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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.  
HEB. XIII. 8.

Vol. XV., No. 18

MAY 4, 1934

Twopence



SAVIOUR

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

HEALER

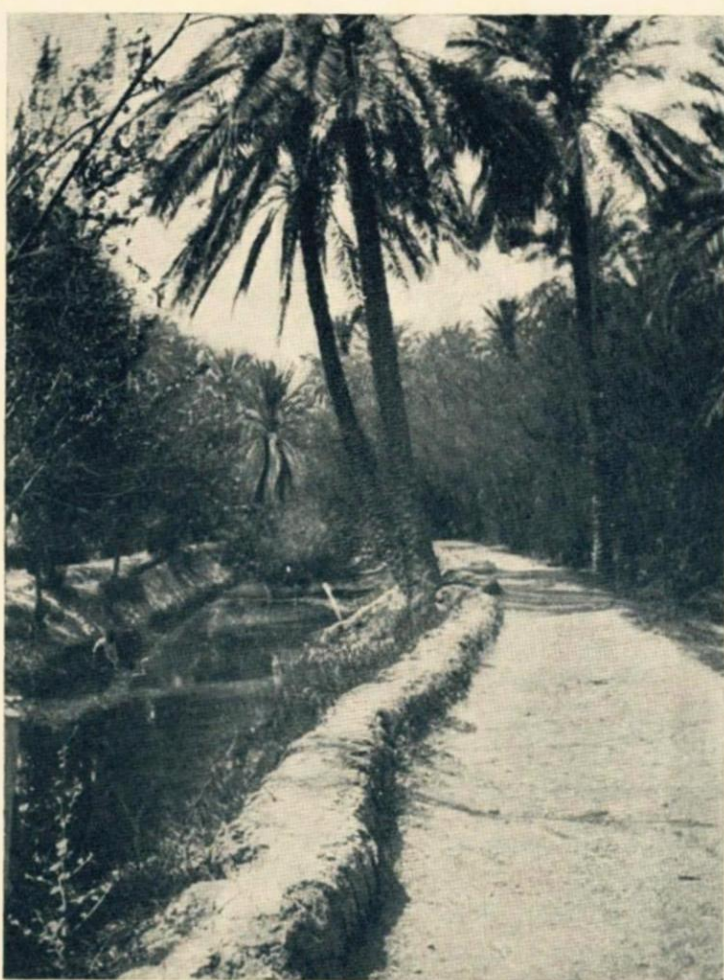


Photo by] A Scene near Busrah, Mesopotamia. [P. N. Corry  
"He lieth under the shady trees, in the covert of the reed, and fens.  
The shady trees cover him with their shadow."



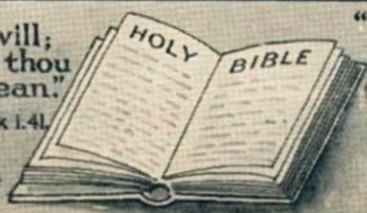
COMING KING

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

BAPTISER



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



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST  
Official Organ of the Elim Foursquare Gospel Alliance  
Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W. 4.  
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XV.

May 4, 1934

No. 18

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THE PRINCIPAL & PARTY FOR

## SWITZERLAND

at BIENNE (Macolin)

Sunday, 3rd June to Sunday, 17th June.

at GENEVA (Salle de la Réformation)

Tuesday, 19th June to Sunday, 24th June.

All English visitors who wish to avail themselves of joining a party for Switzerland, kindly write to Miss Barbour, Superintendent of the Elim Bible College, Clarence Road, Clapham Park, London, S.W.4, who will send full particulars.

## ELIM SEASIDE HOLIDAY HOMES

will be situated this year at  
BRIGHTON DOWNS

EASTBOURNE / HOVE / SCARBOROUGH  
Plan to come.

## BANGOR (Co. Down) Convention

JULY 12th. Principal GEORGE JEFFREYS and Revival Party

## Birmingham Convention

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

## GREAT

# Whitsuntide

## MEETINGS

For an Outpouring of the Holy Spirit.

**BRIGHTON.** Elim Tabernacle, Union Street. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Speaker: Pastor P. N. Corry. Convener: Pastor J. Smith.

**CLAPHAM.** Elim Tabernacle, Park Crescent. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., and Thurs., at 7.30. Speaker: Pastor J. McWhirter. Convener: Pastor R. E. Darragh.

**EAST HAM.** Elim Tabernacle, Central Park Road. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., and Thurs., 7.30. Speaker: Pastor R. Tweed. Convener: Pastor J. Kennedy.

**KENSINGTON.** Kensington Temple, Kensington Park Road. Whit Sunday, 11 and 6.30. Whit Monday, 11, 3 and 6.30. Tues., Wed., Thurs., and Fri., 7.30. Speaker: Pastor F. G. Cloke. Convener: Pastor W. L. Kemp.

## Letchworth Garden City

### ELEVENTH ANNUAL WHITSUNTIDE CONVENTION

Elim Tabernacle, Norton Way North. Speakers include: Pastors E. C. W. Boulton and G. Kingston. Convener: Pastor J. Hill.



**WOODSIDE.** May 13—20. Adult School Hall, Woodside Green. Special Revival Services by Mr. S. Powell and workers. Sundays, 6.30, Mon., Wed., and Fri., 7.30.

**DORKING.** Commencing April 25. Old Post Office, South Street. Foursquare Revival Services. Pastor W. E. Smith.

**KENSINGTON.** Every Friday at 7.30. Kensington Temple, Kensington Park Road. One minute from Notting Hill Gate Underground Station. Weekly Rally.

## Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ \_\_\_\_\_ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



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

Vol. XV., No. 18

MAY 4, 1934

Fridays, Twopence

## The Principal again in the Principality

The City Temple Besieged. Magnificent Edifice Opened in Cardiff

By Pastor J. R. MOORE

ONLY those of us who were privileged to attend the opening services of our beautiful Temple—which is rightly acclaimed to be the most modern religious building in the British Isles—can fully realise the splendid and far-reaching effects of the good work which the Foursquare Gospel movement is doing in Wales. Its influence is quickening other Churches and is manifestly a fact in the sphere of the spiritual which cannot be ignored. This is entirely due to the profound faith of our beloved leader in God. Principal George Jeffreys entered Cardiff with his party approximately four and a half years ago, unknown and yet well known, to firmly plant the Foursquare Gospel standard. He was denounced by worldlings, and condemned by religious and aristocratic bigots as a man with an unorthodox message and who practised unorthodox methods. But, praise God, he was hardened against criticism and only wished that his criticising friends could show him a more effectual way of working, and a way in which God's glory might be advanced without giving offence. Much to the discomfiture of the rebels, religious and otherwise, who sought to dam or divert

### THE QUICKENING STREAM OF INVINCIBLE TRUTH,

God witnessed to the old-time gospel messages given by His servant, by working signs and wonders and saving multitudes of people until the largest halls and churches in Cardiff were unable to accommodate the hungry crowds clamouring for the Bread of life. "It is prodigious," remarked a religious leader once, "the quantity of good that may be done by one man if he will make a business of it." And throughout his ministerial career Principal Jeffreys has made this his one "business." That the day in which we live is serious and fraught with change of the gravest character is doubted by no thoughtful mind, yet the Principal has never spared himself, and in return it has been given to him to see hundreds of churches constituted and filled with people of all classes and conditions rejoicing in the God of their salvation, and to rejoice in the great quantity of good which God by the Holy Spirit

has enabled him to accomplish. To multitudes of Cardiffians his passionate preaching of the glowing Foursquare Gospel message brought life, inspiration, joy, comfort, and contentment. Therefore it is no wonder that the Cory Hall has been in constant old-time pentecostal revival for more than four years.

Many questions have been asked me recently in rapid-fire succession as to the secret of the Foursquare Gospel's overwhelming success. My reply is that there are many essential factors—our business-like system—the gift to organise—to build, to construct—our quickness in discerning the leading of the Holy Spirit, and the needs of the masses. But the two greatest factors are our

### UNSHAKABLE FAITH

in the Word of God and intercessory prayer. Surely God's hand and benediction is mighty upon any Church that prays and gives attention to His commands. Whenever the Church as a whole has neglected some great truth of the Word of God the opening has been given to Satan to build some heresy round the neglected truth. It is very necessary that Christians give themselves diligently to the entire Word of God. All scripture is given by inspiration of God. The Foursquare Church rightly divides the Word of truth, hence its outstanding success.

Probably no part of the world is better supplied with places of religious worship than Wales, and yet notwithstanding we felt we must add yet another to the number. Having become one of the foremost if not the foremost Church in Cardiff we said it must be a building worthy of the Foursquare and the beautiful city. After much prayer a central site was secured on the main Swansea to London Road, and amidst the praise of God's people the foundation stone of our new Temple was laid by Principal Jeffreys on 17th November. We praised God for the prospects and unborn possibilities. And how can tongue or pen fully describe that memorable service? It was not the least of the Foursquare Gospel's triumphs. The attention of the outsider and passers-

by was gripped and the Lord blessed us in a wonderful manner and quite a number were born again.

Origins are thrilling but goals are much more thrilling Week by week we patiently

#### WATCHED THE BUILDING TAKING SHAPE—

trees were transformed into doors and seats, lamps were hitched to lightning's majesty, and eventually the gifted architect informed us that we could make arrangements for the opening on 24th March. Can it be true? How many will it seat? What is it like inside? Can you reserve me a seat? Do you think it will be large enough? These and many other similar questions were fired at me until I felt inclined to have three familiar words printed on a card—"Wait and see"—as so much depended upon the answers

At last the dawn of the eagerly anticipated day arrived Springtime, birds singing and hearts rejoicing. The new City Temple peaceful and quiet in the midst of it all. But not quiet for long Eager and enthusiastic workers arrived to put the final touches to it Soon after the chiming of the City Hall clock had filtered through the noise of the never-ending stream of traffic announcing that it was two o'clock a sister complete with Foursquare smile and badge took up her position outside the Temple, prepared to wait for the opening which was advertised for 7.30. She was soon joined by other enthusiastic supporters, including a contingent of police officers. The chief of the police sent the officers along for the express purpose of keeping the traffic in order—not the crowds By six o'clock hundreds were queued up waiting to gain admission. At six-thirty the ushers were compelled to open the doors as the happy multitude was so great What a sight meets the eyes. It almost makes one feel as though he had caught

#### A GLIMPSE OF HEAVEN.

Joyous approval of the way the contract had been executed was heard all over the building. It is a heterogeneous assembly Side by side are men and women of divers character, intellectual standard and social position Professional and business men mingling with shipyard workers and the horny-handed sons of toil, from field and workshop, fathers and grandfathers—sons and grandsons—all united in one common cause. The greatest problem now is to find enough seats for them all After twelve hundred and thirty-eight had gained admission we were forced to put out the announcement "Church full" Hundreds were unable to get in. Vainly they pleaded and pleaded as they heard the fortunate ones inside singing the praises of God Kindly but effectually the police dispersed the crowd with the remark "It is seldom our lot to have to deal with crowds unable to attend a church service"

