baptism of the Spirit. The regular meetings are being blessed under the ministry of Pastor R. A. Gordon, who is in charge, and there is joyful anticipation for the future.

### EVANGELISTIC CAMPAIGN.

#### Converts, healings, blessing.

A successful campaign has recently been conducted by Pastor H. W. Fielding at the Elim Tabernacle, Park Road, Freemantle, Southampton, which resulted in blessing. Souls have been gathered in, bodies touched by the Divine Physician, and all have been edified by the inspiring Bible studies. Miss I. Munday also gave her testimony to the healing power of God.

During the campaign Pastor J. Lees, who is in charge, conducted a mission at Nottingham.

### WORK AMONG THE GIPSIES

#### Winton evangelistic efforts

Evangelist S. Homer and an enthusiastic party of Winton Foursquare Gospelers recently paid a visit to a local Gipsy encampment and held several open air

services which were much appreciated by the caravan dwellers. Interest was added by the presence in the meetings of a girl who was healed of a withered arm at Principal George Jeffreys' campaign at Moordown eight years ago. Regular visitations have been arranged and much prayer is ascending that God will bless these efforts.

The work at Winton is progressing satisfactorily in the British Legion Hall, Wimborne Road, for which we praise God.

### BAPTISMAL SERVICE.

#### Fifty-nine candidates immersed

A baptismal service was recently held at the Elim Tabernacle, Dudhope Crescent Road, Dundee, when fifty-nine candidates were immersed in obedience to the Lord's command. The Tabernacle was crowded to its utmost capacity, every seat being filled and many having to stand. For three and a half hours the people queued up before the service commenced. It was inspiring to hear the candidates sing, "Take my life and let it be" before being immersed.

Much blessing is resting upon the work in this centre under the ministry of Pastor H. Kitching.

### CRUSADER CHOIR VISIT.

#### Seventeen members baptised.

The recent visit of the London Crusader Choir to the City Hall, Scotts Lane, Salisbury, fulfilled all prayerful anticipation and proved to be an outstanding spiritual success. The congregation at the Sunday evening service was the largest ever known in this church. The various pieces rendered were soul-stirring and hearts were melted at the glorious message of Christ. The singing of Handel's "Hallelujah Chorus" was greatly appreciated.

Seventeen members were recently baptised by Evangelist G. Hillman who is in charge, Evangelist Bonifazi of Romsey delivering an edifying address. Most of the candidates were men.

### FRUITFUL MISSION AT

#### BALLYMENA

#### Inspiring Services

Three missions have been conducted recently by Pastor J. Martin and have been richly owned of God. The first was at Ballymena, followed by campaigns at Ballymarlow and Culleybackey. A number of souls were saved and the meetings were charged with the power of the Holy Spirit. Mrs. Martin assisted in the campaign. At Culleybackey some real trophies of grace were won, seven in all decided for the Master. Great interest was aroused, the building being besieged by people anxious to hear the Word.

Regular meetings are now being held

at Ballymarlow, and each centre has been uplifted.

The work in Ballymena is progressing under the ministry of Pastor T. E. Francis.

### CAMPAIGN AT NOTTINGHAM

#### Thirty-five converts

The people meeting in the City Temple, Halifax Place, Nottingham, have been richly blessed and refreshed during the campaign conducted by Pastor J. Lees. The Lord moved in a wonderful way and thirty-five souls were gathered into the Kingdom. Special healing services were held and the Lord's power was manifested and many were touched and some definitely healed. Talks to the Crusaders were an inspiration and Pastor Lees' ministry was greatly appreciated and his messages blessed to all hearts.

Pastor W. G. Channon is in charge at this centre and the work is going steadily forward.

### SPECIAL SERVICES.

#### Seven profess salvation.

The people worshipping in the Elim Hall in the country district of Kington Magna, Somerset, have been enjoying rich seasons of blessing during recent weeks. Special meetings conducted by Mr. H. Childs, of Dowlaas, were blessed to the salvation of souls, seven deciding for Christ. For a country district this has truly been a time of revival. Many of the saints have suffered persecution for the sake of the truth, but all are rejoicing in the blessing of the Lord.

The work is run in connection with Yeovil.

### BLESSING AT EDINBURGH.

#### Remarkable testimony of healing

The work at Elim Tabernacle, Dean Street, Edinburgh, is progressing and being richly blessed under the ministry of Pastor A. Longley. Recently eleven candidates were immersed in water on confession of their faith in Christ, and strangers are being attracted to the meetings.