The service opened with gospel songs, and everybody sings and what singing! What but the power of God could call forth such a volume of harmony and devotion Heaven is to-night nearer on that pæan of praise. The Principal rises to dedicate the beautiful Temple to the service of God and he is greeted with a storm of hallelujahs We all have "heartburn" as he leads us to the throne in prayer

and thanksgiving. Expectation mounts up with wings—

#### REALISATION IS GRANTED.

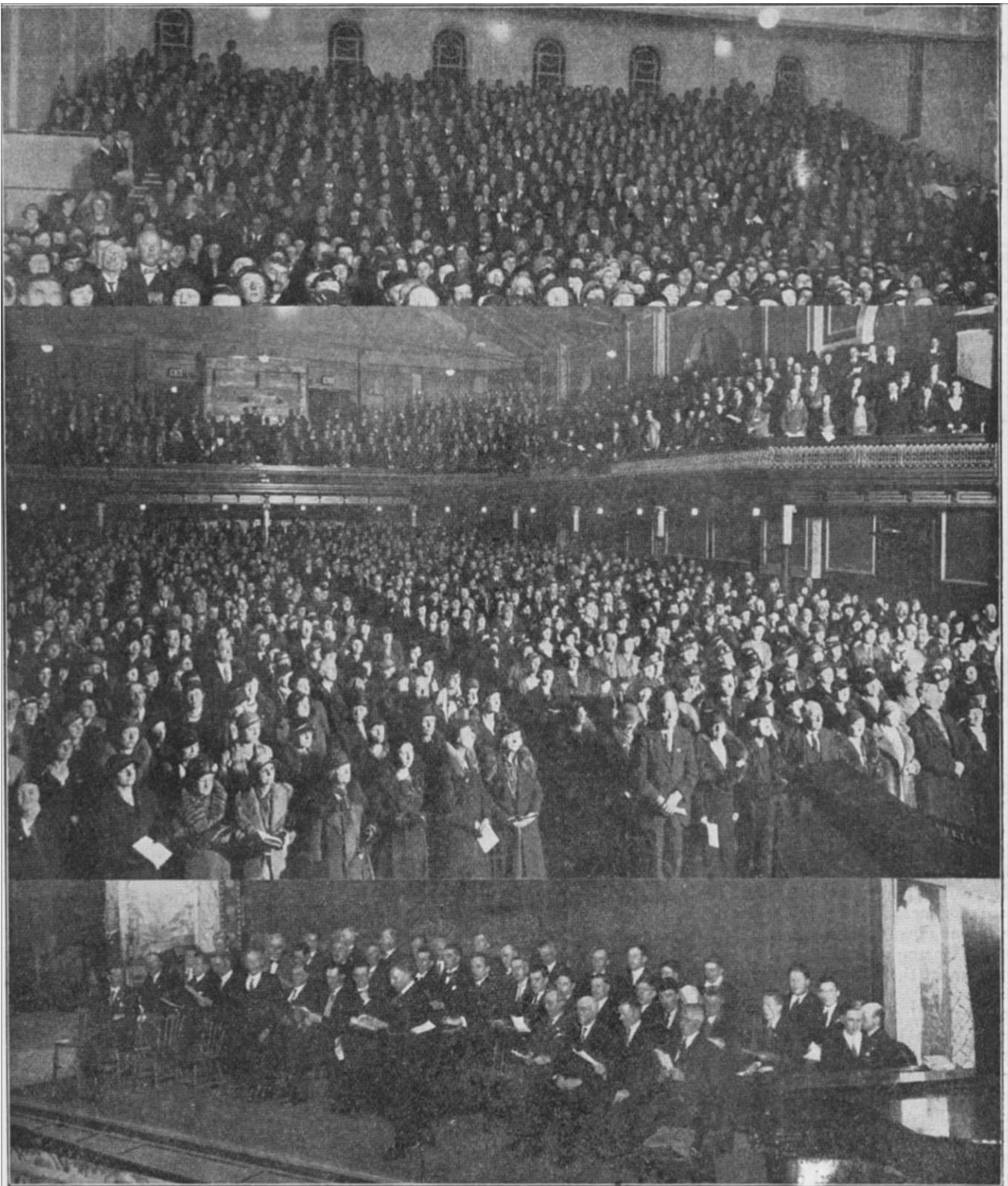
Another hymn and then he begins to expound the Scriptures The congregation is enrapt. Willingly it yields to the vision of beauty, responds to the outpouring of love, thrills to waves of inspiration and amidst smiles and tears souls are swept by the Holy Spirit through the gates of decision.

Principal Jeffreys is the embodiment of a living religion He preaches not the God who once was, but a God who now is—not a Saviour who once walked on earth and is gone away but One who is with us to-day and who is here now to save, to inspire, to heal What folly to say that the gospel has lost its power Might not the explanation be that the churches have lost the gospel? At any rate we see the hungry multitudes flooding to the Foursquare and feeding on Foursquare food in abundance The Principal declares that the day of miracles is not past, for what God was once able to do He can always do The very wisest people tell us that artistic genius has ever before it the models of great masters This of course is true and is as it should be So why not the soul winner? The Principal has a great "Model" and Captain of his salvation in Jesus. Sunday evening finds us in the great Olympia Theatre as we could not hope to find room in our Temple, for the crowds longing to hear and see our leader.

Again the crowds were so great that many had to be turned away as all the available room was occupied. What a heavenly meeting. The Principal grapples with the congregation and masters it

#### FROM TEXT TO PERORATION.

His appeals are moved on the highest plane of revelation to the highest consideration of human duty, human interest and human safety. What did I think of the sermon? It was powerful enough to convert the rock of Gibraltar It was the Word preached in power. Not the kind of sermon that sickens instead of saves, with doctrine doctored and diplomacy supplanting directness It was the gospel Paul received from heaven, preached on earth and which echoed in hell This is the gospel with which he conquered opposing regal authority, scattered mustered hosts of religious bigotry, triumphed over pagan armies, marched to victory over Europe, won millions of converts, destroyed idolatry, founded the Church and set up the ministry This is the gospel that coveted dangers, conquered dungeons, consecrated the gallows, and passed on through martyr fires to nobler conquest still And this is the gospel you seldom or never hear in churches, temples and tabernacles to-day The gospel has never failed and never fails to do all that God says it can do The appeal is given and nearly fifty pass from death unto life. We finish the service with *Cwm Rhondda* The services continued until Wednesday Many of us sat in those meetings service after service praising God for what we were seeing with our eyes and feeling in our souls, because of the evident presence of the Holy Spirit Over 150 converts were registered and many bodies were touched by the Great Physician during the five days' services



#### PRINCIPAL JEFFREYS AT OPENING SERVICES OF THE CITY TEMPLE, CARDIFF

The top picture shows the packed rising tiers at the rear of the Temple. The centre picture the crowded meeting on Sunday night at the Olympia Theatre with platform shown below. Hundreds were turned away unable to gain admission. It was in October, 1929 that the Principal first visited Cardiff and for nearly seven weeks conducted one of the most sweeping campaigns ever held in the city. On 17th November last he conducted a stone laying service and now the members of the Cardiff Foursquare Church are about to move into their own large and beautiful home. —*Western Mail and South Wales News*, 24th March

"The Temple was opened on Saturday night by Principal Jeffreys, founder and leader of the Movement. Hundreds of people were turned away because the hall was full and police guarded the doors." —*Western Mail*, 26th March

# “Three Precious Things”

By C. H. SPURGEON  
(Continued from last week)

**I**F ye want love, ye large-hearted ones, Christ is just the gem for such a casket as your heart is, if you want a channel, a down which the mighty streams of your pent-up affections may safely rush with vehemence in impetuous torrents, Christ shall be the fittest river-bed for your soul, and you shall find it joy and blessedness to love Him with all your might.

But I added that there was a fourth preciousness in Christ; that, giving life, light, love, He gave also liberty. Oh, that magic word liberty! It makes men start to their feet, it is the word that made William Tell a hero, and the Bruce of Bannockburn more than a king. The thought of liberty makes men count jeopardy of life a small hazard if their country may be rid of the tyrant. May God be praised that great strides have been made and grand advances within these last few years, until even once priest-ridden Spain hears across her Sierras the trumpet notes of liberty, and her sons are free. The highest liberty is that which emancipates the soul from sin, the grandest liberty is that which sets free the heart from fear, which leaves the soul without a dread, and enables the spirit to walk even in God's presence without alarm. The liberty which delivers us from the felon's dread, and bids us demand who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth, since Christ has died and risen again? What room is there for fear for the man who has been set free by the precious blood of Jesus? The liberty of the children of God, the liberty to pray, the liberty to talk with God as a man talketh with his friend, the liberty to grasp the promises, the liberty to lay hold of God Himself, and say that the divine attributes are all our own, this is what Christ has given us, and is He not therefore

## PRECIOUS, MOST PRECIOUS?

One word more before we leave our meditation on the precious gem. We have said that Christ is precious for His intrinsic worth, precious for the service He renders, and we must now add, He is assuredly precious, *actually so, from the place which He holds and ever must hold in believers' hearts*. Go and stand at St. Bartholomew's Hospital at Smithfield, and you will see in the wall the tablet which is erected to the memory of heroic men whose ashes there testified years ago that they loved Christ better than property, better than children, better than life itself, and accounted it their joy to die that they might hold unsullied their testimony to the divinity, to the sovereignty, to the truthfulness, to the salvation of Jesus Christ. Ah, there were brave days in those black periods, brave days when great hearts told out by dying how dear Christ was to them. When a certain martyr was led out to die, they made his wife kneel down by the way, with a long line of his own dear children, eleven of them, like a descending set of steps, and they were compelled, by his enemies, to pray their father and husband by the love he bare to them not to die. He looked on them with tears, and said, "I love you as a man, and as God knoweth

I would do anything to live, and succour you, and enjoy your sweet society, my dear ones, but I cannot give up Christ," and he turned away to die. It is so still, my brethren, for if we are not called to die for Christ, yet I hope we could if we were called to do so, for at this moment nothing thrills us like Christ's name, nothing makes us so happy as to see His cause prosper. I have often asked myself when I have looked upon you congregated here by thousands year after year, and know that my speech has nothing in it remarkable, why it is that ye gather so continually. Many others have asked the secret why this house is always thronged, the true answer is that I preach Jesus Christ to you, and it is written, "I, if I be lifted up, will draw all men unto Me." I have no other theme, and I thank God I want no other, it is not worn out, and never will be, though I should stand here by the space of the next six thousand years, I believe the house would still be filled if the testimony were the same. Despite London's sin, nothing strikes London's heart like

## THE NAME OF JESUS

Christ. You may preach what you will of your learning and your philosophy, and you may talk pretty things concerning God out of Christ, but you will never stir the souls of men as the preaching of the Son of God has done and will do. "In the Cross of Christ I glory, towering o'er the wrecks of time," and as long as we can make it still prominent in our ministry, we are sure that an enthusiastic response will be given in regenerate hearts, for unto those who believe He is precious still. So I must leave that point. There is the gem happy are they that see it, happier they that have it.

II The second head is "PRECIOUS PROMISES," OR, THE CASKET IN WHICH THE JEWEL IS CONTAINED. "*Exceeding great and precious promises*"

All that the early saints had before Christ's coming was the promise of His appearing, and the mere promise of His appearing, and the mere promise of His coming was very precious to them. We are favoured both with Christ and the promises, which are yea and amen in Him. They had the casket, but it was locked up and they could not plainly perceive the jewel; we have the opened casket and the jewel in all its glory. The utmost wealth of heaven now lies at our feet. The fulness of the Lord is ours. Why are the promises precious? For the same three reasons that Christ was precious. *Precious for their intrinsic worth*, for they are divine, the sacred utterances of God Himself. These are not the words of man, but of God. I would burn my Bible to-morrow if I thought so meanly of it as some do, for they doubt its inspiration, or fritter down its inspiration till it means little or nothing. To me every word here written is the infallible deliverance of the Most High God, not to be questioned but believed, not because of its reasonableness, but because it has the stamp of divine authority. Every promise of this sacred book is God's own pro-

mise spoken through His prophets and apostles, but yet spoken by Himself. The signet of heaven seals every promise. You will never know the sweetness of a promise till it is God's promise to you. They are precious promises because they are divine. If they were the poetic effusions of elevated genius, wherein great men of old spake but their own minds in happy hopefulness, they would be to us but as brass and iron, but inasmuch as these reveal to us the mind of God, they are more precious than all the treasures of the mine. No mention shall be made of coral, or of pearls, for their price is above rubies. The least promise of God is too rich to be valued with the gold of Ophir, the precious onyx or the sapphire. Being divine, the promises are innumerable. No promise of God ever changes. "For ever, O Lord, Thy word is settled in heaven." "His truth endureth to all generations." Hath He said, and shall He not do it? Hath He commanded, and shall it not stand fast? The Lord hath not spoken in secret in the dark places of the earth, He hath not said to the seed of Jacob, Seek ye My face in vain. The Lord hath never called back a promise yet, but He hath said.

Heaven and earth shall pass away, but My words shall not pass away."

His promises are precious because they tell of exceeding great and precious things. We have promises in the Bible which time would fail us to repeat, which for breadth and length are immeasurable, they deal with every great thing which the soul can want: promises of pardoned sin, promises of sanctification, of teaching, of guidance, of upholding, of ennobling, of progress, of consolation, of perfection. In this blessed Book you have promises of the daily bread of earth and of the bread of life from heaven, promises for time, promises for eternity, promises for yourselves, and promises for your children—all these are like the leaves of the tree, and Jesus is the goodly cluster, or, if you will, the apple of gold hidden among the foliage of promise.

#### YOU HAVE SO MANY PROMISES,

that all the conditions and positions of the believer are met. I sometimes liken the promises to the smith's great bunch of keys, which he brings when you have lost the key of your chest, and cannot unlock it. He feels pretty sure that out of all the keys upon the ring some one or other will fit, and he tries them with patient industry. At last—yes—that is it, he has started the bolt, and you can get at your treasures. There is always a promise in the volume of inspiration suitable to your present case. Make the Lord's testimonies your delight and your counsellors, and they will befriend you at every turn. Search the Scriptures, and you shall meet with a passage which will be so applicable to you as to appear even to have been written after your trouble had occurred, so exactly will it apply that you will be compelled to marvel at the wonderful tenderness and suitableness of it. As if the armourer had measured you from head to foot, so exactly shall the armour of the promise befit you. The promises are precious in themselves, from their suitability to us, from their coming from God, from their being immutable, from their being sure of performance, and from their containing wrapped up within themselves all that the children of God can ever need.

The promises are *precious*, in the second place, *because of their service to us*. What will not the promises do for us? They will comfort us in distress. Give a child of God a divine promise, let him be able to appropriate it to himself, and you cannot make his house dark, or his heart dark! A promise believed in is a sun in the soul, and a song in the heart, marrow to the bones, and rejoicing to the spirit. He that hath the promises, hath heaven and earth as his heritage, he shall ride on the high places of the earth, he shall suck honey out of the rock, and oil out of the flinty rock, the Eternal God is his refuge, and underneath are the everlasting arms. He shall dwell in safety alone, his fountain shall be upon a land of corn and wine, also his.

#### HEAVENS SHALL DROP DOWN DEW.

The promises of God not only comfort the believer in adversity, but they strengthen him in service. Let the worker who is serving God, but desponds under a sense of personal weakness, receive such a cheering word as this, "Certainly I will be with thee." Why, he starts back from no labour, the promise makes him daring. "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness." Who will be afraid after that? Difficulties vanish, impossibilities do not exist, when the Lord is enlisted on our side.

The promises serve us in another admirable respect, for they elevate the soul. The man who has none of God's promises to enrich him, may accumulate gold and silver, but he is earth-bound with his possessions, his soul tries to content herself with corn, and wine, and oil, but these things are only satisfying to our animal nature. Too often men grovel and hoard all the more as they increase in wealth, but he who grasps a promise, is uplifted, for his mind rises to the hand from which every good and perfect gift is poured, and walking by faith in the promise of an unseen God, he is elevated in judgment and in taste, and becomes a better and a nobler man.

The promises, let me say, while they elevate the life, greatly cheer and gild with glory the death-bed. Ah, how delightful it is to die with a promise on the lip, feeling it in the heart! It may be in a very lone cottage, and the stars may come and look through the tiles, and the hangings of the bed may be very ragged, and all the surroundings may be poverty-stricken, but he who can lie there and say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth and though after my skin worms destroy this body, yet in my flesh shall I see God," he that can rejoice in the promise of the resurrection, and of the life to come, dies grandly, his bed is changed into a throne, his little room, despite its poverty, becomes a palace chamber, and the child of God, who seemed so poor before, is perceived to be a peer of heaven's own blood royal, who is soon about to take possession of his heritage, appointed from before the foundation of the world. Yes, the promises have been very precious to us in their influence upon our minds, and I am sure I can say they are precious, because of their dearness to our souls at this very day. There are passages of scripture which are carved on our hearts. You all possess some little



secret treasures of some kind or other at home, treasures which bring before your minds heart-moving memories. I have seen a mother go to the secret drawer to look at a certain little pair of woollen shoes, with these in her hands, she would sit down and weep for the hour together. Ah, there were little feet that wore those shoes once, and they are laid all stiff and motionless in the lap of earth. I have seen a certain friend look at a ring—a little plain gold ring which he wears on his finger, and as he looked at it he has wept. There was a dear hand once upon which that ring was fondly placed in happier days. Yes, and just in that way some of the promises of God have been so rich to us, and so connected with family memories and with personal trials and personal mercies, that they are unutterably precious. A poor old Christian woman was accustomed to make marginal notes in her Bible, and she placed against one text a "T" and a "P." The minister asked her what that meant, and she said "It meant Tried and Proved, for I tried that promise on such-and-such an occasion, and found it true." But, my dear sister," said he, "I see up and down these pages, whenever there is a choice verse a great 'P' put against it, what does it mean?" "That means *precious*, sir, for I have found it precious, and have therefore set my seal to it." We too have our Bible spiritually if not literally marked after the same fashion, and often does the letter "P" appear against "exceeding great and precious promises" of God which have been sweet in our experience. We hope to die with a promise on our lips, and enter into heaven to enjoy their full fruition.

I have now shown you that the jewel is of the first water, without a flaw, with none to match it, and that the casket is of superior workmanship, worthy of the gem it holds. We must now turn to the third precious thing.

III Faith is THE PRECIOUS HAND which grasps the casket and holds the gem.

As time has gone, I shall not enlarge upon this third head, but shall briefly observe that faith is a most precious grace, because *it opens and reveals the treasure hid in the promises*.

#### UNTIL A MAN HAS FAITH

he does not see the value of the promises. "Tush," says he, "the Bible is a dry book." Till a man has the faith of God's elect, he thinks very little of Christ, he may confess that He is a good example and a wise teacher, but he does not say with Thomas, "My Lord and my God." Faith is to our souls what our eyes are to our bodies. Without eyes light would not be valued; without faith Christ is not dear. Without a mouth food would not nourish; faith is our mouth, and without faith Christ does not nourish us. A man might have a plank close to him when sinking, but it would be of no service to him until he could lay hold of it. *faith is the hand that lays hold*, and thus it becomes precious. Faith first reveals to us what there is in Christ and in the Word, and then it appropriates the whole. A soldier might be in the midst of a city where there was much spoil, but if his hand was cut off, how could he take to himself the booty? Faith puts out its hand, and says, "This is mine, and that is mine"; and what is more, faith

carries right with it as well as might. Faith not only says, "I will take it," but faith says, "I have a right to take it," for God has made over to faith by a covenant deed Christ and all the inspired promises too. If you have faith, your *faith is the guarantee that the gem and the casket are both rightfully yours*. A mere piece of parchment, whatever is written on it, cannot be of any very great value in itself, and yet there are persons who would give large sums of money to recover lost documents, because upon the possession of those documents rests their claim to great estates. Now,

#### FAITH IN ITSELF IS LIKE A TITLE-DEED,

signed and sealed, and ratified, and on the possession of faith hangs your evidence of right to Christ and to the covenant of grace. Hence faith becomes a very precious grace, it sees Christ, it grasps Christ, it claims Christ by right, and by faith it holds to what it claims. Faith saith of the Well-beloved, "I hold Him, and I will not let Him go"; it gets such a grip of Christ, that neither life nor death can unhand it.

Faith is precious, let me say, because *it is rare*. Notional faith is common, but the faith of God's elect is the work of the Holy Spirit, and is not vouchsafed to all. They are favoured men indeed who exercise real faith, but alas! "Strait is the gate, and narrow is the way, and few there be that find it." Wherever it is possessed, it is *most enriching*. True faith is like Midas, of whom it was fabled that his touch turned everything to gold, but faith has a safer joy than he, for his privilege became a punishment, for when he touched his meat it turned to gold, and he could not eat, and when he put the cup to his lips, the fable says the wine itself turned into gold, and so he must needs die, but faith has the power to enrich us, and add no sorrow therewith, faith touches trials and they become mercies, faith touches afflictions and she glories in them, faith touches losses and they turn to gains, there is nought that faith deals with but what is transmuted into good. Who would not wish to have this precious faith? Best of all, wherever faith is, *it saves the soul*. There never was a soul that believed in Christ Jesus, that rested on the merit of His precious blood, that was, or could be, cast into hell. Sooner might the eternal pillars of divine truth begin to quiver and the throne of the infinite Sovereignty be shaken from its place, than that believers in Jesus be cast away. Hath He not said it—"I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand"? Believest thou in Christ? then thou art saved.

I have spoken so far of these three precious things.