The Thursday evening studies have been times of special blessing and have deepened interest and delight in the Word of God. The prayer meetings have also been times of great power and victory.

A remarkable testimony of healing has been given in this centre. A woman passing the Tabernacle was attracted by the singing; eventually she sought healing, being a sufferer for more than twelve years. After being prayed with she was graciously touched. Coming for a second touch later she had a remarkable experience, being dazzled by the brilliancy of a light around her. She heard a voice say "In this light your trouble has gone." From that time she has had no return of the trouble.



# Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

## Mountain Peaks in the Life of

### C. H. SPURGEON

By Pastor JAMES McWHIRTER

In a life that teems with all the elements that make a great human story, occupying volumes, it will only be possible with the space at our disposal to point to its mountain peaks. The child C. H. started life with the inestimable advantage of godly parents. In the early years of boyhood he gave evidence of his natural aptitude for a public career. Before he was six years old on seeing the village parson standing at the street corner with "the baser sort" he marched up to him and asked "What doest thou here, Elijah?" Spurgeon was the spiritual child of Primitive Methodism. In one of their humblest chapels under the ministry of a local preacher C. H. in his early teens found the Saviour. At the age of sixteen he walked seven miles to the Baptist Chapel where he was baptised by immersion. His parents who were Independents thought this unnecessary and that he was going too far but it is to their credit that they did not prevent his following his conviction, though it was a matter of deep regret to his mother several years hence when he decided to become a Baptist minister. One day while she was baking bread she said, "Charlie boy, your father and I had often prayed that you would be a minister but never a Baptist," he replied with typical wit and understanding of the Scriptures, "Of course, mother, that is now God always answers our prayers by giving out of His bounty more than we ask!" He was an ardent distributor of tracts.

While still a youth, in the town of Newmarket he revived an old society for distributing tracts. With great enthusiasm he threw himself into Sunday school work and every aspect of crusading for Christ in connection with Church work. Before he was sixteen he wrote an essay entitled, "Anti-christ and her Brood, or, Popery Unmasked." C. H. S. was, like all the other truly great Free Church leaders, a staunch Protestant.

It was in the Crystal Palace that he first met his bride-to-be. He proved himself every whit a man in courtship. He wrote a poem entitled "Married Love" to his

wife while he was absent from home on a preaching tour. The success of their married life's happiness was largely due to the strength of Spurgeon's character during their engagement. Mrs. Spurgeon tells this against herself. On one occasion she accompanied him to a special meeting where he was to preach. Upon entering the building that was thronged with people they lost each other in the crowd with the responsibility of the meeting on his mind he completely forgot all about his sweetheart. She returned home alone out of love! It was some time before they were in love again but during that unhappy season Miss Thompson learned the lesson that made her a helpmeet to C. H. S., instead of a hindrance, in his strenuous public life.

In his marvellous ministry that has influenced the whole world there were four great outstanding achievements. The creation of the Metropolitan Tabernacle, the founding of a Bible College, establishing a system of Colportage, and commencing an Orphanage Institute. The beautiful recreation grounds of the latter are opposite our Elm Bible College in Clapham Park. The work of the Colporteur Society in broadcasting gospel literature is incalculable. Spurgeon's own output was prolific. The material and spiritual value of the Orphanage can only be fully estimated by a knowledge of the conditions of the poor in South-West London half a century ago. From the Spurgeon College thousands of the finest type of Evangelical preachers have been sent forth. Dr. Frank Boreham the Minister-Essayist of Australia is a worthy representative of the College. The memorial by which Spurgeon is best known to the world is the Metropolitan Tabernacle. Its grand tradition has been maintained down to date by an able and devout line of ministers. Upon every remembrance of C. H. S. we give thanks to God. As a movement which suffers a good deal of misrepresentation it is well to recall that Spurgeon was misrepresented by religious people of his time in many of the same ways. He was slandered and persecuted, accused of "sheep stealing" and of founding a new sect. At one time his life was in grave peril. He was announced to speak at an open air meeting on Clapham Common. His enemies placarded the district with posters that incited a big mob to attend the meeting with sticks and stones bent on maltreating the preacher. He was guided by the Holy Spirit to disarm his enemies and win them in his opening remarks. The mob were about to stone him when he stood up and said, "I am accused of being a preacher to the common people only." With the utmost sincerity and all the passion of his great nature he dramatically lifted both hands to heaven and cried, "Thank God for the common people!"