Just these few words by way of closing. Precious as these things are, they are yours, Christian. You have the precious faith, then the precious promises are all yours, and our precious Christ is yours. How do you mean to live? With these precious things about you, do you intend to live like a beggar; I mean will you be sinful, low, grovelling, worldly? Oh, rise to your rank, and as you are so ennobled walk as becometh saints! Is Jesus Christ precious to you? Then serve Him with your best, give Him your precious things, give him your lives, give Him

(Concluded on page 288)

# FAMILY ALTAR



Friday, May 11th Acts 1 15-26

"The number of names together were about an hundred and twenty" (verse 15)

Have you ever thought of the pathos of the one hundred and twenty—only one hundred and twenty! Why, the Lord Jesus had healed tens of thousands. Hundreds of thousands had listened to His words and greeted them with joy. No less than five hundred had seen Him after His resurrection. Probably thousands knew of the command to tarry in Jerusalem for the outpouring of the Holy Spirit. Yet only one hundred and twenty were found together in the upper room. Where were the others? Yes, where were the others? Thousands of others should have been waiting, seeking, and, later, experiencing. The others, many of them at least, had failed. The pull of earth had been greater than the pull of God. It is still so to-day. Only a small number comparatively are waiting for and seeking for God's best. May God help us to be amongst the few.

Saturday, May 12th. Acts 11 1-13

What meaneth this? (verse 12)

It is a grand thing when there is so much true religious excitement that people are constrained to ask "What meaneth this?" We have no place for religious excitement that is simply worked up. People ask "What meaneth this?" and are disgusted when they really know what it means. But we delight in religious reality, even if it is emotional, that causes the crowd to ask, "What meaneth this?" The reason why the average man passes by the average church is because religion is so dead, so dull, so unreal, that it makes no appeal to him. But the Church and the individual filled with the Holy Ghost will force others to ask questions. Happy are we when our lives are so full of the Holy Ghost that people who know us are compelled to ask "What meaneth this?"

## Welcome News of Widespread Revival

(concluded from page 286)

seemed there would be time left for the address

He first read from Exodus xxvi 31-33, "Thou shalt make a veil of blue"—the heavenly colour, speaking of Christ's divine origin—"and purple and scarlet." He said "My daughter tells me that blue and scarlet clash, and to some the suffering Saviour is inconsistent with the divine Son of God. But between those two vivid colours Jehovah ordained there should be the purple, typifying Christ's kingship." The next Scripture read was Matthew xxvii 51, "Behold, the veil of the temple was rent in twain from the top to the bottom, and then Hebrews x 19-22, "Having therefore, boldness to enter into the holiest by the blood of Jesus."

The day of fellowship and teaching closed with a baptismal service, in which six, on profession of faith, were immersed by Pastor Charles Kingston.

Owing to lack of space, Southport and Yeovil Convention reports are held over until next week.

## The Scripture Union Daily Portions

Sunday, May 6th. Psalm cxxxvi 1-12

"His mercy endureth for ever" (verse 1)

The enduring mercy of God is the uppermost thought in this Psalm. It should be also the uppermost thought in our heart. God delights in acts of mercy. It is only sin that prevents that mercy being constantly manifested. If we move in God's will then we are the constant recipients of His mercy. Mercy is in God's right hand and judgment in His left. But He will never use the left hand when He can use the right one. Blessed is the man who is so yielded to God that there is no need for him to feel the weight of God's left hand. Consider God's mercy this morning. Flowers, trees, warmth, thought, sight, hearing, children, friends, home, all speak of the mercy of God. But the greatest mercy of all is viewed in the Cross, for it is the Cross which enables God to be merciful toward those who deserve no mercy.

Monday, May 7th. Psalm cxxxvi 13-26

"To Him which led His people through the wilderness" (verse 16)

Why should we speak of the mercy of the Lord in connection with the wilderness? Is it a merciful thing for God to lead His people through the wilderness? Oh, yes, most certainly! For at such times God teaches us that although we are in a wilderness the wilderness need not be in us. A man who walks with God through a wilderness is far happier than a man who lives without God in the most beautiful pleasure gardens in the world. A man of faith may have a wilderness around him but there is no wilderness above him. Above him is Christ dwelling in heavenly places, and by faith that man dwells in heavenly places also. Are you working in a wilderness—a wilderness of machinery, of dust and dirt, of unpleasant smells, of unpleasant people, of narrow and noisy streets? Well, there are always lessons to be learned in the wilderness, but the greatest of all is that spiritual joy is not dependent upon material conditions.

Tuesday, May 8th. Psalm cxxxviii 1-8

"Thou strengthenedst me with strength in my soul" (verse 3)

Physical strength combined with soul strength is the ideal. A strong soul in a strong body is the highest fulfilment of the purpose of God. A weak soul in a weak body is a tragedy. A weak soul in a strong body is a danger. But let us remember there is never any need for weakness of soul. In some exceptional cases bodies may be weak but the soul can always be strong. Day by day God

## Meditations by PERCY G PARKER

is willing to give us soul strength. A strong soul is in touch with God. A strong soul handles money, makes friends, faces temptation from the standpoint of God. On the Cross the Lord's body was weak, but His soul was strong. There was the absolute determination to go through for God, and by the aid of the eternal Spirit He went through. A strong soul crosses the darkest river with a smile of trust.

Wednesday, May 9th. Psalm cxviii 1-12 and 17-24

"Thou hast beset me behind and before, and laid Thine hand upon me" (verse 5)

Yes, all around me is God. God behind me, God before me, God with me, God with me as a child, God with me as an old man, God with me in middle age. God with me before marriage, God with me after marriage with all the growing children around me, and God still with me when all the children have grown up and gone forth in their separate paths, and left mother and me alone. God with me in the early hours of the day before business, God with me after the blinds are drawn or the shutters fastened, and God with me during the busy hours when customers are flocking to the counter and keeping me active in mind and body. It is good for the memory to remember the past kindnesses of God, it is good for the heart to anticipate the future goodness of God, but the finest thing of all is to feel the present touch of God—Thine hand is laid upon me.

Thursday, May 10th. Acts 1 1-14

"Ye shall be baptised with the Holy Ghost not many days hence" (verse 5)

For some a personal Pentecost is prospective, for others it is retrospective. When the Lord spoke these words the experience of Pentecost was only a theory, but a few days later it was an experience. A theory in itself is for practical purposes useless, but a theory which leads to an experience is much to be desired. The theory of Pentecost is this: that for those who have been redeemed by the precious blood of Christ there is a further experience, namely, the baptism in the Holy Ghost, the result of which will be great power in service. For many this theory has become an experience. Has it become an experience for you? Now is the time to pray that the theory may become a personal experience. Now is the time to seek the baptism in the Holy Ghost. And if already the experience has been received then now is the time to pray that the present days of Pentecostal experience may be even fuller than the earlier days.

The following are notes of the address given by Pastor W G Channon.

**A**T the outset of my address I had better explain my motive in calling you to this service, lest there may be existing in any mind a wrong idea. It was not merely to obtain a crowded gathering such as this. Those of you who know anything of our regular work will know that we have no need to employ sensational methods in order to obtain a congregation. Far from it. For three and a half years this church has been a hive of activity as a result of simply preaching the old-time gospel. My motive is twofold.

(1) To give praise to God for His great love and mercy in preventing what might have been one of the most tragic railway disasters possible. If you have read the newspapers you will know this to be true. Thank God He caused our friends travelling in the last coach to move farther up the train. Again we thank Him for the good sense of the guard who stopped the other oncoming train. What may have happened had he not done so we dare not think. To God be all the glory! that all our dear ones were so miraculously delivered—and that even those taken to hospital were enabled to leave after treatment. All praise to Him that the after affects are not so serious.

(2) To recommend to all here gathered the same Lord Jesus who through simple trust has become our personal Saviour.

It is now my joy and privilege to state lessons, which through prayerful meditation, I have

#### GLEANED FROM LAST MONDAY'S EXPERIENCE.

First of all you are all expecting me to say—and I will say it—

*God's children are the special objects of His care and protection.* I know that in some quarters this statement will promote controversy. Notice, however, in the Word of God how He always cared for and protected His own. The Bible is full of such illustrations. We believe God is still the same to-day!

The scoffers and sceptics have already asked the question—"Could not this God of yours have prevented the incident altogether?" Yes! He could have done. Then why did He not? Frankly at the moment I do not know. I call to mind the words of Jesus—"What I do thou knowest not now, but thou shalt know hereafter." The natural mind could not grasp why Jesus Christ should suffer the shame and agony of the Cross. We are glad He did. Time is the clarifier. Remember God gave Satan permission to try Job, but only so far his life was to be spared. Only this morning a dear sister said to me—"We could stand the bump—the shock—if it will be the means of leading someone to Jesus." Perhaps you are that someone.

Notice I said—He protects *His children*. Of course He cares for all, but especially His own. All men are not His children. Entrance into the family is only *via* birth—"Ye must be born again."

During the last few years I have emphasised an

## Nottingham Thanksgivin

Following the miraculous escape of some of their members from the Foursquare Gospel Church in Nottingham, under the leadership of Pastor W G Channon, the following service was given below we give the report in the "Journal."

### TRAIN SMASH ESCAPE

#### Thanksgiving at City Temple

"More than 1,000 people were attracted to the City Temple, Nottingham, last night, to hear a gospel address by Pastor W G Channon on 'What the train smash has taught us'."

"It will be recalled that a party from the City Temple were among the passengers on the Nottingham-London excursion train on Easter Monday when it was involved in a collision at Kuburn Bridge, near Marylebone. All escaped serious injury."

#### No Sensationalism.

"Pastor Channon did not indulge in sensationalism. 'I have not chosen this subject to gather a large congregation,' he said at the outset. 'Congregations at the City Temple were stable and regular. There was no need for sensationalism.'"

"He explained the object of the service was twofold—to give thanksgiving and recommend others to come to their Saviour and not their (the City Temple) church."

old doctrine which I love—that believers are

#### THE BENEFICIARIES OF ANGELIC MINISTRATION.

That was our experience on Monday last. "The angel of the Lord encampeth round about them that fear Him and delivereth them" (Psalm xxxiv 7).

*The promises of Scripture will stand an experimental test.* The Bible which we love is full of promises. There are two which we have frequently quoted in these services. They are in fact my favourite promise. We have witnessed a practical demonstration of their truthfulness. Here is the first: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee" (Isaiah xxvi 3).

Some time ago you will remember I preached on "A Dying Christian's Testimony," explaining how she kept repeating this glorious verse ere her departure to the better land. But this is a verse upon which we can live as well as die. Perhaps I can best show you how this promise was blessedly fulfilled by reading the following newspaper cutting.

"*No panic.* A friend who motored past the scene of the accident shortly after its occurrence and thus had an opportunity of seeing the passengers made an interesting comment based on an experience of a French railway accident in which he was involved a few years ago.

"The difference that struck him most was the almost entire absence of anything in the nature of panic or excitement. It may have been the fact that the train was filled with people whose views on life, death and eternity are very definite and firmly held, and it may be that the reactions of a trainload of excursionists bound for an event such as the Cup

# Service at City Temple

er in the train smash on Easter Monday the Elim leadership of Pastor W. G. Channon, held a united service that appeared in the "Nottingham Journal" April 9th

" 'Call me a fanatic if you will,' said Pastor Channon, 'but I believe that to all who listen carefully the voice of God can be clearly heard from this experience'

" They could learn from the events of last Monday that God's children were the special objects of His care and protection. There were many things they did not understand at the precise moment. Life was full of mysteries, but they found their solution in the course of time

### Miracle for All.

Pastor Channon preceded a reference to the absence of panic or excitement in the accident, by declaring that the promises of the Scriptures, would stand experimental tests, and commenting on the fact that the number traveling from the City Temple was 100 less than in previous years, said those who stayed at home were just as much in the miracle as those who went. They were happy and thankful the Lord was so merciful

Special hymns of thanksgiving and praise were fervently sung by the congregation "

Final would have been different

" But there was certainly no sign of panic such as he had previously witnessed in France "—*The Nottingham Journal*, 6th April, 1934 "

Surely this has spoken for itself. Railway officials and hospital attendants all gave the same testimony

### CHORUS SINGING WAS SOON RESUMED

by those whose joy and peace could not be disturbed by any earthly circumstances

Here is the second promise " We know that all things work together for good to them that love God " (Rom viii 28)

We could dwell upon this promise in many ways—God has fulfilled it in this experience. I wish to emphasise one fact which is alone sufficient to prove its accuracy. This year our numbers for the Royal Albert Hall were smaller than those of recent years. Many had prayed about the matter, but felt that for some unknown reason they ought not to go. We were thus about one hundred or more less in numbers. At the time I was perplexed about this. Now I praise God. I dread to think what might have happened had the other one hundred gone. Our special train would have been packed and — ' To Him be glory ' He knows the end from the beginning

*The marvellous union of the Body of Christ.* The Scriptures tell us we are members of Christ's Body, therefore we belong to one another. Unfortunately by many to-day this is only held as a beautiful theory, but on Monday it was experimental. After the crash everyone's thoughts were for one another. Each member felt for the other. I am told it was beautifully pathetic to see the various friends going calmly and quickly to the assistance of those who were more

shocked and bruised than themselves. Members one of another

Another illustration of the union of Christ's Body was afforded at the Royal Albert Hall where the love and sympathy of all was directed to the friends involved in the smash. Shall we ever forget that

### MONSTER CONGREGATION RISING TO SING

words which indeed came from the heart—" Praise God from whom all blessings flow " ?

Perhaps one of the most perfect illustrations of this glorious union is contained in the following. A day or so before the excursion to London someone wrote me a letter—someone to whom I owe more than I could ever tell—my father. He told of how he was possessed of a strange sense of fear for our excursion on the Monday. He only found relief in much prayer. Thank God he did pray. His prayers were answered. God knew what was to happen, He gave His child a spirit of prayer

*God uses all kinds of means in order to speak to mankind.* To all who will listen the voice of God can be clearly heard through this experience. How happy and thankful we are because of this deliverance. Yet are we not continually preserved from dangers seen and unseen? Moreover we never know what a day may bring forth. God has spoken

(1) Calling His children to a closer walk. Already I know of one backslider restored. The day is coming—soon coming—when we shall suddenly be taken from this world. It will not be through a train smash. Jesus is coming! We shall be caught up to meet Him. Enoch " before his translation had this testimony, that he pleased God " God has spoken to us. He desires us to have the same testimony. It will be useless then for panic-stricken friends to come to the station in the early hours of the morning to meet us

### WE SHALL NOT BE FOUND

(2) Calling the unsaved to repentance. Well might our dear friends be calm, because as the newspaper says—" their views of life, death and eternity are very definite " They had been saved from something greater than a train smash—eternal death. Listen to what Jesus said " And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after He hath killed hath power to cast into hell, yea, I say unto you, Fear Him " (Luke xii 4, 5)

Had the body been destroyed the soul would have been saved. Could we all say that? The story of dear old Billy Bray comes to my mind. There was a period in his life when before he would go down into the mine he would kneel down and pray before his workmates, asking God that if anyone had to be killed down under to-day it might be himself, for he was ready and his mates were not. What a blessed assurance to have in the soul. Is it your happy portion? It can be. God has spoken! " To-day if ye will hear His voice, harden not your hearts "



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

### Orthodoxy or Reality?

THERE IS a great difference between an orthodox belief in religion and the experience of real religion. In different ways we are constantly trying to demonstrate that the Foursquare Gospel is one of reality. The need for a living experience of Christ was once set forth by C. T. Studd, the missionary of cricketing fame, in burning words when he was invited to address a group of business men at a specially arranged luncheon. He said "Gentlemen, you've had a rich

dinner, you will be ready for plain speaking. I am not going to tickle you with a pulpit or academic display of language. I once had another religion, mincing, lispng, bated breath, proper hunting the Bible for hidden truths, but no obedience, no sacrifice. Then came the change. The real thing came before me. Soft speech became crude salt. The parlour game with the nurses became real cricket on the public ground. Words became deeds. The commands of Christ became not merely Sunday recitations, but battle calls to be obeyed, unless one would lose one's self-respect and manhood. Assent to creed was born again into decisive action of obedience. *Orthodoxy became reality.* Instead of saying 'Lord, Lord,' in a most reverent voice many times and yet continuing deaf to the simplest commandments, I began to look upon God as really my Father and to rely upon Him as a real Father and to trust Him as such. Instead of talking about fellowship, I enjoyed it. Instead of being unnatural and constrained, I became natural and unconventional. I talked of God and Jesus Christ as real living personal Friends and Relations. *In other words I dropped cant and ceremony and became a Christian."*

## Spirit Divine, Breathe now on Me

"My soul thirsteth for God"—Psalm xlii. 2

B C Prayerfully B CRICK

I hunger Lord, and thirst for Thee, O Breath of God, breathe now on me,

Enlarge my vi - sion, o - pen my heart, Take all my pow'rs, Thy life im - part.

O'er - helm me now, Spi - rit Di - vine, Flood now my soul, my heart en - twine;

Till I am whol - ly lost in Thee, Spi - rit Di - vine, breathe now on me

Copyright A splendid worship chorus by one of our Stratford Elm friends

## Bible Study Helps

TWO OUTLINES ON THE NEW BIRTH. (John iii. 7).

- (A Topical Treatment of the Text)
- I The Nature of the New Birth
- II The Author of the New Birth
- III The Necessity of the New Birth
- IV The Evidences of the New Birth
- (A Propositional Treatment of the Text)
- Proposition The new birth is necessary to salvation, because

- I. The Human Heart is Alien to God.
  - 1 By birth
  - 2 By choice
  - 3 By disposition
- II. The Divine Heart is Alien to Man.
  - 1 In its character of holiness
  - 2 In its righteous indignation and wrath toward the sinner
  - 3 In its method and plan of salvation

### THE RESURRECTION AND REPENTANCE

(Acts xvii. 30, 31).

Therem.n, the noted German Huguenot pastor of the French Reformed Church of Berlin, who lived in the early part of the last century, used the following outline

- Proposition The resurrection is an incentive to repentance
- 1 The resurrection proves the existence of an invisible world
- 2 We pass into that world at death
- 3 Our destiny in that world depends on our relation to Christ in this world

# Revival Enthusiasm at Swansea

By Pastor W. J. PATTERSON

**N**EVER - TO - BE - FORGOTTEN days! Big days! Red-letter days! Such terms as these classify but fail to describe the times of great spiritual blessing written upon the pages of memory at Swansea.

Two more such days of astonishing blessing and of holy inspiration have passed into the archives of memory, days of heaven upon earth, Thursday and Good Friday 29th and 30th March, when Principal George Jeffreys and the Revival Party, fresh from the opening services at the New City Temple, Cardiff, paid a much-awaited visit to the Elm Tabernacle (formerly the Welsh Wesleyan Chapel) acquired last October, by the Elm Foursquare Gospel Alliance for the preaching of the full-orbed and miraculous Foursquare Gospel. For some time previous to this date the hearts of the Foursquare Gossellers at Swansea had been filled with

## GLORIOUS ANTICIPATION.

Did God fail? No! Only those who were privileged to be present can possibly understand the scenes that were witnessed during this all too short visit.

The services commenced on Thursday afternoon with the singing of favourite Elm choruses which have become dear to the hearts of us all, and a very interesting and amusing incident took place when Evangelist R. E. Darragh (an Irishman) asked the people to sing a Welsh chorus he had taught them over four years ago. How they sang

Dilyn Iesu i Galfaria,  
Teimlo'r drwg yn cael ei ddifa  
Dyma destyn Halalwia,  
Pob peth yn dda

The services on Thursday were held in the Elm Tabernacle, but the building was far too small to accommodate the crowds who wished to attend the services. The meetings exceeded all our expectations and left us full of breathless wonderment as God's divine power and glory filled and flooded each service. Can those who were saved that afternoon ever forget the experience as the flood-gates were let loose over their souls?

Then the sick were prayed for! What a meeting that was as the ailing ones were prostrated under the mighty healing power of God, and rose strengthened and healed.

Though the evening meeting was announced to commence at 7.30 the people were filling in by six o'clock, some from Aberystwyth and as far afield as Llanelly and Pontardulas. Half an hour before the time billed the service started, and the crowds were crushed into every available space. The body of the building, the gallery, minor hall, and even window-sills, aisles, and pulpit steps were

## MONOPOLISED BY THE EAGER CROWD.

Then they started to sing! Yes, sing as only Welsh people can sing

Songs of praises,  
I will ever give to Thee,  
Wedd teimlo,  
Awel o Galfaria fryn

"Halelwia" shouted the hundreds of voices. "Halelwia" until the very ratters rang with the sound of praise. How our souls were thrilled as the Principal preached on "A Word-picture of the Believer" under the similitude of the cherubim of Genesis III, concluding with a picture of the "Foursquare Gosseller" as seen in Ezekiel's vision of the "four living creatures"

The sick were prayed for at the end of this service, but because of the crowded congregation the Principal could not lay hands on them. All who wished to be prayed for, therefore, were requested to stand to their feet, and as the Principal prayed for them, one felt the power of God sweep the place, and many were seen to take their seats as the power of God fell upon them. *Diolch!* Yes, the Lord had again visited and redeemed His people, and filled and thrilled they left that service singing "Songs of praises I will ever give to Thee"

The third and final service was held on Good Friday in the Bethesda Welsh Baptist Chapel (which was kindly lent for the occasion) and took the form of a baptismal service. Crowds were waiting as early as five o'clock to gain admittance. By seven o'clock the spacious building was filled, and the service began with the singing of "Jesus, Lover of my soul" to the Welsh tune *Aberystwyth*, and after a short prayer, the Principal preached on Water Baptism, and said in his own convincing way that "baptism was not the way to salvation, but was an outward sign to what the candidates had believed deep down in their hearts." After a very brief but strict examination as to each candidate's salvation, and

## AN APPROPRIATE PROMISE

read for each, they were passed through the waters. At the end of the service seven precious souls decided for Christ, and numbers stood up to express their desire to be baptised at the next opportunity.