Spurgeon reminded his critics that it was the common people who heard Jesus gladly. Let us beware while building the sepulchres of the prophets that we will not be found among those who still slay their children.

Spurgeon was a foursquare preacher of the gospel, according to the light of his age.

### Our Composers No 3

## CLAUDE C. SWIFT

(Secretary of Ryde Church)

The inspiring sight of over 1,000 Elm Crusaders at the Crystal Palace Demonstration, 1931, singing "Victory for me," was sufficient incentive to me to write my first Elm song, "The Crusader Review March," which was sung the following year at the "Palace." One could



Mr. C. C. Swift.

visualise a mighty Crusader army marching triumphantly in review, past the great Captain of Salvation, and rendering a great volume of harmonious praise emanating from these happy warriors. Thus this piece was composed, and there was sufficient inspiration left over to create the next one, "The Crusader Victory March," which appeared in last year's Albert Hall "Songster." I felt that the Crusader movement was indeed a victorious achievement. Hallelujah!

Incidentally the writing of these numbers is the result of the re-awakened spiritual harmony, in my own life, for until Principal George Jeffreys' Revival Campaign, June, 1931, my Christian experience and musical abilities had laid dormant for some years. During an active period of service for Christ I wrote several pieces similar to these already mentioned, but became weary and indifferent, and finally inactive, and never thought to again be so engaged until bearing rather against my will the glorious Foursquare Gospel message, and I was made of the wrong material to ever resist such an appeal with its clarion call to war. Praise the Lord, Crusaders, for every chance and avenue open to spread the joyful tidings, even if only in composing tunes and verses.

*An ideal preacher must be an ideal Christian*

# Bangor Convention

JULY 12th. Principal **GEORGE JEFFREYS** and  
Revival Party

Preliminary Announcement of

## WHITSUNTIDE CONVENTIONS

**CLAPHAM.** Elim Tabernacle, Park Crescent  
**KENSINGTON.** Kensington Temple, Kensington Park Road  
**EAST HAM.** Elim Tabernacle, Central Park Road  
**LETCHWORTH.** Elim Tabernacle Norton Way North  
**BIRMINGHAM.** Elim Tabernacle, Graham Street  
Further particulars will be announced later

# Birmingham Convention

Whitsuntide, in the Town Hall. PRINCIPAL  
**GEORGE JEFFREYS.** Full particulars later

## REVIVAL CAMPAIGN

at Elm Tabernacle, Park Crescent  
**CLAPHAM**

conducted by Principal Jeffreys' Revival Party  
Now in progress Preacher Pastor James McWhirter,  
Sundays at 11 & 6.30, each week-night at 7.30  
(except Fridays), Thursday afternoon,  
Divine Healing Service, at 3.30.

**BRIGHTON** April 28 Elm Tabernacle, The Lanes  
South Coast Rally at 7.30 Speakers Pastor H W Green-  
way and J Cariss Convener Pastor J McWhirter

## Classified Advertisements

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

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

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

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

**BLACKPOOL, S S**—Apartments or bed and breakfast, modern comfort  
able home, near assembly Apply Mrs Allison, "St Brelades," 10,  
Hudson Road B1609

**BOGNOR**—Are you joining us for the special fortnight of fellowship  
already announced? Make a note of the date—May 19th till June 2nd—  
and come if you can! Inclusive terms 2 guineas week (own bathing  
facilities, deck chairs on beach) Mr and Mrs Hollyman Lion House, Nye  
timber Phone Pagham 70 B1612

**BRIGHTON**—Board residence 32/- per week, bed and breakfast 21/  
per week, own catering if preferred, quiet house, central position to all  
parts of the town 8, Prestonville Road B1613

**CANVEY ISLAND**—A nice small bungalow, furnished, near assembly,  
buses, shops, and beach, suitable for small party or family, terms  
moderate Mrs D B Wright, "Berachah," Cambridge Road B1614

**CHRISTIAN Workers' Holiday Home (Devon)**—Principal revoc G  
Parker's seaside home for rest, Bible study, salvation, healing, holiness,  
and the Baptism in the Holy Spirit Open from June to September,  
Summer Bible School, July 15th—September 9th Subject The Life of  
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**CLAPHAM JUNCTION, London**—Visitors to London, furnished bed  
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**ELIM REST HOUSE**—Adjoining Elm Woodlands, for those requiring  
quiet rest and loving care in spiritual surroundings Apply to Super-  
intendent 21, Rodenhurst Road, Clapham Park London S W 4