The service concluded all too soon with the singing of "Guide Me, O Thou great Jehovah." The meetings throughout were convened by Evangelist R. E. Darragh, whose wonderful gift of leadership was greatly appreciated, while all were delighted to see Mr A. Edsors officiating at the piano, especially when he sang a chorus of his own composition, "Jesus is my great unchanging Friend"

*Halelwia* for such never-to-be-forgotten days, and we want all who read this to pray with us that once more the hills and valleys of Wales may ring with "*Diolch Iddo*" and the old time "*Ar Eri ben bor goron*" We believe it is coming, *Halelwia*

## ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts to the work of the Lord  
Elm Foreign Missions Fareham, Hants, £1 (designated);  
Eastleigh, 5/-, Hendon (A.H.M.), £1 10s  
Crowdon Tabernacle Extension, £1

# Welcome News of Widespread Revival

## Crowning Blessings at Easter Convention Services

### London Conventions

Speakers included: Pastors J. T. Bradley (Bournemouth), J. Hill (Letchworth), J. Lees, B.A. (Southampton), A. W. Maccullagh (Leeds), V. S. Pritchard (Gloucester), R. Tweed (Birmingham), E. J. G. Titterington, Esq., M.A. (London), and Mrs. Titterington.

#### KENSINGTON

Consecrated ministry and happy fellowship.

The Eastertide Convention at Kensington Temple, Kensington Park Road, proved to be a time of much blessing and happy fellowship. Pastor R. Tweed opened the convention on Good Friday morning and spoke of the Altar of Incense as a type of the Lord Jesus Christ. At the afternoon meeting Pastor Pritchard spoke, he again preached at the evening service and in graphic and touching words showed how, when a man was wanted to "stand in the gap" Jesus was the One who did this—in our stead. Pastor J. Lees followed with a very acceptable address.

Easter Day morning found Mr. E. J. G. Titterington in the pulpit. His message was from Revelation iv and v. Pastor Maccullagh gave the gospel message at the evening service, and spoke of Paul's glory being in the Cross of Christ. Mr. John Leach gave a short address from Philippians showing Christ as our Perfecter, Purpose, Pattern, Prize, Power and Provider. Five conversions were recorded at this service. The resumption of the convention on Tuesday evening saw Pastor Pritchard again at the Temple speaking of the healing of the blind man from John ix. Pastor Bradley came on Wednesday and his precise and instructive address on God's Purpose for the Believer will long be remembered as one of the gems of the convention. Pastor Tweed revisited the Temple on Thursday and using as an illustration the great defeat at Ai, brought minds to bear on the value of a definite and wholehearted trust and faith in God. The grand finale took place on Friday when Pastor Lees gave the first message on the ever-inspiring subject of Revival. Pastor Tweed followed with a very enlightening discourse on Jabez from I. Chronicles ix 9, 10.

We return thanks to God for one conversion at this meeting.

The whole convention was a time of pleasant association with God's people and of intimate meeting with God, and it is felt that the future at Kensington Temple will reveal the great work that God has been pleased to perform through consecrated ministry.

#### EAST HAM.

Simplicity and fulness of Word delights hearers.

The various conventions which have taken place at East Ham during the last

eight years have all proved of great blessing and the special Eastertide meetings this year have proved no exception to the rule. The Word of God was preached in simplicity yet in fulness and the Lord was with His people.

Mr. and Mrs. Titterington both ministered the Word to a full Church on Good Friday morning, while in the afternoon and evening, to the very evident delight of all present, Pastor Tweed was in the pulpit with the same anointed and blessed ministry.

To do justice to the various messages of the convention is an impossible task, but it was apparent that much prayer and preparation must have preceded the appearance of the different speakers—whether Mr. Pritchard's wonderful testimony to the mighty healing power of God, Mr. Maccullagh's address on the immensity of the love of God, or Pastor Bradley's gospel message to the nation as well as to the individual.

After the break on Easter Monday for the Albert Hill demonstration the East Ham convention continued, the speakers for the three final meetings being Pastors Hill, Bradley, J. S. Lees and Mrs. Tweed.

As a fitting climax to such a blessed time, the following Sunday evening meeting was a time of singular blessing, Mrs. Stoneham gave a beautiful message on the story of David and Mephibosheth and at the close of the meeting several decided for Christ.

#### ISLINGTON.

Resurrection life and power manifested.

"But now is Christ risen from the dead." This glorious fact awakened renewed rejoicing and praise this Eastertide as the saints worshipped at the Elim Tabernacle, Fowler Road, gathered to remember "He who was dead but is alive for evermore."

In the convention meetings there truly was a well-spread table—a feast of fat things.

On Good Friday morning and afternoon the folks were privileged to hear Pastor J. T. Bradley who dwelt on the much-loved seventeenth chapter of John.

On Good Friday evening Pastor A. W. Maccullagh brought to remembrance the sufferings and agony of Jesus as He made the willing sacrifice of Himself.

Sunday morning dawned when the saints again met together—this time to remember Him in the breaking of bread. The reality and power of His resurrection revealed afresh truly caused all hearts to burn. Pastor V. S. Pritchard spoke from the words "I am the Resurrection and the Life," and dealt with the Lord's provision for body, soul and spirit.

Sunday night Pastor R. Tweed held forth the Word of life, telling out the wonderful love of Christ.

The following week saw God's people still hungering and thirsting after the Living Word and He was not a disap-

pointment. The various speakers dwelt on the theme of Jesus and as the saints realised He Himself is abundantly able to meet every need, hearts and lives responded to His claims. Praise God for an Eastertide of rich blessing in His presence.

### Provincial Conventions

#### BATH

Converts at opening services.

Speakers included: Pastor and Mrs. H. T. D. Stoneham.

The opening services of the Bath Foursquare Church in their new hall at 2, York Buildings (Old Post Office), were times of richest blessing, four souls deciding for Christ at the gospel service.

The saints here were privileged by the ministry of Pastor and Mrs. Stoneham, of London, for the Easter Convention. On Good Friday a large number gathered for the breaking of bread service in the evening and were greatly blessed by the message passed on by Mrs. Stoneham. The hearty singing of the Crusaders and congregation on Easter Sunday will long be remembered, as also will the blessing experienced through the meditation by Pastor Stoneham on the Blessings Resultant upon the Resurrection of Jesus Christ. The whole convention was indeed a time of refreshing for the large congregations gathered and songs of praise ascended to God for the blessings outpoured.

#### BELFAST.

Faith-stimulating services.

Speakers included: Ministers of the Alliance, and Messrs J. Straghan (Ballymena), W. Uprichard and F. Carson (Lurgan).

Easter has come and gone again, another milestone has been passed and as we look over the last year hearts are filled with praise and gratitude to God for His manifest blessing and presence. The Ulster Temple once again became the rendezvous of large crowds of people.

Convention times in Belfast have in the past been greatly blessed of God and have been the means of stimulating the faith of God's people. Past experiences had caused the saints to yet again look forward to a time of refreshing from the Lord.

Easter became a time when many were again quickened. One knew by the very spirit and attitude of the assembled congregations that Jesus Christ was alive. His presence was very evident in the gatherings and the services were expressions of love and worship to our risen and glorified Lord. Amidst the varied ministries of His servants everyone was greatly blessed and uplifted. Those who ministered, whether ministers of the Alliance or faithful workers from various assemblies in Ulster, all had a message to deliver from the Word of truth. Time after time, one was very conscious of the

presence of the Spirit, those who ministered experienced great liberty of the Holy Ghost, and those who listened were conscious of the blessing such a ministry gives. There were times when the people were overwhelmed with joy, at other times faith was greatly increased, the Word acting as a great spiritual stimulant. The varied ministry of the Word meant that everyone present was fed.

Tuesday afternoon was a remarkable service when many followed the Lord through the waters of baptism, thus testifying that they were disciples of Jesus Christ. The meetings though numerous, were well attended and the Ulster people availed themselves of every opportunity of being present. As these services came to an end, there was left behind that spiritual and heavenly fragrance which contact with the Infinite always brings. The people go back to the ordinary and everyday walk of life, with renewed endeavour, seeking even in the commonplace things and places to bring glory and praise to our Lord and Master.

**BIRMINGHAM.**

**A feast of fat things.**

**Speakers included: Pastors J. McAvoy and W. L. Taylor**

The five days' convention has come to an end, still the saints continue in the strength obtained from the excessive feasting over many days. Fellowship with our blessed Redeemer and one another has given joy unspeakable and full of glory.

A communion service marked the opening of the convention on Good Friday morning and spiritual heartburn was experienced. Pastor McAvoy's message on The Veil portrayed Calvary in all its majesty. In the afternoon Pastor Taylor continued the glorious theme speaking upon the Jewish feast of the Passover, as the Christ of the Cross was uplifted, hearts melted afresh in the knowledge of sins forgiven. The baptismal service in the evening was a fitting climax to the day. Every available seat was taken with an overflow in the Minor Hall these last mentioned being able to hear and enjoy the meeting by means of the amplifying equipment installed. After the message given by Pastor McAvoy, Pastor Barton immersed the twenty-two candidates.

Saturday evening with Pastor Taylor ministering the Word, old truths were presented and received in a new way. The Crusaders' singing added to the feast and the large congregation went away refreshed and expectant for more blessing from His bountiful store. Sunday, a day of feasting. The morning found the saints gathered round the Word with Pastor McAvoy as its exponent making hearts hungry for the blessings which accompany salvation. The message Divine Guidance, delivered in power by Pastor Taylor was an incentive to reconsecration, also the Sunday school children present enjoyed a short story on obedience. As the gospel was proclaimed by Pastor McAvoy four sinners found salvation and at the breaking of bread which followed one sister received the baptism in the Holy Ghost.

Pastor Barton's welcome to the many visitors on Monday made a happy day

of fellowship possible. Pastor Taylor's morning message on Ihe God of Jacob and the exhortation to press onward by Pastor McAvoy in the afternoon delighted all hearts. The evening found saints still eager for more. Pastor Taylor explained how God always keeps the best till last. "So if here it is so blessed, what will it be up there?" Five believers were baptised according to Acts 11:4.

Tuesday, the closing meeting, both Pastors expounded the Word. The message Devotion by Pastor Taylor searched all hearts, while Pastor McAvoy's Stand True was a grand finale to this feast of fat things. To God be all the glory.

**CHELMSFORD**

**Happy Foursquare gatherings**

**Speakers included: Evangelists A. Chuter, J. C. N. Eaton, H. Jeffery, G. Backhouse**

God again was pleased to bless the Chelmsford Easter Convention, and seeing that there were two conventions in the Essex Elm Churches, the attendances were very good.

The convention commenced on Good Friday morning with a communion service, Evangelist H. Jeffery giving a very helpful message from the text, "It is finished." Friends from other assemblies began to come in by the afternoon service and the congregation began to swell. Very inspiring messages were delivered in the afternoon by Evangelists A. Chuter and G. Backhouse. Both these brethren had utterly, and were made a blessing to the people gathered. Tea was provided for the friends from other assemblies around the table the sweet fellowship continued.

The evening service commenced with a loud note of praise. The preachers were Pastor J. Eaton and Evangelist A. Chuter. God's presence was felt by all. The message of Calvary was proclaimed throughout the whole day and brought great blessing upon the believers. The convention was continued on Easter Sunday when Evangelist G. Dunk of Elm Bible College was the speaker. His messages were very inspiring, and many testified to blessing received.

Solos were rendered during the convention by Mrs. J. Woodhead.

The convention spirit was still manifested on Easter Monday when three coaches of happy Foursquare people journeyed from Chelmsford to the Royal Albert Hall Demonstration, where unspeakable blessing was experienced by all.

**DOWLAIS.**

**Depression displaced by Joy**

**Speakers included: Pastor J. Smith and Mr. W. Douglas.**

The conventional topic in South Wales is "distress and depression," but the convention topic was "Christ and His joy." There is neither distress nor depression in pentecostal circles and the saints are lifted completely out of circumstances on the occasion of a convention.

The Easter Convention here commenced on Saturday with an address from Evangelist W. Douglas, which delighted the hearers. On Easter Day there were three big meetings, addressed by the same

speaker, and a crowded church in the evening listened to stirring addresses and a piece rendered by the Crusaders. Easter Monday was the greatest day. Pastor Joseph Smith gave a word on The Holy Spirit, and the climax of the day was reached in the evening, when numbers approaching eight hundred joined in praising God, and singing grand hymns of praise.

The services continued on Tuesday and Thursday, the speakers being the Pastor, Mr. W. N. Brambleby, and Mr. Douglas, who himself was delighted on his first visit to Wales, to find such a spirit of praise.

Mr. Emrhys Pearce of Sirhowy gave great joy to the saints in his address on The Thirst for God.

Dowlais now has seven other Elm Churches in its neighbourhood, Merthyr, Aberfan, Treharris, Abertyswg, Troedrhufwch, Pantywaun, and Sirnowy, and members of these attended in good numbers, and many were the expressions of thankfulness that the way was opening for the close co-operation of all these places in the Foursquare Gospel movement.

The convention closed on the following Monday, at Sirhowy, where Pastor W. Brambleby and Mr. Douglas ministered, and gave very hearty welcome to this newcomer into the Elm family.

**EXETER.**

**Healing and baptism testimonies.**

**Speakers included: Pastors R. A. Gordon, W. F. South and Mr. R. Channon.**

Exeter's special Eastertide services proved to be successful from every standpoint. The Lord's presence was manifested in the first meeting as the people gathered around His table, meditating upon the prophecies so wonderfully fulfilled by His great sacrifice.

For the Good Friday afternoon service, all were pleased to welcome Pastor R. A. Gordon, whose message on Remembrance proved to be of great blessing. Tea was provided between the services, when a good company participated, friends from outlying districts joining in fellowship. In the evening service Pastor Gordon brought a searching message for God's people, one appropriate and helpful. Miss Huggett, of Croydon, gave messages in song in the afternoon and evening.

A Saturday service was devoted entirely to prayer, whilst open air services were held on the Friday and Saturday, gospel song and testimonies of free grace going forth amongst the holiday crowd. Sunday was another glorious day. Mr. R. Channon, of Knapp Farm, brought blessing and encouragement to God's people by an Old Testament picture typifying the Christian life. The singing of a party of young people, and the congregational singing of the glorious hymns of the resurrection, contributed much to the morning gathering. At night Pastor South directed everyone's thoughts to the message of the empty tomb, a party sang of Him who said "I am the Resurrection and the Life" and, following the gospel appeal and the anointing of sick folk, the congregation gathered once more around the Lord's table and there ended a week-end of blessing during which saints were edified and encouraged and



the name of our risen Lord glorified

At a recent service twenty-one testified to having received whole or partial healing at meetings held since the recent opening of the Tabernacle, whilst six more have experienced the baptism of the Holy Ghost in the scriptural way since the last news report

### HOVE

**Converts at convention services.**

**Speakers included: Evangelists J. C. Cariss and Mr. G. I. Francis (Swansea).**

God is blessing the saints at the Elm Tabernacle, Portland Road. During recent weeks Pastor Gowan Bishop has been taking a series of special subjects entitled "After Death, What?" The services have been well attended and great light thrown on this subject from the "good old Book." The saints have been greatly edified and on the first Sunday evening two souls surrendered to Christ. We praise God for souls saved through these messages. On Good Friday Mr. G. I. Francis, of Swansea, visited this centre for the convention, also Evangelist Cariss. Mr. Francis gave a beautiful message, his subject being "In the Hand of the Potter." He pointed out that God's people should not be ornaments for show but instruments for service. Evangelist Cariss dealt with the deepening of spiritual life, and great blessing was received. Easter Sunday evening Mr. Francis again gave an inspiring message from Hebrews 11:3 "How shall we escape if we neglect so great salvation?" and a most blessed time was experienced in the presence of the Lord. We praise God for those who accepted Christ during these meetings.

### GUERNSEY.

**Convention blessings in the Channel Isles.**

**Speakers included: Pastors W. Field and J. Hill.**

The Guernsey people have been favoured of late by the visit of two Elm ministers. Pastors J. Hill and W. Field. Pastor Hill came for a revival campaign in St. Peter Port, services being held in the People's Picture Palace on a Sunday evening and in the Rechabite Hall on week-nights. The result has been that souls have been saved and people have been blessed through the ministry of the Word. Pastor Hill visited the Church at Vazon on Tuesday evenings, when the hall was not available, and also on Sunday mornings, his messages being mostly on Consecration, resulting in the uplifting of the saints at Vazon.

The saints here were favoured by the presence of Pastor Field who had crossed from Portsmouth for the Guernsey convention. On Good Friday the saints at Vazon met three times to gather around the Cross of Calvary. The services were well attended. Pastor Hill preached the Word in the morning, Pastor Field in the afternoon, and both in the evening. Special singing was provided by the Crusader Choir, which was well enjoyed.

On Easter Sunday morning Pastor Field passed on a message appropriate for the occasion, proving the love, passion and joy of the Lord for His people. Again at these services the presence of God was mightily felt. Easter Monday

came round, when most of the working class have their holiday, therefore, as announced, the annual meeting was again held on the Monday evening, preceded by a united tea when a good number joined one with another to enjoy real Christian fellowship, a full hall being the result of the gatherings and a great blessing received through the ministry of Pastor Field.

### LEEDS.

**Converts, healings, baptisms in the Spirit. Speakers included: Pastors W. Hill, L. I. Bell, L. Morris, J. McAvoy, L. Knipe and S. Hillman.**

Crowded congregations. Enthusiastic community singing. Mighty messages from God-anointed messengers. Converts, healings, baptisms in the Holy Ghost. These have all been features of the glorious convention meetings in Leeds.

How delightful it is to see, even in these days of abounding Modernism, hundreds of men and women who stand wholeheartedly for the Bible in its entirety, accepting the "grand old Book" from cover to cover as the inspired Word of God and such are proving to-day in no uncertain way, that the risen, triumphant, glorious Christ of God is still doing business in the old-fashioned way.

Pastors Knipe and Morris were the speakers on Good Friday, the opening day of the convention, and their inspired utterances will long be remembered. All felt it was fitting to gather round the table of the Lord to remember His dying for us at the close of this day and the Lord drew very near. Pastor Bell opened the Saturday evening meeting with a very fitting message on Victory, after which Pastor Hill gave a beautiful discourse on "The Seamless Dress" of the Lord Jesus. Words fail to express the blessings that followed the faithful ministry of God's servants on the succeeding days of the convention, indeed all felt as though a mighty tidal wave of revival was sweeping over us.

On the closing day Pastor McAvoy brought two helpful addresses which must have brought new light and fresh hope to many hearts.

This convention has been one of the many that have been held all over the land, which we believe are only foretastes of the glorious convention in the air, which is soon to take place. May the Lord hasten that day.

### PORTSMOUTH

**Successful and edifying convention.**

**Speakers included: Principal P. G. Parker.**

Good Friday morning—a hush over the gathering with thoughts turning to the Man of Sorrows, and now songs of gratitude breaking from the lips of God's children—this was the opening meeting of the Easter Convention. Principal Parker was the special speaker. In contrast to the average preacher, expounding the Word he adopted a conversational manner, leaning across the pulpit and bringing home divine truths very vividly and with great earnestness.

On Friday and Saturday good numbers gathered and were spiritually enriched. On Easter Sunday, blessing came through varied channels. Another breaking of

bread service commenced the day, another time of soaring on "eagles' wings" into heights of ecstatic worship, with volumes of praise rising unto Jesus, who is alive for evermore. There was no speaker in the afternoon children's meeting, but the recitations and musical efforts of the Sunday school scholars brought great delight to those who listened.

The preliminaries of the evening meeting ever, the saints settled down to another feast, and were not denied. For about three quarters of an hour every eye seemed turned towards the preacher, every ear intent on catching his words, every heart enthralled as he dealt with that great subject "The Blood of Christ."

Tuesday evening, with a time of rejoicing for blessing at the Royal Albert Hall on the previous day, and another inspiring study, brought to its close a successful and edifying convention.

### SOUTHEND-ON-SEA.

**Edifying expositions of the Word.**

**Speakers included: Pastor H. Mason, Mrs. R. Tweed, and others.**

Morning, afternoon and evening crowds gathered in the Southend Tabernacle, Seaview Road, on Good Friday. The Tabernacle assembly was augmented by happy parties from other Elm centres in Essex. Between the meetings refreshments were provided for those attending from a distance and joyous singing and social intercourse were features of the day.

Pastor C. Kingston conducted the meetings throughout and introduced the other speakers. In the morning Mrs. Tweed, of Birmingham, spoke on the "God of all comfort." The vivid picture of Hagar and Ishmael perishing of thirst in the wilderness was read, then the speaker showed how their extremity of need was God's opportunity of supply. God opened Hagar's eyes and "she saw a well."

Pastor Mason, of Leigh-on-Sea read of Jesus washing the feet of His disciples on the eve of His sufferings. He went on to show that a seven-fold action of our Lord is portrayed in John xiii 4, 5: (1) He riseth from supper, (2) laid aside His garments, (3) took a towel, (4) and girded Himself, (5) After that He poured water into a basin, (6) and began to wash the disciples' feet, (7) and to wipe them.

Evangelist Wright, of Maldon, followed with an address upon the scriptural language of Christ and His apostles concerning His second coming. The very uncertainty as to "times and seasons" was to ensure watchfulness in believers.

A number of persons seeking healing were anointed and prayed over toward the end of the meeting.

Pastor Mason spoke again in the evening and prefaced his address with the chorus

Hallelujah! Hallelujah!

I have passed the river veil,  
Where the glories never fail,

Hallelujah! Hallelujah!