**ELIM BIBLE COLLEGE**—Visitors welcomed, Bible lectures, spiritual  
fellowship, central heating and home comforts Summer terms 45/ and  
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Woodlands 30 Clarence Road, Clapham Park London, S W 4

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fortable house, central heating and fires, moderate terms, reduction for  
longer stay Apply to Superintendent, Beth Rapha, Glossop Derbyshire  
shire

**HASTINGS**—Near sea Keep the fire burning on holidays, chance for  
text carriers, or open air workers, camping ground with one room bun-  
galow 20'x12' furnished water 10/ each, 12/- July, August Box 216,  
"Elim Evangel" Office B1610

**HITCHIN**—A cheerful, healthy home, for the aged or any needing  
quiet rest and comfort, roomy house, large secluded garden, 34 miles  
from London, terms moderate Lister House, Park Street B1610

**HOVE**—Board residence, own catering if preferred, home comforts,  
central position on the sea front, between Hove and Brighton assemblies,  
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**ISLE OF WIGHT, Shanklin**—Recommended by Elim pastors and  
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**ISLE OF WIGHT, Shanklin**—Board residence or bed and breakfast,  
two minutes' walk from sea and station, terms moderate Mrs F  
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B1617

**KENLEY, Surrey**—Comfortable board residence for young man or  
woman, 5 minutes from S R trains, or buses terms reasonable Christian  
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**KESWICK or Derwentwater**—Board residence, central, every con-  
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House 1 Wordsworth Street B1555

**LEIGH ON SEA**—Board residence, May, June and September 80/, July  
and August 85/, near sea and assembly, comfortable home, bed and  
breakfast 21/- Pentecostal Mrs Harvey, 118, Leigh Hall Road B1607

**LONDON**—Superior accommodation, select district, near buses and  
tubes, bed and breakfast from 4/, recommended by eminent Pastors  
Mrs Robinson, 14, Westbourne Square, Hyde Park Abercorn 3547 B1568

**SHANKLIN**—Thornbury, Guest house, ideal position, two minutes  
from cliffs, lift, and Keats Green, large garden, recommended by Elim  
workers, moderate terms Apply Miss E Fyfe, Phone 230 B1577

**SWANSEA**—Board residence or holiday apartments, near the sea and  
parks, convenient to assembly, homely, Foursquare, moderate terms  
Mrs W Protheroe, 8, Bryn Road B1619

**THORPE BAY, Southend East**—Christian holiday home, every comfort,  
near sea and station, terms moderate Miss Job, Betanany, 212,  
Victoria Road B1611

### HOUSES, FLATS, ETC., To Let and Wanted.

**EXCHANGE** or let, freehold 9 roomed detached house, large garden,  
near Southampton, vacant possession for small house in London, value  
about £700 Apply 2/84, King's Avenue, Clapham Park S W 4 B1608

**ONE** furnished bed sitting room in private house, near Clapham  
Assembly, every convenience including use of bath board if required,  
suit young lady at business Write Box 318, "Elim Evangel" Office B1620

### SITUATION VACANT.

**GIRL (14 1/2)** wanted for London office, switchboard and other work  
which requires care, preferably Elim Crusader of London address Apply  
in own handwriting to Box 317, "Elim Evangel" Office

### SITUATIONS WANTED.

**ELIM Crusader** requires post in Christian home as companion help or  
domestic-help, desires to help in the Lord's work Please write, Miss  
Dobson, 33, Wigston Road, Plaistow, E 13 B1623

**MIDDLE** aged person requires post with one or two persons, domesti-  
cated, capable, quiet Christian home, near Elm Assembly preferred  
Box 320, "Elim Evangel" Office B1624

**TWO** crusaders, sisters, desire training in domestic service, together,  
or in separate Christian homes, adults only, small wage, distance no  
object Box 319, "Elim Evangel" Office B1622

**YOUNG** lady, 25, seeks position with Christian family, sole care of  
children, or would try to be mother's right hand, willing to learn cook-  
ing, provinces no objection, salary £52 per annum, references exchanged  
Box 314, "Elim Evangel" Office B1604

**YOUNG** Elim Crusader desires situation with Christian people, prefer-  
ably Foursquare, exceptionally fond of children Write Miss J Allen,  
46, The Ridings, Surbiton, Surrey B1621

### MARRIAGE

**AERON BINGHAM**—On March 30th, at Ulster Temple, Belfast by  
Pastor J J Morgan, Samuel Aeron to Mary Jane McComb Bingham

**MCCLEMMENS PATTERSON**—On April 2nd, at Ulster Temple, Belfast,  
by Pastor J J Morgan, David Murray McClements to Laura Patterson

### WITH CHRIST

**HUNTER**—On April 6th Miss Beatrice Hunter, of Ilford Funeral con-  
ducted by Pastor H A Court

Mr & Mrs Hunter and family wish to thank all friends for letters of  
consolation and floral tributes received in the passing of their dear  
daughter and sister Beaty on April 6th B1625

**MURGATROYD**—On March 26th Sarah Ann Murgatroyd age 83 years,  
member of Bradford Church Funeral conducted by Pastor H W  
Fardell

## JESUS CHRIST HIMSELF

"Jesus Christ Himself."—Ephesians ii. 20.

"JESUS CHRIST Himself" is to occupy all our thoughts this morning. What an ocean opens up before me! Here is sea-room for the largest barque! In which direction shall I turn your thoughts? I am embarrassed with riches. I know not where to begin: and when I once begin where shall I end? Assuredly we need not go abroad for joys this morning, for we have a feast at home. The words are few, but the meaning vast—"Jesus Christ Himself."

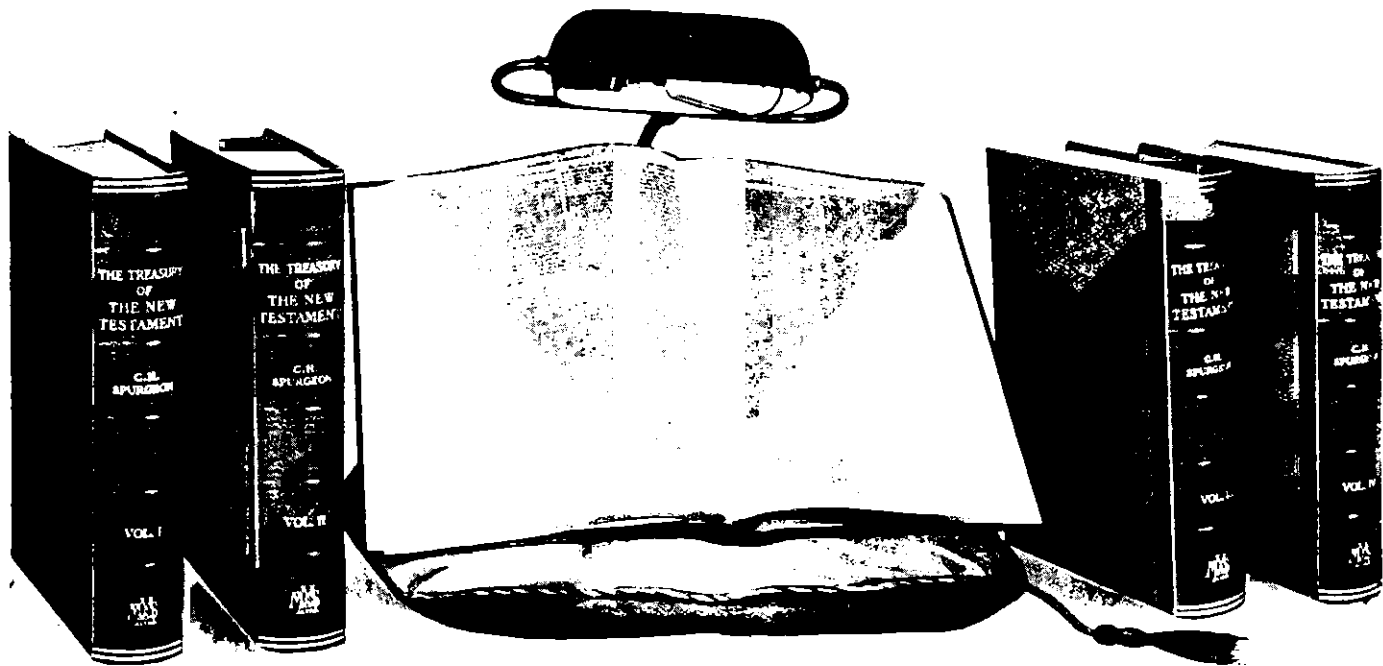
Beloved, the religion of our Lord Jesus Christ contains in it nothing so wonderful as Himself. It is a mass of *marvels*, but He is the miracle of it; the wonder of wonders is "The Wonderful" Himself. If *proof* be asked of the truth which He proclaimed, we point men to Jesus Christ Himself. His character is unique. We defy unbelievers to imagine another like Him. He is God and yet man, and we challenge them to compose a narrative in which the two apparently incongruous characters shall be so harmoniously blended,—in which the human and divine shall be so marvellously apparent, without the one overshadowing the other. They question the authenticity of the four Gospels; will they try and write a fifth? Will they even attempt to add a few incidents to the life which shall be worthy of the sacred biography, and congruous with those facts which are already described? If it be all a forgery, will they be so good as to show us how it is done? Will they find a novelist who will write another biography of a man of any century they choose, of any nationality, or of any degree of experience, or any rank or station, and let us see if they can describe in that imaginary life a devotion, a self-sacrifice, a truthfulness, a completeness of character at all comparable to that of Jesus Christ Himself? Can they invent another perfect character even if the divine element be left out? They must of necessity fail, for there is none like unto Jesus Himself.