I am living in the presence of the King

Over and over again it was taken up by the large assembly, until it hardly

(Continued on page 279)



# Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

## With the Gospel to Brixton Prison

By RUSSELL J FREWIN

The very thought of being locked behind the walls of one of H M Prisons makes the average person shudder. Not so the London Crusader Choir! They are ready to do and dare for the Master, anywhere and at any time. Not as law offenders, but as ambassadors for Christ, with good tidings and a glorious gospel, a party of about twenty-five presented themselves at the gates of Brixton Prison the other Sunday afternoon. With Mr Douglas Gray at the head we waited for the small door let into the massive gate to open. At 2.30 the lock clicked and we were bidden to enter being counted as we did so, one, two, three, etc., until the party were all "safely" inside. We found ourselves in a tall porchway with an office on either side and another huge gate of iron bars confronting us. After passing through this second barrier we were actually "inside." Leaving our coats, cases, etc., in a room provided we were led by the chief officer towards the prison chapel. On the way we had the opportunity of surveying the "residence" of the prisoners. Tall, strongly built, the whole place, where the cells were, five storeys high, seemed enveloped in an uncanny quiet. Space does not permit of a detailed description of the impression and experience of such a visit. But it can be said, that the present humanising of our prison systems is something we ought to thank God for. Men are being treated and helped as having committed an error, more than a crime. Thus a vast influence is being exerted on the morale of the offenders as a whole. As the light of the dull wintry afternoon filtered through the chapel windows the party took their places in front of the screened altar. The rows of men seated in front of us were of various types, a mental note of each brought to mind the ease with which a soul can fall. Then it was I understood the full import of Spurgeon's words—"But for the grace of God there go I." The prison chaplain, after a hymn had been sung, welcomed Mr Gray and the choir. Unfortunately, no word is allowed to be given in the form of an address. We have to do our best with music and song. The programme consisted of instrumental and vocal items as well as pieces by the choir. It is a prison rule on these occa-

sions that the prisoners shall show no practical appreciation, until the end of the service. But this was momentarily forgotten when two sisters accompanying themselves on guitars, sang a very effective duet, "The Love of God." A tense interest was displayed by the listeners, many of whom were obviously drinking in the words "Love divine surpasses all that human tongue can tell," and as the last notes of the chorus echoed from the back of the chapel the men burst forth into hearty hand-clapping. But the friendly gesture of the chaplain reminded them of the regulation. Mozart's "Gloria in Excelsis" and "Living for Jesus" sung by the full party, were much enjoyed by the "congregation," as was an instrumental and vocal trio and a cornet solo by one of the brothers. When the programme came to an end, the chapel roof resounded again and again to the hearty applause of the men. They had apparently enjoyed our efforts to bring an hour of joy and blessing to them. We pray earnestly that some seed has been sown through the Word in song and music. After enjoying tea, so kindly prepared by the prison officers, we went for a "look round" the prison. Through the vast halls of cells and the different offices, the kitchen and library, it was a unique opportunity and especially interesting. After collecting our belongings we bade farewell to the chief officer, the chaplain and those who so splendidly refreshed us with tea. Then—once more we waited at the huge gate. As the mass of iron bars swung open we made our way back into the great porchway, counted as before until the same number as entered were leaving. When the last had passed the gate was locked once more, then the little door opened and with a "God bless you" to the officer at the door, we were once more "free." After refreshing ourselves at Elm Wood-

lands the choir made their way to the Elm Hall at Battersea to bless the saints there with song and testimony and to rejoice over another day spent doing our little all for Him, who has done so much for us.

## Any Such Thing

By "GRANNY" WALSHAW

"Without spot or wrinkle or any such thing." This is how we are to be presented at Court! It is the last three words I want us to think about for a moment—for the "spots and wrinkles" are quite understandable, but what are the "any such things"? After thinking and praying I am convinced they are blemishes in us peculiar to our own personal make-up or individuality—things that we are not conscious of, but that our loving heavenly Father sees and sorrows over for they pave the way for Satan to make "spots" and spoil our testimony for the Saviour whom we truly love. I am speaking from experience, which is a good, though often a hard, school. When I really wanted to know what the "any such things" were in me the Holy Spirit soon showed me one or two blemishes to begin with, and I found they were the very things that irritated me. It touched by another, the "living raw flesh" spoken of in Leviticus, but the firm and tender touch of Jesus can cure them away (not merely heal them over), glory to His name. All that is needed dear fellow Crusader, is to know—to really know—that there are some "any such things" (whatever they may happen to be) in you and go to Jesus and let Him deal with them. You see we may have a good many, like a swarm of mosquitoes, but He can and will operate successfully as we let Him, for there is "power in the blood."



Knottingley Cycling Band.

(Concluded from page 278)

your substance, give Him all that you have, do not give the Redeemer your odds and ends, such as you can afford to give without knowing it. say, "He died to give me Himself, I will give Him myself in return—

And if I might make some reserve,  
And duty did not call,  
I love my God with zeal so great,  
That I must give Him all

Go and live like those who are rich to all the intents of bliss, and let your cheerful, your godly, your self-denying example be a protest to the unbelieving sons of men that you know the preciousness of Christ

Alas! for you who are unconverted; what shall I say to you? I am afraid I may preach up Christ a long time before you will believe me. It needs that the arm of God be revealed before you will see these mysteries. The most of men remind us of the old story in Strabo, of the musician who thought himself very wonderfully gifted with power to create melody. Before his audience he was pouring forth his notes, and as he thought holding them all spellbound, but just then the market bell, with its vile tinkle was heard, and all his admirers except one person left him, for they could not afford to lose the chance of the market. The musician turned to his solitary

listener, and complimented him upon having a soul above merchandise, and an ear which could appreciate music, so that he was not drawn away by the tinkling of a market bell. "Master," said the man, "I am hard of hearing, did you say the market bell had rung?" "Yes." "Then I must be off, or I shall be too late." And away went the last man, unrestrained by the bonds of harmony. So when we preach up Jesus Christ, there will be some who will listen to us, and we perhaps think, "Now we shall surely win them," but ah! to-morrow's market bell—I will not say market bell—to-morrow's bell of sin, and bell of iniquity, the bell that rings to frivolities, and rings to transgressions, they will go after that. Anything that pleases the flesh will secure them. It may be, there is one who has heard with unusual attention, and we begin to say, "This man has a nobler spirit", but then, perhaps, he has not yet felt the force of temptation, and when he feels it he will go too. What urgent need there is for the Spirit of God to illuminate the dark judgments of the sons of men. May He do so, may He begin with you, dear hearer, if hitherto you have been blind. May He give you faith, and the promises, and Christ Jesus. It is my heart's deepest wish. The Lord grant it to you all, for Jesus' sake. Amen

## Spontaneous Combustion

By TERESA MARY MONTS

**F**ILTH have not known of mighty and destructive blazes starting from a pile of discarded rags in some dark corner which had because of the filth that had saturated them generated of themselves heat, and more heat, heat that had fed heat until a blue flame and a red blaze had issued forth carrying destruction wherever it could hew a path. It is called in the world of science, spontaneous combustion, and is recognised by scientists as according to a natural law and nothing more than one should expect under the conditions described.

The same God behind this has told us that "all our righteousnesses are as filthy rags." Not only does He see them as unfit to behold or handle and fit only for garbage (for had that been all He might have as easily said, "as tainted food" or "rags full of holes"), but He sees danger lurking in them as in the rags discarded that generated fire from the dark corner. He sees them generating their own hell-fire.

If we examine the pile of rags before they burn we may note, "This is a fine piece of material if it were not oil-soaked." Or "This is perfectly whole and worth something if it were not covered with paint," or "This silk was once rich in worth but is too laden with dust and furniture polish to be of use now." No flaws or holes are in the material, but they are cast aside simply for the filth that saturates them, and an unsavoury odour issues from them. Now let us examine our own righteousnesses.

Good works of ours are unworthy because they are saturated with a desire to satisfy self with praises of men and the "thank-you" received. Morality must be cast aside because its fabric is laden with the dusts of death, for it has no standard but a self-erected one. Religions with their church-goings and prayer-sayings and rite-observances must be thrust far away, for they hold together on nothing but contradictions, fetishes, and self-made practices toward a self-made end. Education

and philosophies could be of great value if they were not pigmented with the stain of deception, and freedom of self-expression too must be distrusted for from them issue a rank odour of brimstone. All are of merit if self were not there, for they can be clean only when they issue from God. "He that speaketh of himself seeketh his own glory but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him" (John vii 18).

So it is that self is the filth that relegates good materials to dark corners as of no value because "they smother." It is that same self that heaped upon itself generates heat, then blue flame and at last calamity, destruction, spontaneous combustion—hell-fire, if you please.

Can God then be blamed for hell? Is it God who casts us there? If we render ourselves useless by yielding to Satan's work of saturating the very fibre of all we do with self-odours so that God in His holiness cannot touch, behold or smell such defilement, who is to blame? It is none other than self generating its own end, according to God's laws established for our welfare.

But it is God who out of His heart of love has provided a means of cleaning up these filthy rags so that He in His holiness can accept us and use us in His purpose according to those same laws of His. He uses His own blood shed from the veins of His own Son to do it, and if we trust Him to do it and will yield to His way will cleanse to the utmost of all that contaminates or could generate hell.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1 7).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1 9).

# Classified Advertisements

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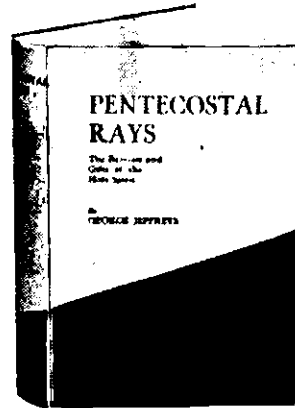
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## WITH CHRIST.

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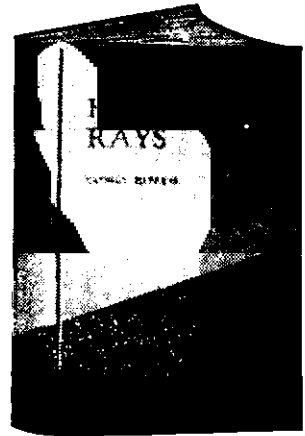
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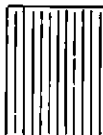
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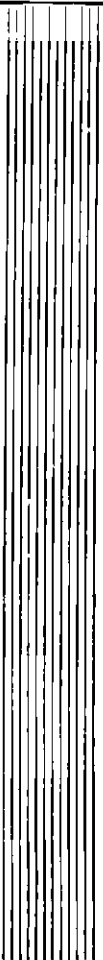
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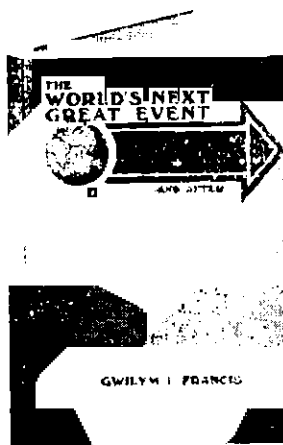


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