The character of Jesus has commanded respect even from those who have abhorred His teaching. It has been a stumbling-stone to all objectors who have preserved a shade of candour. Jesus' doctrine they could refute, they say; His precepts they could improve, so they boast; His system is narrow and outworn, so they assert: but Himself—what can they do with Him? They must admire Him even if they will not adore Him; and having done so they have admired a personage who must be divine, or else He wilfully left His disciples to believe a lie. How will they surmount this difficulty? They cannot do so by railing at Him, for they have no material for accusation. Jesus Christ Himself silences their cavillings. This is a file at which these asp's do bite, but break their teeth. Beyond all argument or miracle, Jesus Christ Himself is the proof of His own gospel.

And as He is the proof of it, so, beloved, He is the marrow and essence of it. When the apostle Paul meant that the gospel was preached he said, "Christ is preached," for the gospel is Christ Himself. If you want to know what Jesus taught, know Himself. He is the incarnation of that truth which by Him and in Him is revealed to the sons of men. Did He not Himself say, "I am the way, the truth,

and the life"? You have not to take down innumerable tomes, nor to pore over mysterious sentences of double meaning in order to know what our great teacher has revealed, you have but to turn and gaze upon His countenance, behold His actions, and note His spirit, and you know His teaching. He lived what He taught. If we wish to know Him, we may hear His gentle voice saying "Come and see." Study His wounds, and you understand His innermost philosophy. "To know Him and the power of His resurrection" is the highest degree of spiritual learning. He is the end of the law and the soul of the gospel, and when we have preached His word to the full, we may close by saying, "Now, of the things which we have spoken this is the sum,—we have an high priest who is set on the right hand of the throne of the majesty in the heavens."

Nor is He alone the proof of His gospel and the substance of it, but He is the power and force by which it spreads. When a heart is truly broken for sin, it is by Him that it is bound up. If a man is converted, it is by Christ, the power of God. If we enter into peace and salvation it is by the gracious manifestation of Jesus Himself. If men have enthusiastically loved Christianity, it is because first of all they loved Christ: for Him apostles laboured, and for Him confessors were brave; for Him saints have suffered the loss of all things, and for Him martyrs have died. The power which creates heroic consecration is "Jesus Christ Himself." The memories stirred by His name have more influence over men's hearts than all things else in earth or heaven. The enthusiasm which is the very life of our holy cause comes from Himself. They who know not Jesus know not the life of truth, but those who dwell in Him are filled with power, and overflow so that out of the midst of them streams forth living water. Nor is it only so, beloved; for the power which propagates the gospel is Jesus Himself. In heaven He pleads, and therefore does His kingdom come. "The pleasure of the Lord shall prosper in His hand." It is from heaven that He rules all things so as to promote the advance of the truth. All power is given unto Him in heaven and in earth, and therefore are we to proclaim His life-giving word with full assurance of success. He causes the wheel of providence to revolve in such a manner as to help His cause; He abridges the power of tyrants, overrules the scourge of war, establishes liberty in nations, opens the mysteries of continents long unknown, breaks down systems of error, and guides the current of human thought. He works by a thousand means, preparing the way of the Lord. It is from heaven that He shall shortly come, and when He cometh, when Christ Himself shall put forth all His might, then shall the wilderness rejoice and the solitary place be glad. The reserve force of the gospel is Christ Jesus Himself. The latent power which shall at last break every bond, and win universal dominion, is the energy, the life, the omnipotence of Jesus Himself. He sleeps in the vessel now, but when He arises and chides the storm there will be a deep calm. He now for awhile concealeth Himself in the ivory palaces of glory, but when He is manifested in *that day* His chariot wheels



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